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Notes of the Week.

THE address delivered at a meeting convened by the Alumni Association of Knox College last week by Principal Caven on the Jesuit Estates Act discussion was in every way worthy of the occasion and the man. He apprehends clearly the dangers to civil and religious liberty by granting endowments to any religious body, especially to a body with such a record as pertains to the followers of Ignatius Loyola. At the same time Dr. Caven speaks as a charitable and just man feels constrained to speak. It is to be expected that the Hon. David Mills will not be quite so severe in future when he has occasion to refer to movements in which ministers take an intelligent and lively interest.

MANY will approve the resolution come to by the Knox College Alumni Association last week. The subject discussed was the advisability of establishing a lectureship in the college on the same principle as at Yale. These lectures are delivered by eminent divines on theological and practical subjects connected with the divinity course. After considerable discussion it became the unanimous opinion of the Association that such a series of lectures would be valuable to the students, and a committee composed of Rev. Dr. McLaren, Rev. R. P. McKay, Rev. R. C. Tibb and Rev. J. A. Macdonald was appointed to consider the best means of carrying the scheme into effect. The proposition will be brought before the Church during the next few months and at the meeting of the Association in April final action will be taken.

MR. MACKASKILL, as Convener of the committee appointed by Dingwall Presbytery to consider the appointment of Dr. Dods, submitted their report, which suggested that a conference of Highland ministers and others be held at some suitable centre. Mr. Mackenzie questioned the verity of the quotations from Dr. Dods contained in the report; but Mr. Mackaskill said he was prepared to take all the responsibility, and added that he had spent month's in wading through Dr. Dod's works pencil in hand. Mr. Mackenzie held that the proposed mode of procedure was unconstitutional and intimated an appeal to the Synod, whereupon Mr. Mackaskill agreed to allow an opportunity to Edinburgh Presbytery to deal with Dr. Dods. If they should take no action the proposed Highland conference will be held.

THE trustees of Queen's University, Kingston, met recently and made an important change in the teaching staff of the faculty, thus giving another proof of the development of this popular institution. When Dr. Watson, the eminent Professor of Mental and Moral Philosophy, assumed his duties thirteen years ago, he was compelled, out of mere enthusiasm for his subject, to lecture on all the departments of philosophy, including even political economy. The trustees and the Professor himself felt that no one man could do justice to so many subjects, and accordingly last year Dr. Watson was relieved of political science by the appointment of Mr. Short to this chair. The trustees have subdivided philosophy into two, as in all the Scottish universities, on which Queen's is modelled by royal charter. From this out Dr. Watson will be known as Professor of Moral Philosophy, and Dr. Dyde, of New Brunswick University, a brilliant Canadian, himself a graduate of Queen's, has been called to the chair of Mental Philosophy. Queen's will now be the only university in Ontario that has two professors of philosophy. Queen's is already famous as the seat of philosophy under Dr. Watson, but with the division of the work and the ability of the two professors the University has no rival in Canada. The chair of Greek in Queen's has been offered to Rev. John McNaughton of Lairg, Scotland, a man who has achieved a brilliant reputation as a scholar.

THE address at the opening of the Toronto Woman's Medical College last week was delivered by Dr. Alice MacLaughlin, who spoke eloquently and fervently in behalf of the medical education of women and of the spheres they are so eminently fitted to fill. Mr. James Beatty, Q.C., D.C.L. presided. Regarding the college, he said it was making fair progress. The plans and specifications and tenders also were in hand for the erection of a very considerable building for college purposes. The

main difficulty in the way was the want of money. They had plenty of talent, as could be seen by looking over the names of the faculty; they had a great field and a fair record. They also had their land free from debt, some money in the bank and some money in the pockets of good people who had promised to hand it over when it was wanted. He suggested that the audience here to-day might give similar promises. Five thousand dollars would satisfy all parties to-day. The college had started with five students. Last year they had about twenty-seven, and this year, could they afford accommodation, there would be forty or more. The college was doing a good work, and had a great future before it. He asked for it the favourable attention of the people of Toronto and of Ontario generally. Provost Boddy of Trinity, Mrs. Harvie, and several members of the medical profession addressed the meeting.

THE third meeting of the Kirkoswald people to elect a new parish minister is described as having no parallel in the annals of the Ayrshire churches since that historic night on which Tam o' Shanter beheld the dance of the witches in Alloway Kirk. A contemporary says: Even in the plain prose of the newspaper reporters the Kirkoswald saturnalia offers a picture not altogether unworthy to stand by the side of the scene on the banks of Doon. Poor Mr. Turnbull, of Dailly, the Moderator, was obviously much better fitted to aggravate than to control the unruly elements which made the scene more like a wild conflict of savages in the Dark Continent than a gathering of parishioners in the heart of the Covenanting Land to choose a spiritual guide. Kirkoswald had the advantage of including among its church members the late Lady Ailsa, and her widowed husband is still on the roll of communicants; but it is now painfully obvious that the earnest evangelistic labours of the departed Marchioness must have failed to reach the larger proportion of her neighbours. The riot in the church, at this third attempt to choose a pastor, has features that recall the worst excesses of political electioneering; and the offence is aggravated by the fact that it was committed with a full knowledge on the part of every parishioner that the honour and good name of the Church of Scotland has been compromised by their two previous meetings, and that the eye of the country was upon them. So low have they sunk in moral sensibility that they would appear to have lost the sense of shame.

IN the General Assembly of Victoria on August 1st, Principal Rainy received a most enthusiastic welcome and in his response declared that he had not felt so much like a little boy for many years as he had done since his arrival in Australia. He had been quite taken away from the exercise of freedom and was being handed about from one employment to another as a little boy goes by his elder's side, he had not even been allowed to spend any money. At a special service in the town hall on the evening of the same day addresses of remarkable power were delivered by Drs. Rainy and MacGregor. The former declared that he had never heard a report so like a psalm as the one concerning the jubilee fund. Towards the £60,000 which it had been decided to raise £53,000 had been promised and £34,000 paid. Dr. Rainy devoted himself to the education question and with quiet scorn characterised the desire to shut religion and the Bible out of the State schools as a "fad." Dr. MacGregor charmed the great gathering with a highly characteristic oration in which he passed with his wonted celerity from lively to severe. Like Dr. Rainy he denounced secular education. In his exordium the doctor provoked much mirth by telling of a worthy who being asked what he thought of a young minister whom he did not esteem very highly, replied, "There's ae thing I'll say o' him; she was a gran' body, the mother o' him." So much he could say of the young Australian; he came of a grand family. On the 6th August, Mr. Marshall of the Scots Church, Melbourne, formerly parish minister of Inveresk, in a singularly graceful speech moved the thanks of the Assembly to Dr. Rainy for his visit; and in his reply the Principal remarked that the time was not far off when the Presbyterianism of Australia, like that of America, would far-outnumber and far out-weigh the Presbyterianism of Scotland. He hoped the great future before them would continue to expand their minds and give magnanimity to all their actions.

THE Knox College Alumni Association held their annual meeting last week. A number of the graduates of the college from different parts of the province were present. Rev. Dr. Fletcher of Hamilton, president of the association, occupied the chair. The report of the "Goforth Missionary Scheme" showed that this scheme has received the hearty support of the alumni and is in a healthy condition. The following officers were elected. President, Rev. Dr. Armstrong, Ottawa; Vice-President, Rev. John Campbell, Granton; Sec. Treasurer, Rev. G. E. Freeman, Deer Park, Toronto, Executive Committee, Revs. R. Pettigrew, Glenmorris; R. Had-dow, Milton; W. Burns, Toronto; J. A. Macdonald, Knox College Monthly; W. G. Wallace, Toronto; and Messrs. P. J. McLaren and M. P. Talling. The financial report of the Knox College Monthly showed that the past year has been the most successful year in the history of the magazine. The members spoke very strongly in approval of the course of the Monthly. Rev. J. A. Macdonald was re-appointed managing editor, and Revs. R. P. Mackay, W. G. Wallace, and R. D. Fraser associate editors. The following nominations were received of representatives on the College Senate:—Revs. A. D. Macdonald, Seaforth; R. H. Abraham, M.A., Burlington; W. A. Hunter, M.A., Toronto; P. Straith, Holstein; Alex. Henderson, M.A., Hyde Park; John Neil, B.A., Toronto; Mungo Fraser, D. D., Hamilton; R. N. Grant, Orillia; W. A. McKay, Woodstock; D. H. Fletcher, D. D., Hamilton; John Somerville, M.A., Owen Sound; W. Armstrong, Ph. D., Ottawa. The election ballots will be issued by the secretary, and will not be counted until next spring. Out of the list nominated only three are to be elected. Mr. H. E. A. Read, B.A., was given an opportunity to explain the action of the committee in reference to the Young Memorial Fund, after which the following motion was carried unanimously:—That this association expresses its hearty sympathy with the effort to establish a fitting memorial to the late Prof. Young, and recommend the alumni of the college to interest themselves in making the effort a success.

DR. ANDREW THOMPSON of Edinburgh, contributes to the Scotsman a vivid account of a grand commemorative meeting which immediately preceded the Waldensian Synod held at Torre Pellice in the first week of September. This took place at the famous rock of Sibaud, six and a half miles from the little Waldensian capital, where, on a Sunday exactly two centuries before, Henri Arnaud administered to his brave followers the oath in which they had promised that they would be faithful to their God and their country. It was one of those events which have written themselves, as with the pen of a diamond, on the hearts of succeeding generations. The gathering of which Dr. Thompson was an eyewitness reminded him of what he had read of the great sacramental gatherings in Scotland some ninety or a hundred years ago. Every valley sent its tribute of worshippers. When he arrived at the spot he found some 6,000 people already gathered there. The services lasted for three hours and were of a most impressive character. The interest culminated when Dr. Prochet, after the people had more than once been warned by him to make no profession which was not sincere, invited them to renew the consecration which their forefathers had made. The Monday which followed was "a high day" among the Waldenses. It began with the consecration of the Church house, which includes a hall for the meetings of the Synod and also a museum containing precious relics of the martyrs. The one thing which lent a special interest to the occasion was the official presence of the Prefect of Turin, Count Lovera di Maria, as representing the king, accompanied by a number of distinguished senators and deputies. One remarkable figure among the 7,000 people present was that of Sir Henry Layard, the explorer of Nineveh, now an old man, with a fine white beard and a hale appearance, his look holding out the promise of a green old age. He is a descendant of the persecuted French Huguenots, and had come to express his regard for the descendants of the persecuted Vaudois. An oration by Rev. Wm. Meille, of Turin, moved the vast multitude to continuous bursts of applause; even the representative of the king, while seeming impassive at the first, soon showing himself unable to conceal either his emotion or his admiration.

Our Contributors.

PRINCIPAL GRANT OPENS A MINE.

BY KNOXONIAN.

Principal Grant returned to Kingston the other day from his fifth tour across the continent and was interviewed as a matter of course. The genial Principal is greatly pleased with the progress of the country and greatly disgusted and indignant at the treatment recently received by Mr. Duncan, the missionary on the Pacific coast. The Principal thinks that Mr. Duncan has been badly used, especially by the Pharisees and Sadducees of that region. No one knows better than Principal Grant that earnest, active, manly workers in the Church always do suffer more from the Pharisees than from any other class. But that is not the mine we wish to work to-day, though it is not a bad one. Referring to statements made against Mr. Duncan Principal Grant asks some most suggestive questions:

He is certain to fight against powerful forces, and if you throw stones at dogs they will bark and, if they dare, bite. How could he be popular with whiskey sellers who were not allowed into his prosperous settlement, or with their friends? How could he be popular with ruffians, whose aim was to debauch Indian girls, to whom Lord Dufferin paid so high a compliment? Would even traders be fond of him, who used to make cent per cent out of the Indians, and who saw them trading with Victoria to the extent of \$100,000 a year? How easy to set stories afloat and how many ready to industriously circulate them.

Is there any man under heaven other than a minister or a missionary who is expected to be popular with his enemies? It is an outrage on common sense and decency to condemn a missionary because he is not beloved by whiskey sellers and debauchees. What kind of a missionary would he be if people of that kind loved him? Can a man fight ruffians and be popular with them at the same time? If he can he is a slim fighter. The harder the blows he gives the Devil the more will the Devil and his emissaries hate him.

In the case of a missionary all this ought to be self-evident but it is not so evident in the case of a minister. Is it not a notorious fact that a large proportion of the ministers who are turned out of their pulpits are turned out mainly because they are not popular with their enemies. Presbyteries may gloss the matter over and canting old Pharisees may utter unctuous platitudes about the "dear brother," but the plain hard facts of the case often are that the minister has to go because he was not popular with his enemies. He was put on trial before his enemies and of course they decided against him.

Mr. R. J. Burdette, of the Brooklyn Eagle, is not Principal of any College, but he is a local preacher and one of the shrewdest men in America. The same mail that brought us the interview with Principal Grant brought the following extract from Mr. Burdette in which he expresses in a striking way the injustice which Principal Grant denounces so vigorously—the absurd and cruel injustice of going to opponents, rivals, or enemies for unbiassed information. The case in point is that of a returned Unitarian missionary who got some reliable information from the Japanese about Christian converts. Mr. Burdette says:

The returned Unitarian missionary, who has been giving a account of his labours in Japan, says that when he asked the highly intelligent Japanese about the converts made by other missionaries, the reply "was a meaning smile." It is a good thing for the Christian world that there is one intelligent missionary in Japan. That he is intelligent, even to rashness, is shown by the fact that when he wants to know the standing and character of Christian converts he goes to the heathen for evidence. That's right. If you want to know about Christianity ask a heathen or an infidel; go to a Democrat for information regarding the excellence of the Republican platform; always take the word of a saloon-keeper in regard to the merits of prohibition; go to an anarchist for correct ideas of government; if you wish to be honestly and correctly informed upon the merits of civil service reform go to the oldest and worst spoilsman that ever hung on to office through four administrations; believe everything a Presbyterian tells you about the Pope; take the word of a Japanese heathen about Japanese Christians every time; and, as a matter of course, adopting his own rule of evidence, the Unitarian missionary will not kick if the Methodists go to the Baptists for correct opinions concerning his work. Nothing like going right to the unbiassed, pure fountain-head for clear water.

The principle that underlies the good points made in the foregoing extracts may be applied—usefully applied—in a hundred directions in Canada.

If you want thoroughly trustworthy information about Jesuitism ask somebody who knows nothing about the subject but who has been industriously denouncing the Jesuits for the last six months. If you want unbiassed information about the Roman Catholic Church always ask a red hot Orangeman, and if you want to get trustworthy facts about Orangism always ask a Roman Catholic priest. The best man to give correct information about the merits of the Scott Act is a liquor seller who has just been put in gaol for violating its provisions. He will always be conspicuously fair. Always go to a Tory for unbiassed information about Radicals and to Radicals for honest information about Tories. To get a fair account of what is done in Catholic convents be sure to ask that American divine who figured in Toronto a few months ago and who told an English audience the other week that "the Virgin Mary was not much of a virgin after all." For an unbiassed and conspicuously fair account of what the Bible teaches about the use of liquor it might be well to consult the temperance man who declared that if our Saviour made wine at Cana he did that which was morally wrong.

There need be no difficulty in getting correct information about anything or anybody. If you want to know about any minister's character or work always ask some one who dislikes him. The personal dislike will give a tinge to the min-

ister's sermons, to his speeches, to his communion addresses, to everything he says and does. By getting opinions coloured by personal dislike, or even hate, you will of course have a thoroughly trustworthy information. If you want genuine truth about a session ask somebody who has had a quarrel with it, a man suspended for drunkenness might do very well. If you want correct information about the finances of a congregation always apply to a man that the treasurer has been compelled to ask about six times for arrears. The right person to go to for information about a Sabbath school is a boy that the Superintendent has just expelled.

If you want to know exactly what kind of a person a young lady is, always be sure to ask some fellow who has tried to get her and couldn't.

If you want unbiassed, trustworthy, religiously fair information about Queen's University don't fail to ask a Toronto University man who thinks there is really only one university in Ontario.

Clergymen are perhaps the only members of society who habitually judge men by what their rivals, or opponents, or enemies say of him. Usually about the first drive a lawyer makes at a witness in cross-examination is an attempt to show that he and the man he is swearing against have not been on good terms. If he makes that clear, the witness is more than half discredited at the start.

A good rule is never to pay the slightest attention to evil things that a man says of any one he dislikes. The opinions that most men give and the stories they tell about their enemies are beneath the notice of a gentleman, not to speak of a Christian.

THE Gnostic HERESY.—ITS RISE, PROGRESS AND EFFECTS.

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

Such were the general tenets of the Gnostic sects, emanating from one general principle. But the details of their cosmogony, their philosophy and their religion, were infinitely modified by local circumstances, by the more or less fanciful genius of their founders, and by the strange infusion of the different elements of Platonism, Cabbalism, or that which in its strict sense, may be called Orientalism; for as the learned Dr. Burton remarks Gnosticism was by no means a new and a distinct philosophy, but was made up of selections from almost every system. We find in it the Platonic doctrine of ideas and the notion that everything in this lower world has a celestial and immaterial archetype. We find in it evident traces of that mystical and Cabbalistic jargon which, after their return from Babylon, deformed the religion of the Jews; and many Gnostics adopted the Oriental notion of two independent co-eternal principles the one, the author of good, the other, of evil. Lastly we find the Gnostic theory full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other, of aeon, emanation or incorporeal phantom, enters into all their systems and from the Gospel of Christ they seem to have obtained that knowledge which in their conception raised them above all other mortals and entitled them to their peculiar name *gnostikoi*.

III. THE SOURCES OF Gnosticism.

Having thus briefly sketched the great leading doctrines common to all the Gnostic sects, and having remarked generally that these doctrines were neither new nor original we would proceed to make some observations on the sources from which Gnosticism is supposed to flow. On this point a difference of opinion prevails. Some writers have deduced it from the Eastern notion of a good and evil principle: some, from the Jewish Cabbala, and others, from the doctrine of the later Platonists. Dr. Burton, who devoted years of study to this subject and who has given us the result of his researches, in his Bampton lectures, considers that those have taken the most natural and probably the truest course, who have concluded that all these opinions contributed to build up the monstrous system, known by the name of Gnosticism. As we agree with the learned professor, in most of what he has advanced upon this point, we would briefly allude to these three sources in order, viz.: 1. The Oriental doctrines of the Magi of Babylon, or the Dualistic system; 2. of the Cabbala of the Jewish doctors and lastly, the philosophy of Plato—that popular philosophy which ended in merging the philosophy of Greece in the mysticism of the East—pointing out at the same time such of the Gnostic tenets as we may deem traceable to each source.

1. The Eastern doctrine of a good and evil principle. It seems certain that the Persian religion recognized two beings or principles, which, in some way or other, exercised an influence over the world and its inhabitants. To one of these they gave the name of Ormuzd, whom they invested with the attributes of light and beneficence. The other they called Ahremen or Ariman, and identified him with the notions of darkness and malignity. There is evidence, indeed, that a difference of opinion existed between the Magi upon this subject, some of them embraced what has been called the Dualistic system, or the notion that both principles were uncreated and eternal; while others continued to maintain the ancient doctrine, either that one principle was eternal and the other created, or that both proceeded from one supreme existing source. This fundamental difference of opinion, together with the idolatry which was fast gaining ground, seems to have led to the reformation effected by Zoroaster in the reign of Darius Hystaspes.

From this Eastern doctrine was probably derived that constant hostility which existed in Gnosticism, between the supreme God and the creative aeon or Demiurge, aided perhaps by what the Scriptures say of Satan the great adversary of man. Those of the Gnostics who embraced the doctrine of two principles, said that the world was created by the evil one.

2. The mystical philosophy of the Jews called the Cabbala. It was ever a prevailing sin of the Jews to fall into idolatry. In consequence of this their city was destroyed and they themselves banished to weep by the streams of a foreign land, where they came in contact with a new system of superstition. When released from captivity, the Jews who returned to their native country would doubtless bring with them the rites and customs of the people amongst whom they had dwelt. Besides, the mixed races who, in the mean time, had settled in Samaria, had already joined a variety of idolatrous notions and rites with the worship of the God of the Jews; and Josephus shows that a constant communication was kept up between the Jews and those Eastern nations, among whom the religion of the Magi had lately been reformed by Zoroaster. The Cabbala contains many doctrines concerning the genealogy of angels and other mystical points, which could only originate from an Eastern source. The secondary or allegorical interpretation of Scripture with which the Cabbala abounds, began soon after the return from the captivity.

The resemblance of these to the principles of the Gnostics is evident. The Cabbalists taught that God being a spirit who pervaded all space, the universe also was not material but spiritual, and proceeded by emanation from God. The first emanation, was called in their language the first man, or the first begotten of God, and he was supposed to be the medium of producing nine other emanations or *sephiroth* from which the universe was formed. How mystical all this, and how like the system of the Gnostics who interposed their aeons and emanations between the supreme God and the creator of world! Again, the Gnostics carried so far the mystical interpretation, introduced by the Cabbalists, that to interpret Scripture literally was the exception. The rule of these knowing ones, was to extort a hidden meaning from every passage and to make every word and almost every letter contain a mystical allusion.

