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## The Presbyterian Review.

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Toronto, August 16, 1894.

### Korea.

WHAT is God about to do in Korea? It is neither China nor Japan with which Korea has to do. He who is King of Kings, and to whom the natives are but as a drop in the bucket, controls the movements of nations, and will bring His own purposes to pass. It may be that, as frequently in the past, the breaking up of the evil is a preparation for a harvest of blessing, and if so, this is the church's opportunity. Prince Albert's advice to young young men is seasonable, "Find out God's plan in your generation and beware how you cross it, but fall promptly into your place in that plan." Korea, has been so long shut off from all intercourse with other countries, that she has been called the "Hermit nation." It is only twelve years ago, in 1882, that three of her ports were thrown open by treaty with the United States, but these twelve years have been eventful. Already six missionary societies are operating in these treaty ports, and at other ports, and the field is one of exceeding promise. As great and violent changes may take place within a short time, the united prayer of the Church should be, that all things may be so ordered as to hasten the evangelization of this interesting people.

Korea is a peninsula on the north-east coast of China—as to proportions somewhat like Italy and about the same size. It is picturesque and mountainous. A range of mountains runs from north to south, nearer the eastern coast, dividing the country into two watersheds, each of which is fruitful, producing all classes of cereals from wheat in the north to rice in the south. The pine and bamboo grow together. There is also great mineral wealth—gold, silver and coral,—although her resources have not yet been extensively explored. It lies between 34° and 42° N. Lat. thus giving a variety of climate not unlike that of our own American continent.

The population, numbering about 12,000,000 is distinctly Mongolian. Waves of people from the north, in past ages, mingling with Chinese refugees who found an asylum from their own despotic government, pro-

duced a mixed race, of which all that can be said is, that they have Mongolian characteristics. The government is Paternal—an absolute monarchy, having some constitutional method, but in no sense representative. Annual tribute is paid to China, and the authority of Peking is recognized in Korea's foreign policy. Chinese is the language of the Court, and of the educated classes, their own language being only used by the lower classes, yet it is said to be more flexible than the Japanese and less cumbersome than the Chinese. The people are like other orientals very polite but utterly degraded—women living a secluded, neglected, intolerable life of ignorance, poverty and oppression.

In the 4th century Buddhist emissaries reached Korea and for many centuries Buddhism was the religion of the country, but gradually it gave way to Confucianism, and now but very few Buddhist temples remain. About a century ago Roman Catholicism was introduced and made rapid progress, but was chequed by the succession to the throne of a hostile dynasty. Persecutions followed in which many lives were sacrificed—it for a time seeming probable that the Christian name would be blotted out of the country. There are yet, however, about 50,000 Roman Catholics remaining who are little better than Confucianists, on account of the unchristian compromises of the Catholic Church in heathen lands.

The first Protestant Missionary who assailed Korea, was Rev. John Ross, who whilst laboring in Manchuria, learned the language, and with the assistance of a native translated the New Testament into Korean, 5,000 copies of which were printed by the British and Foreign Bible Society and sent inland. This took place in the year 1873, twenty-years ago, and some years after, missionaries found native communities reading the Ross version of the New Testament and waiting for one who could teach them. From these communities were afterwards gathered valuable native helpers, such as the noble Kim family and Evangelist Paik. The first resident missionary was Dr. H. N. Allen of the American Presbyterian Church. He had been laboring in China, and went to Seoul (pronounced, Sole) the capital of Korea in 1884. Soon after his arrival there was a riot in Seoul, in which Prince Min Yong Ik was seriously wounded, and Dr. Allen treated him so successfully that he won great favor at Court, which resulted in the establishment of a royal hospital of which Dr. Allen was made superintendent. Soon other missionaries followed and to-day the American Presbyterian Church has over thirty missionaries there.

The Episcopal Methodist Church of the United States was next on the ground, and has already a staff of considerable strength. Other societies followed, until at the present time six or seven societies are on the ground.

Canadians have a special interest in this field because

of our own share in the work. Mr. Robert Harkness was sent out by an organization called "The Society for the Evangelization of Korea," and when Mr. Harkness left the mission, and went to Japan where he now labors, he was succeeded by Mr. Fenwick who after a couple of years returned to Canada, after which the Society that sent him expired. Mr. Fenwick expects to return to Korea this year as the director of a new organization called the "Korean Itinerant Mission." Mr. J. S. Gale, was also sent out by the University Y.M.C.A. After he severed his connection a combination was effected entitled "The Canadian Colleges Mission," and now have Dr. Hardy as their representative. Where the need is so great, it seems right that any one should go who can speak of the precious Name, but is there not room to question the wisdom of so many separate organizations? Surely the Church is sufficiently divided and all who wish to help Korea or any other land can do so in connection with some of the churches, who are already there without still further rending the body of Christ. However that be as to the method, we cannot but rejoice at every addition to the number of those who go forth as witnesses for Him who died for Korea's salvation. We repeat, that this is a critical stage—much will depend in the loyalty of the Church in her intercessions during these troublous times, when a new national era is being inaugurated. Not only will the world know Korea better after this, but the Koreans will know the world better, and wish for the strength of that civilization they have so long excluded. May they be led to see that true national strength is built upon the enlightenment and righteousness of the people and then their future as a nation will be secured.

#### Protestants Mobbed.

It is difficult to read with patience, even the most moderate accounts of the attack made by Roman Catholics on the Protestant missions in the City of Quebec. More than a week has passed, but no fresh facts have developed to modify or to throw into an extenuating light the disgraceful proceedings of August 6th when a mob of four thousand people incited by religious fury and creed fanaticism made a concerted and planned attack on the Protestants. The affair is aggravated by the report that a threatening notice had appeared in an evening paper in which the mission workers were described as Salvationists! The riots of a few years ago on the Salvation Army in the same city have not been forgotten, but instead of shame for the outrage, it would seem that its very memory serves to stir up hatred and discord. The mob first attacked the Baptist mission at the corner of Bridge and Joseph streets, the windows and doors of which they broke with showers of stones and whose inmates had to be escorted to their homes by the police after enduring many indignities and many narrow escapes. Among those thus abused were Rev. Adam Burwash, general evangelist of Grande Ligne mission; C. W. Grenier, missionary, Grande Ligne mission; Mrs. Grenier, Mr. Taylor and Mlle. Desjardins. One young fellow who was preaching, it is said, was severely wounded on the head by a stone. The mob next proceeded to the building at the corner of George and Richelieu streets, which is the headquarters of the French Anglican missions. Here also they destroyed the building. The third object of attack was the Salva-

tion Army barracks, on Palace Hill, the windows and doors of which were smashed to atoms and the inmates were forced to flee.

So far the Church of Rome has made but a faint remonstrance and a stigma rests upon her in Canada for the deplorable action of her people. It is true, Hon. Wilfred Laurier has uttered a deprecatory protest which does him credit, but which it is safe to say will not win him votes in the Quebec constituencies when next he appeals for the suffrages of his country men. On Sabbath last some Roman Catholic preachers, recognized the gravity of the situation and expressed disapproval, but it was painfully noticeable that the usual restraining influence of the church did not save the missionaries on that day from the necessity of having a large force of police for their protection.

#### Recent Scientific Research.

The annual meeting of the Victoria Institute was particularly interesting this year. The subjects chiefly discussed were of direct scientific interest and were superlatively handled by veterans in science. A remarkable paper was that of Professor Duns, F.R.S.E., Edinburgh, the subject of whose paper was Archæology and Anthropology, especially connected with folk-lore, and more particularly with stone folk-lore. He showed the importance of stone folk-lore as a branch of study which threw some light on many facts in the historical records of the world. He described the nature and geological character of stones in question, the superstitions they were connected with, and their frequent mention in history, even among nations in the earliest historic times.

Among the papers taken up, one by Dr. Prestwich (the acknowledged Nestor among geologists), "A Possible Cause for the Origin of the Tradition of the Flood," had been very fully dealt with. Dr. Prestwich brought before the Institute all those Geological phenomena which had come under his observation during half a century of geological research throughout Europe and the coasts of the Mediterranean, which were "only explicable upon the hypothesis of a widespread and short submergence of continental dimensions, followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem."

