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Sufferers from catarrhal troubles should carefully read the above.
Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis, Asthma, and every affection of the Throat, Lungs and Chest are speedily and permanently cured by the use of
WISTAR'S BALSAM OF WILD CHERRY,
which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and allays irritation, thus removing the cause of the complaint. CONSUMPTION CAN BE CURED by a timely resort to this standard remedy, as is proved by hundreds of testimonials. The genuine is signed "I. Bullis" on the wrapper. SETH W. FOWLE & SONS, PROPRIETORS, Boston, Mass. Sold by dealers generally.

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DRY lemon peel and keep it for flavouring.
A BOUQUET of sprigs of sweet-ness—"Lotus of the Nile" Perfumery.
If you have a Cough, do not neglect it; buy at once a bottle of Allen's Lung Balsam.
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THE people's best friend is Perry Davis' Pain-Killer, because it is ever ready to alleviate suffering.
OLD potatoes are improved by soaking for awhile in cold water before boiling.
No more Pills, Campbell's Cathartic Compound is especially prepared to take the place of those nauseous Pills.
OLD cotton hose are easily converted into good holders for use about the kitchen stove.
"Best cure for colds, cough, consumption is the old Vegetable Primordial Balsam. Cutler Bros. & Co. Boston. For a large bottle sent prepaid."

IN making cake, first cream the butter and sugar in an earthen dish, using a wooden spoon.
AN ounce each of pulverized cloves, cinnamon and cedar perfumes agreeably and tends to keep moths from drawers.
SUGAR COOLIES.—One cup butter, two cups sugar, six eggs, one-half teaspoonful soda, flour enough to roll. Flavour to taste.
A HOUSEHOLD REMEDY.—No family should be without some remedy for the cure of affections so universally prevalent as coughs, colds, sore throat, whooping cough, and croup. Some remedy, too, which can be relied on as safe, sure and certain. DR. WISTAR'S BALSAM OF WILD CHERRY is the article required.
POTASH is the best thing for softening water to be used for washing woolen articles. It renders wool silky to the touch and bleaches it slightly.
To renovate black lace, wind it around a bottle or wooden roller and pin the edges; Saturate with alcohol and let it remain until perfectly dry.

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DON'T throw away the body of the lemon after extracting the juice for lemonade, but dip it into salt and rub the copper kettle or brass-work with it.
MEALS for invalids should be as attractive as possible, the napery the whitest, the glass and silver the brightest, and the food served in small quantities.
WHEN beaten eggs are to be mixed with hot milk, dip the hot milk into the beaten eggs a spoonful at a time, stirring well each time, until the eggs are well thinned, then add both together; this will prevent curdling.
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These men always succeed best who mind their own business. The reason is probably because they meet with such little competition. Imperial Cream Tartar Baking Powder is the most successful baking powder in the market because it attends to its own business. It sells on its own merits, not by abusing other similar preparations.
HATCH CAKE.—One cup of sugar, two and a half cups butter, four eggs, two tablespoonfuls of molasses, one cup of milk, four cups of flour, one teaspoonful of soda, one cup of chopped raisins, three tablespoonfuls of brandy, one teaspoonful of each cloves, cinnamon and nutmeg.
GOLD CAKE.—Sift together one cupful of flour, one teaspoonful of baking powder and a saltspoonful of salt. Beat one heaping tablespoonful of butter to a cream with half a pound of granulated sugar; beat the yolks of six eggs to a cream; stir into the butter and sugar two-thirds of a cupful of milk and a cupful of flour not mixed with the baking powder; then stir in the yolks of the eggs; when all these ingredients are ready, quickly add the cupful of flour with sifted; put the cake at once into a pan lined with buttered paper, and bake in a moderate oven for about half an hour, or until a broom stick run into the centre can be withdrawn clean.

DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

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THE CANADA PRESBYTERIAN.

VOL. 19

TORONTO, WEDNESDAY, AUGUST 28th, 1889.

No. 35.

Notes of the Week.

DR. HORATIUS BONAR was, says a contemporary, a favourite student of Dr. Chalmers; and his residence in Edinburgh overlooked the grave of his distinguished preceptor. Dr. Bonar, towards the close of his life especially, bore a striking resemblance to Mr. Gladstone. It is a strange fact that his hymns were long excluded from his own church and that when they were at last introduced several learned and able men seceded from the congregation.

THE *Christian Leader* says: The petitions presented on Friday to the Governor-General of Canada, asking him to disallow the Jesuit Estates Act, have been rejected. Lord Stanley of Preston declares that the measure was not *ultra vires* of the Quebec Legislature nor derogatory to the Queen's supremacy, both of which statements are manifestly unfounded. The 8th inst. terminates the period within which the Bill could be disallowed. We presume Lord Stanley wrote home for his instructions and that the government of Lord Salisbury has seen fit to homologate the monstrous legislation which gives the Jesuits a standing in the Dominion denied to them even in Roman Catholic States, and which makes an act of the Legislature contingent on the will of the Pope. It is impossible that this matter can be allowed to end here.

METHODIST impatience with itinerancy found expression in England lately. The closing hours of the Pastoral Conference were mainly occupied in considering suggestions involving new legislation. Professor Slater asked for a committee to consider how it might be made possible to appoint a minister for a longer term than three years. It was refused, mainly on the ground of expense. Mr. Simon proposed that the conference should permit the return of a minister to a former circuit after an absence of three years, instead of six, as now. It was accepted. The principle of the itinerancy, for which conservative Methodists have a superstitious and purblind regard, is often evaded and nibbled at, but it is year by year demonstrated to be in its present limit incompatible with modern civilization.

THE problem of the Nonconformist colleges is by no means satisfactorily settled, and Dr. Whyte's remarks on the need of doctrinal preaching deserve serious consideration. While it is certain that old-fashioned doctrine in old-fashioned style, and unvitalised by fresh feeling, has neither a present nor a future, we believe nothing is more needed, or would be more welcomed, than the strenuous study and exposition of Apostolic theology by living and open minds. People will weary of the religious novelette style of preaching, and they will find out the composition of the most vaunted pills for earthquakes. When the next great Christian teacher of the people rises, it may be his work to show that the Pauline evangel is the final message of God's love to man's need. And the bracing mental discipline involved in constant contact with the Apostle's mind is the best possible training—even though that were all.

THE richest man probably in the British House of Commons is Mr. Isaac Holden, member for the Keighley Division of Yorkshire. He was born at Paisley, and was for some time an ill-paid schoolmaster. While teaching his pupils chemistry he discovered the principle on which lucifer matches are made. But out of this great invention Mr. Holden made no money. Later on he began to devote his mind to the study of machinery for the carding of wool, and a machine was invented which revolutionized the whole system of wool-carding, and in that way revolutionized the whole manufacturing history of England and the world. Possessed of the patent-rights in these valuable machines, fortune poured in upon Mr. Holden. He has mills not only in Yorkshire but also in several parts of France. The average sum he receives every year probably is something like a \$1,000,000. Like most millionaires, the habits of Mr. Holden are as simple as those of a clerk.

COMMENTING on the proposed Roman Catholic centenary celebration at Baltimore, the *Christian at*

Work says: On the eleventh day of November, 1789, the Roman hierarchy was established in these United States, an occasion which will be celebrated in Baltimore by a Catholic Congress composed of the hierarchy as well as the laity. It is the declared purpose of the Roman Catholics to "testify in a public manner to the loyalty of the Catholics to the Constitution and laws of the land, to which they have been invariably loyal in the past, and may with equal confidence be relied on to be faithful and devoted in the future." It is well to testify one's loyalty, especially when there is any doubt about it. We are glad for our Roman Catholic friends that they are loyal to the Federal Constitution and the laws of the land. It is best to be loyal. Wide as the expanse of country is, there is no room for disloyalty, as any party or sect having inclination to doubt can readily determine by experiment.

A GLASGOW contemporary has the following: On Friday week a touching scene was witnessed at Kilnaughton, in the island of Islay, when the remains of Mr. Duncan Mactavish, who died at New York on 8th ult., were laid in the burial place of his family within the old church. He had been a banker for many years in the commercial metropolis of the United States; but his heart clung to his native island, and by his death the poor people of Kildalton have lost a generous friend. A son of the late Rev. Archibald Mactavish, for thirty-five years minister of Kildalton, he was educated along with the late John F. Campbell, of Islay; and his brother is the well-known Inverness minister, Dr. John Mactavish. His remains were brought over in the Anchor liner *Devonia* by his son and daughter, the former now settled in Vancouver Island; and the funeral was largely attended by people from all parts of the island. Mr. Duncan Macgregor Crerar, of New York, known to our readers as a patriotic poet, declares that Mr. Mactavish was "one of the noblest of Nature's noblemen."

THE *New York Independent* says: Lieutenant Taunt, the United States Commercial Agent in the Congo region, pronounces Bishop Taylor's missionary enterprise there a failure. Perhaps it is; we are not surprised. It is not conducted on the ordinary missionary methods, of support from a home society, like the mission of the American Baptist Missionary Union, which the lieutenant praises, but after the manner of a colony. Newsself-supporting colonies are likely to have a hard time at first. We suspect that if Lieut. Taunt had made a report of the condition of the Pilgrim Colony at Plymouth twelve months after it had effected a settlement, the story would have been a sad one. To our mind, it is a question of the success of a colony much more than of a mission. It also says: A devoted, independent American missionary, the Rev. J. Crossett, died a few weeks ago in China, and the American Minister at Peking sends home a glowing account of his devotion. We are glad there are some of these independent workers, who strike off on these peculiar lines of ascetic devotion. And yet it is not these undisciplined and irregular workers that Christianize the world. He was called by the Chinese the "Christian Buddha," and lived like a pauper. This is not the best ideal for civilized Christianity, and other methods show better fruit.

MR. SPURGEON has been much struck with that part of Mr. Drysdale's History of the English Presbyterians in which the passing of the old Presbyterian churches in the south to Unitarianism is described. He thinks he sees a clear parallel between the commencement of that period and the present time. "The ministers gloried in freedom from religious inquiry and profession. They did not at first quit the orthodox faith, but they denied the binding nature of it, became intoxicated with the new principle of untrammelled ministry, and worshipped the idol of free and candid religious inquiry. The race to Socinianism was as rapid as it was ruinous. Once abandon the authority of Scripture, and the need of fundamental doctrine, and the drift towards error is strong and sure." Mr. Spurgeon adds an expression of his desire that the Presbyterian Church may have abounding increase and prosperity, so long as it abides by the old faith; and he trusts this will be evermore. "Alas! Scotland has furnished sorrowful proof that no form of church government can

secure spiritual love to truth. Yet we cannot persuade ourselves that the Free Church can have really come down from its original platform. There must be some mistake; the sons of Knox are not going to leave the solid doctrine of their fathers for the dreams of the moderns. God forbid it should be so!"

THE following graceful tribute to the memory of Horatius Bonar is paid by the *Christian Leader*: The sweet singer of our Scottish Israel, whose hymns are sung by Christian assemblies every Sabbath in every land to which the evangel of Christ has come, died at his residence in Edinburgh on Wednesday week in his eighty-first year. He is thus the first of the three distinguished brothers in the Free Church ministry who have lately celebrated their jubilee to enter into his rest. It is about two years since he preached in his Church; and the only subsequent occasion in which he was there was when he appeared in much physical weakness at the celebration of his jubilee in the April of last year. Since last September, when he returned from the country, he had been almost entirely confined to his room. On the Sunday preceding his death he was weak, but did not display any symptoms calculated to excite alarm; and until early on Wednesday morning his family entertained no apprehension that the end was so near. His trouble was of an internal nature accompanied by pains in the body and head; but for the last fortnight he had been free from these. Of the little band of devoted men, which included his two brothers and M'Cheyne, of Dundee, who assiduously laboured to keep the lamp of personal piety burning in the Church, no one wrought in a greater variety of ways—by pen as well as voice, as editor of periodicals as well as writer of books and tracts, by hymns and popular theological treatises—than the faithful witness who has now gone to his reward. But it will be as a writer of hymns that he will be best remembered; and even the most distinguished of his contemporaries are not likely to be remembered so long. With confidence we may venture to assert that more than one of his sacred lyrics will continue to give expression to the Church's praise through the coming centuries.

THE Australian journals give great prominence to the addresses, lectures and sermons of Principal Rainy; and from the leading articles devoted to his visit it is evident that no church leader, although men so distinguished as Dr. Dale and Dr. Maclaren, Dr. Cameron Lees and Dr. Marshal Lang, have been among the recent pilgrims to the Antipodes, has made a more powerful impression than the leader of the Free Church of Scotland. The Melbourne *Daily Telegraph* compares the rule of Dr. Rainy in his church to that of Carstairs in the church of the Revolution Settlement, and Principal Robertson in the middle of last century. "He has ruled because of his commanding personality, and of his power in debate; because he was at once the most sagacious and the most ready man in the Assembly, the man who embodied most adequately the spiritual and intellectual life of the Church. The famous Dr. Begg tried to cope with him, but in vain. Begg had not the requisite compass of faculty. He was essentially a platform orator only. One journal thinks that the only Scottish ecclesiastic in recent years who has won a somewhat similar place was the late Principal Tulloch in the Established Church. "But though Tulloch as a literary man was a good deal more than Rainy, as a Church statesman he was a good deal less." The *Geelong Times* also remarks on the commanding personality of Principal Rainy, and eulogises the address he delivered there for its lucidity of thought and the earnestness with which the subject was urged and analytically dilated upon. Hon. James Campbell, who moved the vote of thanks at the close of Dr. Rainy's lecture in Melbourne on "Church Life in Scotland," said it was "not only a pleasure to listen to the stately procession of noble sentences which fell from his lips but also to hear English spoken as it should be." They could well understand, he added, how Dr. Rainy had attained such distinction and fame, as they could now recognize his great power. Mr. Campbell declared, that, although he was a Wesleyan, it made his heart as a Scotsman burn when he heard his countrymen so ably discussed.

Our Contributors.

THE THREE ELEMENTS OF LIVE CHURCHES.

BY KNOXONIAN.

The correspondent of the *British Weekly* who was commissioned to "write up" the Wesleyan Conference that met in Sheffield a few days ago divides the members into three classes:

- THE ELECTRICALLY AGGRESSIVE.
- THE STUBBORNLY CONSERVATIVE.
- THE THOUGHTFULLY PROGRESSIVE.

We have no doubt that this division is substantially correct. We think so because the aforesaid correspondent writes just like a man who knows what he is writing about. Every writer does not write that way. There is another reason why we feel pretty sure the division is a good one. The ministers of every live church on earth might be roughly divided in the same way. The ministers of a dead church all belong to the second class. They are stubbornly conservative and violently opposed to everything that would help to put a little life into them. A corpse must always be conservative. It never introduces changes of any kind. There is no such thing as a radical corpse.

THE ELECTRICALLY AGGRESSIVE.

The members of this class are restless, feverish, excitable men. As a rule they are weak and not unfrequently have rooms to let in the upper storey. They expect to do everything in a minute and what they can't do in a minute they cannot do at all. Like the bull that Principal Grant used before his Niagara audience the other day, they have more dash than discretion. Addressing a few pleasant words of truth and common sense to those people who think five millions of Canadians could easily surround sixty millions of Americans, the Principal said:

Can Canada defend itself? Some people, plucky fellows and I admire them for it, say, "Yes, we would defend ourselves." I admire the pluck of the bull that charged the railway train. But I say nothing about his discretion. (Laughter.) When you pick up his remains you will say nothing about his pluck.

If one were reasonably sure of his sanity and of the purity of his motives one might admire the zeal of the man who proposes to convert a whole neighbourhood at one meeting. It is possible to admire the zeal of the man who says he can preach every night for three months, though no judicious person would vouch for the quality of the preaching after the fourth or fifth night. There is something to be said even in favour of the man who wishes to plant a church on every concession though everybody knows that Presbyterian influence for good is greatly weakened in many localities by too many churches. In fact aggressiveness is just the element most needed by many congregations, and many people. To be *pro*-gressive a church must be *aggressive*, but aggressiveness must be regulated by common sense. The bull of the aforesaid illustration was a highly aggressive animal but he didn't make much headway against the train.

The electrically aggressive class might be sub-divided. One of the leading sub-divisions would be the hysterically aggressive. This class never does any good. The devil is never afraid of hysterical people.

THE STUBBORNLY CONSERVATIVE.

This class is fairly well represented in the Presbyterian Church. Some of its members speak Gaelic. The stubbornly conservative man opposes changes of every kind. He thinks the best work he can do for the Lord is to oppose what he calls innovations. Of late years his attention has been mainly directed in Canada against the melodeon and the singing of such hymns as "Jesus lover of My Soul" and "Nearer my God to Thee."

On the melodeon question the stubbornly conservative man sometimes displays marked peculiarities. One is that after disturbing his own congregation for years, and perhaps almost destroying it, he quietly takes a pew in a neighbouring church where they have a large pipe organ in the audience room and one or two melodeons in the other rooms. He cannot stand the little organ in his old church but his conscience allows him to endure, perhaps enjoy, the big organ in the church that he has moved to. Perhaps the difficulty was in the size of the instrument. The little thing hurt the conscience but the big one gives no offence. The same peculiarity is sometimes seen in regard to hymns. The stubbornly conservative man's conscience will not allow him to sing a hymn or paraphrase in his own church. He raises a fearful row on the hymn question, leaves his own congregation and goes straight into a church in which they sing hymns at every service. These are some of the peculiarities of the stubbornly conservative man.

If all men were of the stubbornly conservative type what kind of a world would this be. No change would ever have been made in anything since the days of Cain and Abel. Stubbornly conservative men may have their uses but until railway trains can be made to run by the brakes their uses must be largely negative.

THE THOUGHTFULLY PROGRESSIVE

are out of all sight the best men. They don't try to go too fast and they are not too slow. They avoid the extremes of hysterical aggressiveness and asinine stubbornness. They don't try to run the train by the brakes as the stubbornly conservative men do; nor do they try to run it sixty miles an hour without brakes as the hysterically aggressive men try. If Christopher

Columbus had been a stubbornly conservative man he never would have discovered America. If he had been a hysterically aggressive man he would have set out on the voyage in a birch bark canoe.

In a young country like Canada the thoughtfully progressive is beyond all comparison the most useful kind of man in Church and State.

ECUMENICAL COUNCILS.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. THOMAS HENNING.

THE FIFTH GENERAL COUNCIL.

was held in Constantinople in 533. Here the Emperor Justinian ruled, the Pope and assembled bishops being the servile instruments of a vicious court. Justinian aspired to the dignity of a profound divine, and a legislator of Christian doctrine as well as of Christian civil affairs. The Church was not now disturbed by dogmas concerning the nature of God, the Persons of the Trinity, or the Union of the Divine and Human Nature of Christ. The orthodoxy or heterodoxy of certain writings by bishops but recently dead became the subject of Imperial edicts, of a fifth so-called Ecumenical Council and a religious war between the east and the west. Under the name of the three chapters, the emperor and the obsequious council condemned certain works of Theodorus, of Mopsuestia, Meodoret, of Cyrus, and Ibas, of Edessa. These works had been suspected of Nestorianism. The East generally received the dictates of the Imperial theologian; while the West as generally refused compliance. Vigilius, who was now Pope of Rome, had gained his position by false accusation, cruel oppression and perhaps by the murder of his predecessor, the gentle Silverius. Being summoned to Constantinople, he set forth loaded with the imprecations of the Roman people, and assailed with volleys of stones, "May famine and pestilence pursue thee; evil hast thou done to us, may evil overtake thee wherever thou art," was the farewell given him by his fellow-citizens. At first he refused to condemn the Three Chapters, but not many months had passed before the Pope at the head of a council of seventy bishops issued his infallible anathema against the Three Chapters. The West at once threw off its allegiance to him, and his clergy revolted against the renegade Pope. He again revoked his concessions, recanted his recantation and prevailed on the Emperor to summon this council. He would not submit to its decisions, however, and apprehensive of violence took refuge in a sanctuary. The Emperor and his troops attempted to drag him out by the feet; he clung to the altar and being a large and powerful man the pillars of the canopy gave way and the whole fell crumbling upon him. The populace prevented the officers from offering further violence. After again acquitting the Three Chapters of heresy, and once again condemning them, he was allowed to return to Rome, but died in Sicily before reaching his See. Such was the miserable fate of a Pope who came into direct collision with the Imperial despotism of Constantinople. It is impossible not to observe how much the Papal power owed to the position of Rome. Even its freedom, far more its authority, arose out of its having ceased to be the seat of Imperial government, and the residence of the Emperor.

