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THE DAY THOU HEAREST HIM.

LISTEN, my soul, for through the harmony Of earth and sky, sweet sounds of singing waves Running to fling a foam-wreath on the shore, Great melody of birds, in the dark firs That spring from beds of fern, and humble notes Of happy insects in the clover-fields, Some word may come to thee!

Mission Work.

THE CHINA INLAND MISSION.

THE CANADIAN BAND.

DEAR SIR,—It is now quite a long time since I wrote you regarding the progress of the Band of Canadian Missionaries which left Toronto, in connection with the China Inland Mission, on September 25th, 1888.

My last letter I believe told you of our arrival—the ladies at Yang-chan and the men at Gan-kiang. Since then the work, of course, has been the study of the language.

On March 6th the ladies left Yang-chan for Kiang-si, where they will most likely permanently work. You will want to know a little about this Province. It has a population of some fifteen millions; with an area of 72,176 square miles.

Kiang we use chiefly as a forwarding station. Well, it is to this Province of Kiang-si that the new workers have gone. They proceeded up the river Yang-tsi some 300 miles from Chin-kiang, where Miss Irvin (Belgrave) is at present staying, to Kin-kiang; from thence overland some thirteen miles to Ta-ku-tang, a station situated among the mountains, and on the banks of the Po yang Lake.

Wednesday, March 27th, Mr. Taylor and I arrived at Kin-kiang about 1.30 p.m., and went on almost directly—as directly, at least, as the coolies and chair-bearers would let us.

The scenery, after passing through the long main street of Kin-kiang is very fine. If one were a poet this would be the point for a disquisition on the beauties of nature, as seen when crossing the hills to Ta-ku-tang.

Reaching Ta-ku-tang in the evening, we found, among other friends, Miss Parker (Pittsfield, Mass.), Miss Fitzsimmons (Hamilton), Miss Lucas (St. Paul, Minn.), Miss Munro (Stratford), and Miss McKenzie (Galt).

These stations are worked entirely by ladies, under the superintendence of Rev. J. McCarthy. Of the fourteen workers mentioned as belonging to this Province, twelve are ladies; one gentleman is engaged in the forwarding of letters, parcels, boxes, etc., and the other has charge of the Sanitarium Home at Ta-ku-tang.

When we first saw him early in November last, he was a heathen, worshipping his ancestors. Part of our hours of study were spent each day in following his reading in St. John's Gospel. As soon as we could, we spoke to him of the love of Jesus. He became interested.

Do you know I think our dear friends who stay at home have the hardest part of the work. They have all the planning and arranging, while we have all the joy. I wish they had been here last Sabbath and Monday. It was such a blessed happy time.

Another of the sisters writes, referring to their journey to their stations. They had encouragement en route; several persons were impressed with the Gospel message—spoken, I expect, by some of the older workers who were taking our friends to their destinations.

The Canadian men all stayed here, studying the language, with the exception of two of them, who took a journey necessitated by the illness of one of our missionaries. These two brethren tell me that during this journey of nearly 300 miles, through a thickly populated country, they only passed through one station at which a foreign missionary was labouring.

villages, with no Protestant missionary whatever.

After their return, the examination of the Canadian men in the first section of the C. I. M. course of study of the language was completed with good results.

The examination being over, Mr. Souter (Hamilton) and Mr. Meikle (Toronto) have proceeded to a station in the south of this Province (Gan-hway), and where, residing with more experienced workers, they will doubtless gain valuable information.

You will no doubt have heard that Mr. Hudson Taylor has returned to England; I have not yet heard of his arrival. I would like to ask the earnest prayers of all your missionary readers, that God may bless and guide him.

We should be very grateful if your Christian readers would bear us up in prayer. It is an inestimable blessing to know there are many praying for us. I sometimes think there is a half-formed idea in some good people's minds, that missionaries are in some way removed above temptation and trial; but indeed it is not so.

S. F. WHITEHOUSE.

GAN K'ING, CHINA, June 22, 1889.

W.F.M.S. WORK IN INDIA.

A FEW FACTS TO BE REMEMBERED.

BY REV. JOHN WILLIE, M.A.

1. THERE are in Central India alone (5,000,000) five millions of women—more than the entire population of Canada.

2. They can only be reached by those of their own sex. There are not as many zenanas in Central India as in North India, and the women, as a rule, go about with more or less freedom; yet they, as a rule, dare not speak to a man, or be spoken to by one.

3. Woman is to-day largely the power that is upholding Hinduism and the caste system. Kept in a state of ignorance, shut out from the influences that have been at work amongst the men, but most completely under priestly influence and prejudices, they have followed the bent of their conservative religious nature, and therefore more than all else to-day are the brake power that hinders the advanced movements amongst men.

Our lady missionaries have done, and are doing, a noble work in Central India, but they cannot do impossible things. The staff is altogether inadequate to the needs or openings in that vast field. What are five ladies for 5,000,000, and for the greater part of our past history we have not had that number. What other field of our Church's work has been so sadly neglected, especially when their sad, neglected, ignorant condition is considered, without the Bible in their hands, or any knowledge of the existence of a loving Saviour, much less the help of the living teacher. Are they not worth? Is there any reason because the numbers are so great, because so far away, or because their skins are somewhat darker than ours, and they are heathens, that they should be neglected?

peculiar social conditions that hinder as large gatherings as a male missionary can get in schools, preaching stations, etc.

The grand opportunities that are presented to us surely are full of encouragement to earnest active effort where the opportunity is, and in proportion to it, there the Master is calling to us. He never calls before He is ready. He never opens doors before He intends His servants to enter.

INDIA.

A DEEPLY INTERESTING LETTER FROM MRS. WILSON, OF NEMUCH.—THE HEARTS OF OUR MISSIONARIES CHERISHED.

[We are permitted to make the following extracts from a letter received from Mrs. Wilson at Nemuch. The Rev. James Taylor, of the Society for the Propagation of the Gospel Mission at Ahmednagar, as the person to baptize him. In this letter, she says: "It is immaterial who baptizes me, but I have wanted to make, I have not been an adherent of Christ and the disciples; I have spoken hard things against Christianity and the missionaries in general. I have vilified them to the bitterest point possible. Mr. James Taylor was the missionary alluded to in all my lectures in America against Christianity. And is it not right for me to receive baptism at the hands of one whom I have vilified? I have had nothing to do with him for the last twenty-three years. We were cut asunder, as it were, but when it occurred to me that I should confess Christ publicly, I thought I should ask Mr. Taylor to perform the ceremony."

That Mr. Joshee does not intend to be a silent professor of the Christian faith is shown by a recent communication he has sent to a Hindu paper, the Poona Vaikhana. A translation of this letter has been forwarded us by Mr. Harding, and we are sure it will interest our readers, as showing the character and views of this recent convert from Brahmanism.

I saw some days ago in your excellent paper an account of the conversion of a Brahman youth, and you assigned his poverty as the reason for his becoming a Christian. I suppose you will acknowledge, according to your own testimony, that our people, especially the Brahmins, are led astray by the study of English. To get up in the morning and not perform ablutions, to sit and talk a foreign language, to eat meat and drink liquor, to become a deist and revile the Hindu religion—I do not think you regard such as Hindus. I consider that they have all changed their religion, and I do not know in what category you would place those who, having given up their own religion, and without embracing another, are living irreligious lives. Our children, great and small, come into this irreligious society, and poverty is the cause of this. Then why should you dislike it that one youth has left this ungodly company and gone to another religion?

The reason for my writing is that I, too, like this youth, desire speedily to change my religion and go to the fold of the Christians. And the reason of this is my people are becoming more and more irreligious day by day. I cannot live according to my religion, and I have no desire to; and even were there a desire, I have no confidence in my religion. I don't understand the Hindu religion, and I find no one who does understand it. Therefore it will be well if some one will tell me before I become a Christian what the main doctrines of Hinduism are. There are four castes in the Hindu religion. This I do not assent to. All men are one. Keep up these distinctions at home if you wish. But

just when we were wondering what Paul (the name Sada Ram took at his baptism) was to do for a living, an officer in the station told Mr. Wilson he wanted a clerk, and asked if any of the native Christians was able for the post. Paul has got it, and very good pay. We were very glad, because he is about the first who has come to us, and given up his caste and family for Christ's sake, who didn't seem to be troubled about the future, though he was really giving up a great deal.

Mr. Wilson teaches them for two hours every morning, and the last two mornings an Arya Somaj man has come to the class, and seems to be very much interested.

NEMUCH, July 2, 1889.

A NOTABLE CONVERSION IN INDIA.

OUR readers will remember the case of Anandibai Joshee, the Hindu lady of high caste who came from India to this country for the study of medicine, taking the degree of M.D. at Philadelphia, and afterward returning to Poona, India, where she died quite suddenly. While in the United States she was accompanied by her husband, and both of them made many addresses indicating their continued adherence to the Brahman faith and no little hostility to Christianity. Recently the husband, Mr. Gopal Joshee, who is spoken of as a highly educated Brahman, has announced his conversion to Christ, and has given good evidence of the genuineness of the transformation. In some correspondence with Rev. Mr. Harding, of Sholapur, Mr. Joshee gave his reasons for selecting the Rev. James Taylor, of the Society for the Propagation of the Gospel Mission at Ahmednagar, as the person to baptize him.

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I do not regard that as a divine religion that allows the Brahman to go into the house of God, and forbid the Mahar to go. All are born sinful. All except the infidels hold this opinion. Different religions have different methods of washing away sin.

According to the Hindu religion, a man must spend his whole life in wearisome labours to get rid of sin; and after all he don't know in what state his future birth will find him. For this reason the Hindus have lost ambition and are brought down to the dust. The method of washing away sin in the Christian religion is rational. It is not necessary to kill the body. There is no need of austerities. Bathing for cleanliness. The way of eternal happiness is the same for all, and there is one worship for all. The Mahar is nowhere forbidden to read the Veda. Do not get angry, and do not give some idle answer to create a laugh. Now or at some future time this matter is to be investigated.

THE LADY ANANDBAI JOSHEE ABOVE REFERRED TO, IT WILL BE REMEMBERED, WAS A REASON OF PUNDITA RAMBAI, WHO GIVES IN HER AUTOBIOGRAPHY A SKETCH OF HER LIFE, WITH PORTRAIT.—ED. REVIEW.]

FATHER DAMIEN'S WORK NOT UNIQUE.

WITH no desire to diminish the fame of the late Father Damien, but with a desire to offset the Papistical presentation of his work in a manner calculated, if not intended, to create an impression that it was unequalled, and a fruit of Romanism indicating or proving its superiority as a religion, we state that there is a Leper's Home in Jerusalem, conducted by Brother Muller and wife, assisted by two deaconesses, all German Moravians. This home has been in existence for years. The Moravian sisters and missionaries take the disease now and then, and die of it. They have not been glorified in the daily journals and monthly magazines. Recently the health of two of the deaconesses has broken down. When the fact was announced to European Moravians, and volunteers called for, twelve sisters came forward to take the places of the disabled.

THE Mission of the American Baptist Missionary Union, among the Telugus, is reaping astonishing results. Since the beginning of 1839 there have been over 7,000 baptisms in the Angole district, and 477 in the Vinukonda district.

MISS CHRISTIE, daughter of Professor Christie, of Aberdeen, has received an appointment as missionary to Dar-es-Salaam, East Africa, from the Ladies' Association of the Church of Scotland. Miss Christie, with two other missionaries—Mrs. Fenwick and Rev. A. Hetherwick—left for the mission field early in May.

AN India paper notes the fact, that among the missionaries of the American Presbyterian Church in India, there are two who have each completed a full half-century of service in this country; two others have passed the fortieth anniversary of their arrival; two more have been in the field for more than thirty years. Of those now in the field five have fulfilled a period of more than a score of years. Of the present missionaries (foreign), ten are the sons and three the grandsons of missionaries.

THE following is an extract from a letter recently received from Miss Lizzie Scott, of our Central India Mission: "We cannot do anything in the way of mission work until we learn the language, but I have received an invitation to the zenanas already. The first is a Parsee house. The woman wants to learn English. She is a widow, and very pretty. Another wants me to come to her house and teach her fancy wool work. This will make an opening for speaking for our Master. They know we did not come to India only to teach them fancy work; so when they invite us to their bungalows for that, they also listen to the Word. The third one wants me to come and sing for her. This is a Mahomedan zenana, but there seems to be a leaning towards Christianity. I know you will pray and are praying that we may be enabled to do the Master's work; for which He has called us and brought us safely all this distance. I am looking to you to fulfil your promise of holding the ropes. The knees are weak and the hands feeble, but the promise is that He will be our strength in weakness. There is need of all the labourers."