Other subjects were Eastern exploration; the Babylonian Records of a Primitive Monotheism (in which it was clearly proved from readings in recently deciphered Assyrian tablets that Monotheism and the name, Aa, Jehovan, was known in Assyria generations before the time of Abraham, a result also in accordance with evidence from the earliest known Egyptian records, but opposed to the recent speculations of certain leading modern writers); Biological Research (in which it was shown that the contention of some biologists that that science afforded a negative evidence to the existence of an over-ruling Providence was untenable); Illustrations and Confirmations of the Bible record from Recent Discoveries; Eastern Exploration; The Origin of the Australasian Peoples; Habit in Man; Chinese Ethics, etc. Reference was made to the Institute's increasing membership abroad and in the Colonies, and the successful arrangements by which its most distant members could take a part in considering the subjects brought forward; also to the useful purposes which the members (not only students, but any taking even a

passing interest in the subjects), especially in the Colonies, found the Society's investigations served; all tending to prove that the Institute was rapidly becoming what it aimed at being—a society of world-wide character.

#### Persecution in India.

There is no abatement in the interest with which the struggle against vice in India is regarded. The British press is now re-echoing the complaints which come from Bombay. It is likely that the action of the authorities in imprisoning the antis will have a contrary effect to that intended by the Government officials, and that a thorough investigation will ensue. That the prisoners are men of character and energy is admitted on all hands, and that they suffer for their fearless opposition to crying evils is equally manifest. Mr. Henry Varley, writing in the *Methodist Times*, thus describes Mr. Dyer's work. Mr. Dyer, it will be remembered, is one of the men condemned by the Bombay court:

"I well remember that when I was in Bombay at the Missionary Conference Mr. Alfred Dyer was the object of intense hatred amongst numbers of civil and military officials. The reason was only too painfully evident. He had courageously opposed sin and iniquity, and stood firmly for the defence of righteousness and truth. He refused to be silenced in regard to the opium traffic and legalized vice. The Government, up to Mr. Dyer's arrival in Bombay, had managed to secure immunity from truthful criticism. This unhealthy condition of things Mr. Dyer and his heroic co-workers brought to an end. The Executive soon found to their cost that there was "a chiel among them taking notes." Mr. Dyer did not spare the confederacy for evil found in high places. He spoke out with telling effect. On these accounts he was socially ostracised and cordially hated, and on these accounts he has been unjustly imprisoned. There never was a time in the experience of British rule in India that men of the type of Rev. A. Prautch and Mr. Alfred Dyer were more needed than now. They are imperatively wanted in Bombay. The Indian Government is as arrogant as it is corrupt. The fearless exposures given in the columns of *The Bombay Guardian* were never more needed than they are at the present time. British sympathy, moral courage, and generous monetary aid should be England's instant answer to the unjust persecution of this noble band of men."

Evidently the Indian Government has to deal with a band of resolute men backed up by the Christian conscience of the colony, and should they carry an agitation into the Old Land with the persistence and ability they have displayed in Bombay, the Imperial Government cannot shirk its duty in the premises.

#### Knox College.

It may be of interest in connection with the Jubilee services of Knox College, to recall some points in its history that will be alike worthy of note by those interested in Theological education, and to the many ministers in our Church who are proud to call Knox their Alma Mater. Knox College was the result of the disruption in the Church of Scotland, which took place in Scotland in 1843, and in Canada in 1844. At that time the attendance upon Theological classes was numerically small, and while the majority cast in their

lot with the separating body, the attendance upon the classes in Knox was only fourteen the first year. Since that time, with all the changes, the attendance has gradually increased, until last year ninety-two were in attendance on the classes in Theology alone, while over fifty were in preparation for entrance upon the classes in Theology. We may naturally expect from the proximity of Knox to the University, where a considerable proportion of the students are Presbyterians, that the attendance upon the classes in Knox will increase from year to year, and that the cry which is now prevalent about the want of men to man our Mission Stations will be largely met. Knox College has been favored with not a few men of great practical ability in the professorial staff, and it is fitting that the attention of the Church should be called at this point of time to the necessity for an increase in the staff of the College, in order that the increasing requirements of the present day in Theological teaching may be fully met.

It is the intention at the time of the Jubilee meeting, to secure the presence of leading representatives from other colleges, and to show the brotherly feeling that exists in Knox towards other institutions of a kindred nature, but it is a proper thing at the same time, to draw the attention of our people to the necessity for maintaining Knox College in a high state of efficiency. In such a state of efficiency indeed as will make it educationally, a fit representative of the Presbyterian Church. We, as Presbyterians, cannot afford to take a second place in Theological and Literary standing for our ministers, and at a time like this it is proper that an appeal should be made to the Church so that its governing body may be able to secure for the College an adequate teaching staff.

Among other things in view in the Jubilee Fund, which the friends are seeking to raise, the chief idea is this very worthy object of worthily supporting the position which Presbyterians claim, in regard to education, and we hope that the friends of Knox will unitedly second the efforts of those who are seeking this desirable end. While many of the Presbyterian body might contribute their hundreds, there are very many who might give from \$5 to \$20 each without missing it, and a large number of such contributions would effectually relieve the College from its present burden of debt. It is the intention at the time of the Jubilee to present a complete historical statement, and we will refrain at present, from touching further upon the history of the Institution. We may in another issue refer to some of the distinguished men who have imparted instruction in old Knox. Meantime, wishing the College every success, we would say to the graduates, Knox expects every man to do his duty.

**Gaelic Speaking** Rev. Mr. Love of Quebec writes that a Gaelic speaking Probationer is wanted at once for Gauld congregation, Presbytery of Quebec. Applicants should communicate with Mr. Love without delay.

In connection with the Toronto Bible Training School, an extended notice will appear next week, special notice is drawn to the evening classes which will meet every Tuesday and Friday evening in the Walmer Road church. The school is being widely and influentially approved of, and promises a bright and successful future.

## GOOD REASONS WHY.

Five points are well taken by Rev. A. M. Dawson, writing in the *Herald and Presbyterian*, as to why one should be a Presbyterian. He says:

1. I am a Presbyterian because the Presbyterian Church believes in, honors and defends the entire Bible as the word of God and the only infallible rule of faith and life.

2. Because I believe in her great system of doctrine, as grounded in and drawn from the word of God.

3. Because I believe in the polity of the Presbyterian Church as being entirely agreeable to the Holy Scriptures.

4. Because I believe in the scheme of benevolence of the Presbyterian Church as being the best form of obedience to the command of Christ: "Go ye into all the world and preach the gospel to every creature."

5. Because I believe in the broad catholicity of spirit which dominates the Presbyterian Church, causing her to recognize with true Christian fellowship all who, repenting of their sins, look to Jesus Christ alone for salvation.

I will now amplify these five points, just a little, that I may be understood.

I. REVELATION. The Presbyterian Church accepts the Bible as the divinely inspired word of God, in which God has made a sufficient revelation to man for all of time. She teaches that in the Bible the infinite perfections of the triune God are set forth; man, and his relationship to God, his fellowman, and the glory of God in Christ, are delineated; sin and its awful consequences described; the atonement made by Christ fully taught; the punishment of the wicked and the bliss of the redeemed unmistakably declared; the government of God in the earth defined, and whatsoever else is needful to set forth the glory of God and man's relation to it.

II. DOCTRINE. The Westminster Assembly, which compiled from the Bible our system of faith, 1643-49, was composed of 121 divines, thirty laymen from England, and five commissioners from Scotland, men eminent for learning and piety. After five and a half years of arduous labor, that Assembly, composed of Episcopalians, Independents or Congregationalists, and Presbyterians, gave to the world a *Confession of Faith*, consisting of thirty-three articles, which has stood the test of criticism, and commanded the respect and admiration of the religious world for 350 years, and during that time expressed the living faith of many millions of the human race. To-day thirty millions of the Church of Christ in the earth hold these thirty-three articles in common. The limits of this paper will not even permit me to enumerate them; but time and success, permanent and enduring, prove that they were God given.