It might have been supposed that Nestorianism, with its natural offspring Eutychianism, had exhausted or worn out the contest concerning the union of the Godhead and the manhood in the Saviour. The Church had asserted the existence of the two natures—man with all his perfect properties—God with all his perfect attributes, it had refused to keep them in almost antagonistic separation with the Nestorians—to blend them into one with Eutyches. But the Godhead and the Manhood, thus each distinct and complete in itself, yet so intimately conjoined where began the divergence: where closed the harmony? Did the will, not merely the consentient, but absolutely identical will, and one unconflicting operation of that will, having become an active energy, perform all the works of the Redeemer, submit to and undergo His passion, or did each nature preserve its separate independence of will, and only by the agreement of these two at least theoretically conflicting wills, produce the harmonious action of the two natures. Those who held the identity of wills were called Monothelites, and differed only in form from the Monophysites. As usual the East and West held directly antagonistic views on this subject. The Emperor Heraclius attempted a reconciliation of the two parties by means of an intermediate formula, which bore that Christ had accomplished His work of redemption by one manifestation of His will as the God-man. Several bishops sanctioned this formula, and Honorius of Rome was induced to declare himself, in this sense, a Monothelite. It is supposed however that he had misapprehended the question. The unity he asserted was not an identity but a harmony. His main argument was, that the sinless human nature of Christ being ignorant of that other law in the members warring against the law of the mind, there could be no conflicting or adverse will in the God-man. The Popes who succeeded Honorius amply retrieved by their resolute opposition to Monothelitism what was considered the delinquency of that prelate. The religious war continued without abatement between Rome and Constantinople, and Pope Martin, who condemned at the first Lateran Synod at Rome the views of the Emperor, was brought in chains to Constantinople and declared guilty of treason and banished to Cherson, where he died of hunger and cold. The monk Maximus, who refused to deny the two wills in Christ, was sent into exile, his tongue and his right hand

having been cut off. At length Constantine the bearded (Pogonnatus), seized with a desire to re-unite the east and the west under one creed, called a general council at Constantinople in 680, which was the sixth Ecumenical Council. The doctrine of the two wills carried the day in the Council, and anathemas were hurled against every Monothelite—including Honorius, Bishop of Rome, who was stigmatized as a heretic. The impeccability of the Bishop of Rome was not as yet an article of the Roman creed.

At the commencement of the eighth century image worship had attained its acme in the east. Images were selected to be god-parents; part of the colouring which they had been painted was scratched off and mixed with the sacramental wine; the consecrated bread was first laid upon images that so the faithful might receive from the hands of these saints the body of the Lord, etc. Under these circumstances Leo III, the Isaurian, one of the most vigorous of Byzantine Emperors, issued an edict in 726, ordaining that the images should be placed higher up on the walls of churches, to prevent the people from kissing them. All peaceable measures against this favourite mode of worship were frustrated by the opposition of Germanus the patriarch of Caist, the monks and the populace. A second edict, issued in 730, ordered the entire removal of images from every church. In the execution of this order tumults occurred and much blood was shed. Rome lent the whole weight of its authority to the worship of images, and at a synod held (in Rome) in 732 Gregory III pronounced an anathema against all opponents of this practice. Constantine V. son and successor of Leo, was even a more determined opponent of image worship than his father. He summoned an Ecumenical Council to sanction his principles. About 350 bishops assembled at Constantinople in 754. Rome refused to send legates, and no patriarch was present. The Council excommunicated those who made any image of Christ, and condemned in the most sweeping manner every kind of reverence paid to images. These decrees were mercilessly enforced. Thousands of monks were scourged, transported, driven round the circus for the amusement of the populace with nuns in their arms, or obliged to marry. Many had their eyes put out, their ears or noses cut off, and monasteries were converted into barracks or stables. In the Byzantine empire both monasticism and image worship were almost extirpated. Rome however, protested against the decrees to the Council and Stephen III. issued a dreadful anathema against all opponents of images in a Lateran Synod, 769.

Leo IV., son of Constantine, shared the views of his father but wanted his energy. His consort, Irene, was, however, a zealous image worshipper, and Leo dying suddenly, she seized the opportunity of restoring image worship. She convoked another council at Caist, in 786, which was attended by deputies from Pope Hadrian I. But the Imperial Guard broke into their place of meeting and dispersed the Council. The following year (787) Irene convoked at Nice another—the Seventh Ecumenical Council. The number of ecclesiastics who met is variously estimated from 330 to 387, of whom at least 130 were monks or abbots. The Council annulled the decrees of 754, sanctioned homage to images, passing the following canon, as they declared, under the guidance of the Holy Spirit. "With the venerable and life-giving cross shall be set up the venerable and holy images, whether in colours, in Mosaic work, or any other material, within the consecrated churches of God, on the sacred vessels and vestments, on the walls and on the tablets, on houses and in highways. The images, *i.e.*, of our Lord and Saviour Jesus Christ, of the immaculate mother of God, of the honoured angels, of all saints and holy men. These images shall be treated as holy materials, worshipped, kissed, etc. With one voice the Council all broke out into a long exclamation, "We all believe, we all assent, we all subscribe. This is the faith of the apostles, this is the faith of the Church. Anathema on all who do not worship images. To Gregory of Rome everlasting glory," etc. Succeeding emperors tried to extirpate such practices. Once more a woman, Theodora, convoked a Synod at Caist, in 842, which again introduced the worship of images. Since that period, opposition to this practice ceased in the Eastern Church, and the day on which the Synod of 842 enacted the decree in its favour (the 19th Feb.), has been celebrated by the Greek Church as the "Feast of Orthodoxy."

This led soon after to the total disruption of the bond between the East and the West—the severance of the Italian Province from the Byzantine Empire, and of course put an end to what could properly be called Ecumenical Councils. We have seen, and no doubt have been disappointed with the repulsive aspect which Christianity assumed in the very assemblies which should represent it in its best and most attractive form. But let us remember as Dean Milman wisely observes, "A General Council is not the cause, but the consequence of religious dissension. It is unnecessary, and could hardly be convoked, but on extraordinary occasions, to settle some questions which have already violently disorganized the peace of Christendom. It is a field of battle in which a long train of animosities and hostilities is to come to an issue. Men, therefore, meet with all the excitement, the estrangement, the jealousy, the antipathy engendered by a fierce and obstinate controversy. They meet to triumph over their adversaries, rather than dispassionately to investigate truth. Each is committed to his opinions, each exasperated by opposition, each supported by a host of intractable followers, each probably with exaggerated notions of the importance of the question, and that importance seeming to increase since it had demanded the decision of a general Assembly of Christendom."

CANADIAN CHAUTAUQUA.

NIAGARA-ON-THE-LAKE—PLEASANT SUMMER RESORT—
CROWDS OF VISITORS.

This is likely to become one of the popular summer resorts of Canada. The situation is one of the best and the surroundings are all that could be desired. Handsome cottages and tents with flags floating, are studded over the grounds; whilst others are nestling cosily among the old branching oaks, and lovely maple trees affording shelter from the hot rays of the sun.

The meetings were all largely attended and were conducted with much taste and skill. The Rev. Dr. Hunter, of Carlton Street Methodist Church, acted as chairman throughout, and to say that he gave genuine satisfaction would not convey any idea of the services which he rendered to the C. L. S. C. in general. You might as well attempt to find a pocket in your wife's dress, as attempt to follow up, or describe the various knots and groups, and classes which were being formed and conducted for the purpose of giving and receiving instruction on the various branches, from swinging clubs and swimming, to prelections on Latin and Greek, and I am not sure but "Sanskrit" was included.

Among the ablest of the lectures given were three delivered by Professor Freeman, of Wisconsin University, on "Chaucer" (two) and one on the "Rhine." Professor Freeman is a polished speaker, and made such an impression that should he ever again appear before the C.L.S.C. he will be sure of a favourable hearing.

The Rev. Dr. Hunter preached twice and gave a popular lecture on "Jack Horner." To those who know Dr. Hunter's style and manner of speaking it is unnecessary to say more than that the doctor was equal to his best efforts.

The Rev. John McEwen, of Lakefield, conducted a devotional meeting every morning from nine to ten o'clock, when he gave interesting addresses on "The Christian Life," as illustrated in Bunyan's "Pilgrim's Progress," and with which he seemed as familiar as a good Presbyterian is with the twenty-third Psalm. Then we had the amateur photographer, the irrepressible book agent, the advocate and representative of the Humane Society. The only individual missing was the "Equal Rights Association" man, for although J. L. Hughes and Dr. Hunter were prominent, still other business seemed so pressing that one could hardly get in a word sideways. The "rights" which seemed most conceded were the "woman's rights" which were asserted and conceded all round. The concerts which were given in the amphitheatre in the evenings were of a high class, and the music, supplied by an orchestra of young men from Toronto, was the theme of constant praise, whilst the vocal part of the programme was considered equal to the best singing heard in Toronto.

On Sabbath 11th inst., there was a Sunday school service conducted by Rev. Mr. McEwen, and a Bible class taught by Rev. John Burton, B.D., of Toronto. An announcement that Mr. Burton would preach at three o'clock drew a large audience. Mr. Burton read the ninetyeth Psalm on which he made a running commentary, his remarks being suggestive, practical and impressive. After a well rendered solo by Mr. Coates, "When I survey the wondrous cross," Mr. Burton announced his text, Job xiv. 14, from which he preached an interesting and really eloquent discourse in which the doctrines and principles taught have a high value in these days when the foundations of our faith are being attacked on all sides. As your space will not permit of long extracts, I subjoin a brief synopsis. The speaker set out by remarking that the great question of all hearts, from the child who at the mother's grave wonders why God who loves both mother and her, and with whom the mother is, will not let "mother come again to kiss good night," to the great master of language and of human thought who hesitates as to the dreams that may come when we have shuffled off this mortal coil. Is there any sure reply? Can we find a yes without a great note of interrogation following?

There is the all but universal hope, the "must be so" of human hearts when stricken. The Indian had his hunting ground beyond the western waters; the old Norse kings their Valhalla, the Greek his dim bloodless Hades, the Fijian his ghost world, but this general hope may be but a shadow made by a vision strained. And the chilling "perhaps" remains.

Science during the nineteenth century has made wonderful strides, and promises of still more marvellous advances. Some say she may yet solve the mystery of life and of death. Yet the gulf between the atom and thought, between the brain action and consciousness is as fixed as ever; no microscope examination of heart fibre can analyse or discover love. It is still true, "spiritual things are spiritually discerned." Science is not a spiritual faculty. Yet may we listen to her when reverential, and she may help us here. When Huxley says that the great theory of Evolution is "a doctrine of Variation" he only says what Paul wrote regarding the resurrection (1 Cor. xv. 37-38) "to each seed a body of its own," and as science unfolds how that seed is not unclothed, but clothed upon as it grows—after its kind—to be a cedar in Lebanon or a lily of the valley, she can but ask at the newly filled grave, Why should it be deemed an incredible thing that God should raise the dead? The wonders we see make credible the wonder we hope for, could we only gain the testimony thereto.

Have we that testimony? Read John xiv. 19, in connection with John iii. 11, 32. These are not the words of a deceiver, or of one who hath a devil. "Because I live, ye shall live

also." As wrote Augustine, "Join thyself to the eternal God, and thou wilt be eternal."

"God is light and in Him is no darkness at all." Walk in the light and thou shalt own thy darkness passed away. Christ is the life, and all in Him must live. I verily believe that the Christ recoiled from death. Not in fear, but as a pure soul loathes impurity; then as He conquered death we can but live in Him. The resurrection was a necessity in His case, "It was not possible that He should be holden of death." The Life must live, and "in Him" death cannot be. If a man die shall he live again? Unless God be dead and Christ false, the man by faith in Christ cannot die.

Nor are our dead lost when in Him. They, we, are in the same element of life, "one" family we dwell in Him. They, we, live! Oh that our faith were more keen sighted, then to us, for them, death would not be, for as death cannot separate from the love of God, neither can it sunder those who in that love abide. Because He lives, we live also. Thus, thus only is the solemn question answered, and answered finally, Christ lives; we must live in Him.

The sermon made a deep impression on those present and was attentively listened to throughout. The services in the evening were conducted by the Rev. John McEwen of Lakefield, who preached in his usual impressive style. He has been elected President for the ensuing year.

The exhibition of the "Broom Brigade"—forty young girls dressed in handsome uniform—from the public schools of Toronto, was much admired and reflected much credit on their instructor, Capt. Thompson.

While I write the Provincial Teachers' Association is in session, the delegates having arrived this morning. They number about 200, among whom I recognized an old familiar face in the person of Samuel Woods, M.A., of London, whose acquaintance I was pleased to renew. When I saw the delegates rushing to the Pavilion I could not help thinking of the advantages which the young people of the present day possess in regard to educational matters over the youth of the time when this correspondent was trying to get "education." I kept a sharp outlook to see if I could find among the delegates any relic of the old "hazel cane," limited to one inch in diameter, but nowhere could it be found. Great must be the fool who says that the former days were better than these. During my stay here I made the acquaintance of Col T T Wright, of Nashville, Tenn. This is the gentleman who got up the great Scotch-Irish Convention in that place last May, at which so many Scotch-Irish delegates from all parts attended, many of whom delivered eloquent addresses on what these settlers have done for the United States.

Much interest was felt in the expected lecture of Principal Grant on Imperial Federation. The learned Principal discussed his favourite topic in his usual eloquent manner and before one of the largest audiences which had gathered on any previous occasion. The subject is a good one and Dr. Grant is fully equal to it.

THE TENDENCY TO COMMIT SUICIDE AND CRIME

ITS CAUSE THE PROMINENT INFIDELITY OF THE TIMES.

MR. EDITOR,—It cannot have escaped your close observation of the times and events occurring in Great Britain, the United States and our own country of Canada, that we are in the midst of criminal and suicidal times. It is a most lamentable fact to all lovers of the human race, to see our fellow-men and women so prone to commit suicide and crime, so prone to dissolve the holy sacrament of marriage and to take away the great gift of human life given to us by our Creator—a gift, if properly used to glorify God, so precious to ourselves and useful to our fellow-creatures. Such things occurring around us naturally prompt us to ask, What is the cause of all this? What is the cause of so many suicides and such prevalence of crime, crimes the most horrid, and of family unhappiness, especially a desire for divorces in England and the United States? Do we believe in a great Almighty personal God, and do we, let me solemnly ask in addition, believe in His revelation of Himself to us?

I noticed lately in the American newspapers that Senator Sherman in the United States, who is considered in the Republic a very great and thoughtful man, upon being questioned as to his religious beliefs, said: "I certainly believe in a great Almighty Spirit called God," implying that he did not believe in the blessed Lord Jesus or in other words, believing that all religion is uncertain, if not imposture! Now, in my opinion, agnosticism, infidelity, want of fixed religious opinions are in most instances the causes of the suicides and crimes referred to. What man is prepared to rush into God's presence—into an unseen, unknown world, among holy spirits—with his hands red with his own or his fellowman's blood, or could he do so if he really believed in an hereafter or place of rewards and punishments? Further, what man would do so if he had an honest heart, or had good sense and self-respect? I can easily understand a man's doing so who had nursed ill feelings, with an evil eye—who had a debased heart and wicked feelings towards other men. What, then, lies at the bottom of such things but infidelity? Believing in no God or Christ or hereafter, men become callous and wicked.

We daily read of the most shocking crimes in the United States and even in our own country, such as those which not long since occurred at Guelph, Watford, Garafraxa, Braghton, and lately in Toronto. The two last are cases of alleged poisoning. The two cases before were murders or attempts to murder women refusing to marry the persons assault-

ing them. The Maybrick poisoning case in England, and the recent murders in the United States of Dr. Cronin, Col. Jones near Cincinnati, and of Judge Terry in California, with others, go to show a terrible looseness in principle. The prevalence of divorces in the American States—men or women going from Canada to American cities in order to reside, but for the very purpose of divorce—and then coming amongst us again not ashamed to hold up their heads as respectable in the face of Christ's condemnation of adulterers—shows a looseness in morals, indicating no religious feelings.

It is to be feared that the reading of dime novels, of books on infidelity—the works of such men as Ingersoll, Emerson, Huxley, Spencer, Tyndal, Darwin and others go a great way to lead modern society—young and middle-aged—to believe in that canker to the soul—"agnosticism." Huxley does not like the term "infidel" to be applied to him. He prefers "agnosticism"—that is "doubt and indifference" as to divine revelation. This doubt and indifference are the causes of men killing themselves, and, coupled with wickedness of heart and selfishness, are the causes of crime such as we see so prevalent. Agnostics commit suicide, and there being no hereafter, as they allege, a little trouble which God sends upon us for our own good causes them to rush into oblivion. Oblivion to them is no disgrace, and the families and friends they leave behind are of no account. Such is wicked selfishness! Whilst we have every reason to believe that the God in whom Senator Sherman believes would reveal and has revealed His will to man, and that we are His reasonable accountable creatures, yet such half believers set aside the Lord Jesus.

Having set Him aside, they say there is no true religion—and all religions are alike—differing only in degree.

They believe God is indifferent to a race. He has created, and that it makes no difference whether we are virtuous or criminal, except as a matter of expediency. Huxley, who has been lately having in England a great religious controversy with Bishop Wace, says he was brought up a religious man in a Christian family, but in his last years has got his mental eyes open to the fallacy of the Christian religion. He selects one of Christ's miracles—the casting of demons out of a poor lunatic in the country of the Gadarenes, and permitting them to enter a herd of swine, which rushed into the sea. Upon this the poor human being became rational and glorified God. He ridicules this, and all beliefs in demons, and strives to make a great point against the truth of Christ's own Gospel.

A religion so necessary to the human race, so pure and elevating in all its tendencies, and, if honestly carried out, so sure to regenerate all nations and put down crime, is to be rejected because he—Huxley—cannot believe in this miracle. He and his agnostics go back to the days of the Athenians, when St. Paul found them with a statue erected to the "Unknown God." Of what use is their foggy opinion of a God who will not reveal Himself? How do they know He lives, and what are the uses of virtue and religion if there is no hereafter. They may be matters of expediency to be used as selfishness dictates their adoption. If Christ's Gospel is rejected it is not for want of human proof, for the noblest men have attested its truth and laid down their lives to prove it, and its innate truth now working on our souls as in St. Paul's day, secretly proves it to all good men. The most holy men prophesied of its coming in the latter days, and the world would be in moral darkness without it. It is the bright and morning star to the soul, the calm to the wearied in every age. Suppose the Gadarene story were rejected, should that cause the fall of divine revelation?

Is the ancient Bible account of the call of Abraham from idolatry—separating himself from his earthly friends, travelling to the land of promise, and offering to sacrifice his only son as a matter of faith, and in obedience to God's command, to be set aside? Are the great examples of religious faith in men like Moses, Samuel, David, Daniel, Elijah and Isaiah to go for naught, and are we to suppose such men to have been religious bigots and not acting from the impulse of the Holy Spirit?

Compare their lives with those of heathen rulers or philosophers, even the lives of Socrates, Plato and Confucius, and how much superior do we find the Hebrews? Remember, too, the setting aside of the Jewish nation when they, in part, rejected Christ—substituting the Gentiles by the Holy Spirit. So that now we see the Gentile nations taking up Christ's beautiful Gospel doctrines. Did all this happen by chance or was it not the secret work secret to worldly men, I mean—the Holy Spirit sent down from heaven by Christ?—and it was spoken of by prophets and Christ's apostles. The world in the flesh—surrounded by wickedness prone to sin—cannot understand spiritual operations, men must be born again of the Spirit, as Christ said to Nicodemus, to understand spiritual truths. But if we come to God in sincerity and humility, even Professors Huxley and Tyndal and the scoffer, Ingersoll, will find that God will condescend to hear their desire for truth! It is impossible to make good and sincere men and women believe Christ was an impostor or that his apostles, including the great Gentile apostle, St. Paul, were all enthusiasts and liars? As for the existence of demons or wicked spirits, which belief Huxley and Tyndal ridicule, it is certain that they existed in Christ's day, and now exist in wicked persons and great criminals, and those who have charge of asylums say, sometimes in lunatics such exist. Malignant spirits exist in men. A mystery it is, yet it is so, and all the professors on earth cannot disprove it. Do such men as Huxley reflect in what a state they would leave mankind by agnosticism? They fill the mind with darkness, leave it so, and this darkness as to a future life is ever to remain. If God has not revealed Himself, the mythical God of Senator Sherman, the no-God of Huxley may be truths. Are we to be forever in the dark? Are the whisperings of conscience no proof of a moral God, and are not the evidences of nature—its beauty, its sympathy, its goodness, no evidence of a living God? Yes, they all are, and who so like all this is the loving Saviour who was crucified for us? CHARLES DURAND.