CONVERSION is no repairing of the old building; but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top stone. All new.—Alline.

The Family.

THE LESSON OF PAIN.

O PAIN! mysterious guest,
Coming unbidden, unguessed,
To greatest and to least;

COMMON DUTIES.

It is a very prevalent mistake to suppose that great things are accomplished by neglecting little things. Most of us look too high at the outset of life.

HER SWEET SURPRISE.

No tender yet sad farewell
From her quivering lips was heard;
So softly she crossed that quiet stream,

"COALS OF FIRE."

Poor Bruno lay dying; his great brown eyes lifted up to his master's face in an almost human appeal for help, his burly, black form, that but a moment before was convulsed with agony, lying still and rigid, while Silas Merner's tears fell quickly amid the glossy curls of his pet.

said, uncovering his bundle. "He was most gone; but he'll come all right with plenty of blankets and hot water."
The hands had just been summoned from the field to dinner, and the sudden entrance of Silas in such a condition, together with his burden and ominous words, caused a momentary panic, in which the company seemed unable to comprehend the situation.

with a certain gay cordiality of manner which had in it a rare charm.
" She had discovered some old coins in the village store; and had heard of others farther up the country. Who would go coin-hunting. Then followed an eager discussion of rare dollars, or pennies, or shillings, until the talk of even the old joker became not only decent, but interesting.

thing. And if He takes anything from you, you know you are better without it. You will not, indeed, at your age, have to give up houses, or lands, or boats, or nets, but you may, perhaps, break your favourite teacup or lose your favourite thimble, and might be vexed about it but for this second St. George's precept.

you would ever murmur because the day was rainy, or fret because you cannot have your way in little things. In what seems the darkest and dullest hour of your lives, you would compare your lot with hers and be thankful and contented and happy.

The Children's Corner.

TWO LITTLE MAIDS I KNOW.

I KNOW a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf;

"EYES, BUT THEY SEE NOT."

CHILDREN, do you ever think to thank the heavenly Father for such common gifts as good eyes and ears and the power of speech? No doubt that most of you have heard of Laura Bridgman, the blind and deaf and dumb woman, who learned to see through her fingers and to speak and read and write through the same medium.

BOOKS WORTH READING.

ONE mischievous feature of most novels is that they present no serious and difficult tasks. To read them exclusively or chiefly produces an effect on the mind similar to the physical results of dawdling one's life away without exercising the muscles.

NEGLECTING THE PATTERN.

The colours that we had to weave
Were bright in our early years,
But we wore the tissue wrong, and stained
The woof with bitter tears.

WORDS.

WORDS ought to have the same meaning and the same force in the religious life as in the secular life. Thus, "serving" Christ means serving Him personally, just the same as "serving" is applied to a fellow-creature.

TEMPER.

RUSKIN, in a letter to young girls, says: Keep absolute calm of temper under all circumstances, receiving the thing that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is like to provoke you, thank Him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart.

CLEARING THE AIR.

"I WAS a guest last August," said a lady, "at a small summer boarding-house on the Maine coast. When I took my place at the table for the first time, I soon discovered that my fellow-boarders belonged to a class richer in money than in mind or manners."

"Here's your boy, Cobden!" he

Our Story.

THE HOUSEHOLD OF McNEIL.

BY ANNE E. BARR, Author of "Jan Vador's Wife," "The Daughter of Five," etc., etc.

"God could take care of His own poor. He was not needing his help. And as for the devil's poor—the drunkards and wasters and idlers, what justice would there be in helping them?"

When Brodick came up to the castle at night he glanced at the Laird with a quick, anxious curiosity. McNeil caught the glance and answered it fully.

"All the gold in the earth is the Lord's for that matter. He gives and He takes. I'm not settled in my mind at all. I will wait and see what Colin says. He has both wisdom and some enthusiasm left; and he will look at both sides and hold the balance even.

"I have no skill in such investments," he said quite seriously; "but Brodick and Mr. Selwyn have, and I will see that not a bawbee of Helen's money is wasted. Only one pleasure will I ask out of it—I love my old college, and as God has not given me a son of my own I will keep a lad there.

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Peppo looked at the scene with critical amusement. The fumes of hot whiskey, and the smoke of coarse tobacco, and the tears and laughter, were far too strong stimulants for his more intellectual temper.

"But I shall put an end to this affair very quickly, Caterina," he said. "We have ourselves to look after now, and this impertinent Maxwell must not delay us. I shall only have to speak to him. It is I that will do it all."

"Do not talk, Archie, my darling! You might waken grandfather!" "Grandfather," he had not thought of that before; he felt a new spring of love in his heart, and as he stood before the window, and the sunshine smote his wet eyelids, and made a glory all about him, an amazing thought came into his mind.

With hasty steps he went downstairs into his parlour. He took from his hiding place the slip of paper that had cost him so many uncomfortable hours. He let it lay in the palm of his hand, and looked bravely and tenderly at it.

"The height! The breadth! The Cross of Christ! The unspeakable riches!" He raised the faded yellow bit of paper to his lips. He kissed it with a great solemnity. "Helen, sweet Helen! all you asked of me I will give, to the last farthing of increase, it shall go where you willed it."

Without a thought of reservation, with all his soul he surrendered. In the moment of gift he resigned by an act of his mind every claim. He placed Helen's note now in his pocket-book, and before he had reached his sleeping-room again he was considering, with his usual shrewd wisdom, how to expend it in the wisest possible manner.

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was Jesse; mother unknown. He had seven brothers and two sisters. At the time of this lesson he was from 17 to 20 years old.

HELPS OVER HARD PLACES.—I mourn for Saul: (1) Saul was his friend, and had disappointed him. (2) He was troubled about the kingdom, with its king a rejected man. Jesse: the grandson of Boaz and Ruth.

4. The Elders trembled: they feared he might have come to reprove some sin; or they were afraid that Saul might regard them as harbouring an enemy of his, and therefore destroy them.

5. Sanctify yourselves: by washing their garments and their bodies; and by putting away sin, and consecrating themselves to God (see Ex. xix. 10, etc.). 10. Seven of his sons: including the three who had already passed before Samuel.

11. Will not sit down: to the feast. This was a family feast, apart from the public services of the sacrifice. 12. Ruddy: reddish in hair and complexion, or with fresh, red cheeks.

13. Anointed him: devoting him to a special purpose from God. It is not likely that the family, perhaps not even David, knew the object to which he was set apart. The spirit of the Lord: of whom the anointing was a sign. God's Spirit prepared David for his work.

QUESTIONS. REVIEW.—Why was Saul rejected from being king? Who announced this sad fact to him? INTRODUCTION.—How old was Samuel? Where did he live? Point out on the map the places of this lesson?

SUBJECT: STEPS TO THE KINGDOM. I. DAVID'S CALL TO THE KINGDOM (vs. 1-11)—What were Samuel's feelings towards Saul? What reason did God give why Samuel should cease mourning?

II. DAVID SET APART FOR HIS WORK (vs. 12, 13)—Describe David's appearance. What did Samuel do to him? What was the meaning of this anointing?

III. DAVID'S PREPARATORY SCHOOLS.—What could David learn from his care over sheep? Did he learn music? (1 Sam. xvi. 18.) How did this help him?

TEACH THE CHILDREN TO REFLECT.

It is most essential for the future well-being of our children, that early in life we cultivate in them the habit of reflection. That we teach them to look over the day just ended and see its mistakes and failures—to look at the past years, be they few or many, and learn where they are drifting.

To cultivate this habit in your head strong boy or girl don't indulge in long, preachy talks to them; don't scold or harshly criticize. Oh, no, it is a work requiring the fullest of a mother's love, together with a most wise, tactful head. We cannot hammer and cudgel good habits into our children.

First, choose the proper time to talk or chat with Nellie and Fred concerning their freak of temper—their sulks, carelessness or other fault that your watchful eye has detected to be growing upon them. Do not approach them when you are exasperated by their course, or when they are in an irritable, angry state of mind.

This teaching of our children to "square up" their actions every night can but make them more earnest and careful. "Let not the sun go down upon your wrath," is a good motto to teach them.

I know a mother who has taught her children never to go to sleep without thinking over the day, and asking God to forgive their mistakes—or their friends and mates, if they have done them harm. What could develop in them a more quick and tender conscience?

SOUTHEY ON READING.

WOULD you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may, after all, be innocent, and that may be harmless which you have hitherto been taught to think dangerous?

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THURSDAY, AUGUST 15, 1889.

HORATIUS BONAR.

A NAME dear to the Christian world, but more especially the Presbyterian portion of it, has just been added to this year's death roll of famous persons, by the decease of Rev. Dr. Horatius Bonar. The event, which took place at his residence, Edinburgh, July 31st, was not altogether unexpected, for Dr. Bonar had reached the patriarchal age of eighty-one years, having been born December 19, 1808, in the city where he died, and was known to be in failing health for some considerable time. A few particulars respecting the life and labours of this eminent servant of God and sweet singer of Israel will be interesting to our readers, some of whom have sat under his ministry, and all of whom are more or less familiar with his sacred songs.

He was the sixth son of Mr. James Bonar, Search Solicitor of the Excise for Scotland. He must have been drawn to the ministry by hereditary instinct, for in the list of his ancestors could not number James Bonar, the minister of Maybole who fought side by side with the great Henderson in the struggle against Prelacy; John Bonar, of Torphichen, who was one of the twelve in the famous "Narrow Controversy," and many others who did good service in the ecclesiastical history of Scotland? With his only less famous brother, Rev. Dr. Andrew Bonar, the widely known author of the "Life of McChyne," he inherited poetic gifts from his grandfather, Rev. John Bonar, the author of some acceptable hymns and a preacher of more than local reputation. After the completion of the usual literary course, Mr. Bonar entered the Divinity Hall of Edinburgh, and had the advantage of receiving instruction from Dr. Chalmers, then in the full maturity of his powers. Dr. Thomas Guthrie was also another of his teachers, and the influence of these eminent exponents of evangelical truth may easily be traced in his subsequent life. His first appointment after licensure was as missionary assistant to Mr. Lewis, of South Leith. In 1838 he was ordained to the pastorate of North church, Kelso on the Tweed, succeeding his father-in-law, Rev. Robert Lundie. Here it was that he first displayed those gifts and graces as a pastor and that ability as a writer which afterwards made him famous. Speaking of his preaching there, a member of his congregation said: "Every separate sentence tells like the strokes of a hammer every stroke sends the nails further in and deeper down." His interest in literature is seen in the famous "Kelso Tracts," which have had an enormous circulation, and the able manner he filled the editor's chair of the Presbyterian Review and the Christian Treasury.

In 1843, with his friends and former instructors, Rev. Dr. Chalmers and Dr. Guthrie, he took part in the Disruption and in founding the Free Church of Scotland. In 1866 he became the first pastor of the Chalmers Memorial Free Church on the Grange Road, in a district once one of the most beautiful of Edinburgh's suburbs. As a recognition of his eminent gifts and faithful Christian labour he received the degree of Doctor of Divinity from the Univer-

sity of Aberdeen, a well deserved tribute, as felt by all, though many took occasion at the time to disavow sympathy with his peculiar views on prophecy and his theories about the millennium. It will be remembered that Dr. Bonar filled with much acceptance the Moderator's chair in the Free Church Assembly in 1883. As might be readily supposed, Dr. Bonar never interposed much in ecclesiastical debates, but when he did his earnestness and depth of feeling, if they did not always carry conviction, never failed to secure attention. It will also be remembered that his jubilee was celebrated last year in the Chalmers Memorial Church, when the Lord Provost of Edinburgh, Sir Thomas Clark, presiding, and representatives being on the platform and in the meeting of nearly all denominations, numerous addresses were presented to him, together with a silver salver and a cheque for one thousand pounds, and that Sir William Muir, Principal of Edinburgh University, in making the presentation, said he esteemed it a very special honour to take part in such a historic occasion, inasmuch as Dr. Bonar's work and influence had been confined to no time or place, or section, or denomination of the Christian Church.