III. POLITY. Its form of government is presbyterial, and therefore representative. The elder, as the chosen representative of the members of an individual church is the unit of representation in a system of church courts, known as the session, the presbytery, the synod and the General Assembly. The session, composed of a teaching elder or minister, and two or more ruling elders, represent the membership in the admission of members, the exercise of discipline and the expression of all authority in spiritual matters. The three courts above the session are courts of appeal, having also certain supervisory powers. That this is Biblical I fully believe. The ancient Church, from the time of Moses, was presided over by a distinct body of elders in a manner which does not in the least impair the leadership of Jehovah. And no one will deny that the order of elders was continued in the New Testament Church, a fact which is not inconsistent with the leadership of Christ. "The elders" of the Church are mentioned sixty times in Acts, the Epistles and Revelation, and the anglicanized Greek word "Presbyter" means the same. The polity of our Church is distinguished by three cardinal principles. The Parity of the Clergy, the Representative Government of the Church and the Unity of the Body of Christ, all founded upon the teaching of Christ and the apostles.

IV. BENEVOLENCE. The system of benevolence in the Presbyterian Church commands the admiration of all Christians. Her Board of Aid to Colleges plants, aids and fosters religious schools, academies and colleges. The Board of Education aids in furnishing the educated ministry. The Board of Publication aids Sabbath school work, provides the religious literature for the operations of a great Church, and by its missionaries organizes Sunday schools into which the children are gathered for Biblical instruction. From these schools new churches are organized. The Boards of

Home Missions and Work for Freedmen labor especially for the evangelization of the unsaved population of this land. The Board of Church Erection builds and aids in building houses of worship for the churches organized by those last named Boards. The Board of Foreign Missions devotes itself to the work of giving the gospel to the world. The Board of Ministerial Relief gives financial aid and comfort to disabled ministers and the widows of ministers. This scheme is world-embracing as the command of Christ and the example of Christ were, and for this reason I am a Presbyterian.

V. CATHOLICITY OF SPIRIT. I also believe in the Presbyterian Church because she recognizes and extends her fellowship to all Christians who believe in the fundamental doctrines of evangelical Christianity, and welcomes them to the place of supreme testing of one's love for Christ and the brethren—the Lord's Supper.

VI. ADDITIONAL REASONS. Because the Church believes in the salvation of infants, and that children should be given special recognition by the Church. Because she believes in, prays for and labors to promote revivals in times of great spiritual dearth. Because she believes that the preaching of the gospel by men divinely called to that work, is the greatest of all the external means to be used for bringing mankind to a saving knowledge of Jesus Christ. Because she is the advocate and champion of the highest and best form of education. Because she is thoroughly republican, not only in form of government, but in the application of the gospel to the needs of the peoples of this world, in all time, in every nation, of every class and condition. Because her money is given freely not only to extend the influence of the Messiah's kingdom, as intrusted to her, but to aid every Christlike work that sends up the cry of need.

She is a glorious Church with a history resplendent with marvelous achievements made for the uplifting of humanity and the glorification of the Christ. I love her, I believe in her, and I am sure that I can serve my Master better as one of her standard bearers (which I feel it is a great honor to be), than I could if enrolled under any other banner. And in saying this I would not be understood as saying anything derogatory to any other evangelical denomination, for I love them all, rejoice in their success, and believe they are all necessary to make complete the Church of Christ in the earth.

### Higher Criticism.

In the July number of the *Reformed Quarterly Review*, there is a forcible and able paper by Professor Cooper of Rutgers College, the distinguished classic, on the "Spirit of Higher Criticism." He points out that the methods and principles of criticism adopted by many of the Bible critics of the present day are old and behind the age. "Modern Criticism" is to him a misnomer, because those engaged in it live at the present day. They simply refurbish weapons which have lain in rust for many years. "We have seen," says he, "the same course of destructive criticism pursued with many ancient authors whose writings claim no more than human authorship. The 'Songs of Homer' and the 'History of Herodotus' have been subjected to a slashing process, which left nothing but the *dissecta membra* of the dissecting room, noise and awaiting burial. At the beginning of this century, F. A. Wolf dismembered Homer with the cleaver of a butcher. He eliminated part after part, until there was nothing left of the Iliad or Odyssey but ingitive songs, such as were sung by vagabond minstrels. There was no connected story, but rhythmical tales, strung together at random, by Pisistratus or the Alexandrian grammarians. Homer himself became a myth and Troy never had an existence. Herodotus fared little better. He was a garrulous story teller, who relied on the gullibility of his hearers, while he drew on his imagination for his facts. He was everywhere divided as an historian, and relegated to the company of Gulliver and Munchausen. But after a time, Schliemann and Layard began to dig. They found remains which corresponded with the descriptions of the Iliad, and of the garrulous traveller, so closely that they read the originals in a new light. One fact and correspondence suggested another. By and by cuneiform inscriptions were deciphered. Libraries of baked bricks were found and read. Herodotus, now, is veritable history; the Iliad a descriptive poem, with unity of design suggesting one author, and Agamemnon is king among men. Wolfe's 'Prolegomena' is now only a curious specimen of perverted ingenuity, as deliciously absurd in its conclusions as the speculations of Doctor Akakia. Not only have succeeding critics and explorers shown that the writers of learned tomes of cock-sure criticism on the leading classic authors were like blind men shouting at a monk, but even the same critic has written on both sides of the same question, so as to be certain that he is right. For Professor Nitzsch, of Kiel, wrote a ponderous volume of seven hundred pages, to prove that the Iliad and Odyssey were composed by different authors, and, after waiting twenty years, when everybody, including himself, had forgotten his whole work, he wrote another as extensive to prove diametrically the reverse of his former position."

## THE BEAUTY OF THE PSALMS.

BY REV. J. C. MACFEETERS, PAINESSBURG, VA.

"Sing Psalms," James, v: 13.

The Psalms of the Bible are the rich lore of ancient times. They are the precious fruits that grow and ripened in the far-off ages. They sparkle with divine wisdom, that distilled upon the inspired poets, like dew upon the grass. They are majestic with the steepings of divine thought, and attractive with the impress of celestial beauty. They are a specimen of the poetry of heaven, and the droppings of the honey thoughts of the Holy Ghost upon the earth. Like the fields clothed with summer's verdure they are all covered with green pastures for the flock of God; and down deeper are the gold and silver and hidden treasures of wealth; and in places accounted barren and worthless are the rich diamond fields of mercy and truth. They contain the most brilliant flights of thought. Their sublime strains scale the heights of Heaven and call God from his cloudy pavilion, and accompany Him whilst He treads the trembling mountains. They keep pace with the Captain of Salvation, as He advances clothed with the habiliments of war, conquering the world, and planting it with the seed that shall grow and flourish, like the trees of Lebanon. They run before the chariot of that Prince, as He leads captivity captive, and wheels along the ascending pathway of glory, through the starry regions, and enters the uplifted gates, and is received on the throne, amidst seraphic acclamations of joy.