Toronto, August 20, 1889.

Pastor and People.

BEGIN WITH GOD.

Begin the day with God !
He is thy Sun and Day ;
He is the radiance of thy dawn,
To Him address thy lay.

Sing thy first song to God !
Not to thy fellow-man ;
Not to the creatures of His hand,
But to the Glorious One.

Awake, cold lips, and sing !
Arise, dull knees, and pray ;
Lift up, O man, thy heart and eyes ;
Brush slothfulness away.

Look up beyond the clouds ;
Thither thy pathway lies ;
Mount up, away, and linger not.
Thy goal is yonder skies.

Cast every weight aside !
Do battle with each sin,
Fight with the faithless world without,
The faithless heart within.

Take thy first meal with God !
He is thy heavenly food,
Feed with Him, on Him ; He with thee
Will feast, in brotherhood.

Take thy first walk with God !
Let Him go forth with thee ;
By streams, or sea, or mountain path
Seek still His company.

Thy first transaction be
With God Himself above ;
So shall thy business prosper well,
And all thy days be love.

—Horatius Bonar.

HIGH TRAINING AND HEROIC SERVICE.

The autobiography of John G. Paton, Missionary to the New Hebrides, has been one of the most popular books of the season. The source of interest appears in the direct contact the reader has with the facts of life. He moves through the occurrences in a life-history, having his eyes filled with each distinct incident, as if he were in the presence of the persons concerned. The main purpose of the book is to tell of the Christian work among the cannibals of the South Seas, specially in the island of Tanna, where Mr. Paton was, for many years, exposed to great peril, and doing a noble Christian service.

The picture which Paton gives of his boyhood is attractive, because of what it presents, not of the boy, but of his parents. The insight into Scottish training which the book gives is very valuable, disclosing the advantages which children have whose lot is similarly cast, and setting forth the conditions which have given to the youth of Scotland their energy and fixedness of purpose. If any one ask the question, What made the missionary, and made him such a missionary as he proved?—we reply, Read how he was brought up.

We give these glimpses of the early life. They will awaken interest in many hearts ;

"On the 24th May, 1824, I was born in a cottage on the farm of Braehead, in the parish of Kirkmahoe, near Dumfries, in the south of Scotland. My father, James Paton, was a stocking manufacturer in a small way ; and he and his young wife, Janet Jardine Rogerson, lived on terms of warm personal friendship with the "gentleman farmer," so they gave me his name, John Gibson ; and the curly-haired child of the cottage was soon able to toddle across to the mansion, and became a great pet of the lady there.

"Our home consisted of a 'but' and a 'ben' and a 'mid-room,' or chamber, called the 'closet.' The one end was my mother's domain, and served all the purposes of dining-room and kitchen and parlour, besides containing two large wooden erections, called by our Scotch peasantry 'box-beds,'—not holes in the wall, as in cities, but grand, big, airy beds, adorned with many-coloured counterpanes, and hung with natty curtains, showing the skill of the mistress of the house. The other end was my father's workshop, filled with five or six 'stocking frames,' whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries. The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a-day, we saw our father retire, and 'shut to the door ;' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a new-born smile that always was dawning on my father's face. It was a reflection from the Divine Presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would

wander back to those early scenes, and shut itself up once again in that sanctuary closet, and hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God, why may not I?'"

In the following passages Mr. Paton describes his parents: "Our mother, Janet Jardine Rogerson, was a bright-hearted, high-spirited, patient-toiling, and altogether heroic little woman ; who, for about forty-three years, made and kept such a wholesome, independent, God-fearing and self-reliant life for her family of five sons and six daughters, as constrains me, when I look back on it now, in the light of all I have since seen and known of others far differently situated, almost to worship her memory."

Of his father Mr. Paton gives the following sketch: "Somewhere in or about his seventeenth year my father passed through a crisis of religious experience, and from that day he openly and very decidedly followed the Lord Jesus. His parents had belonged to one of the older branches of what we now call the United Presbyterian Church ; but my father, having made an independent study of the Scotch Worthies, the Cloud of Witnesses, the Testimonies, and the Confession of Faith, resolved to cast in his lot with the oldest of all the Scotch Churches, the Reformed Presbyterian, as most nearly representing the Covenanters, and the attainments of both the first and second Reformations in Scotland. This choice he deliberately made, and sincerely and intelligently adhered to ; and was able at all times to give strong and clear reasons from Bible and from history for the principles he upheld. Still his sympathies and votes always went with the more progressive party in that ancient Church.

"Besides his independent choice of a Church for himself, there was one other mark and fruit of his early religious decision, which looks even fairer through all these years. Family worship had heretofore been held only on Sabbath day in his father's house ; but the young Christian, entering into conference with his sympathizing mother, managed to get the household persuaded that there ought to be daily morning and evening prayer and reading of the Bible and holy singing. This he more readily, as he himself agreed to take part regularly in the same, and so relieve the old warrior of what might have proved for him too arduous spiritual toils. And so began, in his seventeenth year, that blessed custom of family prayer, morning and evening, which my father practised, probably without one single omission, till he lay on his death-bed, seventy-seven years of age ; when, even to the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the psalm, and his lips breathed the morning and evening prayer,—falling in sweet benediction on the heads of all his children, far away, many of them, over all the earth, but all meeting him there at the Throne of Grace. None of us can remember that any day ever passed unhallowed thus ; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there."

The training is now before our readers, which we regard as the highest and best style of training which Scottish children have had. Now we give the heroic service which the eldest son of the family rendered in the east end of Glasgow, when but few in the city knew anything of it. When John G. Paton was a teacher in Maryhill, he received a letter from the Rev. Thomas Caie, superintendent of the City Mission—whom many in Glasgow still remember with affection and esteem—requesting him to appear before the Directors. This he did, and after examination and trial discourse in a mission meeting, and trial visitation of the poor, he was appointed one of the Glasgow City missionaries. We give, in the writer's own words, a view of the experience and work of this city missionary :—

"The only place in the whole district available for a Sabbath evening evangelistic service was a hay-loft, under which a cow-feeder kept a large number of cows, and which was reached by an outside rickety wooden stair. After nearly a year's hard work, I had only six or seven non-church-goers, who had been led to attend regularly there, besides about the same number who met on a week evening in the ground-floor of a house kindly granted for the purpose by a poor and industrious but ill-used Irishwoman.

"Seeing, however, that one year's hard work shewed such small results, the directors proposed to remove me to another district, as in their estimation the non-church-goers in Green Street were unassailable by ordinary means. I pleaded for six months' longer trial, as I had gained the confidence of many of the poor people there, and had an invincible faith that the good seed sown would soon bear blessed fruit. To this the directors kindly agreed. At our next meeting I informed those present that, if we could not draw out more of the non-church-goers to attend the services, I should be removed to another part of the city. Each one there and then agreed to bring another to our next meeting. Both our meetings at once doubled their attendance. My interest in them and their interest in me now grew apace, and for fear I might be taken away from them, they made another effort, and again doubled our attendance. Henceforth meeting and class were both too large for any house that was available for us in the whole of our district. We instituted a Bible class, a singing class, a communicants' class, and a Total Abstinence Society ; and in addition to the usual meetings, we opened two prayer meetings specially for the Calton division of the Glasgow Police—one at a suitable hour for the men on day duty, and another for those on night duty. The men got up a Mutual Improvement Society and Singing Class also amongst them-

selves, weekly, on another evening. My work now occupied every evening in the week ; and I had two meetings every Sabbath. By God's blessing they all prospered, and gave evidence of such fruits as shewed that the Lord was working there for good by our humble instrumentality.

"The kind cow-feeder had to inform us—and he did it with much genuine sorrow—that at a given date he would require the hay-loft, which was our place of meeting ; and as no other house or hall could be got, the poor people and I feared the extinction of our work. On hearing this, the ostlers and other servants of Menzies, the coach-hirer, who had extensive premises near our place of meeting, of their own accord asked and obtained liberty to clear out a hay-loft of theirs, that was seldom in use, and resolved, at their own expense, to erect an outside wooden stair for the convenience of the people. This became known, and being much talked of, caused great joy in the district, arrested general attention, and increased the interest of our work. But I saw that, however generous, it could be at the best only another temporary arrangement, and that the premises might again at any moment be required. After prayer I therefore laid the whole case before my good and great-hearted friend, Thomas Binnie, Esq., Monteith Row ; and he, after inquiring into all the circumstances, secured a good site for a Mission Hall in a piece of unoccupied ground near our old hay-loft, on which he proposed to build suitable premises at his own expense. At that very time, however, a commodious block of buildings, that had been church, schools, manse, etc., came into the market. Mr. Binnie persuaded Dr. Symington's congregation, Great Hamilton Street, in connection with which my mission was carried on, to purchase the whole property for mission purposes. Its situation at the foot of Green Street gave it a control of the whole district where my work lay ; and so the church was given to me in which to conduct all my meetings, while the other halls were adapted as schools for poor girls and boys, where they were educated by a proper master, and were largely supplied with books, clothing, and even food, by the ladies of the congregation. The purchasing and using of these buildings for an evangelistic and educational mission became a blessing—a very conspicuous blessing—to that district in the Calton of Glasgow ; and the blessing still perpetuates itself, not only in the old premises, now used for an Industrial School, but still more in the beautiful and spacious Mission Halls, erected immediately in front of the old, and consecrated to the work of the Lord in that poor and crowded and clamant portion of the city.

"Availing myself of the increased facilities, my work was all re-organized. On Sabbath morning, at seven o'clock, I had one of the most deeply interesting and fruitful of all my classes for the study of the Bible. It was attended by from seventy to a hundred of the very poorest young women and grown up lads of the whole district. They had nothing to put on except their ordinary work-day clothes,—all without, bonnets, some without shoes. Beautiful was it to mark how the poorest began to improve in personal appearance immediately after they came to our class ; how they gradually got shoes and one bit of clothing after another, to enable them to attend our other meetings, and then to go to church ; and, above all, how eagerly they sought to bring others with them, taking a deep personal interest in all the work of the Mission. Long after they themselves could appear in excellent dress, many of them still continued to attend in their working clothes, and to bring other and poorer girls with them to that morning class, and thereby help to improve and elevate their companions.

"My delight in that Bible class was among the purest joys in all my life, and the results were amongst the most certain and precious of all my ministry. Yet it was not made successful without unceasing pains and prayers. What would my younger brethren in the ministry, or in the mission, think of starting out at six o'clock every Sunday morning, running from street to street for an hour, knocking at the doors and rousing the careless, and thus getting together, and keeping together, their Bible Class? This was what I did at first ; but in course of time, a band of voluntary visitors belonging to the class took charge of all the irregulars, the indifferents, and the new-comers, and thereby not only relieved and assisted me, but vastly increased their own personal interest, and became warmly attached to each other.

I had also a very large Bible class—a sort of Bible-reading—on Monday night, attended by all, of both sexes and of any age, who cared to come or had any interest in the work. Wednesday evening again was devoted to a prayer meeting for all, and the attendance often more than half-filled the church. There I usually took up some book of Holy Scripture, and read and lectured right through, practically expounding and applying it. On Thursday I held a Communicants' class, intended for the more careful instruction of all who wished to become full members of the Church. Our constant text-book was "Patterson on the Shorter Catechism," than which I have never seen a better compendium of the doctrines of Holy Scripture. Each being thus trained for a season, received from me if found worthy, a letter to the minister of any Protestant Church which he or she inclined to join. In this way great numbers became active and useful communicants in the surrounding congregations, and eight young lads of humble circumstances educated themselves for the ministry of the Church,—most of them getting their first lessons in Latin and Greek from my very poor stock of the same! Friday evening was occupied with a singing class, teaching church music, and practising for our Sabbath meetings. On Saturday evening we held our Total Abstinence meeting, at which the members themselves took a principal part, in readings, addresses, recitations, singing hymns, etc.

These extracts will be valued by all our readers who have not the book at command. Not in heathen lands only is heroic service being done for Christ.—*United Presbyterian Magazine.*

Our Young Folks.

WHICH SIDE ARE YOU ON?

Come, children, and listen; I'll tell you in rhyme
A story of something which happened one time:

There was war in the land, and each brave heart beat high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W— one day
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat;
Such hiding, surrendering and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage, courageous and bold!
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why, grandmother, what did you think you could do?"
"I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do—
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong,
But, no matter how small, or unfit for the field,
Or how feeble or graceless the weapon you wield,
O, fail not, until the last enemy's gone,
To stand up and show them which side you are on.
—Our Youth.

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D.

THE GODLY MAN'S CONFESSIONS.

- Of the great change, 1 John iii. 14.
- "sense of indwelling sin, 1 John i. 8; Rom. vii. 21
- "the power of sin to mar enjoyment, Rom. vii. 23.
- "victory over sin through Christ, 1 John v. 4.
- "the cleansing power of Christ's blood, 1 John i. 7.
- "fellowship with God, 1 John i. 3.
- "sin confessed, sin forgiven, 1 John i. 9.
- "the anointing of the Holy Spirit, 1 John i. 20; Rom. viii. 26.
- "adoption in God's family, 1 John iii. 2; Rom. viii. 14.
- "love to God, 1 John iv. 19.
- "love to the brethren, 1 John v. 1, 2.
- "God as the hearer of prayer, 1 John v. 14, 15.
- "dwelling in God and God in Him, 1 John iii. 24.
- "disinclination to sin as of yore, 1 John iii. 9.
- "God's discipline working good, Rom. viii. 28.
- "God's purpose, Rom. viii. 29, 30; Ephes. i. 9.
- "awaiting awards, 2 Tim. iv. 8.
- "a glorious resurrection, 1 Thess. iv. 15-18.

DOCTOR GRACE.

There was a great commotion in the quiet New England town, near Bellows Falls, and the word "accident" was spoken in an undertone by many.

A man hurriedly entered the telegraph office and said: "Send these words to Col. W—, Boston: 'Carriage struck by cars. Grace hurt. Come first train.'"

Kind hands gently lifted the little girl from the debris of the broken carriage, but her companions, Mr. and Mrs. Bennett, thrown down the embankment, were dead. Colonel and Mrs. W. arrived before their little daughter recovered consciousness, but the doctor said, "It is possible little Grace will live, but she will never be strong."

There was very serious injury to the spine.

At length the eyes of the child opened, and the terrors of that dreadful collision were before her eyes. "Oh, mamma," she said, "I hope Mr. and Mrs. Bennett were not so badly hurt as I."

They did not tell her that her friends were already with the angels, but carefully cared for her—the little cripple for life.

"Mamma, will I never be able to run and play as other children?" she asked months after.

"You are improving, my child, and we hope you will yet be strong and well."

But little Grace never recovered, and was forever shut out from the gay pleasures of youth.

Was her life dark and desolate? did she become exacting, morbid and sour?

No; there were others more unfortunate than herself. In comforting them, peace and happiness came to her own heart. She is now studying medicine in Berlin.

CUT IT OFF AT ONCE.

"Mamma," said George Waters, one day as he was reading the Sermon on the Mount, "what does this mean?—'If thy right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'"

"Well, George, maybe I can help you to understand it by a little story I have read. An English surgeon, Dr. Lake, was sent for one night to see a man who was dying and in great distress. The man told him that about two weeks before, as he was riding near a ball-ground, one of the boys struck the ball so hard that it hit his toe with great force.

"The toe pained him very much, and he went to see a doctor, who told him that he must have it taken off. The man would not consent to that. So he went on to a city doctor, who told him that he must lose his foot. The man would not agree to this; and so the disease went up into his leg, and at

last into his body, and he was dying amidst great distress.

"You see that if this man had allowed his toe to be taken off at first, it would have saved his foot, and his leg—yes, his life. So if we let one sin—it may seem to us a little sin—stay in his heart, it keeps on working until our hearts are full of sin. The only safe way is to cut off the sin at once, even though it may be as dear to us as a right hand, or a left eye."

HOME SUNSHINE.

Eight sorrowful little faces pressed against the windows looking out at the rain. Rain-drops and clouds outside and teardrops and frowns inside—it was hard to tell which was the gloomier of the two.

"Why, what is the matter?" cried Aunt Sue, coming in fresh and rosy from her walk in the rain, and looking in surprise at the sad faces.

"Why, we all wanted to play croquet," said Mabel, sadly. Our new set came last night, and we wanted to use it the first thing in the morning; and now it's raining, and we can't go out or do anything but have a horrid time."

"Well, it is too bad if you must have a stormy day indoors as well as out," Aunt Sue answered. "Now, I should think that eight little cousins could make all the sunshine they wanted, even if it did rain and spoil their croquet-party. Why wouldn't a game of blind-man's buff be just as pleasant? You can have the large dining room to play in, and move the table into the corner. There! I see some sunshiny smiles already. Now, don't let me see any more clouds on these dear little faces."

In a few minutes the raindrops pattered against the windows unheeded, for the children were enjoying their game. Even Frisk joined in the fun, and barked noisily.

Now, was it not far wiser to make sunshine at home than to mourn over the disappointment the rain brought?

A CATECHISM.

- Did you ever see a counterfeit \$10 bill?
- Yes.
- Why was it counterfeited?
- Because it was worth counterfeiting.
- Was the \$10 bill to blame?
- No.
- Why not?
- Because it was not worth counterfeiting.
- Did you ever see a counterfeit Christian?
- Yes, lots of them.
- Why was he counterfeited?
- Because he was worth counterfeiting.
- Was he to blame for being counterfeited?
- No.
- Did you ever see a counterfeit infidel?
- No, never.
- Why not?
- You answer.
- I am through.

RESPECT OLD AGE.

Children should be early taught to respect old age, taught, too, that old age is as much entitled to respectful consideration as royalty.

Veneration is not a distinguishing trait of the average American youth; very early they begin to refer to their parents as "the old man and the old woman."

It seems to me that an old person is entitled to respectful admiration, because of the vast amount of experience they have had, for one reason at least; for what can one who has not lived, say twenty years in the world, know about it compared with one who has lived fifty, sixty, or eighty years?

Old people are often feeble physically and need all the help and tender, loving care that the younger and stronger ones can give. Children too often forget all that their parents have done and suffered for them, all their watchful care, and some never realize how dear their parents are to them until they are taken from them forever.

We have heard women say that they never fully appreciated their mothers until they were keeping house for themselves, and little children were claiming their care. What is a more pitiful sight than to see an aged couple with children who are unloving and unthankful and who even begrudge their parents a home, but they will surely receive their reward sometime.

Of course, much of the disrespect shown by the young to the aged is due chiefly to thoughtlessness and not hard hearts; so we must help our children by example as well as precept to venerate old age; teach them that old age is honourable and entitled to all the loving care and consideration that we can bestow upon it.

PAYING OUR SHARE.

Boys and girls do not have to be very old before they learn the meaning of the word "contribute," and it seems to be associated with the collection baskets in church and Sunday school, with mission bands, and charitable objects exclusively. It is a word with the broadest meaning; it is a word that expresses nearly every action of our lives.

We contribute every day to the happiness of the home life, or we contribute to the friction, the annoyances. We contribute to the knowledge of what is best that comes to us, or we contribute to the sum total of disagreeable facts, of persons or of things. We contribute our share of strength in carrying the burdens of the home life, or our weakness, and then con-

tribute to the burden borne by mother, father, sister, or brother: some one is giving his strength to bear our weakness. When we become old enough to go into society we still contribute to the general good or pleasure of the people we meet. Every one wishes to be popular in a right way—that is, to be desired, because they fulfil a desire or meet a want of the circle they frequent. The contributions cannot be all alike, any more than each can contribute the same sum to a charitable object; some can give little, some can give much, but no one is expected to give more than he can. So in society we cannot all play like Joseph Hoffman, and if we did society would be very monotonous. We cannot all be Allarys or Lehmanns, we cannot all be wits, or electioneers, or banjo players, or whistlers—as has lately become fashionable—but every one who goes into society can contribute his or her mite towards the general good. We can cultivate the grace of saying pleasant things, of reading, and thinking about what we read, enough to talk intelligently. We can—at least those of us who live in cities—visit art galleries, hear music, and think about what we hear and see enough to bear our share in the general contribution. Is there anything more depressing than a boy or girl sitting glued against the wall waiting to be entertained? One scorns the thought of being a beggar for money, but is not the guest who sits waiting for the generous donation from another mind a social beggar? Have you not met boys and girls who made you think of sponges?—they took the best you had to give them, and gave you nothing back. The place to begin to pay our share to the social good of the world is the very first time we go out in society; and we will do this if we carry the same text with us into the world of society that we do in the world of charity—"It is more blessed to give than to receive." Now, we do not give to those who are already rich, but to those who lack. When in any social circle we forget ourselves enough to see those who are timid or awkward, or shy, or so self-conscious that they are too sensitive, and give them pleasure by contributing something from our own better training or gift of temperament, we have paid our debt. And this does not mean sitting and entertaining them, but introducing them to others, finding out what they have to give to the fund of pleasure or profit, and letting them feel that they are giving as well as receiving; by so doing you have made your contribution and succeeded in getting another.

We cannot all stand as shining stars but we can brighten the social world by carrying into it our lamps trimmed and burning, and help to fill another lamp filled with oil but not burning. And if we wish to be the wished-for-guest, this is the grace we must cultivate; and to bring it to perfection we must begin at our very first party, and learn how to make people happy by finding their best side.

KIND-HEARTED INSECTS.

The Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. These insects are not only surprisingly intelligent, but manifest a lively regard for each other's welfare, as the following incident will illustrate. It is taken from Mr. Belt's Naturalist in Nicaragua:

One day, while watching a small column of these foraging ants, I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran back in an agitated manner, to communicate the intelligence to the others.

They rushed to the rescue. Some bit at the stone and tried to move it; others seized the prisoner by the legs and tugged with such force that I thought the legs would be pulled off, but they persevered till they got the captive free.

I next covered one up with a piece of clay leaving only the ends of his antennae projecting. It was soon discovered by its fellows, who set to work immediately, and, by biting off pieces of the clay, soon liberated it. Another time I found a very few of them passing along at intervals. I confined one of these under a piece of clay at a little distance from the line, with its head projecting.

Several ants passed it, but at last one discovered it and tried to pull it out, but could not. It immediately set out at a great rate, and I thought it had deserted its comrade; but it had only gone for assistance, for in a short time about a dozen ants came hurrying up, evidently fully informed of the circumstances of the case, for they made directly for their imprisoned comrade, and soon set him free.

The excitement and ardour with which they carried on their unflagging exertions, could not have been greater if they had been human beings.

EVERY DAY!

Every day a little knowledge. One fact in a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practise the grace he prays for?

Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness" repeated every day we find true happiness. At home, at school, in the street, in the neighbour's house, in the play-ground, we shall find opportunity every day for usefulness.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 28th, 1889.

MANY people are asking if the tonic effects produced by the Brown-Sequard Elixir are likely to continue, and if so, how long. There is another question. Would it be well that this so-called Elixir of Life should have permanent beneficial effects in all cases? Whether it would be a good thing that a man should live his life over again depends entirely on the kind of life he has led. One misspent life is quite enough for any man. It is a good thing that some men get so old and weak that they cannot do any more mischief. To revive them would be a great mistake.

IT is very doubtful if the commutation of the capital sentence passed upon the wretched woman Maybrick will increase public confidence in the administration of justice in Great Britain. The authorities seemed to have no doubt that she *tried* to poison her husband. The intention to take his life was undoubted. The direct contradictions of the medical witnesses, however, raised some doubt as to whether she succeeded. If she did not end his days it was not her fault. Whether she should have been hanged or not is a question on which there will always be difference of opinion. It is a relief to know that she is not to be let loose again. The world is all the better for having wives like her locked up.

THE *Christian-at-Work* is not of the opinion that the shooting of Judge Terry by a United States Marshal in a rather summary way was a very serious matter. Our contemporary says:

And now he reaps his reward and dies with his boots on. He has gone to his own place, and there is no reason for thinking that either the character of the man or the character of the place would have been different had he been permitted to die a centenarian. The world is well rid of a man who had never learned to control his passions, and who made the world worse for having lived in it.

True, no doubt, and there are a great many other men that, so far as we can see, the world would be well rid of. The doctrine, however, is a dangerous one for private parties to carry out. The law must be allowed to say when men are fit or unfit to remain any longer in this world.

IT is very difficult to see why any one who believes in his Bible should have much sympathy for characters of the Maybrick kind even when they come near the scaffold. Many a long day has passed since the good Book said, "Be sure your sins will find you out." Centuries have rolled away since it was announced that, "The way of transgressors is hard." Why should there be any surprise when a noted and flagrant transgressor finds the way hard. Why should not the Maybricks find the way hard? If they always found it easy there would be grave reasons for doubting the truth of God's word. Indeed if a woman of the Maybrick type found life as happy and pleasant as the best wives and mothers often find it, many people would doubt the very existence of a God. God has said that the way of the transgressor must always be hard and no transgressor has a right to expect it otherwise. Why should people always raise a howl when they merely see God's word verified?

WITH elasticity in their step, the glow of health on their countenances and brightness in their eyes, people, old and young, are beginning to return from the seaside, the country and from across the ocean. Most of them have enjoyed thoroughly the brief respite from the cares and the labours that ordinarily fall to their lot. With renewed energies they are preparing to resume their accustomed places in the busy scenes in which most of their days are passed. They are all the better for the short cessation they have been permitted to enjoy, and now with

renewed moral purpose they are prepared to work all the better, and with motives braced and refined by communion with nature and converse with distant friends many will no doubt seek to work not only for their own exclusive well-being but also for the good of others, thus labouring and endeavouring as far as they can that God's will may be done on earth as it is in heaven.

THE demand for the Confession of Faith in the American Presbyterian Church continues to increase. People who never read the volume are studying it daily and no doubt many are surprised that there is so little in it with which they can find any fault. During this coming winter more people will study the Confession than perhaps ever studied it at any one time before. Whatever may be done about revision the study of the book is a good thing. We fully expect that there will be a similar movement in our own Church before long and it will no doubt be attended with similar beneficial results. The revision will not be very serious, but the examination of the book will be a good thing and a new thing for thousands. And just here we may say that, in our opinion, the most unsatisfactory position for any Church to occupy is that of apparent fear lest something may be found in its symbols that cannot be defended. The right position is the one taken by the American Church. The Assembly says to the people who clamour for revision, Here gentlemen, is the old book—please say how you would like to improve it. And when they try they don't find the work so easy.

DR. DODS has been having his share of those peculiar attentions which great men who are suspected of not being quite sound are always sure to receive from the foes of orthodoxy. In closing his address at the induction of the new professor, Dr. Whyte said:

Another danger and difficulty—and this time an outside one—has already beset our popular friend. Men who love neither his Church nor the truth he has been raised up to teach are at present crowding round our friend, and making him their champion and their boast. Yes; our new professor is broad, as the misleading and injurious word is; but his breath is not theirs any more than is his depth. His breadth goes out on a plane as much higher than theirs as his depth goes down deeper than theirs. But because his studies and his style have sometimes led him to say some things that sounded to their ears not unlike their own unhallowed language about Holy Scripture, they have held him up as their ally and their champion. A passing misunderstanding also with some of his own brethren has, for the moment, made Dr. Dods an immensely popular man in quarters where popularity and patronage must be a sufficient chastisement and a real humiliation. But as time goes on, and his true and untarnished loyalty to his Church, her Scriptures, and her Standards comes more clearly out, may we not hope that the authority of his judgment and the attractiveness of his character may yet win over many of such men also to the knowledge and the love of the truth?

It is said that nothing raises a minister in the estimation of certain classes in the community like preaching a sermon against future punishment. The moment he attempts to prove there is no hell the men who hope there is no hell gather around him. The men who do not believe anything in the Bible are flocking around Dr. Dods and trying to make him their champion. They will speedily find their mistake.

MANITOBA TAKES THE INITIATIVE.

THERE is general agreement that it is the duty of the State to provide a national education. Most modern States have established what goes by the name of a national system. As yet, however, all beyond the fact that such a system is necessary, is problematic, and experimental. What should be comprised and what excluded from the system of education supplied and superintended by the State? This hitherto has been an unsolved problem. In every country where a State system has been provided there is more or less agitation, in some countries, Belgium for instance, the contests for the direction of education have been of the fiercest and most disturbing kind, and a satisfactory solution at all appears remote. One of the most potent factors in this ceaseless agitation has been the claims of Churches to control educational affairs. The amount of wrangling clerical interference has occasioned is something wonderful. The contentions thus originating have by no means been successful in presenting the gentle and peaceable side of ecclesiastical human nature.

Where a dominant Church asserts its right to control education peaceful acquiescence even then is not secured. In no country in modern times, not even the most priest-ridden, are men's minds fashioned alike. Modes of thought on religious questions can never be reduced to unity. Har-

mony as to educational policy can only be secured by a spirit of tolerance and a degree of compromise. In communities where the people are divided in matters of religious belief, religious training by the State, even were it right, is simply impracticable. All attempts to obtain a working system under such conditions can only result in vexation, disappointment and failure. Is it possible to secure a system of national education that will not be subjected to ceaseless hostile criticism, and afford a vulnerable-point tempting the attacks of enterprising politicians?

One of the aims of the Papacy is everywhere to secure the control of education. This object it does not seek to conceal. In the United States it is openly avowed, and unremitting are the efforts of Romish ecclesiastics to cripple the efficiency of the public schools. Fortunately our neighbours have not conceded separate schools to the Roman Catholic Church in the United States. That Church objects to religious teaching unless it can be brought under its control. Hence the parochial schools they are establishing wherever they are able. But for the maintenance of these schools the State very properly declines to contribute. The aggressive attitude in relation to educational matters assumed of late by Roman ecclesiastics in the United States has thus far an excellent effect. The American people are becoming more than ever attached to the national system. They have taken the position that appears to many as the only one that is fair, logical and consistent. The State does not teach religion. It simply provides a good secular education suited to the wants of the people in their capacity as citizens. No one's conscience is concussed. If any religious sect is dissatisfied their liberty to establish schools of their own is not interfered with, but they must support them exclusively at their own expense.

With the exception of those for whom they were intended, separate schools in Canada are regarded as a mistake. Their institution was a compromise, the result of a temporising expediency. The cry for their establishment did not come from our Roman Catholic fellow-citizens, but from their ecclesiastical leaders. It has been asserted again and again that the education usually given in these schools is of an inferior quality, and many parents regret that their children must attend them, for by the peculiarity of the Romish discipline, the priest's choice, not theirs, must decide the matter. The question of supporting separate schools out of the people's taxes, collected by the public executive, is fast approaching the region of practical politics, and it will soon sooner than many think—press for settlement. It has emerged in an unlooked-for quarter. Ontario has been agitated over concessions to Jesuit demands, and this has drawn general attention to the undue advantages that have been conferred on the Roman Catholic Church. It is not, however, in this Province, that the most decisive step has first been taken. Manitoba with heroic courage has thrown down the gauntlet, and the gauge of battle will assuredly be taken up.

The Attorney-General of the Prairie Province has announced a clear cut policy: the abolition of the French as an official language, and the disendowment of the separate schools. If the people of Manitoba would speak their real sentiments, unhampered by political exigencies, there is no doubt that the Attorney-General's proposal would meet their warm approbation. Whatever the immediate result, the question is beset with difficulties. This being the case, all the more reason why the people should calmly and resolutely, without rest and without haste, set about the attainment of that full liberty which alone is compatible with the modern ideas of a self-governing people. It is true that the question cannot be definitely settled by the action of the Manitoba Legislature, but if the people show the same unanimity they displayed in securing liberty to construct the railways they wanted, they will be equally successful in obtaining a system of national education free from ecclesiastical dictation and control. The contest will not be confined to Manitoba. It is one of general interest and significance throughout the Dominion. The conflict precipitated in Manitoba is bound to come in the other provinces, and its commencement there will only hasten it elsewhere.

There is one aspect of this coming struggle that cannot well be overlooked. The people in Quebec Province are not in sympathy with modern ideas. Under the diligent tutelage of priestly influence they are still benumbed by the torpor of mediævalism. Instead of seeing that, coming into the light of modern day and joining cordially with their fellow-citizens in promoting the moral and material advancement of a new and expanding nationality, they credulously accept the reactionary teaching of Ultramontanism, and regard all efforts to free

them from clerical absolutism as pronounced acts of hostility to themselves. From the tone of their public prints, Conservative and Liberal alike, it is easy to see that the movement to secure equal rights for all and special privileges to none is sure to make them clamour for retaliation. There is no reason to expect that if separate schools were abolished in Manitoba and Ontario that Protestant separate schools in Quebec would be permitted to remain unmolested. It is possible, however, that for even that difficulty a remedy may be found.

MORAL OBLIGATIONS.

EVENTS of daily occurrence, which receive world-wide publicity, make the judicious grieve and throw grave discredit on the religious profession. One who has been implicitly trusted has yielded to the temptations inseparable from the position he occupied, has made default, brought misery and suffering on others and destroyed the reputation he has taken years to acquire. Another who has been prominent in a particular form of religious activity, in an evil hour has by some crime been overwhelmed in disgrace. Some are ready to make him the target of their indignant scorn, others regard him and his actions with comparative indifference, attributing his downfall to the weakness inherent in human nature, and still others sneeringly and insultingly imply by their heartless strictures disbelief in all religious reality, and point to the latest lapse from morality as a proof of the correctness of their opinion. Causes of stumbling abound in this as in every preceding age, and the woe denounced against those who place them there remains and will remain till they cease to exist.

In these days, however, there is less chance of concealment than ever before. An ubiquitous press draws aside the veil that self-interest, a desire to avoid scandal, or even a tolerant charity would draw over evil deeds. What is done in secret is proclaimed on the housetop. The transgressor who imagines that his offences will remain unknown is wrong in his calculation. This universal publicity is deplored by many, not altogether unreasonably. Indiscriminate publication of malign events, in such a manner that moral distinctions are obscured, cannot fail to have a bad effect on the minds and morals of many readers. Recitals of crime with all its minute and disgusting details blunt the moral sensibilities, deaden conscience and familiarize the mind with subjects that have, to say the least, a degrading tendency. It is open to question whether the conductors of journals that give special prominence to the criminal side of life fully realize the responsibility that rests on them. It is offered in extenuation that, consulting the tastes of their readers, they simply supply what these tastes demand. If not a sufficient offset to this excuse, it is yet admissible to answer that such supply is largely accountable for the demand. To supply the day's news is one thing, it is quite another to present it in a form that cannot but be productive of evil results.

But there is another use of the publicity which wicked deeds receive. It has a restraining effect. People who are morally weak are not always weak in vanity. They do not like to be evil-spoken of. They are sensitive as to what others think of them. Some who do not fear to do evil if that evil can be hid, above all things dread lest it should be known by those whose good opinion they wish to retain. In these cases the fear of publicity acts as a wholesome restraint. This may not be a high motive but it is a motive and one that is by no means inoperative.

When a man who makes a religious profession falls into grievous sin, though it brings grave discredit on religion, it does not invalidate the claims of religion. That remains the true, pure and holy thing it has ever been. No amount of defection from its precepts can change its nature or degrade its essence. God's commands are true and righteous altogether. A man's transgression is not the fault of religion, but his own. Religion never yet caused a man to transgress; in every instance it can be traced to his want of it. No man with anything like an adequate conception of the obedience true religion requires can yield to the power of temptation without doing violence to the deepest convictions of his nature. Those who make the sins of others their excuse for deriding religion need hardly hope to be relieved of their own responsibility by pleading as excuse the hypocrisy of others.

Example is always powerful, and is never without effect. As a motive for well-doing it has its place. By some it is unduly exalted and by others it is underrated. It is a factor in morals, but as such it is a subordinate one. The man who aims at living an upright life chiefly for the sake of example is no more righteous than he who shapes his conduct by

the maxim, Honesty is the best policy, is a man of inflexible integrity. There cannot be full harmony between the convictions of the heart and the actions of the life. A true morality must have more stable foundation than can be found in the ever-shifting notions of practical expediency. The currents of contemporary opinion that direct to some extent the thought of the time are not to be implicitly trusted. With many the solid foundations of a stable and lofty morality are hopelessly shaken. The materialistic tendencies of the age have left to many the belief that secular well-being is the chief good worthy of pursuit. Whatever in their estimation tends to individual and social advancement, to the perpetuation of the existing social order, is in itself legitimate, so that there is no very nice balancing of the means to be employed for securing the results desired. Moral considerations do not enter largely into their ordinary calculation. In the scramble for advancement a course of action and the methods for its accomplishment may be productive of sad consequences to others, but these, so far as they interfere with the end desired, are regarded for the most part as a matter of indifference.

Men of scientific and philosophic eminence who have parted company with the inspired teaching of Scripture, recognizing that morality is essential to individual and social well-being are concerned for a system of morality that will be operative in the present conditions of modern life, and they are also concerned as to where its imperative sanctions can be found. This is a present problem, and is one of the most difficult, and, a believer in divine revelation must add, one that apart from the God-given code of moral precepts, and the sanction that infinite holiness and wisdom has bestowed, is one that is hopeless. Fallen human nature is incapable of devising a system of pure and lofty morality. In the old civilization men here and there of high endowments have formulated numerous moral precepts of great excellence, but civilization at its best without the Gospel has never produced a system of morals comparable with that delivered with the sanctions of the Eternal Lawgiver. To it all the truest instincts of man's moral and intellectual nature respond, and the quest for a substitute will be in vain.

The human life that is not modelled after the pattern of the divine law will, whatever its achievements, be a melancholy failure. No higher sanction for moral law than the divine will can be found. In keeping it there is great reward. It is the only condition of a happy life. For the individual and the nation it is the indispensable condition of true prosperity. To those who take the Bible for their guide it is unnecessary to add that, while the divine code of morals is of universal obligation, it is not the means of justification, nor a passport to eternal life; that can only be secured by vital union with Him who is "the end of the law for righteousness to every one that believeth."

Books and Magazines.

GOLD FROM OPHIR. A New Book of Bible Readings, original and selected. By J. E. Wolfe, evangelist. With Introduction by Dr. James H. Brookes. (Toronto: Willard Tract Depository).—A useful index classifies the subjects arranged in these Bible Readings rendering reference easy, and also indicates the spirit guiding its preparation. The subjects are classified on the good old evangelical plan, viz.: Ruin, Redemption, Regeneration, Resurrection, The Holy Spirit, The Scriptures, The Work and Workers, and Fragments that Remain. Dr. Brookes' introduction is good and apposite.

POLITICAL ORATIONS, from Wentworth to Macaulay. Edited with an introduction by William Clarke. (London: Walter Scott & Co.; Toronto: W. J. Gage & Co.)—The publishers of varied series of English classics are rendering a great service to the lovers of the best English literature. The present one of the Camelot series contains speeches by Peter Wentworth, Oliver Cromwell, Lord Chatham, Edmund Burke, Henry Grattan, William Pitt, Henry Lord Erskine, Charles James Fox, Daniel O'Connell, Lord Macaulay. To makers and hearers of present day speeches these orations may be interesting and instructive.

CHURCH GOVERNMENT. A Treatise compiled from his Lectures in Theological Seminaries. By Alex. T. McGill, D.D., emeritus professor at Princeton. Philadelphia: Presbyterian Board of Publication.—The fact that this work owes its origin to Princeton, and its publication to the Presbyterian Board would rightly lead to the inference that it is a good, sound and able presentation of Presbyterian doctrine on an important subject. This first impression will be confirmed by a perusal of the work itself. The subjects discussed are: A Form Given,

Ecclesia, the Ecclesiastical Institute, Constituency of the Church, Officers of the Church, Prelatical Succession, the Doctrine of Succession in the Ministry, Permanent Officers of the Church, Parity of Ministers, Ruling Elders, the Deacons Ordination to Office, Judicatories, Judicatories in Gradation, Constitutional Importance of the General Assembly, and the Ordinances of the Church. The discussion of these questions by a master in the Presbyterian Israel affords excellent and instructive reading.

FORMS FOR SPECIAL OCCASIONS. By Herrick Johnson, D.D. (Chicago: C. H. Whiting; Montreal: W. Drysdale & Co.)—Young ministers especially have often felt the need of just such a little compendium as this as a guide to the becoming and proper discharge of the various functions they are called upon to perform. Even to ministers of extended experience it will be very helpful and suggestive. There are forms for marriage, burial, baptism, the Lord's supper, ordination, for reception to the Lord's supper, organization of a Church, ordination and installation of elders, ordination of deacons, laying a corner-stone and dedication of a church. A brief summary of Presbyterian doctrine is given, as well as appropriate Scripture selections for the houses of sickness and mourning. There is also appended a fine selection of poetical pieces suited to the ever-varying needs of pastoral work.