Dr. Bonar wrote much both in prose and verse. His best known prose works, in addition to the "Kelso Tracts" mentioned above, are "God's Way of Peace," the "Memoir of Rev. G. T. Dodds" his son-in-law, and "My Old Letters"—a most enjoyable volume. His poems are contained in the well known volumes, "Lyrical Consolations" and "Hymns of Faith and Hope." It is, however, upon his hymns that his literary fame will chiefly rest, but these are sufficient to give perpetuity to his name as long as the English language endures. For generations to come the grateful heart of the devout Christian will find him an interpreter of gratitude and trust in the Risen Lord. Some of these hymns have found a place in nearly all collections, and are cherished in thousands of Christian homes. Among the most popular are, "A Few More Years Shall Roll," "I Lay My Sins on Jesus," "Here, O My Lord, I See Thee Face to Face," and "Thy Way, not Mine, O Lord." In addition to these four favourites, our own Hymnal contains seven others which have the same lyric fervour and devotional spirit with depth of feeling, which characterize the best efforts of his genius and make them eminently suitable for congregational or private worship.

As mentioned in a contemporary, a visitor to Dr. Bonar's church in 1876, thus describes in Duffield's "English Hymns," Dr. Bonar's personal appearance, with an incidental but well considered characterization of his hymns:—"The striking feature in his face is the large soft dark eye, the power of which one feels across the church. There are no bold, rugged lines in his face, but benevolence and peace pervade it. The first thought was 'he is just like his hymns—not great, but tender, sweet, and tranquil.' His voice is low, quiet and impressive. His prayer was as simple as a child's. His power over the audience was complete. Even the children looked steadily into his face. I was sure the little ones never heard the Good Shepherd's call more tenderly given."

The closing verse of his preface to "Old Letters" is worth recalling now: "I may not stay. These hills that smile around me are full of music, and its happy glow beckons me upward;—all that here has bound me seems now dissolving; daily I outgrow The chains and drags of earth. I rise, I go,—I go!"

TORONTO UNIVERSITY.

THE results of the Junior Matriculation Examinations, Toronto University published last week, afford gratifying proof of the sound growth and development of our public system of education. There were in all 263 candidates, of whom eight were in Medicine, the others in Arts. Of this small army, 213 candidates were successful—not including those who failed in one or two subjects, and who may appear again in September. No less than 46 candidates failed to pass—a sure proof that the tests applied were searching. The lists show that a fair proportion obtained honours, there being in the first class in Classics eleven names, in Mathematics fourteen, in English eight, in History and Geography ten, French twenty-one, German twenty-two. In the second class were equally large numbers. The young lady candidates are well to the front in all departments except Classics. A son

of the manse, Mr. G. F. Macdonnell, eldest son of the respected pastor of St. Andrew's, Toronto, and this year's *dux* of Upper Canada College, carries off the Prince of Wales' Prize for the highest standing in both Classics and Mathematics. This young gentleman also obtains, we observe, first class honours in English, French and German—a brilliant record. The candidates come from many training schools. Toronto Collegiate Institute heads the list with 19 successful candidates; then follow Upper Canada College with 18, St. Catharines, 15, and so on down to those which send one each, amongst which we find Brantford Ladies' College with a very successful representative. The above figures are eloquent as to the hold the Provincial University has upon the country, and incidentally afford very satisfactory evidence of the healthy condition of the secondary schools. We speak from personal observation in saying that the answer-papers of the candidates this year indicate, at any rate in the department of Classics, more thorough grounding and larger grasp of the correct principles of handling of the Latin and Greek languages so as to make them effective instruments of mental discipline, than ever before.

EDITORIAL NOTES.

A PROPOS of the death of Dr. Horatius Bonar, it may be well to enquire if the good old custom of reading the portion to be sung, preparatory to the singing, is not going somewhat out of fashion. In some of our congregations it is the habit for the minister to indicate merely the number of the psalm or hymn, or at most in the case of the latter to read the Scripture legend. This may be a good plan for very poor readers; but for any one that can read decently it is a very poor plan and no help to the people to sing with the understanding. There is no question that the soulful sympathetic reading of the psalm or hymn by the minister does greatly assist the congregational singing. The minister should be able bring out the full meaning of the poem with proper emphasis and inflection, or he should go back to school again. There is as much reason for reading the hymn well as the Scripture lesson. Let us have both read and well read. We would not advocate the Methodist custom of "lining" the hymn,—for that cannot be called reading—but we would insist, in spite of the craze to be brief, upon adhering to the common-sense method of the minister's assisting in the service of praise with the spirit and the understanding by the preliminary careful reading—mark you, not mouthing—of the passage.

This city was favoured last week with a visit from Rev. Dr. McGlynn, of New York, who, under the auspices of the Anti-Poverty Society, for over two hours eloquently discoursed on the Fatherhood of God and the Brotherhood of man, his subject being "Individual Rights in a Model Commonwealth." Upon the postulate that nature's bounties were intended by the Creator to be free for all, he attempted to prove that the model commonwealth will own all the land and assume control of all transportation and banking concerns. If this were done poverty would be abolished and the millennium would be at hand. But is Dr McGlynn sure that as things now are poverty is increasing, or that the rich alone share in the comforts and conveniences of life which modern civilization has developed? The tendency seems to be all the other way. Is there any reason to expect that the rental value of land taken and applied as taxes would encourage farming operations, or in other words, the production of food? Possibly the farmer would think he was robbed under this system; and this would not hasten the millennium.

LATER information respecting the death of Mrs. MacMurchy, Foreign Secretary of our Woman's Foreign Missionary Society (W. D.), supplies the intelligence that the sad occurrence was occasioned not by drowning, as at first stated, but by a stroke of apoplexy which seized her just as she had stepped into the water. Though rescued almost immediately, and though long continued effort on the part of skilled medical attendance was made to restore her to consciousness, life was found to be extinct. The funeral took place on Wednesday afternoon, 7th inst., from the family residence, Sherbourne street, to Mount Pleasant Cemetery, and the large gathering assembled on the occa-

sion testified to the high regard in which the deceased lady was held by all classes of the community, and to the deep sympathy universally felt for the family in their bereavement.

BRITISH COLUMBIA has long felt the need of a Provincial University, and steps are being taken to found such an institution at an early day. At a public meeting held in the city of Victoria recently, Mayor Grant in the chair, the scheme was warmly supported by Rev. P. McLeod, Rev. D. Fraser and other citizens, and a resolution was adopted affirming the desirability of the establishment of a university, to be located in or near Victoria, and that a committee be appointed to draft a suitable scheme, and to report to a public meeting to be called by His Worship. Vancouver is also moving to secure the desired boon.

AMONG the distinguished visitors expected in this city this week are Rev. Prof. W. G. Blaikie, D.D., LL.D., of Edinburgh, and Rev. Dr. Monro Gibson, of London, the former on his way home from a visit to the United States, and the latter on a visit to his old home and relatives in Canada.

Literary Notices.

BITS ABOUT INDIA. By Mrs. Helen H. Holcomb, of Allahabad, India. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 16mo; fully illustrated; pp. 272. Price, \$1.00.

This little book by the author of "Mabel's Summer in the Himalayas," is full of interesting facts about India, its people, its customs, its worship, its private and social life—the very things that tell really most concerning a country, and yet the very things that most writers are apt to overlook. The writer has long been a missionary resident of India, and is thoroughly familiar with the things of which she writes so pleasantly.

MR. ANDREW YOUNG, author of the hymn "There is a Happy Land," who is now eighty years of age, recently gave an address at a children's service in Edinburgh.

THE August Book Buyer contains a sketch of Harriet Prescott Spofford, with portrait, with capital letters on literary topics from London and Boston. The Book Buyer is always readable. [Chas. Scribner's Sons, New York.]

GEORGE BORROW'S *The Bible in Spain*, written in 1842, as the result of the author's travels in the Peninsula on behalf of the British and Foreign Bible Society, has been issued in Messrs. Ward & Lock's "Minerva Library" (2s.). A delightfully quaint and original book is thus placed within everybody's reach.

It is announced that a memorial volume in connection with Upper Canada College is in preparation. The volume will be compiled and edited with the assistance of old College boys, masters and friends of the Institution, by the Principal of the College, Geo. Dickson Esq. M.A., and Mr. G. Mercer Adam. The memorial volume in such hands will undoubtedly be an interesting book, and will do much to maintain the *esprit de corps* of a public educational institution of which the country has reason to be proud.

We have received a copy of "A Presbyterian Church Catechism" for the use of Families, prepared by the Rev. D. McMeekin of Ballymena, Ireland. It is a small pamphlet of 16 pages and is divided into four parts: "Presbyterianism"; "Of Presbyterian Church Government"; "Of the Worship of the Presbyterian Church"; "Of Presbyterian Church Doctrine." The Catechism is intended to supply an answer to the question, "Why are you a Presbyterian?" and it appears to us to fulfil the purpose of its author admirably.

THE following extraordinary passage has been discovered in a book till lately given as a prize in the Government Girl's School in Bombay: "The wife who gives an ugly answer to her husband will become a village pariah dog; she will also become a female jackal and live in an uninhabited desert. The woman who eats sweetmeats without sharing them with her husband will become a hen owl living in a hollow tree. The woman who walks alone without her husband will become a sith eating sow. The woman who speaks disrespectfully to her husband will be dumb in the next incarnation. The woman who hates her husband's relations will become from birth to birth a musk-rat, living in sith." For the future this Hindoo combination will cease to have the sanction of the British Government. The husbands may well be tyrants whose wives have such maxims instilled into their minds.

THE contents of the August *Popular Science Monthly* are:—"The Spirit of Manual Training," by Prof. C. H. Henderson; "Agnosticism and Christianity," by Prof. T. H. Huxley, F.R.S.; "Life in the Solomon Islands," by C. M. Woodford—(Illustrated); "Scientific Charity," by A. G. Warner, Ph.D.;

Current Opinion.

AMERICA AND THE SABBATH.

It brings a blush to the cheek of the British visitor to Paris to find that the American section of the Exhibition is the only portion which is entirely closed upon the Sabbath. Those who have the direction of the exhibits of the United States have respected the sentiments of the American people and have maintained their principles in spite of personal pressure and the example of other nations.—*Glasgow Church Leader*.

A NEAT STORY.

A NEAT story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told the people the shell was tasteless and valueless,—that was the Wesleyan Church. The skin was nauseous, disagreeable and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel, and found it rotten! Then his reverence coughed violently and pronounced the Benediction.—*Halifax Witness*.

THE FOURTH COMMANDMENT.

A RECENT writer on the Ten Commandments makes this astonishing remark on the Fourth Precept: "Indeed, if we base the Sabbath on the Decalogue, I do not see but that we are bound to keep Saturday, and inflict the Mosaic penalty of death for Sabbath-breaking." By parity of reasoning, since we base the prohibition of idolatry on the first and second commandments, we are bound to inflict the Mosaic penalty of death on all idolaters. He must be a very inconsiderate person who does not see the difference between the Ten Words announced from Sinai and all the other precepts of the Pentateuch,—a difference deep and wide and lasting, one that appears not only in their mode of delivery, but in their scope and form and character. Men may take the Lord's Day off from the foundation of the Fourth Commandment, but in vain will they attempt to find or make another.—*Christian Intelligencer*.

VOTES OF THANKS.

THE editor of the *Clinton New Era*, who is a good Methodist local preacher, fires the following hot shots into the ranks of the ministerial brethren:—"If ever the 'vote of thanks' business was run into the ground and made supremely ridiculous, it has been during the recent sessions of the Methodist Conferences. If some minister there read a paper or gave an address on some religious subject, he was straightway awarded 'a vote of thanks.' It is high time that men who profess to do 'all for the glory of God' should quit their child's play and foolishness, and act like human beings who realize their obligations. Life is too real and serious for vanities of this kind." Every one knows that ministers are not the only offenders in this line, and it is high time this unmeaning and senseless proceeding was stopped at all public gatherings, lectures, concerts, etc. In some cases it is right and fitting, as for instance, the vote of thanks passed by the Presbyterian General Assembly to Rev. Dr. Torrance, its Convener of the Committee on Statistics, but this was a recognition of faithful and continuous service for a term of years in an unenvying field. The abuse of it is what needs to be stopped.—*Guelph Mercury*.

THE FUGAL TUNE.