Some have thought that because the rushing wheels of time have carried the Psalms away far from their birth-place, and from the balmy days of their youth, that therefore these daughters of music have been brought low, that their melody has been hushed by the rushing of the ages, that their meaning has been exhausted on the offspring of Abraham, that their death warrant was written in the blood of Jesus, and nailed on the cross. But if they who discard the Biblical Psalmody, will at their leisure travel down through the grass-covered paths of church history, they will hear the uninterrupted melody of these songs of the Lord, all the way back to the Apostles, and perhaps the melody will be of a fuller flow than it ever was on the other side of the cross; and rising from more hearts, and spreading over more ages, since the Incarnation, than before it. These Psalms advance from the cross, unchecked by Pilate's verdict, undismayed by the executioner's hammer, unharmed by the earthquake, in which the Jewish Church toppled and fell; and they march down through the dark ages, among the ranks of the gospel soldiers of Jesus, and through the storms of tribulation, and over the billows of fiery persecution, being the martial songs and triumphant halleluiahs of the faithful in those days that tried men's souls. And they have reached us unscathed by the lightnings of the past, unimpaired by the desolations of time; perfect as when they left the hand of Ezra, their inspired compiler and editor. While the hymns have lived, and died, and revived; have appeared and disappeared, and reappeared, the Psalms carry their primitive beauty and vigor and excellence, without a blemish. While almost every generation gives birth to its own hymnal, the divine poetry of David's pen lives unchangeably in the heart of the Church. While few of the devotional songs of modern times can be traced back as far as the dawn of the reformation, the sweet strains of Zion's Psalmody swept across the desolations of the desert, as Israel marched towards the Land of Promise. And though they be the production of antiquity, their beauty is not impaired, nor their strength abated; their lustre is not dimmed, their freshness is like the morning sparkling with dew-drops. During the first centuries of the gospel church, when such men as Basil and Ambrose, Chrysostom and Athanasius carried the banner of the hosts of the Lord, the Psalms were sung. When the Church was advancing, and by her invincible, and invisible power was overturning the temples of idolatry, and spreading the curtains of her habitation through all the Roman empire, the Psalms were sung. And in the golden reign of Constantine, when the imperial edicts, as a rod of iron, dashed the idols into pieces; and the throne of the empire was enlisted in the interests of the Church, the Psalms were sung. And the Waldenses among the mountains and valleys of Switzerland and France, while troubled, and tortured, and massacred, by the enemies of the truth, sung Psalms. While protesting against the innovations, and superstitions, and abominable idolatries of Romanism, they sung the Psalms of David. While maintaining the ordinances in their purity, and sustaining the doctrines of Jesus, in their fullness, and defending the heritage of religion they received from the apostles, they sung the Psalms; and when the Reformers were toiling, and praying, and dying for the redemption of Scotland, they were singing Psalms. When by the power of God, and of the gospel, and of the covenants they were breaking the chains of slavery, and driving back the tyranny of popes and prelates, and bringing their country into the liberty of Christ they were singing Psalms. When they suffered at the stake, and in the cell, and on the scaffold, their praises ascended to God through the Psalms. And to-day the music of these sacred songs is wafted Heavenward from thousands upon thousands of voices. Old as they are, they have not lost their sense yet; they have not lost their beauty yet; they have not lost their music yet.

The excellence of the Psalms lies in their adaptation to every change and condition in life. They give a portrait of every phase of the Christian character. Their wonderful strains sweep over the whole compass of human experience. They greet the weary pilgrims of Christ at every step in their journey to the Heavenly Canaan, and weave wreaths of gladness around their brows, so that

they reach Zion with songs, and everlasting joy upon their heads. The Psalms find the saints, and the saints can find the Psalms in every state and condition of life. Their words gather around the little babe, and adorn the helpless suckling with the genius of Divine glory. They meet the little child, and teach its lisping tongue to talk with God, and its tender soul to behave with quiet and mild spirit. They find the happy youth, buoyant with hope and surrounded with snares, and instruct him how to meet and conquer every temptation, and win a crown of triumph. They meet those who are in the prime of age, and in the pride of health; the sons of the mighty and exhort them to give glory to the Lord, and bow in the beauty of His holiness. They greet those that are matured in years and in grace, with a soft solemn melody, like the autumn music of the harps, that hang on the palm trees of the forest. And they lead those whose earthly house is falling under the pressure of time, into the house of God, to dwell there for evermore.

These Psalms carry you back to the bright dawn of creation, where you can stand and admire the mighty God, as his words, like dazzling scintillations, go out into the immense fields of space, and become grand, gorgeous suns, wheeling like globes of light around their orbits. And they carry you ahead to the end of the world, when the trumpet of God shall bring the dead out of the graves, and shall assemble all generations before Him and He shall mete out His judgments unto each one.

These Songs of the Lord lead you into the council chamber of eternity, where our Lord Jesus took upon himself the covenant obligations of redemption, and said to the Father, "To do Thy will I take delight." They lead you along his path of humiliation, down through the clouds, to the tabernacles of the sons of men, where His delights were placed. They lead you side by side with Him, through His sorrowful journey of life, as he was persecuted by foes, despised by associates, and betrayed by a table companion. They lead you to the cross, where the billows of wrath gathered, and dashed and broke over his head, as with a tornado's strength; and to the sepulcher, where His incorruptible body lay; and to the mount, where He ascended up on high, most gloriously, distributing His gifts with bountiful benedictions. They lead you back along His path of exultation, through the heaven of heavens, to the gates of His eternal city, to the open doors of His celestial home, and permit you to look upon the King in the midst of His Glory.

Yes, there is variety in the Psalms; variety that covers all the changes of life, all the variations of time, all the elevations and depressions of the soul. And these songs of praise, with their wonderful flights of poetry, and infinite variety of sentiment, are all true, the word of God, the pure doctrines of redemption. And as such, they are the only basis of union for the divided church of Christ, in the praise of God. At present almost every denomination has its hymn book; and their hymnals are generally in harmony with their forms of doctrine; so that the book of praise in one church is neither appropriate nor acceptable in another church. The Presbyterian sings of God's sovereign power and decrees, but the Methodist cannot swell the music of personal and eternal election, therefore he must keep silent. And when his turn comes, he can sing in vigorous strains of the indefinite atonement, according to his manual of praise; but the Presbyterian must here suppress his voice, for he believes not the sentiment. And the Baptist, waiting for his turn, rings out, with unflinching faith, the duty and beauty, and privilege of immersion; and here both Methodist and Presbyterian must hold their breath, for other songs of better taste and creed. And all this time the inflexible psalm-singer sits by himself, and sweeps the old harp of David with a hearty satisfaction. And if the church would unite, and each denomination would bring in her books of praise, and lay it on the altar of worship, what a motley group of sentiments, what a discord of hearts, what a jarring of music, what a mixture of incense, would arise from the same assembly. And the church must be united. The day is promised when the shepherds shall see eye to eye, and when the sheep shall all be of one fold. But whose songs shall be sung then? What book of praise shall be used then? The Baptist, or Calvinistic, or Methodist? None of them. If the prophecies be true, the sects must give up their sectarian songs. They must unite on one common basis of worship. And the book of praise that shall then be of universal acceptance, will be the book of sound theology, and of correct sentiment. And where will you find such a book, except the Biblical Psalmody. And when we ask other denominations to praise God in the Psalms, we are asking them to sing God's own sentiments, Christ's own theology, the Spirit's own poetry. When they ask us to sing the hymns in praise, they ask us to sing their sentiments, their theology, their poetry, which is the most liberal-spirited request? But as Reformed Presbyterians, we believe that the inspired psalms are the songs of the Church, designed for the praise of God in all ages, to be used exclusive of all human compositions; and we believe this so firmly that we are pledged by our profession, by our covenants, and by our sacramental oath, that we will sing the praises of our God, and of our Lord Jesus Christ in them, and in them alone, until our voices are trained for the song of Moses and the Lamb on Mount Zion. And in singing these Psalms of David, we are following the footsteps of the flock. Their melody enlivened the dreary march of the desert, and brightened the palmy days of Solomon, fell mournfully upon the streams of Babel, and arose solemnly at the last Feast of the Passover; resounded through the Valleys of Piedmont, and echoed amongst the mountains of Scotland; mingled with the winds that tossed the "Mayflower," and reverberated through the wild forests of America. And we will sing them, as they are not only the songs of our fathers, but the songs of our fathers' God.

## CHURCH PRAYER MEETING.

### Light and Love.

Ps. v: 7 - But as for me, I will come into Thy house in the multitude of Thy mercy; and in thy fear will I worship toward Thy holy temple.