OUR CHILDREN FOR CHRIST. A Plea for Infant Church Membership, with a full discussion on the mode of Baptism. By the Rev. Samuel MacNaughton, M.A. Third edition. (Edinburgh: Jas. Gemmell; Montreal: W. Drysdale & Co.)—This is a small neatly got up tractate, presenting much valuable truth in clear and compact form and, though dealing with some disputed points, written in a kindly and genial spirit. On the subject of Infant Church Membership, the chapters are: Children in the Old Testament Church, Children in the Apostolic Church, Benefits of Church Membership, Believers Baptism, Children in the Post-Apostolic Church; then follows the testimony of the Church Fathers and concludes with a statement of the Modern Practice in the Greek Churches. The second part is devoted to the consideration of the Mode of Baptism.

THE PROPHECY OF JONAH: His Character and Mission to Nineveh. By Hugh Martyn, D.D. Third Edition. (Edinburgh: John Gemmell; Montreal: W. Drysdale & Co.)—The impression often met with in these days that solid unpretentious works of an expository and evangelical character find few readers is not borne out by facts. It is emphatically a reading age, and works of intrinsic permanent value are still sure of finding a wide and appreciative circle of readers. The fact that this work, which on its first appearance met with an appreciative welcome, has reached a third edition is testimony sufficient that a good book can find a place in public esteem. The preface closes with the announcement that "there being a constant demand for Dr. Hugh Martyn's works, and this one having become scarce, the publisher has reprinted it and will shortly reissue Dr. Martyn's work entitled 'The Shadow of Calvary.' The Book of Jonah has often formed the subject of expository treatment, and varied have been the methods pursued. Dr. Martyn has succeeded in entering into its purpose and meaning with a degree of insight that renders his work both interesting and valuable. The book has been written with scholarly precision, is evangelical in tone, and a spirit of unaffected piety gives it an elevation sometimes wanting in kindred volumes. It also abounds in practical lessons of great value. The introduction discusses Jonah's Mission—its place in historical development, and Relations between Jew and Gentile. The first part is occupied with the consideration of the Commission Issued and Refused; the second, the Commission Re-issued and Fulfilled. The following brief extract referring to the Mission of Jonah to Nineveh will give the reader a glimpse of the author's style.

Now for a man to proceed, as the herald of one who to them was an unknown God, the God of another nation, and unsupported, single-handed and alone, to proclaim amidst the teeming multitudes that a day of destruction is at hand:—is it not as if absurdity could not be carried further? Is it not as if the man were mad? What response could he expect but ridicule at least—if not absolute violence? What! Nineveh destroyed in forty days? Where are the armies that shall break down its walls, storm its lofty towers, or waste with famine its rich and well-stored garrison? What likelihood of this pitiful and way-worn dreamer's dreams being fulfilled? "Come ye, let us eat, drink, and be merry—to-morrow shall be as this day and much more abundant." And as for this crazed enthusiast and fool, let him have out his say; and ere he tells his story, as he says he must, throughout and around our city, he will find, mayhap, that he has had enough of it! Certainly Jonah could not but foresee that some such reception in "that great city" was about the most friendly he could anticipate. To be despised and simply laughed at, as a fanatic and fool, must have appeared to him inevitable, if indeed his fate should not be worse.

Choice Literature.

ZELIA MONTAZON.

BY THOMAS DUNN ENGLISH.

(Continued.)

Then my father died. He was an estimable man in most things, and I loved and respected him while living, and mourned him when dead. But he lacked energy. He knew it, and deplored the same defect in me. "Philip," he said, while on his death-bed, "your fault is mine—lack of push. Try and get rid of it." But I had no cause for exertion. The farm gave me enough with its pasture rent. I had no expensive tastes. I had no money want to spur me to activity. I was more at the manor than at home—it was like my own house there; and Marley, absorbed in his experiments, allowed its management to me, making me an unsalaried superintendent. The servants and labourers were accustomed to take their orders from me. And so I drifted along, without aim or purpose, until some peculiar events made a change in my life.

But the fascination of the picture never ceased. I never entered the library without drawing aside the curtains, and steadily contemplating the face and figure, which had driven out of my mind all thought of womankind. I was thus engaged one day when Marley, who had been at work in his laboratory, entered to consult a chemical treatise.

"Ha!" he cried, "still worshipping her image. The case is hopeless. I shall have to resort to the art I have laid by so long, and bring the original from the land of shadows."

I laughed with embarrassment. "I wish that were possible," I said. "But if you were to incarnate the picture, if you could give life to that figure, I would have nothing more to wish for."

"Do you mean to say that if Zelia Montazon were alive and here you would make her your wife?"

"Would I not?"

"But were it to take half the life you would otherwise live?"

"The remaining life would be cheap at the price."

"This," said he, "is the most extraordinary infatuation. But perhaps it is wisdom too. A brief enjoyment of a desire may be better than a life with an impossible aim."

With merely a hasty glance at the picture he left the room, carrying with him the book he had taken from the shelves. One day, a week later, I went to the manor as usual. When I entered the library, I noticed that a dagger of peculiar construction had been driven into a table and had secured a slip of paper. The weapon was long, with a broad and crooked blade, covered with strange characters. As I bent to examine it, I saw on the paper the words: "To-morrow night." I thought it to be a memorandum made by Marley to fix his mind on some engagement. Just then he came in and greeted me pleasantly. "I am on the very verge of the grand discovery," he said. "I have already isolated one element, and have only to determine its nature to—"

His eye caught the dagger and the scroll. His face became ashy pale, and he steadied himself by grasping the table with both hands. In a moment he controlled his emotion and stood erect and firm.

"I have much to do, he muttered, and little time to do it in." Then turning to me, he said, "I have to go on a long journey, and shall never return. You said you would marry the original of that picture, if you could. Do you hold to your purpose?"

"Yes."

"Go home, then, and come here to-night—here, which is from this out your home. On your way stop at Squire Barton's; he is a magistrate and has a right to perform the marriage ceremony."

"Of course," I said, not caring to cross him in a vagary that looked like insanity. "But where is the bride?"

"She will come at my summons," he said. "Barton is also a commissioner of deeds. I have work for him in that line. Bid him be here at five o'clock, and do you come promptly at six."

I obeyed him. He was evidently quite mad, but I thought it best, though I made up my mind to summon medical aid if these symptoms continued. I did not expect to see any young gentlewoman, much less the original of the picture—the last a sheer impossibility, but to humour my patron I dressed myself with some care, and at six presented myself at the manor. Hagley, the valet, met me in the hall.

"They are waiting for you in the drawing room, Mr. Wardington," he said; and the fellow grinned.

When I entered the room there were three persons there—Marley, Squire Barton and a veiled lady, in a blue dress. She wore the costume shown in the painting, and when she drew aside the veil, I started back in mingled terror and delight. There in the flesh, breathing, glowing with the freshness of youth, and with the same steely eyes, was one so like the portrait that it almost seemed as if the figure on the canvas had taken life and stepped from the frame.

"Do you detract?" demanded Marley.

"No!" I replied, rapturously—"a thousand times no!"

I took the hand of the lady, which was cold. I looked in her face which had the same smile, and the same glitter of the eyes which I had so often seen in the picture. At a signal from Marley the Squire began to repeat the formula of a legal union. I answered promptly in the affirmative. When it came to the turn of the bride there was no reply. Marley made an impatient gesture and the word "Yes" came thin and icy from the lips of the dead. The hand in mine seemed cold and clammy and the steely glare from the eyes was as cold as the glitter of an icicle under moonlight.

It was over. I turned to Marley. There was a smile on his face, as much of mockery as pleasure.

"To-morrow night," he said, "I go, and will be seen no more. This place, and all I possess in this land, goes to you along with Zelia Montazon. You will find the deeds, properly executed, in the secretary, and here is the key. I wish you joy of a year's work and happiness. But the powers who aided me to grant your wish will exact the penalty."

He left the room. He was quite mad, beyond doubt. The magistrate congratulated me, and left. The servants, to whom Marley told what had occurred, and of the transfer of their service, came in and gave their congratulations also. I presented them to the bride, who maintained the same smile. But the moment they saw her face, and the glitter of her eye, they slid out of the room in dismay.

When they had gone I drew her to me and kissed her; but her lips did not return the pressure. She evinced no aversion, but she was cold and passive, and did not respond to my caresses. What manner of woman had I wedded? But she was so beautiful, in spite of the emotionless smile and the steely glare of her eyes, that I was wild with love.

The next day while Marley was at work in the laboratory, apparently destroying the work of years, or in his library burning papers, I talked to Zelia. She only answered in monosyllables. While Marley was in his work-room, I led her to the library and drew aside the curtain, to show her the portrait so strangely like her, that had won my love.

It had gone. The frame was there, and the canvas with its dark background, but the figure had vanished. Had it been painted out? No. The canvas was dry, and the varnish hard and dry. I turned to Zelia. There was no answering sympathy in those eyes, only the same fixed and unnatural look. Her replies were in monosyllables, and without emotion. I shuddered.

I went about all that day in a dazed state. My mind was confused. At times it seemed as though I was in a dream. The servants wore a look of wonder, mixed with fear, and served us mechanically. They gathered at times in groups, but separated with an affectation of extreme indifference if I approached.

At nightfall the sky, which had been clear, blackened, and a great storm arose suddenly. The lightning was almost incessant, and the claps of thunder succeeded each other rapidly. The servants gathered in the hall in terror, as though neighbourhood insured safety. I naturally like to hear the warring of the clouds, but on this occasion I had an awful dread. Zelia, who had come carelessly down the staircase, stood on the second step, without any display of feeling. Her face wore the same smile and her eyes the same metallic glitter. Suddenly Marley appeared, hatted, gloved, booted and spurred; and as he came the storm lulled and we could hear the clatter of horses' hoofs, more and more distinctly, until they stopped in front of the mansion. Marley turned around and the light fell on his face. I was shocked. It was the face of a corpse. He flung open the door and a great glare of light from the chandelier fell upon things without. There were two black horses, saddled and bridled, and champing their bits impatiently. One saddle was filled. The groom, or whatever he was, was black, but not a Negro; for long, flowing black locks fell over his shoulders, and his eyes gleamed in their sockets by the reflected hall light like sparks of fire.

Marley passed out without a word, vaulted in the saddle, and the two steeds dashed madly off in the darkness. Then the thunder began again to peal and a gust of wind through the open door extinguished the lights in the chandelier. When the door had been closed and the lamps relighted, I turned, trembling, to Zelia. She stood without motion and with the same indifferent expression. I took her by the hand and led her away; and then the storm ceased as suddenly as it had begun.

The next morning I went to the library and opened the secretary. I found there two instruments—one, a deed of gift for the manor and the village; the other, an assignment of all the personal property, including a number of bonds. There was also a cheque covering the deposits in bank. Nothing had been neglected. With these was a sealed letter addressed to me. I tore off the envelope. It contained a sheet of paper, with these words: "In one year, your wife, in two years, you."

I smiled at this. "Mad, beyond doubt," I said. "But why has he stripped himself? Can it be that my wife is his child—but, no! she is unlike him in feature and form. Even her hair, though light, has a different shade from his. I shall have some one claiming as his heir before long, or he will come back recovered and settled in mind. As for Zelia, my strange, beautiful wife, she is cold; but I will teach her to love me."

In nothing did these words come true. No one came to claim the property as heir; nor do I know even now if Marley—should Marley really be his name—be alive or not, no more than I can learn why he has enriched me. Nor could I warm by attentions, caresses or words the heart of my wife. She seemed to be not only insensible to love but to any emotion. Even her anger, if anger it may be called, was mechanical, and gave her an appearance of brutality, when she was merely ignorant of tenderness. One incident, after we had been married for three months may show this—an incident which changed the whole current of my feeling for her.

She was sitting in the drawing room one day, listless as usual, when a half-grown kitten strayed from the housekeeper's room, crawled on to her lap. She put it down on the rug. It climbed again, and was again set down. The animal was persistent, and climbed again. Mechanically, and without a trace of anger, she seized it with both hands and choked it to death. Then she placed it on the floor, and sat still and unconcerned as ever.

I was too horror struck the act was so sudden also—that I did not interpose. After recovering myself, I exclaimed

"How could you do that, Zelia?"

She looked at me with her steely eyes, without any trace of emotion, and replied: "Why not? It was troublesome."

I was confounded, and rushed from the room in dismay. Was this a fiend: From that moment love was gone, and disgust followed. I must have shown the loathing I felt, but it never moved her. She met my reproachful looks as she had my caresses, with indifference. She could be neither moved to love by affection nor to anger by hatred.

Cards for an "at home" had been sent to a select few of our neighbours, but Mrs. Wardington had received the visitors with such frigid civility that they never called again. Our life was solitary. Even the servants, who, with the exception of Hagley, remained, served us mechanically. It was a cheerless household.

On the anniversary of Marley's disappearance I was sitting alone in the library, gazing on the bare canvas where the portrait had been, and wondering how long I was to endure the agonized life I was leading, when, as on that day a year before, the clear sky was darkened and a fearful storm arose. I went into the great hall and found the servants grouped there, talking to each other in low tones, and with alarm on their faces. Suddenly the storm lulled, and I heard the approach of horses' hoofs. They clattered up to the front of the mansion, and then stopped. I flung open the great door, for the servants seemed paralyzed; and there were the black horses, with the black rider, upon whose forms the light streamed from the great chandelier.

As I stood there a woman in a riding habit passed me,

went out, and was assisted to the vacant saddle by the groom. As she settled herself in place, her face turned toward me. It was Zelia. I gave a cry, and rushed out. A gust of wind blew out the lights in the hall; the horses galloped off, and the sounds of their hoofs died away with the storm, which fell as suddenly as it had arisen.

I ordered pursuit; but to what end? I went into the library and threw myself into an easy-chair to reflect; but my mind was a chaos. I accidentally cast my eyes upon the canvas above the mantle, and there, vivid in colouring, as fresh as though painted yesterday, but with a triumphant fiendishness in the steely eyes and a mocking smile on the lips, the portrait of Zelia Montazon had come back to its old place. My overwrought nerves could bear no more and I became insensible.

A year has passed since Zelia's departure. I hardly know its events. I have lived passively—activity and memory in abeyance. The servants, who seem to be attached to me, talk in my hearing the strangest stories to amuse and interest me. If they were to be believed, Marley died of an apopleptic fit the day after my marriage, leaving his property to me, and Zelia died a year after in child birth. It is a kindly meant fiction on their part, but I know better. I have given the facts as they are. And now the fatal anniversary has come. As I write the storm has come, and waxes furious. Stay! it lulls, and I hear the coming clatter of hoofs. A hand I cannot resist draws me into the hall. I must go.

CASTLES IN SPAIN.

Spanish castles, fancy real,
Lit by torches hymeneal,
Many-coloured prisms falling
Over cresset, sconce and tower,
Blaze through court and corridor,
Make enchantment more enthralling!

Held in spacious banquet hall,
Fantasy's fair festival,
Ruby wine in jewelled chalice,
Scented like the violet,
For our lips inviolate
Sparkles in that dream-world palace

From a wreathed bower emerges
Harmony, which upward surges
Over fields of dew-wet pauses.
Music—sweet to desolation,
Mad with every variation
Possible to vagrant fancies.

Country of delightful neighbours,
Land of unexpected favours
With no token of unfitness.
Where the women all are young,
Not as by the love-bard sung
But as wit and beauty witness!

Spanish castles! Blissful places,
Each a separate oasis—
Not of greenery, but of gold,
Where the blazoned heraldry
Spread on brodered tapestry
Plebeian eyes may see unrolled

Could such dreams go on forever,—
But the real and false discover
Spanish castles all departed,
I awaken to my fate,
Left of all my real estate,
Waken heavy and sad-hearted!

'Stead of tower my attic high
Close toward the autumnal sky,
Under the rainy Hyades.
Now the dismal day is waning
Mid the wind's continual plaining,
And all grows darker by degrees.

Fra H Brodigue, in The Week

HONORARY DEGREES.

Although it would be a subject for deep regret if our Canadian universities should become as free in conferring honorary degrees as Dr. Leonard Woolsey Bacon, in a recent number of the *Forum*, says that Harvard and Yale are, not to mention the universities of less note in the United States, yet is it not the case that degree-conferring powers have been needlessly extended and exercised even in Canada? We have numerous universities, some of them existing only on paper, and without any teaching faculties, yet these must needs meet in convocation once a year, or perhaps oftener, and confer degrees which really mean nothing. A great mistake was also made in granting degree-conferring powers to certain theological colleges, which have exercised them in making D.D.s *ad libitum*. The same remarks which Dr. Bacon, in the article referred to, applies to the weakness among clergymen in his country, to have the mystical letters appended to their names, and to use them both with reference to themselves and their fellows on all possible occasions, will apply in Canada, and the degree of D.D. which should be a mark of distinguished pre-eminence in theological attainments, has almost ceased to be such. It is to be feared that the degree has been too frequently conferred, not so much as a reward of merit as with the view of placing it where it will do the most good. Some of these degree-conferring colleges are seeking to secure endowments. Is it not possible that the conferring of their honorary degrees is not always entirely disinterested,

but that they hope, to use a hackneyed term, to become rich by degrees? I do not mean to say that the authorities of these colleges deliberately dispose of their degrees for mercenary considerations, but I do say that appearances indicate that they sometimes confer a degree which they would hesitate to bestow did they not cherish the hope that the conferee, or some of his friends, would remember the institution in his will, or if not going so far as that, that substantial advantages would accrue to the institution as a result of the honour bestowed by it.

What is true of the degree of D.D. is perhaps still more true respecting the degree of LL.D. It is a very convenient toy to play with, perfectly harmless you know. It can be conferred without hesitation whether the recipient knows anything of law or not. It would be absurd to make a man a doctor of divinity who had never studied theology (though I believe it has been done in the case of Count Bismarck, on what pretext I am not aware), but to make a man a doctor of laws who knows nothing of law is apparently considered quite the proper thing. In one instance I believe (I am happy to say it was not in Canada), it was conferred upon a person who had invented an improved stove! That individual doubtless conferred a greater boon upon humanity (if his stove was a good one, and probably it was) than many who toil and moil with their brain, and discover some new theory or advance some new idea in the world of thought, but let some new degree be adopted if a distinction of that class is desirable, to meet such cases, and let not the degree and the individual be rendered ridiculous.

This is a utilitarian age and more attention is being paid to technical and industrial training and less to the dead languages and abstruse subjects fitted only for mental gymnastics than formerly. Why not affiliate our schools of practical science with the universities as has been already done in some instances, and have degrees which would cover the cases of those who had undergone a training or distinguished themselves in the field of manual work? Do not degrade those distinctions which ought to signify a training in the realm of mind.

In making these comments I do not wish to cast any reflection upon one of our leading universities which recently turned out a large batch of LL.D.s, the first in its history, for I believe that in every case they were worthily bestowed, but I wish to utter a note of warning and to urge the authorities of our universities and degree-conferring colleges to be sparing in the exercise of their powers. I should be sorry indeed to see a graduate of any Canadian institution feel constrained to write of his fellow graduates as Dr. Bacon has had to do. But if the brakes are not put on I fear it will not be long till there will be reason to do so. People wearing honorary degrees, it is only fair to say not all conferred by home institutions, are becoming very plentiful. By all means let everyone who can have a degree, but let it be an evidence of mental training, a proof that its possessor has learned how to study, rather than the result of so much knowledge obtained by means of cram, or what is worse, so much of a consideration paid for an equivalent. I trust, however, no Canadian college will ever sink so low as to sell its degrees.

J. J. BELL.

THE EXTINCTION OF LEISURE.

Some day there will come to this time-begrudging, routine-ridden, always living-in-the-future nation of ours a revival of leisure; but it will not be during the lifetime of the present generation. Until our wonderful estate is sufficiently impoverished to work a diminishment of credit—that “spring-board from whence so much of our civilization vaults and turns its somersaults”—the fever for sudden riches, for artificial diversions, for luxurious living, and for lavish display will distemper our blood as it has for the last thirty years. When all our prairies have been exhausted, all our forests felled, and all our cattle ranches uninhabited; when all our railways have been built and all our mines discovered; when there is nothing left for us to rob—then we must needs begin to recuperate our patrimony, unless we seek a new continent to strip. The nourishing and restoring of an estate begets a different character from that which is begotten by the consuming of it. It develops fortitude in men, throws them perpetually upon their own resources, and forces them to think whether they will or no. It drives them back to the earth, for simplicity and economy, and—leisure, for it is in the nature of man, as of certain of the lower animals, to be impelled by contraries. As long as the bounty of nature invites us to leisure, we despise it; when the poverty of nature appears to deny us leisure, we appreciate it and possess more of it. The perpetual accretion among us of enormous private fortunes is the greatest discourager of leisure. Such magical success, with its accompanying ostentation and extravagance, fires the imaginations of men, and raises the ideal of fortune and of expenditure continually higher, so that we wear ourselves out in getting ready to live. A generation or two will distribute most of these phenomenal fortunes, as well as introduce the heaven of refinement among those to whom they descend. Nothing so effectually destroys the desire to obtain wealth as the inherited possession of wealth. When a well-to-do family becomes impoverished, its members are less likely to expend themselves wholly in money-getting than are those reared in parsimony or indigence. Education and refinement distract a man's powers from the getting of gain, so often to the ignorant and the refined the only resource. They teach men how much there is in the world which cannot be bought, and that too little causes no more un-

happiness than too much. Choose whichever you will—the struggle to have, or the struggle to do without—there is escape from neither, and both are pain. They are but acute and chronic forms of the same disease. But the man who strives to do without has this inestimable advantage over the man who strives to have—the gods fight upon his side. If he is defeated, it is always his own fault, and if he wins, nothing can deprive him of his winnings. “He that lives according to reason shall never be poor, and he that governs his life by opinion shall never be rich; nature is limited, but fancy is boundless.”—*Alfred H. Peters, in The Forum.*

HOW HISTORY IS MADE.

A story is told of one who on a steamer one night was singing to a group upon the deck, “Jesus, Lover of my Soul.” A stranger in the company was attracted by some peculiar intonation of the singer, and suddenly springing up, said to him, “Sir, were you in the army during the late war?” “Yes,” replied he. “Do you remember singing that hymn one night on the Potomac?” “Yes, one night I was sadly depressed as I was out alone on picket duty, and to cheer myself I sang this sweet, old hymn.” “I,” said the stranger, “was then in the Confederate army. The night was dark, and I came very near the Union lines, within easy range of a Union soldier. I lifted my gun to fire, when I heard him sing, ‘Cover my defenceless head with the shadow of Thy wing.’ I dropped my gun, and your life was saved.” *The Church Papers, passim.*

Some journalistic Jeremiah was lately bowailing, upon the housetops of San Francisco, the degeneracy of a century which was nearing its end without producing any truly great and original poem, play, picture, sculpture, or other work of the intellect, but was content to occupy itself with repeated threshings of a few ears of wheat, filched from the garner of preceding ages. Filled with indignation at what seemed to me a case of gross carelessness or blindness, I was about to echo in these columns the names of a few of the men of this century who have lit tapers that are destined to burn as long as any light of intelligence illumines the earth, when I became interested in an article in the *Church Guardian*, describing the peculiar and powerful inspiration under which Charles Wesley composed that famous hymn, “Jesus, Lover of my Soul,” the more so because the account supplied an excellent illustration of something that I had intended to advance on the question of strength and originality in intellectual work. The article went on to give examples of the influence of the hymn under various circumstances connected with the singing of it, and one example described the emotion that took possession of an ex-Confederate soldier on a Potomac river excursion steamer in recognizing in the person of another excursionist, who was singing the hymn to the accompaniment of the saloon piano, a Federal soldier whom he had been about to shoot on the picket line many years before, when his murderous purpose was arrested by the circumstance of his intended victim's starting up the same hymn, in a peculiarly tender and touching manner, while walking his lonely beat. Mutual explanations followed (on the steamer, not the picket line), and the curtain was lowered on an effective tableau. My own emotions, however, outrivalled those of either of the pair of veterans on the Potomac excursion, for I recognized in the yarn a modernization and elaboration of a fanciful production of my own published in the *Washington Chronicle* a few years after the close of the rebellion, under the title, “A Little Story of the Great War,” and which by reason of the pathos of its subject, gained a wide circulation at the time in the clippings of the press. I have no reason to believe that the Confederate and Federal soldier told of in the *Church Guardian* ever had an existence outside of my own brain, and I am about ready to join the Jeremiah of San Francisco, who weeps at the flat, stale, and hashed-up character of nineteenth century literature.—*Auditus, in Printers' Ink.*

POPULAR FICTION IN NEW YORK.

“Uncle Tom's Cabin” was the book most in demand in 1887, last year, 1888, “Ben Hur;” next to that the greatest demand is for “Monte Cristo.” The circulation of complete editions and separate plays of Shakespeare is, however, usually as large as any work of fiction. Of the separate plays the “Merchants of Venice, Romeo and Juliet” and “Richard III.” are the most popular. The works of Charles Dickens are in great demand, “Pickwick” heading the list, while “Oliver Twist” and “David Copperfield” are great favourites. Jules Verne's “Mysterious Island” and “Twenty Thousand Leagues Under the Sea” come usually next. The other novel-writers mostly in demand are Thackeray, Scott, Mrs. Craik, Sue “The Wandering Jew,” Charlotte Brontë, Black, Mrs. Holmes, Hawthorne, Samuel Lover, Ebers, Charles Reade, Wilkie Collins, Marryat, and Balwer.—*N. Y. Independent.*

A KILMARNOCK minister is reported to have read for the second lesson in public worship, the other Sunday, one of Tennyson's poems

MR. JOHN MACDONALD, who was the first general treasurer of the Free Church, and who until a few years ago superintended its financial department, died lately in his seventy-ninth year. Along with Dr. Chalmers and Mr. Archibald Bonar he took an active part in working out the details of the sustentation fund scheme. As far back as 1831 he was an elder in the Gaelic Church in Edinburgh and afterwards in the congregation of Dr. Moody Stuart.

British and Foreign.

THE natives of Damascus call drunken men victims of “the English disease.”

PROF. SAYCE of Oxford has received the degree of D.D. from Edinburgh University.

ARCHDEACON FARRAR declares that as a rule the rich are those that give least to the poor.

CLOYNE CATHEDRAL is about to receive a monument to Berkeley, the greatest of its bishops.

THE Bishop of St. Albans has sanctioned the use of a special burial service over unbaptized persons.

MR. MACDOUGALL, of Florence, preached recently in Dr. Stewart's Church in Nether Lochaber.

MR. BLAIR of Cambuslang is to conduct a series of evangelistic meetings in Islay during the present month.

DUNDEE has resolved to confer the freedom of the city on Lord Lorne and also on Mr. William Arrol, the builder of the Forth bridge.

PRINCIPAL CAIRNS, along with Mr. Johnson the pastor, conducted anniversary services in Dunoon recently; the collection exceeded \$350.

CANON MACCOLLS lectures on the Nicene Creed will be published in October under the title of “Christianity in Relation to Science and morals.”

THE list of ladies in favour of women's suffrage includes the wives of the archbishops of Canterbury and York, and of the bishops of London, Carlisle and Hereford.

DR. SHEDD'S “Dogmatic Theology” is described as “a mountain of sacred truth,” by Mr. Spurgeon, who values “the whole mass with the exception of some very poor stuff upon Baptism.”

THE Brigend U. P. congregation, Dumbarton, have presented a memorial to their pastor, Mr. Watson, under call to Newington, Edinburgh, earnestly entreating him to remain with them.

THE old crown in the regalia of Scotland is specially interesting on account of their being some reason to believe that the lower rim is the same as was placed on the head of Robert the Bruce by the Countess of Mar.

DUNBLANE heritors are about to borrow the whole or part of an assessment of \$17,500 imposed upon themselves towards the cost of restoring the cathedral. This will allow the work to be proceeded with immediately.

BOTANICAL science has lost one of its brightest lights by the death in his eighty-sixth year of Mr. Berkeley, Vicar of Sibbertoft, North Hants. He devoted much of his time to the study of fungi and their relation to the diseases of plants.

IN Turkey there has been of late a greatly increased sale of Bibles among the Mohammedans. Except in very rare cases the Bibles are purchased. Few copies are given away, it being deemed best that those who get them should pay something for them.

MISS PARK, of Glasgow, accompanied by Miss Campbell, of Iona, has been labouring among the fisher-folk at Cullivoe, in Shetland. The meetings in the girls' room were keenly appreciated and large gatherings in the Parish Church were addressed by both ladies.

AN organization calling itself “The Fellowship of the New Life” has bought a school at Thornton and intends starting a communistic establishment in which printing, publishing, writing and teaching are to be allied to manual labour. Its organ, the *Sower*, is edited by Mr. Sydney Webb.

KIRKCALDY Free Church Presbytery notes indications of the rise of a public sentiment in favour of a better observance of the Sabbath and recommends ministers to bring the subject before their congregations and to protest against needless travelling or meeting for secular purposes on the Lord's Day.

A WRITER in the *Sydney Presbyterian* tables a protest against the “extravagant encomium of Dr. Marcus Dods by Prof. Henry Drummond.” He thinks it “fulsome flattery,” and an insult alike to contemporary brethren and the Christian intelligence of the Scottish people, to speak of Dr. Dods as the only true exponent of Christ's gospel.

THE Rev. John Robertson of Stonehaven, in accepting the call to the M'Ghie-Roxburgh Church, informed the Presbytery of Fordean that there had been focussed on his path lights divine, human, and infernal, and he now humbly and clearly, sorrowfully and gladly, saw the will of God. Mr. Robertson's induction at Edinburgh is to take place on September 19th.

A COMMITTEE of scientists and philosophers, Italian and Foreign, has met at Milan to institute a new national Church, free from connection with the State, unfettered by creeds, and having for its sole guide the book of Nature. Their first step has been to draw up a catechism and to invite adhesions by a manifesto addressed to parents, students, and public officers.

DR. CULLEN, pastor of the West U. P. Church, Leslie, has been compelled to leave his manse for a month on account of the nuisance of a neighbour's dog whose persistent barking and howling makes study impossible. The police commissioners refuse to interfere as some of the other neighbours testify that the dog is one of the quietest animals in existence.

IN the second of a series of papers in the *Pertshire Magazine*, on “Prominent Perthshire People,” Mr. J. Cuthbert Hadden gives a sympathetic sketch of George Gillilan. It is strange, he says, that no life of that gifted preacher and man of letters has been written, and stranger still to be told by those who have some reason to know that no life ever will be written.

THE remains of Dr. Horatius Bonar were interred in the family burial-place in the ancient churchyard of the Canon-gate. The members of his congregation and other friends met before the funeral in Chalmers memorial church, where devotional services were held, and the members of Presbytery assembled in Grange Church under the presidency of Prof. Smith.

ADMIRAL BAILLIE of Dryburgh Abbey, uncle of Lord Polwarth and of the earl of Haddington, like his recently deceased brother, Major Robert Baillie, a warmly attached member of the Church, died lately at Kelso in his seventy-eighth year. The late Canon Baillie of York was one of his brothers; and the Dowager-Countess of Aberdeen is one of his three surviving sisters.

Ministers and Churches.

THE Rev. A. C. McKenzie, of Oswego, N.Y., has been visiting Ingersoll and neighbourhood.

THE Rev. John Neill, of the Charles Street Church, Toronto, preached in Orillia last Sabbath.

THE Rev. Dr. Campbell, of St. Gabriel Presbyterian Church, Montreal, has returned from his vacation.

THE Bristol Presbyterian congregation have given the Rev. M. H. Scott, of Ottawa, a call to his old charge.

MR. M. P. TALLIN, has returned from his trip abroad and is now in charge of Knox Church, St. Thomas, Ont.

PRINCIPAL GRANT preached to a crowded congregation in St. Andrew's Church, Winnipeg, on Sabbath last.

THE Rev. Alexander Bell was in the St. Andrew's pulpit on Sunday, having returned from his summer vacation in Muskoka.

THE Rev. W. H. Geddes was inducted into the pastoral charge of White Church and Calvin Church, East Wawanosh, July 25.

THE Rev. R. N. Grant, of Orillia, preached forcible and pithy discourses in Charles Street Church, Toronto, Sabbath last.

MR. ALLAN FRANCIS, of Renfrew, has presented Rev. John Wilkie with \$50, to be applied towards his high school at Indore, India.

THE Rev. Mr. Amos, pastor of the Presbyterian Church, Aurora, is spending a week or two in Muskoka for the benefit of his health.

AT Longford, Mr. Leith and Mr. McArthur were last Sunday ordained as elders of the Presbyterian Church by the Rev. Dr. Gray, of Orillia.

THE Rev. Dr. Robertson, superintendent of missions, delivered a very interesting address on missions in the church at Oak Lake, Manitoba, on the 14th inst.

THE Rev. A. C. Mackenzie of Oswego, N.Y., preached again in St. Andrew's east, Toronto, last Sabbath. His services have been very highly appreciated.

THE Rev. J. A. Macdonald, editor of *Knox College Monthly*, again occupied the pulpit of St. Andrew's west, Toronto. His discourses were characterised by vigour and freshness.

THE Rev. F. F. Torrance, of St. Paul's Church, Peterborough, has returned from his vacation trip and occupied the pulpit both morning and evening on Sunday week.

THE *Port Elgin Times* says: The Rev. Dr. Scott and Mrs. Scott returned on Thursday week to Port Elgin, after a lengthened trip to Portland, Maine, and other points.

AT a meeting of Pembina Presbytery at St. Thomas, Dak., on the 15th, the call from the Grand Forks Church to Rev. W. Hamilton Spence, of Kildonan, Manitoba, was approved.

THE Rev. J. A. Jaffray, Presbyterian minister at North Arm, B.C., preached his introductory sermon to a large congregation, who were favourably impressed with their new pastor.

A PARLOUR social in aid of the Rochesterville Presbyterian Church was held at the residence of Mr. Wm. White, at Hintonburg, last week. A musical programme was carried out, the V.M.C.A. quartette, amongst others, contributing.

THE First Presbyterian Church, Framosa, was reopened lately, sermons being preached by Rev. G. A. Freeman, of Deer Park, to large congregations. The improvements comprise furnaces, new pulpit and choir gallery, and repainting.

THE Rev. Dr. McKay who has been with his congregation in Puslinch for many years was made the recipient on Thursday evening week of a valuable gold watch, and Mrs. McKay was presented with some fine glass and silver ware.

THE Presbyterian Church building at Alexander, Manitoba, is now under process of erection. The material is all upon the ground and the work is proceeding with rapidity. The building when completed will be a credit to the town, the contract price being in the neighbourhood of \$1,000.

THE Rev. T. F. Fotheringham calls attention to an omission in the programme for Children's Service which appeared in our columns recently. Those who intend using the exercise are requested to insert between the Apostles' Creed and Hymn No. 14, Prayer closing with the Lord's Prayer in concert.

PRINCIPAL GRANT and Mrs. Grant are in Winnipeg, and are the guests of the Rev. Joseph Hogg. The Principal was announced to preach in St. Andrew's Church on Sunday, and during his stay in the city he will probably lecture on Imperial Federation, of which he is one of the most eloquent and enthusiastic advocates.

THE Rev. Mr. Pyke is filling the pulpit of Wentworth Presbyterian Church during the absence on his holidays of the pastor, Rev. James Murray. Mr. Pyke was formerly a minister of the Methodist Church, his last charge being at Port Colborne. He will shortly be inducted into the Presbyterian Church, in the Presbytery of Stratford.

LAST week the First Reformed Presbyterian Church, Carlton Street, held its first picnic since the settlement of its present pastor, Rev. Stuart Acheson, M.A. The steamer Merritt took about one hundred to Lorne Park, where the ladies provided attractive tables, and the children paid full attention to them. An enjoyable time was spent.

THE *Acton Free Press* says: Rev. Dr. Laidlaw, of Hamilton, who is spending his vacation in this vicinity, visited Knox Church on Sunday morning, and at the earnest solicitation of Rev. Mr. Rae occupied the pulpit. His sermon was eloquent and full of interest; his illustrations were apt and original and his visit was thoroughly enjoyed by both pastor and people.

THE Rev. W. T. Herridge, Moderator of the Presbyterian Synod, Ottawa, is visiting Vancouver, B.C. Mr. Herridge, says the *Vancouver Advertiser*, is a very eloquent preacher and has recently been made conspicuous from the fact that he refused to join in the anti-Jesuit agitation, and, in fact, delivered a sermon in favour of the allowance of the Jesuits' Estates Act.

THE Rev. R. H. Craig, who has been rendering efficient service in the West, has received an appointment from the Home Mission Committee of St. John, N.B., where he goes on 1st September. Mr. Craig has done excellent work in the Western section of the Church, and now he will labour with equal diligence, acceptance and success in the eastern section.

THE many friends of Rev. John McEwen, says the *Lakefield Chronicle*, will be gratified to learn that he has been appointed President of the Chautauqua Literary and Scientific Circle in Canada, a position for which he is well adapted and highly competent to fill, and his friends need no better acknowledgement of his superior ability than the distinction which has been awarded him at Chautauqua.

PRINCIPAL KIN, in company with a friend and former pupil from Edinburgh, Sheriff Mackay, has been travelling in New York State and some of the New England States. He has visited Cornell University, Hobart College, Geneva; Harvard and Yale. Dr. King is now visiting some of the towns of Western Ontario in the interest of Manitoba College. He expects to return to Winnipeg early in September.

MR. J. M. WHITELOW, B.A., son of Mrs. Whitelaw, of Almonte, and a graduate in arts and theology of Morrin College, Quebec, was last month admitted to the status of an ordained minister of the Presbyterian Church in Canada. The ordination service took place in

Morrin College Hall, at a meeting of the Quebec Presbytery. Rev. Mr. Whitelaw has been appointed to labour as missionary at Valcartier for a term of two years.

THE Rev. J. Robbins, of Truro, returned home from Britain by the S.S. *Peruvian*, August 17. Mr. Robbins was one of the speakers at the United Kingdom Temperance Alliance Demonstration at the Crystal Palace, London, July 10, presided over by the Lord Bishop of London. Mr. Robbins also preached to large congregations at the Free Church, Bridge of Allan, Scotland, July 28 and August 4, and was accorded a very warm reception.

THE Rev. Dr. Duval, of Knox College, Winnipeg, is in Victoria, B.C. He will spend a few days on the Pacific coast. The pulpit of Knox Church was occupied by the Rev. Dr. Waters, of Newark, New Jersey, formerly of St. Mary's, Ontario, and by the Rev. Dr. W. G. Blaikie, of Edinburgh. Rev. Dr. Cochrane has left for the vicinity of St. Paul, Minn., where he will perform the marriage ceremony at the wedding of an old Brantford resident, Mr. Waterous.

THE new Presbyterian Church at Birch Hill, Powal, P. E. I., was formally opened for divine service on a recent Sunday. The services were conducted by Rev. Messrs. J. Goodwill, Geo. Steele and A. McLean Sinclair. Collections in aid of the building fund amounted to nearly \$100. The church, though small, presents a very neat appearance. It is 42 x 26 feet with tower and spire. The inside finish, gallery, front pews and pulpit, are of ash trimmed with walnut.

THE induction services at the Presbyterian Church, North Arm, on the 6th inst. were of a very interesting and highly instructive character. Mr. Toms, who has had the charge of the mission here, during the past six months, and has zealously laboured to promote its interests was the architect who designed the fine manse that now adorns the eastern end of Sea Island, which is alike a credit to the generous people and their zealous and skilful pastor.

THE Rev. William Campbell, English Presbyterian Missionary in Formosa, passed through Toronto on his way to Vancouver, en route for his field of labour. Mr. Campbell, who has been visiting Scotland, his native land, has not spent his well-earned furlough in idleness. In addition to public services he was engaged in translating a profoundly interesting account of the Dutch Mission in Formosa, 250 years ago, and has completed a translation of the New Testament for the use of the blind.

THE Rev. James Todd, for three years pastor of the Presbyterian Church, Minnedosa, has received an invitation from a congregation in a town near La Crosse, Wis. It is generally believed says the *Manitoba Free Press*, that Mr. Todd will accept, as the new field is much more promising for one of his abilities and energy. Mr. Todd has worked hard during his pastorate here and has been most successful in building up the congregation here and in Clan William. He will be greatly missed—both in the town and in the Presbytery—and his place will be difficult to fill.

DURING Dr. Kellogg's absence in Europe, the pulpit of St. James Square Church, Toronto, has been ably filled by Rev. James G. Paterson, D.D., of Erie, Pa. The discourses he has delivered have been concise, thoughtful and impressive, and have been listened to with great and growing appreciation. Erie is doubtless an important frontier post, but it does strike one as singular that a man of such fine culture, ability and earnestness, one who possesses so many qualifications as Dr. Paterson, should not long before this have occupied a centre of larger influence, for which he is so eminently fitted.

THE *Christian Leader* says: The Rev. Alexander Jackson, of Knox Church, Galt, Ont., sailed on the 1st inst. from New York by the steamer *State of Pennsylvania* and hopes to arrive in Glasgow on Sabbath or Monday next. He is sure of a warm welcome from old friends in that city, especially the members of Calton United Presbyterian Church, in which he was for many years an indefatigable Sabbath School teacher. Mr. Jackson has only two weeks of holiday on this side of the Atlantic, and as he intends visiting London and Paris it will be a flying visit.

ON Sabbath week, afternoon and evening, special services were held in connection with the re-opening of the Hull Presbyterian Church. The Rev. Dr. Moore conducted the service in the morning. The children's service at 3 p. m. was conducted by Rev. Mr. H. Scott. Rev. John Wood preached in the evening. All the services were well attended, and the offerings at each betokened a liberal support. The church with its new pews, frescoed walls and ceiling, and appropriate floral decorations presented an attractive appearance. The vestry has also been tastefully decorated by the ladies.

THE *Regina Leader* says: The teachers and officers of the Presbyterian Sunday School had their annual picnic on Friday, the day being pleasantly spent with new games, etc. The missionary meeting was held as announced in the Presbyterian Church on Tuesday week last, when a very interesting evening was passed. Rev. J. M. Harrison and Mr. N. H. Russell gave addresses on missions and the choir sang an anthem. The church was tastefully decorated with flowering plants, the work of the Floral Ten of the King's Daughters.

THE Rev. Alex. Urquhart preached a vigorous sermon in the Presbyterian Church, Brandon, on Sunday week touching upon topics that are receiving considerable attention these days from sea shore to seashore. He referred to the immense responsibility resting on those who controlled the educational machinery in its work of moulding the opinions of young Canada. He urged the cause of a united Dominion; advised the banishment of such terms as "I am a German," "I am an Englishman," "I am an Icelander," stating that we should be Canadians first, last and always, in the best sense of the word.

THE *Whitby Chronicle* says: The Rev. Dr. McLelland, of Ashburn, preached the funeral sermon of the late T. A. Fisher in Burns' Church to a large congregation. The Reverend Doctor took for his text, "Man giveth up the ghost and where is he?" and based upon it a powerful discourse, full of stern lessons to the unwary, and of sweet consolation to the bereaved widow and family. Mr. Fisher held so many important offices, and associated himself so closely with all the workings of the Church, that his loss is sorely felt by the whole congregation. Much sympathy was shown for the bereaved on the above occasion.

A CORRESPONDENT of the *Montreal Witness* says: The Rev. Dr. Thompson, Sarnia, Ont., gave expression to the restrained feelings of many on the Jesuits' Estates question in a masterly lecture at Kinnear's Mills recently. It is not too much to say that it brought relief to all real souls. Megantic wants an honest man to represent her interests at Quebec and Ottawa, one not over-solicitous for office,—one who will observe the Sabbath day, while canvassing anyway. If we are to have one Protestant representative let him be a man who deserves to be put in,—who is a public benefactor, or whose personal merits proclaim him worthy of a great trust.

THE *Huron Signal* says: It was a pleasant surprise to the congregation of the Presbyterian Church here last Sabbath to see the Rev. J. A. Turnbull, B.A., LL.B., St. Mary's, in the pulpit conducting the service and preaching an impressive sermon from Gen. xvii. 18. For a period of nearly four years he was pastor here, resigning his charge in 1884 to go to St. Mary's as pastor of the First Presbyterian Church there. Quite a number of the congregation shook hands after the service with him and Mrs. Turnbull, who was with him, with many friendly words of enquiry after the welfare of one and other since last he met them. We hope Mr. Turnbull will be long spared to labour in the Master's vineyard and his teachings gather many ripe sheaves for the garner.

THE *Seaforth Sun* says:—We learn that the friends and admir-

ers of the Rev. Joseph McCoy, M.A., pastor of the Egmondville C. P. Church, have collected and will present a purse to the rev. gentleman as a small token of the esteem in which he is held by the congregation. Mr. McCoy leaves in a few days for Chatham, N.B. His removal is very much regretted by the members and adherents of the congregation, amongst whom he has preached the Gospel for nearly eleven years. He has been very assiduous in his attention to the sick and afflicted. He will long be held in grateful remembrance by the people of Tuckersmith and Egmondville, whose well wishes will follow him to his new home by the sea.

THE Rev. Thomas R. White, of Baillieboro', Ireland, occupied the pulpit of Cooke's Church, Toronto, last Sabbath evening, and preached to a large congregation. In an eloquent sermon Rev. Mr. White compared Solomon's chariot, which is described in Song of Solomon iii. 9, 10, to the Gospel. In ancient times the chariot was used for the purpose of carrying the bride to the house of the bride groom. The Gospel was the chariot which carried the sinner to God. Rev. Mr. White is here for the purpose of creating an interest in Church work in Ireland. He will lecture on "Romish Aggression in Ireland and Canada" in Cooke's Church, to-morrow, Thursday evening.

THE Rev. R. Laing has made a short visit to Newfoundland mainly in the interest of the Halifax Ladies' College. He was most cordially welcomed, and his visit was very satisfactory. He rendered valuable service to the Presbytery of Newfoundland in connection with Harbour Grace. A Harbour Grace correspondent writes to a contemporary: Rev. Robert Laing, of St. Matthew's, Halifax, ordained in the Presbyterian Church there twice recently, taking as his text in the morning Psalm cxvi. 18. He preached a lucid and most impressive discourse. In the evening there was a large congregation, when the discourse was even more an index to ability of highest order, proving that Mr. Laing ranks among first-class preachers.

THE Rev. R. McIntyre preached his farewell sermon Sabbath week in St. Paul's Church, Nelson, and Dundas Street. The churches were crowded to their utmost capacity, and many could not find standing room, which showed the respect and esteem in which he was held. On the following Monday evening the members and adherents of the Dundas Street congregation, to the number of eighty, assembled and presented their beloved pastor and his wife with a purse containing \$50 and a beautiful address framed. Mr. McIntyre replied in a neat and well-warded speech, after which all sat down to the rich tables laden with the bounty of God's providence. After singing and addresses the happy company bade farewell to the minister and family. Mr. McIntyre, and family have left for their new home at Delaware, in the London Presbytery.

THE *Dumfries Reformer* gives Knox Church, Galt, notes; among them are the following: Rev. Principal Scovel again occupied the pulpit on Sabbath last and preached to very large congregations. The evening discourse was more particularly addressed to the young, the text being from 2 Tim. iii. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The reverend gentleman left for his home at Wooster, Ohio, on Monday morning, and should he revisit Galt, he can rest assured of receiving a hearty welcome. Rev. Dr. Dixon, of Trenton, N. J., son of Elder Dixon, of Knox Church, will occupy the pulpit next Sabbath. The display of flowers, ferns, palms, etc., on the pulpit last Sabbath was magnificent.

AT the meeting of the Halifax Presbytery a communication was read from Rev. Mr. McKenzie, missionary to Labrador, painting a woful picture of the condition of the starving people there, and beseeching aid to transport them from the rock-bound coasts of Labrador to the prairies of the Northwest. Rev. Dr. Burns and Mr. G. Henry, brought up the Jesuits' Estates question, and moved a resolution, which was unanimously adopted, expressing the Presbytery's deep regret and disappointment at the tone and tenor of the Governor-General's reply to the petition for disallowance and those who presented it, and expressing the willingness of the Presbytery to unite with the many throughout the Dominion opposed to the Jesuits' Estates Act as well as the Act incorporating the Jesuits, in such concerted action as in the premises may be deemed advisable. The Presbytery nominated Rev. N. McKay, of Chatham, N. B., for Moderator for the Maritime Synod.

MR. ANDREW MELVILLE of Collingwood, died suddenly last week. He went to bed in his usual health, and about midnight a noise in his room aroused the household. Mrs. Melville entered the room only to find her husband breathing his last. The news has greatly shocked the community. Mr. Melville having been a resident of this section since about 1850, when he came to Collingwood. During his life deceased was largely interested in milling and commercial industries both in Collingwood and Nottawa, and at the time of his death was connected with the lumber and grain trade in Collingwood, at Owen Sound and other points. Mr. Melville was a native of Scotland and had nearly attained his seventieth year. He was a firm and liberal member of the Presbyterian Church, a large employer of labour and a man of excellent character. He is survived by his widow, two sons and five daughters.

THE *Morrisburgh Courier* says:—As announced, the re-opening services of Knox Church, of this place, were held Sunday. At both morning and evening services the church was filled by large audiences who listened attentively and appreciatively to the sermons, which were of a high order, and the equal of which it is not our good fortune to often hear. The preacher was the Rev. Mr. Ross, of Perth. In the morning his text was Isaiah xvi. 13; in the evening, Galatians ii. 20. The Y. P. A. in connection with the church raised the money to build the spire, but on the completion thereof it was found that the treasure on hand did not quite suffice to pay for the same. Therefore collections were taken up on Sunday, and on Monday evening an entertainment was held in the basement, which was as much a success financially as it was interesting and pleasing. Hence the debt has dwindled down to a rather fine point. At the Monday evening entertainment several of the clergy were present, including the Rev. Mr. Bayne, of Pembroke. After the rendering of a good programme consisting of speeches, recitations, readings and songs, all present partook of a goodly supply of refreshments. Then was brought to a close one of the best entertainments ever given in connection with Knox Church.

THE *Port Elgin Times* says: On Friday evening the Rev. Dr. Moffat, of Toronto, organized a branch of the old Upper Canada Religious Tract and Book Society in Port Elgin. The following are the officers for the year. President, the Rev. D. McNeill; vice-presidents, all the local clergymen; a committee representing all the various churches, Messrs. H. Bridgen, M. McBride, D. McFarlane, P. Cress, S. J. Kinsey, J. Howe, N. Bowman, J. C. Kennedy, F. Wagner, with Mr. Alex. Moffat as the secretary-treasurer. The committee appointed the following ladies to act as collectors, and to call upon the citizens in October:—Miss Thomas and Miss Kinsey; Mrs. A. Smith and Miss E. McClure, Miss Burgess and Miss J. McBride, Miss Wallace and Miss Robinson. This grand old society has been carrying on its work for fifty-six years. It is entirely un denominational. It is a great Bible, Religious Book and Tract Society. Its special aim is to reach all classes beyond and outside churches in Ontario, Muskoka, Algoma, Manitoba and British Columbia. At present it has three excellent colporteurs in Ontario, two in Manitoba and Mr. Bone among the sailors on the Welland canal. It is doing a great work among lumber men, sailors, new settlers, mission fields, Young Men's Christian Associations and by Women's Christian Temperance Unions, in the Central Prison, etc. The Rev. Dr. Moffat, formerly of Walkerton, the new secretary of the society, has just finished a year of very successful work.

Sabbath School Teacher

INTERNATIONAL LESSONS

DAVID AND JONATHAN.

GOLDEN TEXT. There is a friend that sticketh closer than a brother - Proverbs VIII. 24.

SHORTER CATECHISM.

Question 30. (a) Assurance of God's Love. That act of saving faith whereby we embrace and appropriate Christ, which is the only instrument of our justification, involves two essential elements: (1) Assent to the intellectual recognition and cordial embrace of Christ and of His work; (2) Trust is implicit reliance upon Christ alone for all our salvation. Trust rests upon the foundation upon which expectation is based. Hope reaches forward to the object upon which desire and expectation meet. Hope therefore rests upon that which trust rests upon, and trust gives birth and support to hope. There is a difference, therefore, between the full Assurance of Faith (Heb. x. 22), which is strong, unwavering, unintermittent faith, and the full Assurance of Hope (Heb. vi. 11), which is a result of the former, being a confident persuasion of our own personal salvation. "He that believes shall be saved;" this is made sure by the Word of God. "I believe" this is a matter of consciousness and other evidence. "Therefore I am saved." this is an infallible inference. This conviction is not in such a sense of the essence of faith that every one who truly believes is consequently thus assured. Nevertheless, it is the privilege and duty of every believer to seek and to attain to this most comfortable and useful grace. (b) Peace of conscience. Peace with God is reconciliation with Him through the blood of Christ. Peace of conscience may either mean our consciousness of that reconciliation, or the appeasement by the same atoning blood of our own consciences, which otherwise condemn us. (c) Joy in the Holy Ghost. The Holy Ghost as the "Comforter" is the direct Author of joy in our hearts. Besides this, He is the indirect cause of joy to us, because, by uniting us to Christ and communicating to us His life and all the benefits of His redemption, He brings to us all the possible sources of joy. (d) Increase of grace. The gifts of God are inexhaustible. We are not limited in Him; we are only limited in our selves. Each gift of grace leads to another. We are justified that we may be regenerated and sanctified. (e) Perseverance in grace to the end. The true believer, having once been regenerated and justified, will never be permitted finally to fall away and be lost. The doctrine is not that once a believer a man will be saved, do what he will; but it is that once a true believer God will ever uphold the man, so that he will freely persevere in faith and obedience to the end.—A. A. Hodge, D. D.

INTRODUCTORY

The incident in David's life told in to-day's lesson took place about a year after the discomfiture of Goliath and the Philistines. David's heroism was a subject of general admiration and he was now a resident at the court of Saul. With Jonathan the king's eldest son he had formed a friendship of the most unselfish and exalted character, which has become the highest type of human friendship. Its character is finely illustrated in the narrative that forms the subject of to-day's lesson.

I. True Friendship. Jonathan the king's son and David the future king, having many excellent qualities in common and being possessed of just such differences as made their individual characteristics an added attraction, had become fast and faithful friends at the troubled court of Saul in Gibeath. Saul's increasing fits of insanity and his jealousy stirred and darkened by David's increasing popularity made the latter's life at court not only miserable but dangerously unsafe. He had been pursued by Saul's vengeful hatred so often that he is now reduced to the greatest straits and the friendship of Jonathan now appears to be true, sincere and valuable.

II. Friendship Tested.—David appeals to Jonathan with candour and directness. The friendship that does not admit of straight, honest, plain speech is not worth much. David, conscious of his integrity asks what charges can be brought against him. To this Jonathan answers with equal candour that David's life is safe and that so fully is he in his father's confidence that if there were evil determined against David it would be known to him and that he would keep his friend informed. This does not quiet David's alarm, for their intimate friendship is known to the king and this would be a strong reason for keeping his hostile purposes out of Jonathan's sight, and sorrowfully and impressively David adds: "There is but a step between me and death." Now the deep sincerity of Jonathan's friendship is revealed. He undertakes to do whatever is possible to secure David's safety. A plan of finding out Saul's intentions is then agreed upon. David provides as an excuse for a three days' absence from the court, that he should leave ostensibly for Bethlehem to attend the customary new moon celebration with his family and that this absence would serve to show whether Saul cherished the desire to injure David. If his absence was regarded with indifference it would mean that no serious evil was intended, but if the king showed his displeasure then it would be no longer safe for David to return to Gibeath. It would be by no means safe for David and Jonathan to be seen together after this, and as watchful eyes were constantly upon them, a plan was devised by which David could get the information for which he was anxiously waiting. Jonathan was to go to the neighbourhood where David was in concealment, apparently for the purpose of practising with the bow and arrow. The method of shooting and the instructions to the lad attending him would sufficiently inform David of the result of Jonathan's interview with his father. This plan is agreed upon with the utmost sincerity and trustfulness on both sides. Jonathan makes a solemn appeal to God in token of the deep sense of the obligations their friendship imposed upon him, and his purpose to strive to the utmost to render the service to David which the gravity of the circumstances required. If the report is favourable it will be his delight to bring it to David's knowledge as quickly as it can be done; if unfavourable, then there is all the more urgency why it should be speedily communicated. Jonathan, however, does not limit the obligation of his friendship to the mere duty of informing David of his danger. He is prepared to help him to escape from it, "I will show it thee, and send thee away, that thou mayest go in peace," and here his elevated and magnanimous character comes out in pleasing relief to his father's cruel and jealous nature, for he is prepared to send him away with a benediction, "The Lord be with thee, as he hath been with my father."

PRACTICAL SUGGESTIONS.

There may be companionship in evil, but friendship in its best sense is possible only among the good.

True friendship based on mutual esteem is eminently helpful in the development of character.

True friendship cannot co-exist with selfishness; it is self denying.

A man to have friends must show himself friendly.

The highest friendship attainable is given in Christ's own words: "Ye are My friends if you do whatsoever I command you."

The following minute was placed on record by the Presbytery of Brandon at its May meeting ament the translation of the Rev. Mr. McKellar from said Presbytery to the Presbytery of Saugeen on his acceptance of the call from the congregation of North Luther and Woodlands. Though copied for publication it was by accident mislaid. The Clerk would apologize to Mr. McKellar and his friends and to the Presbytery to which he was translated, for mislaying this recognition of Mr. McKellar's valued services: As one of the earliest pioneer missionaries of our Church to the Northwest he has been instrumental in the highest degree in promoting the work of the Master, and in laying the foundation of Presbyterianism in this new country. Having laboured faithfully and efficiently for years in several mission fields throughout the Synod of Manitoba and the Northwest Territories his name is a household word among the early settlers between Winnipeg and Prince Albert. His kindly manner, encouraging words, generous deeds and self-sacrificing life made him a great blessing to the homes of many, while the congregation of which he was pastor for ten years bears testimony to his untiring zeal and ennobling example. His devout spirit and high integrity won for him the high esteem of his brethren of this Presbytery, and his removal is much regretted by them. His interest in the Church's missionary work led him to abound in labour on her behalf, which he always executed with prudence and efficiency. He has also assisted largely in moulding Presbyterianism in this Northwest into its present form. As Convener of the Foreign Mission Committee of this Presbytery and for his manifold labours in its home mission work he has laid the Presbytery under deep obligations. It is the earnest prayer of this court that he may be long spared to labour for the Master in our common cause with comfort and success in the new sphere to which he has been translated.

The annual meeting of the Halifax Presbyterial W. M. Society was held in the Presbyterian Church, Windsor, on Tuesday, August 20. The attendance was not so large as usual, but that did not prevent the meeting being an enjoyable one. At eleven a.m. the returning President, Mrs. Layton, took the chair. After devotional exercises the address of welcome was given by Mrs. Carver, of Windsor. Miss Frame, of Shubenacadia, replied for the delegates. The secretary reported twenty-three auxiliaries and thirteen mission bands within the bounds of the Presbytery, one auxiliary and two mission bands having been formed within the year with a total membership of 1,200. The treasurer's report showed an increase of \$200 in the funds, the amount this year being over \$1,100. The officers elected were: Mrs. H. H. MacMillan, Elmsdale, president; Mrs. Gordon, Halifax; Mrs. Glendenning, Halifax; Mrs. Bain, Musquodoboit; Mrs. Nelson, Windsor; Miss McDougall, Maitland, vice-presidents; Mrs. Laing, Halifax, treasurer; Mrs. Baxter, Halifax, secretary. In the afternoon the members attended the meeting of Presbytery in session in the church, at which the report from the Presbyterian Society was read by Mr. Simpson, Clerk of Presbytery. The Rev. David Sutherland moved the following resolution: The Presbytery receive the report of the Halifax Presbyterian Society, rejoice in their success, and cordially wish them God-speed in their endeavours to create and sustain missionary enthusiasm in our congregations. It was seconded by Rev. T. C. Jack, and passed unanimously. Mrs. Morton of Trinidad, then addressed the meeting, giving an account of the visit of Mr. Morton and herself to St. Lucia on their way home, and of the work done there for the Coolies by young Mr. Cropper, also of the work in Trinidad in the forty schools there which have all sprung from a gathering of three children on a door step a few years ago. At its evening session the Presbytery was again favoured with an address from Mrs. Morton who described in an interesting and lucid manner the places one touches at in a journey from New York to Trinidad and the principal features of each place.

A SHORT time ago the ladies of the Mabou, C.B., congregation entertained their friends in Mabou and surrounding districts, in the exhibition building, to a sumptuous tea. The object of the meeting was to welcome their pastor, Rev. Mr. Gloag, who had returned with his wife and children from England, where they had been spending three months. After tea the chairman, Mr. McFayden, called upon the Rev. Mr. McLeod, of Strathlorne, to propose "The General Assembly of our Church." The speaker, after referring to the work of our church, closed by referring to the presence of Principal Grant, Moderator of the General Assembly. Principal Grant in responding, entered into the history of the Presbyterian Church in Canada, showing wherein we, as a church, are doing more for missions, in proportion to our numbers, than any church in world. He made a happy allusion to the union of 1875, and expressed the hope that the time was not far distant when Christians of all denominations would throw aside those non-essential points which in a great many cases caused divisions, and would unite in one Christian church, whose object it would be to overthrow the kingdom of Satan and to establish Christ's kingdom on the earth. The speaker closed his remarks by stating that he was favourably impressed with the appearance of things in Cape Breton, and he hoped the Cape Breton boys would make a point of settling upon and working the beautiful farms, specimens of which he had seen as he travelled that day between Strathlorne and Mabou. The following were the other toasts proposed: "Her Majesty," by the chairman, responded to by Principal Grant—"Our Guests," by Mr. Lewis McKeen, responded to by Mr. Gloag—"The ladies of the Mabou congregation by Mr. Campbell, Strathlorne, responded to by Mr. Morris McLean and Principal Grant—"Our Dominion Parliaments," by Mr. J. D. Cameron; responded to by Dr. Cameron, M. P. The proceedings were enlivened by the sweet strains of vocal music from the choir of the congregation, of which Mr. J. S. McKeen is the able leader. Mr. Smith introduced Mrs. Gloag to the ladies of the congregation. The meeting was brought to a close by singing "Praise God," etc.