THE day is past for a style of music for which the public ear has lost all sympathy. The grand old tunes which are both melodious and majestic, Old Hundred, Luther's Hymn, Darwell's, etc., have never been superseded and never will be. These hold their own place in every modern collection by the best editors from Novello to Barnby. The "fugal tune" is not suitable for popular use, whatever Mr. Spurgeon may think. It never was anything else than an attempt to turn a hymn into an anthem. A congregation which could never master an anthem could find a substitute in a fugal tune; but now the musical education of the common people has advanced so far that we know of chapels where choirs of the poorest children can sing difficult anthems in first-rate style. Mr. Spurgeon very humorously puts aside the accusation against fugal tunes that ridiculous effects are produced by the repetitions of certain parts of a line. He does not believe a tithe of the silly stories hawked about, though he admits that ludicrous results may happen. Thus, if Darwell's be sung to the hymn which has the line "The year of Jubilee is come," the break in the tune would make the people seem to say "Billy is come." The subject is an interesting and important one. It seems to us useless to deny that there is a fashion in these matters. For instance, the popular culture of the "Sunkey" school of music has been the craze of certain classes, but people of musical education can never enjoy music of this class. Much less can they go back to the style of singing which was well illustrated by such tunes as "Denmark." We believe the reaction however, has been carried too far by fastidious organists and choirmasters, who have rejected so many rich and beautiful old tunes that they have largely led to the popularising of the flimsy and perishable music of revivalists. The introduction of a judicious and occa-

sional selection of the discarded fugitives is what Mr. Spurgeon appears to desire. This might be done to advantage, especially with certain hymns of a contemplative character: in which the lines seem to need music which will repeat and sustain the words. "There are," says Mr. Spurgeon, "at least some hymns in which a repetition would naturally suggest itself to any devout mind, and the more natural we can be the better." This is true, but the difficulty is that tunes of this class are often very unnatural, involved, and grotesque. And yet almost any music is better than the noisy jigs sung to "Hold the Fort" and "Ring the Bells of Heaven," words and music being in these cases alike devoid of anything but unmeaning sound.—*Christian Commonwealth.*

Contributed.

THE WALDENSIAN CHURCH.

BY REV. JOHN MACRICK, B. A., KINGSTON.
In June of last year the voice of joy and rejoicing rushed from every home and gondola, through every canal and piazza of fairy Venice, filling the cloudless sky, and sounding as the shout of triumph over the blue waves of the Adriatic and the Umbrian hills, to Pecchi on the pontifical chair and his cardinal conclave round him, when the Communal and City Councils of Venice resolved that in the Campo Foscolo, on the very spot reddened with his blood, should arise a national monument to the undying memory of Paolo Sarpi. And who was he? A priest who, in 1607, had the boldness to burst his fetters, and spake out of the abundance of his patriotic heart, and with tongue and pen denounced with vigour and resisted with success all Vatican interference with the liberties of the Venetian Republic, and who, simply for asserting his rights and the rights of his country, was, according to documentary evidence carefully preserved in the archives of the city, handed over by the Pope and his abettors in crime, to the stiletto of masked assassins.

In June of this current year King Humbert I., presented 5,000 francs to the Church of the Waldenses celebrating the Bicentenary of the Glorious Return, and, along with the royal gift this significant letter, through Signore Visone, Minister of the Household—"The event, which is so justly the cause of exultation to many citizens who have set the example of manly virtues, is also hailed with joy by our King who knows well the steadfast devotion of the Waldenses to the House of Savoy. This devotion to the dynasty accompanied by warm love to their country, has supplied to Italy brave soldiers and deeply attached sons and daughters. His Majesty testifies what are his sentiments towards this devoted people by the accompanying gift." Need I ask you who were, who are the Waldenses? At the very mention of their name does not your blood course hot through every vein and artery, and your heart burn and bound with admiration of the truest heroism, purest devotion to truth and Christ, the saintliest living and sublimest faith this earth hath ever seen? That people from the morning of the Church till now, clinging to apostolic simplicity of doctrine and ritual as limpet to the rock; whom Pope Pius IV.—what a misnomer—butchered to his heart's content in their Christian homes in Calabria; whom Pope Paul III., of brutal nature, ordered the Parliament of Turin to persecute throughout the valleys of Piedmont and the Alpine heights as the most pernicious of all heretics; whom Pope Clement VIII.—element indeed!—for the preservation of the papal authority and in honour of all the saints and the ceremonies of the Church of Rome, robbed of their children, murdered and cast with their dangerous Bibles into the flames; whom Pope Alexander VII., by the sword of Savoy and brigades of Irish did his utmost to exterminate, shrinking from no atrocities, till all England shook with horror, burned with indignation, swore to avenge if the hand of the persecutor was not instantly removed, and poured from every hamlet and town heart-sympathy and generous aid to the poor driven, mangled creatures—remember Milton's sonnet, the prayer of Protestant Britain shot hot to heaven and long since answered!—that people, every letter of whose history was written in blood and every step of whose heavenward march was through the fiery furnace, till at length that same heroic spirit that shed his blood for you on the banks of the Boyne, and crossed that stream—the restorer of your civil and religious rights and liberties,—even William of Orange—secured for them on Feb. 8th, 1691, the right to live, to think, to worship God according to the dictates of conscience and the teaching of Holy Writ; that people, the Waldenses, are now exalted by God, while the papacy is abased, and the voice of no seer is needed to declare, that God in His own good time will make the once persecuted and almost annihilated Church of the Waldenses, the Church through the rest of time of a liberated evangelical Italy.

Look at that man who, wherever he goes in Rome or throughout all Italy, is followed by crowds of Italians, listening as for very life that they may learn a religion they can believe. Who is he? and what does he say? He is Enrico de Campello, who, for conscience' sake, has sacrificed a splendid ecclesiastical career, thrown down his canopy of St.

Peter's at the feet of the Pope, and walked forth into liberty with no venomous smirching over his character, wonderful to relate! He is telling the thousands of Italians that hang on his eloquent lips that he left the Vatican because he was weary of hypocrisy and slavery, because therein it was utterly impossible for him to be both a true Christian man and a loyal subject of King Humbert. He is urging them to drive the papacy from their consciences, and minds, and hearts, and homes, and not to rest satisfied till they have chased the vampire from every corner of their country. He is entreating them to put Christ in the place of the Pope, and the blessed Gospel in the place of the Syllabus, to fear God and honour the king, and as he speaks, there bursts from the immense audience deafening applause, and the reiterated cry is heard afar off—"We will."

THE MOST INTERESTING PLACE IN THE WORLD.

MR. WILLIAM MORTIMER CLARK'S NINTH LETTER: MYTHICAL PLACE.—"THE TEMPLE AREA"—"SOLOMON'S STABLES"—"THE DOME OF THE ROCK"—"MOUNT MORIAH"—"A COMPLAISANT GUIDE."

FROM what has been said in previous letters, readers of the REVIEW will understand that the sites regarded as sacred by pilgrims, on the faith of ecclesiastical tradition, are usually in no way whatever connected with the events associated with them. Take for example the Via Dolorosa—the route by which Christ is said to have passed to Golgotha—and the houses of Lazarus and Dives. I shall not trouble my readers with any further reference to them or the fictitious legends attaching to them. A view of Jerusalem from the Mount of Olives for a few hours, gives the traveller a better idea of its topography than days spent in wandering about its dirty lanes and listening to the silly tales of local guides.

There is one spot, however, seen perhaps to greater advantage also from Olivet than even when standing on it, and regarding the identity of which there can be no doubt. That is the Temple Area, or the Haram-esh Sherif of the Moslems. This is unquestionably the most interesting place in the world. We have here the summit of Mount Moriah where Abraham accomplished his great act of faith in the offering of his son; here the Angel of the Lord, with the drawn sword outstretched over Jerusalem, appeared to David, here on the threshing floor of Ornan the Jebusite, David erected an altar to God, saying as he saw that the Almighty had accepted him: "This is the house of the Lord God, and this is the altar of the burnt offering for Israel"; and here silently arose the magnificent temple of Solomon, in which the manifestation of the Divine presence appeared in such effulgence that the priests could not stand to minister in its sacred precincts. Here the second Temple was reared by Ezra and his companions, after the return from the Babylonian captivity; and on this site stood the third Temple, or that of Herod, which was raised to a higher dignity than any of its predecessors by the presence within its walls of God manifest in the flesh. This Area forms a large paved quadrangle situate at the S. E. corner of the city. It measures on its west side about 1,800 feet, and on its east side nearly the same distance, on the north side about 1,700 feet, and on the south side about 1,000 feet. This large platform is sustained by immense vaulted substructions. The south and east walls of this Area, as has been shown by the excavations of the engineers of the Palestine Exploration Fund, rest on the original walls, which are carried down to a great depth till the stones repose in beds cut in the solid rock. The foundation stone was discovered at this corner by these officers at a depth of about eighty feet. It is let into the rock for some fourteen inches, and is itself three feet eight inches high and fourteen feet in length. References to this corner stone abound in Scripture. The substructions at this corner, so far as examined, cover about an acre. We descended by a stairway under a little dome and found ourselves among a forest of square piers, each being five feet wide and constructed of large drafted stones placed singly on each other. They are arranged in fifteen rows and are connected by arches of unequal size. The floor is simply earth and is very uneven. It is about forty feet under the Temple Area, and as it is upwards of 100 feet above the foundation, it is supposed that another series of pillars and arches exist at a lower depth. This large vaulted Area is called, but without the slightest authority, Solomon's Stables. The vaults were used as stables by the Crusaders, and our Moslem guide showed us the still existing rings by which they attached their horses to the pillars.

Other vast series of vaulted chambers are found under other parts of the Area, but to these we did not gain admission. These appear chiefly to have been used as water cisterns, and to have been connected with the Pools of Solomon mentioned in one of my former letters. In these the Jews sought refuge during the storming of the city by Titus. The chief object of interest in the Area is the mosque known as the Kubbet-es-Sakhra, or Dome of the Rock. This famous structure is exceedingly elegant and imposing, and has always been much admired. The Templars indeed adopted it as part of

their armorial bearings, and the Temple Church in London bears traces of its design. The building is octagonal in form, and each of the eight sides is sixty-six feet in breadth. The lower half of the walls are covered with marble, and the upper portion with tiles. These are of porcelain and are adorned with designs in blue, white and green. The colours are delicate and the general effect is artistic and graceful. The frieze is formed of tiles on which are inscribed passages from the Koran in those interlined Arabic characters, which Moslem artists know so well how to use for ornamentation. As Mohammedans are prohibited from making representations of living creatures, they largely employ Arabic letters for decorative purposes, and do so most effectively. In four octagons are doorways, and in these are six arched windows. In the other sides are seven windows. These windows are in the upper half of the walls and are filled with coloured glass of rich and deep hues. The doors are covered with bronze. The roof and dome are supported by a double row of piers and pillars. These pillars are of marble of different colours, and have been taken from ancient temples. The inner walls and piers are cased with rare and beautiful marbles, and the roof is covered with mosaics. Much gilding and colour are employed in the decoration of the roof and capitals, and the general effect produced by the richness of the marbles and the brilliancy of the gold and colouring, softened by the subdued hues of the painted windows, is magnificent. On the inner row of pillars rests the dome. This is coloured blue, and is richly decorated and gilded. Between each of the inner series of supports is a screen of open iron work of elaborate design also touched with gold, and I should judge of about twenty-five feet in height.

On passing through a door in one of these screens, we found ourselves under the dome and in a narrow passage formed on the one side by this screen, and on the other by a circular breastwork of stone painted to resemble a red marble. We could walk round and round in this passage. On looking over this low wall we saw—I need not say with what interest—nothing but the bare and naked rock which formed the summit of Mount Moriah. There certainly was about this a sublime simplicity elevating this building far beyond the meretricious gaudiness of Papal altars. Arabic art seemed to have exhausted itself to surround this place with every enrichment known to it, but the rock itself has not been touched, and remains in its natural ruggedness, too sacred, as it were, for human hands to touch or human art to decorate. The portion of rock lying uncovered and exposed to view under the dome is about 57x43 feet, and rises about five feet above the floor. The fact of this rock having been always in the Temple Area, and of its having been permitted to remain in its natural condition while all the rest of the Area has been levelled by cutting down and building up at enormous expense, renders it very obvious that we here took upon a place regarded from the earliest times as peculiarly sacred. The belief seems well grounded that here was erected the altar of sacrifice, which was ordered to be constructed of unheaven stones on the bare ground. It appears reasonable to suppose that these stones would be piled on this summit of the hill, and round the highest point of the rock.

We were conducted by a short stairway of eleven steps to a small cave under this rock. Regarding this the Moslems have numerous traditions. Their Prophet is reported to have said that one prayer here was better than a thousand offered in any other place. From this spot Mahomet is said to have ascended to heaven. The rock itself is said to have manifested a disposition to fly upwards with him, but its aerial inclinations were frustrated by the archangel Gabriel who held it down. Our guide pointed out to us, with amusing confidence, the mark of his hand impressed on the rock. Passing by all the traditions—Mohammedan and ecclesiastical—may not, however, this cave have been a granary near the threshing floor of Araunah, and the place where he and his four sons hid themselves from the sudden and dread appearance of the destroying angel.

Until after the Crimean War all Christians were excluded from the Area. Now access is accorded to persons accompanied by the consular Kawass. We were accordingly preceded by that important functionary in the glories of his resplendent uniform, and who marched through the streets and into the sacred precincts as if he concentrated in himself the majesty of the British Empire. As usual, slippers had to be put on, but matters are made easy by a supply of large articles like moccasins being provided at the porch. When these are tied over the boot the fiction of putting off the shoes is complete. The prospect of backsheish of twenty francs, or about \$4, rendered one of the guardians a complaisant guide, as in robe of olive green, outer garment of light brown and turban of white and green, he showed us the various points of interest. He had a few words of English, the airing of which greatly delighted him. The Arabs speak in a loud and harsh tone, and it was amusing to hear him vociferating to us his scant repertoire of English, as if he were hailing a street car. The building was scrupulously clean and seems to be maintained in good order.

Correspondence.

WORK FOR WOMEN IN OUR MISSIONS.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR.—The editorial in your issue of July 18th, on the subject of "Work for Women in our Missions," is of considerable interest to those of us who live in the far West, and who discern in the present condition of things an opportunity for occupying large fields of usefulness, were self-denying women-workers available, along with some system for directing their labours and guaranteeing adequate support. It should be remarked in this connection that there is certainly some mistake about the statement that "it will not cost more to live in Calgary, Edmonton or Banff, than in Toronto," the fact being that living is, from a combination of causes, exceptionally expensive, of which proof can be had at any time by anyone wishing it. In the line of your editorial, I may now call attention to such facts as the following:

1. The private schools of Alberta are all convents. Our Protestant girls, in alarming numbers, are receiving their education at the hands of the Church of Rome. The fees charged at the convents are too low to admit of any successful competition on the part of Protestant ladies, unless support shall be guaranteed by private benefactors or out of Church funds. That the situation is a really grave one has long been felt and said by the Presbytery of Calgary; and unless some adaptation of the Public High School System may be agreed on by the authorities, to give girls a chance to acquire the special attainments which they desire, Protestantism is likely to lose more ground in the North-West within the next few years than any anti-Jesuit agitation will ever recover for it. One wonders indeed why the Public Schools, with their good teachers, generous equipment, and liberal Government support, should not be quite sufficient for a new country, or an old one, either; but, as a matter of fact, parents desiderate for their girls some fancy-work, music, drawing, sewing, supervision of deportment and morals. The Church of Rome is thoroughly alive to the situation and to her opportunity.

2. Along the line of the C.P.R., and in quiet country homes disadvantageously situated for school privileges, are children of both sexes, whose parents would fain have them attend the nearest Public school, or send them to towns such as those you have mentioned, but are deterred from doing so, not only by the fact that board, if obtainable at all, is exceedingly high, but also by the fear of putting children of a tender age into boarding-houses far removed, both in distance and in character, from home life and parental influence. One of the missionaries of this Presbytery reports some such cases just now, from people willing to pay well, if any Christian lady will, besides boarding, keep an eye to the daily life of the children out of school hours. It may be said that this is a desideratum beyond the reach of even older countries; but the point is, that homes are very much scattered in this North-West, and that private houses in the towns will not, on account of scarcity of house help, take in children for boarders; and that cases of the kind I refer to gravitate, in consequence, generally very quickly, into the convents of Rome.

3. As you spoke of nurses, it may be noted that there is no general hospital in any of the towns named in your editorial. And one need of both town and country, as we know who live here, is availability of competent nurses at figures within reach of the ordinary purse. Without undertaking to choose between Deaconesses, Sisterhood or Home, and noting, as I close, that work along the lines indicated can not be expected to be on anything like a self-supporting basis, I am, yours, etc.

J. C. HERDMAN.
CALGARY, N.W.T., 31st July, 1899.

Church News.

MANITOBA COLLEGE.

COMPOSITION AND WORK OF THE FACULTY FOR THE COMING YEAR—THE LIBRARY. FINANCES.

DURING the past year the amount of the congregational collections from Ontario and Quebec was \$3,546; from the Maritime Provinces, \$361. Four important grants were received from foreign Churches, which received the cordial thanks of the General Assembly. These are the Presbyterian Church of Ireland, £100; the Free Church of Scotland, £100; the Church of Scotland, £50; and from the American Presbyterian church, Montreal, \$100; from the marriage license fund \$39. The remainder of the income was made up of fees of students. The Synod of Manitoba and the Northwest Territories, extending from Port Arthur to British Columbia, raised for the theological department, to which all the contributions in the Northwest are devoted, \$2,540. The total amount received for ordinary purposes during the past year was \$15,767.

SCHOLARSHIPS. Scholarships were received from the following persons, and were entirely devoted to the theological department. A member of S. J. Jones Square, Toronto, \$50; Robert Anderson, Montreal, \$100; Rev. Dr. King, \$60; Alexander Macdonald, Winnipeg, \$50; and the proceeds of the John Black scholarship, \$20. No scholarships or prizes are awarded in the arts department; it being considered that the amount of \$1,200 to \$1,500 generally taken by the students of Manitoba College of the Isabister scholarships in the University of Manitoba, sufficiently rewards the students in arts.

ENDOWMENT. While Manitoba college is largely dependent on annual contributions, a small endowment fund has been begun; this has now reached \$12,000, and is loaned on mortgage or deposited in the bank. A committee of the board has the investing of this fund.

BUILDING FUND. The college property, which is valued at \$70,000, is now entirely free from any mortgage debt; and for the past

three years, there has been no deficiency, but a surplus in the ordinary funds of the college. A debt of \$10,000 yet remains, a greater portion being owed to Dr. Reid, of Toronto, for advances made in former years of the history of the college. By authority of the General Assembly, steps are now being taken by Rev. Dr. King for the reduction of this debt, and from his well-known energy in connection with the finances, this will no doubt be largely reduced during the present year.

THE STAFF FOR NEXT SESSION.

The college will re-open in the middle of September for arts, and the first of November for theology. Arrangements have been made for most of the teaching for the coming session, although some appointments have yet to be made.

Theology.—The classes in theology have the prospect of being larger this year than ever in the history of the college. The teaching will be conducted by Dr. King, professor of theology, assisted by Rev. A. B. Baird, B.D., as lecturer. Rev. R. Y. Thompson, B.D., will continue his valuable services in Old Testament introduction during the present session. Rev. Mr. Spence, of Kildonan, will give lectures in church history. The college would also be glad to have assistance of Rev. Peter Wright, B.D., of Portage la Prairie, in a course of lectures on subjects with which he is familiar, having been a lecturer in Montreal college in former years. This matter will be dealt with at a later stage.

Arts.—The classes in arts give promise of being as large as usual; the number last session was seventy in the several years.

Classics.—Honor classics will be taught by Rev. Prof. Hart, B.D., and in the junior classes lecturers and tutors will be appointed at the opening of the college session.

Natural sciences.—The classes will be taught in natural science by Dr. Bryce, and will, during the present year, include the important departments of chemical physics and inorganic chemistry. Honour classes will also be conducted in practical mineralogy, practical chemistry, both qualitative and quantitative; and in the important branch of palaeontology. For these a quantity of new apparatus is being obtained; and additions have lately been made to the museum of specimens, both for mineralogical and palaeontological instruction, received from Ottawa and elsewhere.

Mental and moral science.—These departments will be conducted by Dr. King and Rev. Mr. Baird, with the assistance of Rev. Mr. Thompson above mentioned.

Modern languages.—One of the most important departments of the honour course is that of modern languages. The honour English will be taught by Prof. Bryce, the honour French by Prof. Hart, and the honour German by Rev. Dr. King and Rev. Mr. Baird conjointly.

Mathematics.—During the past year the honour classes in mathematics were conducted by Mr. George Patterson, M.A., a gold medalist of Toronto University; and it is hoped that arrangements for his continuance in this department may be made this year also.

THE COMING YEAR.

Before the opening of the college several appointments of tutors and lecturers will require to be made. Mr. A. M. Campbell has been for nine years resident and

mathematical tutor. His health having failed, it is hoped he may be re-ordered; but an appointment to his office will be made at a future meeting. Several tutors will also be appointed on the meeting of the board before the opening of the session. The prospect of students for the next year is good, but it is too soon to give details in regard to their numbers.

KNOX church congregation, Perth, will erect a two-story brick venter building in front of the present session house, the two buildings to be joined as one, and used for all purposes except church services.

SOME friends of Mrs. Thos. Fair, in Willis church congregation, Clinton, in order to show their appreciation of her earnest and unweary efforts in the mission cause, have lately contributed \$250 to the funds of the W.F.M. Society, to secure for her a certificate of life membership.

SAYS the *Almonte Gazette*. "Rev. Mr. Edmondson gave up his pulpit to Rev. Mr. Wilkie last Sunday evening, and the latter used the opportunity to give an interesting account of the mission work that is being done in Central India. The gentleman has undertaken to raise \$10,000 in Canada, which will be used in erecting a High school in his field of labour. The Presbyterian congregations here will contribute toward the scheme. Rev. Mr. Wilkie intends returning to India in October."

THE corner stone of the new church to be erected in Lyndon, was laid August 6th, by Thomas Bain, Esq., M.P., M.A., pastor, Rev. S. W. Fisher, M.A., M.P., pastor, Rev. S. W. Fisher, M.A., M.P., pastor, Dr. Cochran, of Brantford, and Rev. H. A. Cook, the local resident Methodist minister. In the evening, after tea, provided by the ladies, addresses, interspersed with music, were delivered by Messrs. R. M. Queen, Kirkwall; James McQueen, Dundas; Rev. Mr. Edman (Baptist), Jerseyville, and Dr. Laing, of Dundas. Proceeds of social, \$130, 10 out of the building fund.

A WELCOME social was held at Indian Head, N.W.T., on the evening of July 23rd, on the occasion of the induction of Rev. John Ferry, late of Bridgewater, N.S., into the pastoral charge of his congregation there. The chair was occupied by the Rev. Alex. Hamilton, of White-wood. A neatly-worded address of welcome was read by Robert Crawford, Esq., and replied to by Mr. Ferry. Congratulatory speeches were delivered by Revs. 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 an excellent tea, and the choir, with the help of Miss Lyons, sang several excellent selections, Miss Lee presiding 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 a 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 \$2,750.00 per annum towards the maintenance of the pastor.

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Church News.

We are thankful for items of Church News...

The Cobourg congregation, to the pastoral oversight of which Rev. John Hay, B.D., was recently inducted...

OBITUARY.

WILLIAM BYERS.

ON the 28th of May last, at his residence in the city of Stratford, Ont., after a lingering illness caused by cancer in the stomach, Mr. Wm. Byers died at the ripe age of eighty years and six months.

JAMES BURNETT.

WE have been asked to give publicity to the following extract from the minutes of the Board of Management, Presbyterian congregation, Durham:—The Board of Managers of the Presbyterian church, Durham, would with sad hearts place on record the sore breach made upon it in the removal by death of the late James Burnett, their worthy chairman.

WILLIAM C. EWING.

It has seldom been our painful duty to refer to an event more solemnizing and mysterious than the sudden removal by death of William Caven Ewing, the beloved son of the Rev. R. Ewing, Collingwood, who met his death by drowning, July 31st, while bathing in company with two other gentlemen in Sturgeon Falls, where he had been employed on mission work during the summer months.

near Georgetown beside that of his sainted mother; his spirit from the watery deep has winged its way on high. His father and friends mourn his loss; and often has the remark been made, "It may be long ere we again see a nobler, purer youth than William C. Ewing."

THE above sketch, by an affectionate hand, does not exaggerate the attainments and virtues of Mr. Ewing. He had fine intellectual qualities, which were developed by an excellent course of education and by diligent study. His standing both in Classics and Mental Science was exceptionally high. He had entered the Theological classes of Knox College, and the other professors of that institution will agree with me in their estimate of the diligence, thoroughness and success with which Mr. Ewing prosecuted his studies and accomplished every task.

MEETINGS OF PRESBYTERIES.

OTTAWA.

MET August 6th. There were present seventeen ministers and three elders. Mr. Hughes, of the First Presbyterian church, Osgoode, was appointed Moderator for the next six months. Mr. William Orr was taken under the care of the Presbytery as a student for the holy ministry. The Rev. Mr. Smith, D.D., and Mr. Anderson, were invited to act as corresponding members. Mr. Caven submitted his report on statistics, showing the number of communicants within the bounds to be four thousand six hundred and twenty-two, and total contributions, for all purposes, to be fifty-seven thousand eight hundred dollars.

MINNEDOSA.

By authority of the General Assembly of the Presbyterian Church in Canada, the Presbytery of Minnedosa met at Minnedosa in the Presbyterian church there on Thursday, the 18th day of July, 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 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 Missions—Messrs. Jas. Todd, D. Stalker, J. Nowat, Wm. Hodnett, S. C. Murray and H. C. Ross. Foreign Missions—Messrs. D. Stalker, McArthur, Colter, Hargrave, Laird and Colter. Temperance—Messrs. Hodnett, Colter and Steele. State of Religion—Messrs. Nowat, David Ross and James Broadfoot. Finance and Statistics—Messrs. Murray, Hargrave and Young. Maintenance of Theological Education—Messrs. McArthur, Laird, Hargrave, Wellwood and H. C. Ross. Sabbath Schools—Messrs. Colter, Todd and David Ross. Examination of Students—Messrs. Colter, Stalker, Murray, Wellwood and Smith. Church Law and Property Messrs. Todd, Wellwood and Myers. Sabbath Observance—Messrs. Hilliday, Hodnett and Irwin. Systematic Benevolence—Messrs. Hargrave, McArthur and Young. The first named by the committee in each case, was appointed the convenor of the committee 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 the 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 toward the liquor traffic. A committee consisting of Messrs. Murray, Todd, Smith, Colter and Ross, was appointed to draft resolutions on the matter, who afterwards submitted the following report, which became the finding of the Presbytery:—"That whereas the present aspect of the liquor traffic system reveals its obnoxious nature in a way that calls for the interference of this 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 pulpita 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 Presbytery be held in Birtle on Wednesday, the eleventh day of September next, at 9 o'clock in the morning; that the Wednesday evening sederunt be devoted to the discussion of the question "How best to Promote Spirit-Life," and that Messrs. Murray and Todd open the discussion.—S. C. MURRAY, Clerk.

BRANDON.

MET in Knox church, Portage la Prairie, July 15th. 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 his 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 the proceedings of the General Assembly sent 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, which holds its first meeting in Minnedosa on the 18th of July. Mr. D. Stalker submitted his report as treasurer of the Presbytery for the past year, which was \$64.75, disbursements \$36.10, and that the Presbytery is still indebted \$99.35. 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 faithful services. Mr. W. Miller was elected to act as treasurer in the future. Arrangements were made for Rev. Peter Wright's induction into the pastoral charge of Portage la Prairie, July 23rd. 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. Runball to the Brandon Presbytery, to be taken on probationary trials. These gentlemen being present, were licensed in due form. 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. Application 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. Standing Committees were appointed for the ensuing year, and the Conveners are as follows: Home Missions, Mr. A. Urquhart; Foreign Missions, Mr. A. McTavish; Temperance, Mr. P. Wright; Sabbath Schools, Mr. D. H. Hodges; State of Religion, Mr. A. Currie; Statistics and Finance, Mr. W. L. H. Rowand; Maintenance of Theological Education, Mr. T. C. Court; Examination of Students, Dr. Robertson; Systematic Benevolence, Mr. A. McT. Haig; Sabbath Observance, Mr. W. McK. Omand; Church Law and Property, Dr. Robertson. Mr. J. C. Court was authorized to moderate in a call at Carberry and Mr. A. McT. 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.

Met in Portage la Prairie on the 23rd ult., pursuant to adjournment; there was a good attendance of members. The court proceeded with the induction of Rev. Peter Wright into the pastoral charge of Portage la Prairie congregation, after which the Presbytery resumed its ordinary business. Messrs. D. Stalker, James Todd and J. A. F. Sutherland, ministers of other Presbyteries, being present, were asked to sit as corresponding members. Arrangements were made for the dispensation of communion services in the different stations within the bounds of the Presbytery. Mr. P. Wright was appointed Moderator of Session at High Buff, and leave was granted him to moderate in a call so soon as the congregation are prepared. The Presbytery unanimously agreed to a resolution on the translation of Mr. D. Anderson to the Presbytery of Winnipeg, and expressed its high esteem for Mr. Anderson and appreciation of the excellent services rendered by him to the Church while a member of this court. A suitable minute on the death of the late Rev. S. C. Fraser, M.A., was also adopted. Reference was made in this resolution to his high character, unobtrusive piety and blameless life; his ripe scholarship, his long experience in the courts of the Church, and his extensive and accurate knowledge of

Church law, and the faithful, valuable services he had rendered during a long life in the ministry of the Gospel. It was arranged that the first evening sederunt of the next meeting of Presbytery should be spent in devotional exercises and the discussion of Foreign Missions, and that on the second night the subject for discussion should be:—"The forces which operate in the development of national greatness."—W. L. H. ROWAND, Clerk.

THE GENERAL ASSEMBLY REPORT ON TEMPERANCE.

(Continued from last issue.)

AS to the prevalence of the evil in this community at large, the reports amply testify that strong drink is still a barrier to the spread and reception of Gospel truth; that the domestic misery it creates is still both profound and widespread, and that vices still grow in clusters on the upas tree nourished by our social habits and protected by our laws. The mining districts of Nova Scotia still present a good field for the missionary of temperance. Pictou Presbytery tells us that fully one-third of our own, and nearly all the Belgian, miners are addicted to drink. True, one Session says in reply to this question:—"There are no evils of intemperance here." But its own Presbytery suggests that the good friends in that Session probably regard the "mountain dew" as "a good creature of God," and that evils springing from its use must be looked on with large allowance. Though the reports agree that even in the community matters are improving, yet all see cause for deep anxiety. The most central and populous Synod of the Church says that the "rum-bend still wages war against the weak and the unwary; and the bar-room is still a trap for many a bright and promising youth."

2. Is there any change in this respect within the past few years? To what cause would you ascribe this change?

The most frequent reply is "Change for the better!" The city of Montreal is reported as presenting no change. One North-West Presbytery states that in some districts the evil has increased; but tidings from other parts of the same Synod tell us of saloons closed and drunkards reclaimed, and of general advancement all along the line.

In those Ontario counties where the Scott Act has been repealed, the change has in every case been for the worse. There is absolutely no exception to this. Ontario, in some frontier towns of Western Ontario, in even those under the Scott Act, it is alleged that drinking has rather increased than diminished. The law is said to be systematically violated, largely owing to the proximity of a less law-abiding community.

Among the causes of improvement noted are:—The influence of temperance societies; the education of our people in temperance principles; and, above all, the expulsive power of a new affection, which only the Gospel of Jesus can inspire. The one specified cause of retrogression, with the exception already noted as to frontier towns, is the repeal of the Canada Temperance Act, and the return to license.

3. What practical measures are adopted in your congregation to enlighten the people on the evils of the liquor traffic, and to induce them as citizens to bring about prohibition?

The answers assure us that the pulpits of our Church are for the most part faithful in setting forth the antagonism of the liquor traffic to all true national prosperity, as well as to everything pure and lovely in social and domestic life; and especially in urging those sublime truths of the Gospel, in whose living presence all unholy passions wither and die. Subsidiary, yet important agencies are mentioned, such as temperance societies, temperance literature, temperance lessons in Sabbath School, Women's Christian Temperance Unions, and reading to the people the deliverance of the General Assembly on the temperance question.

4. What measures are adopted in the Session and Sabbath School teachers to instruct the youth on this subject and to train them to habits of total abstinence?

Though one Presbytery speaks of its sessions as being "most of them indifferent spectators of one of the noblest movements of our time," yet such words of censure are entirely exceptional. The other sessions in the same Synod are reported as faithful in this respect. Then the men and women who carry on our Sabbath School work, and who probably constitute the most devoted band of workers our Church possesses, are spoken of as zealous and faithful in the cause of temperance. The Quarterly Lesson on Temperance is generally taught. In some schools Bands of Hope are formed and temperance literature diffused. And perhaps the strongest influence brought to bear on our young people in favour of total abstinence is the personal example of so large a number of our elders and our Sabbath school teachers.

5. Is the law within your district a prohibitory or a license law? If local option, how is it enforced? What are the causes of the partial or entire failure of the law?

The area covered by a prohibitory law is considerably decreased since last year. This decrease is almost wholly within the Province of Ontario, which is now virtually under license. Quebec also chiefly under a license law. In the Maritime Provinces about two-thirds of the population are under the Canada Temperance Act, and the remainder under the most effective license law in the Dominion. The prohibitory law of the North-West Territories is greatly vitiated by the wanton abuse of a "permit" system. In Manitoba a license law has been passed during the present year that makes it easy to reduce even to zero the number of places where liquor can be legally sold. And as this power to stop the legal sale of liquor seems to be matched with machinery to prevent the illegal sale of it, we at the benefits that should accrue from such a law may be fully realized. Many towns and villages have already under this Act swept away their bars and saloons. Out of one hundred and two municipalities, seventy refused to issue licenses, and we await with interest the practical results.

(To be concluded next week.)

Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons and the public in general. As pure and healthful as any and more so than most, it is LOWEST IN POINT OF PRICE, AND CHEAPEST IN POINT OF VALUE. Nothing objectionable ever found in the COOK'S FRIEND. BUY ONLY McLaren's COOK'S FRIEND. No Other is Genuine.

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BRITISH AMERICAN ARCADE, YONGE ST. Toronto. Business College. The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers. 29th Year. C. O'DEA, Sec'y.

Presbyterian Ladies' College. 152 Bloor Street West, Toronto. T. M. MACINTYRE, Ph.D., late Principal of the Brantford Ladies' College, and now in charge of the beautiful property of the Richard Institute, on Bloor Street, opposite the Queen's Park, will open a College for the higher education of women: Literature, Science, Art, and Music. Music Department—The Toronto Conservatory of Music, Edward Fisher, Director. FIRST TERM, SEPTEMBER 5TH, 1889. Calendar giving full information will be sent on application. T. M. MACINTYRE, M.A., LL.B., Ph.D., PRINCIPAL.

BRANTFORD Young Ladies' College. The Only Ladies' College in Ontario in Connection with the Presbyterian Church in Canada. The Faculty has been re-organized and greatly strengthened by the appointment of new and able members, so that the College now has a complete staff of experienced and successful Professors and Teachers in the several departments of Literature, Music, Fine Arts, Elocution, Physical Culture, and Geography and History. The students will have the advantage of association with and supervision by an accomplished Lady Principal, whose training and character specially qualify her for this most important position. New departments of study have been introduced, so that young ladies can at small cost fit themselves for lucrative positions now open. FEES—Reasonable as in any Young Ladies' College not employing pupil teachers, while a most liberal discount is allowed to such as pay in advance for the full year. For annual calendar address REV. WM. COCHRANE, D.D., Governor.

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British and Foreign.

IN England the Baptists are divided into two sects, known as the General and Particular Baptists. These two were once wide apart, but for years they have been drawing closer together, inasmuch that a movement is now on foot to unite them.

A LARGE body of notes and papers on the history of Presbyterianism in England, by the late Rev. John Black, general secretary, have been put into the hands of the committee on historical documents by his son. The committee will submit a report to next Synod on the manner in which they may be used with most advantage to the church.

MRS. HARDING-WOODS, of Barre, Mass., has been elected to the presidency of the Mount Holyoke College and Seminary, at South Hadley, to fill the place made vacant by the death of Miss Mary A. Brigham. Mrs. Woods was graduated from Mount Holyoke Seminary about twenty years ago, and for ten years thereafter was an instructor in the institution.

A FEW weeks since W. B. Tate, a philanthropic bachelor of Grainger county, Tenn., decided to give a fifth of his fortune of \$100,000 to the maimed ex-Confederate soldiers of East Tennessee. The distribution took place on the 18th of July at Morristown, and forty needy one-legged and one-armed old soldiers responded, getting each five hundred dollars.

REV. JOHN THOMPSON, of Prestonkirk, one of the oldest of the Disruption ministers, who was ordained assistant and successor to his father in 1831, has died in his 86th year. He continued to the last to keep together a strong church and to take an active part in many public affairs. Till within a few weeks of his death he performed the duties of chairman of the school board, an office which he had filled for many years.

SOME Indiana grog-shop keepers refused to pay the increased license required by law in that State, claiming that a license certificate is a "contract" with the State, the terms of which cannot be altered without mutual consent. The Indiana Supreme Court says that this claim is groundless, and that a license fee is a mere tax, which may be increased, diminished or obliterated, at the pleasure of the taxing power, and that is sound law.

THE Yellow River has again burst its banks in Shantung, inundating an immense extent of country. There are twelve feet of water throughout ten large governmental districts. The loss of life and property is incalculable. The Government authorities at Pekin are dismayed. Owing to the incapacity of the local authorities, foreign engineering aid, in order permanently to repair the channel of the river, is considered imperative.

PRINCETON COLLEGE has just lost one of the best furnished and most thoroughly practical of its Professors. Alexander Johnson, who for a few years has taught in the Department of Jurisprudence and Political Science and kindred subjects, died on the 20th of July, in the fortieth year of his age. He was comparatively a young man, and was thought to have before him a fine career of usefulness. His broken health hindered him greatly in his work, and rendered him unable to do much that he had planned and was striving to accomplish. He was buried in the graveyard of Princeton.

THE committee of the English Presbyterian Church on the Church's relation to the Confession, met recently to receive and consider further suggestions from presbyteries on the articles of faith, and also to draft the proposed appendix setting forth the mind of the Church on other matters not referred to in the standards, but not embraced in the articles. They did not get further than the first chapter, which is of the question of Church polity. The committee on law and historical documents continued the revision of the Book of Order, the first five chapters of which have been already revised.

THE sexton of the First Presbyterian Church, at Budd's Lake, N.J., was badly stung by bees on Saturday, while fixing a rope to the church bell. For some time past the bell has not given a proper sound, and when the rope broke, the old sexton climbed up the steeple to mend it. He no sooner turned the bell over than a swarm of bees attacked him, stinging him terribly. He managed to reach the lake with his clothing and head covered with the angry bees, and was nearly drowned before he was rescued. He is fearfully stung, and it will be some weeks before he recovers. The bees were afterward smoked from the belfry, and about fifty pounds of honey was taken from the bell.

FOR more than fifty years Eli and Sybil Jones, of the Society of Friends, pursued a remarkable work as traveling missionaries and preachers in the United States, Liberia, England and Ireland, Norway, Germany, Switzerland, France, and the Holy Land. Wherever they went they spoke with so much spiritual power as to become instruments of blessing to many; and among their admirers were Whittier and John Bright. Sybil was called to her reward in 1873; but Eli remains in extreme old age, and by his help Mr. Rufus Jones, M. A., has just published at

Philadelphia an intensely interesting volume giving details of the life and work of these two devoted friends.

A FORTHCOMING work by Professor Maspero, on the Royal Egyptian mummies which were unbandaged in 1866, among them being the great Mosaic Pharaoh, Rameses II., contains much that is interesting. Among the mummies was one of a young man who had evidently been embalmed alive. The brain, heart, stomach, etc., were intact. The body had been tightly bound in three places, round the shoulders, round the wrists and loins, and round the feet, the ligatures being drawn with such force as to leave deep furrows in the flesh. Then he was covered with a thick coat of bitumen, lime, and burnt resin, and wound from head to foot with bandages soaked in some glutinous preparation, which caused them to adhere with such tenacity that they had to be sawn off. The agonized expression of the face, the open mouth, the swollen and knotted muscles bore witness to his desperate struggles. His age was about 23, and in his ears were small gold earrings. He evidently was of high rank and the victim of some unspeakable tragedy.

ACCORDING to the Glasgow Christian Leader, the diary of Rev. John Mill, minister of the parishes of Dunrossness, Sandwick, and Cunningsburgh, in Shetland, from 1740 to 1803, just published by the Scottish History Society, contains some curious matter. With an annual stipend of £50 Mr. Mill contrived to leave £2,000, carefully invested. He was a firm believer in the malign personality of Satan, and also in demoniacal possession. The editor of the diary remarks that Mill in the denunciation of sinners and backsliders seems almost to wield the pen of a Hebrew prophet; in his efforts at self-mortification and conflicts with Satan he savours of a medieval saint; while in his hatred of popery, prelacy, and abounding error, he exhibits all the sternness and zeal of a Covenanter. And all those characters are blended with that of the astute modern business man, well acquainted with percentages and markets, and having a keen scent for profit. He was not averse from spirits which had evaded the customs, denouncing one offender not for drinking smuggled gin, but for doing so without asking Divine blessing on it.

THIS American Institute of Sacred Scriptures has been formed at Chautauqua, and is to take the place of what has been known as the American Institute of Hebrew. The governing body consists of twelve members, among whom are the following well known Biblical teachers: Professor Francis Brown, of the Union Theological Seminary, New York; Willis J. Beecher, Auburn Theological Seminary; Charles Rufus Brown, Newton Theological Seminary; George L. Burroughs, Amherst College; T. W. Bartlett, Protestant Episcopal Divinity School, Philadelphia; Edward McCurtis, McCormick Theological Seminary, Chicago; W. R. Haper, of Yale; M. S. Barrett, of Garrett Biblical Institute, Evanston, Ill.; and Marcus D. Beall, of Boston. The Institute is to provide instruction in the original languages of the Bible, in the ancient and modern versions, and in Biblical history and literature. The work will be done through summer schools organized by local boards. Schools will be held in connection with the Chautauqua Assemblies, also correspondence schools in Hebrew, New Testament Greek, the English Bible and the Semitic languages, and courses of examinations based on an original plan of study. Besides the twelve directors there will be associate and honorary members drawn from among the leading Old and New Testament scholars of this country and Europe.

SAYS the Philadelphia Journal: The Supreme Court of Minnesota has given in the case of Dr. West vs. the First Presbyterian Church of St. Paul, a decision which shows accurate knowledge of our system, and announces what will be accepted as law in other States. As to justice and equity of its application to the particular case, we do not understand enough of its circumstances to judge. The syllabus of the decision is as follows: "1. Under General Statutes of Minnesota, 1878, Ch. 34, Sec. 225, relating to religious corporations, the sole authority to ascertain and fix the salary or compensation to be paid to a minister is vested in the society or congregation. 2. According to the usage and discipline of the Presbyterian Church in the United States, the call of a congregation for the services of a regular pastor, and the proceedings of the parties under it, are subject to the decision of the Presbytery having jurisdiction, and the regular pastoral relation is constituted by the Presbytery after the due acceptance of the call by the candidate. 3. And until such acceptance by him no civil contract for his permanent employment as regular pastor at the stipulated compensation can be formed or made obligatory upon the congregation. 4. And if, by mutual consent, his pastoral services are accepted as rendered, under or in pursuance of the call, still the relation must be regarded temporary only, pending his decision, and no permanent obligation rests upon the congregation to pay him as if the regular pastoral relation had been duly constituted, or longer than it may consent to such employment, but for actual services so rendered the rate of compensation fixed in the call may be referred to, and properly adopted, as the measure of his compensation."

Special Notices.

THE Spanish Government has forbidden any demonstration calculated to encourage the Pope to come to Spain in the event of his leaving Rome.

THE Lutheran Church has been totally suppressed in Russia. Such religious intolerance is in keeping with the semi-barbarous character of that vast autocratic empire.

"STANLEY" 5 Oe. Tea Tables at the Golden Easel, 316 Yonge Street. Oxidized Enamel for decorating; Vitrified for enamelling; Artists' Materials; Picture Frames; Original Paintings and Pictures of all descriptions. Studios rented.

WHITEFIELD'S Old Tabernacle, in Tootingham Court Road, London, has been declared dangerous and is to come down. This will remove one of the most interesting relics in the city.

MR. JOHN KRECK, late of Shannondale, Clarion county, Pa., has bequeathed the greater part of his estate, valued at about \$15,000, to the benevolent and educational work of the Lutheran Church.

HAVE YOU WEAK LUNGS? Dr. Hunter's new pamphlet on the cure of Catarrh, Consumption, Bronchitis and Asthma by medicated air, giving all particulars of treatment, will be sent free to those afflicted. If you are anxious about your lungs, don't lose a moment in sending for it. Address Dr. H. at 73 Bay Street, Toronto.

CARDINAL LAVIGIERE'S International Anti-Slave Congress, which was to have met at Lucerne on August 4, has been postponed until after the French elections, so as to enable prominent Frenchmen who are interested in the movement to attend.

DR. LAUGHTON, senior minister of St. Thomas' Free church, Greenock, has attained his ministerial jubilee, having been ordained 18th July, 1839, but at his request it has been agreed to postpone the celebration until October. He is in his 76th year.

SAMPLE TRIAL SIZE CARBOLIC SMOKE BALL, 25c. SAMPLE TRIAL SIZE DEBELLATOR, 10c.

A sample treatment will convince you. Catarrh, Bronchitis, Asthma, Quinsy and other throat troubles can be quickly and painlessly cured at home, no matter of how long standing. Ask your druggist for them.

THE Methodist New Connexion in England, has solved the class-meeting difficulty. It has decided to admit to full membership those who attend the ordinary "means of grace," including the communion service, without insisting on attendance at "class."

THE Hon. Francis Ormond, a Victoria (Australia) philanthropist, is dead. He gave \$230,000 to Ormond College, Melbourne; \$100,000 to Melbourne University for a department of music, and was one of the chief founders of the Working Men's College, which now has two thousand students.

ADVICE TO MOTHERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

THE Queen, on the recommendation of the Secretary for Scotland, has appointed Rev. Henry Cowan, D. D., Minister of New Greyfriars, Edinburgh, to be Professor of Divinity and Church History in the University of Aberdeen of the Scotch (Presbyterian) Establishment, in the room of the late Professor Christie.

ONE of the largest salaries paid to Nonconformist preachers in North Britain is that which has just been paid to the Rev. John Hunter, of Trinity church, Glasgow. The congregation has just increased the stipend to the sum of £1,000. There is not more than one church in Scotland which yields its minister a higher income.

C. C. RICHARDS & Co. GENTS.—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to do. DANIEL KIERSTED. Canada Forks, N.B.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINIMENT.

THE Flower Mission of the Women's Christian Temperance Union, which has blossomed out so wonderfully from the invalid room of Miss Jennie Casseday, of Louisville, Ky., has become a power in prison and reform work. Once every year, on Flower Mission Prison Day, the Flower Missions of every State send out to all State and local prisons, reformatories and almshouses within their borders, a bouquet for each inmate with a Scripture card attached. During the last year alone 89,000 of these offerings were distributed.

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Notice is Hereby Given

That pursuant to Cap. 183 sections 43 and following of the Revised Statutes of Ontario, 1897, the Civil Service Building and the Rogers Society (limited) has by a special resolution, passed by the shareholders of the said Society at a meeting held on the 4th day of July, 1898, and confirmed at a meeting of the shareholders of the Society duly called and held on the 20th day of July, 1898, resolved to reduce the capital stock of the said Society from seven hundred and fifty dollars to the sum of two hundred and fifty dollars, and to pay up the balance of the said stock to the several shareholders of the Society.

The Society will act upon the said resolution on or after the 20th day of October next.

All creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due.

J. FRASER, Secretary.

Dated at Ottawa this 26th day of July, 1898.



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Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional, not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin St., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Permanent Relief. "Every Spring, for years," writes Lizzie W. DeWitt, 222 Fifteenth St., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A. St., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

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Presbyterian Review.

THURSDAY, AUGUST 15, 1889.

"The Presbyterian Review" has the largest sworn circulation of the Presbyterian newspapers in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

The pulpit of Picton church was occupied Sabbath last by Rev. Prof. Mowat, of Queen's.

REV. DR. WATERS and Mrs. Waters, of Newark, N.J., are spending their holidays in Cobourg.

REV. PRINCIPAL CAVEN, accompanied by Miss Caven, left Wednesday, 7th inst., for a short trip to Europe.

REV. DR. MIDDLEMISS and Mrs. Middlemiss, of Elora, are spending a few weeks' holidays at Burlington.

The muscles of the throat requiring a rest, Rev. Mr. Leitch, pastor of Knox church, Elora, will be absent for a few Sabbaths.

The new church recently erected in Gretna, Man., was formally opened Sabbath, Aug. 4th, by Rev. Dr. Duval, of Knox Church, Winnipeg.

MESSES. G.F.O. KEITH, Wm. Anderson, David Scott, and Wm. Henderson, have been ordained and inducted into the eldership of Knox church, Elora, Ont.

We clip the following from the daily press:—"The Board of Regents of the National University, Chicago, Ill., have conferred the Degree of Doctor of Philosophy (Ph.D.) upon the Rev. J. C. Quinn, A.M., the energetic and popular pastor of the Second Presbyterian church, Helena, Montana. The Degree has been conferred in recognition of scholarly attainments (certified by examination and thesis), professional ability, and general culture. Dr. J. C. Quinn has also been appointed Assistant Professor and Examiner in the University." It will be remembered that Dr. Quinn was at one time a minister of the Presbyterian Church in Canada.

At Swift Current, which is a divisional point on the C.P.R., and which in conjunction with the Maple Creek field, has been worked by the Presbytery of Calgary with considerable success, a new church was formally opened on the 4th inst., Rev. J. C. Herdman, B.D., of Calgary, officiating. The building is neat and commodious, with accommodation for 150, occupying a central site donated by the N. W. Land Co. The fact that it is opened free of debt speaks well for the liberality of the congregation and for the energy and perseverance of Mr. Wm. Moffat, the missionary in charge.

The meeting of the Woman's F.M.S., held on Saturday, in the Presbyterian church, was rendered more than usually interesting by the presence of Miss Harris, who proposes to sail for India next October, to work as a missionary in the city of India. Miss Harris addressed the meeting in a few impressive words, giving an outline of the work in India, and the number of workers now there. All present were deeply touched at the thought of her devotion in leaving home at so young an age to spend her youth and strength in the service of those of her fellow creatures who, so yet having heard of Him who died for us, are living in the darkness and misery of heathenism. Her visit will not soon be forgotten, and she will take with her in her new home the tender remembrance and good wishes of the Unbridge branch of the W.F.M.S.—Unbridge Guardian.

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 the Cobourg congregation. Rev. J. Cleland, Port Hope, acted as Moderator pro tem. The whole of the proceedings were of a very interesting character. Rev. Mr. Lord, 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 position of the Presbyterian Church. Rev. J. 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. J. Carmichael, M.A., of Norwood, addressed the newly inducted minister in eloquent and well chosen language; and the Rev. Mr. Gilchrist, B.A., of Balimore, 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 clergy men, who wished Mr. Hay God-speed in his new sphere of labour. Mr. H. V. replied in suitable terms. Two very interesting features of the evening's proceedings were the presentation of a cheque for \$50 to the Rev. Mr. Cleland, 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 work's 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.

MEETINGS OF PRESBYTERIES.

REGINA.

The Presbytery of Regina met at Indian Head on Wednesday, July 24th, for the induction of Rev. John Perry into the pastoral charge of Indian Head congregation, and for the ordination of Mr. W. J.

Hall of Wolseley. Service began about 3 o'clock, p. m., and was conducted by the Moderator, Rev. A. Campbell, of the Hill, and Rev. A. Robson of Fort Qu'Appelle, who preached an appropriate discourse from Matt. iv. 4. Subsequently Mr. Perry was inducted, and Mr. Hall ordained with the laying on of the hands of the Presbytery, and both addressed by the Rev. Prof. Hart of Winnipeg. The people were then addressed by the Rev. A. Hamilton, of Whitehead. A deputation, consisting of Revs. Messrs. Hall, Perry 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 Winnipeg Presbytery, and the call ordered to be placed in Mr. Hall's hands.—ALEX. HAMILTON, Clerk.

GLENGARRY.

The regular quarterly meeting of this Presbytery was held at Alexandria, on the 9th inst. The term of Mr. Hastie's office as moderator having expired, the Rev. John Mackenzie was appointed in his place. The Rev. John Ferguson, late of Vankleek Hill, now of Denver, Colorado, being present, was asked to sit and deliberate with the Court. An abstract minute of the Synod of Montreal and Ottawa, defining the boundaries of this Presbytery, was read by the Clerk. The minute was as follows:—"The Presbytery of Glengarry includes as its territory the counties of Stormont, Glengarry, Soulanges, Vaudreuil and Prescott as far westward as Vankleek Hill and East Hawkesbury, inclusive." The standing committees for the current year were appointed and are as follows:—Home Mission—Rev. J. Burnet, Convener; J. Mathieson, J. Mackenzie and M. McLennan. State of Religion—Rev. A. Mathieson, Convener; Dr. McNish, A. Givan, and D. J. McLennan, B. G. Statistics—Rev. J. Cormack, Convener; J. Hastie, D. McLennan, and Hugh McLennan, Esq. Sunday School—Rev. D. McLennan, Convener; N. Macphie, G. A. Smith and J. Simpson, Esqrs. Sabbath Observance—Rev. D. Stewart, Convener; J. J. Cameron and D. Ferguson, B. G. The resignation of the Rev. N. Macphie, of his charge of Dalhousie Mills, etc., was next considered. Mr. James Cattinach appeared as a commissioner from the Session, and gave expression to the high esteem in which the congregation held Mr. Macphie as a man and a minister. Messrs. Donald McGregor and Kenneth Hope, representing the congregation, stated that it was their earnest desire, if possible, to retain Mr. Macphie as minister. Mr. Macphie was then asked if he still adhered to his resignation, when he stated that he would leave himself in the hands of the Presbytery. It was then moved, duly seconded, and agreed "that the Presbytery do not accept Mr. Macphie's resignation." Rev. Mr. Hastie read the report of last year's Session, and Rev. Mr. McLaren a supplementary report on Sunday School. The reports were received and these gentlemen thanked for their diligence. Arrangements were made for the induction of Rev. D. McLennan at Kenyon, in the event of translation being granted.

BRACKVILLE.

Met at W. Winchester, July 9th. Mr. Stuart occupied the chair, and Mr. McDiarmid was appointed secretary pro tem. Dr. Kellock presented the report on Home Missions. The report was received and the following recommendations adopted: (1) That an ordained missionary be appointed for Morton and Delta after the 1st of October next; and (2) That the Convener be instructed to use all diligence in securing the same. The Rev. D. J. Hayland was elected Moderator of Presbytery for the ensuing six months. The Rev. Mr. Stuart and Mr. Sturgeon were appointed a committee to confer with the people at Stone's Corners, North Augusta and Fairfield, with a view to re-arrangement. The H. M. 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 Cryster 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, "that the Presbytery having the best interests of the people of Pleasant Valley at heart, and viewing the matter of their supply with anxiety, and being unable to find any suitable station with which to connect them, agree to invite them to attend the services at 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 towards a reduction of the Augmentation grant. Dr. Kellock reported that arrears due Mr. Porteous from Toledo, etc., 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 General Assembly reported diligence. Kemptville and Westport arrears due Presbytery Fund were cancelled. Messrs. Robertson and M'Indie were appointed to audit the treasurer's accounts. Leave was granted to moderate in a call at Dunbar, etc. 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 hearty welcome when he appeared within the bounds, in the interests of that praiseworthy, but sadly neglected, Scheme of the Church.—GEORGE MACARTHUR, Clerk.

Among the valued exchanges which have reached us recently, printed in new type, are the *Guelph Mercury* and the *Brackville Recorder*. They both look very handsome. They are ably conducted journals, and well deserve the liberal patronage bestowed upon them. Mr. G.F.O. BOSTWICK, of 24 Front Street West, Toronto, has issued a handsome catalogue, descriptive and illustrative of Amber's Cabinet Letter Files—a line of goods much patronized by business men. The system has very great merits, as may be seen from the appended testimonials from some of the leading houses in Canada. *Minard's Liniment Cures Burns, etc.*

DR. HUNTER ON THE TREATMENT OF CATARRH.

To effect the cure of catarrh, two objects must be kept steadily in view. First the local disease of the air passages; and secondly, the patient's general health. When a disease has, by its long continuance, corrupted the purity of the blood, it is not enough to remove it at its seat; we must also remove the injurious effects it has produced on the general health.

No cure will result in any case of catarrh, unless the entire surface diseased be reached. It generally extends over the whole mucous membrane of the nose, throat, windpipe and bronchial tubes. To apply washes to the nostrils alone, after the disease has spread into the chest, is trifling with a serious peril. It is necessary that all remedies employed for the cure of catarrh, should be applied in and through the respiratory passages (nose, throat, windpipe and bronchial tubes). As this can only be done by reducing them to vapour and inhaling them, it follows that without inhalation there can be no safe or successful treatment of catarrh. All the parts involved in catarrh are, by nature, air-passages. Medicines in a state of vapor are readily introduced, but solids and fluids can only be applied to a very limited extent. Inhalation, therefore, is our sheet anchor, without which no physician can hope to succeed. Without this the disease will drift on from catarrh to bronchitis, and from bronchitis to consumption and death.

But with all the aids of modern science and a life's experience in these cases, the physician will not find catarrh an easy disease to cure. Skill and perseverance are necessary to conduct it to a successful issue. The remedies must be carefully adapted to the stage and form of the disease. The inhaling instrument must be used morning and evening to reach the parts below the throat. Nose-washes and throat-washes are necessary to cleanse the inflamed membrane and neutralize the acrid secretions. The nasal passages are extremely sensitive in some cases, and very little so in others. The washes and inhaled vapours must be such as the patient can bear without pain or discomfort. The injury which catarrh produces on the general health is wide-spread. It affects the stomach through the patient swallowing the acrid secretions. It affects the head through the spread of the disease along the nerves and vessels to the base of the brain; it affects the hearing by obstructing the eustachian tubes. It destroys the strength and purity of the voice, rendering it cracked and husky by its influence on the vocal chords, and lastly, it increases your liability to colds and congestion of the lungs, to asthma and bronchitis, and is usually the forerunner of consumption. The mistake which people make in expecting cure from nostrils rather than from scientific and rational treatment. ROBERT HUNTER, M.D. 73-BAY STREET, TORONTO, 20th July, 1889.

Meetings of Presbyteries.

- BRANDON—Brandon, Sept. 10th.
BROOKVILLE—Brookville, Sept. 10th, 2.30.
BRUCE—Walkerton, Sept. 17th, 1 p.m.
CALGARY—Calgary, Sept. 3rd, 10 a.m.
COLUMBIA—New Westminster, Sept. 10th, 3 p.m.
GLENGARRY—Lancaster, Sept. 17th, 11 a.m.
GUELPH—Guelph, Sept. 17th, 10.30.
HAMILTON—Smithville, Aug. 20th, 2 p.m.
HAMILTON—St. Catharines, Aug. 20th, 7.30.
HURON—Exeter, Sept. 10th, 10 a.m.
KINGSTON—Kingston, Sept. 17th, 3 p.m.
LESLIE—Woodville, Aug. 27th, 11 a.m.
MAITLAND—Wingham, Sept. 10th.
MINNESOTA—Birtle, Sept. 11th, 9 a.m.
MONTREAL—Montreal, Oct. 1st, 10 a.m.
ORANGETHORN—Orangethorpe, Sept. 10th, 10.30.
OWEN SOUND—Owen Sound Sept 16th, 7.30 p.m.
PARIS—Paris, Sept. 24th, 10 a.m.
PETERBORO—Peterboro, Sept. 17th, 9 a.m.
QUEBEC—Quebec, Sept. 21st, 3 p.m.
SAINT-JAMES—St. James, Sept. 17th, 2 p.m.
SUTTON—Durham, Sept. 10th, 10 a.m.
WHITBY—Oshawa, Oct. 15th, 10 a.m.
WINNIPEG—Winnipeg, Sept. 10th, 7.30 p.m.

Births, Marriages, Deaths.

- Announcements under this head 25 cents each insertion.
Births.
IMBE.—At Toronto, on August 9th, the wife of John Imbe, printer, of a son.
Marriages.
SCOTT-RITCHIE.—At Eglington, August 6th, by Rev. G. E. Freeman, Dear Park, Dr. A. Y. Scott, Science Master, Upper Canada College, Toronto, to Maggie Ritchie, daughter of the late H. Ritchie, Esq., late of Birtle, Scotland.
GIBB-CRAIG.—In Montreal, on August 3, 1889, by the Rev. John Scrimger, M.A., Edward M. Gibb, of Montreal, to Annie, daughter of the late James Craig, jun., Glasgow, Scotland.
MACFARLANE.—In Cornwall, on August 1st, by the Rev. Dr. Macdonell, Alfred Frederick Milliken to Isabella Mowat-Macfarlane.
Deaths.
LANGSTAFF.—In his 65th year, at Richmond Hill, on August 6th, James Langstaff, M.D.
MARTIN.—At Sedalia, Miss., on August 5th, Robert Reuben Martin, brother of John M. Martin, Public Accountant, of this city.
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