3. It only remains, in the third place, to make a few observations on Platonism, which, according to Dr. Burton, was the greatest, or at least, the more immediate cause of Gnosticism. The Greeks had their own way of getting over the stumbling block, which at the outset met every system imaginative or rational that had been previously made, viz.: the Origin of Evil. The Grecian philosophy did not adopt the system of emanation. They all held that matter was eternal and such undoubtedly was the opinion of Plato. "This was their mode of rescuing God from being the author of evil—thus most unphilosophically limiting his omnipotence and subjecting him to the influence of evil, for a being who is all good and yet restricted in his power, is undoubtedly subject to evil. Plato conceived that God acted upon matter of his own free will and by calling order out of disorder formed the world. He held that everything in heaven and earth has a celestial archetype or pattern in the thoughts of the eternal Father. The Gnostics agreed with him in making matter co-eternal with God. They also believed according to Irenaeus, that the material world itself was formed after an eternal and intellectual idea, a mystical notion which was the very soul of Platonism. May we not suppose, too, that the aeons of the Gnostics were just personifications of the ideas of Plato? Or may we not say generally, that the Gnostics formed their system of aeons by combining the intellectual beings of the Platonic philosophy with the angels of the Jewish Scriptures?"

Mosheim and others have taken a different view of this matter, and it may be that Burton has laid rather too much stress upon Platonism as the chief source of Gnosticism; at the same time we cannot agree with Mosheim, who speaking of the ancient teacher, says "*quum nonnulla Gnosticorum dogmata Platonis non haud esse dissimilia cernerent, totam eorum disciplinam ex conjunctione Platonica philosophia cum Christiana religione natam esse, sibi persuadebant*," and then adds "*Ego vero, subductis probe ac circumsecte rationibus, in Platonis sectatoribus nullo modo Gnosticarum scholarum principes posse, certissimus factus sum*. Doubtless they differed materially in some points, e. g., according to Plato, God ordered the intellectual beings whom he had produced to create the world; and he delegated the work to them, that he might not himself be the author of evil. But according to the Gnostics the Demiurgus created the world without the knowledge of God. May not these two hypotheses, however, one of which is as rational as the other, have grown into each other, during the frequent agitation of the question concerning the origin of evil, we are inclined to assent to the remark of Dr. Potter, who, in his criticism of Dr. Burton's work, says: "The ancient cause of this heresy (Gnosticism), more ancient than the theosophy of Babylon, must be sought in the mixed good and evil principles of human nature, which have so often led to folly in opinion, as well as to crime in conduct. But the immediate cause of Gnosticism may certainly be traced to types and shadows in the philosophy of Plato."

MR. BARRAS will call attention at next meeting of Glasgow North U. P. Presbytery to "the objectionable announcement" of the Irish Secretary regarding the endowment of a Romish university in Ireland.

INCIDENTS OF EXTRA-PASTORAL WORK.

II.

Some years after my ordination I was appointed by the Presbytery to dispense the Lord's supper in a vacant congregation about forty miles distant from my home. There were then no railroads in that part of the country, but the weather was fine and the roads good, and about the middle of the week preceding the Sabbath appointed, I proceeded thither drawn by my own good mare Jess, whose long and faithful services in carrying her owner through all his rounds of ministerial duty justly entitle her to the best future of which such are capable. When I was within about five miles of my place of destination, passing some men engaged in repairing the highway, one of them stopped me to say that there was a girl in the house I had just passed who had been for some time in deep distress about her spiritual condition, and the family would be glad if I would go in and converse with her. Every right-minded minister will judge how such an appeal would be responded to. I immediately turned back and, entering the house, was introduced to a girl younger than I had expected, being only thirteen or fourteen years of age. Without delay we entered upon the subject of her religious interest. On inquiring I learned that she had for some weeks been in a state of deep distress on account of her sins, but I also found that she had begun to "apprehend the mercy of God in Christ," and was emerging into the peace of the Gospel. It became my pleasant duty to endeavour, through the aid of the Spirit, to clear away any remaining obscurity in her views, to confirm and strengthen faith that was yet weak and to encourage her to go forward. Indeed, either then or at another interview I felt it my duty to recommend her to take the decided step of making a public profession of faith, which she did on the following Sabbath by joining with the Lord's people in the commemoration of His death.

And here a thought occurs to me, why is it that we nowadays so seldom or ever hear of cases of persons being for any time under such distress and anxiety regarding their salvation? We hear of persons being converted in large numbers, many of them seemingly without any period of conviction of sin, at all events without any depth of distress and alarm. Persons will go to a revival meeting with minds at ease, at the urgent solicitation of the leaders they will stand up to declare themselves on the side of Christ, and then they will be immediately numbered among the converts of such a meeting or such an evangelist, all this seemingly without any anxious feelings on account of personal guilt. It was certainly very different in former times. Our fathers would sometimes almost distrust the conversion of a man, in whose experience it had not been preceded by a period of distress under conviction of sin. Then books intended to clear the difficulties in the way of seekers after salvation were among the most valued of religious literature. For example in my young days, J. Angell James' "Anxious Inquirer Directed" was sold by the thousand and was eagerly perused. We venture to say that such books are now scarcely called for at all.

That there is such a difference I think will be manifest to all who can look back to a period forty years past, or who peruse the Christian biography, we might say, from the Puritan period up till the first half of the present century. One main reason, I think, is that there was more in the teachings, even of evangelical ministers, of what was called preaching the law. There was more setting forth the sterner attributes of God's character, as His righteousness and sovereignty, and there was not the proportionate exhibition of His grace and mercy.

In this we think they erred on the one hand, but yet we are often afraid that in a great deal of modern revivalism, or evangelism as it is often called, there is a serious error on the other, in the too exclusive exhibition of the love and grace of Christ. When we consider how much of the Bible is occupied with the exhibition of God as the righteous law giver, when we remember how the gracious Saviour commenced his ministry by setting forth the law of God in its purity and breadth—in a manner never before known, when we remember the apostle represents the purpose of the law, as producing the knowledge of sin (Rom. iii. 20), as shutting men up to the faith of Christ (Gal. iii. 23), and as our guide (N.V.) to bring us to Christ (v. 24); we may well consider whether much of our modern Christian effort is not lacking in the distinctive holding up of the righteousness of God and the purity and inflexibility of His law. Mr. Spurgeon compares this to attempting to run up a building before the foundation is laid and goes the length of saying that he believes that in this way much of modern evangelism does more harm than good.

But this is aside from my narrative. Before I left and afterward, I had reason to believe that the case of this girl was only one indication of a special work of the Spirit of God going on at that time in that community. A deep seriousness seemed to rest on the mind of the people, and either then or afterward a larger number of persons than was usual when congregations are vacant, made a profession of religion. The circumstances rendered this more remarkable. There had been no special meetings to awaken interest, from the scarcity of preachers the congregation had not had regular supply, and the former pastor after labouring amid coldness and indifference, had left discouraged, if not disposed to shake off the dust of his feet against them. These circumstances seemed strikingly to mark the whole as the doing of the Lord, and specially illustrates the sovereignty of the Spirit's operations. Shortly after, commissioners from the congregation being present at a meeting of Presbytery with a view to obtaining a

minister, one old father said jokingly to them, "Why you thrive best when you are without a minister." (But after all what of fruit was now gathered sprang from the seed that had been previously sown, and how much by the pastor whose labour seemed fruitless is only known to Him who said that "one soweth and another reapeth.")

It was several years before I again heard of this young convert. The congregation had in the meantime been connected with another Presbytery and I had not the same opportunities of hearing of her. But I have often since felt ashamed of myself that I was so long in enquiring about her. But when I did hear of her it was to receive a most gratifying account of her subsequent life. She was the oldest of the family and from that time she took a sort of motherly lead of the younger children, and I am led to believe that largely through her influence, one after another became a follower of the Saviour. Further, there was in her immediate neighbourhood a number of families in a state of utter religious indifference, I might almost say practical heathenism. She commenced missionary work among them, especially by gathering the children, who were growing up in the deepest ignorance, to instruct them in the ordinary branches of learning, but especially to train them for the Saviour. The missionary spirit continued to possess her. When I last heard of her she was engaged in teaching a mission school in San Francisco, I believe among the Chinese. I may add that a younger sister has been for several years an earnest and successful teacher in one of the Foreign Mission fields of our Church.

Two thoughts are suggested by these facts. First the influence of an older sister upon the younger members of the family. By her constant companionship with them, and the manner in which they are disposed to follow her leadership, I am inclined to believe that in many cases her influence is not even second to that of a mother. At all events it is powerful enough largely either to make or mar all the instructions of a parent, and proportionate must be the responsibility of such a position. Then secondly, we have here a beautiful example of the order in which religion in one heart diffuses itself around. As Andrew first findeth his own brother Peter and brought him to Jesus so she first sought the salvation of her family. Then as the woman of Samaria told to the men of her own city of the wonderful man who had told all her life, so she next labours for the welfare of the community around her. Then as these disciples went forth under the command to preach the Gospel to every creature, so her sympathies finally went forth to a world lying in the wicked one. May such a spirit more and more be found in all who name the name of Christ!

AN OLD PASTOR.

HIGHER RELIGIOUS INSTRUCTION.

MR. EDITOR,—I would take it as a very great favour if Sabbath schools would forward their intended contributions to the work of our committee as soon as possible after September 30. The committee will meet in Toronto about the middle of October, and I would like to be able to lay before them as favourable a financial statement as possible. We have gone forward so far in faith and have not been disappointed. Not a cent of obligation has yet been incurred for which there is not sufficient cash in hand. The larger part of our expenditure, however, lies before us, namely, the cost of postage, printing, diplomas, prizes and medals in connection with the scheme of Higher Religious Instruction. It would be a great satisfaction and encouragement if I could report a large portion of the funds already in hand. It would relieve the committee, and especially the Convener, of much needless anxiety, if our larger schools would remit their subscriptions now. Can you not kindly oblige us in the matter?

I am happy to say that the new scheme has been very favourably received by the Church generally. It will surprise some, I think, to learn that our smaller schools are most grateful for it. A Sabbath school with but twenty-three scholars, on a little island off the coast of New Brunswick, sent me \$1.65 in response to the cards asking for \$1. Another on the mainland close by, with thirty scholars, applied for more cards and sent \$3.07. Another in the heart of the Rockies, boasting of four teachers and twenty scholars, sends \$1. I find \$5 and \$10 frequent entries in my cash book. No school has sent less than \$1. Still only thirty-five have responded. The liberality of these is doubtless an indication of what is coming, but we would like if our friends would remit early so as to assure us of a sufficient revenue. If those who are yet to contribute emulate the generosity of those who have done so, we shall be able to present a balance on the right side next June.

We have been frequently asked, "How much do you require?" It is impossible to answer this with any degree of accuracy. Probably \$600 would meet all the present demands of our work. Were all the collecting cards sent out to return us fifty cents apiece, we should have about five times that sum. We do not think that more than one-fourth of our schools will respond this year. Will not other schools try and make up for some of the delinquents? I am sure that if superintendents and ministers could read the grateful expressions with which the letters I receive are filled—coming from fishing villages by the Atlantic, mining camps in the Rockies, and church-manses on the prairies of the North-West—they would realize more vividly the practical need to which this scheme has proved a welcome response.

Allow me to add that if any parts of the scheme are found obscure, or difficult to carry out, I would be glad to hear from those who consider them to be so.

T. F. FOTHERINGHAM, Convener.

LETTER FROM TAMSUI.

The following letter from Rev. Dr. Mackay, Formosa, dated August 15, 1889, received by Rev. Dr. Wardrope, has been kindly forwarded for publication:

Although the preachers referred to in my last communication left, others have arrived, so there is no break in the teaching. Two promising young men are now assisting me. Believing as I do that every foreign and native labourer should be posted as well as possible in the Lord's work, every where between the North Pole and the South, I took up very especially this year the island world, and was anxious to give as much information as possible on: 1. Formation of each, volcanic or coral. 2. Surface and climate. 3. Natural productions, etc. 4. Ethnography, and very especially, 5. introduction of Christianity and the present state of the Lord's work amongst these isles of the seas. It is when making research, geological, etc., that one feels there is a great "Unknown" on this little planet of ours. The following is a list of most of the islands which were studied. I say studied. Not lots of stuff simply committed to memory. I might begin with Australia and state, etc. For once I give more, viz., Tasmania, New Zealand, Auckland, Antipodes, Chatham, Norfolk, New Caledonia, Loyalty, New Hebrides, Queen Charlotte, Solomon, Louisiade Archipelago, New Britain, New Ireland, Admiralty, New Guinea, Arroo, Timorlaut, Bonin, Ladrone, Caroline, Pelew (a boat from Pelew was drifted here years ago with twenty or thirty still living), Marshall, Gilbert, Sandwich, Ellice, Fiji, Samoa, Tonga, Cooks, Society, Austral, Tonamoton Marquesas, Gambier, Pitcairn, Easter, Philippine, Celebes, Moluccas, Borneo, Sunda, Formosa, Loochoo (many have been here), Japan, Oparo, Laccadives, Madagascar, Labuan, Iceland, Knakato (I have pumice-stone from there gathered soon after the awful eruption), Trinidad, Bermudas, Bahamas, Andaman and many more.

A man can't be broad and noble without casting his eyes over all lands more or less. It does all good here thus to see the triumphs of the same Gospel under the same banner in these isles of the seas.

Besides, we traced the lines of church history from the Day of Pentecost down through storm and calm, darkness and light, persecution and toleration, to our own day. We went over the ground by centuries so that clear and definite land-marks might be impressed on every mind.

Physics, with as many experiments as we could at the time arrange, was entered into with great spirit.

"Natural Law in the Spiritual World," by Drummond, I presented to them in substance, telling them about the author. The older preachers have had such varied experience in studying nature around them that nearly all was relished with a zest that would astonish some westerners. "Biogenesis," "Growth," "Degeneration," "Environment," etc., were thoroughly enjoyed.

Bunyan's "Pilgrim's Progress" took five days and nights of our time. All read and studied every day till about four p.m. Then each selected a character to represent at our evening meeting, e.g.: one delivered the substance of what Christian said, another, what Obstinate uttered, and another Pliable, etc. Thus we went through the book, making it ten-fold more instructive and interesting for preachers, wives, children, etc. To have students speak every night on the platform on the subject under discussion is part of our method of teaching. Cramming is absolutely unknown. May it never show its ugly face in Oxford College, Tamsui.

What these men study they know, and have what they know at command. They don't look back as though having gone over a subject and yet all seemingly like a dream. Not so.

To "know thyself" is never neglected. The human system, its maladies and cures, etc., all are studied as being exceedingly important.

To have a smattering of French and German, Latin and Greek, and not understand the heart and lungs, liver and stomach, blood and brains, is truly lamentable. From two to ten students go every day to the hospital during dispensing hours. Last month I was there every day with eight. If at Tamsui I am nearly always present during operations. Another doctor is coming out from Scotland to be Dr. Rennie's assistant, and live near Bang-kah, and have a hospital under Government control, which simply means the Government pays \$200 per month and all employees must be attended to. It will be a great relief to us here.

You will observe that since New Year's we have been working in the way indicated above for our Lord and Master, without a day's vacation, for the college is full as ever, and thus the work goes on.

Eighty more geological specimens have been given me, and are also from London, Eng.

Mrs. Mackay has put in a hard year's work in the girl's school, but by-and-by she will write herself. Jamieson is back from Palm-Island, and is much better.

N.B.—I have gained a complete victory over the plottings of Spanish priests at Chin-Nib. After two months of swaggering they are ashamed to go into the streets. Why won't Canada at this time rally around the old banner, and once and for all show the monster of iniquity that Canada, young and vigorous, will never submit to Romish rule and priest-craft plottings. May she arise in the full strength of her might united as one, and stem the tide of iniquity in Quebec Province. Yours sincerely,

G. S. MACKAY.

Tamsui, Aug. 15, 1889.

Pastor and People.

THE DISAPPOINTED.

There are songs enough for a hero
Who dwells on the heights of fame;
I sing for the disappointed—
For those who missed their aim.

I sing with a tearful cadence
For one who stands in the dark,
And knows that his last, best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul,
Who fails with his strength exhausted
Almost in sight of the goal;

For the hearts that bear in silence—
With a sorrow all unknown—
For those who need companions,
Yet walk their way alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for the one whose passion
Is given and in vain.

For those whose spirit-comrades
Have missed them on the way
I sing, with a heart o'erflowing,
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for the spent runner
Who barely lost the race.

For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

—Ella Wheeler Wilcox.

THE LOG-CABIN COLLEGE OF THE OLD NORTH STATE.

It was opened in Guilford County, North Carolina, 1765, by the Rev. Dr. David Caldwell, a Presbyterian missionary. He was a man of iron constitution, strong practical sense and striking originality. His peculiar talent—sustained by weight of character and kindness—for drawing out the best intellectual faculties, secured from his pupils lasting respect and love. Youth from all the Southern States assembled for his instruction in the Log Cabin. This was a structure two stories high, with a chimney through the centre. Fifty ministers were under his training. Many of his scholars rose to distinction as statesmen, lawyers and judges. Five were governors of different States. Theology, the classics and the sciences were all taught by himself. His mode of discipline was beyond imitation. It is said that no one was ever expelled from his school. The rod was almost unknown. For offences, his looks, with a few words, sufficed. His manner sometimes left the transgressor in doubt whether something further was not in reserve!

"His Log-Cabin," writes the Rev. E. B. Currie, "served for many years as an Academy, a College and a Theological Seminary. His manner of governing the school, the family and the churches, was much the same—on the mild plan, attended with wit and humour. Few men have ever succeeded in keeping better order."

Dr. Caldwell's wife was a lady of amiability, education and superior intelligence. She was an eminent Christian, and had a powerful influence on the college. She was continually resorted to by students anxious for their soul's salvation. Many became preachers who had not thought of it before entering the college. Seven were licensed at one time. It became a by-word that "Dr. Caldwell made the scholars, but Mrs. Caldwell made the preachers." She was the daughter of the Rev. Alexander Craighead, of Mecklenburg County, and a native of Lancaster County, Pennsylvania—the same place as her husband.

"He had a large school," continues Mr. Currie, "which he generally attended five days in the week, two large churches which he catechised twice a year, four communions which lasted four days each, besides visiting the sick, preaching to vacant churches and studying."

His recreation was labour. With his own hands he ditched and irrigated his meadows, devoting an hour or two morning and evening; and if not thus occupied, was always busy at other work. No physician lived near him; and the settlement being new, the people were unprovided with medicines. He studied with a Philadelphia physician, who spent a year at his house, where he died. After the physician's death, Dr. Caldwell purchased his books at a low price, and became the only practitioner in a region twenty miles around.

The first minister of the Church of England had come to North Carolina in 1704. From that time till 1776 people of every religious profession were taxed for "the erection of churches, purchase of glebes, and support of church ministers." A law was passed at Wilmington, N.C., January 30, 1764, compelling all qualified persons "under a penalty of twenty shillings," to subscribe to the following: "I will not oppose the doctrine, discipline and liturgy of the Church of England as by law established." His persistent efforts in the cause of Presbyterianism—it cannot be questioned—did much to promote religious freedom in the South.

Dr. Caldwell was born in 1765, and apprenticed to a carpenter until twenty-one years of age. After working at the

trade four years more, he became anxious to preach. By teaching and studying alternately, he managed to get a college education. His own hard experience and ability in communicating, induced him to share the burdens of others; and he benefited multitudes gratuitously. His terms of tuition never exceeded ten or twelve dollars per annum.

He lived ninety-nine years, and his last days were enlivened by visits and letters from men prominent in the world—some with heads as white as his own—who gratefully acknowledged his devoted care, asserting that their highest aspirations and their success in life were owing to his teachings in the College of the Log-Cabin.—Sarah Gould, in *Christian Intelligencer*.

A DIFFICULT FIELD.

Many a church is spoken of as a "difficult field" the pastor is pitted by some as a sufferer, and admired by some as a hero. He himself may groan and complain over his hard lot in an unmanly way. He may meet his difficulties in a manly, hearty, hopeful spirit, and, while he acknowledges them and takes counsel in reference to them, does it in such a genuine and earnest spirit that the difficulties seem to disappear, and soon the church is spoken of as not so difficult after all. All churches are alike in many things. They are all difficult. If the work is taken up in the right kind of spirit, the difficulties are not so monstrous.

A minister should be a manly man. He should at all times remember that he is not the only man, nor the only minister, having hard work and many trials. He should do his work in such a way as to be an inspiration to those about him. If the people of the church have been discouraged and hesitating he must rally them and infuse a new spirit into them, as he can, ordinarily, if he have this spirit himself. The last place in the world for a complaining, low-spirited, cloudy-minded man is in the pastorate. Such a man can scatter a church, bring it under the shadows and into difficult places, and all the time be wretched and sorrowing over the low condition of Zion. A brave, earnest, sunny man can awaken any ordinary congregation to do all that lies within its power, and though they may be weak financially, and their church life plain and simple, they may be known as a company of loving and willing-hearted people. The trouble with a great many of these difficult fields is that they have not been dealt with in the right way. They have not had the right leadership. There have not always been manliness and sunshine at the head of affairs. Our ministers should remember that they must be buoyant and hearty and positive in their leadership, if they would be happy, and develop a happy spirit in the life of the Church.

But there are genuine difficulties in the life of many a church. It is weak financially. It has not increased numerically very rapidly. There are few men of real intelligence and activity in its membership. It may have been depleted in membership. It may be in a place important to occupy, and yet, at present, without a large element from which to draw for growth. There may be debt, or there may be great stores of un consecrated wealth and un consecrated talents. Instead of studying the peace and prosperity of the church, the people may have engaged in worldliness and bickerings. Divisions may have arisen. Such a crisis has come into the life of many a church. It is apparent to any one, looking on from the outside or from above, what is the need of the church, and yet the church does not seem to accept what is needed, and it remains a difficult field.

It may take long processes to eradicate these difficulties, but a minister who will go in the right spirit—to be brave and loving and sympathetic, to tell of Christ and His Spirit, to preach the great and tender truths of the Gospel, to do all things for Christ's sake—will find the hearts of the people growing tender; old disputes will fade out of sight; old difficulties will disappear. It is one of the most pleasant and satisfactory things in the world to see a church become transformed in its life and spirit under the application of the Gospel of Christ through a man, cheery and manly and Christly.—*Herald and Presbyterian*.

REFLEX INFLUENCE.

A striking illustration of the reflex influence of missions is seen in the case of the Helmannsburg Parish, Germany. In thirty years from the time the people began their foreign mission enterprise this Church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home Church received 10,009 members. The reflex influence of the foreign and domestic work is recognized by all. The dome of the Pantheon at Rome suggests to Brunelleschi of Florence to build the magnificent dome that for these 500 years has crowned the historic Church of that city; Rome gets back her pay through Michael Angelo, who, equally at home in Florence and in Rome, building St. Peter's Church in the latter city, taking the hint from Florence, crowns that marvel of architecture with the noblest dome in all the world. The high-domed edifice of Christianity we erect in this land shall set the pattern for yet nobler edifices that are to stand on the great heights of foreign lands; where they, in turn, incorporating such beauty and glory as the genius of other peoples shall indicate in the edifices they rear, shall make the helpful suggestion to America herself in turn, to build all the mightier and nobler structure for the King of kings.—*Missionary Review*.

KNOX COLLEGE.

THE UNITY OF THE CHURCH AND CHURCH UNION.

On Wednesday afternoon last the opening of the Session of Knox College took place, at which Principal Caven presided. Convocation Hall was filled by a representative audience. A large number of ministers from almost every part of Ontario was present. After preliminary devotional exercises the Principal called on Professor McLaren to deliver the opening lecture. Dr. McLaren took for the subject of his lecture "The Unity of the Church and Church Union," and spoke as follows:

There has sprung up in many quarters an earnest feeling in favour of the reunion of Christendom. Thoughtful persons readily admit that the condition of the Christian world is by no means satisfactory. The numerous divisions in the visible Church, the frequent controversies and the heartburnings that occur among Christian people, and the small progress made in the evangelization of the world, indicate that in some way full justice has not been done to the Gospel system. It is not surprising in the circumstances that some have been led to turn to the organic union of the Churches in Christendom as a panacea for the evils which are seen to exist.

Thirty years ago there was organized in England an "Association for the Promotion of the Unity of Christendom," by intercessory prayer. This society, which, I presume, still exists, embodies largely the aspirations of those who long for the visible union of the Anglican, Greek and Roman Catholic Churches, and then look, perhaps, for the absorption of smaller Christian bodies. There has also been in recent times a happy breaking down of the prejudices with which the different evangelical Churches were wont to regard each other. A movement has, moreover, been recently initiated in Canada looking towards the visible union of influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the Triennial Session of the Dominion Synod of the Anglican Church in Montreal declared his conviction that of the many great questions coming before that body, "not one ranked in importance with that as to the reunion of Christendom." There is much in these movements and utterances in which earnest Christians may rejoice. They seem to indicate that the Divine Teacher is leading good men to feel after truer views of the unity of the Church, and to cherish feelings towards their fellow-Christians in other sections of the Church which can scarcely fail to bear good fruit. It is, at the same time, clear that in many quarters there mingle with these movements for the reunion of Christendom confused and erroneous views of the Church and its unity which we should avoid. Our idea of the Church will necessarily determine our view of its unity, and will modify our conception of the importance of the corporate union, and of the extent to which it is attainable.

Our Lord declares to Peter, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it," Matt. xvi. 18. We must ask:

1. What is meant by the Church? There are in reality only two conceptions of the Church, which are radically distinct. These we may, for brevity's sake, style the Romish and the Protestant. The proximate ground of faith, according to the Roman Catholic, is the living infallible Church, whose office is to authenticate and explain Scripture and tradition, and whose voice is decisive on all points upon which it speaks. According to the Protestant, the proximate ground of faith is the Bible alone. Even since the Reformation some excellent men have failed to apprehend the import and bearing of the distinctions then made. And, if we are not mistaken, we can discover in some of the good men who are agitating for the reunion of Christendom, a sort of mental vacillation on this point, which introduces weakness and confusion into their discussions.

1. The Romish definition of the Church, as given by Cardinal Bellarmine, is as follows: "The Church is a society of men on earth, united together by the profession of one and the self-same sacraments under the government of lawful pastors, and especially the Roman Pontiff." (De Eccl. Lib. III., cap. 2.) This definition is not deduced from the Bible, and it is impossible to find any real ground for it there. Those who hold this view regard the Church as a purely external and visible society, made up of all sorts of men, and even of "reprobates," as Bellarmine expressly affirms. To this mixed company of saints and reprobates, according to Papal divines, belong the promises made to the Church in the Word of God. It possesses all the prerogatives of the Church. To it pertain all those attributes which from antiquity have been ascribed to the Church. It is one, holy, catholic and apostolic.

2. The Protestant conception of the Church is derived from a careful examination and induction of the teaching of Scripture, direct and indirect, bearing upon it. What the Protestants have gathered from the Word of God is, that the Church consists of the whole number of those "that have been, are, or shall be gathered into one under Christ, the Head thereof." In reply to the question, What is the Church? the Geneva Catechism answers: "The society of believers, whom God hath predestinated unto eternal life." This is substantially the common doctrine of Protestants. The Church in its true idea is the body of Christ; or the *coetus fidelium*, the company of believers. As the Augsburg Confession expresses it, "The Church of Christ is a congregation of the members of Christ, that is, of the saints, which do truly believe and rightly obey Christ." The point of importance is that the Church, as set forth in the New Testament, is not, in its widest conception, a mixed body made up of all sorts of men, good and bad. It is composed of "saints," and "the faithful in Christ Jesus." It is "the body of Christ," "the fulness of Him that filleth all in all." It is a flock made up of sheep which hear Christ's voice and follow Him, to whom He gives eternal life, and they shall never perish. There are no hypocrites and no reprobates in this Church.

Protestants admit that the word Church has, in Scripture, various shades of meaning; but so far as sacred things are concerned, they are all derived from the general idea already stated. As every part of the Church, in the sense defined, has a common nature, or, in other words, is composed of those who believe in Christ, and are the habitation of God through the Spirit, it is evident the word Church may be applied appropriately, either to the entire body of Christ in all ages and lands (Col. i. 18), or to any smaller portion of it, united by some tie, on account of which it may be contemplated as a unit. In the New Testament, believers are required to associate themselves for Christian fellowship, mutual watch and care, and the extension of the kingdom of Christ, and these societies thus formed are spoken of as churches. But unworthy members may easily find a place in the fellowship of these visible Churches, and this fact, also, is recognized in the Scriptures; but the body, as a whole, receives the name which is appropriate to it from the profession and standing of its members. But they are not members of that Church of which we predicate unity, sanctity, catholicity and apostolicity. We have mentioned two views of the Church radically distinct, one or the other of which men who think clearly should embrace.

There is, however, an intermediate position assumed by some writers of ability, and which is involved in the reasonings of others who do not avow it. They hold the Romish idea of the Church, as an external visible society made up of all sorts of men, and yet they admit with Protestants that the visible Church is divided, and needs to be re-united. Dr. Dollinger, of Munich, who writes so ably on the reunion of Christendom, evidently occupies this peculiar ground. In his lectures, without formal discussion, he everywhere assumes the Romish idea of the Church as an external visible organization. Tractarians occupy the same ground. They can accept

Bellarmino's definition of the Church with the exception of the last clause, which requires submission to the Roman Pontiff. They even teach that the undivided Church was infallible, or practically infallible, until it became fallible by committing ecclesiastical suicide, when it divided itself into its eastern and western sections.

There are also not a few Protestants who, when they deal with the reunion of Christendom, appear to halt between two opinions. They see clearly that the Church is no longer to be found in any one visible organization. The visible Church is divided. But when they reason about reunion they seem insensibly to slide into the Romish conception of the Church, and argue as if the body which is divided is identical with that whose unity is proclaimed in the Word of God, to which pertain the promises.

These varying conceptions of the Church and its unity affect very directly the views which we cherish in reference to Church union.

II. Church unions in relation to the idea of the Church. 1. The Romish idea of the Church clearly bars, so far as Roman Catholics are concerned, all thought of union with other Churches. The Church is held to be one and indivisible; and there can be no union because the unity of the Church has never been broken. If the Church which Jesus Christ founded upon a rock is a visible corporation, made up of all sorts of men, reprobates included, it exists somewhere in tangible form. Its unity is unquestionable, and its perpetuity sure. It is the one Church of Christ. Separated religious communities are only branches broken off from the living tree. The tree retains the life and the separated branches are withered and dead. It is easy to understand why the Roman Inquisition has forbidden Roman Catholics to pray for the reunion of Christendom. Such prayers ignore her claim that the entire Church of Christ, to which salvation belongs, is comprised within the Papal fold. It should be noted that this stupendous claim, which Rome desires to impose on the world, is the logical outcome of her false and earthly view of the Church. Common sense has occasionally asserted itself even in the Church of Rome, and, in spite of logic, there have been repeated attempts made by the highest ecclesiastical authority in that body to effect a union with the Greek Church, and a basis of agreement was definitely reached at the Council of Florence in 1439, from which, however, the Greeks withdrew, and the Uniate Churches were admitted into the communion of Rome, preserving their own forms of creed, with the *filioque* clause omitted, retaining their ancient rites and the use of the cup at the Lord's supper. Distinguished divines, moreover, like Spinola and Bossuet, with the private sanction of the reigning Pontiff, entered into negotiations with Protestants to secure a reunion of western Christendom.

The bearing of the Protestant idea of the Church on Union includes in its widest range the whole sacramental host of God's elect; all who have been, all who are, and all who shall be gathered into one under Christ, the Head thereof. It is the mystical body of Christ. Its members, in whatsoever nationality or ecclesiastical organization they may be found, are so united that they necessarily constitute one body in all ages. Christ dwells in each of them by His Holy Spirit, and each of them, as a result of the Spirit's grace, abides in Christ by faith. This union is indissoluble and eternal. For the members of Christ's mystical body "are kept by the power of God through faith unto salvation" (1 Peter i. 5). He who founded the Church on a rock has declared in reference to all his believing people, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28). The members of Christ's mystical body are not only made one with Christ by the bonds of this blessed union, but they are made one with each other in Him. They are the habitation of the same Spirit and partakers of the same faith, and are animated by a common life. In its most fundamental aspect this union is not a thing to be sought after or aspired to. It is a present reality, an existing fact, which should be recognized and acted upon, but not sought after.

We admit that there is an important sense in which this unity may be viewed as progressive. The Spirit may be imparted to us daily in richer measure, and our faith may with firmer grasp appropriate Christ in the fulness of His redemptive work and of His sanctifying grace. And as a result of this richer inflow of the Divine into the soul there will be a growing conformity of the thoughts, feelings, purposes, desires and life of the believer to the perfect example of Christ. And as we get nearer to the Master we shall find that we are getting nearer to all who bear His image. This Church is one, holy, Catholic and apostolic; and we have no occasion to degrade these predicates to a low or non-natural sense when we apply them to it. As the oneness of the Church depends on the presence of Christ by His Spirit in believers abiding in Christ by faith, it supplies no pledge for oneness of organization. The Scripture argument for this oneness, so far as we have seen it, is purely constructive, and its entire force is due to the underlying supposition that the Romish conception of the Church as a visible society is correct. The moment we rise to the Scriptural idea of the Church as the body of Christ, the *coetus fidelium*, the argument disappears.

Dr. Dollinger, a distinguished divine, pleads earnestly for the incorporation of all the Churches of Christendom, east and west, into one grand ecclesiastical organization, which he seems to desire shall be equally removed from the Protestantism of the Reformation and the Catholicism of the Vatican Council. He emphasizes the fact that "the unity of Christian believers is itself to serve as the means to a further end; it is to be a testimony for the world in general, and for all nations, of the truth and divinity of the teaching of Christ." (P. 15.) He closes his volume with these words, addressed especially to German Christians, "But if we are willing to march to this contest, we march under a leader whose name may inspire the most faint-hearted with courage. It is He from whom descends every good and perfect gift, whose word is not yet fulfilled, but must be fulfilled in time to come: 'There shall be one fold and one Shepherd.'" (P. 165.)

It is important to ascertain the meaning of Christ's language here quoted and its bearing on the unity of the Church and the reunion of Christendom. From the manner in which Dr. Dollinger handles it, it is evident that if he and his friends of the old Catholic party have, since the Vatican Council, broken with Rome, they have not broken with the Romish idea of the Church. He quotes, probably following the Vulgate, the words, "There shall be one fold and one Shepherd." Had he examined the Greek he would have seen that the words will not bear this rendering, but must be translated as they are in our Revised Version, "One flock, one shepherd." But what constitutes a flock is not the enclosure in which they are folded, but the relation they sustain to each other, and especially to the Shepherd, whose sheep they are, and whose voice they obey. There is nothing in this text which is unfulfilled, or which necessarily contemplates that all Christians shall yet be embraced in one external organization. When we turn to Christ's prayer in John xvii. 21, we discover no petition that all Christians may be united in one visible society. The words run, "That they all may be one; as Thou, Father, art in me and I in Thee, that they all may believe that Thou hast sent Me." As we examine the prayer itself this conviction grows upon us.

It is a prayer, as we gather from verse 20, for all Christ's believing people then in the world, and "for them also which shall believe on Me through their word." It is a prayer which is presented expressly for all believers, from Christ's day to the end of time. There is no reference to an external society made up of all sorts of men. It includes none but believers.

What is asked on their behalf does not include the organic unity of the visible Church. No one imagines that the meaning is, that they shall be one in stature, colour, or nationality. No one believes that they shall be one in learning, mental powers, or general culture.

Why, then, should we suppose that they must be one in the profession of faith which they make, the sacraments they enjoy, or the

ecclesiastical government under which they live? Such a meaning must be put into Christ's words from some other source before it can be extracted from them. The language clearly points to a unity of a very different kind: "As thou Father art in me, and I in Thee, that they all may be one in us." It cannot be supposed that this unity can be realized in all the members of a visible society which includes both believers and reprobates. Reprobates who are acknowledged by Bellarmine to have a place in the Church, as defined by him, cannot be one in the Father and the Son. Judas Iscariot and Simon Magus were not in the company for whom Christ here prays, and did not share in the blessing sought, but they were both members of the visible Church.

It is claimed however, that the end for which this oneness of believers is sought, viz.:—"That the world might believe that thou hast sent me," implies a unity which is visible and palpable, as a great visible organization is the only thing the world can see and be impressed by. But such a unity does not necessarily lead the world to believe.

When the character and spirit of an organization happen to be bad, it may have the very opposite effect. It is only when the members of the visible Church illustrate in their lives the spirit of Christ that the world is impressed; and we venture to think that the impression will not depend so much on their being grouped in one or in many visible organizations as upon the beauty of the lives which they lead. History pours contempt upon the dream that the world is to be converted through the impression made by the unity of a great compact, visible society of all sorts of men. Something very different from the unity of a vast ecclesiastical corporation is needed to convince the world of the divinity of Christ's mission.

We hold that Christ's prayer is answered, and His promise that there shall be "one flock and one shepherd" has been made good. No man is a living Christian who has not been sanctified. He has experienced a fundamental spiritual change, in which the reigning power of sin is broken; his heart is devoted to God, and grace is enthroned as the ruler of his life. The transformation of the character and life thus begun advances progressively, and the Christian is "enabled more and more to die unto sin, and live unto righteousness." The Scripture evidence for either the present or ultimate organic unity of the visible Church on earth disappears as soon as it is understood that the Church for which Christ prayed and whose unity He announced as a fact, the Church to which pertain the promises, is not a visible society of all sorts of men, but the body of Christ, made up of the Lord's redeemed "out of every kindred, and tongue, and people and nation." But there is another consideration which Protestants at least should not overlook. It will not suffice to have a number of independent national Churches, whether Prelatic or Presbyterian, all modelled after the same pattern, and holding communion with each other, and unitedly embracing all Christendom. This gives similarity, but not oneness, in the visible Church. The Church of England and the Protestant Episcopal Church of the United States live under the same form of Government, and are in the most friendly relations with each other, but they are not one Church. The numerous bodies which form the Presbyterian Alliance have substantially the same creed, they use the same sacraments and have

THE SAME FORM OF GOVERNMENT,

but they are not one Church; because they do not live under one Government, or submit to a common authority. The logic of Rome is inexorable. If government enters into the definition of the Church, where there is one Church there must be one government. If the unity promised by Christ to His Church has relation to the fold, and not to the flock, there must be one fold in which all the sheep are found. What is promised is not met by numerous sheep folds scattered peacefully over the world, although all modelled after one pattern. The oneness must respect all the elements which enter into the definition of the Church; and if government and organization enter into the conception of the Church to which pertain the promises, there can be only one government and one organization in the Church. That is what the Episcopacy dreams and then teaches, what Tractarianism logically demands, and what some bewildered Protestants seem to be feeling after in the dark; but it is precisely what the Word of God does not teach. What is set up before us in the sacred page is not one Shepherd and one sheep-fold, but "one Shepherd, one flock." Certain it is that no measure of grace which has ever yet descended upon the Church of God has led even its most devoted members to think alike on matters of Christian doctrine, and we can scarcely assume that the government of the Church in the future is likely to prove an exception. There are natural limits to the extent of any organization, commercial, civil, or ecclesiastical, which can be controlled successfully by man. And we may safely affirm that "a universal Church would be as surely a misgoverned Church as a universal empire would be a misgoverned empire." Men who believe that a universal Church is the only channel of saving grace, and that it has in some way been clothed with infallibility, may give a forced submission to its rule; but others will seek a government more capable of dealing intelligently with their interests and advancing their welfare.

In determining the area over which a particular Church should extend, many considerations linguistic, national, geographical and political, need to be carefully weighed, and sanctified common sense will find ample play. But even when we confine our attention to a single country, where one visible Church could efficiently attend to the ecclesiastical interests of the people, very serious difficulties stand in the way of an incorporating union. We admit that in such a case an individual state of the visible Church is the ideal condition of things. This, however, does not throw much light practically on the attainableness of such a union, as we live in a world where ideals are not generally realized. It is a pleasant, and may be a very useful, thing for the representatives of different sections of the visible Church to come together to ascertain the measure of their agreement with each other, and to speak those fraternal words which Christian feeling impels them to utter; but it is not wise to build too high expectations of an organic union on such things until we have endeavoured to gauge intelligently some of the difficulties which must be overcome before the visible Church can be brought to present an undivided organization, even in one country, such as Canada.

"When men differ it is better to avow their diversity of opinion or faith, than to pretend to agree, or to force discordant elements in a formal uncongenial union." Where Christians cherish antagonistic convictions on important points of religion, we can only expect them to work together when their views have been brought into harmony. What are the prospects of attaining unity in the matter of Church government? The forms of Church government which obtain among Protestants may be regarded as practically three, viz., Prelatic, Presbyterian and Congregational or Independent, and it is evident that the three cannot work together in a visible Church unless we call that one Church which is made up of several distinct bodies, united by a semi-federal compact.

A congregation cannot be ruled at the same time by a bishop, by a Presbytery, and by itself. The New Testament has not left us without definite guidance in the matter of Church government. Dr. Withrow, indeed, assures us that "the opinion of all theologians who have studied the subject is, that no system of Church polity is contained in the New Testament." This is not his opinion. On the contrary he gives it as his "conviction, founded on a careful examination of the Word of God, that Church polity is an important portion of Christianity." Presbyterians hold that their system of government is "founded on, and agreeable to, the Word of God." While employing this language with greater or less stringency, a large proportion of those who have given most attention to the question agree with Dr. Withrow in believing that the Scriptures supply a divine warrant for the essential features of Presbyterian government. They do not claim a *ius divinum* for the details of their system, but only

for its formative principles. They readily admit that "there are many circumstances concerning the government of the Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word." From their examination of the Word of God, Presbyterians believe that the apostolic office has not been perpetuated in the Christian Church. They hold that "Presbyters, who labour in word and doctrine, are the highest permanent officers of the Church, and all belong to the same order." They also believe that each worshipping congregation should not regard itself as a self-governing and independent body, but so linked to the visible Church at large that, according to the law of Christ, a smaller portion owes subjection to a larger. With such formative principles as these embedded, as they believe, in the Holy Scriptures, Presbyterians cannot willingly aid in establishing any system of Church government which ignores or rejects them. For it would imply either a radical change of convictions, or a sacrifice of conscience and self-respect. We have viewed the attainableness of organic union entirely in relation to the divisions of Protestantism. Fidelity to the truth will not permit us to entertain seriously the wide range which some are anxious to give to union negotiations. We have not ceased to be Protestants. We do not regard the Reformation as a mistake, and we have no sympathy with those whose eyes wander towards the seven hills. We should cherish an earnest and unbiassed love of the truth. While not lightly throwing away views, we have learned from those who, in God's providence, have been our teachers, we should study God's Word dispassionately for ourselves, and use honestly all the sources of information within our reach. And when any new truth is discovered by us, we should seek grace and strength to follow where it leads. We should in this spirit openly acknowledge as Churches all those bodies to which that character really belongs. If we accept the Protestant idea of the Church to which Christ has given the promises, we must rank as visible Churches all bodies of Christians holding the fundamental verities of the Gospel, associated for the worship of God, mutual watch and care, and the extension of Christ's kingdom. We sin against Christ, the Head of the Church, and against the Holy Spirit, when we do not cheerfully acknowledge, in all suitable ways, societies of believers whose character and work have already received the divine imprimatur. This mutual recognition is specially called for between bodies which are feeling their way towards organic union.

A union is in place only between homogeneous bodies. A Church cannot unite with a Board of Trade, a temperance society, or anything save a Church. There should be a mutual recognition on the part of evangelical Churches of each other's discipline and official acts. If nothing more in the meantime is attainable, there seems no reason why evangelical Churches should not have a standing committee or council, with purely advisory functions, where their representatives might consult together about common interests with a view to secure united action.

We may see no feasible prospect of the early reunion of Christendom, but we can at least by God's grace say, "Whereunto we have already attained, by that same rule let us walk." We know that the oneness of believers for which Christ prayed is an existing fact, and that underneath all external divisions there is among Christians a profound and living unity. If we keep this fact distinctly before our minds it brings our thoughts and feelings gradually into harmony with itself, and many of the worst evils of Church divisions pass away. When a false view of the Church leads us to dwell on outward unity as of vital moment, the members of other communions seem separated from us by a great gulf, and we become so estranged from them that had we not been taught to love our enemies we would feel that we owe them nothing save suspicion and aversion. But when we think of believers of every name as the body of Christ, and with ourselves as the habitation of God's Spirit, our love goes forth towards them, and alienation and bitterness give place to "the unity of the Spirit," and the good offices of Christian brotherhood.

A FATAL LEAK.

A gentleman living in the country, whose supply of water for household purposes was scant, had a cistern dug near his house for collecting the rain which fell on the roofs of the buildings. For a time the expedient answered perfectly; the supply of water was abundant. Suddenly, however, the pump failed to give forth the contents of the reservoir. The rain would fall copiously, and for a time a few pailfuls would be drawn, but very soon the supply ceased. The pump was carefully examined and found to be in perfect working order, and no flaw could anywhere be discovered. At length it occurred to the perplexed householder to examine the cistern itself; then the mystery was solved. It was found that in one corner the cement had cracked, and there was a gaping leak which allowed the water to escape into a distant pit. It was now plain that however freely the rain might fall the cistern would soon be empty again, as there was this ever-widening leak through which the water disappeared. Such a leak in our church life is the Sabbath profaned or neglected. The rains from above may fall abundantly, the church's machinery may be diligently plied, but the law of the Sabbath largely forgotten will prove a leak serious enough to undo and render nugatory the happy influences both of the showers of heaven and the labours of man. It has been well said: "The streams of religion run deep or shallow, according as the banks of the Sabbath are kept up or neglected."—*Pearl of Days*.

THE UNFAILING HAND.

A traveller following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide, holding on to the rock with one hand, extended his other hand over the precipice for the traveller to step upon and pass round the jutting rock. He hesitated, but the guide said: "That hand never lost a man." He stepped upon the hand and passed on safely.

The child of God who takes the Saviour as His guide in this world of darkness and danger, has the help of an unfailing hand. Who that has ever trusted Him has been disappointed? He stretches out His hand for our help and deliverance. He holds us by His right hand in the midst of danger. And He has said: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." "That hand never lost a man;" blessed are they who can lie safely within its hollow, protected by its almighty grasp."—*Episcopal Recorder*.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 9th, 1889.

AN opportunity is now given to unionists who never attend any Church to express their deep regret that Dr. McLaren should have shown that organic union is not promised in the Scriptures.

VISITORS at the opening of Knox College last week were greatly pleased to see Dr. Reid apparently enjoying better health than he has enjoyed for years. The venerable gentleman seems to be renewing his youth. Long may he be spared to help to guide the affairs of the institution with which his name has been so intimately and so usefully associated from its earliest days.

AN American gentleman who heard Dr. McLaren preach at the sea-side some years ago made this sensible remark at the close of the service: "I was just thinking that the student who comes through that Professor's hands haint no excuse for being a fool." The orator who, at a tea meeting or elsewhere, makes John xvii. 21 apply to visible, palpable, organic union of the denominations "haint" no earthly excuse now for distorting that verse.

DR. McLAREN was happy in his remarks about an ideal Church. Alongside of the ideal Church he drew a pretty picture of an ideal man, and said that "both would probably come at the same time." Perhaps the ideal woman may put in an appearance at the same date, and she may be escorted by the ideal preacher, the ideal professor of theology, the ideal editor, the ideal politician, and several other ideal people. Amiable dreamers who talk about ideals seldom work any part of their system except the imagination. They rarely put their hands to anything useful.

ONE of the best tests that can be applied to a sermon, speech or lecture, is the number of sentences or paragraphs that have sufficient merit to do service apart from the connection in which they stand. Dr. McLaren's lecture stands that test admirably. You can find a dozen things in it that do good work where they are and yet they could be taken out and made equally useful in a dozen different connections. The exposition of John, 17th chapter and 21st verse, struck the very nerve of the subject the professor was discussing but it would stand alone or fit into any place that a learned and sound exposition was needed.

FROM a Scottish contemporary we learn that at the induction of the Rev. Mr. Robertson, formerly of Stonehaven, where he gained considerable notoriety, into the pastorate of the McCrie-Roxburgh Church, Edinburgh, the Rev. Thomas Crerar, of North Leith, preached the sermon. Mr. Crerar is a brother of the Crown Attorney of Wentworth County, Ontario. The preacher reminded Mr. Robertson of his predecessors, among whom were Dr. James Hamilton, of Regent Square; Dr. Topp, of this city; Dr. Walter Smith, Mr. Gregory, of Anstruther, and Mr. John McNeill. Mr. Crerar in his sermon made this sensible remark:

"It was well for them," he said, "to cultivate not too much their own peculiarities, but to cultivate the thing they had in common with all great and good men who had advanced the kingdom of God. Whatever came, they should be natural. Preachers should try to deliver themselves of their message in a manner worthy of the high and holy and dignified Book from which they took their lesson."

OCTOBER 21 and 22 are to be observed as days of special prayer for Sabbath schools. The following topics are suggested:

1. The Sunday school teachers of the whole world, that they may increase in their knowledge of the Word, their love

to the children, and their earnest desire for their spiritual welfare. 2. The senior scholars, that they may be preserved from the dangers to which they are exposed, and speedily brought to decision for Christ. 3. The junior scholars, that they may, early in life, be brought to listen to the Saviour's gracious words: "Suffer the little children to come unto Me." 4. The officers of our schools, that they may be wise in counsel, energetic in action, and examples in all good works. 5. The Sunday school unions, and other organizations seeking to promote the efficiency of teachers, and the prosperity of the schools, that they may be successful in all their efforts. 6. The Sunday school mission on the continent of Europe, that it may rapidly extend its influence, and contribute mightily to the overthrow of the superstition and infidelity which so largely prevail. 7. The Sunday schools in connection with missionary societies all the world over, that they may increase and multiply, and help to bring about the period when all shall know the Lord, from the least unto the greatest.

The seasonableness and suitability of the topics presented as subjects for earnest and concerted prayer will commend themselves to all interested in this important part of practical Christianity.

THE band of Free Church ministers who took part in the Disruption controversy is now small, and is being gradually reduced. Only a few weeks ago the well-beloved Horatius Bonar entered into rest. One of his life-long friends, the Rev. A. N. Somerville, D.D., took part at the funeral services, the last public act performed by him. Now the beneficent life-work of this evangelist minister is ended, his course is finished. From active, loving service he has passed to his reward. He died of heart disease at his home in the Hillhead suburb of Glasgow, on the 18th ult. Dr. Somerville was, with the Bonars, an intimate friend of Robert Murray McCheyne, of Dundee, and like him, was saintly in his life and earnest in his work. For many years Dr. Somerville was pastor of Free Anderston Church, Glasgow, but sympathizing deeply as he did with all evangelistic effort, he latterly devoted himself almost exclusively to this special kind of work. His first visit to Canada was in 1846, which he revisited in 1876, and was present at the General Assembly of that year. He has visited India, Australia and South Africa, and several parts of Eastern Europe, everywhere meeting with a cordial welcome and being the means of effecting great good. His name will be lovingly remembered, and the recollection of his beautiful Christian life and self-denying consecration to the service of Christ and its blessed results will long continue.

IT is customary to express regret at the publicity that congregational troubles invariably receive; it is more to be regretted that church troubles so frequently occur and that in general they present so unedifying a spectacle. They are not indigenous to Toronto, but it seems that Toronto has had fully more of such unseemly exhibitions than she is entitled to. The latest has occurred in the Western Congregational Church. For some time there has been not a little unpleasantness which has now to all appearance, reached its culmination. The pastor, the Rev. A. F. McGregor, has been faithful and laborious and is highly esteemed by the religious community generally. For some reason that has not yet appeared he has not been acceptable to some of his membership. As usual with such factions they have been very zealous. They had reached the conclusion that the pastor's dismissal was the only cure for the congregation's disorders. In almost all congregational disagreements the sacrifice of the minister is supposed to be the only complete cure. The result, however, in this instance was different from anticipation. Instead of the motion to dismiss the pastor being entertained a motion was passed dismissing the objectors from the fellowship of the congregation. Whether this heroic measure will restore harmony remains to be seen. A divided church cannot prosper, and those who promote discord incur heavy responsibilities. Good men who pray for the peace of Zion are not usually found among those who seek either to rule or ruin the congregations with which they are connected.

OUR readers will thank Dr. McLaren for his exposition of the petition of the intercessory prayer, that has been marred and mangled on a thousand platforms.

When we turn to Christ's prayer in John xvii. 21, we discover no petition that all Christians may be united in one visible society. The words run, "That they all may be one; as Thou, Father, art in Me and I in Thee, that the world may believe that Thou hast sent me." As we examine the prayer itself this conviction grows upon us.

It is a prayer, as we gather from verse 20, for all Christ's believing people then in the world, and "for them also which shall believe on Me through their word." It is a prayer which is presented expressly for all believers, from Christ's day to the end of time. There is no reference to an external society made up of all sorts of men. It includes none but believers.

What is asked on their behalf does not include the organic

unity of the visible Church. No one imagines that the meaning is, that they shall be one in stature, colour, or nationality. No one believes that they shall be one in learning, mental powers, or general culture.

Why, then, should we suppose that they must be one in the profession of faith which they make, the sacraments they enjoy, or the ecclesiastical government under which they live? Such a meaning must be put into Christ's words from some other source before it can be extracted from them. The language clearly points to a unity of a very different kind: "As Thou, Father, art in Me and I in Thee, that they all, may be one in Us." It cannot be supposed that this unity can be realized in all the members of a visible society which includes both believers and reprobates. Reprobates who are acknowledged by Bellarmine to have a place in the Church, as defined by him, cannot be one in the Father and the Son. Judas Iscariot and Simon Magus were not in the company for whom Christ here prays, and did not share in the blessing sought, but they were both members of the visible Church.

The petition is often quoted at union meetings of one kind and another as if it referred to visible organic union and that alone. Sometimes the dear brother who quotes it in that way may be found during the following week giving effect to his union sentiments by enticing the weak sheep of neighbouring flocks into his own congregational fold.

THE Nonconformists of London held a meeting in the City Temple—Dr. Parker's Church—to express their sympathy with the dockyard labourers, after they had gained their point. Judging from the report in the *British Weekly* it was a peculiar kind of meeting. The first speaker, Mr. McArthur, M.P., was vehemently applauded when he expressed his regret that the meeting had not been held long before. He thanked John Burns Burns, we believe, is an infidel leader—and Cardinal Manning for what they had done for the starving men. The next speaker did not mend matters by trying to apologize for the very secondary part Nonconformists had taken in the battle. He said that ministers must have holidays, and many of them were out of town, a softish kind of observation which was met by a cry that "Manning was not." The Rev. John McNeill suggested that the ministers should unburden their consciences by preaching next Sabbath on the Parable of the Rich Man and Lazarus. Hugh Price Hughes scored a good point with the audience by candidly admitting that the Nonconformists were caught napping. While honouring Cardinal Manning he felt a pang that to him should have fallen the honour of mediating in the battle. Dr. Parker seemed to be on the fence. He remarked that a "dock labourer is not necessarily a hero or a saint, and a dock director is not necessarily a heartless blackguard." All that is true, and it is equally true that the conscience of England was on the side of the starving dockmen. It is also true, as Mr. Hughes remarked, that a great opportunity was lost. The *British Weekly* declares that even the sympathies of capitalists were with the men. Our contemporary also says, "It is not the case, as has been frequently alleged, that the majority of the East-end labourers are Roman Catholics, but the general remark is that it would not be wonderful if that were to happen now."

THE JESUIT QUESTION AGAIN.

SEVERAL events during the past week have revived a certain degree of interest in the popular agitation connected with the Jesuit Estates Act. The resolutions of the Quebec Protestant Council of Education touching the disposal of the \$60,000 allotted by the Act to that body for the promotion of higher education in the Province, mark a new and distinct phase of the absorbing question. It was up till lately heroically declared that the grant would be declined, since its acceptance could not fail to be interpreted as a condonation of the \$400,000 grant to the Roman Catholic Church and the Jesuits. In the estimation of the Council, however, the proper thing for them to do is to signify their willingness to receive the sum apportioned them on certain conditions which they specify. As yet, however, no reliable and explicit version of the reasons that led to this conclusion has been submitted to the public, but the fact remains that they have in a formal manner signified their intention to accept their allotted share. As was to be expected this has called forth energetic protests from various quarters, the Presbytery of Montreal having been clear and outspoken in this respect. It has been hinted that any institution which participates in the benefits derivable from the gift will be in bad odour with their wealthy friends, and will in consequence suffer financially. This is prophetic.

Another circumstance that has brought the Jesuit question into prominence is the recent visit to the west of the Hon. Wilfrid Laurier in company with Mr. Fisher, M. P. for Brôme. The leader of the Opposition has won for himself a splendid repu-

tation because of his character, gifts and accomplishments. His reputation was enhanced rather than impaired by the courageous enunciation of his views on a subject with which a Toronto audience especially has little sympathy. Very few of the 187 with whom he voted on the motion for disallowance would have received so patient and respectful a hearing as did the valiant French-Canadian, when without reserve or equivocation he gave his reasons for the course he pursued. There was no doubt much interest felt in hearing from himself an exposition of his opinions, which are shared by many of his fellow countrymen respecting one of the most absorbing controversies of recent times. To his credit be it said that he dealt fairly and squarely with his audience as it was his expressed wish to do. There was no attempt on his part to minimise the acknowledged difficulties of his position or to evade the straight issues that came up for discussion.

Mr. Fisher's position was also peculiar. He is one of the few Protestant parliamentary representatives of the Province of Quebec in the House of Commons and one who is intimately acquainted with the popular feeling in that province. The difficulty in the west is to obtain anything like an accurate idea of the actual state of public feeling. Platform utterances and parliamentary debates are by no means reliable expositions of what the mass of the people really think on important public questions. This is, for various reasons, specially true of the people of Quebec. The French Canadian newspapers are largely partisan and thus better reflectors of the opinions and aims of political leaders than the thoughts of the people. Then there is no denying the fact that priestly influence is a potent force with the electorate, who may think differently from their spiritual advisers on many important questions, especially political, so that while there may be little difficulty in understanding what their leaders, religious and political, desire them to think, it is still a difficult matter to arrive at anything like an adequate idea of what Jean Baptiste in his home, social and municipal life thinks on many subjects that must occasionally occupy his mind.

Mr. Fisher, himself a Protestant, does not take an alarmist view of recent legislation concerning the Jesuits. Both he and Mr. Laurier, speaking on behalf of the French-Canadian people, repudiate the interpretation put upon it—even the obnoxious preamble of the Estates Act—by every one who has spoken on the subject in the west. For the sake of argument, grant that there was no intention in the mind of the Quebec Premier in submitting the measure to the members of the Legislature, is it an incorrect supposition that the terms of the preamble are susceptible of the interpretation that is put upon them, that they virtually recognize Papal approval of the Act as the condition of the settlement? Mr. Fisher, it is true, explicitly stated that Mr. Mercier in explaining the purport of the Act, offered to modify the wording of the preamble if reasonable objections were offered. That means one of two things—either that the members, Catholic and Protestant, especially the latter, were satisfied that no encroachment on the civil by the Papal authority was intended, or that the Protestant representatives were so overawed and abject that they dare not call their souls their own, the latter supposition being one that fair-minded and intelligent men will hesitate to accept. True, the popular estimate of parliamentary rectitude is not of the highest, but such assumed baseness would tax average credulity somewhat beyond its strength.

But when all was said, and giving these popular orators from the sister province all the fair-play and forbearance they asked, there are several things yet unexplained. Mr. Laurier made it plain that while personally he had no sympathy with Ultramontane aspirations, and was prepared to resist them whenever they were disposed to menace popular rights, there he stopped, and pled for charitable consideration for those who openly avow their determination to have the Pope supreme in the temporal as well as the spiritual sphere. When such avowals are openly made at public functions by Ultramontane dignitaries, in the columns of Roman Catholic journals, in Syllabus and Encyclical, can any intelligent man doubt that lovers of civil and religious liberty dread concessions to these clamours of a persistent hierarchy? The distinguished leader of the Opposition spoke justly of English in contrast with continental tolerance of the Jesuits, but he made no reference to the reasons for their repeated expulsion from every Roman Catholic country in Europe. On the doctrines of Jesuitism as they are presented in treatises written by members of the Order, Mr. Laurier was also silent. Space forbids enlargement, but one other important omission in the lengthy but interesting speech of the French-

Canadian orator has to be noted. He spoke much on the Jesuit Estates Act, but did not give one word of explanation why an Act incorporating the Order was passed more than a year previous to that which was only a logical following up of the one that preceded it.

A TERRIBLE CRIME.

PEOPLE were startled last week by the reported fatal results of a dastardly crime. The happy home of the Rev. Dr. Macrae, of St. John, N. B., was darkened suddenly by the occurrence of a terrible calamity. Through the mail had come a parcel which on being opened was found to contain candies. Not suspecting any danger the wife of the esteemed minister thoughtlessly ate a few of them. In a few hours she was dead. The candies, it was ascertained, had been mixed with strychnine. Similar boxes were received in the homes of an Episcopal and a Methodist minister in the same city. Fortunately in their case suspicions were entertained and the malignant gifts were sent for analysis and found to be impregnated with the same deadly poison. At this writing these are the principal facts as yet clearly ascertained. No definite clue to the perpetration of this terrible crime has been found, and no motive for its commission has, as yet, been discovered.

This employment of the mails as a contributory to murderous designs adds a new terror to crime. Only a year ago a similar fatality occurred in Galt, and though diligent efforts were made to discover the criminal no progress was made and when the attempt to clear up the mystery was abandoned, it remained apparently as impenetrable as ever. In that case no adequate motive for such an awful crime was discovered. A minister's family also was victimized. Can it be that the same individual whose crime proved so deadly in Galt, emboldened by immunity from detection, has repeated his murderous work? Or is it some imitator who for reasons of his own has adopted a similar method for wreaking vengeance on unoffending and unsuspecting persons? Why are the homes of clergymen selected for so peculiar an atrocity? Dr. Macrae is a man beloved throughout the Church, and highly esteemed in the community where he has so long and so faithfully laboured. A man of well-balanced judgment he was, not given to extreme views of any kind. Honest in his convictions, he yet respected those who differed from him. That a fierce and fiery polemic will inevitably rouse personal resentment we can readily understand, but to this kind of ecclesiastic Dr. Macrae bears no trace of resemblance, being loving, tolerant and courteous to all alike. Why he of all men should have been singled out for the infliction of this stunning stroke passes comprehension. Till more light, however, is thrown on the mystery moralizing is inopportune.

The incumbent duty of the hour is to spare no effort to bring to light all that prompt and intelligent detective ingenuity can ascertain respecting this awful crime. The failure to do this successfully in the Galt case permitted the criminal to escape, and has rendered possible the repetition of the appalling crime. In a country where human life is held sacred this must not be allowed to continue. A second failure to track the criminal or criminals who have resorted to this most cowardly form of murder would be both humiliating and disastrous. The worst and most degraded of criminals are seldom beyond the pale of human sympathy, and they readily find someone to shield and shelter them when the iron grasp of the law is about to take hold of them, but in this case the sympathizers will be few. Every one, even those who have no exalted ideas of law and order, will be ready to aid in bringing to justice a wretch so inhuman that can deliberately plan the death of innocent mothers and little children. So deep will the public resentment become that if the guilty one is caught he will be in danger of summary vengeance at the hands of a justly indignant people. But of this there need hardly be any fear. Hitherto Canadians have been a self-respecting, law-abiding people. They have confidence that strict and impartial justice will be meted out. There is no fear that even the worst criminal will suffer injustice at their hand. There is the most urgent reason for the early and complete elucidation of this transmitting of poisoned candies through the mails. The deadly work must be effectually stopped, and the probability is that this terrible occurrence will lead to disclosures that will render a repetition of such inhuman malignity impossible in the future.

In this awful hour of his inexpressible sorrow the stricken pastor of St. Stephen's congregation, St. John, N.B., will receive the heartfelt sympathy and condolence, not alone of the congregation to whom

he is specially endeared, or of the community in which he is a respected citizen, but throughout the Dominion wherever he is known. His is a terrible experience for any one to pass through.

Books and Magazines.

THE SCIENTIFIC AMERICAN. (New York: Munn & Co.) An Architects' and Builders' edition of this most valuable periodical has been issued.

NEW editions of Ruskin's "Sesame and Lilies," and of Professor David Swing's "Motives of Life," and "Club Essays" are in the press of A. C. McClurg & Co., Chicago, together with a rythmical version of the Book of Job, by Dr. George H. Gilbert, of the Chicago Theological Seminary.

OUR DUMB ANIMALS. (Boston: The Massachusetts Society for the Prevention of Cruelty to Animals.)—Though this magazine is published in the interests of the Humane Society and its distinctive sphere is to inculcate the humane treatment of the helpless, to "speak for those who cannot speak for themselves," it presents monthly an amount of entertaining reading for young and old.

THE BOOK BUYER. (New York: Charles Scribner's Sons.)—An admirably-engraved portrait of the well-known American author, Constance Fenimore Woolson, is the frontispiece of the October number of the *Book Buyer*. This is accompanied by a sketch by Arthur Stedman, a son of the well-known poet, giving an entertaining impression, sympathetic and appreciative, of the personality and literary career of this author. Numerous other papers give value and interest to this number.

PROFESSOR W. G. BLAIKIE, D.D., in *Harper's Magazine* for October will call the attention of the American traveller to "A Corner of Scotland Worth Knowing"—a corner which is, however, rapidly becoming known to seaside visitors as having the most bracing climate to be found, perhaps, in the British Isles. He refers to North Berwick, on the southern coast of the Firth of Forth, and the charm and the glory of the place, he says, lie "in its beach, and its links, and its islands, and its sea view, and its Law, and its incomparable fresh air." Joseph Pennell and W. Small, in their accompanying illustration, keep pace with the author in revealing the beauties of this "curious little conglomerate of a place."

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Trent.)—This estimable monthly for October contains much matter of great importance, and starts the fall campaign with vigour and abundant promise of prosperity. It announces that twelve college presidents will write for it during the year on questions of current and vital interest, and other noted writers will furnish contributions. The illustrations this month are the portrait of Dr. W. N. Richie, of Philadelphia, and a view of his church. Full sermons are by Dr. Richie and J. Stuart. A Thanksgiving Service by Dr. J. Barrows, of Chicago, is a noble contribution to American literature. The Leading Thoughts of Sermons are varied and suggestive. Articles of great value are by Professor Murphy, on "The Value of Emotion"; by Prof. Broadus on "Christian Giving"; by Rev. A. H. Bushnell on "Elements of Successful Preaching"; by Rev. R. Glover on "Faithful Bible Study"; by Rev. Dr. Fuller on "The Revival in Turkey," and by Rev. K. Shortt on "Lay Elements in Christian Work." Sir William Dawson furnishes an article of great excellence on "The Opponents of Christianity." All departments are excellently filled.

THE HOMILETIC REVIEW. (New York: Funk and Wagnalls; Toronto: William Briggs.)—The number for October well sustains the high reputation of this ministers' monthly. The leading paper is by Dr. Wayland Hoyt, being the closing half of his masterly presentation of his ideal Parish minister. Prof. Warfield, of Princeton, gives us a paper rich in thought entitled "Flowers Plucked from a Puritan Garden." A racy paper follows on the value of Wordsworth to the preacher. W. C. Conant treats with good taste and judgment the timely subject of Evangelical Ritual. Prof. A. McClelland, D.D., in the "Uses of Comparative Religion," sets forth in clear, vigorous thought and diction a subject of the utmost importance to the preacher. Dr. Pierson gives another chapter of "Curiosities," full of apt homiletic illustrations. The sermons in this number—nine in all—are mostly of a high order, and are by Drs. Alex. Maclaren, C. H. Buckley, Wallace Radcliffe, S. E. Herrick, Boston and others. The Exegetical papers are by Professor Willis J. Beecher, and Drs. Chambers, Crosby and Gilmore. Dr. Stuckenbergs' tribute to Prof. Christlieb will be read with tender interest. All the other departments are, as usual, full of valuable matter.

Choice Literature.

NEAR THE ROSE.

BY WILLIAM HENRY BISHOP.

It was in Stambul, the peculiarly Turkish quarter of Constantinople. Two men had met at the foot of the venerable Burnt Pillar of Constantine the Great.

"By the way, Lysicrates Stauros, a word with you!" said the elder of the men, turning back as if struck by a sudden thought: "Can you tell me anything about Pandeli Panjiri?"

"He has quite recovered; his illness was really nothing serious; he has been about, as usual, for some little time," replied the other.

He found himself considerably surprised at being thus addressed, for the questioner was the Armenian Cræsus, Agob Oglou, and he but a young clerk in a broker's office on the Stock Exchange.

"I thought I would ask, as I see you with him rather often," said Agob Oglou, indifferently, while a searching glance showed a much greater interest than his words expressed.

"We are relations; my mother and Mr. Panjiri are cousins; I am treated almost like one of the family."

"Ab, cousins?" murmured the merchant when going away. "That is it; then it may not mean so much, after all."

He crossed the bridge of the Sultana Valide amid a glorious prospect, swimming in light and colours, and, paying but small heed to this or to the picturesque tide of travel ever going and coming upon it, went to his home at Pera. There he threw himself down in his "sachnischiri," the bay window, to reflect.

There was nothing heroic about Agob Oglou, either in looks or disposition. He was small, pock-marked, slow in speech, and diffident in manner. His father had left him at the age of thirty-seven master of a great business in which he was almost wholly absorbed. He had a box at the opera in which he hardly ever set foot, and his summer palace at the Princes Islands might as well have belonged to somebody else. It would be difficult to say in just what the amusements of this humdrum Cræsus consisted. If he occasionally went to some entertainment at the house of a rich brother merchant, even there it was rather to talk over business matters in a corner than to avail himself of the festal opportunities offered.

On Sundays and holidays he looked over papers at leisure in his bay-window. This was the place where the women of a household usually sat, in pleasant gossip, with their embroidery; but there were no women now in the house of Agob Oglou. Even his mother, who had presided over the establishment till lately, was dead, and he was very much of an old bachelor indeed.

One day, while sitting in his "sachnischiri," he saw a beautiful girl enter the Armenian Church of Saint Agob, across the way. Then, as his papers did not confine him too closely, he watched her come out again. He rather wondered why he had never noticed her before, but it was, in fact, her first visit there, having just left school, the French school at Pancaldi, where she had been educated. He formed the habit of looking for her every Sunday. Sometimes she came with adult members of her family, sometimes with young children, sometimes, though rarely, alone. There was also, occasionally, a young man along, whom he remembered as a clerk presenting drafts at his counting-room from the Stock Exchange. The presence of this young man, after his interest had become fully aroused, occasioned him keen pangs of jealousy.

After this process of watching had gone on for quite a while, his great house began to seem lonesome to him. He would walk through the spacious parlours, the music room, the upper chambers, and surprise himself thinking how much pleasanter all that would be with just the right kind of a mistress over it—such an one, for instance, as the sweet young girl across the way.

How perfectly enchanting she was! Her luxuriant hair and lustrous dark eyes had the loveliest tones of hazel-brown in them; her skin was white as milk; she had a vivacious, and, at the same time, entirely modest manner. It was her intelligent liveliness that particularly pleased Agob, as the women of his own nation, those he knew the best, were apt to be rather slow and heavy; they appealed to the senses, but not so much to the intellect. But, beyond all, what a delicious smile it was which seemed forever hovering about the corners of her perfect mouth, and just ready to break forth. When she gave it its own way it illumined the shadows of the dark porch, and even gave a touch of brightness to the gloomy priests with their heavy beards and high black hats, who appeared there at the head of processions. All this could be seen even from a distance, but Agob did not fail to see it from closer quarters also. He crossed over and took his place among the crowd of worshippers, pressing up as close to her as possible, and looking for small signs of her favour—of which, it must be confessed, he got very few.

It did not consist with his peculiar depth of reserve to intrust his secret even to his very discreet servant, but he made a few judicious inquiries on his own account. He took much credit to himself for the way he had managed the casual meeting with Lysicrates Stauros, which bade fair to clear away the last impediment to coming to a definite conclusion.

"I read clearly in his face that he is in love with her," said he to himself, "but I could see just as well that he has no established footing nor assured prospect of success. There is nothing to prevent my seeking the hand of Panjiri's beautiful daughter if I want to," he continued. "Now, do I want to?"

Accordingly he reflected and reflected and reflected. His wrestlings consumed not merely the remainder of the afternoon, but a very liberal share of the evening as well. He had allowed himself to become so dry and brittle, an old stick, as it seemed, only, when his time came, to be the more easily ignited.

The clerk, Lysicrates, for his part, made the meeting with Agob Oglou a pretext for still another of the visits to Pandeli Panjiri's family, which an uneasy conscience made him fear, were not quite as well received as formerly. He was glad to have something in the way of a special message to talk about to the old folks.

Pandeli Panjiri, the shipping agent, occupied a handsome apartment in the Avenue du Grand Opera, the west end of Pera. It was rather beyond his means, it is true, and he would have been more prudent to live among his compatriots in the distinctly Greek quarter of San Dimitri, but he was a man of sanguine disposition, and fond of the good things of this world. "Let us live while we live," he would say. He had a large family—chiefly daughters—to bring up, and only slender resources to do it with. But there was one thing to be said of all the children which was the next best to fortune; they were comely, robust, and had scarcely ever known a day's sickness in their lives, they inherited a hopeful temperament from both father and mother, and were endowed with the happy faculty of making friends wherever they went.

When Lysicrates entered the house that evening most of the daughters were gathered round a large centre-table, playing dominoes. It was a chilly night, and beneath the table was the usual brasier of hot coals, the warmth of which was kept in by the folds of an ample table-cover, the "tandouri." He exchanged meaning glances with Urania, and, being invited to join the game, furtively pressed her hand several times under the "tandouri." He commended himself to the young Olympia by a present of "rakat lakoum," fig-paste, and to Thekla by "akide," lemon-drops, both of a particularly choice variety—and which, not to arouse embittered jealousies, they were immediately obliged to share with Yessamina, Aspasia, the urchin Pericles, Anais, and even with baby Calypso, in her nurse's arms.

The "Kyrios," that is to say simply "Mr." Panjiri explained to the circle the importance of the personage who, as reported by the clerk, had so kindly inquired after his own health.

"It is the more courteous of him too," he said, "since I have but the slightest possible acquaintance with him. No doubt," complacently, "he has heard of me by reputation. Well, it is a good thing for all of us to take a little interest in our neighbours in this world."

"I know him," spake up the pretty Urania, tartly, "if you say he lives in that fine house across the way from St. Agob's Church. He is the ugly little man who stares at me so, and sometimes pushes up so close to me I hardly know what to do. One would think he had never seen a girl before. I would often like to slap him."

She broke out into a melodious laugh at the absurdity of the idea, in which all the younger sisters gayly joined, while the "Kyria," their mother, tried to explain that when men looked impudently at girls it was often the latter's own fault.

"I begin to understand the secret of Mr. Agob Oglou's interest," said the broker's clerk to himself, and he fell to chewing the ends of his silky moustache in a gloomy reverie.

He was a handsome young fellow, partly of French extraction. He had been sent to Paris to complete his education, and, on returning thence, had begun commercial life at the foot of the ladder, above which point he had not climbed very far even yet. He had fallen in love with his cousin when she came home from school on a certain vacation. She returned his feeling, and they had secretly exchanged vows; but he was forever torturing himself with the fear that she would be snatched away by some one whose only superiority would be in the feminine inequality of fortune.

Toward ten o'clock he created a diversion by going out and buying a liberal supply of the sweet cakes which the "semiji" hawked around about that hour, carrying them ringed upon a long rod. The "Kyria's" taste for this homely confection availed him a short extension of his stay, but no sooner were the cakes eaten than the "Kyria," in bluff, unceremonious fashion, bundled him out of the house, saying it was high time all good folks were in bed.

A little after this the watchmen in the streets beat their staves loudly upon the pavement, and cried: "Yunghen var! Yunghen var!" There is a fire! There is a fire! The engines ran—it was somewhere in the neighbourhood—and for a while a perfect pandemonium prevailed.

No sooner was this over than Panjiri was once more defeated in his efforts to secure repose by the announcement of a visitor.

"Are you keeping 'Ramadan' (the Mussulman Lent)? Do you fast all day and pass the night in revelling?" he asked, unable to refrain from venting a certain ill-humour even upon so considerable a personage as this visitor proved to be, for it was no other than Agob Oglou.

"I am an Armenian, and we do not keep 'Ramadan,' as you know," replied Agob.

He sat uneasily while the servant brought in the customary tray containing coffee, a glass of water and some conserve of rose-leaves, and his hand trembled in tasting these refreshments. Then he broke forth with:

"I have done myself the honour of calling to offer myself as your son-in-law. I desire to marry your daughter."

"Ha, that is business indeed! And which one?"

"I was informed that you had but one of marriageable age. I refer to the beautiful Urania."

"Why, that's so; I might have spared myself the question. Urania has just turned eighteen, and I don't suppose Olympia can be more than fourteen yet—I must ask her mother. And you could not wait till to-morrow morning for this?"

"I beg your indulgence; I am the kind of a man who, when he wants something, wants it very much indeed. I had only lately come to this conclusion, and I was anxious to carry it out on the instant."

Panjiri recognized in this the same energy and persistence by which the great fortune his visitor enjoyed had been made. He was in secret greatly pleased with the proposition, though for the sake of dissimulating a little, he ordered his "your-goddidion" to be brought, and the bubbling of this water-pipe acted as a soothing accompaniment to the rest of the discourse.

"I had not thought of asking any dowry," pursued Agob Oglou.

"Oh, as to that," returned the other, waving the stem of his pipe deprecatingly, as though it would have been quite convenient to him to give some millions.

"And in case I could do you any small favours in a business way, I should expect you to look to me for them, you know."

"I am in your favour," said Panjiri, now abandoning his affectations; "I will see my daughter and acquaint you with her answer at the earliest moment. I have not the least doubt she will agree with me as to the advisability of such a union, and as to the great honour you do her."

Nor had he any doubt; but when he made known to Urania the favour she had met with in the eyes of Agob Oglou, and the high destiny in store for her, he was met by the most downright refusal.

"Not marry him? not marry Agob Oglou?" he exclaimed in amazement.

"Not if his odious little form were entirely made up of the gold on account of which he takes such forward airs."

Every argument was applied to her in vain. The "Kyrios" did not try coercion; he was not that kind of a father. He was forced to go in despair to Agob and tell him the unpalatable truth. Agob received it grimly.

"There may be another lover," he suggested.

"Another lover, in my house, in a well-regulated family like ours, without my consent? I should say not. I should like to see anything of that kind going on indeed."

Nevertheless he questioned both his wife and Urania. Almost at the first mention of the subject Urania burst into tears and confessed the whole story.

"Lysicrates and I are engaged," she said, "and he is going to claim me in a very little while. He has only to wait till he has made his fortune."

"Till he has made his fortune," repeated the parent, with unspeakable disgust at this lack of worldly wisdom—"till he has made his fortune indeed! How long has it taken me to make my fortune, and how much fortune have I got now? Oh, the young reprobate, to stand between you and such a brilliant match as that! Let him never dare to show his face within our doors again."

In dealing with young Stauros, however, he postponed his rage to policy. Assuming his most off-hand, genial manner, he said to him:

"It seems there has been some little sentimental nonsense between you and Urania."

"Nonsense?"

"Yes, of course, you and I as men of the world don't attach importance to that sort of thing; all of us have gone through more or less of it. But Urania has at times a finical streak in her composition. Just now she feels a trifle embarrassed. What do you think she has asked me to do? Why to come here and see if you could have the slightest objection to her accepting an offer of marriage from the great merchant, Agob Oglou, as though such an idea could ever enter your head."

"Urania sent you to ask me that?" responded Lysicrates in an overpowering fury. His worst suspicions were confirmed, and he felt with unexpected ease into a rather transparent plot.

"She did indeed—heaven forgive me" in a mental aside; and heaven would naturally forgive a little artifice to a father with so many daughters to settle in the world. "Will you just put down on a bit of paper," he added, ingratiatingly, "that you would have no desire to interfere with so advantageous an opening? It will be more satisfactory to her. You see what a dotting father I am. I am often ready to go on errands even out of all reason."

"I will put it down on monumental brass, if you like," replied the other with the grimmest bitterness; and he dashed off, in his utter disdain, a statement so cold and matter-of-fact that Urania, stung by this easy resignation, accepted Agob Oglou at once.

Pandeli Panjiri, who had dreaded a long and losing campaign, was almost alarmed by the success of his simple stratagem. It was too good to be true; it had worked like a charm. Now it was only a question of pushing on the preparations for the wedding, and keeping the lovers carefully apart till that momentous day was over.

The engagement ring was a diamond of the largest size, fit for a sultana. It was followed by a pair of the loveliest Indian shawls, and almost every day arrived other beautiful presents—a small earnest of the fine things she was to enjoy in the future. Her younger sisters tried on or revelled in all her superb gifts, and her mother was never tired of expatiating upon the resources and potential magnificence of her son-in-law that was to be.

All this was so satisfying in the first flush of its novelty as to banish most of her early repugnance to the match from Urania's head. And nothing seemed so utterly and absolutely driven out of her head as Lysicrates Stauros. Not that she was ever the vivacious companion to Agob Oglou that worthy man had dreamed of, but this he laid for the present to maiden modesty. Not being over glib in talk himself, he had often to go away for sheer want of ability to keep up the conversation. By degrees, too, her baffled feeling reasserted itself.

"If he could only be the least bit in the world like Lysicrates," she repined, in a forlorn way; and again: "If he would only give me engagement rings and shawls and a summer-palace at Prinkipo, and not come near me himself, I think I could learn to like him very much."

Her air became so dejected, her eyes so often red with weeping and her conversation confined itself so persistently to only half-audible "Yes" and "No," that Agob Oglou at last became aware of the cause.

"I am a sensible man," he said to her father, "and it is better for me to give her up now, much as I shall suffer, rather than to suffer all my life long on account of her indifference and dislike."

Panjiri protested that there must surely be some mistake in this matter.

"No, no," said Agob, "I can tell when there is snow on the head of Olympus. I am a sensible man, and I want no unwilling bride."

Pandeli Panjiri thereupon went to his daughter, and said to her in a final way:

"Cease now your crying once for all. The decision is left in your own hands. Agob Oglou wants no unwilling bride. Tell him that you are happy in the prospect before you, and you will be a good and loving wife to him, or give up these all but fabulous prospects and have done with it. Only if you decide the wrong way don't hold me nor anybody else responsible for it afterward."

This perfect liberty of choice, thus suddenly thrown upon her, proved rather embarrassing. She dried her eyes and thoughtfully looked up and down and all around as if for aid in coming to a decision. Agob Oglou had never appeared to so good advantage as in his magnanimous offer to give her up. Whenever she looked down her eyes fell upon the diamond sparkling on her white hand; it shot up to her in return bluish gleams almost of a very shrewd human intelligence.

"I will be a good and true wife to Agob Oglou," she said, smiling sweetly, as she had been used to smile of old. Now fate, which had so long refrained from interfering, might well enough have held off its hands till the end. But this was not to be, Urania's qualms broke out anew, and having seen Lycrates at a distance haunting the house forlornly, she bribed her maid to convey a note to him. Now this maid was in a general way on the side of youth and romance, as all good serving-maids should be, but even she could not bear to stand in the way of so brilliant a prospect for her young mistress. She took the missive to the "Kyria" instead, and asked in an artless way:

"Shall I deliver it at once, 'Kokoma' (mistress)?"

"Deliver it?" repeated the "Kyria," her brow dark as a thunder-cloud; "give it to me this instant."

(To be continued.)

THE CONGRESS OF ORIENTALISTS AT STOCKHOLM.

BY THE REV. S. H. KELLOGG, D.D.

The Congress of Orientalists has just concluded its eighth triennial meeting. The fact that H.M. the King of Sweden had invited the Congress to his capital, and would take an active part in its proceedings, doubtless, had its influence in making this the largest assembly of Oriental scholars in the history of the Congress; not less than 450 of all the enrolled members were in actual attendance.

The Sessions of the Congress were opened in the Salon des Ecussons of the Riddarhus, by H.M. the King. The occasion was one of unusual brilliancy and impressiveness. Rarely if ever has been seen such a gathering of scholars, many of them men of the highest distinction in their several specialties, brought from so many distant lands to assemble under the presidency of a king, also himself a linguist of distinguished attainments. On the left of the king upon the platform were seated, in their official robes and various decorations, a large number of distinguished professors from most of the chief Universities of the world. If one might name a few, where to name some might seem invidious to others of not less distinction, there were, from Berlin, Weber, Dillmann, Schrader and Oldenberg; Stadelof Giessen, Kuhn of Munich, Pischel of Halle, Tegner and Almqvist of Upsala; Zuhler and Reinisch of Vienna, Gorje and Kern of Leyden; from England, Max Müller and Macdonald of Oxford, as also Ginsburg, and Dr. Rost, the distinguished Librarian of the India Office. From France were present H. Cordier, C. Schefer, Oppert, Stewart and J. Halévy; from Denmark, Fausbøll; from Italy, Gubernatis and Schiaparelli; from Russia, Zinovieff, etc. The Western Hemisphere was also represented by many; as e.g., Professor Seybold, sent by the King of Brazil, Haupt of the Johns-Hopkins, Lanman of Cambridge, and Harper of Yale Universities.

Very conspicuous in the Assembly, in their bright colours and graceful robes, were the Asiatic members of the Congress. The numbers of these representatives of the East was a surprise to many.

India was most creditably represented by Jamssetjee Jijibhoj Modi, high priest of the Parsee Temple at Colaba, Bombay; Kan Lal Harshadray Dhruva, B.A., LL.B., who appeared as delegate from H.H. the Gaikowar of Baroda; Arabia sent a delegate from Medina; Egypt from the University of Cairo, Effendi Nasif, Professor of Mohammedan Law; Persia was represented by H.E. Mohsin Khan, ambassador from the Shah to the Sublime Porte; Japan also was not wanting, and Turkey had also a number present.

Such was the company on the left of the king. On his right sat the delegates from foreign governments, and members of the Diplomatic Corps and members of their families.

Immediately on entering, the king, in a graceful and admirably delivered speech, welcomed the Congress to Sweden and to Stockholm, and formally declared the Congress open. He was then followed by Von Ehrenhenn, Grand Chancellor of the Universities of Upsala and Lund; by Count Lundberg, the indefatigable secretary of the Congress. These again were followed by many others in German, French, Italian, English, Persian, Arabic, and Turkish; even the ancient Zend was heard from Priest Modi, of Bombay. Herewith the opening meeting was closed, an occasion of a unique character which none who were present will ever forget.

To enter into any report of the various papers presented in the successive meetings is quite beyond the scope of this letter; if one might criticise where there was so much to be praised, there was good reason for the regret of many that, owing to the number and length of so many able papers read, there was so little time left for discussion. English, German, French, Italian, and Latin were announced, together with various Oriental tongues, as the official languages of the Congress, but of these German practically had much the precedence. Many raised the question, why, in view of the very large proportion of English-speaking delegates, English should not have been more freely used. H.M. the king, who is said to use with facility eleven European languages, spoke on different occasions, with equal elegance and apparent ease, in German, French, English, and Latin; and all present will agree that, as regards all that contributes to distinct and effective public speaking, most of the learned men present might learn much from H.M. the king.

The hospitality of our reception on the part of both the king and his people has been quite beyond description. His Majesty set the example in inviting the Congress on our first evening to a soirée and banquet at his summer palace at Drottningholm, on Lake Mälär, sending the Royal yacht and three other steamers to convey us to the palace. Of this brilliant occasion it is sufficient to say that all was well worthy of the royal scholar who was our host. The illumination of the palace grounds and of the banks of Lake Mälär, from Drottningholm to Stockholm, as late at night we returned, I am assured by those who saw the Jubilee illuminations of Windsor Castle and of the Thames, were in no respect inferior to the latter in magnificence. The entertainments and receptions which followed, from the Count and Countess Lundberg, again at Upsala, from the university in that city—especially enjoyable occasions; from the city of Stockholm at Basölsbacken; and last of all from the local Committee of arrangements, were each brilliant occasions of rare social enjoyment, and we shall none of us forget a cordiality of welcome which quite exceeded all expectation.

The opportunities which the Congress afforded of becoming acquainted with men whose names are to students household words, and to whose invaluable labours many of us felt ourselves so deeply indebted, of informal conversation and inquiry on many matters of interest in Oriental scholarship, cannot but be most fruitful in good as they have been most enjoyable in experience. It was thus with no small regret that I found myself unable, from lack of time, to proceed with the Congress to the city of Christiania, where its concluding sessions were to be held, and where the cordiality of our reception in Stockholm, although it could not be exceeded, appears from the reports which came in, to have been fully equalled.—*British Weekly.*

THE WEST, OR CHINOOK, WIND.

The "zephyr fondly sues the mountain's breast,"
Yet with his love is ne'er allowed to rest;
But, scorn'd, he rends her cloudy veil in twain,
And as a hurricane sweeps o'er the plain.

Fierce, fiery, free—a blustering, bellowing blast,
He shrieks with fury as he rushes past;
In circling clouds the dust before him flies,
Dark, leaden, ominous are his inky skies.

The thundering echoes, sounding far and near
Are now more thund'rous as his hosts appear.
His followers come—a mighty cavalcade—
On in the path their mighty chief has made.

The frighten'd cattle low for vales in vain,
The wild horse neighs and shakes his flowing mane,
And, seeing in the gale his spectral form,
He rushes onward with the roaring storm.

The fragrant rose-bud on the hill's green side,
The shelter'd alders near the river's tide,
The prairie flowers and e'en the joint-grass high,
Bow deep obeisance as he passes by.

Ah, whither dost thou go, thou wild, west wind,
Born in the womb of thy Creator's mind?
Where'er He listeth, onward will I roam,
Hasting, unresting, till He call me home.

—John D. Higginbotham, in *The Week.*

THE INFLUENCE OF SEASON ON LUNACY.

The old idea that Luna and lunacy have an intimate relation appears to be not wholly without foundation. This, at any rate, is demonstrated by the Commissioners in Lunacy for Scotland—that the seasons have a distinct influence on asylum statistics. The tables of admissions during the years 1880-87, show that there are two well-marked periods—one in which the number rises considerably above the average, and the other in which it falls considerably below. The average monthly number for the eight years was 1,699. During the three months of May, June, and July, the number was 628 above what it would have been if the average number only had been admitted. On the other hand, during the months of October, November, December, and January the number was 462 below what it would have been if the average number had been admitted. The table shows further—that this rise and this fall are preceded by a gradual rise and a gradual fall—the rise taking place during February, March, and April; and the fall taking place during July, August, and September. "The special frequency," the Commissioners say, "with which asylum treatment is resorted to during the period from the middle of April to the middle of July corresponds with what has been observed by asylum physicians—that there is a tendency to an exacerbation of the mental disorder of patients in asylums during the early part of summer; and it is interesting to notice also that the statistics of suicide in the general population show that this occurs most frequently during the same period." The greatest number of recoveries takes place during June, July, and August, and they are fewest during the months of November, January, and February. The regularity in the rise and fall of the numbers is twice interrupted: The rise is interrupted by a fall in April, and the fall is interrupted by a rise in December. "It is considered probable that these interruptions are due to some causes which recur regularly at these periods, because they are well marked in character; and it is suggested that the December rise is occasioned, in part at least, by the annual statutory revision of the condition of patients in asylums during that month. This revision is made by medical officers of asylums with a view to determine whether they can properly give the certificate of the necessity for further detention in the asylum which is annually required to legalise the continued residence of all patients who have been three years in an asylum. The occurrence of the large number of recoveries during the months of June, July, and August is probably due to the large number of admissions during May, June and July, as more than forty-eight per cent. of all the recoveries which take place during the first year of residence occur within three months of the date of admission."

THE REV. R. BARBOUR, M.A., of Bonaskid, presiding at a meeting in Perth in connection with the Christian Women's Education Movement, said that of all the phenomena of this marvellous age perhaps there was none so marvellous as that of the advancement of women. It is proposed to establish in Scotland a Woman's Bible Study Association, of which Lady Victoria Campbell, a daughter of the Duke of Argyll, will be president.

British and Foreign.

DR. GLOAG was not a candidate for the chair of Biblical criticism at St. Andrews.

A YOUNG ritualistic chaplain at Calcutta has been denouncing Protestantism as a word that he hates.

MR. SPURGEON has decided to leave earlier this year for Mentone, probably about the middle of October.

A CONGREGATION worshipping in Salop Street, Liverpool, has applied to be received into the local Presbytery.

THE Duke of Athole has placed a tablet with inscription in the church at Old Blair over the vault in which lie the remains of Claverhouse.

MR. MUIR, of Waterloo, has been granted six months' leave of absence by Liverpool Presbytery on account of illness and bereavement.

THE Bombay protest against the dispatch of the mails from that city on Sunday is subscribed by all classes—Jews, Christians, Mohammedans and Hindus.

A DISSENTING minister officiating in a parish church "not far from Slamannan" was repeatedly hissed by a member of the congregation who apparently disapproved of his views.

THE Rev. Geo. Mackay of Whitehaven, where he had ministered for twenty-three years, died suddenly from apoplexy. He was in his fifty-third year and a native of Caithness.

THE *Church Times* says the new churches in Glasgow of Govan and the Barony "are very good indeed, and will require almost no adaptation when Presbyterianism is given up there."

MR. JOHN MACGREGOR ("Rob Roy"), the founder of the London Shoeblock Brigade, an earnest worker in connection with the Bible Society and many other good causes, is seriously ill.

THE Rev. Donald Macdonald, recently elected to Killean, Argyllshire, has also been unanimously elected to Latheron, Caithness, vacant by the translation of Mr. McCulloch to Hope Street, Glasgow.

SIX Baptist ministers attended the recent Oriental Congress at Stockholm, and amongst them were Dr. Harper of Yale and Prof. Alonzo Williams, a lineal descendant of Roger Williams.

DR. GINSBURG handed to each person at the Oriental Congress a copy of the first sheet of his Masseretic critical text, the result of thirty years' study and the collation of more than fifty manuscripts.

THAT the Bible cause has taken a firm hold on the confidence and affections of the people of Orkney is evidenced by their contribution last year of close on \$750 to the National Bible Society of Scotland.

THE Rev. Geo. S. Hendrin, M.A., of Dalmellington, has published a guidebook to that picturesque upland parish. The manse of Dalmellington was built in 1798 by the father of Jean Armour, the wife of Burns.

A NOVEL meeting of native women has been held at Bombay in connection with the Christian temperance union of which Pundita Ramabai is the president for India. The addresses were delivered in Marathi.

MR. RIGBY MURRAY has given notice of a motion in Manchester Presbytery emphatically protesting against the erection of a palace of varieties in Manchester as unnecessary and likely to injure the morals of the community.

MR. H. B. WILLIAMS, headmaster of the High School at Shahganpur, enjoys the distinction of being the first to translate Butler's "Analogy" into one of the Indian vernaculars. The task has been achieved after many years of arduous toil.

THE Rev. A. C. Mackenzie, in Dundee Free Church Presbytery, obtained the appointment of a committee to confer with the leaders of praise for the purpose of forming a general choir, and generally to advance the interests of praise.

MR. FAIRWEATHER, of Nigg, celebrated recently his ministerial jubilee and also his golden wedding. He was presented with an illuminated address and a purse of sovereigns in honour of the jubilee and with a marble clock on account of his golden wedding.

MR. FORGAN, late of Bombay, has been invited by the trustees of Union Church, Simia, to continue with them for another year, and has consented to do so. He has also undertaken the duties of Secretary to the Anglo-Indian Evangelization Society.

ANOTHER stained-glass window has been placed in Paisley Abbey, leaving only two on the lower tier to be filled, and both of these are already promised. The latest contribution is made by Sir Michael Shaw Stewart, and one of the figures in his window represents Michael the archangel.

AYR Presbytery, at a special meeting to consider the position of matters at Kirkoswald, has appointed a committee, consisting of Sir James Ferguson, Dr. Edgar and Mr. Wilson, to assist the Moderator at the next meeting of the congregation, and to do what may be possible to bring about harmony.

THE Rev. W. W. Peyton of Broughty Ferry, is resigning his charge on account of threatened loss of sight by cataract. His deacons' court offered to give him twelve months' leave of absence and Dundee Presbytery have appointed a committee to meet him with the view of inducing him to withdraw his resignation.

THE determination of the Welsh farmers not to pay tithe was shown lately when an auctioneer arrived to conduct distraint sales in Rhesycal parish, Flintshire. In response to the blowing of horns, the farmers and their men forsook the harvest fields, and the auctioneer had to see across the mountain to Holyhead without even attempting to hold the sale.

THE London churches have enjoyed the ministrations of a goodly number of eminent American divines during the last two months. Dr. John Hall preached in Mr. Thornton's pulpit in Camden Road; Dr. Atterbury in Dr. MacEwan's; Dr. Kellogg at Wimbledon, while Dr. Munro, of Philadelphia, has been preaching for Mr. Moisset at Kensington, and for Dr. Fraser at Marleybone.

Ministers and Churches.

THE congregation of Carberry, Presbytery of Brandon, have cordially and unanimously called Rev. G. C. Patterson, formerly of Heaverton.

THE Rev. R. A. Munro, of the Free Church, Scotland, who has had much experience and excellent record in missions, has gone to fill an appointment in the Presbytery of Calgary.

FORTY new members were received by West Presbyterian Church, Toronto, on September 27, before last communion—about half of these by certificate. A good many members moved away north and west during the season; but others take their places.

THE Rev. D. C. Macintyre, M.A., Ph.D., of Beamville, preached able and appropriate sermons at the morning and evening anniversary services in Knox Church, Dunnville, on Sabbath, the 22nd inst., being the precise date on which this congregation was organized forty years ago.

TWENTY-THREE new members were added to the roll of Calvin Presbyterian Church, Montreal, at the communion service in September. Among these were three Lutherans from Germany. The pastor, Rev. Dr. Smyth, in giving them the right hand of fellowship in the name of the Session, spoke to them in their own language. The membership is now over 500.

THE Mission Band of St. James Square Church, Toronto, held a most interesting entertainment on Thursday evening. Dr. Kellogg gave a fine descriptive account of his late visit to Sweden, and was listened to with interest and delight by a large audience, who thoroughly enjoyed the Doctor's vivid account of what he had seen and heard. After a pleasing musical programme, in which Madame d'Auria, Misses Lay and Kerr took part, the young ladies served refreshments, and the universal feeling was that a happy evening had been spent.

IN connection with the usual weekly prayer meeting of Old St. Andrew's last Wednesday, there was an impressive and affecting farewell service to Miss Harris, who is leaving for Central India on the 7th inst. Rev. G. M. Milligan, on behalf of the Women's Auxiliary and Mission Band of the Church, in a very touching address asked her to accept from these societies, as a token of their love and esteem, an organ, to be used in her work abroad. Also a sum of money for all expenses it would incur in transit. Mr. MacMurchy then presented her with a Bible, from the superintendent and teachers of the Sunday school, with which she has been long connected, and both as scholar and teacher. The service was then concluded by the congregation individually bidding her farewell.

A FAREWELL social was held in First Presbyterian Church, Erasmosa, on the evening of Oct. 1, to take leave of the pastor, Rev. J. McL. Gardiner, who has resigned his charge to go south in search of health. Excellent addresses were given by D. Guthrie, M.P.P., Rev. Messrs. Rae, Acton; Leitch, Elora; Mullan, Fergus; Armstrong, Hawkesville; and Strachan, Queen's College. All expressed deep sympathy with the congregation in the loss of their pastor, and with Mr. Gardiner in being compelled to leave his church and country. At the close of the meeting Mr. Gardiner was presented with a farewell address from the Session and members of the congregation, accompanied by a purse containing \$100 in gold. The pastorate just closed has been happy in the extreme.

LAST week the Presbyterians and others of Sudbury held a social at the residence of Mr. Geo. Thompson for the purpose of bidding good-bye to the Rev. Jas. McEwen, M.A., who has been in charge of the Presbyterian mission there for the past year. A decidedly pleasant evening was spent and Mr. McEwen was the recipient of an appropriate gift from his many friends there, together with a very cordial address, in which grateful appreciation of his labours, esteem for his worth, and hopes for his future prosperity found neat expression. Mr. McEwen replied feelingly, and testified to the cordial relations which have existed between himself and the people of his charge, and also to the many kindnesses he received from those outside of his own denomination.

THE Brockville Times says:—We congratulate our friends of St. John's Church, Brockville, on their liberality—it is worthy of the faith that believed that \$1180 would be forthcoming when the fact of its being needed was explained. Yesterday the handsome sum of \$1100 was laid on the plate, and the payment that falls due to-morrow is thus provided for. We learn that contributions ranged from \$120 to 25 cents. Mr. Macgillivray may be excused for being proud of his flock. Their generous response to his appeal and that of the committee is deserving of praise. Doubtless, other congregations with church debts will profit by the example, and we hope the day has come when moneys for church purposes will be given voluntarily, without personal canvassing or resorting to "human devices" that may be open to question.

A WEEK of special evangelistic services in the Presbyterian Church, Flesherton, conducted by the young pastor, Rev. Mr. Emea, previous to communion on Sabbath, the 22nd ult., was a gracious season of spiritual awakening, quickening of believers and souls coming to Christ. Previous to communion the session received ten new members by profession of Faith in Christ, and their names were added to the communion roll. On Sabbath the 29th ult., in the same church in the afternoon, Theodore George Malchiff, of Macedonia, lectured to a full house. His audience listened with rapt attention. Tears came to many eyes as the speakers carried his hearers in imagination to the condition of his countrymen who are yet without the light of the Gospel. Mr. Malchiff, although only mastering the English language, is a pleasant and fluent speaker and will be greeted with a large audience should he again come before the people.

THE first meeting for the season of the Canadian McAll Auxiliary was held in the library of the Y. M. C. A. on Oct. 3. In the absence of the President, Mrs. S. C. Duncan Clark, Vice-president, occupied the chair. Letters were read from Mr. McAll and Mr. Soltan, the latter the treasurer of the mission in Paris, in reference to the Auxiliary undertaking a third hall, a gentleman in Toronto having offered \$300 towards its support. Also a letter from Miss Dodds was read. She is a worker in the mission, and sister of the late Rev. George Dodds, one of Mr. McAll's earliest assistants. One of the members, who had visited Paris this summer, gave an account of some of the halls she saw and her impressions of the work. The treasurer reported \$645. Of this \$535 was forwarded to Paris in July last. The sum of \$1,000 is still required before the close of the year in February to defray the expenses of the stations undertaken by the Auxiliary.

A GALT correspondent writes: The Central Church organ and gallery improvements are nearly ready. They will be a great improvement to the internal appearance, comfort and worship of the church. The gallery is one of the best arranged that I have ever seen. It is in my judgment the best part of the church for every purpose of worship. The organ is being built by Wadsworth, of Montreal, who is a comparative stranger in Canada, but one of the largest and oldest builders in England. The pneumatic arrangement, for which the Wadsworth organs are distinguished specially, looks to the lay observer to be a great improvement upon the old method of wooden lever and bars. The metal pipes are not so likely to be affected by atmospheric changes. The Central Church will be opened next Sabbath by Dr. Mackay, of Montreal, preaching morning and evening; Rev. A. G. King, of Galt, doing duty in the afternoon. By an organ and vocal concert on the Monday evening, at which Dr. Mackay will make an address, and by a social on the Monday week following, they expect to clear a handsome contribution for the heavy expenses which have been incurred.

A LARGE concourse of people from the Presbyterian congregations of Corunna, Mooretown and Knox, assembled at the residence of Mr. Hugh Craig, Corunna, on the evening of the 20th ult., to bid a formal farewell to Mr. Neil Shaw, B.A., who has ministered so efficiently to the spiritual welfare of the said charges during the past six months, in the absence of the pastor, Rev. James McCutcheon, who has been enjoying a well-earned holiday in Scotland, his native land. It was wisely thought before separating with such an esteemed friend to show in some degree their appreciation of his services and their heartfelt sympathy in the great work which God has called him to perform. As soon as the different stations were sufficiently represented, Mr. Shaw was invited to the front and presented with a beautiful gold watch, accompanied by an appropriately worded address, signed on behalf of the members and adherents of the three congregations by Miss Lizzie Craig, Miss Mary Stewart and Mr. Jas. Cruickshank. Mr. Shaw, being taken completely by surprise, replied in a very feeling and appropriate manner, after which all partook of a bountiful repast with such heartiness as to assure the ladies that their efforts in the culinary line were duly appreciated. During the remainder of the evening the company interested themselves in various amusements, interspersed with reading and singing, until early morning, when all dispersed to their several homes, delighted with the pleasure of the evening, and loud in their praises of the hospitality of Mr. Craig and his family.

THE induction of the Rev. A. Gandier to the pastorate of Brampton Presbyterian Church was held last week, at which the large congregation was assembled. The pulpit and platform were profusely decorated with beautiful flowers. Rev. Mr. Amos, Moderator of Toronto Presbytery, presided. Rev. Mr. Glassford, of Streetsville, to whom the duty of preaching had been delegated took for his text Isaiah xvi. 19. The Moderator then put the questions to Mr. Gandier, who was afterwards inducted as minister of Brampton Church. The Rev. G. M. Milligan, of Toronto, delivered an address of counsel to the new pastor. The Rev. Mr. McKay, of Parkdale, addressed the congregation, in the course of which he read a letter from the late pastor, Rev. E. D. McLaren, of Vancouver. During the service the choir, under the leadership of Mrs. Milligan, rendered the anthem, "Protect us through the coming night," in which the solo part was taken by Miss Lang, of Windsor, a lady possessing a very fine voice. On Wednesday evening week the ladies held a reception to Mr. Gandier. Dr. Moore occupied the chair. A programme in which Mrs. Milligan, Miss Haggart, Miss Robertson and Miss Balentyne took part, greatly enlivened the proceedings. The Rev. A. Gandier enters on his pastorate under the most favourable and encouraging auspices. He is a native of Port Cologne, Quebec Province. He is tall and dark with an independent expression of countenance which would indicate that in a matter in which he considered he was right, he would fight for that opinion. Mr. Gandier received his college education at Queen's, Kingston. He has done missionary work in Halton, Mulmur, and St. Thomas district, and last year assisted Rev. Mr. Macdonnell, of Toronto. During last winter he took a course of study at Edinburgh and this summer was spent in travel in Europe. The Presbyterian Church has a pastor, young, capable, of much ability and of great promise.

DR. MONROE GIBSON, of London, has been spending a brief vacation on this continent. After visiting several of the Eastern States he is now returning from a transcontinental trip via the C. P. R. His stay in Toronto was necessarily brief, having to leave early for Ottawa to fulfil a lecture engagement and visit a brother, Mr. James Gibson, a prominent business man and ex-president of the Y. M. C. A. He passed a busy day last Sabbath in this city, having preached to a large congregation in St. Andrew's church, west, in the morning. In the evening he occupied the pulpit of St. James' Square, the congregation of which a number of years ago he was a member. After the evening service he addressed a union meeting in Association Hall, on "The Unity and Symmetry of the Bible." John Monroe Gibson is a native of Scotland, and commenced his art studies in Glasgow University, where he carried off the first prize in the Greek class, at that time under the care of Professor Lushington, Lord Tennyson's brother-in-law. His father, who had been a Presbyterian minister in Scotland, came to Canada and took charge for a time of a congregation in Owen Sound, moving afterwards to New York, where he died. John Monroe Gibson completed his studies at Toronto University, where he had a brilliant career, being a gold medalist of that institution. He received his theological education at Knox College. On completing his course he was appointed for a time assistant to Rev. Dr. Ormiston, then pastor of Central Presbyterian Church, Hamilton. He was soon after called to be colleague and successor to the late Dr. William Taylor, of Erskine Church, Montreal, where for a few years he ministered with great acceptance and success. Thence he was called to be pastor of Second Presbyterian Church, Chicago, where, also, his individuality was recognized and appreciated. From that busy centre he was called to his present charge at St. John's Wood, London, one of the most important Presbyterian churches in the British metropolis, where, as pastor, he has attained to a position of usefulness and influence it would be difficult to surpass. Dr. Gibson is the author of several important theological works that have been much appreciated and widely circulated. The large auditorium of St. James' Square was completely filled at the evening service. The devotional exercises were conducted by Dr. Kellogg, and Dr. Gibson gave an able and lucid exposition of the doctrine of prayer. His reflex influence was great, but its chief intent was that it brought the soul into direct communion with God. In bestowing his benefits on the suppliant God wished to bestow Himself. Constant prayer—praying always—meant a full realization of God's presence and a spirit of dependence on Him. The discourse was plain, simple and telling, illustrated graphically from incidents of common life, and delivered with great power and impressiveness. At the close of the service Dr. Gibson was greeted by a large number of his former friends.

THE *Kincardine Reporter* gives a full account of the very cordial reception tendered the Rev. J. T. Murray and Mrs. Murray on their return from Europe. They were met on their arrival at the station by a large number of their friends, and on Friday evening following a public reception was given in Knox Church by the congregation, and the edifice was crowded, many from the Methodist, Baptist, and Episcopal congregations joining in the gathering. The basement was beautifully decorated for the occasion, with foliage plants, flowers, vines and evergreens. The dais at the end of the church was literally banked with flowers, and on the wall was an artistically arranged arch which bore in prominent characters the word "Welcome." Such a home gathering has never before been witnessed in Kincardine. It must have warmed the hearts of those who were being honoured. We are sure it did. The arrangements were perfect, and the programme was carried out with excellent judgment by the chairman, Rev. Mr. Ballantyne. After devotional exercises, the chairman called upon Mr. Malcolm McPherson, an aged and honoured father in the church, to read the address of welcome from the congregation. The address was expressive of the most kindly feelings towards the pastor, pleasure at his return and the best wishes for his future success in his sacred calling. Thereafter little Gracie McPherson presented Mrs. Murray with a bouquet of choice flowers. Rev. Mr. Murray was affected by the words of the address, as well as by the ovation, which had greeted him that evening. His reply was a manly one, it breathed the true spirit of thankfulness to God for his safe return to his field of labour, and his appreciation of the honour conferred upon him by the congregation he so dearly loved. He said that he never had any idea that he would receive such a welcome home. He thanked them for the kind words contained in the address. He believed they were sincerely expressed. Without making ostentation of humility, he said he could not feel that he had deserved all the praise that they had seen fit to bestow upon him. On leaving home they felt quite sure that they would have the prayers of the congregation. While on the ocean enjoying beautiful weather, and while travelling through Britain

and on the continent, at all times enjoying excellent health, Mrs. Murray had remarked "Surely the prayers of our dear friends in Kincardine are being answered." They had visited Britain, France, Belgium, Italy, Germany and Switzerland, and from close observations and being able to form opinions of other lands, they had returned home with feelings warmer than ever to Canada, the land of his birth, and to Kincardine, and with no desire to change their lot. In leaving they knew that during their absence there would be sickness and probably death among his congregation, but that he knew that the congregation was ministered to by his good brother Ballantyne, who had the co-operation of the session. In concluding, he hoped the church would have even a more decided career of prosperity than ever before enjoyed, and to ensure that we must feel that all we do is for the Lord, and not for ourselves. He felt that he could not too warmly thank them for the kindness of the people to Mrs. Murray and himself. Short addresses were then delivered by Rev. Dr. Hannon, Mr. John McLeod of Portage la Prairie, and Mr. Walter Duck, M.P.P.

PRESBYTERY OF PARIS.—The regularly quarterly meeting of this Presbytery was held in Dumfries Street Church, Paris, September 24. Mr. Mark Scott declined the call to Princeton and Drumbo. Mr. H. C. Ross' resignation of the pastoral charge of Knox Church, Ingersoll, was accepted, the pulpit to be declared vacant on second Sabbath of October and Rev. G. Munro, Embro, to be moderator of session during vacancy. A minute was adopted bearing testimony to the ability, zeal and efficiency of Mr. Ross as a minister and assuring him of the prayers and best wishes of the brethren for his success in his future field of labour. A moderation was granted Princeton and Drumbo. Representatives and a petition from New Dundee were heard asking for Gospel ordinances. The Clerk was instructed to correspond with the Presbytery of Guelph in reference to said petition, and Mr. Cockburn was appointed to attend next meeting of Guelph Presbytery in connection therewith, and have charge until Mr. Hardie's return. Mr. P. R. Ross tendered his resignation of St. Andrew's Church, Ingersoll, and it was agreed to consider the same at an adjourned meeting in said Church, October 15th, at 1.30 p.m., citation to be served accordingly. Mr. Pettinger, graduate of Knox College, was licensed to preach the Gospel.—W. T. McMULLIN, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 1st inst. Present, nineteen ministers and seven elders. The Rev. Messrs. W. M. Christie and J. L. Robertson being present, were invited to sit with the Presbytery. A call lately given by the congregation of First Church, Essa, and Burns and Dunn's Churches, was set aside, and Mr. Cochrane, Moderator of the Session, was authorized to moderate in another call when desired. A call from Waubashe, Fesserton, etc., to Rev. T. L. Turnbull was sustained, and provisional arrangements were made for his induction should he accept the call. The treasurer was instructed to ask from congregations contributions for Presbytery and Assembly expenses at rate of 12 cents per member. On motion of Dr. Gray, seconded by Dr. Fraser, it was unanimously agreed to nominate the Rev. John Laing, D.D. as Moderator of next General Assembly. Home Mission business occupied the larger part of the Session. Report of the superintendent of the mission field for the past six months was received. Reports were also received from above thirty of the missionaries employed in the bounds. The Convener was instructed to prepare the schedules of claims for grants for the half year ended, and forward them to the Home Mission Committee. Mr. Findlay was instructed to see what arrangements may be practicable in order to organize and supply with service a new station at Pickering Lake, in Muskoka, as petitioned for by residents; also to confer with the Students' Missionary Society of Knox College about taking charge of Black River Station, near Longford. The Presbytery recommends the Home Mission Committee to appoint ordained missionaries at Sudbury, Magnetawan, Sundridge and Medonte. Mr. Knox has been removed from the last-named to Minnesing, Craighurst and Windhurst for the present. On motion of Dr. Campbell it was agreed to make representation to the Home Mission Committee of the case of fishermen near Mantoullia who are engaged in their labour and do not appear to have services of any kind. The Presbytery adopted a resolution of sympathy with the Rev. R. Ewing and family on account of the death of his son by drowning at Sturgeon Falls while engaged as missionary there.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF REGINA.—This Presbytery met at Qu'Appelle on the 11th ult. There was a fair attendance of members. Mr. Hall, of Wobesey, intimated that he had decided to accept the call to Stonewall, and the Presbytery arranged that at the beginning of October he be released from his present duty and be transferred to the Winnipeg Presbytery. Mr. Hamilton and Mr. Campbell reported that they had dispensed sacrament in the Lansdowne and Touchwood fields respectively. Mr. Taylor reported that he had visited Pense and arranged the matter of request from the people there. It was agreed to sanction the action of the Clerk in certifying Mr. Ogilvie to the Church in California. The Presbytery arranged for moderation in a call to a minister at Regina when the congregation is ready to proceed. The name of Mr. A. D. Ferguson, representative elder of Knox Church, Regina, was placed on the roll. A call from Moose Jaw to Mr. S. J. Taylor was sustained. Mr. Ferry being heard on behalf of the congregation, Mr. Taylor declared his acceptance of the call, and it was agreed to appoint a meeting at Moose Jaw for his induction on Oct. 17, at ten o'clock, the Moderator to preside and address the minister, Mr. Ferry to preach, and Mr. Robson to address the people. Mr. Ferry called the attention of the Presbytery to Sabbath schools and to the studies prepared for the higher education of Sunday school scholars. The Presbytery received the report of the committee appointed to visit Moffat, which recommended the enlargement of the present site for a church. Messrs. Ferry and Hall, having been appointed auditors for the accounts of the Home Mission Committee, reported the accounts to have been kept in a satisfactory condition, and moved a unanimous vote of thanks to Mr. Taylor for his services. Messrs. Ferry and Matheson were added to the Home Mission Committee. Supply was arranged for Qu'Appelle for the present, and it was agreed to ask for the appointment of ordained missionaries at Qu'Appelle, Alameda, Wobesey, and carechists for Saskatchewan and Green Valley. Mr. Hamilton was appointed to represent the Presbytery at the coming meeting of the Synodical Committee. It was agreed, on the recommendation of the Committee on Examination of Students, to certify to their respective colleges the following students, viz.: Messrs. Patterson, Drummond, Fraser, Nicholl, Johnston, Scott and Russell. Some minor matters of Home Mission business were attended to and a conference was held with the Board of Management of Qu'Appelle in the evening, the Presbytery adjourning to meet in Moose Jaw on the third Thursday of October next.

PRESBYTERY OF QUEBEC.—The Presbytery of Quebec met in Quebec on the 24th Sept. Elders' commissions in favour of Mr. Wm. McKelvie for Inverness, and Mr. Robt. Brodie for Chalmers Church, Quebec, were accepted. Circular letters from the Convener of the Home Mission and Augmentation were read setting forth the amount apportioned to this Presbytery for Home Mission and Augmentation purposes. Exercises by Messrs. K. MacLennan, W. J. Jamieson, H. Craig and Narcisse MacLaren were submitted, and on the report of the committee appointed to examine the same, were sustained. These students were certified to their respective colleges. The Rev. Angus McLeod's induction to Winslow was appointed to take place on the 9th October, Rev. John MacLeod to preach, preside and address the minister, and Rev. D. R. Dewar to address the people. The ordination of certain elders at Winslow was recognized notwithstanding minor irregularities to which exception had been

taken. Rev. D. Macdonald, Glenora, having declined the call from Lake Umbagog the congregation was granted leave to moderate in a call when ready. The following new grants were recommended:— Winslow \$300 per annum, and Scotstown \$300 per annum. Rev. John A. Morrison resigned the charge of Danville. The Session and congregation are cited to appear for their interests on the 14th Oct. The Rev. J. M. Whittell was appointed to Valcartier for three years. The attention of the Presbytery was called to the fact that the Protestant Committee of the Council of Public Instruction would in a short time be called on to give their decision in regard to the \$60,000 set apart for Protestant Superior Education in terms of the Jesuits Estates Bill. After consideration it was unanimously resolved: "That the Presbytery of Quebec are firmly persuaded that the Protestant Committee should reject the offer." The attention of the Presbytery having been called to the loss of life and sorrows occasioned by the disaster which had befallen some of the inhabitants of Champlain Street by the falling of the rock at Caps Diamond, Dufferin Terrace, the following resolution, on motion of Rev. D. Tait, seconded by Rev. J. D. Ferguson, was unanimously adopted: "The Presbytery of Quebec, having learned with deep sorrow the great calamity which has befallen the city of Quebec by which a large number of its inhabitants have lost their lives, and many others have sustained severe bodily injuries, and many have been plunged into deep sorrow on account of the sad death of beloved relatives, desires to express its sincere sympathy with the bereaved and those who are suffering in any way in consequence of this disaster, and earnestly prays that the God of all grace and comfort may strengthen and comfort them in the time of great trouble, and that this sad affliction may be over-ruled by God for His own glory and the spiritual well-being of the citizens of Quebec. The next meeting to be held in Sherbrooke, December 17th, at 8 p.m.—J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met at Walkerton on September 17. A call from the congregation of Pinkerton and West Brant signed by 177 members and eighty-one adherents, and guaranteeing an annual stipend of \$800 and manse, to Mr. D. Campbell was sustained and forwarded. Conditional arrangements were made for the ordination and induction services, in the event of the call being accepted. Mr. David Miller was introduced to the Presbytery by Mr. Tolmie, and, having been examined by the Committee on the Superintendence of Students, was certified to the Board of Examiners of Knox College as a student in the preparatory course. Mr. N. D. McKinnon was recognized as a student in preparation for the ministry, and Messrs. Little and Gourlay were appointed a committee to superintend his studies in the meantime. Communications from the Home Mission Committee of the Owen Sound Presbytery and Mr. Findlay were read and handed over to the Presbytery's Home Mission Committee, with instructions to bring in recommendations at next meeting. A circular intimating that \$1,250 is required from this Presbytery for Home Missions, and \$450 for Augmentation was referred to the Committee on the Schemes of the Church to devise the best means of stirring up the congregations to greater liberality, especially on behalf of the Home Mission, Augmentation and Aged and Infirm Ministers' Funds. Mr. Linton submitted and read the report on statistics and finances setting forth, in tabular form, the number of families and members within the bounds, and the amounts contributed by the different congregations for Stipend, Schemes of the Church and all purposes, together with the average contribution per family and per member for the same, and showing a comparison between the contributions of 1888 and the preceding year. On motion the very excellent and elaborate report was adopted and ordered to be printed, that every family may receive a copy. Ministers were also instructed to direct the attention of their congregations to this report on the day on which it is distributed. A call from the congregation of Ailsa Craig and Carlisle to Mr. A. J. Janson, ordained missionary at Gore Bay, was laid on the table. The Presbytery resolved that Mr. Janson be notified of the call, and that in the event of his seeing it to be his duty to accept the same—he be directed to confer with the Assembly's Home Mission Committee as to the time when he may be free to do so. The names of Messrs. Lochore and Morden were forwarded to the Home Mission Committee to be placed on the list of catechists. Application was made for a renewal of the grant to Glenora for the next six months. Leave was granted to moderate in a call to Tara. It was resolved to devote the evening sederunt of next meeting of Presbytery to a conference on the State of Religion and kindred subjects, and Dr. James was appointed to lead the conference. Mr. Findlay reported having examined the students labouring within the bounds of the Presbytery during the summer, and the club was instructed to certify them to their respective colleges in terms of the report submitted. Mr. Findlay also submitted an interesting and elaborate report of his work in the Algoma field during the summer, as well as of the diligent and successful work of our missionaries and students; and presented a series of recommendations for the carrying on of the work during the ensuing winter. The Presbytery, on motion of Dr. James, adopted the report, with its recommendations, and expressed their satisfaction with its fulness and excellence. Catechists were appointed to Tarbut and Bruce Mines—these fields undertaking to meet the whole expenses of supply. Ordained missionaries are asked for Blind River and Algoma Mills, Little Current, and Maintowning, with the necessary grants. Mr. J. J. Elliott's resignation of the Spanish Mills field was accepted, and the Presbytery placed on record their gratification at the success which had attended his labours in that field.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—The Peterborough Presbytery met in St. Andrew's Church, Sept. 17, the Rev. W. H. Jamieson, Ph. D., of Perrytown, Moderator. Commissions were received on behalf of the following elders as representatives of their respective kirk sessions and their names were added to the roll of Presbytery: M. Sanderson, Springville; W. H. Mann, Baltimore; John Clark, Ballyduff; Wm. Archer, Millbrook; Robt. Boreland, Hastings; Andrew Fairbairn, Lakefield; Isaiah Thompson, Omemece. Rev. Mr. Carmichael, of Norwood, was then elected to fill the Moderator's chair for the next six months. Leave was granted the Moderators of the Sessions of the First Presbyterian Church, Port Hope, and the congregations at Cambellford, to moderate in a call. Rev. Messrs. Hay, Torrance and McEwan were appointed the committee to appoint standing committees. Rev. Mr. Carmichael submitted a report on his visit to Janetville, Pontypool and Ballyduff. The report was exceedingly favourable as to the condition of these stations and was received. A communication was received from St. Andrew's Church congregation, Peterborough, in reference to the action taken at a recent congregational meeting towards the reduction of salaries. Messrs. Cleland, McWilliams and Roxburgh were appointed a committee to deal with the matter. They reported the action of the congregation as irregular and referred the matter back to the congregation. Reports were received from the delegates to mission fields. Rev. Mr. McEwan reported in reference to his visit to Havelock, Rev. Mr. Thompson regarding Chandos and Rev. Orr Bennett for Harvey. The Session and trustees of Havelock were authorized to make their own arrangements as to renting the basement of the church for school purposes. Rev. Messrs. McEwan, Thompson, Cameron, and Messrs. Carnegie and Miller were appointed a committee to allocate the demand for the augmentation fund laid on this Presbytery. The demand this year for the Augmentation fund is \$1,000 against \$1,100 last year. The committee were unable to allocate the claim, as they had not last year's list of congregations, but the clerk was authorized to make similar allocation to that of last year, reducing the demand in each congregation in proportion to the hundred dollars decrease in the demand on the Presbytery. A communication was read from the Woman's Foreign Missionary Society requesting the Presbytery to appoint one of their number to address the annual meeting of the society which is to be held in Port Hope

on the same date as the next meeting of Presbytery. The Presbytery decided to let the ladies make their own choice. Rev. Mr. McClelland reported in reference to Presbyterian finances and a number of accounts were passed. The next meeting was fixed for the second Tuesday in January in the Mill Street Church, Port Hope, at 9 o'clock a.m. The Presbytery then adjourned until two o'clock in the afternoon. The ladies of St. Andrew's had prepared a most bountiful dinner at the church vestry and all the members of the Presbytery were entertained most hospitably. The committee appointed to strike the Standing Committees reported the committee as follows: Sabbath School—Rev. Messrs. McEwan, Lakefield; Carmichael, Norwood; Bell, of Peterborough, and Mr. W. E. Roxburgh, of Norwood. State of Religion—Rev. Messrs. Hay, of Cobourg; McWilliam, of Port Hope; Torrance, of Peterborough, and Mr. G. M. Roger, of Peterborough. Temperance—Rev. Messrs. Thompson, of Hastings, Jameson, of Perrytown, and Mr. E. S. Fairbairn. Statistics—Rev. Messrs. Wm. Bennett, of Springville; Cleland of Port Hope; and Mr. John Clark, Campbellford. Sabbath Observance—Rev. Messrs. Gilchrist, of Baltimore, Sutherland of Warsaw, and Mr. John Carnegie of Peterborough. The congregation at Omemece were empowered to sell the old church and to loan \$1,500 on the new church to meet the expenses of the new building. The exercises and examinations of students, viz., Messrs. Madill of Havelock, Oswald, of Harvey, and Spiers, of Apsley, were all sustained. Dr. Smith, of Kingston, was heard on behalf of the Ottawa Ladies' College. The Presbytery agreed to grant Presbyterial authority to the Home Mission Committee to dispose of the reports which had been submitted from the different mission fields, and to prepare a report for the General Home Mission Committee, of Toronto. Rev. Alex. Bell, of St. Andrew's, was authorized to certify Messrs. Mann and Patton as students to their respective colleges. The Presbytery adjourned shortly before five o'clock and again the ladies had prepared excellent tea for the members.

LETTERS FROM MISSIONARIES.

REV. J. JAMIESON, OF FORMOSA, BETTER.

Within the last few days I have received letters from Rev. Dr. McKay and Rev. J. Jamieson of Formosa, of late 22nd of August. Mr. Jamieson had been unwell but is now much better. The work was going on vigorously and the students and preachers were receiving instruction and training in Oxford College. A post-card dated 24th August was received from Dr. Smith, Chetoo. All the members of the mission were in their usual health. They were a little disappointed that the new missionaries, male and female, had not left Canada sooner. Dr. Smith says: "We are having nice cool weather and the heat is over for this year." A letter was also received from Rev. Joseph Annand, of Santo, New Hebrides, dated 16th July. He and Mrs. Annand were fairly well, although Mrs. Annand had had a good deal of fever and neuralgia, and both were feeling much the effect of isolation and severe mental strain. Mr. Annand is translating Matthew's gospel and has got as far as the 17th chapter. He has just sent off a bundle of manuscript for the press as an addition to his first book. It consists chiefly of extracts of Scripture and some additional hymns. Mr. Annand is labouring in hope, sowing the seed but seeing as yet but little appearances of its taking root. He says: "Not one of the women or girls come to our services or schools as yet. We cannot get them within our influence, they are the slaves and drudges of the men, and are not considered as needing any Gospel. A number of the men and boys attend church fairly well, and a few of them come to our school in the early morning, but so far the seed seems to fall upon the beaten path." Toronto, Oct. 5th, 1889.

OBITUARY.

REV. JOHN J. RICHARDS.

The *Chronicle and News* of Kingston, dated 19th ult, has the following notice of the death of an old college companion. "Rev. Mr. Richards, of Lyn Presbyterian Church, died on Sunday of typhoid fever." Thus in the prime of life and vigour of manhood, a faithful servant of Christ has been snatched from our number by death's strong hand. And yet this was a triumphant death, for his was a triumphant life. More than conqueror during life through Him that loved him, he was more than conqueror in the struggle with death, through the same great power. While he wrote over life's duties and trials, "For me to live is Christ," we wrote over the grave, when, united with Christ, his body at rest in full assurance of glorious immortality, "To die is gain." We first met Mr. Richards in Halifax where we boarded together for one winter, and formed a friendship that grew and ripened in after life. For six years we were Co-Presbyters in the Presbytery of Brockville. As a student he was diligent; as a pastor faithful and attentive; as a preacher earnest in delivery, clear in doctrinal statement and impressive in enforcing practical religion. As a man he was kind, generous, sympathetic, as a husband affectionate, tender, devoted. As a friend we may surely speak of him in the words with which Solomon speaks of friendship, "A friend loveth at all times." In difficulty and adversity his friendship did not waver, but shone clear and full. His manner was retiring, the gold did not all lie on the surface. We needed to know him, and the more we knew him the better we all thought of him. His life was a sermon, precept and example he united to enforce the truth, and so he was a power on the side of God to overcome sin and establish righteousness. Living near to Christ he was full of zeal for the glory of God. Over his quiet but consecrated life in golden letters shone the motto: Thou must be true thyself If thou the truth would teach; Thy soul must overflow, if thou Another's soul would reach; It needs the overflow of soul To give the lips full speech.

Many were gathered into the membership of the Church by his faithfulness; and we doubt not he shall have many souls as his "crown of rejoicing" "in the presence of our Lord Jesus Christ at his coming." Mr. Richards completed his theological course at Princeton. His first charge was in Westport, Ont. From here he was called to Lyn, and from Lyn he was called to his heavenly crown. His whole ministry was spent in the Presbytery of Brockville, where he made many friends. With his brethren of the Presbytery we grieve over their loss. With his friends and congregation we shed a tear over his untimely death. His wife and family we commit to the care of a kind and loving Father, who "doeth all things well," and in the carrying out of whose purposes there are no accidents. May the Lord our God bless and keep them for his heavenly kingdom, where there is "no death, no sorrow, no pain," and where "God shall wipe away all tears from their eyes."

"Blessed are the dead who die in the Lord, from henceforth, Yes, with the Spirit, that they may rest from their labours, and their works do follow them." "Precious is the sight of the Lord is the death of His saints."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 30, 1889. } DAVID'S THANKSGIVING PRAYER. } Sam. 1. 18-20. }
GOLDEN TEXT.—In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18. SHORTER CATECHISM.

Questions 13, 44, 1. The law comes from, not a principle, but a person who is in personal relation to those whom he commands. "I am." 2. He is the Lord Jehovah, the self-existing, unchangeable and almighty Sovereign. 3. He is God, Elohim, the only object of supreme worship, trust and obedience. 4. He is our God, in peculiar relations to us, in covenant with us, not by our act or will, but because He chose us, first loved us, accepted us as His people, and claimed a proprietorship in us, as He did in Israel because of His covenant with Abraham. 5. He has already exercised His sovereignty and proprietorship in preserving and redeeming us. All providential care is the evidence and type of redemptive love. Deliverance from Egypt is frequently referred to as symbolizing freedom from the bondage of sin and Satan. Therefore we are bound to keep all His commandments. It is to be noticed that in this preface and throughout the Ten Commandments the singular is used—"thou God," "brought thee out," "thou shalt"—indicating that the law was given, not merely to a nation nor to the multitude of the redeemed, but to each and every one personally, who must render a personal obedience. The Larger Catechism gives us under Question 99 eight rules for the interpretation of the Decalogue, which may be thus expressed: 1. The laws require the utmost perfection of every duty and forbid the least degree of every sin. 2. They reach all the powers of the soul as well as all the actions of the body. 3. The same thing in divers respects is required or forbidden in several commandments. 4. Where a duty is enjoined the opposite sin is forbidden. A prohibition includes an order; a promise involves a threatening, and a threat a promise. 5. These laws are always binding, yet every particular duty is not to be done at all times. 6. Under one sin or duty all of the same kind are included, and everything that leads thereunto. 7. These laws require us to see that they be observed by those under our control. 8. We must help others in their obedience and have no part in their sins. The law is divided into Ten Commandments. "He wrote, on the tables the Ten Commandments," Deut. x. 4, and these were written on two tables of stone, Deut. iv. 13. The Jews called the preface the first law, and united the first and second and called it the second. The Latin and Lutheran Churches joined the second and divided the tenth. Josephus, the Greek Church and the Reformed Churches arranged them as in our English Bible and in this Catechism, because the preface is not in the form of a command, the first and second treat of different subjects, the clauses of the tenth refer to the one sin of covetousness, and each commandment begins with the same formula, except the fourth, which is evidently distinct. These commandments are also divided into two tables, containing our duty to God and our duty to man. But some place five in each, regarding the fifth as requiring reverence to parents as representatives of God. Others, uniting the first and second and dividing the tenth, arrange three in the first and seven in the second table. The usual division, however, is that presented in our Catechism—four in the first and six in the second—and the reasons are to be found in the nature of the commands.—A. A. Hodge, D.D.

INTRODUCTORY.

Since the capture of Jerusalem and his settlement there, David had enjoyed much of God's favour. The kingdom was prosperous. Its enemies had been subdued and the king was now living in the splendid palace he had built. Its grandeur suggested to him the contrast between his house and the house of the Lord. The ark is yet only found shelter for in the Tabernacle. David longed to build a temple for God's glory. He communicated his purpose to the prophet Nathan, who spoke to him encouragingly, but afterwards received a revelation from God intimating approval of David's purpose, but that as he had been a man of war, and troublous times were yet in store for David, the house would be built by his son in peaceful times.

I. David's Thanksgiving.—In God's presence and in view of God's manifold blessings, worldly rank and splendour fade out of sight. David is conscious only of God's goodness and his own unworthiness. "Who am I, O Lord God? and what is my house that Thou hast brought me hitherto?" In this there is full recognition of God's guidance. David had heroic gifts and many graces. These were well fitted to give him favour with his fellow-men, but all of them were God-given, and to God belonged the praise. The past had enabled him to trace God's care and guidance, but that was small in comparison with the future blessings so distinctly promised. "Thou hast spoken of Thy servant's house for a great while to come." The blessings implied in these words were far more precious possibly than David then understood. He was a direct and important link in the chain of the divine purpose. The promise made to the patriarchs that in Abraham and his seed all nations should be blessed was herein virtually repeated to David. In grateful surprise he asks: "And is this the manner of man, O Lord God?" The meaning of this expression is difficult to determine. Some would understand it to mean—and this is a law for man—all this promise is given to a man. The Revised Version—And this too after the manner of man, as a man speaks with his fellow-men; still another suggestion, based on the parallel passage in 1 Chron. xvii. 17, is, Thou hast regarded me according to the estate of a man of high degree. The perception in David's heart of the divine goodness and mercy is so great that words are wholly inadequate to utter the depth of his feeling. Words fail him, but he is conscious that God can read in his heart the unspeakable gratitude he feels. The favour bestowed on David transcends man's conception of it. It is God-like throughout. The promise is God's; it originated in the heart of God, and the condescension is evidenced by the fact that it had been directly revealed to David. God's love to man, as it is most fully displayed in redemption is the most impressive manifestation of His greatness. The hand of God in dealing with Israel is distinctly traced by David. What God has done for the literal Israel is but the type of the larger blessings He has conferred on His spiritual Israel, all true believers, in every age.

II. David's Petition.—The praying heart does not doubt God's promises when it pleads for their fulfilment, it longs for their accomplishment. The fulfilment of God's purposes is always to men a new revelation of His goodness, His mercy. "Let Thy name be magnified" is David's prayer, as it is the prayer of every true Christian. The answer to prayer is sometimes far larger than the suppliant contemplates. David had decided to build a temple for the worship and glory of God. The precise form of his petition was not granted, but instead larger blessings on him, on his nation and on mankind are conferred. His thanksgiving prayer ends with a petition for the bestowment of God's blessing on his house for ever.

PRACTICAL SUGGESTIONS.

Gratitude for the prosperity God bestows finds expression for itself in efforts to promote the divine glory. All may do something in the building of God's spiritual temple. We may be useful in God's service by preparing the materials for others to use in building. God answers our prayers, but in His own way. He does exceeding abundantly above what we can ask or think.

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THE MISSIONARY WORLD.

CHARACTERISTICS OF THE KOREANS.

The Koreans probably came from Manchuria. This is easily said, as nearly all the brown and yellow races came from the same hive: Tartars, Huns, Turks, Kitans, Mongols, swarmed thence; Koreans, Japanese and North American Indians cannot deny the blood. There is hardly a yard of the human fabric which they have not either woven or coloured. They broke the sceptre of the Cæsars. They turned aside the rays of the Sun of Righteousness from Asia and Africa. They nearly quenched the fires on Christian altars throughout Europe. They conquered India. They checkmated Russia for two centuries. They created on Chinese soil the most populous, the most persistent, and "the most improvable" race in Asia. It is not a bad nest in which to be hatched if one must fly under an Asiatic sun.

Ki Tyse was their founder, and one would hardly trade him off for Romulus. He was a Chinese sage, and minister of Chow Sin, the Chinese Nero. Remonstrating with this ancient Nero, B.C. 1123, he was cast into prison. Wu Wong, another virtuous minister, revolted, overthrew the king and gave Ki Tyse freedom, and offered him high place in the new government. He declined, saying: "Loyalty to my deposed king forbids my serving a usurper." This man left China, went into the wilds on the peninsula with many of his countrymen, tamed the natives, built houses, taught them agriculture, cooking, letters, reading, writing and medicine, and gave Korea a national start. The impress of this sage's character was great for many centuries.

Contactment with their institutions is the chief characteristic of Koreans, even down to date. In 1871 Admiral Rogers entered the Hun River, hoping to make a treaty for the United States, but was coolly told: "Korea is satisfied with her civilization of four thousand years." This conceit seems supremely ludicrous when one sees their semi-barbaric state, and utter dearth of comforts and liberties. The courage of these people is indicative; for courage is the first and lowest virtue reached in the building of national character. Until a people can furnish martyrs it can furnish nothing else worth furnishing. It must have something, some ideas worth more than real life, or its life is worthless. They have liberties who dare maintain them.

Korea's courage is of the rat kind. It runs in the open field and fights in a corner. "On the plain they are kittens, in a fort tigers." Korea is one vast fort, within which the nation has fought against the surrounding nations. Driven into their feudal castles, they fight to utter extermination. Disarmed, they throw dirt in the enemy's eyes as long as a single hand retains life enough to move. This trait types their character. As we might expect they hide in many refuges of lies. They are, perhaps, the champion liars of Asia.

It would be a mistake to rate them on the same plane with their North American relatives. They have much ability in some directions, or, more correctly speaking, they have had considerable ability in the past, and retain its possibilities. Korea produced a printed book in 1317 A.D., more than a hundred years in advance of Europe. The earliest recorded use of the compass is in Korean waters, A.D. 1122. They, also, first of the Asiatic races, made paper from cotton, and their cotton paper to-day has the right of way. In Peking one can see tailors lining the mandarins' coats with it. Korea has also the honour of giving civilization to Japan.

Conquered by Japan, as Greece conquered by Rome conquered Roman barbarity by her arts and refinements, so Korea has conquered Japan by giving her art, letters, science (quite rude), and ethics (Asiatic). She sent over to Japan for centuries a host of scholars, artists, and missionaries, who took with them the polite manners of Korea, the literature of China and the religion of India. A candle lights its mate without reducing its own brightness, but the candle of Korea has burned to the socket, and its candlestick has been removed to the Island Kingdom. The possibility of blotting out a great art with its artists and artisans has been illustrated here. Four centuries ago Japan came over and carried away all the skilled workmen of Korea, especially the porcelain

manufacturers. To-day one finds here and there in the curio shops of Seoul a fragment of "Crackle-ware" that has survived these centuries of drudgery; all modern products are of the coarsest and most crude fashion, while the transported art sprang up to perfection in the friendly soil of Japan, where one now finds porcelain worthy a place by the side of the world's best.—*Christian Advocate.*

MISS MARY L. WHATELY.

Last March there died in Egypt a most devoted missionary, Miss Mary L. Whately. We are indebted to the *Christian*, of London for the information we here give.

Miss Whately was the second daughter of Archbishop Whately. She was born in England in 1825, some years before her father was appointed to his charge in Ireland. She interested herself in the mission schools in London and greatly aided her father in this branch of his work.

In 1858 she visited Egypt and the Holy Land and became deeply interested in the natives. She finally opened a girls' school in Cairo, but afterward returned to Ireland. Upon the death of her father she settled permanently in Cairo and gave herself to her life-work. In 1869 the Khedive gave her an excellent site for mission buildings just outside the city walls of Cairo where she erected a spacious building for boys' and girls' schools. A medical mission was added to the schools in 1879, with a dispensary and patients' waiting-room.

The schools now contain upward of six hundred in daily attendance. Half the boys and two-thirds of the girls are Moslems, the rest being Copts, with some Syrians and Jews. All are taught to read and write in Arabic, and all learn the Scriptures and are given a fair secular education. The Medical Mission relieves several thousands of the sick and suffering poor every year, and these also hear the Scriptures, with simple and familiar explanations and illustrations of Gospel truth.

Miss Whately also superintended the distribution of the Scriptures, having every year a Nile boat from which the Scriptures were distributed to the natives of the villages near the river.

In February last Miss Whately hired, as usual, a Nile boat for her annual trip. She had taken cold, and during the trip the cold developed into congestion of the lungs, and death soon followed. Her sister, Miss E. J. Whately, and Mrs. F. Shakoor, who has been her assistant for several years, are now in charge of the mission.

Mrs. Shakoor has lately written to the *London Christian* as follows:

"In the large school for boys on the mission premises there is an average attendance of 400. After a prayer a portion of the Bible is read and explained to the scholars in Arabic, for our principal aim is to impart to all a thorough knowledge of Scripture truth. Besides Arabic, their own language, the boys are taught English and French, and are instructed in most subjects which comprise the usual European school education.

"In the large school for native girls we have over 200 pupils, most of whom are Copts and Moslems. During the morning they are instructed in Arabic, both reading and writing, and the majority of them also learn English and French. Of an afternoon they are taught plain needlework, and also the beautiful Egyptian embroidery in gold, silver and coloured silks.

"Another branch of the mission is our Levantine school, where there are upward of forty pupils of the higher class, who receive a superior European education, including music and other accomplishments. In the branch school for boys which we recently started at the village of Gizeh there is already a fair attendance of scholars.

"A very important feature is the Medical Mission, where patients are treated free of charge. Many of the sick arrive from a distance, and an average of 7,000 fresh cases annually come before our notice. Our physician, Dr. Azary, is a skilful oculist, and he daily relieves numbers of poor people suffering from that dreadful plague of the country, ophthalmia. The Scriptures are read to the patients awaiting their turn to be attended to in the ante room of the dispensary. As a rule they listen with great attention."

HEROIC WOMEN.

While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribes and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa, Mrs. Hore made her home for several years on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue of which they both well-nigh perished. Mrs. Pringle travelled in a canoe several hundred miles up the Zambesi and Shire Rivers to Lake Nyassa. Lady Baker was travelling companion to her husband when he discovered Albert Nyanza. And now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Caranganze, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promise well for their heroic enterprise. The New York Sun, which furnishes most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa.—Christian Advocate.

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Yours truly,

A. T. VOGT,

Organist and Choirmaster, Jarvis St. Baptist Church, Toronto.

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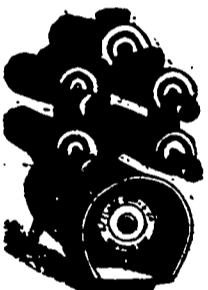
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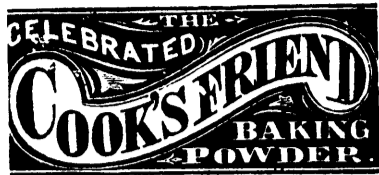
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BARRIE.—At Barrie, Tuesday, 26th November, at 11 a.m.

GUELPH.—In Knox church, Guelph, on Tuesday, 19th November, at 10.30 a.m.

HURON.—At Clinton, on the 12th November, at 10 a.m.

LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, Dec. 10, at 11.15 a.m.

MONTREAL.—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

WHITBY.—In Oshawa, on the 15th October, at half past ten o'clock.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

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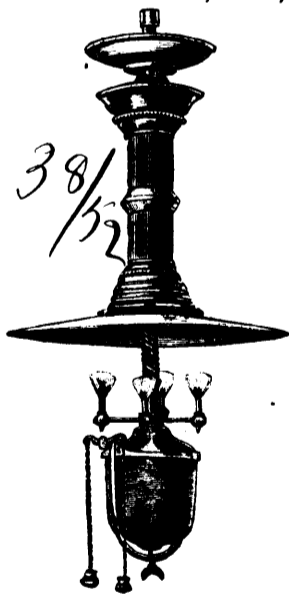
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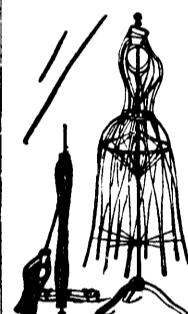
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