The Cannington Gleaner gives a full account of the leave-taking of the congregation and his many friends with the Rev. J. B. McLaren who has just been settled in Aylmer, Ont. It says: A large and appreciative audience assembled in the basement of Knox Church, Tuesday evening, the occasion being the farewell prayer meeting addressed by Rev. Mr. McLaren, who for the past four years has laboured successfully as pastor of this church. After a few brief remarks he commended his flock to take into their hearts the 103rd Psalm, and in times of distress as well as in times of prosperity to remember God's goodness to them. After the benediction had been pronounced, Mr. Edwards was called to the chair, and in a few words he made known the pleasant event about to take place. Mr. McLaren was asked to come forward and was presented with a purse containing forty dollars, accompanied by an address read by Mr. McIhadden, expressing grateful appreciation of Mr. McLaren's services and cordial well-wishes for his continued prosperity and usefulness in his new sphere. A beautiful Bromide photograph made by Mr. Bainham, of the teachers and officers of the Sabbath School was then given Mr. McLaren as a remembrance of the many pleasant and instructive hours they had spent together. During Mr. McLaren's pastorate in Cannington he has ably filled the position of Superintendent of the Sabbath School. His ability as a teacher and Sabbath worker need not be expanded upon, the flourishing condition of the school in comparison with what it was four years ago, gives one a full knowledge of the reformation which must have taken place. Nor were these the only tokens of esteem. The temperance element did not forget the noble work done by Mr. McLaren to promote Christ's cause in this direction, and showed their appreciation by presenting him with a copy of "Pulpit Commentary" in six volumes, accompanied with an address. After these pleasing exercises had been gone through with, short addresses were given by Revs. Messrs. Thom, Watch and Pearson, in which they all sympathised deeply with the people of Knox Church in the heavy loss they are sustaining by the removal of Mr. McLaren. They also spoke strongly and heartily of the many warm friends Mr. McLaren had made throughout the

whole community, and the work done by him being such, that all promoters of Christ's cause could not fail to recognize. After wishing Mr. and Mrs. McLaren every prosperity in their new home the meeting was closed by Mr. Watch engaging in prayer.

The opening services of Knox Church, Dee Bank, Muskoka, on August 18th, were conducted by the Rev. Prof. McLaren, D. D. The Doctor took for his text in the morning, Matt. vi. 19 21. "Lay not up for yourselves treasures upon earth," etc., etc.; an example of the Gospel in the broad sense of that term. He emphasized the great necessity of having an aim in life, and then considered the exhortation negatively and positively. In the moth, the rust and the thieves he saw exemplified the evils which make fortune uncertain in Oriental lands, and with remarkable power of illustration shewed the uncertainty of earthly treasure; how riches take to themselves wings, how the fame of the politician is ruined by one injudicious step, how the treasures of the family circle are marred by the hand of death. Then, in contrast, while disclaiming the power to paint what "eye hath not seen" and simply keeping within the certainties of divine truth, he dwelt upon the immutability of the treasures of heaven. He spread before his audience an unvarnished picture of what even this world would be if all its inhabitants were sinless. He encouraged the Christian whose progress had been made up of almost unnoticeable little things and drew attention to the suggestion of the text that the right heart was not to be sought in order to gain the treasures of heaven, but that the treasures of heaven were of secondary importance to the right heart. In the evening a large and attentive audience again listened to the Doctor's profound but lucid discourse from John xiv. 12. "He that believeth on me the works that I do shall he do also and greater works than these shall he do because I go unto my Father." Dealing in the first place with the promise, he showed it to be an historical fact that the followers of Christ had been more successful in the highest kind of Christian work—that of winning souls (the work of the atonement being unique and not here included and the miracles being really of a lower kind of work, a means only to the proof of His divinity, etc.) than Christ himself had been. In treating of the reason he unfolded the immensity of meaning compressed into the clause "I go unto my Father." He showed how the ascension of Christ made more clear the ground of faith; how with the outpoured Spirit his disciples were emboldened to preach, and how like the modern general, from the more advantageous position at the right hand of the Father, he views and directs the acts of his followers. He concluded by urging all to labour relying on this wonderful promise. The church, which was tastefully decorated for the occasion with evergreens and flowers, is a church-like little building which reflects great credit upon the congregation, who are very thankful to any friends who have in any way aided them in its erection. A tea meeting was held on the following Wednesday evening, the Rev. Prof. McLaren in the chair. The evening's entertainment was of a highly cultured and varied kind and quite in keeping with the newly dedicated edifice in which it was held. The proceeds of the evening amounted to \$47, which with the collections of the opening services on Sabbath amounted to the handsome sum of \$72, sufficient to wipe off the debt upon the Church.

The Winnipeg Free Press says:—The Rev. Dr. Cochrane, of Brantford, preached with his well-known energy and elquence in Knox Church, Sunday week, taking his text from Ephesians i. 13, 14: "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." He observed that assurance follows and is consequent upon faith. Faith makes invisible things and the entire invisible world real. Sealing implies direct contact of the seal with the thing sealed; and the consequence is the impression upon the thing sealed of the device or motto upon the seal. The Father seals us to the praise of His glory; we are sealed to the Son who redeemed us and who is the great object of our faith, and we are sealed by the Spirit. We are taught by the text that believers live under the dispensation of the Spirit, which began at Pentecost and continues until the Second Coming of the Lord. The preacher proposed to explain what is meant by the sealing of the Holy Spirit upon the heart of the believer; and, secondly, how this sealing becomes to him "the earnest of his inheritance until the redemption of the purchased possession." Some of the uses of the seal in Old Testament and also in New Testament times were. (1) In diplomacy, in the treaties of nations, to authenticate public documents. (2) Seals are used on deeds to make titles to lands or houses valid in a court of law. (3) They are used as marks by which property is held, and by which claims to property may be established. The trade mark of a merchant and the initials of the owner's name branded upon an animal were illustrations. (4) Seals are used as pledges or means of security and safety in transporting money or valuables from one country to another. A package sent by express is sealed; and if the seal is unbroken it shows that the valuables are there. The sealing of the stone at the entrance to the Saviour's tomb, and the signification of the breaking of the seal, were referred to for further illustration. (5) Seals were frequently worn upon the neck or arm as tokens of affection. "Set me as a seal upon thine heart, as a seal upon thine arm"—the seat of love and the seat of power, always precious and always visible. God has set apart his own children to be Christ's heritage. Sealing by the Holy Spirit indicates that in a very peculiar sense believers belong to Christ. Sealing intimates the security of each member of the Church. The sealed ones are Christ's by the gift of the Father, His by purchase, and His by voluntary surrender. They can never perish, the impression of the seal can never be erased from the heart; though there may be times of despondency and apprehension, there cannot be absolute apostasy or despair. Secondly, sealing intimates that believers are separated and set apart from an ungodly life: they are reserved and kept for a special and a particular purpose. "The Lord has set apart him that is godly for Himself." The believer first becomes personally conscious of salvation, and by-and-by the world comes to understand that this man belongs to Christ, men take knowledge of him that his conversation is in heaven. His sealing of the Holy Spirit is not always accompanied with great spiritual joy. "The fruit of the spirit is joy," but not always as soon as the saving change has been effected. The impression at first may be very faint, and scarcely perceptible, but it becomes deeper and deeper. In some cases this sealing of the Holy Spirit seems almost completed at the moment of conversion, sanctification follows so quickly upon justification, but in most cases it is a gradual work. This sealing of the Spirit it is the privilege of all believers to possess. You have a right to know that you are the children of God. We ought to have a settled, well-grounded conviction that our inheritance is prepared for us. No one should rest content in the mere hope, or past experience of God's love. The sealing of the Spirit can at best be inadequately described. It is that power which deepens the work of grace in the heart and life, and which produces an increased assurance of our Sonship. The sealing of the Spirit is to the believer the earnest of his inheritance. A man cannot be assured that he has an inheritance in Heaven until he has been sealed by the Spirit. An earnest is sometimes given beforehand to assure one of greater things to come: such are an engagement ring, and the coin given by a recruiting sergeant to a soldier when he enlists: such were also the first suits and offerings of the Jews at Pentecost. Paul in the text says that through the operations of the Holy Spirit we have ever in the present life the first fruit and pledges of the life to come. This vision of the coming glory, these precious foretastes, these glimpses of Heaven are never intended to satisfy us; but, however brief and themselves intrinsically of little value, they give us an idea what God has for us in the life to come. These earnest are sometimes given at the beginning of the Christian life; more frequently they come in times of affliction; and, oftener still these foretastes are reserved for the close of life. In conclusion Dr. Cochrane pressed upon his hearers the importance of obtaining the knowledge and assurance that Heaven is theirs.

THE MISSIONARY WORLD.

REPORT OF THE MACKAY MISSION HOSPITAL, TAMSUI, FORMOSA.

In again submitting the annual report of the "Mackay Hospital" we beg to thank our subscribers for the continued support accorded to this useful institution. The following figures will show that more than an average year's work has been done, and that the institution has lost none of its popularity: New patients (outdoor and indoor), 3,280; return visits of patients for medicines, etc., 7,685.

The past year was on the whole a very unhealthy one, the summer temperature was unusually high, fever was exceptionally prevalent, while later on diarrhoea and cholera prevailed amongst the natives. No cases of cholera were brought to the hospital, circumstance explained by the rapid course of the disease allowing no time for removal, and by the fact that but few cases occurred in our immediate neighbourhood. Towards the end of August a number of wounded soldiers arrived from the East coast of the island where they had been engaged in fighting with the aborigines. A few of the more urgent cases were accommodated in our indoor quarters, which at this season were rather crowded. The odour from wounds undressed for seven days was at first rather overpowering and somewhat trying to fellow patients gifted with over fastidious olfactory organs, but things went along smoothly and good order prevailed. However striking to a stranger the contrast may appear between the nice clean wards of a Western hospital and the interior of a Chinese native hospital, still when one considers that in the latter no nurses are employed beyond the relatives or friends of patients, all of whom have to prepare and cook their own food, the order and comparative cleanliness are to be commended. The careful nursing, good food and the many other comforts are lacking; beyond advice and medicine nothing is supplied except of course in really necessitous cases; each patient is expected to provide his own fire, light and food, which latter is often but scanty fare. And in our opinion the rule that each patient as far as possible maintain himself in hospital is good, both on the score of economy in hospital management, and from the spirit of independence it fosters in the recipient of the charity. Hospitals at home are but too frequently abused by persons whose means ought to place them above the receipt of such benefits, a fact that (of late years when funds have run usually low) has been painfully brought home to the managers of such institutions. Here, although the pressure in the household may fall heavily when the head of the family is laid aside by sickness and has to be maintained on his slender savings, there are always as many deserving applicants as can be accommodated.

The Rev. Dr. Mackay appends a highly instructive account of native therapeutics in these parts, a subject on which, from his intimate acquaintance with the ways of the people he is peculiarly qualified to speak. The wheels of progress roll slowly in China; although a more enlightened era is slowly opening, the dark age of medicine may still be said to reign just as in our country less than a century ago, when equally loathsome remedies were highly esteemed, and confiding victims were starved, salivated and bled within an inch of their lives; before the application of the many inventions of modern science which have contributed so largely to rob surgery of its terrors alike to operator and patient.

NATIVE DOCTORS IN NORTH FORMOSA.

If we take any part in the healing of diseases we cannot afford, in dealing with Chinese patients, to remain in ignorance of the healing art as it is practised around and about us, any more than we can afford to be in ignorance of the superstitions of the people whilst preaching the Gospel to them. The following is only a part of the result of years of observation and experience among sufferers in a trying climate, who seek relief in all ways known to them.

Entering the profession.—Here in North Formosa natives become doctors in various ways. A man may learn by working, or being associated, with an older practitioner, who may be a friend or perhaps simply an acquaintance. Sometimes one purchases books on medicine, studies them, may copy parts of them, and in this manner learns enough about the subject to begin practice. A

man on account of being a sufferer himself and continually taking medicine, in time acquires considerable acquaintance with ailments and their remedies, so he in turn undertakes to prescribe for them. In some cases one being in a medicine shop, it may be as master or merely as clerk, on account of daily reading and filling out prescriptions sent by other doctors, in time obtains a certain amount of knowledge, and may eventually start as a practitioner. Sometimes an individual purchases the recipes of others—perhaps at a pretty high price—copies them, and thus prepares to set up as a healer of diseases. Here with regard to native practitioners there are no examinations, and no degrees are conferred; but the force of custom makes it so in this as in many other things, that if a man does not know more or less about the business from the standpoint of native faculty, he very soon has to close his door and clear out.

Charges and social position.—For one call from a doctor, one hundred cash—equal to about 10 cents—at least will be expected. Where regular attendance is given, the charges range from \$1 (Mexican) up to \$20, \$40 and \$50. As a general rule the native doctor occupies a high place in the estimation of the people. The travelling professional, however, who combines sleight of hand work with the sale of plasters and other nostrums, does not enjoy the same confidence and respect. By the native doctors diseases are divided into internal and external, and it is but rarely that one man makes it his business to attend to both complaints. Those who devote their attention to internal diseases hold the highest place in the estimation of the masses.

Diagnosis.—This is made by feeling the pulse. In order to do so the doctor seats himself opposite his patient, who, whether male or female, while the pulse is being examined, places the hand on any piece of cloth laid on the table. If a male patient, the doctor using his own right hand first feels the pulse of the patient's left hand, then that of his right. But if the patient be a female, the doctor uses his own left hand and first takes her right hand, then her left. He places his thumb on the prominent part of the wrist bone, and the first three fingers of the hand, beginning with the index finger, all on that spot in the wrist where the pulse is felt. There are five words used by which different states of the pulse are distinguished. The first of these means that the pulse is high and full, or strong; the second, that it is low or deep, and slow; the third, that it is deeper and lower still, and having very slight motion; the fourth, that it feels as if empty; and the fifth, that all motion is gone, and nothing at all can be felt.

Diseases.—The heart and liver are supposed to cause these above-mentioned five different states of the pulse. It is believed the heart has seven openings, and that wind and an evil principle there enter it and produce these various conditions. There are different diseases according to the four seasons of the year. Those of spring are supposed to be caused by the liver, of summer, by the heart; those of autumn arise from the lungs, and of winter from the kidneys, etc. The most common complaints for the four seasons are as follow. Spring.—Headache, chills and fever, raging fever, great thirst, etc. Summer.—Chills and fever, pains in the stomach, extremities numb, great internal heat, cough, diarrhoea, great thirst, etc. Autumn.—Cholera, stomach-ache, chills and fever, inflamed eyes, water brash, cough, etc. Winter.—Cold, followed by coughs, giddiness, chills, aching bones, enlarged spleen, indigestion, constipation, etc.

Prescriptions.—The native doctor invariably writes out his prescription. It is then taken to the drug shop, and when the shopkeeper begins to fill it out he lays it on the counter, and lays a flat piece of stone or metal in such a position as to let the eye catch the name of the first article of medicine to be supplied. When this has been carefully weighed and laid on a paper, he moves the stone or metal down so as to show the second, and so on to the end. Each one being in this way prepared according to the prescription; be there one, two or many articles, all are wrapped together in one paper along with the prescription, which is always thus returned to the customer, and the name or names of the articles marked on the outside of the package. It must also be said to the credit of the native druggists that they are always careful not to sell poisonous plants or

minerals to unknown persons. Very common substances used as drugs have names in the medical vocabulary which are unknown to the masses; for instance, sparrows' dung is called "white cloves." Minerals, rocks, shells, etc., as a rule are ground into powder, and then roasted in a pan for use. Vegetables, roots, flowers, barks, seeds, etc., are used as infusions.

Mackay Hospital, Tamsui, has again during the year 1888, as in the past, done its noble part to alleviate human suffering, and uphold true principles of medical science. Dr. Alexander Rennie has had a year of exceptionally hard work, and he has laboured with devotion and success. At one time during the great heat of the summer, with very many wounded Chinese soldiers in the building and the hospital keeper ill, in the midst of intolerable stench, he carefully operated upon, and cheerfully attended to the sufferers with all the characteristics of a true physician and surgeon. This report shows the largest number of patients treated in the hospital in any year since its establishment.

It is with gratitude also I record the interest always taken in the medical work here by the foreign residents. On more than one occasion I have seen merchants and others of our community, as well as captains, officers of steamers, etc., in the hospital during Dr. Rennie's dispensing hours, who showed their pity for sufferers and appreciation of all that was being done to relieve them.

There is work here that must be done in the hospital or else not at all, such as serious cases to be treated, surgical operations, etc., and from all corners of our field preachers and converts never cease exhorting sick and suffering to go there. At the same time there is work to be done in the country which the hospital cannot possibly overtake. Preachers have borne their part in doing that work during the past year. Foreign medicines are superior to native, and however much preachers may be regarded as knowing, having been drilled in anatomy, etc., and being acquainted with the "materia medica" of all the medicines put into their hands, they most assuredly know more about the human system, its maladies and their remedies than the native practitioners. How could men, women and children (women with bound feet) four and five days' journey away, who are often suddenly prostrated by fever, Asiatic cholera, etc., possibly make their way to the hospital during months of heavy rain or burning sun? It is under such circumstances that the preacher at a chapel, there and then on the spot, is able to give relief, thus remove prejudice, and make the people more willing to hear and then accept the Gospel. The truth is, the preachers at the fifty stations may be regarded as doing the work of fifty men in as many hospitals on a smaller scale.

During the past year many sufferers, after spending sums more or less large on their native doctors without avail, have been relieved by preachers, and have shown their gratitude in more ways than one. I do not hesitate to say that some of the preachers have rendered really valuable service, very especially the native pastor at Sin-tiam, whose successful practice has been the means of bringing many not only to hear the Gospel, but to embrace it.

For myself, referring to the past I might speak of travelling years, building years, this last year—1888—I made very especially a teaching year, in which I spent months here at Tamsui drilling students and preachers. Still I have been over the entire field, extracting teeth and dispensing medicine as usual. Including all the preachers, we have dispensed during the year to 8,683 patients, about 1,000 of whom were seen by the preachers at Sin-tiam. By such means prejudices have been removed, suffering ones benefitted, and the mission brought to be more highly respected by all ranks and classes, both of people and officials. Thus, however, many interruptions, difficulties and drawbacks there may be, native ignorance, imposition and conceit will most assuredly be overthrown and replaced by Western medical science. And just as assuredly will the combined superstitions of Taoism, Buddhism and Confucianism be overthrown and replaced by Christianity—the comfort of the heaven-seeking soul, the guide of the earth-wandering pilgrim, and the bulwark of the great nations of the earth.—George Leslie Mackay.

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While in the army I contracted a severe cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I used Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

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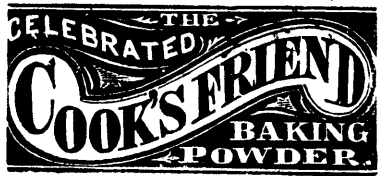
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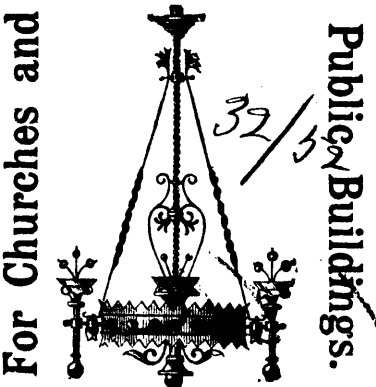
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BIRTHS, MARRIAGES & DEATHS.

DIED. Suddenly, in Collingwood, on Tuesday, 20th August, in his 69th year, Andrew Melville, of the late firm of Melville, Fair & Co.

MEETINGS OF PRESBYTERY.

CHATHAM.—At ten a.m., in St. Andrew's Church, Chatham, on the second Tuesday of September. PETERBOROUGH.—In St. Andrew's Church, on September 17th, at nine a.m.

Miscellaneous.

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Miscellaneous.

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