The distinguishing mercy of our God is at all times the theme of our loudest praise. "O Israel, thou hast destroyed thyself; but in Me is thine help." Whether we consider the "hole of the pit" whence we are dug, or the high position to which we are called, our wonderment and adoring gratitude are equally called forth. It is not that we had been better or more favorably disposed than others. We all "were as sheep going astray." And who has made us to differ? Let us ever remember, that all we have and are, we owe it to Him. It is very marked how Providence and grace co-operate. The peculiar leadings by which we have been brought within the range and reach of grace, and the peculiar grace by which these leadings are improved for spiritual good, alike bear witness to His wisdom, goodness, and truth. And here the provision of His house and ordinances holds a very prominent place. Whether the words of verse vii be regarded as the reply of spiritual confidence with which the believer meets the enemies of God and of his soul, or as the spiritual contrast and consolation which he sets before himself as against those whom "Thou shalt destroy," it accurately marks the feelings of God's people in this respect.

To be allowed to go into His house is one of the most precious privileges of God's people, due to the riches of His grace, or, as it might be rendered, to "Thy much grace." When the house of God is to us indeed "Thy house," and we enter it under a constraining sense of "Thy much grace," we shall "worship"—or literally, "cast ourselves on the ground"—"towards the temple of Thy holiness." Experience of much grace leads not to familiarity, but to holy awe; which is far different from slavish fear, inasmuch as it springs not from any apprehended consequences to *ourselves*, but from apprehension of *His* majesty and character. Accordingly, the "worship in fear" corresponds to the coming into His house "in the multitude of mercy." Most appropriate, as a sequel in this morning *worship*, is the morning *service*, which forms the burden of prayer in verse viii. Let us earnestly avoid the confusion of ideas which would represent worship as *service*, instead of joyous preparation for service in daily life, and which too often ends in making of this supposed worship our only service. True service most appropriately follows worship, and is its practical application. What we have professed and asked, what we have sought and obtained, we apply and show forth in every-day life. We rise from our knees to work for the Master. But this needs special grace, both so far as we are concerned ("lead me,") and so far as "the way" is concerned. Here appears the need of guidance on His part; and on ours, of willingness simply and absolutely to follow. Here also our own ignorance, weakness, and inability are most painfully felt. But it is "Thy way," and Thou canst make it both plain (or even) and straight before us (both expressions being included in the Hebrew term). And these two pleas may be urged in our prayer—God's 'righteousness' and our 'enemies.'

## CHRISTIAN ENDEAVOR.

### Daily Readings.

First Day—It is our strength—Neh. viii: 1-12.  
 Second Day—It is our satisfaction—Ps. cvii: 1-9.  
 Third Day—It is our portion—Ps. xvi: 5-11.  
 Fourth Day—The joy of obedience—Ps. cxix: 9-16.  
 Fifth Day—The joy of purification—Rom. v: 1-11.  
 Sixth Day—The joy of salvation—Isa. xii: 1-6  
 Seventh Day—THE JOY OF THE CHRISTIAN LIFE—John xv: 1-11.

PRAYER MEETING TOPIC, Aug. 26.—"The joy of the

Christian life, Jno. xv: 1-11. The Word of God lays great stress upon joy as a characteristic without which the Christian life would be incomplete; and yet the impression is abroad in many circles that Christianity is a religion of gloom. The monastery and hermitage of Mediævalism did much to create and foster this idea, and notwithstanding their disappearance, there are those who still profess and appear to believe it. The only sure way to correct a false impression is to live it down. If Christian people would only live in the key of Paul's Epistle to the Philippians, the accusation of gloominess would be as impossible to Christianity, as that of darkness to the noon-day sun. Just notice a few things in that beautiful epistle. In i: 4, Paul prays with joy; is it a joy to you to pray? In 17, he rejoices in the fact that Christ is preached; does news of the spread of the gospel uplift your soul? In ii: 17, he rejoices in sacrificing self; do you find joy in so doing? In iii: 1, he sums all up with, "Rejoice in the Lord;" is He the sum of your gladness?

Some Christians even, misconstrue the meaning of joy. They seem to think that because they are told to rejoice always, they are authorized to enter into all the round of the world's pleasures. It is a mistake, for the Bible tells us that the joy of the Christian is to tell the joy of the Lord; so what gives gladness to your heart should be only that in which God can and does rejoice. "Your joy," Christ says in Jno. xvi: 22, "no man taketh from you;" but as a description of the Christians joy, this is most inapplicable to pleasure gleaned from what the world gives; for experience sadly proves that such joy is fleeting as time itself.

"Fade, fade each earthly joy!  
 Jesus is mine!"

JUNIOR TOPIC, Aug. 26.—"Whom shall we obey, and how?" Jno. ii: 5, Eph. vi: 1-7.

## The Christian Worker.

### PAPER TWO.—HIS ARMOUR.

The Christian worker must needs be also a trained and fearless soldier, for he has to contend, not indeed with flesh and blood, but with principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places. For this struggle we need to be armed *cap-a-pied* with the "whole armour of God." Let us notice it in detail as given in Eep. vi: 14-17.

I. V. 14, "Having your loins girt about with truth." See vi: 15, 21, v: 9. Christ is the truth, Jno. xiv: 6. As without the girdle the rest of the armour would be loose, insecure and useless; so without Christ, the truth, over all the other essentials, we might as well be armourless.

II. V. 14, "Having on the breast plate of righteousness." See Isa. lix: 17, 2 Cor. vi: 7. This portion of armour covers the vital parts of the body. A pure and holy life in the sight of God and man, is the best of all defences. 1 Thes. v: 8. "Faith and love," the offspring of these is righteousness.

III. V. 15, "Your feet shod with the preparation of the gospel of peace," Isa. lii: 7, Rom. x: 15. Busy carrying God's good tidings, one's feet are safe from slipping and from snares.

IV. V. 16, "Taking the shield of faith," 1 Jno. v: 4. In these days when the walls of the church shelter assailants of the truth, the young Christian has much need of the shield of faith.

V. V. 17, "Take the helmet of salvation," Isa. lix: 17, 1 Thes. v: 8. The man whose head is humbly clad in the salvation of God is safe from the arrows of doubt. It is the man who wears a helmet of self-salvation who dies by the skeptics missile.

VI. V. 17, "The sword of the Spirit which is the word of God," Jud. vii: 20, Heb. iv: 12, Rev. i: 16, ii: 16, xix: 16. This is the only weapon put in the Christians hand; take a lesson in wielding it from the Captain of your Salvation, Matt. iv: 1-11.

(To be Continued.)

# For the Sabbath School.

International S. S. Lesson.

LESSON IX.—AUG. 26.—JOHN II., 1-11.

(First Miracle of Jesus.)

**GOLDEN TEXT.**—"This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory."—John ii: 11.

**JESUS AT THE WEDDING.**—Jesus never married, and yet lest he be misunderstood as opposing marriage, his first social appearance and his first miracle are at a wedding (1) Jesus sanctifies true earthly joy. We need not wonder to find the Lord of life at that festival; for he came to sanctify all life,—its times of joy, as its times of sorrow; and all experience tells us that it is times of gladness which especially need such a sanctifying power. God wants us to be happy. He has given a hundred joys to every sorrow, and turns even sorrow into joy at last. (2) Jesus consecrates marriage and the sympathies which lead to marriage. He stamps his image on human joys, human connections, human relationships. He pronounces that they are more than human; the means whereby God's presence comes to us; the types and shadows whereby higher and deeper relationships become possible to us. (3) Jesus sanctifies social life and friendship. They enlarge the soul, broaden the sympathies, develop the mind, strengthen the character. And wherever in social life we can take Jesus with us, there it is safe and proper to go. (4) Jesus has laid special emphasis on the value of the home, by working his first miracle and manifesting his transforming glory in a home, and on the occasion of the founding of another home.

**AN UNEXPECTED NEED.**—Vs. 3, 4. "When they wanted wine." Better, when the wine failed. Perhaps the arrival of these six or seven guests caused the want; certainly it would make it more apparent. Probably the family of Cana was in humble circumstances, and hence their supply was limited. "The mother of Jesus saith unto him, They have no wine." This was probably said secretly, so that the guests would not know the want, or the family feel disgraced. The meaning simply is—"They have no wine; what is to be done?"

**CHRIST'S EXAMPLE AS TO WINE.**—Wrong inferences. (1) It is a wrong inference to imagine that the precepts and principles of Christ do not require total abstinence in our circumstances. (2) It is a wrong inference to suppose that Christ would have used wine under different circumstances or in our day. (3) It is one of the worst of fallacies to argue that because a certain thing is right, therefore another thing with the same name is right; or because an act is right under certain circumstances, therefore that act is also right under entirely different circumstances. For instance, we are told that a student was once expelled from Yale College for going to a bowling alley, while now the authorities provide bowling alleys for the students. But the circumstances are entirely different, and the same principles led to the two opposite conclusions, under opposite

conditions. Difference of Circumstances. It is of the utmost importance to observe and remember the difference between these times and ours. (1) The chief agents of intoxication now are something very different from the wines of those days, and altogether unknown to them: The greatest danger to-day of wine-drinking is its leading to these stronger drinks, a danger then unknown. (2) The circumstances are entirely different, and the temptations of drunkenness, while real, were much less than now. There were no open bars, no saloons. The wines were usually very light, and with slight intoxicating properties, and these were usually mingled with two or three times their quantity of water. The Jewish rabbi of the largest synagogue in New York told the author that the Jews are never found at the dram-shops; and while almost all sip wine occasionally, almost none are habitual drinkers or become intoxicated.

**PRACTICAL SUGGESTIONS.**—Jesus sanctified by his presence the joys and duties of daily life.

That place of enjoyment is safe where Jesus may go with us, where we would welcome his presence.

Wherever we go we should take our religion with us, not always obtrusively in words, but always in act, in sympathy, in kindly deeds. He that leaves his religion at home has no true religion, but only husks and forms.

Marriage was ordained in Eden, and was sanctified by Jesus' first miracle; for true, unselfish love is the way back to Paradise. Jesus renews the heart, and fills it with love, and in his love the highest earthly love is possible, the most perfect union of souls.

Jesus should not only be invited to the wedding, but should be a permanent inmate of the home; everything there should be such that Jesus will love to make it his home as he did in Bethany.

We should go to Jesus with our needs, even our temporal wants.

All Jesus' miracles, his wonders of conversion, his daily gifts, are signs of his love are proofs of his presence and power.

We should be careful to do even our good things at the right time, "When the hour is come." Only words fitly spoken are like "apples of gold in pictures of silver."

And the gracious Lord has sympathy with all needs, with the finer as well as the commoner needs of our life. For all the grace, and beauty, and courtesy of life are taken account of in Christianity, as well as life's sterner realities. The Lord of gladness delights in our gladness, and is not, as some seem to imagine, envious of our happiness.

The world gives the best first, but at last it biteth like a serpent. Jesus gives his best things last. The farther we go with him, the greater the good, the deeper the joy. More especially will this be so when we come into the heavenly life. There is always "more to follow."

"The best is yet to be.

The last of life, for which the first was planned."

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS									
ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA									
1894		THIRD QUARTER.						1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			CATECHISM.			
			PROOF.	GOLDEN TEXT.	QUESTION.				
July 1	The Birth of Jesus.....	Luke 2: 1-16	Jesus is the Promised Messiah.....	Acts 17: 3	Luke 2: 11	82			
" 8	Presentation in the Temple.....	Luke 2: 25-38	God answers Prayer.....	Matt. 21: 23	Luke 2: 23	83			
" 15	Visit of the Wise Men.....	Matt. 2: 1-12	We should offer our best to God.....	2 Sam. 24: 24	Matt. 2: 11	84			
" 22	Flight into Egypt.....	Matt. 2: 13-23	God watches over His people.....	Ps. 121: 3	Ps. 101: 8	85			
" 29	The Youth of Jesus.....	Luke 2: 40-52	Children should obey their parents.....	Eph. 6: 1	Luke 2: 52	86			
Aug. 5	The Baptism of Jesus.....	Mark 1: 1-11	We should confess our sins to God.....	2 John 1: 9	Mark 1: 11	87			
" 12	Temptation of Jesus.....	Matt. 4: 1-11	We should search the Scriptures.....	John 5: 39	Heb. 4: 15	88			
" 19	First Disciples of Jesus.....	John 1: 35-49	We should tell others about Jesus.....	Mark 5: 17	John 1: 41	89			
" 26	First Miracle of Jesus.....	John 2: 1-11	Jesus is all powerful.....	Matt. 28: 18	John 2: 11	90			
Sept. 2	Jesus Cleansing the Temple.....	John 2: 13-25	Christ rose from the dead.....	Mark 16: 6	John 2: 16	91			
" 9	Jesus and Nicodemus.....	John 3: 1-16	We need new hearts.....	Ps. 51: 10	John 3: 16	92-93			
" 16	Jesus at Jacob's Well.....	John 4: 1-30	Jesus knows all things.....	John 8: 24	John 4: 14	94			
" 23	Daniel's Abstinence.....	Dan. 1: 8-20	Intemperance excludes from heaven.....	1 Cor. 6: 10	Dan. 1: 8	95			
" 30	REVIEW		Christ's kingdom is everlasting.....	Ps. 145: 13	Mark 1: 15	REVIEW.			



## Mission Field.

REV. T. INGLIS, a Canadian and graduate of Toronto University, who after some years service in India as a missionary, is now settled at Bagoune, New Jersey, conducted the services in St. Paul's church, Bowmanville, on Sabbath, 6th inst. The evening discourse was a comprehensive review of the missionary situation in India. Mr. Inglis is a preacher of more than ordinary vigor and effectiveness.

SAYS the Free Church Monthly Record: Rev. C. W. Gordon, whose work in this country last winter helped to create an interest in the missions of the great North-West Territory, has returned to Winnipeg; but though the living voice has gone across the Atlantic, his pamphlet, which cannot be too well known, speaks in behalf of the great cause he represented. Here is a note worth quoting: "I have read with very much interest the pamphlet by C. W. Gordon on the North-West. It is one of the best possible statements. I see he allocates stations to congregations, etc. I offer to pay £50 for three years, and herewith send you £45 to be added to what I gave you last week for this end." The secretary of the Colonial Committee will be glad to send copies of this pamphlet to ministers. They can have for the cost of postage enough to supply one-fourth of the members of their congregation.

THERE is hope for India when her own sons take up the cause of reform, and especially social reform, in earnest. Hence we hail with delight a memorial submitted to the Viceroy in Council by the Brahmo community of Calcutta, praying for more adequate protection of girls from defilement. They complain of a recent decision of Mr. Justice Pigot of the Calcutta High Court, which, following the construction put on the law by the Madras High Court, declares that it does not apply to cases where a girl is let for a single interview for a base purpose, but only where she is devoted to a life of shame. Well may the memorialists view with alarm such "authoritative exposition" of the law, and call for such an enactment as will leave no ambiguity, or even possibility of such an evasion. They also ask that the age of such protection shall be raised to at least sixteen years, thus placing the law in India, so far, on the footing of the English Criminal Law Amendment Act. But let not these advocates of reform suppose for a moment that any law can be framed so that ungodly judges cannot find a way of evading it. They should arouse their fellow-countrymen on the subject as they themselves are and make such conduct and such evasion unpopular.—Banner of Asia.

THERE has been considerable discussion in India over the action of Sir Charles Elliott, the Lieutenant-Governor of Bengal, in prohibiting Miss Taylor's Pioneer Mission from entering Tibet, or even the Protected State of Sikkim between Darjeeling and Tibet proper. Sir Charles Elliott is himself a warm supporter of missions, and has borne noble testimony to their beneficent work in India. But as Lieutenant-Governor of Bengal, he is responsible for the good faith of the British nation. With considerable difficulty, trade relations have been opened with Tibet; all that has been gained as yet is a free entrance of Tibetans and Tibet goods into India, and whatever may be the ultimate influence of this educative beginning, the right of Tibet to exclude all foreigners was recognized as unaffected by the new trade regulations. The two missionaries who ventured beyond the trade mart into Tibet would have been murdered by the enraged Tibetans but for the intervention of the Chinese guard, who conveyed them across the frontier. In Sikkim two ladies were turned back by the political agent. The State of Sikkim we are holding temporarily in trust for the ruling family, and as the native Government had previously declared against the admission of missionaries into the interior, there is an obvious difficulty created by the fiduciary position of the British Government. We most earnestly trust that the

way may soon be opened for carrying the gospel into these Central Asian States, but the British Government in India can hardly be blamed for declining to let its treaties be utilized in the interest of missions in a way that destroys trust in its own good faith. There is surely a more excellent way of obtaining entrance for the Gospel.—Missionary Record.

THE Presbyterian Convention of the Woman's Missionary Society of P.E.I. was held in Zion church, Charlottetown. Mrs. Stewart, Summerside, president of the society, led the devotional exercises. Committees were appointed to nominate officers, to prepare resolutions, and to gather statistics. The secretary's report was very encouraging, as it showed progress in every auxiliary both in finance and interest. *Viva voce* reports were heard from each of the following societies: Campbellton, Montross, Alberton, Summerside, Bodeque, Stanley, Clifton, Graham's Road, Kensington, Long River, Cavendish, Charlottetown, St. Peter's Road, Cardigan, Freetown. Miss Nicholson, Summerside, president of Young People's Society, read a very good report of the work in this department, the receipts for the year being \$200.50. Dr. McKay was introduced to the convention, and in a few thrilling words told of some of the consecrated women in Formosa. Rev. Messrs. Archibald, Sutherland, and Fullerton brought words of greeting to the convention. After a consecration service, a paper entitled, "The Lord's Vineyard" was read by Mrs. Cairns. An interesting discussion on Mission Band work took place. Mrs. Gunn, Cardigan, read a paper on "Prayer." The following officers were elected for the ensuing year:—president, Mrs. Matheson, Charlottetown; 1st vice, Mrs. Gunn, Cardigan; 2nd, Mrs. Muirhead, Summerside; 3rd, Mrs. Archibald, Cavendish; secretary, Mrs. Sutherland, Charlottetown; assistant-secretary, Miss Mary McNutt, Malpeque; treasurer, Mrs. Huggan, Charlottetown; president Young People's Branch, Miss Nicholson, Summerside. Statistical committee reported and showed an increase of three auxiliaries, three mission bands and one young ladies' branch for the year. Total number of auxiliaries, nineteen; mission bands and young ladies' branches, fourteen. The following among other resolutions were read and adopted by the convention. Resolved, that in view of this being the jubilee celebration of missionary work, in connection with the Presbyterian Church of the eastern section; we hereby express our gratitude to Almighty God, for the wonderful progress made in sending the light of Christianity into the dark and benighted lands of heathendom, and we pray that during the next decade, a still more wonderful work may be accomplished. Resolved that members of this convention urge upon the parents the necessity of educating the children in missionary work, and also to encourage them in every way to attend the mission band meetings.

### Mr. Goforth on Corea.

REV. J. GOFORTH, missionary to Honan, China, has been expressing his views respecting Chinese mission affairs in the present crisis. Mr. Goforth left Honan on April 19th, of this year, and sailed from Shanghai on the 26th of May. As a missionary for six years in the interior, and a man who has studied Chinese affairs, his views are especially interesting at present.

"As long," says he, "as the Chinese hold together and fight the Japs the missionaries in China are in no danger whatever. But if the rebellious sects in China take the advantage of China being handicapped by the war and rise in insurrection, then there will be danger, and the less women and children in the interior the better. At present, however, the missionaries are in no danger. If China does not succeed better," continued Mr. Goforth, "in the next six months than she has thus far in the war, there is apprehension that these sects may prove turbulent. The rebellion of 1891 was attributed by the Chinese authorities to these sects, though the Chang Chih-tung party accused the foreigners of stir-

ring up the discord. This rebellious class, when fairly aroused, respect nothing."

"China," said Mr. Goforth, "is an unwieldy giant. She has the man and resources, but they are not readily accessible. The great need in the present crisis is a railway from Hankow, in the interior, to Peking, for the transportation of troops from Central and Southern China. Below Hankow the rivers are navigable, and can be utilized. But at present to get men to the frontier and Corea, an overland journey of months will be required, much of the route, especially in Corea, being almost inaccessible. At this season of the year, too, the troops would reach their destination in sadly decimated numbers, owing to the ravages of cholera. Besides, the country is flooded with water in parts, and the bringing of artillery to the scene of action would be a difficult task. Li Hung Chiang, commander of the Chinese forces, is undoubtedly the best man for the position. He advocated the building of a railroad from Hankow to Peking, and the party which decried that enterprise is the same party which opposes him now. He is a progressive man, of good common sense, and knows how to deal with the foreign resident question, pursuing a liberal policy. His most active and able opponent is Chang Chih Tung, a great scholar, and whose chief characteristic is intense hatred for all foreigners. He is the man who is said to have advocated a plan some time ago to rid China of foreigners. He is wise enough, however, not to push his object too rapidly. It was in his jurisdiction that the outbreak of 1891 occurred. Notwithstanding his animosity to foreigners, he employs them as superintendents and foremen in his manufactures, of which he has a number."

### The Opium Plague in Burma.

BY REV. ARTHUR H. BESTALL.

IT was on board a fine mail steamer on the Irrawaddy. The paddles were at rest and the anchor had been "let go" in one of the reaches of the river near Myingyam. The dinner bell had rung, and a group of eight Europeans sat down to the evening meal. Two were evidently military men. By their conversation both seemed to move among the higher ranks of Government. Both lived with the headquarters of the Government of India. Both were medical officers. A general discussion arose and ended in a pretty direct duel.

"The Opium Commission is demonstrating how foundationless are the cries against opium," said the captain of the steamer.

"Yes," replied one of the doctors, "it is educating the public. Many who have cried down opium as against the people's wishes have done so in utter ignorance."

I listened.

"Opium is of great service to India," resumed the doctor, "the races demand it, and many are the better for it," he continued. "It will be the same in Burma."

There is no question but that the secret of poppy cultivation in India is Indian revenue, but it is no argument for a Christian nation to aver that if it do not supply, say, a country like China with the drug that undoubtedly hurts it, China will supply itself. However, neither with China nor with India had I anything to do that evening. It was about Burma that I spoke.

"I do not speak for India nor for China," I began, "but from my personal knowledge of Burma and the Burmans, I can say that any nine out of ten Burmese people you meet will condemn the opium habit and decry the drug."

The military doctor interrupted me. "You talk about 'every nine out of ten.' I very frequently hear that proposition repeated in a variety of questions, and very frequently it is a purely conjectural proposition; in most cases there is no foundation for the number."

"What I mean to say is this," I replied, "I say India demands opium. I say Burma does not, and I confidently assert that every ninety out of a hundred Burmese you meet will tell you that opium is not their friend, but enemy; that it does not make, but mar their happiness. They will tell you that 'bano-shu the' (to smoke opium) and 'bano-sah-the' (to eat

opium) are epithets of disgrace applied to the users of the drug."

"Ah, now," said the doctor, "you talk about ninety out of a hundred Burmese. Have you ever spoken to ninety?"

He did not know I was a missionary. I explained that I had the opportunity of speaking with this number over and over again in the year.

"You may think you are right," he said, "but experience would suggest that you are in error!"

We were travelling by a mail steamer on which the proportion of Burmese is always in excess of any and all other races put together, so I remarked:—

"We are in a position to test casually the correctness or otherwise of my remarks. A way there (pointing to the stern of the vessel), is a Mail steamer's deck load of Burmese passengers. With the captain's permission, we will call any ten you like. I guarantee nine of them will take their stand versus opium. I guarantee they will pronounce it a pernicious drug for Burmans."

The doctor did not take up the suggestion kindly, but I was quite in earnest, and resumed:

"If you will come out on deck, sir, we will ask every native on board whether he believes in opium or its room, and I stake my experience of Burma on the answer. I do not think you will find a soul to favour your ideas."

The other passengers were interested. I was rather hot, but the reply, I thought, was very tame. "It does not matter," said the doctor, and the test was refused.

I should be sorry to misrepresent anyone, but the strong impression left with me was that the gentleman was one of those who, having eyes and ears, neither see nor hear. I am afraid it is a case, often, of "will not see nor hear." The chief interest connected with this conversation lay both in the fact that the doctor had given evidence (of his opinions at least) before the Opium Commission, and also in the fact that he held exceedingly high rank in the councils of the Government. If blindness be so prevalent among the greater officials, we need not expect the lower to have better sight. "Revenue, revenue, revenue" is the cry to-day, and with scarcity of money, the terrible fall in the value of the rupee, and the general financial troubles of the Indian Government, officers are under great temptations to shut their eyes to positive moral facts.

Since this conversation, I have taken the opportunity of frequently asking Burmese of all classes their opinion on the opium question. In busy town and jungle village, on railway and steamer travels, in the street and in the house, I have put the question, "Do you think opium-smoking or opium-eating good? I have not yet received one affirmative reply. The nearest to it was when, one night in an open Burmese boat, I was in company with a brother missionary floating down the Chindwin river from Monywa. An old native was at the bows and another at the stern, guiding our small craft. The former was asked the question, and possibly he was doubtful which side I took, for he replied, "I suppose for those who like opium, it is good; but for those who don't like it, it is bad." In answer to a further question he said, "I do not take opium myself, and my stomach would get very small (i. e., he would be very sorry) if any of my children were to take it!"

I met a Burman opium smoker the other day. "Why do you take bano?" I asked, and he replied, "I went astray and began the habit."

"I went astray!" Whatever may be said to the contrary, I testify to what I have seen and heard, and confidently assert that native Burma denounces opium. It is a curious coincidence that the Burmese name for opium is "bano." Let anyone who wishes to read about opium and Burma make the acquaintance of Mr. Winston's book.—Methodist Recorder.

THE treasurer of the Children's Aid Society of Toronto, acknowledges the receipt of \$17.92, the total of the collection taken up at a union service, held on Flower Sunday, by the Presbyterian, Methodist and Baptist Sabbath schools of Burk's Falls, Ont.

## Church News.

### In Canada.

THE First church, London, has contributed \$53 to the Home for Incurables in this city.

A VERY pleasant lawn social was held at the manse (Henry's church) Lachute, recently.

REV. MR. WILKIE was inducted into the charge of the First church, Eramosa, on 3th August.

THE Uxbridge pulpit is being supplied this month by Mr. J. G. Reid, a student from Knox College.

Preliminary steps have been taken to extend a call to the Rev. Mr. Somerville to Norwood, Ont.

THE future address of Rev. J. McAlpine, late of Chatsworth, will be 282 Wellesley street, Toronto.

REV. J. G. MURRAY, of Grimbsy, has been allowed to retire, and will be placed on the superannuation list.

REV. G. D. BAYNE M. A., Pembroke, accompanied by his family, left this week for Shediac, N.B., on a holiday.

AT the recent meeting of the congregation of St. Andrew's church, Thamesville, it was agreed to circulate a call to the Rev. Mr. Robertson.

ARRANGEMENTS have been made for the harvest festival of Strathroy church, on the second Sabbath in September, and for the anniversary services in October.

REV. J. R. BARTLEY B.A., LL.B., Kingston, has been offered a call from the congregations of Whitelake and Burnstown. He has declined, however, to allow them to proceed to moderation.

REV. DR. CAMPBELL, of Renfrew, has gone with his family to Metis, Quebec, where they will spend the hot season. During his absence Colin Young, of Queen's College, will have charge of his congregation.

Stratford Presbytery will meet in the new Presbyterian Church, Mitchell, on Tuesday, 11th Sept., next, at 9 a.m. The Mitchell people would be glad to have members of Presbytery present on Monday evening, Sept. 10th, at services in connection with the opening of their new church.

REV. D. STRACHAN, the popular pastor of the Hespeler church, and Mrs. Strachan have returned from their wedding tour to Britain and the continent of Europe. Mr. and Mrs. Strachan were tendered a reception in the church which was filled with people to welcome home the young pastor and his wife.

REV. MR. MULLAN, of Fergus, has moderated in a call on the congregations of Aima and Cumnock, which was given unanimously and heartily in favor of Mr. T. A. Watson, a licentiate of the Church. The stipend promised is \$700, with manse and glebe. Should Mr. Watson accept arrangements will be made for his ordination and induction at an early date.

We understand, says the Virden Advance, Man., that a farmer connected with the Presbyterian church has intimated that he will give the proceeds of two acres of wheat towards paying off the debt on the church, in addition to his usual subscription. If every farmer connected with the church would do the same, and every business man also do something extra, the heavy burden would soon be lifted.

SPECIAL services in connection with the repairing of Burns church, Ashburn, were held recently and conducted very ably and satisfactorily by Rev. R. P. McKay, Toronto. Services were held morning, afternoon and evening, the afternoon service being for the Sabbath school and the evening in the interests of Foreign Missions, when a very large audience greeted the speaker. The chief items of repair have been the repainting of the outside of the structure, together with new pulpit furniture, done entirely by the ladies of the congregation. The church now presents a very inviting appearance as it stands on the hill among the beautiful maples and reflects credit both on the ladies and the painter. The entire cost of repainting and furniture has been already paid, being provided for through

the energy and ambition of the Ladies Aid Association, under whose auspices the work was undertaken and accomplished.

THE garden party given by the ladies of Knox church, Kincardine, recently, was a most pleasant and successful one, over \$40 being the receipts. Mr. and Mrs. Murray welcomed the large number of guests to their beautiful home and grounds, while charming young ladies waited upon the refreshment tables and dispensed seasonable delicacies. The illumination of the residence and grounds was as brilliant as it was beautiful.

THE old St. Andrew's Presbyterian church at Niagara-on-the-Lake is about to celebrate its 100th birthday. As this is the oldest Presbyterian church in Western Ontario, and the oldest but one in the province, the celebration of its centenary will be practically the commemoration of the founding of organized Presbyterianism in Upper Canada. The centennial services, in which prominent persons amongst the clergy and laity of the Presbyterian Church in Canada will participate, will be held on Saturday, Sabbath and Monday, August 18, 19 and 20. The following will take leading parts in the celebration: Sir Oliver Mowat, Rev. Prof. Mowat, D.D., of Queen's University; Rev. Dr. Cochran, of Brantford, and Rev. Dr. Batisby, of Chatham, officially representing the Synod of London and Hamilton; Rev. George Benson, of St. Catharines, and Rev. W. Mitchell, of Thorold, similarly representing the Presbytery of Hamilton. Many other prominent Presbyterians will also be present. The celebration will open with the unveiling in the church at 4 p.m. on Saturday of a commemorative tablet. A history of the church will then be read, and a number of reminiscent addresses delivered. On Saturday evening Sir Oliver Mowat will address a gathering in the church. The three special Sabbath services will be conducted by Prof. Mowat, Rev. Dr. Cochran and others. On Monday afternoon will be held a congregational reunion under the management of the ladies of the congregation. The celebration will be brought to a close the same evening by a meeting addressed by former pastors of the church and the clergy of the town.

THERE must necessarily be a feeling of restful satisfaction when a congregation, that has been some time without a pastor, has secured the man of its choice, and is able under his direction to engage heartily in the various branches of church work. As our readers are aware, Rev. A. H. Kippan accepted the call extended to him by Knox church, Tara, and on Tuesday last the induction services were held, Rev. W. Mowat, Allenford, presiding. Shortly after two o'clock the church was well filled with an attentive and interested audience. After devotional exercises and reading of the minutes of the Presbytery relating to the call, the moderator called on Rev. Mr. McKenzie, of Chesley, to preach the induction sermon. He chose as his text John xiii. 34; his discourse was very practical and contained some excellent thoughts. This was Mr. McKenzie's first appearance before a Tara audience, and he will be welcomed here again. Rev. Mr. Mowat then rehearsed the circumstances leading to the call, and then proceeded to address the congregation, choosing as the foundation of his remarks, Matthew xxiv. 14. His remarks were practical and pointed, and bore particularly on the duty of co-operation with the pastor in Christian work. