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Vol. 18.—No. 32.  
Whole No. 913.

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A BOUQUET of "scenting" sweet-ness—"Lotus of the East" Perfumery.  
Stains on the hands from acid, fruit or pickles, can be removed by washing in clear water, wiping lightly, and while yet moist, striking a match and shutting the hands around it so as to catch the smoke.

**Horsford's Acid Phosphate**  
Relieves the Feeling of Lassitude, so common in mid-summer, and imparts vitality.

If you have a cough, do not neglect it; buy at once a bottle of Women's Lung Balsam.

THE people's best friend is Perry Davis' Pain-Killer, because it is ever ready to alleviate suffering.

**COCOANUT CUSTARD** is made by adding a small cup of desiccated cocoanut to a quart of milk and letting it soak for an hour before adding the eggs. It is improved by using five eggs and reserving the whites of three for frosting.

No more Pills. Campbell's Cathartic Compound is especially prepared to take the place of those nauseous Pills.

**POTATO OMELET.**—Large cup of mashed potatoes, three eggs, tea-cup of sweet milk, very little sifted flour, teaspoonful of salt, a little chopped parsley. Beat the whites and yolks separately till very light. Mix thoroughly, turn into a buttered spider and brown lightly. Invert on to a hot plate and serve hot. Nice for tea.

"Best cure for colds, coughs, consumption, the cold, influenza, croup, whooping cough, etc." Perry Davis' Pain-Killer. Cutter Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

**FISH SAUCE.**—One of the prettiest looking sauces for boiled fish is coloured with the coral of lobster. The lobster butter used for colouring the sauce is made by putting the coral through a fine sieve with a pestle and mixing with it an equal quantity of butter. The lobster sauce is then made by adding to the white sauce salt, Cayenne pepper, and enough of the lobster butter to colour it.

**WISTAR'S BALSAM OF WILD CHERRY** cured my little girl of a severe attack of whooping cough when no other medicine was given over by the physician and all remedies had failed. OSIAH HOFF, Keyport, N. J.

A white sauce sufficient in quantity for two pounds of fish is made by taking one tablespoonful of flour and one of butter, and stirring them over the fire until they begin to bubble, and then adding gradually one pint of boiling water. Stir the sauce until it boils and is perfectly smooth and free from lumps. Then season to taste with salt and white pepper. Many think the sauce improved by the addition of the juice of one lemon.

**Toronto Takes the Cake.**  
Who would have thought it was left for Toronto to produce the greatest the world ever knew? but such is the case. Imperial Cream Baking Powder is the most wonderful ever invented. It makes the most elegant biscuit ever eaten. Sold by grocers.

**ORANGE AND LEMON CUSTARDS** may be made by first making a syrup, boiling half a cupful of sugar with a very little water, then adding the grated rind and juice of a lemon, or an orange. Let it boil up and strain it. Use this syrup in place of sugar, adding it last, and baking immediately. Something in the way of variety may be done by choosing new flavours. Orange flavour is very nice in a delicate custard; also bitter almond.

**LEMON JUICE DRINK.**—Take two lemons and pare the yellow part of the skin off very thinly, and put in a jug at the fireside with two breakfast cupfuls of water to infuse for half an hour. Squeeze out the juice of the lemons and put it in a very clean pot with 1 1/2 lbs. of sugar, two breakfast cupfuls of water, one teaspoonful of tartaric acid, and the water in which the skins are infused, and let it all boil for ten minutes. Pour through a piece of muslin, then bottle. A little in a tumblerful of water makes a delightful drink.

**CHERRY TAPIOCA.**—One and a half pounds of sour cherries, one cupful tapioca, sugar to taste. Wash the tapioca through several waters, then cover with cold water, and soak over night. In the morning put it on the fire with one pint of boiling water, simmer slowly until the tapioca is perfectly clear. Stone the cherries, stir them into the boiling tapioca, sweeten to taste. Take from the fire, turn into the dish in which they are to be served and stand away to cool. Serve very cold, with sugar and cream.

**DR. HARVEY'S SOUTHERN RED PINE** for coughs and colds is the most reliable and perfect of all medicines in the market. For sale everywhere.

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SKIN AND BLOOD DISEASES  
FROM PIMPLES TO SCROFULA

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the purest ingredients, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure of every form of skin and blood disease, from pimples to scrofula.  
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.  
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Cramps, Chills, Colic, Diarrhoea,  
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49 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for  
Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

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Is Canada's Favorite Yeast Cakes—  
10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread.  
All Grocers sell it.  
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Breakfast Cocoa**  
Is absolutely pure and it is soluble.  
No Chemicals  
are used in its preparation. It has more than 200 medals of strength of Cocoa and with Sugar, Arrowroot or Sugar, and is the most economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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# THE CANADA PRESBYTERIAN.

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No. 32.

## Notes of the Week.

THE report of the British Museum authorities for 1888, which has just been presented to Parliament, shows that while the number of visitors to the Museum generally is falling off, that of the visitors to the reading-room is increasing. Five years ago 152 000 persons used the reading-room; in 1888 the number was 188,000. In the past year the total number of volumes supplied was 1,208,706, as against 1,221,298 in 1887.

THERE are at present, it is said, twenty-two vacant charges in the English Presbyterian Church, and exactly the same number of probationers on the roll. There will be a large increase in the number of students attending the college next session. The signal success of Professor Dykes' professorship, and the popularity of Professor Elmslie, are attracting candidates for the ministry from various parts of the Presbyterian world.

THE *British Weekly* says: It seems as though the striking Gothic pulpit from which Dr. Dykes and Dr. Hamilton preached in their long ministries in Regent Square, is doomed to pass away. We understand that Mr. McNeill and the office-bearers have agreed to replace it by a platform, which will be ready and in its place when Mr. McNeill resumes his work, after his holidays, which he is beginning *more suo*, by taking part in Evangelistic services in the north of Ireland.

IT is not merely in the Anglican fold that such words of exhortation are needed as Bishop Moorhouse has been addressing to his clergy at Manchester. He admits that there may be a good and even a strong heart at the centre of any number of bristling out-works of clerical affectation. Not the less, however, are these forbidding, especially to workingmen. He is convinced that if they could all get rid of "the suffocating airs of professional dignity," and just go about their work as men, there would be no class in the world who would have as much influence as the clergy.

MISS AMELIA B. EDWARDS, LL.D., described as the "most learned lady in the world," and according to an English contemporary, a delightful woman to know, is making her preparation for an American visit in the autumn. She recently wrote, in answer to an invitation, signed by a large number of the most eminent divines, civilians, and scholars: "The hope that I might some day visit America has for many years held a foremost place in my heart. It holds that place no longer. What I now chiefly desire is, to visit the Americans; and that pleasure will, I trust, be mine towards the close of the present year."

THE World's Sunday School Convention, at its recent session in London, drew up a form of memorial for presentation to certain European rulers in favour of better observance of the Lord's day in the countries under their sway. After setting forth among other things that Sunday school work in Europe has been much hampered by the general disregard of the day of rest, the memorialists say: Moved by these considerations we, with one accord, by our officers, earnestly petition your majesty that, by your personal influence and by the constitutional power in your majesty's hands, you will secure for the day of weekly rest the place given it in that catalogue which all Christian lands recognize, and, for the good of the people and for the glory of God, promote its recognition as a delight, holy of the Lord and honourable. The memorial is to be presented to the Emperor of Germany, the King of Italy, and the President of French Republic.

THE *Montreal Star* says: The people of the States of Idaho and Tennessee do not take as kindly to Mormonism as do those of the North-West of Canada, for while the Mormons are pitching their tents on Canadian soil they are being driven out of the other places to which they sought to make their way, Utah becoming uncomfortably warm for them. They have striven for years to maintain their hold on Utah, but successive laws passed by Congress aimed

directly at them have at last begun to tell, and if they remain there it can only be as other citizens and after abandoning the practice of polygamy. It is to be assumed that the Mormons who have come to the Canadian North-West have left polygamy as an article of faith behind them; if not, it will be the duty of the Government to see that the Mormons are not permitted to get their roots into Canadian soil, as once they establish themselves they will be a terrible nuisance and will prove a drawback to the development of the country. Mormonism has been the cancer of the Republic, and it has required many applications of the legislative knife to get rid of it, if it can be said indeed that it has really been got rid of yet. Canada should profit by the warning.

IN the week in which the minister of the Broadway Tabernacle has been once more proving his power in the Scottish pulpit, it may be not out of place, says the *Christian Leader*, to recall an amusing anecdote of the late lamented Dr. Robertson, of Irvine, which Dr. Taylor has been heard to relate. When the latter was a student he happened to pay a visit to Robertson, who straightway sought to secure his services for a sermon on the following day. The tyro modestly declared that he was quite unable to undertake such a heavy responsibility, confessing that he had but one sermon. "Well, that is all I want," replied Robertson. "But it's the sermon I prepared for the hall, and is on Justification," said the protesting student. Robertson would accept no excuse, and, wholly against his will, the modest youth mounted the pulpit of the most eloquent orator in the west of Scotland and as best he might fired off the scholastic prelection which he had prepared for the professors. At the close of the service when the youthful divine entered the vestry, "Well," exclaimed Robertson, "I am glad I asked you to preach, Taylor;" adding, with a peculiar twinkle, "It is not often my people hear a sermon like that!"

THE *London Presbyterian Messenger* says: The Territory in Central Africa, which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. Portugal has evidently become alive to the mistake in letting Protestant England have her own way, and has called in the help of the Church. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. During the generations that Portugal has held the town of Zambesi, she has never sought to send a missionary north of the river, and only does it now in order to counteract the powerful influence which has been established by British missionaries and British traders. Cardinal Lavigerie, who performed the act of consecration, referred to the splendid work of those devout sons of the Church, Lieutenants Cardozo and Pinto, who have just returned from making what they are pleased to call treaties with the native chiefs. Portugal is evidently determined to make a desperate struggle to retain the belt across Africa she claims as hers.

THEOLOGICAL tests, says the *British Weekly*, are to be dropped entirely for the lay chairs. This will make little practical difference except that anti-Christian professors of a satirical turn may see fit to indulge in occasional sallies more freely. A much graver matter is the question of the theological chairs, and it is probably a wise step to refer the subject to the Universities Commission; or rather, it would be a wise step if the Commission were satisfactorily constituted. The present state of the Disestablishment question makes all discussion on this, as on other subjects, difficult and even unreal, and bars the way to reform in all the churches. Whatever solution be arrived at for the present we have no doubt about the ultimate decision. It is much to be desired in the interests of students and efficient professors that some arrangements should be made by the Scotch Presbyterian Churches, whereby the students should be free within certain limits to select their own professors. The present system is as bad as it can possibly be. It allows the grossest inefficiency on the part of pro-

fessors to pass without practical check. There is indeed in one of the Churches what is called a "quinquennial visitation," and might with equal propriety be called a scandalous farce. Great injustice is thus done to students, and through them to the religious interests of Scotland. The sooner the wholesome principle of competition is applied the better for all parties.

AMONG the many institutions of learning advertised in our columns, that of the Brantford Young Ladies' College deserves the special attention and patronage of Presbyterians, for whom it was specially founded. It is not only the oldest Presbyterian College in the Dominion, but it is now the only one (the Ottawa College having been transferred to the Board of French Evangelisation) sanctioned by, and reporting annually to the General Assembly. At the same time, so far as teaching is concerned, it is thoroughly non-denominational and the roll of students and graduates shows a goodly representation from all the Churches in the Dominion. The situation of the College with its beautiful buildings and grounds cannot be surpassed, and its internal arrangements and furnishings are of the most modern character. The new calendar for the year beginning September 4th, just issued, shows a greatly increased and efficient faculty of instruction. The Directors have spared no outlay in order to secure approved teachers and governesses, in every branch of the English, Scientific and Mathematical departments, while Professors Garrett and Martin with able assistants, direct the studies of the young ladies in music and art. Miss Lee, the newly elected Lady-Principal, has in similar institutions, proved herself competent in superintending the department, training and religious culture of young women, a matter of the utmost importance to Christian parents. Dr. Cochrane, who for many years presided over the college, has again at the request of the Directors resumed active connection with it, which is additional assurance that the educational work of the college will be pushed with greater energy than ever, and that the daughters of clergymen, and others attending the institution, will be cared for in every particular.

THE *English Presbyterian Messenger* says: We have never fully apprehended whether Mildmay Park ought to be looked on as a distinct religious organization or not. We believe it does not lay claim to such a character, but offers itself as a meeting ground for Christian fellowship between members of all Churches holding evangelical views. It is a brotherhood of Christians of many names, and not another brotherhood with distinctive marks of its own. In other words, it is an Evangelical Alliance; but differs from the Alliance so named in that it puts its hand to active Christian work. At any rate, the annual conference is looked forward to with great interest by a large number of the most earnest Christian people. The conference which took place last week was very numerous attended, and there were large overflow meetings. The principal address on the second day of the Conference was by Mr. Spurgeon, on "With Christ in Suffering and Service." He urged that those who took Christ had to take all his belongings, and therefore service and suffering. They would not get safe into port if they were like the sailors who, having invited the pilot on board in a storm, went down to sleep, saying that they would trust the ship entirely to him, and so would not obey his orders. Contending, then, that they must be "with Christ," he urged them to follow him as their model, always speaking and doing God's will. Christ's eloquence lay in the fact that He spoke God's word. Let them give Saul's armour back to Saul; he wanted it, poor thing. The very idea of preaching seemed to him to be to take the message from God and deliver it. Some seemed to think, however, that it was to excogitate from their inner consciousness, or somewhere or other—some other dark place—something which should be called truth, and which they should promulgate. He would excuse people for going to sleep under such preachers, since there was no reason for listening to them. Christ never altered his message. Christ never attempted sensation, or advocated ceremonialism. Lastly, they would do well sometimes to imitate Christ with regard to sleep. When troubled, let them go to bed.

## Our Contributors.

### CONCERNING HOLIDAY READING.

BY KNOXIAN.

There is a large amount of reading done during the summer holidays. In the railway cars, on steamboats, in and around summer hotels, on the rocks by the lake shore, on the sea beach, in fact, everywhere that tourists congregate you see people reading. When the trunks and valises are packed for the summer tour a certain amount of reading matter is usually put in. Enterprising publishers and booksellers are careful to meet the demand. Everybody, or nearly everybody, who goes on a long holiday reads. Not long ago we saw a bevy of young ladies in a railway car each devouring a paper cover and near by in the same car sat an eminent Queen's Counsel and he was deep in his paper cover too. For anything we know to the contrary there may have been two or three clergymen on that train skimming paper covers. If there were, no doubt it was because they forgot to put some solid reading matter in their valises. Dr. Dale more than hints in a recent work that if a preacher forgets to put a volume of Athanasius or Aquinas in his valise when starting on a railway journey he is almost justified in going to a bookstall and buying a volume of Mark Twain's or the last book by Bret Harte. There is sound sense in this suggestion. If a preacher forgets his copy of Calvin's Institutes, or his Horne, or Hodge's Outlines, or Wesley's Sermons, or Butler's Analogy he must of course feed on lighter diet until he gets back to his library. It may not be altogether his fault that he did not bring some standard works with him. He may have laid Butler's Analogy and Hodge's Outlines on the study table and his wife, perhaps, forgot to put them in the valise. Accidents will sometimes happen even in ministers' families.

But to come back from this *excursus* to the main line of remark we say again that there is a vast amount of something done during the hot season that is called reading. What are these paper covers that you see so many people gazing intently at? Are they really books? What is in them? Are they worth reading even in the holidays? Does skimming lazily over them add anything to one's knowledge or to one's mental power? Would a man be any the wiser or better for burrowing through a bushel of them? Are they good for boys? Do they help girls? It must, we fear, be admitted that a large proportion of the matter read from paper covers during holidays is rubbish—unalloyed, unrelieved, delibitating rubbish.

Some clever reader may say that one who feels justified in writing thus about holiday paper covers must read a good deal of that kind of matter himself. Not by any means. One may have a fairly correct idea of the effects of chloral upon the human system without taking a dose of the treacherous drug every night. A rigid tee-totaller may thoroughly understand the bad effects of too much brandy. One may know very well that yellow covers destroy boys without reading a yellow cover or even dipping into one. The fact that reading the lower kinds of fiction debilitates the mind, creates false views of life, and gives the reader a strong dislike to solid mental food, may easily be known by anybody who keeps his eyes and ears open. Knowledge of this sad fact may too easily be obtained by observation.

We have no quarrel with the readers of the higher class of fiction. Fiction has its place in generous reading. The late Mr. Ward said he was quite prepared to admit that the coloured man was his brother, but not prepared to admit that he was his father, and uncle, and brother-in-law, and cousin and every other male relative. We may admit the higher class of fiction has its place in every liberal, broad, course of reading but its place is not every place. That peculiar compound the ladies call "trifle" is good enough in its place but no healthy man would care to live on it all the year round. And besides all this there is a world of difference between standard fiction and much of the stuff that is devoured during holidays.

There is no excuse for reading trash in recreation any more than at any other time. Good reading matter, light enough for anybody who has even the minimum of brains, can easily be procured.

Books of travel are good. Not long ago we read a description of Gibraltar written by the *New York Evangelist*. If there was to be a written examination on Gibraltar anywhere near and a good fat bursary for the winner we would go in and take our chance against a good many competitors who have seen Gibraltar. One who reads a good lively description of the Yosemite valley may easily know a hundred times as much about it as some people who have been there. Next to travel the best thing is to read good books of travel and the reader who sits at home may often learn far more about a country or city than the people who rush through them on railway trains. Everybody knows people who have crossed the Atlantic and the sum total of the knowledge acquired by their tour was the number of meals they got on the steamer. The only thing they could describe when they got home was their utter inability to hold their own when seasick.

There is no better reading for a healthy mind than the biography of a good man or woman. John Hall says he finds that kind of reading exceedingly profitable and John Hall is good authority on such matters. Poetry is good if you know how to make a proper selection. Some poets are a little too abstruse for hot weather. John Bright made it a rule to read one or two volumes of poetry during each session of parliament. No doubt his constant reading of the poets did much

to form his highly polished style. It is said that one of the most prominent Ontario lawyers generally keeps a small copy of one of the poets in his bag. He is a polished man and probably gets his polish partly in that way. Magazine literature is good reading matter for vacation and so are high class journals of all kinds. For a man whose tastes run in that way there is nothing better than one or two of Shakespeare's plays. One of those nice pocket editions of a play with a few notes is a capital thing to take in a tour.

If people read rubbish on their holidays they do so for the same reason that some good men smoke—because they like it.

### FRAGMENTARY NOTES.

ANTI-JESUIT MEETING IN HALIFAX.—ABLE SPEECHES BY REV. D. J. MACDONNELL, OF TORONTO, REV. DR. BURNS, AND OTHERS.

This question, which has aroused the people of Ontario and the minority in Quebec as no other question has done for the last quarter of a century, was discussed in St. Matthew's Church lately before one of the largest and most representative assemblages which this old and venerable church has accommodated for many years. The meeting was called under the auspices of the Evangelical Alliance, and was in every sense a representative one. The chair was occupied by the Rev. Dr. Lathern, of the Methodist Church, who was supported by the Rev. Dr. Hall, of St. Paul's Church (Anglican), Rev. Dr. Burns, the Rev. Messrs. Huestis, Laing, Mac-Millan, Brown of Windsor, Jordan of Montreal, Allan Simpson and others.

The chairman introduced in a few well-chosen remarks the speaker of the evening; whose name, no doubt, was the chief attraction, and briefly referred to the interest which the subject has awakened throughout the country and after paying a well merited compliment to the rev. gentleman who was to address them, asked for him a patient hearing.

Mr. Macdonnell was in his best form, and from the outset got hold of his audience which he retained by the force of irresistible logic, and uncontrovertible facts until the close. He claimed the right to speak to a Halifax audience, for although he came from Ontario, he was a "Blue Nose," having been born in the good town of Bathurst, N.B., and his mother came from Pictou. The address, which it would be impossible to summarize, or to convey an adequate idea of in a short paragraph, occupied an hour and a quarter in delivery, and was frequently interrupted by ringing outbursts of applause, and characterized by that broad Catholic spirit, lofty eloquence, and impressive manner for which Mr. Macdonnell is so much admired in Toronto.

At the conclusion of the address the Rev. Dr. Burns, of Fort Massey Church, arose and proposed the following resolution, stating that having had his "say" on this question on other occasions he would not detain the audience at this late hour:

This meeting would take advantage of the present opportunity to unite with our fellow citizens throughout the Dominion in lifting a testimony against the incorporation of the Jesuit order in Canada, which wrought disastrously wherever established, and against the passage of what is known as the Jesuit Estates Bill. We believe this act to be at variance with those principles of civil and religious equality on which our Dominion is founded, that it is calculated to prove detrimental to the peace and prosperity of our common country, to interfere with the educational interests of the Province of Quebec, and to subject, in important matters, the legislation of our Queen and Government to the intervention of a foreign power.

This meeting therefore resolves to petition His Excellency the Governor-General to disallow this act.

The resolution was seconded briefly, but before the chairman put it to the meeting the Hon. A. G. Jones, M.P., craved the privilege of entering his protest as one of the majority who voted for disallowance. Mr. Jones, who is one of the most eloquent speakers in the House of Commons, and a prominent member of St. Paul's Church here took the platform, and in a deliberate and temperate speech stated his reasons for voting against disallowance, and among other important points stated that he thought "the seeds of discord and controversy should not be sown in Halifax, where they were all living in peace, and that when the Rev. Mr. Macdonnell, whom he esteemed very highly and whose address he had listened to with pleasure, would again come to Halifax that he would have a gospel of peace and good will to men." We can respect the convictions of such men as Hon. Mr. Jones, especially when he followed his old and honoured leader, Hon. Alexander Mackenzie, upon whose honesty the breath of suspicion never lies. Although Mr. Jones' speech was received with slight indications of disapproval he was accorded a fair hearing under circumstances which any ordinary man would not have received.

This speech called forth a reply from Mr. Macdonnell which, to put it mildly, brought down the house. When he referred to the tattered flags, and monuments of men in Westminster Abbey who fought and died for liberty, the audience were wild, and cheered to the echo.

The Rev. Dr. Burns, who had moved the resolution, claimed a word in reply to Hon. Mr. Jones. His appearance was greeted with thunders of applause. The learned doctor as he said "had had his say." He gave a course of lectures to the students of Pine Hill College on the Jesuits, and also gave an elaborate lecture in his own church on the same subject, which was largely attended and duly appreciated, but when replying to Hon. Mr. Jones upon the legal aspect of the question the doctor, in the opinion of those who knew him best, exceeded his best efforts and to my knowledge convinced a learned member of the legal profession that he was right.

As Mr. Jones' contention rested mainly on the terms of the British North America Act from which he took good care not to quote, Dr. Burns quoted the words of said Act showing how entirely it was opposed to Mr. Jones' position, and how thoroughly in accord with those who go for disallowance. He quoted specially sections fifty-five and fifty-six, ninety and ninety-one, section fifty-five vesting in the Governor-General the power of either "assenting thereto in the Queen's name, or that he withholds the Queen's assent, or that he reserves the Bill for the signification of the Queen's pleasure."

Section fifty-six vests in the Queen the veto power within two years after receipt thereof, "Such disallowance being signified, the Governor-General by speech or message to each of the Houses of Parliament by proclamation shall annul the Act from, and after the day of such signification."

The ninetieth section authorizes the Governor-General to exercise the power of disallowing Acts of the Legislatures of the several Provinces, but does not take away the intimate right or prerogative of the sovereign to exercise her discretion as to the allowance or disallowance of any Act passed by any Legislature in any part of her Empire."

Dr. Burns directed particular attention to Section ninety-one, which, conserving the autonomy of the several Provinces, makes special provision for just such a case as has now occurred. The independent Provincial action is secured "except in regard to Acts which transcend the lawful bounds of Provincial jurisdiction, or which assert a principle or prefer a claim which might injuriously affect the interests of any other portions of the Dominion as in the case of Acts which diminish the rights of minorities in the particular province in relation to education that have been conferred by law in any Province prior to confederation."

The Dr. showed how the Jesuit Estates Act comes within the scope of this latter clause. "It prefers a claim that might (that undeniably, indeed, does) affect the interests of the minority in the Province of Quebec—in relation to education."

Dr. Burns quoted the terms of the transfer of these estates—escheated to the Crown by William IV.—in 1831 to the Provincial governor, viz., "That the Jesuit estates were on the dissolution of that Order appropriated to the education of the people; further, That the revenue which might result from that property should be regarded as inviolably and unalterably appropriated to the education of the people, and, moreover, that the king cheerfully and without reserve confided the duty of the application of these funds for the purposes of education to Provincial legislation."

Dr. Burns contended that when Provincial legislation had alienated this property—having no guarantee—not only to the Protestant minority but to the Province generally of the integrity of the education—in other words, was guilty of a breach of trust this consideration alone would warrant disallowance. Dr. Burns mentioned other strong reasons and concluded by quoting the saying of Sir Alexander Galt twenty years ago: "The veto by the Federal Governor is the real Palladium of Protestant liberties in Lower Canada." The educational rights of the people of that province are only safe under its shelter.

It is in the firm but moderate use of this vast power that safety may yet be found from undue encroachments to which the Protestants may be exposed.

The meeting was brought to a close with the usual vote of thanks to Rev. Mr. Macdonnell for his interesting and instructive address.

Halifax, July 24, 1889.

K.

### A MISSION TOUR IN EASTERN ONTARIO.

A week ago it was a privilege of your correspondent to visit a part of the province very little known to him before, and a few notes may not be out of place or prove uninteresting to the readers of the PRESBYTERIAN. The student labouring in Winchester Springs and North Williamsburg is a very intimate friend of the writer and it was to dispense the Lord's supper in his field that I went there. It is a joy to me to report that much progress has been made during the year that Mr. Jack has laboured there. When I say that I received into the communion of the Church fourteen new members it will be seen that he is not without fruit. I was informed that more than double that number had been converted in connection with special meetings held there in the early part of the present year. Former missionaries looked upon the field as a somewhat hard one. The causes of the hardness need not be detailed here.

Winchester Springs is well-known as a health resort. The Springs are widely known. The sanitarium is owned by Dr. Anderson who now resides for the most part at Smith's Falls, but he and his wife were there when my visit was paid. There is a resident doctor there. The place seemed to be well patronized, indeed, an additional wing is being added to the institution at present. Dr. Anderson is a son of the Rev. Joseph Anderson, who was one of the pioneer ministers of that part of the province. Joseph Anderson began his ministry in the County of Antrim, Ireland, over sixty years ago. After labouring some years there he was induced by the Rev. Dr. Boyd, of Prescott, a former fellow-student, to come to Canada. He arrived early in the thirties and spent the remainder of his life in Heckston or, as it was sometimes called, South Mountain and Gore, a few miles from Kemptonville. North Williamsburg, the other station under Mr. Jack's care, is five miles south of the Springs and six north of Morrisburg. There is a large Lutheran Church here, as well as a Church of Scot-

land (anti-Union). It is a pity that there should be so much division, in the meantime it cannot be helped. Here, as well as at the Springs, our cause has made substantial progress under Mr. Jack. The people regret that he will soon leave them to resume his studies. His aim is to qualify himself for a medical missionary in India. The winter before last he spent in studying medicine in New York. He has also made some progress in the course for B.A.

Before returning home I crossed over from Prescott to Ogdensburg and thence by rail some eighteen miles south to visit a class-mate of some twenty years ago. Here a part of two days was spent in a very pleasant manner. He has been but a year in his present charge and it is easy to see that much good has by the blessing of God been accomplished in that time. It was not a very promising field when he took charge of it, but it is rapidly becoming one of the best charges in that part of New York State. The farmers are well-to-do, and they are disposed to give their minister, whom they idolize greatly, a generous support. Several farmers, I was told, contribute \$100 a year each to the stipend. From what I saw of them I conclude that they are a noble people, worthy of such a minister. It was with reluctance that I tore myself away to keep appointments at home that could not be neglected. My friend is a native of County Armagh in Ireland, and he was settled for some years in the neighbouring County of Down, not far from Rathfriland.

GOOD-TEMPERED PARENTS.

How we insist upon good temper in our children, frowning upon stubbornness and anger, and that cross-grain of perversity which has come down from the primal parents, and is a sort of hall-mark in nearly every baby that has ever lived. But uniformly good-tempered fathers and mothers are not so common as they should be, and when we find them—managing a nursery, presiding at a table, directing a household, setting young feet in the way they should go,—we feel like saying, as of old was said in another connection, "their price is above rubies." It is not in the power of an ill-tempered child to do the mischief, create the suffering, cast the gloom that an ill-tempered father can, bringing with him over his own threshold the sharpness and the chill of an east wind, nipping the soul of the sensitive girl, hardening the opposition of the obstinate boy, frightening the toddler who hides beneath his mother's skirts, instead of making a grand rush for his father's arms; giving the cook and housemaid cause for gratitude that they are paid by the month, and may leave when it is done, and are neither of them the man's wife, obliged to put up with his whims and caprices, his fault-finding and satire till the end of their mortal lives. The misery an ill-tempered father can make is exceeded only by the dire wretchedness and utter hopelessness which follows in the wake of a fretful, morose, discouraging, and ill-to-please mother, who, more than all human beings else, is a black frost in the home garden, a malarious influence in the home atmosphere. Fortunate the family where the parents are always good-tempered! Deeply to be commiserated the family where they are usually the reverse!

Consider a moment how helpless are the young people when it comes to the question of the dealing with the behaviour of parents. You may stand the baby in the corner, and banish little Jack to the room upstairs, if either is determined to pout or storm or cry, or be "contrary." You may remonstrate with Ella, who is twelve, and desire John Henry, who is nine, to change his lowering countenance to a bright from a sullen expression. How often do we hear the mother say, "Look pleasant, my child! We cannot have cross looks in the dining room, or the parlour, or wherever it may be." But the child may not thus reprove the older person, nor send him or her from its aggrieved presence, nor do anything except bear in silence what the parent may choose to impose. Nine times out of ten, of course, the evil word is contagious, and the contagion spreads. Sunny-hearted and sunny-faced parents make sunny-hearted and smiling little folk. A habit of good humour in father and mother becomes a habit of amiability and real sweetness in the circle, from the boy and girl in their teens to the youngster in the crib.

It may be urged, and with truth, that parents are often tried and troubled by anxieties of which children know nothing. The problem of ways and means, the disappointed remittances, the ships that never come in, the battles and defeats, and sorrow double-edged, that are the portion of later life, are quite unknown to our darlings, except as the reflection from our perturbed and untranquil spirits falls upon theirs. It is well that life's morning should be cheery, and that they who are bearing the heat and burden of the day should be strong for whatever may come. But, with need is promised grace. It is doubtful whether any man or woman got through a hard day more successfully by scolding at its ills, and making others miserable because its sky over his head or hers was, for the time, of iron and brass. Such skies often melt over brave hearts and true, and always, whatever the sky above our head, above that again stretches heaven, and our Father in heaven is always ready to hear us when we pray, and to send, if need be, His angels to our relief.

There are people who are pleading and toiling from morning till night, day by day, year by year, that they may "leave a fortune," or at least a competence to their children. To this end they add field to field, pile up stock in bank by laborious, thrift, deny themselves everything except absolute necessities, and grow narrow and shrivelled, because out of sympathy with the world beyond their own front

doors, and all for the life that now is; for the fashion that passeth away. Meagre is the harvesting from such seed-sowing. It is right to be diligent and to look well to the ways of one's household in pecuniary affairs. But it is better to cultivate grace and amenities than to grow rich in money and impoverished in soul. And no future store of gold and silver can ever repay to one's children the loss that is theirs, if father and mother be ill-tempered, churlish, or hateful in the sight of God and man.—*Christian Intelligencer.*

MARRIAGE CEREMONIES OF THE BILQUA.

Mr. Ph. Jacobsen, in a letter to his well-known brother, Capt. A. Jacobsen, gives the following description of the marriage ceremonies of the Bilqua of British Columbia: An Indian who intends to marry, calls upon his intended wife's parents, and arranges with them how much he is to pay for permission to marry the girl. Among people of high descent this is done by messengers, sometimes as many as twenty being sent to call on the girl's father. They are sent by the man's parents before the young man is of age. In many instances both man and girl are not more than eight or nine years old. The messengers go in their boats to the girl's house, and carry on their negotiations without going ashore, where the relatives of the girl are standing. The messengers of the young man's parents praise his excellence and noble descent; the great exploits of his father, grandfather, and ancestors; their wars, victories, and hunting expeditions; their liberality at festivals, etc. Then the girl's relatives praise the girl and her ancestors, and thus the negotiations are carried on. Finally a number of blankets are thrown ashore by the messengers; and the girl's relatives protest, and maintain that the number is not sufficient to pay for the permission to marry the girl. In order to obtain their consent, new blankets are thrown ashore one by one, the messengers continually maintaining that the price paid is too great. Generally from twenty to fifty blankets, each of the value of about half a dollar, are paid.

After this the boy and girl are considered engaged. When they come to be grown up, the young man has to serve a year to his father-in-law. He must fell trees, fetch water, fish, and hunt for the latter. During this time he is called Kos, which means "one who woos." After a year has elapsed, the marriage is celebrated. At this time great festivals are celebrated. Seven or eight men perform a dance. They wear dancing aprons and leggings, trimmed with puffin-beaks, hoofs of deer, copper plates, and bells. If the groom should be a wealthy man, who has presented to his wife many small copper plates, such as are used as presents to a bride, these are carried by the dancers. The singing-master, who beats the drum, starts a song in which the dancers join. The song used at the marriage festival is sung in unison, while in all other dances each dancer has his own tune and song. The first dancer wears a ring made of cedar-bark. His hair is strewn with eagle-down, which flies about when he moves, and forms a cloud around his head. The groom presents the first dancer with a piece of calico, which the latter tears to pieces, which he throws down in front of each house of the village, crying, "Hoip!" in order to drive away evil spirits. These pieces of calico which he throws down in front of the houses have a lucky meaning, and at the same time express the idea that the groom, when he comes to be a wealthy man, will not forget the inhabitants of any house when giving a festival. The dancers swing their bodies and arms, stamp their feet, and show the copper plates to the lookers-on. Then the bride's father brings a great number of blankets, generally double the number of those he had received from the groom, and gives them to his daughter. The bride orders a few blankets to be spread before the groom. She sits down, and he puts his hand upon her head. Then the groom is given for each of the parts of his body one or more blankets. Finally he is given a new blanket. After the bride's father has given a blanket to each dancer, and to the drummer, the villagers are invited to a great feast. At this time groom and bride eat for the first time together.

THE ART OF PROLONGING LIFE.

Longevity, indeed, has come to be regarded as one of the grand prizes of human existence, and reason has again and again suggested the inquiry whether care or skill can increase the chances of acquiring it, and can make old age, when granted, as comfortable and happy as any other stage of our existence. From very early times the act of prolonging life, and the subject of longevity, have engaged the attention of thinkers and essayists; and some may perhaps contend that these topics, admittedly full of interest, have been thoroughly exhausted. It is true that the art in question has long been recognized and practised, but the science upon which it really depends is of quite modern origin. The French naturalist, Buffon, believed that if accidental causes could be excluded, the normal duration of human life would be between ninety and one hundred years, and he suggested that it might be measured (in animals as well as in man) by the period of growth, to which it stood in a certain proportion. He imagined that every animal might live for six or seven times as many years as were requisite for the completion of its growth. But this calculation is not in harmony with facts, so far, at least, as man is concerned. His period of growth can not be estimated

at less than twenty years; and if we take the lower of the two multipliers, we get a number which, in the light of modern evidence, can not be accepted as attainable. If the period of growth be multiplied by five, the result will in all probability not be far from the truth. If we seek historical evidence, and from it attempt to discover the extreme limit of human life, we are puzzled at the difference in the ages said to have been attained. The longevity of the antediluvian patriarchs when contrasted with our modern experience seems incredible. When we look at an individual, say ninety years of age, taking even the most favourable specimen, a prolongation of life to ten times that number of years would appear too absurd even to dream about. There is certainly no physiological reason why the ages assigned to the patriarchs should not have been attained, and it is useless to discuss the subject, for we know very little of the conditions under which they lived. It is interesting to notice that after the Flood there was a gradual decrease in the duration of life. Abraham is recorded to have died at 175; Joshua, some five hundred years later, "waxed old and stricken in age" shortly before his death at 110 years; and his predecessor, Moses, to whom 120 years are assigned, is believed to have estimated the life of man at threescore years and ten—a measure nowadays pretty generally accepted. With regard to sex, Hufeland's opinion was that women were more likely than men to become old, but that instances of extreme longevity were more frequent among men. This opinion is to some extent borne out by Dr. Humphry's statistics; of his fifty-two centenarians thirty-six were women. Marriage would appear to be conducive to longevity. A well-known French savant, Dr. Bertillon, states that a bachelor of twenty-five is not a better life than a married man of forty five, and he attributes the difference in favour of married people to the fact that they take more care of themselves, and lead more regular lives than those who have no such tie. In considering occupations as they are likely to affect longevity, those which obviously tend to shorten life need not be considered. With respect to the learned professions, it would appear that among the clergy the average of life is beyond that of any similar class. It is improbable that this average will be maintained for the future; the duties and anxieties imposed upon the clergy of the present generation place them in a very different position from that of their predecessors. Among lawyers there have been several eminent judges who attained a great age, and the rank and file of the profession are also characterized by a decided tendency to longevity. The medical profession supplies but a few instances of extreme old age, and the average duration of life among its members is decidedly low, a fact which can be easily accounted for. Broken rest, hard work, anxieties, exposure to weather and to the risks of infection can not fail to exert an injurious influence upon health. No definite conclusions can be arrived at with regard to the average longevity of literary and scientific men, but it might be supposed that those who are not harassed by anxieties and enjoy fair health would probably reach old age. As a general rule, the duration of life is not shortened by literary pursuits. A man may worry himself to death over his books, or, when tired of them, may seek recreation in pursuits destructive to health; but application to literary work tends to produce cheerfulness, and to prolong rather than shorten the life even of an infirm man. In order to prolong life, and at the same time to enjoy it, occupation of some kind is absolutely necessary; it is a great mistake to suppose that idleness is conducive to longevity. It is at all times better to wear out than to rust out, and the latter process is apt to be speedily accomplished. Every one must have met with individuals who, while fully occupied till sixty or even seventy years of age, remained hale and strong, but aged with marvellous rapidity after relinquishing work, a change in their mental condition becoming especially prominent. There is an obvious lesson to be learnt from such instances but certain qualifications are necessary in order to apply it properly. With regard to mental activity, there is abundant evidence that the more the intellectual faculties are exercised the greater the probability of their lasting. They often become stronger after the vital force has passed its culminating point; and this retention of mental power is the true compensation for the decline in bodily strength.—*Robson Roose, M. D., in the Fortnightly Review.*

BENGAL SUPERSTITIONS.

A curious light is thrown on the rural life of Bengal by the contents of a paper reprinted lately in the annual report of the Bombay Anthropological Society. From this paper we are told the following among other things. Shouting the name of the king of birds (Garuda) drives away snakes. Shouting Ram, Ram, drives away ghosts. Cholera that attacks on Monday or Saturday ends fatally, but not cholera that attacks on Thursday. The flowering of bamboos augurs famine. In fanning, if the fan strike the body it should be thrice knocked against the ground. When giving alms the giver and receiver should not be standing on different sides of the threshold. It is bad to pick one's teeth with one's nails. If a snake is killed, it should be burned, for it is a Brahman. At night the words "snake" and "tiger" should not be used; call them creepers and insects. Do not wake up a sleeping physician. A morning dream always comes to pass. Devotion without a head-gear is wrong. Iron is a charm against ghosts. A black cat with a white face is very auspicious.

## Pastor and People.

### MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest  
Ere you fill them full of flowers;  
Wait not for the crowning tuberose  
To make sweet the last sad hours;  
But while in the busy household band,  
Your darlings still need your guiding hand,  
O, fill their lives with sweetness.

Wait not till the little hearts are still  
For the loving look or praise;  
But while you gently chide a fault,  
The good deed kindly praise.  
The word you speak beside the bier  
Falls sweeter far on the living ear;  
Oh, fill young lives with sweetness.

Ah, what is kindness on cold clay lips  
To the rose mouth we press,  
When our wee one flies to her mother's arms  
For love's tenderest caress?  
Let never a worldly babble keep  
Your heart from the joy each day should reap.  
Circling young lives with sweetness.

Give thanks each morning, for the sturdy boys,  
Give thanks for the fairy girls;  
With a dower of wealth like this at home  
Would you rifle the earth for pearls?  
Wait not for Death to gem Love's crown,  
But daily shower life's blessing down,  
And fill young hearts with sweetness.

Remember the homes where the light has fled,  
Where the rose has faded away;  
And love that grows in youthful hearts,  
O cherish it while you may!  
And make your home a garden of flowers,  
Where joy shall bloom through childhood's hours,  
And fill young hearts with sweetness.

### WAYSIDE WORDS.

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

"The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd." And they are so whether they are massed together in studied discourse, or dropped in brief or broken sentences upon occasion. They are either a blazing torch, casting its light abroad for the dispelling of the darkness, or they are sparks with a solid core of fire that may ignite a forest or kindle a powder train that may explode a mine. Plato tells us in his "Banquet," by the mouth of Alcibiades, that the very fragments of Socrates and his words, "even at second-hand, and however imperfectly repeated, amaze and possess the soul of every man, woman and child who come within hearing of them," and he goes on to say, "I have heard Pericles, and other great orators, but though I thought they spoke well, I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas (Socrates) has often brought me to such a pass that I have felt as if I could hardly endure the life I am leading. . . . For he makes me confess that I ought not to live as I do, neglecting the wants of my own soul, and busying myself with the concerns of the Athenians." This is a remarkable testimony to the moral power of Socrates. It shows in a striking way the force of truth. The words of a good man are mighty for good; they are the energy of his spiritual nature put forth for the correction of error, the enlightenment of ignorance, the direction of those who are out of the way, the arousing of the mind to thought and concern, the saving of the soul. How often are they uttered without premeditation! They are like the juice of the grape that exudes for very ripeness. It is interesting to gather a handful of these together, just to encourage us to speak the word God may give us to utter at times when we remain silent.

Edward Irving once, paying a flying visit to Bathgate, was induced to call on a young man who was dying of consumption. He was so pressed for time that the visit had to be made at six o'clock in the morning, just before he started on his journey. Entering the sick chamber, Irving went up to the bedside, and looking in the face of the patient, said softly, but earnestly, "George M—, God loves you; be assured of this: God loves you." When Irving departed, the young man's sister coming in found her brother in tears and in joy not to be described. "What do you think?" Mr. Irving says "God loves me," cried the dying lad, overwhelmed with the marvellous discovery. The sudden message had brought sunshine and light into the chamber of death.

One day as Robert Murray McCheyne was passing along the street in Dundee, he laid his hand upon the head of a child, who, at his touch, looked up into the calm, solemn countenance of the minister. "Walter," said McCheyne, "do you love your own soul?" Without another word he passed on. The little boy marvelled much at the strange question. Often did he deeply ponder it, and it became a thought in his heart, and the thought through grace, a living germ. Walter became a Christian, a student and a minister, and ere he died won many souls to Christ. At Kelso, while visiting a little girl, he said to her: "God gives last knocks. When your heart becomes hard and careless, then fear lest Christ may have given a last knock." We can imagine how impressive these words would be!

Dr. N. Murray, the famous "Kirwan" of the United States, tells us that in his youth he met an old disciple, ninety-one years of age, and in taking leave of the venerable

pilgrim, left with her young friend a charge which he had never forgotten: "Do all the good you can, to all the people you can, in all the ways you can, and as long as you can." Was this the first utterance of these words in this form? How often have they been repeated since in homes, and in Sunday schools in the hearing of impressive children. And were they only acted upon how soon would the face of the world be changed; how soon would the wilderness blossom as the Garden of Eden! Dr. W. P. Mackay, of Hull, England, whose life of faith and abundant labours of love all reading Christians know something about, was once attending the feeing markets in company with Duncan Matheson, the Scottish evangelist. They had been speaking of entire consecration to the Lord, and the noble work of preaching Christ and getting souls saved. Dr. Mackay says of that time: "My mind was not very clear as to my own path. I was seeking light as to my future course—whether I should give myself entirely up to preach the Gospel, or enter a professional course. Many young men are similarly placed, and often require an encouraging word when all around seems doubtful or dark. We had to go in different directions. He (Matheson) crossed over to the other side of the platform, and his last words before our train came up were in his manly accents, 'Go and read George Müller, of Ashley Down.' I had never heard the name before, but I put it down in my memory. On the first opportunity I read his history. And for the first time in my life saw the meaning of practical everyday faith. I had known about faith to save my soul, but this opened up quite a new aspect of God's glorious truth." Here is the secret of Dr. Mackay's power unveiled. Faith, faith, faith in God. This is the key to his useful and honourable life.

George Cowie, of Huntley, a quaint minister, full of the Holy Ghost and of power, on the occasion of a lad leaving his native place, said to him: "Young man, you are like a ship going to sea without compass or helm." These words led to his conversion.

When Richard Knill revisited Bideford, in the South of England, after his return from Russia, he took aside two boys, and having made them repeat the prayer, "O Lord, convert my soul, for the sake of Jesus Christ, amen," until it was impressed on their memory, he charged them in the most solemn and affectionate manner to continue to offer it till it was answered. They did so, and both became ministers of extensive usefulness, one in the Wesleyan connection and the other in the Established Church.

The Rev. John McPherson, of Dundee, visiting a sick one late at night, as he left the house a gleam of light fell from the window upon the pavement, and revealed the word, "Eternity!" He says: "I started back, and felt I was treading on holy ground. On the morning of the day on which Robert Annan fell a sacrifice to his heroic endeavour to save the life of a drowning boy he had chalked that word upon the pavement."

I could not help calling to mind another young man, who moved in a different sphere—the late lamented Hon. James Gordon, son of the Earl of Aberdeen. That young nobleman was deeply impressed by reading that portion of the sketch of Annan's life in which the incident just referred to is related. Eternity! Eternity! kept ringing in his ears. Thus he was stirred and blessed. So deeply moved was he by the story that on leaving home for Cambridge he requested that the word eternity should be carved, at his expense, on the stone on which Robert Annan had chalked it, so that it might preach for ever afterwards to all who passed that way.

Is there not light and life in words incidentally dropped by the way? Behold how much wood is kindled by so small a fire! If evil words do much mischief, good words work much blessing in the souls of men. They are as nails fastened by the master of assemblies. If we would know the secret of successful speech, these incidents teach us that it lies in living fellowship with God. How important, therefore, the command, "Keep thy heart with all diligence, for out of it are the issues of life." Herein is teaching for the Christian who would be largely used in doing good, and also for the parent at home; and for the minister of the Gospel abroad. "Let your speech be always with grace, seasoned with salt." We all know by experience how difficult this is! But it is in respect to this as well as everything else that lies within the realm of Christian duty that we need to "watch and pray." Keeping in the Spirit and in communion with Christ Jesus, and in charity with all men, our words will be as goads. In the lovely picture painted in the first psalm of the godly man, it is said that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

His "fruit" is his actions; his "leaf" is his word or words. And these shall not wither—they are imperishable. How? Everything born of God's good Spirit is charged with a life that is eternal and blessed.

### THE TWO TALENTS.

One of the most common excuses for inactivity in spiritual work is a want of ability; not a total want of ability, but the absence of the great ability which is possessed by some of the more favoured members of the Church. No one is willing to acknowledge that he is altogether without mental strength and moral influence; he would vigorously resent such an imputation. But he compares himself with others, and he sees, or thinks he sees, that they are "head and shoulders" above him in this regard. He expects them to do the necessary

work, while he lives in idleness. Such thoughts as these may not be expressed in words, but they often have a place in the heart: If I could speak with eloquence of such a minister, I would preach the Gospel in season and out of season; if I could exhort with the power of such an evangelist, I would never grow weary in telling the story of the cross; if I could teach with the skill of such a teacher, I would always have a class in the Sabbath school; if I had the learning of such a scholar, my pen would never be idle in defending Christianity against its enemies.

It ought to be remembered that in the sacramental host of God there is a place for those who are private soldiers, as well as for those who are officers, and that in the family of the Heavenly Father there are errands for the children, as well as tasks for the adults. In fact, a large part of the work required to build up the Church is adapted to medium ability. A man may not be a Samson, and yet in certain lines he may be more useful without miraculous physical strength. All the early Christians did not have the natural talents and education of Paul, and yet Paul did not do all the spiritual work of his day. A few rifled cannon of long range are essential in a campaign, but unless the rank and file have their guns and sabres and use them as they were intended to be used, it is not likely that the army will be victorious.

Mr. Spurgeon cannot preach the Gospel to all the world. There is work to be done which Mr. Moody cannot do. The fact that there is but one living Spurgeon and one living Moody is conclusive evidence that God does not intend to convert the world through men of extraordinary ability. The greater part of the necessary work in the home, in the Sabbath school, in the social meeting, and in personal intercourse has always been done, and probably always will be done, by those whose praise is not in all the churches. Until the Lord appoints an entirely different plan of service from that which has been followed ever since the ascension, there will be abundant room among the workers for men and women of limited education and moderate ability.

Those who possess only a small ability will be called to account as strict an account as their more favoured fellows. In the parable of the talents, the servant who had received two talents had to pass through the same examination as the servant who had received five. We are accountable for what we have, and not for what others have. Because a man had few opportunities and limited abilities will not excuse him from appearing before the judgment seat of Christ to be judged according to the deeds done in the body. It is worthy of special notice that the servant who was faithful with his two talents received precisely the same commendation as the one who had been faithful with his five talents. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The history of the Church is filled with illustrations of the way in which God has honoured moderate ability when consecrated to his service. The reason of this is among the things revealed. God would take away all ground of boasting; he would magnify himself; he would show the groundlessness of every excuse for inactivity. He uses the weak ones of the world to confound the mighty, to show that it is not by might or power, but by His Spirit that sinners are to be converted.

The common excuse of want of ability is not a valid one. Whatever else the parable of the talents may teach us, it certainly puts emphasis upon this lesson: the man with one talent, was punished, not because he had only one talent, but because he did not use the one talent which he had. The same parable seems to imply that those who have the fewest talents are the ones who are most likely to hide their talents in a napkin. This is the case at the present time if we may judge from the frequency with which self-styled unfitness is urged as a reason for doing nothing for the Master. No one can tell how much he can do with a single talent till he has tried.

There is to be a redistribution of the rewards of the great king, and that redistribution will be made, not according to the number of talents a man received, but according to the way in which he used them. The rule by which the crowns of the future will be bestowed will not be ability but faithfulness. When that rule is applied by the impartial Judge, "Many that are first shall be last, and the last shall be first.—United Presbyterian.

### SICK-BED MINISTRY.

Every place of worship has its sick and feeble ones, whose infirmity prevents them from attending public service, and whose longing and thoughts Sabbath by Sabbath follow wistfully those still able to enjoy the public means of grace. Yes, and their prayers are with preacher and people too; it may be for this very reason that they are kept here below, holding up in their weakness by the might of their pleadings the hands of Christian workers, and watering the seed sown by their supplicating tears.

The genial authority of "Daniel Quorn" tells us of the little meeting that fellow believers held in the room of a bed-ridden old lady, whose canary grew so excited with the singing that it had to be subdued by covering up its cage.

"I wonder why God does not take you away to rest," said an influential gentleman to a weak and weary woman who lay sick and in poverty. This gentleman was noted for his benevolence, and his use in the world was apparent; but why should old Betty linger here? "I think I stop here to pray" she said; it had been her prayer continually that his heart and hand might be open to various good works on different sides, and he had become one of the most benevolent helpers around. Who can estimate the power that lies in the pleadings of the sufferers we call "helpless?" Who can measure the scope of their ministry of prayer? "When used in faith," says Bonar, "weakness is the mightiest thing on earth, for it affords room for God and the power of God to work."

## Our Young Folks.

### A BEAUTIFUL WOMAN.

In a little white house on a hillside green  
Lives a beautiful woman as ever was seen;  
In the sixty-five years she has lived I may say,  
She's been growing more beautiful every day.

You do not believe it? Ask Susie, my sister,  
She's the very first person that ever had kissed her,  
And if she'd not nursed her by night and by day,  
Poor Sue would have been in a very bad way.

I can bring other witnesses whom you may face,  
They will tell you the same—they were in the same case,  
"Has she lovers?" Yes, surely! No less than eleven!  
She has seven on earth and four more up in heaven,

Her hair is so beautiful—faded and thin,  
There are beautiful wrinkles from forehead to chin.  
Her eyes are as charming, as charming can be,  
When she looks o'er her glasses so fondly at me.

And I know by her life, which has beautiful been,  
She is like "the king's daughter"—"all glorious within."  
Ah, you've guessed who it is! It could be no other,  
I'm sure, than my beautiful, darling old mother.

### GOLDEN GRAIN BIBLE READINGS.

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

#### THE GODLY MAN'S SPEAKING.

- He speaks of God's righteousness, Psa xxxv. 28.  
" " " God's Word, Psa. cxix. 172.  
" " " whatsoever God commands him, Jer. i. 7 ;  
vii. 27.  
" " " as in the sight of God, 2 Cor. ii. 17.  
" " " what he believes, 2 Cor. iv. 13.  
" " " not as pleasing men but God, 1 Thess. ii. 4.  
He is not hasty in speech, Jas. i. 19.  
He speaks that he may be refreshed, Job xxxii. 20.  
" " of the honour of God's majesty, Psa. cxlv. 5.  
" " the truth in love, Ephes. iv. 15.  
" " with overflowing joy, Ephes. v. 19.  
" " evil of no man, Titus iii. 2.  
" " words of truth and soberness, Acts xxv. 1.  
" " a word in season to the weary, Isa. l. 4.  
" " assisted by the Holy Spirit, Matt. x. 20.  
" " what he knows, John iii. 11.  
" " with great plainness 2 Cor. iii. 12.  
" " with grace, Col. iv. 6.

### DON'T READ THEM.

"There's a tiptop book, Ellis, you can take to read if you want to. I've just read it, and it's a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are the best of anything, and when I'm a man I mean to have stacks of them. Mother and I read together, and then we talk over what we've been reading about; so it's twice as good as if I read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family there is left, and we do everything we can together. I tell you, my mother is the best company I ever had. She is just jolly, besides being as good as she can be. She goes singing round the house, making a fellow feel rich, no matter what he has for dinner."

"Ain't she old?"

"No, and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she won't like it. My mother'd make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said 'twas splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you mother knows. I won't read anything on the sly. I don't do business that way, and I advise you not to. My mother knows best."

"If you think so, I don't suppose it's any use to try to make you think different."

"No, sir, it ain't; and I advise you to do as your mother wants you to. You've got a bad book, or you wouldn't talk about it as you do, and you'd better burn it up."

So one boy was loyal to his mother and to his own higher nature; but two others were found who were more easily influenced.

They read the book, thought and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected, and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehood followed fast upon deception; and then a petty theft was committed in the village. It was charged at once to the three boys who were constantly together, and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, and all this told against them.

For their parents' sake they were spared the disgrace of a public trial. Upon acknowledgment of their guilt and promise of amendment the prosecution against them was withdrawn, and every effort was made to reclaim them from their

evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up to be reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honourable and honoured.

Don't do anything on the sly, for be sure your sin will find you out. Don't look at a picture you would not be willing to show to her.

The boys tried in our courts for the commission of crimes are those who have read bad books; the boys who are serving out sentences in houses of correction and state prisons are those who have read books.

Don't read them. Don't trust yourself to read one.

"Evil communications corrupt good manners," and evil words upon a printed page corrupt both soul and body. Don't read them.

### WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to teach "them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honourable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

### A BOY'S TEMPTATIONS.

Professor Henry Drummond, of Glasgow, says: You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, "I will show you how we can take the castle," and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day and the next. By-and-by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at every boy's life, the devil, is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that only drills twice. Do not quarrel with your temptations; set yourself resolutely to face them.

### STUDY UNSELFISHNESS.

A gentleman of some eminence said: I remember having to advise a man who had fallen into a sad, morose life, and had put himself under my counsel; and I said: "Suppose you begin by passing the butter at the table." He needed to be on the out-lock, consciously, for little occasions to serve those around him. Take care in the least trifles that you care for others.

"I do not like that man," said a sound observer to me; "I saw him let his wife pick up her own handkerchief." This critic was right in that quick judgment.

"I judge him by the way he treats his dog." This is a wise criticism. And if it is wise in criticism, it is wise in life. Train yourself to unselfishness in what the world pleases to call little things.

### A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which formed the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother, when he left home to become the page of a nobleman. She said to him, with all the tenderness of a loving heart:

"My boy, serve God first, Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself. Avoid envy, hatred and lying, as unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when in his own great thirst he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

### PROGRESS OF THE GOSPEL IN COREA.

The work in Corea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien Native Church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first Church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "the check in Corea" appeared. In July, 1888, all signs of the "check," as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the Church in Corea has multiplied five-fold—there are now over 100 Christians in the land. Eight native Corean workers spent just a month before the close of the year at Seoul in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were twenty-eight applicants for baptism, nineteen being received.

### HATE EVIL.

Dr. Arnold, of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp lookout for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them. "What did you do it for?" he whispers: "you might have known better."

Now, the boy who has found out who and what the devil is ought to hate him. It is his duty. He can afford to hate this enemy of all that is good and true, with his whole heart. Hate the devil and fight him, boys, but be sure and use the Lord's weapons.

### TEMPER AND TONGUE.

A London merchant had a dispute with a Quaker about a bill. The merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house and asked the servant if his master was at home. The merchant heard him, and knowing his voice, called out from the stairs: "Tell that rascal I am not at home." The Quaker looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply, and he looked into the disputed bill and found that the Quaker was right and he was wrong. He called to see him, and after confessing his errors, he said: "I have one question to ask you: How were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion spoke loud, and I thought that if I could control my voice I should keep my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."

### WOODEN SWEARING.

A mother once said, "I hope, dear children, that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swearing that many people besides children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing.' I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing."

### THE FAMILY ALTAR.

An observant traveller remarked recently in our hearing, "I consider that one of the greatest perils which threatens our nation is the rapid increase of *irreligious* homes." There is no lack in these abodes of domestic affection, of refinement, of social enjoyment, of literary culture; but they are almost pagan in respect to any recognition of the Divine Being.

One can be a guest beneath such a roof for weeks in succession and never see a Bible opened, or hear a prayer offered. The host shows unbounded hospitality in providing an abundant table, plenty of books, means for recreation and opportunities for meeting delightful people. But can these satisfy all the desires of the human heart? Who would choose to bring up a family in a town whose inhabitants were all of this character?

The head of a Christian household who was in the habit of praying at family worship for the community in which he lived, called forth this tribute from an irreligious neighbour: "I don't believe in religion myself, but I should hate to have that man leave off praying for this neighbourhood, and I know his example is worth more to my children than my own." Again we urge, as we have so many times before, don't neglect the family altar.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 7th, 1889.

GENERAL SHERMAN, when recently asked by a friend as to his religious faith, devoutly answered, "I believe in God the Almighty; that is as far as I have got." It is not easy to see how a man of General Sherman's ability and candour can go that far without going much farther. Belief in the existence of God implies belief in much more.

GLADSTONE said to Dr. Cuyler the other day, "I thank God for the Sabbath with its rest for body and mind." No doubt a large majority of all who have to work with hand or brain feel just as the Grand Old Man feels. A day of rest is so clearly to the advantage of working-men of every class that we doubt very much if any considerable number of workmen are in favour of Sabbath labour. Loafers to whom quiet is irksome, and mercenary characters who hope to make money in some way out of Sabbath desecration are the principal enemies of a well-kept Sabbath.

THE members of the Press Association speak in the highest terms of the manner in which they were treated in the East, more particularly in St. John and Quebec. The St. John Board of Trade took them up to Fredericton and lionized them generally. The hospitalities for which Quebec has always been noted were freely extended. These inter-provincial courtesies are good, and are much needed at the present time. For weal or woe these Provinces are united in one Dominion. Everything that tends to make the Union work harmoniously is good. Besides this there is another advantage. We believe few Ontario people know what hospitality is until they visit the Maritime Provinces. In the matter of hospitality St. John and Halifax can teach us. We in Ontario can do a number of things better than they can, but certainly entertaining strangers is not one of them.

AN American preacher spending his holidays in London, heard Spurgeon in the forenoon McNeill in the afternoon and Dr. Parker in the evening. Parker preached a "useful, helpful, if not remarkable discourse," but did not display any "peculiarities." Spurgeon had some quaint petitions in his prayer of which this is a fair sample: "May the man who came to see the Cattle Show see Jesus Christ." McNeill preached on the miracle by which Elisha caused the axe to swim, and began by folding his arms on the desk before him and saying with a quizzical smile, "Now what can we make of that? You have heard of big fish stories: Is not that a big swimming story?" Of course, expressions of that kind are evidence of great genius in men like McNeill and Spurgeon. If an ordinary man used them, the case would be different. People who listen with open-mouthed wonder and admiration to the "peculiarities" of distinguished men would perhaps be the first to condemn any departure from humdrum at home.

THE *British Weekly* says that in a recent sermon Newman Hall compared in some features the visit of the Shah to London with that of the Babylonish ambassador to Jerusalem, and said that the Shah had been shown our shipping and commerce, our multitudes of people, our silver and gold, our soldiery and palaces, our amusements; he had been taken to the racecourse, and by persons in high stations initiated into gambling and betting, going away delighted with the new sensation, perhaps to introduce into his country one of the greatest curses and scandals of our own. But we had not heard that he had been shown what could be seen of our religion, which is our chief glory and security. That may be true, but it would perhaps puzzle even Newman Hall to show how British religion could be

shown to the Shah. Were it not for the exigencies of international politics no member of the Royal Family of Great Britain could be induced to go near him. If the hundredth part said of him is correct few people would care to give him stable-room. But politics in England as well as elsewhere brings some queer people into prominence.

A PROFESSOR in one of the Presbyterian colleges in Great Britain, who has been spending his holidays in Paris, asks these questions:

What is the proper charm of Paris? Simply that the city is the quintessence of all that is French. What that is, who can tell in words—and yet who has not felt it? How comes it that nearly every Frenchman writes with a distinction that hardly any Englishman ever attains? Why can a Frenchwoman produce marvels of cookery from the poorest of materials, while the Englishwoman makes the best uneatable? Wherefore should a French gentleman be able to bow, which an Englishman essaying to do well nigh breaks his neck? Why does an English lady carry her garments like a load, while on a French lady they seem to carry themselves? Why—but wherefore pursue the investigation? Who shall ever explain these mysteries?

If a Canadian Professor should put questions of that kind at the present time he might find his usefulness gone. Somebody would be sure to accuse him of secret connection with the Jesuits. His Protestantism would instantly be called in question. We boast of our freedom but, so far as genuine freedom of speech is concerned, we are a century behind Great Britain. Over there a man may as a rule discuss any question freely without having his motives misrepresented or his character maligned.

## PETITION AND REPLY.

THE reply of the Governor-General to the deputation representing the Equal Rights Association has created little surprise. Those who have maintained the most strenuous and consistent opposition to Papal encroachment hardly expected much else. The vote on the motion for disallowance in the House of Commons virtually settled the policy of the Government and they have acted as was generally expected. The agitation, though failing in definite achievement so far as securing a repeal of the obnoxious Quebec legislation is concerned, is not by any means to be deplored. It may have done something to embitter race feeling, but it has been productive of much good. The apathy and indifference of the people gave the opportunity for repeated and stealthy advances of Ultramontane aggression, emboldening its upholders to make fresh declarations of their aims and purposes. Something was needed to rouse the popular mind from its lethargy and to quicken the sleeping public conscience. There is no need to belittle the substantial gains made by Ultramontanism in Quebec. What has already been done is of serious import. The greatest error has been in granting incorporation to a body whose deeds and policy have caused its expulsion from all Catholic and nearly all Protestant countries. Incorporation of the Jesuits in the Province of Quebec gives them a power they will never hesitate to use for the advancement of their avowed purposes. The money grant is serious not because of its amount, but for the principles involved. It was high time therefore that the people should be warned of the dangers to religious equality and civil liberty that these events imply.

The very fact that the agitation came too late to repair the damage already done ought not to be lost on those who value civil and religious liberty, the only safeguard of a composite nationality like Canada. Preferential advantages given to any religious denomination are certain to rouse discontent. In one important province in the Dominion Roman Catholicism is invested with undue privileges which would not be conceded to any other church. Were it proposed to confer on any Protestant denomination the parochial and tithe systems as they exist in Quebec to-day the loudest of all protests would come from the Church of Rome itself. It is well, therefore, that the people should be urged to watchfulness lest what as freemen they most value be seriously impaired by the sleepless vigilance of an almost perfectly organized politico-ecclesiastical institution. Wherever the Church of Rome is, it is emphatically what Dr. McGlynn, who knows it well, describes as a machine.

If the agitation against legislation favourable to Ultramontanism has in a measure been successful in arousing the people, it has also conveyed to the politicians a much-needed lesson. In the practice of their profession they have, insensibly it may be, allowed the arts of conciliation to carry them much too far. In their efforts to outvie each other in complacency in order to secure the Catholic vote, they have lowered their own influence and given the op-

portunity to those who know right well how to profit by it. The Canadian people need men for legislators who have higher aims than the attainment and retention of place and power by pandering to sectional and sectarian interest. Expediency must be superseded by principle. Why should it be so very desirable a thing to capture the Roman Catholic or any other class vote? It is said that Roman Catholic people will cast their ballots as the Church directs. In this the aspirant for parliamentary honours is strongly tempted to secure the good will of the bishop or the priest because then he thinks he can depend on the flock. Like every other deviation from the straight course this only increases demoralization. It is confirming the ecclesiastic in his usurped power over the minds and consciences of his congregation in a sphere where he has no just claim to act. By appealing to the spiritual guides of the Roman Catholic people the politician is only riveting more firmly the chains by which the natural rights of free citizens are curbed. All who in Canada are invested with the franchise are citizens whether they be Protestants or Roman Catholics, and it is simply in that capacity that they are represented in Parliament. Neither the appeal of the candidate, nor the vote of the elector ought to be filtered through priestly influence. It is to be hoped that parliamentary representatives will not draw the inference that because the effort to obtain disallowance of the Jesuit Estates Act has failed, the agitation has only been a transient ebullition of popular excitement. It certainly implies that a large body of the people are thoroughly in earnest, and that they mean to be represented in Parliament by men who are in sympathy with their convictions.

The presentation of the petitions to the Governor-General in Quebec last week marks a definite stage in the anti-Jesuit movement. As to Principal Caven, who throughout the entire agitation has taken a deep personal interest in the matter, it would appear like casting a reflection on him to say that he was thoroughly in earnest, self-denying to a degree that taxed his energies to the utmost, and that he had no purpose personal, political or sectarian to serve by his connection with the movement. No one would for a moment think of suggesting such an imputation. With the same high motives that were conspicuous in his appeals to popular audiences he presented the case for the consideration of Her Majesty's representative in a clear, manly and dignified way. The reply of His Excellency, in its form, was a model of courtesy and directness that left no room for ambiguity. With all his studied carefulness to avoid controverted points he did not altogether succeed. He gave expression to several propositions that the members of the deputation and many besides will be unable to accept. What has been made clear is that disallowance is not to be, that the obnoxious Act will not be submitted to the courts for decision, and that an immediate appeal will not be made to the people by the Government.

## PROGRESS OF UNITED STATES CHURCHES.

IT is to be expected that wherever the utmost liberty of conscience prevails there will be wide, even radical, differences in the religious opinions of the people. These differences are magnified by two opposing tendencies. Where strong sectarianism exists there is a manifest disposition to exaggerate peculiarities of belief or polity, and to minimize points of agreement with other bodies, since such procedure is supposed to be conducive to denominational prosperity. The opponents of Christianity, and the adherents of the Papal Church also, are prone to make much of the divergencies existing in the Evangelical Church, the former as an excuse for hostility or indifference, the latter for the purpose of exalting their boasted nominal unity. There are others, and by no means few in number in these days, who look upon differences of opinion in matters of religion and Church organization as great evils, and plead earnestly and eloquently for Christian union. That union for various reasons is very desirable none will seriously question, but denominationalism has possibly not yet quite fulfilled its mission. Even outward organization might not prove to be an unmitigated good. Certainly where existing examples of it are pointed to they are far from convincing. The Romish Church claims to be united, but is it in reality? Granting the claim of the Roman pontiff, can it be asserted that an external union, rendered possible only by the suppression of individual thought on matters of religion and the thundering anathemas that none but a spiritual despotism can venture to launch, is a realization of the scriptural conception of Christian union? Another

example of union is to be seen in the Greek Church in Russia, and that too is only secured by the stern repression of all dissent both by the civil and ecclesiastical authorities of the Muscovite Empire.

There may be minor differences of opinion regarding doctrine, practice and polity, and yet a deep underlying attachment to all that is fundamental in Christianity and a cordial sympathy common to the whole household of faith, which reveals a higher unity of spirit than state coercion or ecclesiastical legislation alone could ever devise. In the United States, where every form of religious belief is tolerated, it is a significant fact that not much over a dozen different religious organizations exist. There may be unseemly rivalries occasionally, and it may be an indefensible waste of agencies and resources occasioned by differences of religious organization, and yet even this is not an unmitigated evil. Bitter jealousies and hostile feelings are ever and always unseemly, and these should be exorcised, but there is such a thing as a healthy emulation, and while denominationalism continues, the various branches of it should only provoke each other to love and good works.

The New York *Independent* has compiled from a large number of annual reports a series of tables giving a distinct view of the comparative strength of the various Churches in the United States. These are arranged alphabetically, and for convenience the same order is here followed. Accordingly the Adventists come first. While a number of minor differences divide this body, they all in common hold as their distinctive peculiarity the Second Coming of Christ, while in polity they are Congregationalist. Those claiming the name of Adventists have ninety-one churches, 107 ministers, and 11,100 members; Second Adventists have 583 churches, 501 ministers, and 63,500 communicants; then come the Seventh Day Adventists, who hold the seventh day of the week sacred, with 901 churches, 232 ministers, and 26,112 communicants.

The Baptists in the United States are a very numerous, though at the same time are far from being a united, body. The Regular Baptists have a decided lead so far as numbers and influence are concerned, returning 32,900 churches, 21,420 ministers, and 2,997,794 communicants. The names by which the other branches of the Baptist family are distinguished are as follows: Anti-Mission, Free, Other Free, Disciples of Christ, Christians (North), Christians (South), Church of God, Seventh Day Baptists, Dunkards (subdivided into Conservative, Progressive, and Old Order), Six Principle, these being the smallest in point of numbers, giving in their returns only sixteen churches, the same number of ministers and 1,450 communicants. Altogether the Baptists in the United States number 46,624 churches, 32,017 ministers, 4,078,589 communicants. There is a body that takes the name of the Christian Union Church, whose members hold the distinctive peculiarity of the Baptist Church. Its principal doctrines are the unity of the Church, of which Christ is the Head; the Scriptures alone are the only rule of faith and practice. It numbers 1,500 churches, 500 ministers, and 120,000 members. It originated in the Western States about thirty years ago.

The Congregational Church in the United States dates back to 1620. It numbers 4,569 churches, 4,284 ministers, and 475,608 communicants. The Society of Friends are distinguished as Orthodox, Non-affiliating Orthodox and Hicksite, which latter branch is in sympathy with Unitarianism. Altogether the Friends number 763 churches, 1,017 ministers, and 106,930 members. The German Evangelical Church is simply a branch of the Prussian Church in the United States, numbering 675 churches, 560 ministers, and 125,000 communicants. The Lutheran Church, embracing the General Synod, the United Synod South, the General Council, the Synodical Conference, and the Independent Synods, returns 6,971 churches, 4,151 ministers, and 988,008 communicants. The Methodists, though numerous, have not yet attained to the unity reached by their Canadian brethren. By far the strongest numerically are the Episcopal Methodists, including a number of coloured churches, the United Brethren and Evangelical Association are of German origin, the Methodist Protestant, American Wesleyan, Congregational Methodists, Free Methodists, Independent Methodists, Primitive Methodists, Union American Methodists, giving a total of 50,680 churches, 29,770 ministers, and 4,723,881 communicants.

The Menonites are a body of German origin though not long since there were a number of them in Russia, whose expulsion the dominant Greek Church managed to secure since they could not force them into conformity. A number of those driven out of Russia found an asylum in Manitoba, where

they are peaceful, industrious and exemplary settlers. In the United States they number 420 churches, 605 ministers, and 100,000 communicants. The Moravians, or *Unitas Fratrum*, founded by Count Zinzendorf, have in the States 98 churches, 111 ministers, and 11,219 communicants.

The Presbyterian body comprehends the churches north and South, the former having 6,543 churches, 5,789 ministers and 722,021 communicants; the latter, 2,280 churches, 1,129 ministers and 156,249 communicants. Then there are the Cumberland Presbyterians, United Presbyterians, Reformed, Welsh Calvinistic, the Associate Reformed and the Reformed (General Synod) giving a total of 13,349 churches, 9,786 ministers and 1,180,113 communicants.

The Protestant Episcopal Church numbers 5,053 churches, 3,910 ministers and 450,042 communicants; the Reformed Episcopal Church, originated in 1873, has 106 churches, 102 ministers and 9,600 communicants.

The Reformed German and Dutch Churches, near akin to the Presbyterians, have 2,058 churches, 1,378 ministers and 277,542 communicants.

The Roman Catholics have 7,424 churches, 7,996 priests and, while not reckoning their members in the same manner as Protestants, they claim to have a population of 7,855,294.

Universalists have 721 churches, 691 ministers and 38,780 members, New Jerusalem (Swedenborgian), 100 churches, 113 ministers and 6,000 members; and Unitarians, 381 churches, 491 ministers and 20,000 members.

The increase for the year over all the Churches is given as 3,882 churches, 3,865 ministers and 876,995 members.

## Books and Magazines.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This little favourite is bright, cheerful and attractive as ever.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—*Littell*, with unflinching regularity, continues to supply its readers with the best literature of the day.

OUR DUMB ANIMALS. (Boston: Massachusetts Society for the Prevention of Cruelty to Animals.)—This is a monthly paper designed and admirably fitted to advance a cause that commends itself to all Christian and humane natures.

ST. NICHOLAS. (New York: The Century Co.)—The August number of this admirable monthly presents more than the usual attractions. There are articles grave and gay, stories and poemssedate and humorous, and a wealth of fine illustrations.

THE CHRISTIAN IDEA is the title of a new, little monthly just started by the Rev. Kenneth F. Junor, M.D., New York. It is strong and outspoken in its defence of truth and righteousness, and is designed to advance the best interests of the people. It deserves success.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this enterprising and instructive publication, specially adapted for young readers, contains valuable and varied articles, stories, poems and miscellaneous information and excellent engravings, which are highly prized.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The frontispiece of this month's *Scribner* is a fine portrait of Lord Tennyson, from a photograph taken a year ago. There are two Tennysonian papers in the number, one "Tennyson's First Flight," by Dr. Van Dyke, and "The Two Locksley Halls," by T. R. Lownsbury. Papers having an odour of summer about them are "Form in Lawn Tennis," and "Tarpon Fishing in Florida," both copiously and well illustrated. "Electricity in Lighting" by Henry Morton, is full of interest, as is also "How to Feed a Railway" by Benjamin Norton. "The Master of Ballintrae," by Robert Louis Stevenson is as powerful and interesting as ever. There are in addition to several excellent poems four short stories by accomplished writers. *Scribner* maintains its high reputation.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—A new work, "The Quiet Life," by Austin Dobson, soon to appear, furnishes a fine subject for a frontispiece for the August number of *Harper's*. The Prologue and Epilogue with fine illustrations are also given. "The Kremlin and Russian Art," by Theodore Child, is very interesting. "Fifty Years of Photography," "Westminster Effigies," "The Fan," "Mexican Lusted Pottery" and "County Court Day in Kentucky" all afford fine scope for descriptive and artistic treatment, which

has been taken advantage of fully. Poetical contributions are meritorious and the short stories are good, while the serials by Constance Fenimore Woolson and Charles Dudley Warner maintain their interest. A paper by Dean Lichtenberger, evincing a broad and liberal spirit and a clear comprehension of the subject on which he writes, details the religious history of Germany from the eighteenth century to the present time. It is deeply interesting and suggestive. The departments have their customary quota of good things.

THE CENTURY. (New York: The Century Co.)—Having a due regard to times and seasons, the *Century* for August is a handsome midsummer number. Several of the papers and many of the fine illustrations are specially adapted to the season. The number opens with "The Stream of Pleasure—the River Thames," giving a minute account of a skiff voyage from Oxford to Richmond, with a profusion of exquisite little bits of scenery on the river. Dr. Van Dyke writes an excellent paper on "The Bible in Tennyson." The frontispiece is a striking likeness of the venerable Laureate as he now appears. "State Criminals at the Kara Mines" forms the subject of Mr. Kennan's most interesting paper in this number. No less interesting is the present section of the Lincoln history. Dr. Weir Mitchell writes lucidly yet learnedly on "The Poison of Serpents." Another scientific paper, "How Man's Messenger Outran the Moon," by Professor Todd, relates facts concerning the last solar eclipse. Four wood-engravers who enjoyed a summer outing give with pen and graver fine results of their studies. Fiction and poetry have distinguished contributors in this number. George W. Cable and Joel Chandler Harris and others make their appearance. As a whole the number is a very delightful one.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The August number of the *Homiletic* does not indicate that we are in mid-summer. While so many pastors are resting and recreating it holds on the even tenor of its way with remarkable freshness and ability. The five Review articles are all highly interesting and instructive and afford a wide range for discussion. Dr. Murray, Dean of Princeton College, presents "Social Science as a Study for Ministers;" Dr. Stone, of Hartford, gives the fourth and last of his papers on "Body and Mind in Christian Life;" Dr. Schaff, of New York, sketches the "Mohammedan University and the Howling Dervishes of Cairo;" "The Riddle of the Sphinx," by Dr. Coburn, and the "Lawful Limitations of Charity." The Sermons, eight in all, are by such preachers as Drs. J. E. Rankin, Chas. F. Thwing, M. R. Vincent, R. S. Storrs, and Edward B. Coe. Dr. Wayland Hoyt is very rich in the Prayer-meeting Service, and Dr. Stuckenberg in the European Department. The Exegetical articles are by Drs. Chambers, Crosby and Tryon Edwards. Dr. Ludlow, Rev. C. H. Spurgeon and Rev. J. W. Edwards have valuable papers in the Miscellaneous Section, while the Editorial Department is full as usual of timely topics and notes. It is a well-balanced, grand number.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. James Russell Lowell's poem, "How I Consulted the Oracle of the Goldfishes," covers nearly six pages of the *Atlantic* for August, and is the most noteworthy American poem printed for many a month. The goldfishes as he saw them as a child, as he sees them now, and the analogy between the theories which goldfishes have (if they have any) as to the curious appearances outside their little sphere, and man's theories about the occurrences which take place outside his universe, are the subject of the poem. Mr. James' "The Tragic Muse" is full of incisive and brilliant points, so that the reader has to stop and think lest he overlook something which is too good to lose. "The Background of Roman History"—the half mythical, half historical periods of the travels of Æneas—is interestingly treated by "H. W. P." and "L. D." Mr. Paul Lafleur has a paper on a poet of French Canada. The poet is Louis Fréchette; there are a good many extracts from his poems, and it is also interesting as a sketch of the attempt at a French-Canadian literature in which Fréchette seems to be the chief figure. "The German Boy at Leisure" shows us that the lad in the German gymnasium is not quite so overworked as one is accustomed to think. John Fisk has a remarkably good historical paper on "The French Alliance and the Conway Cabal." These are perhaps the most salient features of the number, but it also includes other valuable papers, and a review of Emerson's Concord life by his son which will be read with interest.

## Choice Literature.

ANNA.

The village of Offord was alive with curiosity that Sunday morning to see the bride that Bob Trench had brought home. He had wooed and won her in New York, and none of his family had seen her until her arrival among them the night before. "The whole thing," said Dr. Tanner, "done, no doubt, at a white heat, after the fashion of the Trench family."

The Trenches were a large bodied, hot-blooded race, always making a talk in the county by sudden outbreaks into vice or into big, heroic deeds of virtue.

The quiet, slow-going, Scotch-Irish Presbyterians who made up the community of the village of Offord, found the virtuous Trenches quite as discomposing and uncomfortable to live with as the wicked ones.

"Radical religion," said Deacon Vale, "is like a balkin' horse. He may intend to drag you up the hill, but he lands you in the ditch at last. Give me an old, steady pacer on the road or in the church."

The Trenches had a front pew (for which they sometimes forgot to pay), and it was here that Bob led his wife this morning. She was a small woman with light eyes and hair, and looked oddly white and cool and insignificant among the big-boned, black-browed Trenches. She knew that the whole congregation were sitting in judgment on her eyes and nose and gown, but went through with her devotions in absolute calm. Old Dr. McLeod, in the pulpit, casting a curious glance down at her, was appalled by catching her pale eye fixed rebukingly upon him, and hurried through the sermon in headlong haste.

When the plate was passed for the collection, honest Bob, in the fervour of his soul, pulled out a hundred-dollar bill; but the bride neatly intercepted it and dropped in five instead. On the way home she gave the note back to him.

"Why did you not let me give it, Anna? My heart was so full of thanksgiving! I have you! I wanted somebody to be the better for it."

"Five dollars is quite enough to spend yearly on the conversion of the Jews," she said, smiling. "We will make out a list of charities, calculate what we can afford to give to each, and divide."

"Bother! I like to make a spurt when I feel charitable," grumbled Bob; but he squeezed her arm and looked down on her adoringly. "How just you are, Anna. 'Pon my word I believe you are perfect."

"I try to do what is right," said the little creature, walking beside him with trim, measured steps. There was not a touch of elation or Pharisaism in her tone, yet Bob somehow felt belittled beside her, and shuffled in his body and his spirit like a big, guilty school-boy.

Luncheon was the first meal at which the family had met since her arrival. Now Grandma Trench, who was seventy and a victim of tic-douloureux, had long ago yielded the care of the house to Kate, the eldest daughter. There had been fierce suspicions in Kate's mind that the newcomer would try to wrest the reign of sovereignty from her.

"She'll take the head of the table; you'll see," she told her sister Josey, vehemently. "She must understand from the beginning that you and I contribute to the expenses, and that I manage. I will never take a second place—never! What can that child, brought up in a city boarding-school, know of housekeeping!"

But the child in her babyish white gown seemed to understand the situation by second-sight. She came into the room where luncheon was served, her arm about grandma's waist, softly smiling as the old lady chattered. Kate, tall and grim, stood behind the chair of honour. In an instant Anna had seated the old lady in it.

"My dear!" she cried, amazed. "This is not my place?"

"No, no, dear! Sit still. Of course the place of precedence is yours," said Anna, gently. "That is right." I will sit by you and do the work," sliding quietly into a chair.

Kate, in a dumb rage, found herself deposed. But what could she do? Anna was right. She was right, too, when Bob sent up for a third cup of green tea, in leaving it unfilled.

"You think you want more," she said, her light, smiling eyes holding his firmly. "But you are mistaken, Robert; you do not. You only think so."

It is a fact memorable among the Trenches that Bob never asked for a third cup again.

These Trenches were undisciplined in their eating, as in everything else. When Grandma asked for devilled lobster, Anna, with an innocent face, gave her cold chicken.

"The child did not hear me," the old lady thought, and she quietly ate her vapid fare. But Kate was not deceived.

"You made a mistake," she said to Anna, after they left the table, trying to smile courteously. "We never interfere with mother's diet, however unwholesome it may be."

"Ah? But that is not right!" replied the little bride with a sweet laugh. "I shall love her too dearly to allow her to commit suicide by inches."

"It is right." That and her sweet laugh were her only weapons. The Trenches might fume, or rage, or laugh with savage insolence at her proposed reforms; but there she stood, calm, immovable, an inflexible purpose animating every atom of her soft little body, and giving meaning to her pale blue eyes and gentle laugh.

In a year she had proved her power. Devilled lobster, with all other highly seasoned and expensive dishes, had vanished from the Trench table, and had been replaced by cool and cheap messes compounded by Anna's own deft fingers.

"It was not right so much of their moderate income should go to pamper their stomachs." "It was right that when Bob was the chief bread-winner of the household Bob's wife should buy the bread." She never put this last maxim into words, but into gentle, inexorable, incessant practice.

Grandma in secret cried bitter tears of anguish for her hot curries, for her novel, for the gossiping visits of the neighbours, for the impromptu games and dances of the young people, in all of which the vivacious old woman delighted. Anna, with her pleasant laugh, had decided dances and games to be as irreligious as cards. The neighbours soon found that their runnings in and out were regarded by Mrs. Robert as a sad waste of time, and ceased to come. Anna, who liked to hear her own voice, inaugurated a series of evening read-

ings on science and history, to which the family listened with covert yawns and rebellious spirits.

Kate, though the twelve months had measurably cowed her, ventured on a vigorous protest.

"Mother," she told Anna, "always made our home pleasant when we were young in order to keep us in it. This was a gay, hospitable house; every Trench loved it. She tried to do the same for Nelly's children when she brought them back to us fatherless. But it is no longer gay nor hospitable, and the children are learning to hate their home."

"I understand you, Catherine," said Anna, smiling; "but dances, and other silly wastings of time, I regard as wicked."

"But we do not so regard them. Surely Nelly herself must judge for her children."

"There can be but one right and one wrong," said the smiling little woman. "I am right."

It was Anna who criticised poor Josey's oil paintings. Josey was a cripple, and her one amusement was to paint impossible valleys, hills and beeches. But Anna showed her how false was her colouring, and out of all rules her drawing. "Artists would only laugh at your pictures, dear Josephine," she said. "Why waste your immortal time in a pursuit for which you have absolutely no talent?"

"How could you be so cruel?" she cried, with angry tears, when Josey went out of the room. "She suffers constantly. She never can look forward to the life of other women. If her poor little sketches give her happiness, why should you rob her of it?"

"It is not right to even tacitly aid in deception," said Anna. "Besides, I wish Josephine to embroider an altar carpet. Why should she not give her time and labour to religion?"

Josey that night, pale and red-eyed, burned all her sketches.

"Why did you not tell me they were worthless daubs?" she said to Kate, bitterly. "As for altar carpets and chenille work, that is not religion. I will have nothing to do with them!" But in a week she was at work upon the carpet.

"Bob's wife shall never interfere with my life," Kate boasted, hotly.

Yet it was Anna who called Bob's attention to the fact that young Whiting had been hanging around the girl for months.

"His salary is a mere nothing and his health is not good," she urged.

"Kathy has something of her own, and if she loves Billy she may wish to nurse him back to health," said good-natured Bob.

"It is not right that her life should be sacrificed to an invalid."

"Really, Anna, I cannot interfere. Kate is old enough to judge for herself as to the right course."

"Dear Robert, there can be but one right course! I have told you what it is."

In consequence of this and many other talks Bob treated young Whiting with such coolness that he left the house one evening deeply offended. Soon afterward he emigrated to California, there to grow healthy and rich and in time to marry a girl who resembled Catherine Trench.

Kate is still unmarried.

Grandma Trench died in the second year of Anna's reign. "She was unaccountably weak," the physician said, "and unable to resist acute disease." He told his wife that he "suspected Mrs. Robert's dietary was not of a nourishing kind; and the old lady belonged to a large-bodied, hungry race who required rich food and plenty of it."

The poor old woman crept into her grave with a dull sense of starvation in her mind and heart as well as body. She had been a Methodist in her youth and would gladly have gone to that church in the last days of her life and have joined in a passionate hymn or in shouting "glory." But Anna, when she told her this gently shook her head.

"I do not think such excesses are reverent," she said. "Dr. Patey will come and pray with you this afternoon."

"I will not see Dr. Patey," cried the old lady, vehemently. Anna told her husband of this refusal.

"Mother used to be a Methodist. Perhaps she would like to go to her own church?" said Bob, anxiously.

"As if there could be more than one church!" thought Anna. She let the matter drop. If Mrs. Trench would not hear religion in decorous fashion it would be better she should hear nothing. So the dying woman made her peace with God alone, if she made it, and died, and Dr. Patey buried her.

Soon after this, Nelly, Bob's widowed sister, told him that she would take her children and make a little home for them. "Josey and Kate will go with us, brother," she said.

"But father meant—I thought we all would keep together while we lived, Nelly," said Bob, his black eyes growing dim. He was an affectionate fellow and his sisters were very dear to him. Life alone with his wife yawned very bare and empty before him. "I hope you and Anna have had no words?"

"No, indeed. Nobody could have words with Anna. But—it would be better for us to go, Bob."

She said to Josey afterward: "God help him! She is stifling him. I would stay, but I will not have the children's lives cramped. She has her little rigid idea of duty and she goes about forcing every other human being's life into it. She might as well have an iron shoe made to fit herself, and then crush all our feet into that."

Anna smilingly bade her sisters farewell and prayed God to bless them.

"I never thought to see the girls leave the old homestead," said Bob, hoarsely. "Father meant their home should be here."

Anna's heart was warm with triumph that she was at last mistress of the old homestead; but she really did not know the cause of her triumph. She thought she was pleased that her sisters had done their duty.

"After all, it is but right that Ellen should exert herself for her children," she said.

"Oh, I suppose so!" broke forth Bob. "You always know the right, Anna, and it is always so cursedly disagreeable!"

To be just to the little woman, when she went about with her idea of right like an iron shoe, she did not suspect that her own selfishness or ignorance had moulded it. It was, she sincerely believed, of God's making, and it was His will that all human feet should be crushed into it and walk in it.

After this, she reigned supreme. The only Trench left was Bob, over whose stupid, affectionate, hot-tempered nature as he grew older she lost all power. He would not listen to her scientific readings nor to her expositions of the creed of her own sect and condemnation of all others.

"God help you, if that is the religion you teach your sons," he said.

But why should poor Bob talk of religion, who spent most of his time now in the bar-room of the Offord inn? His old neighbours gave "poor Trench, who was going to the devil," the cold shoulder, and pitied his sweet-tempered, pious wife.

Anna had two boys, twins. On them she had full time and power to experiment. She dictated their diet, their words, their beliefs, their very thoughts; she was their nurse, their governess, their tutor; she prepared them for college; she permitted them to form no acquaintance with other boys until she had closely examined and approved them.

"The result will be," said Nelly to her once, "that those lads will be either weak imitations of yourself, or hypocrites."

Anna's face fell into its customary smile of superiority. "There can be but one right way of thinking, talking, and living. If my way is right why should I not compel my sons to adopt it?"

The boys went to college. Then, as Nelly expressed it, they kicked off the iron shoe. John plunged into every dissipation within his reach, was expelled and disappeared. James drank, but drank alone and in secret. His mother took him home and struggled with him for years; but even her will was not strong enough to conquer.

"It is the only fun I ever had," said poor James, the day before he died. He was a mild lovable fellow, and would have been glad to please her. But he felt dully that his life had been unhealthy and dwarfed. There was no strength in it to resist temptation.

Anna lived but a year after him. She was calm and self-possessed to the last.

Poor old Bob insisted on helping to nurse her, and strove vehemently to drag her back to life again. He watched her face grow thinner each day with fierce wrenches at his heart of love and remorse. When at last he knew that she must go he brought himself to speak, kneeling by her bed.

"We've made a mistake, Anna—somehow, God knows why! We've got far apart. Can't we come together again? Can't you forgive me, my darling?"

"Certainly. I forgive you, Robert." Her voice was weak but composed. "I am sorry you think I was to blame in going apart from you. Of course, we are all sinners. But I tried to do right, and—there is only one right way."

She died that night, and was laid in her grave with a complacent smile on her little fair face.

Bob Trench left Offord immediately. It was said that he went to South America in search of John. After two years they came back together and settled down on the old farm. John is a thorough Trench, big, sincere, impulsive. His father had pulled him out of the slough and he never returned to it again. He married one of his cousins, and the old homestead is again the centre of warm, helpful, happy life.

But, oddly enough, Anna's name is never mentioned in it. There are many well-meaning women who carry about iron shoes and have their own way with them while living, but when they are dead the world hastily cuts their name on the cold marble of their tombstone and forgets them as quickly as possible.

## DEMOCRACY IN LITERATURE.

In rapid sequence to the triumph of democracy over political and social conditions, the demand that literature also should submit to its authority is made. Some American critics have lately felt obliged to apologize for Longfellow's scholarly refinement as not being sufficiently in sympathy with the wants of the people. A similar charge, has been brought against Lowell. "Intense patriotism," says one, "does not wholly atone for the assumption of an extra-American, or quasi-European superiority of experience. . . . Plain, unlettered labourers in the fields and woods do not relish the apparition of a man in dress coat and kid gloves in their midst assuming to do their literature for them."

It is impossible to believe that Mr. Maurice Thompson, from whose clever and interesting article, "On the Sixth Sense in Literature," the above sentences are taken, would seriously contend that literature in the future must adapt itself to the taste of "unlettered labourers in the fields and woods," or anywhere else; but such utterances, clap-trap though they may be, show the prevailing tendency of American criticism. Mr. Howells, in *Harpers' "Studies,"* speaks still more plainly. "The penetrating spirit of democracy," he says, "has found its expression in the very quality of literature. The old oligarchic republic of letters is passing away; already we have glimpses of the commune."

We know that democratic France at present possesses such a literature as might well have been bred in the Commune which produced the terrible *petroleuse* and other forms of horror; a literature in which the worst vices, diseases and deformities of debased humanity are employed in the service of a degraded art, and of which M. Emile Zola is the great high priest. It is unnecessary to enlarge here on the polluting effect such a literature must have on the imagination (so powerful a factor in the sphere of morals); it is so clearly recognized that a London bookseller of note, Mr. Vizotelly, has been lately sentenced to three months' imprisonment for selling M. Zola's novels. But there is another sort of democratic, or, if Mr. Howells pleases, communistic, literature which, though immaculate from a moral point of view, must inevitably degrade the taste, lower the standard of art, and prove fatal to all elevation of mind and all noble ambition. In this sort of literature Mr. Howells is *facile princeps*.

This popular novelist began his literary career as a poet, and one who assumes to know all about him tells us that a rare and original genius for poetry was silenced when Mr. Howells ceased to sing. This assertion has to be taken on trust by most of us, as his poems are apparently little known and never quoted. At all events, he found that poetry would not give him a living, and therefore came to the conclusion that its day had gone by, and

it was now, in fact, only another name for emptiness—whether of his own purse, or of joy for the world, is not stated. It was therefore clear to him that under the reign of democracy the only true and living art must be realistic, or, as he has presented it to us, the prosaic details of commonplace life, with every vestige of poetry carefully eliminated. To this theory and practice he has steadily adhered, and has become so completely its slave that each successive book he produces is more paltry and insignificant in its incidents, more tedious and trivial in its talk, and more dull and disagreeable in its characters, till in his last novel, "Annie Kilburn," he seems to have sunk to the lowest level of all that is mean and uninteresting. An admirer, in reviewing this book, assumes that his aim is to make his readers "explorers in the desert of the commonplace for green oases;" but our accusation against Mr. Howells is that he gives us no green oases, but keeps us always in the sandy desert. Annie Kilburn, at any rate, found none in Hatboro', and neither will the readers of her doleful story. And the people of Hatboro' are only a little more vulgar and disagreeable than those with whom we are condemned to associate in the whole series of Mr. Howells' so-called realistic novels. They all dwell together on the broad plane of the dullest mediocrity. Not one among them could excite admiration or sympathy from the most catholic lover of his kind, only at the best a compassionate tolerance or a pity more akin to disgust than to love. Worlds away as Mr. Howells' representation of life is from M. Zola's theory of realistic art, or Count Tolstoi's tragic stories of oppression and cruelty, it appears to me as thoroughly pessimistic in its tendency. His novels, if accepted as true pictures of the best that life can give, could scarcely fail to check all aspirations after the higher possibilities of existence, without which life would certainly not be worth living. "Those who live with mean people think the world mean," Emerson says. Mean books are as lowering as mean society, and all books are mean that do not make us think nobly of human nature, and the heights to which it may attain.

We are told by the admirers of democracy that now, at last, the people hold their proper place in literature. Aristocracy is crushed, and art is made subservient to the "enthusiasm of humanity." But when we consider the humanity represented in realistic novels, and the human specimens there portrayed, it seems as if the people might well rise up in just indignation, and claim damages for a series of the grossest libels. If we go back to the old days before democracy in literature was heard of, we shall find them treated very differently. The masters of fiction now looked upon as benighted aristocrats depicted the working classes with a just and generous appreciation that gained for them the respect and sympathy of every reader. Sir Walter Scott drew his burghers, shepherds, fishermen, farmers and ploughboys from the life. He had gone familiarly among them from childhood, knew their homes and their ways, and, sturdy old aristocrat as he was, all his life spoke to every man he met as to his brother. He understood them thoroughly, and while discerning with keen and penetrating insight their inevitable defects and prejudices, delighted in doing justice to their many fine traits of character. He brings before us Dandie Dinmont's manliness, honesty and good feeling, and his simple, kindly household, with all the power of truth and nature. His genial and kindly humour revolved in the portrayal of such characters as Baillie Nicol Jarvie, Cuddie Headrigg, Andrew Fair-service and Edie Ochiltree, with all their amusing oddities, absurdities and selfish shrewdness. He has given us a host of such characters, depicted with that kindly indulgence and humorous sympathy which only the truest insight teaches, making them all excellent company in their way. So truly does he discern the soul of goodness in all things that even in his rogues and vagabonds he finds some redeeming touch of better things. And in his pathos or his mirth, he never forgets to render high honour to those simple heroic souls that

Follow with allegiance a fallen lord,  
And earn a place in the story.

Old Janet's protecting care for the Baron in his Patmos; Evan Dhu's devotion to the chief who had brought him to the scaffold; Dominie Sampson's faithfulness to his ruined master's children; the wild love of Meg Merrilies for Harry Bertram came straight from Scott's heart. His deepest power of pathos is drawn forth in the scene where the Antiquary comes on Saunders Mucklebackit trying to patch up the boat in which his fine young son Steenie was drowned. The heroine above all others whom he seems to have painted *con amore* was Jeanie Deans, a bare-footed Scotch lassie drawn from real life. In all his pictures of humble life, true as they are to nature, and various as their circumstances are, there is nothing to revolt or disgust, or lower our estimate of human nature. He makes his readers as much interested in them, as he himself was in his work-people and poor neighbours, and speaking out of the depths of his own knowledge and experience, he unconsciously gives lessons to us all on the great truths which he so unaffectedly and thoroughly recognised, the common brotherhood of all mankind.

Scott painted his princes with the same, powerful pen that portrayed his peasants. No one except Shakespeare has given us such graphic portraits of kings and queens, knights and nobles and ladies of high degree. But wonderful as his historical portraits are, they are still only studies from history, vivified by his imagination, while his peasants were drawn from true life, and not only life-like, but actually living on the pages. He could paint both high and low, the king and cadger, the queen and the fisher-wife, with truth and vigour. Dickens could only

paint the people, for whom he used to say he held a brief. We know that the whimsical fancies, the quaint garb in which he so often draped his favourite characters, have made some modern critics accuse him of melodrama and false sentiment, and even deny that he had any title to genius except his marvellous gift of humour. Happily there are still many who can appreciate his power over all the emotions that move the heart, and can feel how ably he employed it in his client's cause. If he had done nothing more than create the Peggotty group—Clara Peggotty, old Daniel and young Hans—he would have deserved a high place among the great ones who teach us to "think nobly of the soul;" for in those three characters he has shown with unerring touch, the height and grandeur of virtue to which simple human nature may attain.

George Eliot, another great novelist who wrote before democracy in literature became a cult, took her finest characters from the working classes, and described the pious, dutiful, elevated lives she had known in their homes with a truth and beauty all England acknowledged.

The writings of those great spirits and fine artists strongly impress us with the truth that beauty and virtue are more real and permanent parts of nature and life than vice and ugliness, and for this reason they will always have the finest uses for humanity, being good for hope, for healing, for the strengthening, and ennobling of men and women.

In a later article than the one quoted above, Mr. Howells tells us with authority—"The truth is—and from time to time the scribbling race had better face it—there is no very deep, no very wide interest in even the greatest of authors. . . . There are moments," he says, "when Shakespeare seems essential to the young life, but he is not really so; and if the elder life will be honest, it will own that he is not at all important to it." He generously assures us that, in saying so, he has no wish to "abolish or supersede Shakespeare [the italics are the present writer's]; he only desires to make literary men recognise the fact that nothing, except, perhaps, the deceitfulness of riches, is so illusive as the supposition of interest in literature on the part of other men. . . . They are not altogether to blame for this," he says: "they are very little to blame, in fact, for it is only in the rarest instances that literature has come home to their business and bosoms. . . . It appeals to the taste, the æsthetic pride, the intellectuality of the reader; these are not his real life, and so it presently perishes out of him again to be utterly forgotten."

We may reasonably suppose that by "literature which comes, home to men's business and bosoms," Mr. Howells means fiction employed on the average lives of average men and women, their business affairs, their domestic concerns the familiar matters of daily life. Yet the best evidence of the ephemeral interests, and little real value of such literature is to be found in the fact that time so speedily consigns it to oblivion; except in one or two instances of unique genius. It is the literature that brings before us with truth and power men in those aspects of greatness which raise them above the crowd, and show us the height to which human nature may attain, that is immortal; not that which describes their successes or failures in business, their flirtations with vulgar women, their marital quarrels, or their social difficulties. The books which live for ever are those which we follow with breathless interest—the fortunes of such heroic hearts as Robinson Crusoe making for himself a little kingdom and obedient subjects of his desert island and its wild creatures; Monte Christo escaping from his prison; Amyas Leigh throwing his sword into the sea; Skimmer of the seas giving that last "ahoy" to his matchless Water Witch, and the sails, like sentient beings, fluttering at the sound; or the great tragedies of love and anguish, like the *Bride of Lammermoor*, *The Scarlet Letter*, or that wonderful book in which the bewitching picture of the gipsy Esmeralda and her little white goat dancing to the sound of the tambourine is so quickly followed by her terrible death on the scaffold, the victim of others' crimes and cruelties, and as innocent and helpless amidst them all as the moth that perishes in the flame of the candle. The genius that creates such scenes and characters can only die when time is no more.

Novels that confine us to the trivial round of commonplace lives soon pass away, though a fetish, or a fashion, may give them a brief popularity, but novels that lift us into a higher atmosphere of thought and action, rank, though in a lower degree, with the plays of Shakespeare, and other dramatists, and no criticism can stale or wither their perennial power and beauty. Mr. Howells, indeed, informs us that Shakespeare is of no importance in the lives of men. This dictum, in effect, includes the whole of that imaginative literature in which the poetry that preserves the divinity in man from decay is enshrined. It is difficult to believe that he is sincere in making such an assertion. Let us imagine if we can, a state of things in which Homer, Æschylus, Dante, Shakespeare and Goethe, were suddenly abolished, and their works forgotten as if they had never been. Who could estimate the impoverishment, the great rift and chasm in the sphere of ideas and emotions—that is in the soul of man—that would follow? Then let us suppose that great literature of the past superseded by the realistic or communal literature of whose approaching reign Mr. Howells has sounded the note! Such a revolution in literature and all that it implies, can only be compared to the destruction of Imperial Rome and its civilization by the Barbarians! However, there will be one compensation. It will abolish Mr. Donnelly and the Baconites.—*Louisa Murray, in The Week.*

## British and Foreign.

THE Rev. Robert Hill, M.A., of St. Luke's, Glasgow, has declined the call to Lovedale.

PROF. CALDERWOOD and Dr. W. G. Blaikie are appointed on the Scottish Universities Commission.

DR. GOULBURN, the ex Dean of Norwich, has undertaken to write a memoir of the late Dean Burgon.

THE Rev. Wm. Watson, of Dumbarton, has received a unanimous call to Newington Church, Edinburgh.

DR. VERNER WHITE, the oldest ordained active minister in the English Presbyterian Synod, is about to retire.

MR FLEMING, assistant in St. Bernard's, Edinburgh, has been elected to St. Mungo's Parish Church, Dumfriesshire.

MRS. EDE, of Formosa, has reluctantly come home on urgent medical advice; she would gladly have stayed if health had permitted.

MRS. OLIPHANT is said to be engaged on a topographical work relating to Edinburgh, with some reference to its social and literary history.

DR. THAIN DAVIDSON preached on a recent Sunday evening the last of his eleventh annual series of monthly sermons to young men.

THE Marquis of Donegal, formerly Dean of Raphoe, who died at St. Leonards in January, aged ninety years, has left personalty sworn at \$20,505.

IN Belgium funds are being collected for a Damien institute, the object of which will be to ensure a continuation of Father Damien's work at Molokai.

DR. MATTHEWS, Secretary of the Presbyterian Alliance, was warmly welcomed by London North Presbytery on his first appearance as a member of the court.

DR. MUNRO GIBSON, who has been nine years in England, has obtained three months' leave of absence from his Presbytery to visit his friends in America.

THE Hon. F. Carr Glynn, vicar of Kensington, has established a Sunday school for the children of the upper classes, which is very popular and does good work.

DR. SOMERVILLE gave an interesting and profoundly touching address on the claims of the Bible in Argyll Square Church, Oban, on a recent Sabbath evening.

MR. SPURGEON attracted great crowds during his visit to Guernsey lately. Admission to the services was by ticket, and no fewer than 9,000 applications were made.

AT the graduation ceremony in Glasgow University on 25th ult., Herr Joachim received the degree of LL.D. He is the first musician on whom this honour has been bestowed.

THE Rev. D. M. Ross, of St. John's, Dundee, preached his farewell sermon previous to leaving for his twelvemonths' stay in Melbourne as occupant of the pulpit in the Cairns' Memorial Church.

MR. SANG ONG SIANG, a Chinese student at the Middle Temple, who is a member of the Clapham Road Presbyterian Church, has gained the first prize, 100 guineas, for international and constitutional law.

MR. HASTIE has abandoned his action against the Church of Scotland General Assembly. A memorial is being signed by ministers and laymen praying the Government to appoint him to one of the vacant theological chairs.

THE Rev. James Scott, of Leith, preaching at Langholm, said there were plenty of preachers of apostolic zeal; the failure was in the pews. Men and women went to church for respectability's sake who had got as much religion as their dogs.

MR. JOHN HUTCHISON, R.S.A., has given the final touches to the recumbent sculptured cross he has executed to the order of the Queen, and which is to be placed in Paisley Abbey, as a memorial of the royal Stuarts who are buried in the Abbey grounds.

MR. BARNETT, of Kilchoalan, conducted the services at the re-opening after extensive repairs of Kildalton Church, Islay. The old entrance at the east end has been replaced by a stained glass window, presented by Mr. J. C. Graham, Lagavullin.

THE Rev. W. M. Thompson, of Woolwich, who has spent nearly his whole ministerial life in London Presbytery, will soon reach his jubilee, and a committee has been appointed to arrange for its celebration. Licensed in 1834 he was at the outset of his ministry assistant at Duns.

THE Aberdeen *Free Press* points out the anomaly that the most eminent Hebraist in Scotland holds a chair, not in any of the universities where he ought of right to be, but in one of the Free Church colleges, while the man who stands second to him is Hebrew Professor in the United Presbyterian Hall.

TRINITY CHURCH, Irvine, of which the late Rev. W. B. Robertson, D.D., was pastor, is now entirely free of debt. At a recent sale of work last week, Dr. W. M. Taylor, of New York, gave an address. After paying off the debt there will be a balance of \$400, which is intended as a nucleus for a church hall.

THE new church at Dunipace will be opened in October by Drs. Somerville, of Glasgow, and Alexander Whyte, of Edinburgh. Its site is near the entrance to the policies of Herbertshire Castle. The church, which is in the Scotch Gothic style with a square tower, is to be seated for 450 and will cost \$10,000.

MISS HELEN TOD, second daughter of the late Rev. Mr. Tod, for forty years parish minister of Mauchline, on leaving the place of her birth to reside with her sister, Mrs. Reid, in Wicklow, was presented with an address and two paintings, one of a view of the manse in which she was born, and the other a view of the castle where her grandfather, Gavin Hamilton, dwelt, and where his friend, the poet Burns was married.

AT Arbriol, near Arbroath, the parish church built during the pastorate of Thomas Guthrie, is about to undergo a thorough renovation, with additions: during the progress of the work Mr. Vernon, of the Free Church, made an offer of his church in the afternoons. Mr. Scotland, the parish minister, suggested to his elders that they should worship along with the Free Church congregation, and a plebiscite shows an overwhelming majority in favour of the proposal.

## Ministers and Churches.

THE Presbyterians of Barrie had a pleasant excursion to Penetanguishene last week.

THE Rev. M. McKinnon, pastor of St. Andrew's Church, Eldon, is off to Prince Edward Island for a holiday.

A SUCCESSFUL floral concert in the Presbyterian Church, Regina, was given by the Sunday School last week.

THE Rev. Mr. Borthwick, of Morden, Manitoba, is going to England and Scotland as emigrant agent for the Province.

THE Rev. F. J. McClelland, Convener of Home Mission Committee for Orangeville Presbytery, has left for a holiday trip. His address will be Hillier, Ont.

THE Rev. J. Hudson Taylor, of the China Inland Mission, preached in Knox Church, Toronto, and addressed an evening meeting in Association Hall on Sabbath last.

THE Rev. Robert Lendrum, M.A., a delegate from Aberdeen to the Northfield Convention, preached acceptable discourses in the Presbyterian Church, Brampton, on Sabbath week.

THE Rev. William A. Stewart, M.A., was called to the pastorate of the congregation of Horning's Mills and Primrose. The Rev. T. J. McClelland, of Shelburne, presided. The call was cordial and unanimous.

CONTRACTS have been entered into for the erection of a new and commodious edifice for the congregation of St. John's Presbyterian Church, Hamilton, situated upon the corner of King and Emerald Streets. The style of architecture will be Gothic.

At the meeting of the Brandon Presbytery held on the 10th inst., at which it was divided into two, it was unanimously agreed to recognize in a tangible way the valuable services of the Rev. W. Todd, of Minnedosa, which he rendered to home missions during the three years he was Convener of Presbytery's Home Mission Committee.

THE Rev. D. J. Macdonnell, in response to an invitation, addressed a large meeting in New Glasgow, Nova Scotia, on Thursday evening on "The Jesuit Estates Act." He spoke with great clearness and force, and at the close a strong resolution was enthusiastically adopted.

THE Rev. L. G. Macneil preached two thoughtful and impressive sermons in Zion Church, Charlottetown, Prince Edward Island, Sunday. Mr. Macneil, who is spending his vacation at Cavendish with his father, Mr. Alex. Macneil, is one of the ablest preachers in the Maritime Provinces.

THE Rev. J. Sutherland, of Inverness, Quebec, delivered a very instructive and amusing lecture last week, in the Calvin Presbyterian Church, Notre Dame West, Montreal. There was a good attendance, chiefly of young people, with a fair sprinkling of older and even gray-headed folk, who seemed immensely to enjoy the lecturer's successful manner of dealing with the subject he had selected. The chair was occupied by Mr. W. H. Pickard.

MR. JOHN ROBERTSON was ordained and inducted into the pastorate of the united congregations of Port Dover and Victoria on Tuesday, July 30th. Rev. Mr. Wells, of Jarvis, Moderator of the Presbytery, presided. Rev. Mr. Shearer, Caledonia, and Rev. Mr. Hamilton, Lynedoch, also took part in the services. A reception was tendered the new pastor by the ladies at the residence of Mrs. A. Beaulieu. A most enjoyable time was spent.

THE Rev. Ghosn B. Howie, L.A., on July 28th, delivered a discourse based on Acts 1, 24, 25, on the election of school trustees. He could not tell how many prayed God to help them to record their vote aright, but he knew many of those who deluged the candidate they opposed with abuse, and in the interest of party voted against conscience and religion. He hoped Christians would call Christ to their assistance in an election.

WILLIAM CAVEN EWING, son of the Rev. Robert Ewing, Colingwood, was drowned while bathing last week at Sturgeon Falls. A student at Toronto University, he was employed in mission work, and was a young man of superior ability and scholarly attainments, and beloved by all who knew him. His sad death is deplored, and his parents have the heartfelt sympathy of his many friends. The remains were interred at Georgetown on Saturday last, where his father was for some time pastor of the Presbyterian congregation.

THE Rev. Dr. Kellogg and Principal Caven left Toronto for Europe on Monday last. Dr. Kellogg goes to attend the Eighth International Congress of Orientalists, which is to meet both at Stockholm and Christiania next month. This Congress, of which Dr. Kellogg is a member, is composed of several of the most distinguished Orientalists. It meets every three years, having been held in Vienna in 1886. Oscar II. of Sweden and Norway, described as one of the few scholarly monarchs of the world, the patron and honorary president, is taking a deep interest in the forthcoming Congress and will take part in its proceedings.

THE services in Cooke's Church last Sabbath evening were conducted by the Rev. Mr. White, of Bailieborough, Ireland. The attendance was large, every part of the church being filled, and the sermon made a deep impression on those present. Rev. Mr. White succeeded his father in the pastorate of Bailieborough, where he was minister for fifty-two years—a kind of apostolic succession not infrequent in the Old Country, but seldom if ever seen on this side of the water. Rev. Mr. White will occupy the pulpit of Cooke's Church during the pastor's absence in Europe. Mr. White has five brothers ministers in the Presbyterian Church.

DR. MACINTYRE, as will be seen in our advertising columns has completed his staff of instructors in every department. He has been most fortunate in securing the able services of T. Mower Martin, R. C. A., formerly of the Government Art School, as professor in the Art Department. Mr. Martin is well known from his contributions of Canadian scenes to the various Art Expositions, where Canadian artists have figured. He is away at present on a sketching tour in the Rocky Mountains. He will be assisted in the department by Miss E. L. Christie who has also had much experience in teaching and who is at present with a famous sketching party in the Catskill Mountains.

THE Brockville Recorder, one of the oldest of the Canadian papers, which has just done a new and neat typographical outfit, has the following in its issue of last week: The new arrangement arrived at by the congregations of the Wall Street Methodist and St. John's Presbyterian Churches, by which service will be held in one church only in the morning and the other in the evening is very favourably commented upon by many of our exchanges, who speak of it as an evidence of the very friendly feeling existing in Brockville between the various sects, and they are right. We doubt if there is any place in Canada where this spirit exists in a more marked degree than in Brockville.

THE Presbytery of Regina met at Indian Head on Wednesday last, for the induction of Rev. John Ferry into the pastoral charge of Indian Head, and for the ordination of Mr. W. J. Hall, of Wolseley. Service began about three o'clock p.m. and was conducted by the Moderator, Rev. A. Campbell, of File Hills, and Rev. A. Robson, of Fort qu'Appelle, who preached an appropriate discourse from Matt. iv. 4. Subsequently Mr. Ferry was inducted and Mr. Hall ordained with the laying on of the hands of the Presbytery, and both addressed by Rev. Prof. Hart, of Winnipeg. The people were then addressed by the Rev. A. Hamilton, of Whitewood. A deputation consisting of Rev. Messrs. Hall, Ferry, and Robson were appointed to visit Moffat station. Notice was given of a call to the Rev. W. J. Hall from the congregation of Stonewall in the Winnipeg Presbytery, and the call ordered to be placed in Mr. Hall's hands.

A WELCOME social was held at Indian Head, N.-W.T., on the evening of the 24th of July, on the induction of the Rev. John Ferry, of Bridgewater, N.S., into the pastoral charge of the congregation there. The chair was occupied by the Rev. Alex. Hamilton, of Whitewood. A neatly worded address of welcome was read by Mr. Robert Crawford, and replied to by Mr. Ferry. Congratulatory remarks were delivered by Rev. Messrs. Robson, Hall, Prof. Hart, Moore, Campbell, Fotheringham, Fraser and Flett, the latter drawing special attention to the wants of the Indian population. During the evening the ladies of the congregation provided liberally of the wants of the material man, and the choir with the help of Miss Lyons contributed several excellent selections. Miss Lee presided at the organ. Appropriate votes of thanks were passed at the close of the meeting, and thus enters on its existence as a regular pastoral charge this mission station which was formed some five or six years ago. It must be matter of praise and thanksgiving that with such a short history its members and adherents, who are from the different Christian denominations have united in extending so hearty a call, and offering so liberally as \$750 per annum towards the maintenance of the pastor.

THE Presbyterian Church at Katrine, Parry Sound District, a neat little frame building, 22 x 30 ft., was opened for public worship on Sabbath, July 28th. As the congregation is a small one and the members of it not burdened with wealth the church is not quite finished for want of funds—the walls remaining unplastered and a stove being needed to render it habitable in the winter months. But the Presbyterians of Katrine, together with those of other communions who took quite as deep an interest in the work as themselves, are to be commended for their zeal and the success which they have achieved in erecting a place of worship in the neighbourhood. It is proper to state that they received a great deal of help in the shape of contributions from kind friends in different parts of Ontario and in the Old Country. The opening services were very successful. Mr. R. Drinnan, the missionary in charge, read the Scripture lessons at each service. Mr. John Garrioch, now of Rosseau, but formerly missionary on this field, preached in the morning from Rev. i. 12-16 and in the afternoon from Psa. xxxiv. 1. The Rev. C. Shaw, Methodist minister, preached in the evening from Psa. xxxiv. 8. The discourses were able and instructive and were listened to with close attention throughout. The collection amounted to a little over \$20.

A BEAUTIFUL and commodious church was dedicated on Sabbath the 21st of last month at Havelock, a terminal division of the Ontario branch of the C.P.R. Principal Cavan preached morning and evening, and Mr. Carmichael, of Norwood, in the afternoon. Large audiences were in attendance at all the services, and in the evening many were unable to gain admittance. The church is of red brick 32 x 52, having a spacious front porch. The style is Gothic. There is a basement (the whole size of the church with the exception of the furnace room), intended for the Sabbath School, prayer meetings, etc. The pews are semicircular and will seat comfortably about two hundred. The ceiling is of basswood stripes, oiled and varnished, and is twenty feet from floor in the front of the pulpit, from which the floor slopes upward to the door. The windows were furnished by McCausland & Co., of Toronto. Three years since the people of Havelock built a very commodious church on the Belmont road a mile from the village. As the village grew, and many of the employees of the C.P.R. were Presbyterians, a movement was made to have the church in the village. By the energetic efforts of Mr. Macmill, the student catechist, who has been the past year labouring in this field, the movement succeeded with the result above noted. The old church was sold. A new organ was put into the church by Mrs. Preston, wife of the mechanical superintendent of the C.P.R. works at Havelock.

THE induction of Rev. R. M. Craig, late of Dunbarton, as pastor of Melville Church, Fergus, took place on the 30th ult., under the most favourable circumstances. The General Presbytery met during the forenoon, with Rev. J. B. Mullan as Moderator of Session, in the chair, and transacted business. At 2.30 the induction ceremony commenced. Rev. Mr. Mitchell, of Waterloo, preached a most excellent discourse to the large audience. Rev. Dr. Smellie, the late pastor, addressed Rev. Mr. Craig, and Rev. Mr. Rae, of Acton, addressed the congregation. The church was tastefully decorated with flowers. As Dr. Smellie has been pastor of Melville Church continuously for the last forty-five years, large numbers turned out to witness the interesting and solemn ceremony. In the evening, the ladies of the congregation gave a soiree in the Town Hall, which was largely attended, Dr. Smellie occupying the chair. Rev. Mr. Mullen, of St. Andrew's Church, was the recipient of a silver tea service from Melville congregation for the very great interest he has taken in their affairs as Moderator of Session during the vacancy in the pastorate. Rev. Dr. McMullen, of Woodstock, ex-Moderator of the General Assembly, who, when a boy, sat under Dr. Smellie's ministry, delivered the speech of the evening in his pleasing and attractive style. Short speeches were made by Revs. Broley, McCormick, Davidson, Tait, Mitchell and Rae. The choir of the Church, under the leadership of Mr. Forbes, supplied excellent music at both meetings.

THE Presbytery of Peterboro' met at Cobourg on the 30th ult. for the purpose of inducting the Rev. John Hay, B.D., late of Campbellford, as the pastor of Cobourg congregation. The Rev. J. Cleland, of Port Hope, acted as Moderator pro tem. The whole of the proceedings were of a very interesting character. Rev. Mr. McLeod, B.A., of Grafton, preached an able sermon from Prov. xxix. 18. Rev. D. Sutherland, M.A., of Warkworth, gave a very clear and forcible exposition of the polity of the Presbyterian Church. The Rev. James Cleland, as Moderator of Session, narrated the various steps taken towards the call, and Mr. Hay was then inducted as pastor of the Cobourg congregation. Rev. James Carmichael, M.A., of Norwood, addressed the newly inducted minister in eloquent and well chosen language, and the Rev. Mr. Gilchrist, M.A., of Baltimore, addressed the people in terms both forcible and appropriate. In the evening the congregation gave a very hearty reception to Mr. and Mrs. Hay in the town hall. Mr. J. Henderson occupied the chair. A large number of the citizens of Cobourg of all denominations were present, among whom were some of the professors and ministers, representing the Methodist and Congregational Churches of the town. The meeting was addressed by the members of Presbytery present, and the other clergymen, who wished Mr. Hay God speed in his new sphere of labour. Mr. Hay replied in suitable terms. Two very interesting features of the evening's proceedings were the presentation to Mr. Cleland of a cheque for \$50 in recognition of his services as Moderator of Session during the vacancy; and also the presentation of an illuminated address, handsomely bound, to Mr. and Mrs. J. Henderson, as a token of the high esteem in which they were held for their works' sake in the congregation; and, though rejoicing at Mr. Henderson's promotion, regretted the loss sustained by their removal to Toronto. Both presentations were suitably made by Mr. McNaughton, in the name, and on behalf, of the congregation.

THE Rev. John Morton, who has been labouring as a Presbyterian missionary in the island of Trinidad, for the last twenty years, addressed a large meeting in Knox Church, Toronto, last week. Rev. Dr. Parsons occupied the chair. There were on the platform Rev. Dr. Reid, Rev. Dr. Kellogg and Rev. John Neill. Trinidad, Mr. Morton said, is the most southerly island of the British West Indies, and lies within sight of the South American republic of Venezuela. It has a fine harbour. One of the principal products is pitch, of which 30,000 tons are exported annually, yielding a revenue of £10,000 sterling. Four to five thousand tons of sugar and 17,000,000 to 18,000,000 pounds of cocoa are also exported yearly. The population numbers 180,000, of whom 60,000 are natives of India, who have been brought over to work in the sugar plantations. The remainder

is a mixture of English, French, Spaniards, Portuguese and negroes. Mr. Morton first visited the island in search of health in 1864, having called from Nova Scotia. He became greatly interested in the West Indians, and laid their case before the Presbyterian Church, both in Scotland and Nova Scotia, and as a result was appointed first missionary in January, 1868. Several other missionaries have since been sent out, and the educational section of the mission has risen from nothing at all to forty schools, with an attendance of 2,000 children. Three female teachers from Canada are in charge of the largest schools and the others are chiefly managed by natives who have been trained by the mission. The work of the school includes tuition in English and Hindi. All the latest works in the latter language are obtained soon after they are issued in India. The children are taught English history. The population of the island has increased very rapidly. The work has been so prosperous that Granada, St. Lucia and other islands had been missioned from Trinidad. Before concluding Mr. Morton said that earnest missionaries were wanted at Couva and Demarara. A collection was taken up. Mrs. Morton, who is an excellent speaker, then in a racy address gave an account of social life among the various nationalities which make up the population of Trinidad. From the mixed peoples on the island the work of lady missionaries is a difficult one. Mrs. Morton declared that every missionary must be a teetotaler, for the Gospel and temperance must always go hand in hand. She complained bitterly of the action of the Government in licensing so many places for the sale of intoxicants. Mr. and Mrs. Morton return south again in November.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby held its July meeting in Newcastle, on the 16th of the month. There was a fair attendance of members. On the recommendation of the Augmentation Committee measures were adopted some time ago to unite the congregations of Cartwright (only two miles apart) and thereby form with Enniskillen a self-supporting charge. Happily this union has been formed, and Rev. Mr. A. McLaren, the respected pastor, will have the pleasure of receiving his stipend from the people of his charge, and the augmentation fund will be relieved from giving assistance, the Presbytery of Whitby occupying its old position, receiving no supplement. A small committee was appointed to visit these congregations and make the necessary arrangements as to the proportion of stipend to be raised by each. Some time was occupied in considering the condition of Utica, when Rev. Messrs. Carmichael, Abraham and Burns were appointed a committee to visit Ashburn and Utica with a view of readjusting the proportion of the stipend raised by them. The attention of the Presbytery was directed to the neglected condition of the burying ground connected with the old Church of St. John's, Pickering. The matter was remitted to the session of said congregation with instructions to report at next meeting. Mr. W. J. Clark, student of second year, read a discourse on Math. vi. 33. The Presbytery expressed its satisfaction with the discourse, as also with his deportment, while within its bounds, and instructed the clerk to certify him accordingly to the Senate of his College. The following are the Conveners of the Standing Committees: State of Religion, Rev. J. McMechan; Sabbath Schools, Rev. A. H. Kippan; Sabbath Observance, Rev. A. L. Ait; Home Missions, Rev. J. Abraham; Temperance, Rev. R. D. Fraser; Students, Rev. A. Leslie; Finance, Mr. D. Ormiston; The Schemes—Home Missions, Rev. J. Abraham; Foreign Missions, Rev. J. A. Carmichael; French Evangelization, Rev. A. McKeen; Colleges, Rev. A. McClelland; Assembly, Rev. S. Eastman. It was agreed that five cents per member should be the assessment for the Presbytery Fund for the current year. Mr. Perrin was appointed to address the P.W.F.M.S. at its annual meeting in October. The next meeting of the Presbytery will be held in Oshawa on the third Tuesday of October at ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at West Winchester, July 9, at five p.m. Mr. Stuart occupied the chair, and Mr. McDiarmid was appointed Clerk pro tem. Dr. Kellock presented the report on Home Missions. The report was received and the following recommendations adopted. (1) That an ordinary missionary be appointed for Morton and Delta after October next. And (2) the Convener was instructed to use all diligence in securing the same. The Rev. D. J. Hyland, of Bishop's Mills, was elected Moderator of Presbytery for the ensuing six months. Rev. Mr. Stuart and Mr. Surgeon were appointed to confer with Stone's Corners, North Augusta and Fairfield with a view to rearrangement. The Home Mission report was then adopted as a whole. Dr. Kellock and the Clerk were appointed to visit the Presbytery of Glengarry with a view to the transference of Cryslar to that Presbytery. West Winchester was allowed to find its own supply. Mr. Stuart reported that nothing could be done towards effecting a union between Pleasant Valley and South Mountain. Whereupon it was moved by the Clerk, seconded by Mr. Robertson, and agreed to: "That the Presbytery having the best interests of Pleasant Valley at heart, and viewing the matter of their supply with anxiety and finding no other suitable station with which to connect them, do hereby invite them to attend the services of South Mountain and to support the means of grace there to the extent of their ability." Mr. McDiarmid reported that nothing could be done at Bishop's Mills in the way of reducing the Augmentation Grant. Dr. Kellock reported that arrears due to Mr. Porteous were being paid. The Moderator and Mr. McWilliams were appointed to visit Osgoode Line to secure, if possible, arrears due Mr. Pullar. All the ministers present reported diligence in preaching on the proper observance of the Sabbath day. Commissioners to the General Assembly reported diligence. Kemptville and Westport arrears due Presbytery Fund were cancelled. Messrs. Robertson and Moodie were appointed to audit treasurer's accounts. Leave was granted to moderate in a call at Dund B. The next meeting of Presbytery was appointed to be held at Brockville and within the First Presbyterian Church there, Tuesday, Sept. 10, at half-past two p.m. The Clerk was instructed to prescribe exercises for students. The Clerk pleaded the cause of the Aged and Infirm Ministers' Fund, expressing the hope that every minister and congregation would give the agent, Mr. Burns, a most hearty welcome when he appeared within the bounds in the interests of that praiseworthy but sadly neglected scheme of the Church.—G. MACARTHUR, Pres. Clerk.

PRESBYTERY OF ROCK LAKE.—This Presbytery met in Knox Church, Pilot Mound, Rev. J. Cairns, Moderator. The attendance was very large. The Moderator's year of office having terminated with that meeting he delivered his retiring address and called upon the court to elect a successor, whereupon it was moved by Mr. Mackenzie, and seconded by Mr. Farquharson, that Mr. Polson be Moderator for the ensuing year. The motion was unanimously carried, and Mr. Polson took the chair amidst applause, thanking the court for the honour. On the motion of Rev. Messrs. Mackenzie and Munro the court thanked Mr. Cairns for the diligent discharge of his duties. The commission of Presbytery in charge of the Riverside mission reported their proceedings, giving a detailed account of their work and the prosperous state of the field there. Mr. John Stewart, missionary, also spoke regarding the present position of the field. The committee appointed to prepare a record of the loss the court sustained by the removal to British Columbia of Mr. Ross and Mr. Townsend made their report and the minute drawn up was ordered to be engrossed in the Presbytery records. The case of the vacant church at Manitou was considered and power given to moderate in a call when the congregation is ready to choose a new pastor. Mr. Higginson, the catechist missionary of Lariviere, resigned the charge of the work there. Complimentary reference was made to the worth and labour of Mr. Higginson by Mr. Mackenzie and the clerk, and Mr. MacGregor, elder; his resignation was accepted and Mr.

Stewart appointed to that place. The condition of the Darlingford mission field was reported upon by Mr. Fisher, and at his request that congregation was placed under the care of the Morden session. Mr. Gallan reported in reference to the new mission of Pelican Lake, and after deliberation the court resolved to endeavour to secure and assign him more territory for work. The present position of the Cartwright field was also considered and was found to be progressing favourably under Mr. Drummond's energetic oversight. The Clearwater mission was severed from Pilot Mound Church and constituted into a field under the charge of Mr. J. E. Munro. A public meeting was held on Wednesday evening, and was well attended. The Moderator presided and opened the meeting with devotional exercises, after which the Rev. Dr. Munro delivered an address on "The latent power in our Church and how to bring it out." The subject was well handled by Mr. Munro; and he was followed by Rev. Messrs. Farquharson, McKenzie and Cairns. The Knox Church choir conducted the singing. Trial discourses were delivered by Mr. Macbeth, Mr. Beattie and Mr. Drummond. The three discourses were approved, and the young men certified to their college senates by the Presbytery.

**PRESBYTERY OF BRANDON.** This Presbytery met in Knox Church, Portage la Prairie, on the 15th ult. Rev. A. McTavish, of Chater, was appointed Moderator. Mr. S. C. Murray handed in his resignation of the Clerkship. This was accepted and a hearty vote of thanks tendered Mr. Murray for the efficient manner in which he had discharged the duties of the office. Mr. W. L. H. Rowand was then appointed Clerk. Dr. Robertson reported for the deputation appointed to visit the Treherne field, that after deliberation with the people, they had divided the field into two new charges to be known in the future as the Treherne and Holland fields. The extract minute from proceedings of the General Assembly anent the division of the Presbytery, was taken up and read, and it was agreed to forward the paper to Mr. Hodnett, the Moderator, by appointment of Assembly of the New Minnedosa Presbytery. Mr. Todd submitted the report of the Home Mission Committee which recommended the payment of certain expenses; that the balance of money in the hands of the committee, namely, \$96.69, be divided equally between the two new Presbyteries and that the division of the travelling expense fund be left to the convenience of the Home Mission Committee of the Brandon and Minnedosa Presbyteries to be attended to in September. This report was received and adopted and Mr. Todd was tendered a hearty vote of thanks for the efficient manner in which he discharged the duties of the Conventionship of the Home Mission Committee. Mr. D. Stalker submitted his report as treasurer of the Presbytery Fund. The report was received and adopted. Mr. Stalker then gave in his resignation which was accepted and the thanks of the Presbytery were expressed to him for his faithfulness. Mr. W. W. Miller was elected to act as treasurer for the future. The Presbytery unanimously agreed to a resolution of condolence to Mr. Todd for the bereavement he recently suffered in the drowning of one of his children. Letters from the Clerk of Toronto Presbytery were read transferring Messrs. T. R. Shearer and M. C. Rumball to the Brandon Presbytery to be taken on public probationary trials. These gentlemen being present, the Presbytery proceeded to their examination, and being satisfied as to their experimental acquaintance with religion, and their proficiency in divinity and other studies expressed their approbation of all these parts of trial, they having satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did solemnly license them to preach the Gospel of Christ within the bounds of this Presbytery or wherever else they may be orderly called. The Presbytery also proceeded to the ordination of Mr. Shearer. Answers satisfactory to the court having been given he was solemnly set apart to the office of the holy ministry. Dr. Robertson leading the Presbytery in prayer. Applications for loans to aid in erecting churches at Virden, Alexander and Austin were received and transmitted to the Church and Manse Building Board with recommendations for their favourable consideration. Mr. J. C. Court was authorized to moderate in a call at Carberry and Mr. A. McD. Haig at Treherne and Holland whenever the congregations at these places were prepared. The Presbytery agreed that the next regular meeting should be in Brandon on the evening of second Tuesday of September. The Presbytery then adjourned to meet in the same place above on the 23rd July, at two o'clock in the afternoon.—W. L. H. ROWAND, Pres. Clerk.

**PRESBYTERY OF MINNEDOSA.**—By authority of the General Assembly of the Presbyterian Church of Canada, the Presbytery of Minnedosa met at Minnedosa in the Presbyterian Church there on Thursday the 18th ult. Rev. W. Hodnett, of Birtle, who had been appointed by the Assembly as first Moderator, called the meeting to order at the hour fixed. He conducted divine service, preaching a sermon from Ephesians iii. 8. After reading the extract minute of the General Assembly authorizing the meeting, Mr. Hodnett formally declared the Presbytery of Minnedosa duly constituted for the transaction of its business. It was agreed that Mr. Murray, of Neepawa, be permanent clerk, and that Mr. Hodnett remain in the chair for the next six months. A committee was appointed to strike standing committees, whose report, when adopted, was as follows: Home Mission Committee—Messrs. Jas. Todd, D. Stalker, J. Mowat, Wm. Hodnett, S. C. Murray and C. H. Ross. Foreign Mission Committee—Messrs. D. Stalker, McArthur, Colter, Hargrave, Laird and Harris. Temperance—Messrs. Hodnett, Colter and Steele. State of Religion—Messrs. Mowat, David Ross and James Broadfoot. Finance and Statistics—Messrs. Murray, Hargrave and Young. Maintenance and Theological Education—Messrs. McArthur, Laird, Hargrave, Wellwood, and H. C. Ross. Sabbath Schools—Colter Todd and David Ross. Examination of Students—Colter, Stalker, Murray, Wellwood and Smith. Church Law and Property—Todd, Wellwood and Myers. Sabbath Observance—Halliday, Hodnett, and Irwin. Systematic Beneficence—Halliday, McArthur and Young. The first named being the Convener of the committee in each case. An application for a loan in aid of a church at Russell was recommended to the favourable consideration of the church and manse building board. Mr. D. Stalker was appointed treasurer of the Presbytery Fund. The resignation of Mr. Gow of his charge of Oak River mission was referred to the Home Mission Committee and afterwards accepted. Arrangements were made for the dispensation of the Sacrament in mission fields having no ordained missionaries. There was a discussion of the temperance question and the attitude of the church towards the liquor traffic. A committee, consisting of Messrs. Murray, Todd, Smith, Colter and Ross, was appointed to draft resolutions anent the matter, who afterwards submitted the following report which became the finding of the Presbytery: That whereas the present aspect of the liquor license system reveals its obnoxious nature in a way that calls for the interference of the Presbytery, be it resolved that, 1. We condemn most strongly the attempts which have been made within our bounds to obtain liquor licenses without complying with the law, that we denounce the persecution carried on in many instances by liquor dealers and their friends, of law-abiding citizens who have refused to sign an application for license or who have protested against the same, that we express our strong sympathy with all who may have suffered in any way for thus maintaining law and opposing the liquor traffic. 2. That we call upon the office-bearers, members and adherents of the Presbyterian Church within our bounds to refuse to sign any recommendation for an application for license and urge them to oppose the licensing of hotels, saloons and breweries to the utmost of their power. 3. That an organized effort be put forth by this Presbytery to educate the congregations within its bounds by ministers exchanging pulpits and preaching sermons on the present aspect of the liquor question. 4. That in accordance with the deliverance of our Synod and Assembly, we will never rest until we obtain

the entire suppression of the liquor traffic. It was agreed that the next meeting of the Presbytery be held in Birtle, on Wednesday, the 11th day of September next, at nine o'clock in the morning; that the Wednesday evening sederunt be devoted to the discussion of the question "How Best to Promote Spiritual Life," and Messrs. Murray and Todd open the discussion.—S. C. MURRAY, Pres. Clerk.

**PRESBYTERY OF WINNIPEG.**—The Presbytery of Winnipeg met last evening at half-past seven o'clock, in Knox Church. On motion of Rev. A. B. Baird, seconded by Rev. James Douglas, Rev. Joseph Hogg was called to the chair to act as Moderator pro tem. The call from Stonewall to the Rev. W. J. Hall, who was last year a student of Manitoba College, was taken up. It was unanimous, signed by fifty-four members and thirty-four adherents, and guaranteed a salary of \$856. The call was sustained by the Presbytery and ordered to be forwarded to the Presbytery of Regina. Rev. Mr. Bryden's resignation of his charge at Selkirk, which had been laid on the table at the last meeting of the Presbytery, was taken up. It was announced that Mr. Bryden had accepted an appointment to Battleford, and had to-day taken his departure for his new field of labour. On motion of Rev. Mr. Baird, seconded by Rev. Mr. Duval the resignation was accepted, and mover and seconder were appointed to prepare a minute expressive of the esteem in which Mr. Bryden was held. Rev. A. P. Logan was appointed to preach in Selkirk next Sabbath, and declare the charge vacant. Rev. Dr. Duval read replies to the reasons of dissent which had been handed in by those who did not agree with the finding of the Presbytery at its last meeting in regard to the call from Stonewall; these were received and adopted, and ordered to be engrossed in the minutes. Rev. Dr. Bryce presented a report of the Home Mission Committee covering the following matters: (1) Rev. John Hogg who has been supplying the North Church for four weeks, was formerly appointed ordinary missionary in charge. His name was ordered to be added to the roll of the Presbytery; and Prof. Hart having resigned the Moderatorship of the North Church Session, Mr. Hogg takes his place. (2) Rev. A. P. Logan was appointed to Selkirk till the next meeting of the Presbytery. (3) The student who was appointed last spring to preach at Meadow Lea, having become unwell and unable to continue his work, the matter of finding another man to take his place was entrusted to the Home Mission Committee. (4) The Home Mission Committee was also instructed to secure supply for Stonewall and Fort William, work to be given in those places to the Rev. D. Y. Ross, M.A., of Westport, Ont. The following members of the Presbytery were appointed to conduct communion services in the mission fields under the care of students: Clearsprings, Rev. James Hamilton; Clandebove, Rev. A. P. Logan; Dominion City, Rev. James Lawrence; Fort Frances, Rev. Dr. Duval; Greta, Rev. James Lawrence; Meadow Lea, Rev. James Douglas; Morris, Rev. Dr. Bryce; Silver Mountain mission and Vermilion Bay, Rev. John Pringle; Whitemouth, Rev. A. P. Logan; Icelandic mission, Rev. Dr. Bryce; Fort William, Rev. John Pringle; Stoney Mountain, Rev. A. B. Baird; Suthwyn, Rev. David Anderson; Niverville, Rev. James Hamilton. Revs. James Lawrence, Dr. Bryce, Dr. Duval and Mr. Spence reported attendance at the meeting of the General Assembly. Messrs. Richard Whiteman of Fort William, and William Neilly of Schreiber, who have completed their college course in Queen's and Knox respectively, applied to be licensed and ordained. A committee, consisting of Revs. James Douglas, W. H. Spence and John Hogg, and Messrs. Dr. Agnew, and P. R. Young was appointed to examine these gentlemen and report this morning. It was agreed on motion of Rev. James Hamilton, that a committee on statistics and finance be instructed to prepare a tabulated financial statement for distribution among the families of the Presbytery. Mr. J. D. Conklin presented the treasurer's statement, from which it appeared that the income of the Presbytery for the past year had been \$116, and the expenditure \$9 more. Mr. MacArthur had audited the books and found them correct. Rev. John Pringle announced that a new mission at Slate River, a farming district twelve miles south of Fort William, had been opened, and had been supplied by Mr. Whiteman, the missionary in charge of Fort William. The land is the best in the neighbourhood of Port Arthur, and it is near to the Beaver and Badger Mountain missions. The Presbytery expressed gratification at the opening up of this new field, and instructed the missionary at Fort William to give as much supply as possible. Mr. Bryden, who had been Moderator of the Presbytery, resigned his position, and the name of Rev. James Hamilton being next upon the roll, he was appointed to preside over the court for the next six months. Dr. Bryce presented a report from the committee appointed to strike the standing committees, which was adopted as follows: Home Mission Committee, —Rev. Dr. Bryce, Convener; Principal King, Prof. Hart, Dr. Duval, Joseph Hogg, A. B. Baird, John Hogg and W. H. Spence, and Messrs. J. D. Conklin and C. H. Campbell. Foreign Missions—Prof. Hart, Convener, A. B. Baird and Robt. McBeth. State of Religion—Principal King, Convener; Prof. Hart, James Lawrence, R. Nairn, James Douglas, James Hamilton and James Thompson. Sabbath Observance—A. McFarlane, Convener; J. Pringle, Joseph Hogg, W. Neilly, A. Carmichael, jr., Rat Portage; Dr. Agnew and John Brown, Morris. Sabbath Schools—John Pringle, Convener; James Lawrence, James Hamilton, W. D. Russell, G. H. Johnston, John Sutherland, Kildonan; J. B. Stewart, Sunnyside, and J. A. Stewart, Port Arthur. Financial and Statistics—A. B. Baird, Convener; Dr. Bryce, C. H. Campbell and J. D. Conklin. Temperance—Joseph Hogg, Convener; D. Anderson, J. Pringle, R. Nairn, John Brown, Fort William; J. Kirdwood and P. R. Young. Examination of Students—Jas. Douglas, Convener; Dr. Duval, D. Anderson, J. Hamilton and Chief Justice Taylor. Systematic Beneficence—Dr. Duval, Convener; Principal King, W. H. Spence, Chief Justice Taylor, C. M. Copeland and P. R. Young. Maintenance of the Theological Department of Manitoba College—Dr. Bryce, Convener; Dr. Duval, Joseph Hogg, R. Nairn, D. MacArthur, Emerson; R. MacBeth and G. Tocher, Balmoral. Funds for Aged and Infirm Ministers and for Widows and Orphans—John Hogg, Convener; A. B. Baird, W. H. Spence, Dr. Gillies, John Patterson, St. Andrews Church; J. L. Meikle, Port Arthur, and D. MacArthur, Emerson. Rev. James Douglas on behalf of the committee appointed to examine Messrs. Whiteman and Neilly, stated that they had examined in Greek and Hebrew exercises, theology and Church history and personal religion; and that the examination had been satisfactory. These two gentlemen then preached sermons before the Presbytery; and after several suggestions and criticisms had been offered by members of the Presbytery, it was moved by Rev. J. Pringle, seconded by Rev. John Hogg, and agreed, that the report of the committee be adopted, and the trials, as a whole, sustained. The sums allocated to the several congregations within the bounds of the Presbytery, amounting in all to \$1,435, for Manitoba College, were announced and adopted by the Presbytery as follows: Kildonan, \$60; Port Arthur, \$100; Rat Portage and Keewatin, \$40; Knox Church, Winnipeg, \$550; St. Andrew's Church, Winnipeg, \$350; Emerson, \$20; Selkirk, \$30; Springfield, \$25; Stonewall, \$25; Clear Springs, \$10; Dominion City, \$20; Fort Frances, \$5; Greenwood, \$20; Headingly and Blythfield, \$10; Meadow Lea, \$5; Millbrook, \$25; Morris, \$10; Fort William, \$25; Whitemouth, \$5; North Church, Winnipeg, \$20; Augustine Church, Winnipeg, \$60; Schreiber, \$10; Stony Mountain, \$5; Suthwyn and Niverville, \$5. Rev. Joseph Hogg gave notice that he would move at the next meeting that the Presbytery make provision for holding Presbyterial visitations of all the congregations within its bounds within the year. The Presbytery then proceeded to license Messrs. Neilly, Whiteman, and to ordain Mr. Neilly for work in Schreiber, Mr. Whiteman's ordination being postponed for the present, on account of uncertainty as to the place of his future work. The next meeting of the Presbytery was appointed to be held in Knox Church, on Tuesday, 10th September, at half-past seven p.m.—A. B. BAIRD, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

SAUL REJECTED BY THE LORD.

GOLDEN TEXT. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. xv. 23.

SHORTER CATECHISM.

Question 33.—He "accepteth us as righteous in his sight only for the righteousness of Christ." This righteousness of Christ comprehends all that he did in the way of obedience or of suffering in our stead while on earth. No other being than the God-man could have thus acted in our stead. I was only in human nature that the demands of the law upon mankind could be met and satisfied. But it was only a divine Person, who is himself the law to all others, and is himself under no law exterior to his own will, who can render in the stead of another a free obedience which he does not owe for himself. And this "righteousness of Christ" is made the meritorious ground of our being judiciously pronounced to be righteous (i.e. that all the demands which the law as a covenant of life makes upon us are satisfied), because of two facts: [1] Because that the righteousness of Christ "is imputed to us;" and [2] because it is "received by us by faith alone." [1] To impute sin to any one is to charge it as a ground of punishment. It may be a man's own sin (Ps. xxii. 2), or it may be the sin of others—i.e. not their personal blameworthiness, but their guilt or obligation to punishment. Thus our sins are said to have been laid upon and punished in Christ (Isa. liii. 6, 12; Gal. iii. 13; Heb. ix. 28; 1 Pet. ii. 24). [2] To impute righteousness is to credit it as the ground of justification or of reward. Thus the rewardableness of Christ's meritorious work is credited to the believer, so that all the covenant-rewards of a perfect righteousness henceforth lawfully belong to him (Rom. iv. 4, 8; 2 Cor. v. 19-21). This righteousness of Christ is imputed only to one who believes, and so it is received and self-appropriated only by faith. This justifying or saving faith has no merit in itself. It is only the hand or instrument by which we lay hold of Christ. It includes trust. It is faith in or on Christ (Gal. ii. 16; Acts xvi. 31). This faith is the "gift of God" (Eph. ii. 8); it never exists alone, but is always accompanied with love, and bears holy fruit in the life. But it alone, and no other grace, is the instrument of uniting us to Christ, and so of effecting our justification. Justification is therefore "an act of God's free grace." It is absolutely sovereign and pre-eminently gratuitous, in that Christ is given to assume our place, and in that his righteousness is allowed to count in the stead of ours. At the same time, after this substitution is once sovereignly admitted justification is strictly judicial, being perfectly conformed to law and justice, since Christ as our substitute has literally and completely fulfilled all the requirements of the law, both commandments and penalties. Calvin says, in his Institutes, b. 3, chap. 11, § 2: "A man will be justified by faith when, excluded from the righteousness of works, he by faith lays hold of the righteousness of Christ, and, clothed in it, appears in the sight of God, not as a sinner, but as righteous."—A. A. HODGE, D.D.

**I. Saul's Failure.**—Saul had several kingly qualities. He was a man of great stature and bodily strength, and not without personal courage; he possessed military talent, but it was in the moral qualities that he was lacking. On several occasions he acted on his own impulse, even when that was distinctly opposed to God's express command. When the Philistines threatened him and his people at Micmash, though he was instructed to wait for Samuel's arrival to offer sacrifice to the Lord, the impatient king resolved to attack the enemy before the prophet came. Soon afterwards Saul's obedience to God's command was again put to the test when the Amalekites, warlike descendants of Esau who occupied the southern border of Palestine, and who evidently lived by plunder,—came up against the Israelites. The command was that the Amalekites should be slain and their cattle destroyed. God, who is sovereign and righteous judge, punishes wicked nations in this life, and for wise reasons forbade his own people from enriching themselves with the spoils these marauders had gathered. The temptation to take the best of the Amalekites' cattle was too strong for Saul and the army to resist.

**II. Saul Reproved.**—The disobedience of Saul was the subject of a direct communication from God to Samuel. That message contained the declaration "It repenteth Me, that I have set up Saul to be king." God who knows the end from the beginning, does not repent in the same sense in which sinful and erring men repent. When men violate the conditions on which the divine favour is promised them, then God changes his methods of dealing with them. Grief enters into all true repentance on man's part. God's grief is for man's folly and waywardness, for in all circumstances the judge of all the earth doeth right. The reason for this change of God's intention regarding Saul is given, "for he is turned back from following Me, and hath not performed my commandment." This communication deeply moved Samuel with sorrow and indignation. He spent the night crying unto God. In the morning the prophet went to meet Saul, who had in the meantime gone to Gilgal. The king greets Samuel with the customary salutation and hastens to add, "I have performed the commandment of the Lord." The haste with which he tells Samuel this suggests that his conscience was disturbed and that he sought to quiet its upbraidings. The prophet startles him with the question, "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?" To this the convicted king, like most wrong-doers, offers excuses more ingenious than true. He suggests that the people were to blame for taking the cattle, and he seemed to imagine that if they were offered in sacrifice God would accept them and forgive the offenders. Saul's defence of his conduct is weak and hypocritical. Samuel reminds him that God had raised him from a very humble position to the throne of Israel, and then directly accuses him of disobedience of God's express command to destroy the Amalekites because their sins had merited this awful punishment. And then instead of destroying their cattle, he and the people had selected the best of them. Saul still persists in attempting to justify his action by repeating that the Amalekites were destroyed, and that the people had taken the spoil for the purpose of sacrificing it to God. Samuel's answer is impressive, and contains a most important lesson. Obedience is better than the most costly sacrifices that can be offered. A sin is not atoned for by the practice of another virtue. Rebellion against God is as the sin of witchcraft. Saul had endeavoured to repress this superstition among the people, and now his disobedience was no better than that, and persistence in his own will in opposition to God's will was virtual idolatry. The word went forth that his rule was to end. The reason of Saul's rejection is plainly stated: his rejection of God's word was the cause of his deposition from the throne of Israel. The word of God by Samuel was not immediately fulfilled, but from that time unto his tragic death Saul was wretched and unsuccessful, because God's approval and blessing were withdrawn.

PRACTICAL SUGGESTIONS.

Samuel was zealous for God's glory and was deeply grieved at Saul's defection.

High place in God's providence is a position of trust and responsibility. Its occupancy tests character. Saul failed in the test.

The sin of disobedience leads to other sins. Saul when confronted with the truth tries to evade conviction by throwing the blame upon others.

Partial obedience can never stand for full compliance with God's commands.

## THE MISSIONARY WORLD.

## THE PRESENT PROTESTANT FORCE IN ITALY.

The *Annuario Evangelico*, or Year Book of the Evangelical Churches in Italy has appeared for 1889, and gives some details regarding these bodies which may be profitable reading.

To begin with the Waldensian Church. It appears that that body has at least 100 cities or towns, or country places, where there are churches or stations maintained by it. At Mouncious, Pinerolo and S. Secondo di Pinerolo, however, there are schools only. In Florence and Nice there are two churches in each city, and this fact being taken into consideration places the churches and stations of the Waldensian Church at ninety-nine. The number of communicants is 4,074, which, divided in equal proportions, would give an average of forty-one members to each church or station.

The Free Church has forty churches or stations in various places, but in Galasso and Turin there are schools only. Putting aside these, and Camara not yet actually established, the number of Free Churches and stations is thirty-seven. Last year the number of communicants was 1,519. This gives an average of forty-one for each church or station. And in this respect the Waldensian and Free Church are alike.

The number of churches and stations, and also the number of communicants, however, does not furnish the sum total of good work done. There is, undeniably, a strong impression made in favour of the truth at funerals, where hundreds, and sometimes thousands, listen respectfully and attentively, and, oftener than not, appreciatively to the plain Gospel; also the truth spoken at school festivals and treats, the public conferences, the conversation of the colporteurs, the silent yet teaching tract, and, above all, the Scriptures themselves—all these means to the end are undermining error and sowing the seed of truth, which is certainly taking root in many and many a spot where it is but little suspected.

The Wesleyans occupy fifty-eight localities the number of communicants being 815, giving a mean proportion of twenty-three to each church or station. The Episcopal Methodists have twenty-eight places of worship, or stations, and 920 communicants. The Baptists occupy sixty places, two of these being at Naples, and nine at Rome, and count 875 members.

During the year 1888 there were in the Waldensian body 6,218 persons ordinarily attending worship, and 49,795 occasional auditors, forming in all 56,013.

With respect to the stability of conversions it may be noted that, in the Waldensian Church from 1884 to 1888, about 2,646 members were admitted (men and women); but in 1888 of this number only 296 remained. In 1884 the members of the said Church numbered 3,778, and in 1888 only 4,074. Thus the loss in so short a time was 2,350 persons.

This fact can scarcely be accounted for on the supposition that the havoc has been made by the recent visitation of cholera; neither can it be laid at the door of emigration, but must arise from some other cause. In 1886 the Waldensian Church closed the year with 4,061 communicants. In 1887, it admitted as members 558, closing the year, however, with 4,005 communicants. Therefore if, on the one hand, 558 were admitted, on the other 614 were lost.

It is to be regretted that the stability of the professing converts belonging to other denominations cannot be shown here; but there are no statistics given.

Respecting the day-schools the following details may be interesting:

The Waldensians have twenty-five schools, with 2,325 scholars, averaging ninety-three pupils for each school. The Free Church nine schools, with 1,094 scholars, averaging 121 for each school. The Wesleyans six schools and 871 scholars, thus averaging 145 pupils to each school.—*Evangelical Christendom.*

## GARENGANZE; OR, SEVEN YEARS' PIONEER MISSION WORK IN CENTRAL AFRICA.

This story of seven years of pioneer mission work in the heart of the Dark Continent is another fulfilment of Victor Hugo's sagacious prediction that in the twentieth century Africa would be the cynosure of all eyes.

Mr. Arnot, the author, has not given us an ambitious narrative. It has all the *naïveté* of a son's letters to his mother, "homely" in the etymological sense. His work was strictly pioneer work, for he started to cross the continent on foot. Like Mr. Baldwin, in his late tour, Mr. Arnot dared to go in the apostolic spirit and on primitive principles, as set forth in the tenth chapter of Matthew.

Mr. Arnot sailed from Glasgow, July 19, 1881. He began at once with his fellow-passengers to speak of things eternal. On the 20th of August he landed at Port Durban. After a stay of three months in Natal he began his journey northward, and at every stage of his journey met the continual manifestations of a loving and gracious hand guiding and guarding him.

There were many things about Mr. Arnot's experience which are not only striking, but savour strongly of that supernatural element so precious in a believer's experience; as when, for example, in a tremendous thunderstorm an electric ball fell at his feet, crashing against the earth with the sound of a cannon ball, and yet he was unharmed. Again he tells how at Shoshong a terrible drought threatened the crops, and the enemies of Christ sneered at the Christians, wondering what they would do without the "rain doctors."

Kama, the converted chief, called all his people to pray for rain. The Shoshongees invited the Makalakans close by to meet with them for all-day supplication. They refused. The humble disciples met, and toward the close of the day a long and drenching shower watered the gardens of Shoshong, but left those of Makalaka, lying beside them, dry and parched! The news of this miracle of prayer spread rapidly, and traders and others came in throngs to see for themselves. The Spirit of God quickened even Mr. Arnot's mortal body, and he passed through the most unhealthy season with scarce a touch of fever or fatigue.

Mr. Arnot's route was north-west from Durban Bay, through the Transvaal country; his course ran about seven hundred miles from the Atlantic coast, until he reached Victoria Falls; then it deflected further westward to Benguela on the sea, some hundreds of miles south of St. Paul de Loanda, and then due east to Garenganze, about one hundred miles west of Lakes Moers and Bangweolo. The distance traversed cannot be far from three thousand miles.

If any reader asks proofs of the reality of the Gospel's power let him read of Chief Kama and his people. See this converted ruler not only putting down the drink traffic in his own dominions, but forbidding it to go through his country; putting down revolting heathen customs, setting an example of unselfishness and self-denial, and so winning the love of his people that though he is constantly warring against their heathenism, they would, almost to a man, die for him. Mr. Arnot says one would see more open vice and immorality in High Street, Glasgow, on a Saturday night than in twelve months in Shoshong.

Mr. Arnot's secrets are open secrets. His faith made God's promises realities, "certainties to go by." He sought to let go all simple head knowledge of the Word, and get it learned and fixed in his heart. His faith begot self-surrender till he had no will or wish as to his future. The snare he most watched was the snare of his own wilfulness. He feared to be led in his own paths. He was not afraid to plead the promises, and dared to look for their fulfilment, as when, all the water being exhausted, he mentioned to the Lord the promise, "Their water shall be sure," and a young man of the company immediately came to announce that three Nasaroa had brought plenty of water. Another of his secrets was patience. He remembered Dr. Moffat's parting advice when he left London. "Have patience, patience, patience." He found natives taking months to decide what a white man would instantly settle, and moving as though they had eternity in which to act, and not time merely.

The love of Christ was not with Him a love unto death only, but a living, active love; not a mere sentiment, but a principle of service. His bearing was such that he soon won both the trust and love of his Kaffir carriers and attendants. He had passion for souls. He honestly, with his whole heart, loved those Africans, and longed for their conversion. It made him restless and impatient when all

around him were so many who needed the Gospel, and he could not converse with them. Whether this passionate desire to reach souls quickened his mental powers and stimulated his endeavour or not, by June 25, 1882, about ten months after he landed, we find him using the language of the Bechuanas in reading, conversation and prayer, and after only about four months' struggle with that tongue.—*Arthur T. Pierson, D.D.*

## CHINA.

The following is a summary of the new list of the missionaries in China issued by the *Presbyterian Press*. Total British, 231 (gentlemen, 183; ladies, unmarried or widows, forty-seven); China Inland Mission, 263 (gentlemen, 143; ladies, unmarried or widows, 119); American and Canadian, 301 (gentlemen, 196; ladies, unmarried or widows, 105); Continental, forty (gentlemen, thirty-six; ladies, unmarried or widows, four). Grand total (wives excluded, 834).

THE Rev. John W. Youngson, of the Scotch Mission, Sialkot, reports that nearly four years ago the Scotch Mission began to baptize inquirers among the low caste people in the villages. The first year the missionaries

registered about thirty baptisms, the following year about four hundred, the next year nearly seven hundred, and the next nearly eight hundred—that is to say, about nineteen hundred baptisms in less than four years, all in one district. Neither is there any abatement of the wonderful movement now. The opening month of the year witnesses nearly two hundred baptisms, and it is hoped that a harvest of two thousand will be gathered in before a new decade open on us. Mr. Youngson says these are cattle-dealers, farmers and working-men, "energetic, stalwart and hard-working." *Bombay Guardian.*

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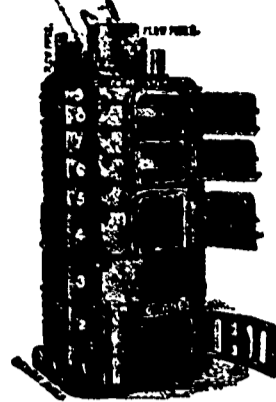
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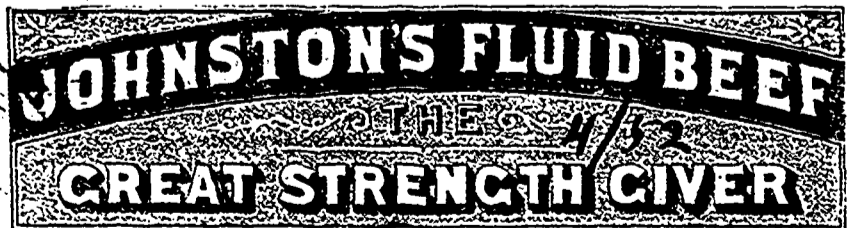
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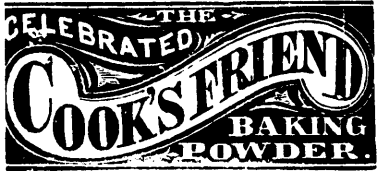
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Miscellaneous.



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6/52

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MARRIED.

At 14 St. James St. East, Winnipeg, the residence of Mr. James D. Conklin, the bride's step-father, on Wednesday July 24, by the Rev. Frederic B. Duval, B.D., Alex. C. Manson, Presbyterian missionary, Gretna, to Mary E. Ferguson.

At the residence of the bride's father, 359 Wellington Street, Ottawa, on Tuesday, July 23, 1889, by the Rev. Dr. Moore, the Rev. Jas. A. Macfarlane, M.A., of Valleyfield, to Mary Louise, youngest daughter of Mr. Geo. R. Blyth, Ottawa.

DIED.

By drowning, on the evening of July 31, at Sturgeon Falls, William Caven Ewing, student at University College, Toronto, and beloved son of Rev. R. Ewing of Collingwood, aged 20 years 6 months.

MEETINGS OF PRESBYTERY.

LINDSAY. At Woodville, Tuesday, August 27, at eleven a.m.

TORONTO.—In the usual place on Tuesday, August 5, at ten a.m.

QUEBEC.—In Chalmers Church, Quebec, on September 24, at three p.m.

STRATFORD.—In Fullerton, on Monday, September 9 at half-past seven p.m.

KINGSTON.—In Cooke's Church, Kingston, on September 17, at three o'clock, p.m.

GLENGARRY.—In Knox Church, Lancaster, on Tuesday, September 17, at eleven a.m.

OWE SOUND.—In Division St. Hall, Owen Sound September 16, at half-past seven p.m.

MONTREAL.—In Convocation Hall, Montreal Presbyterian College, on Tuesday, October 1, at ten a.m.

HAMILTON.—An adjourned meeting will be held in St. Paul's Church, Hamilton, on Wednesday, August 7, at half-past nine a.m.

HURON.—Meets on Tuesday, 10th September, at Egmondville, at half-past ten.

MAITLAND.—The next regular meeting of this Presbytery will be held at Wingham, on Tuesday, the 10th day of September.

BROCKVILLE.—In First Presbyterian Church, Brockville, on Tuesday, Sept. 10th, at 2.30 p.m.

PARIS.—In Dumfries St. Church, Paris, Sept. 24th, 10 a.m.



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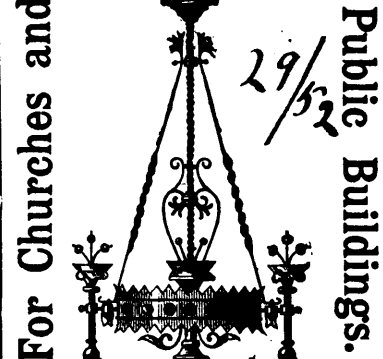
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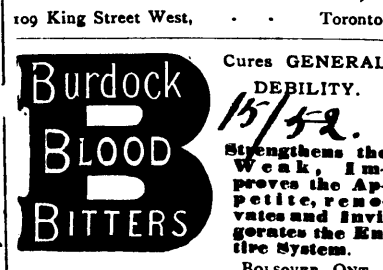
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Miscellaneous.

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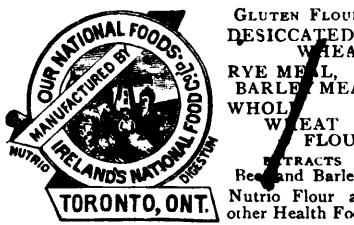
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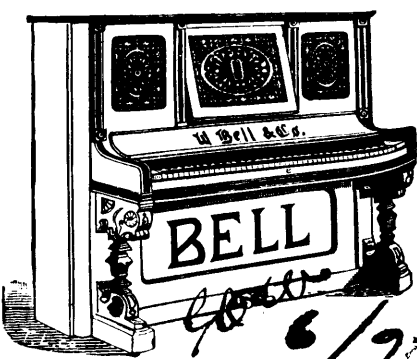
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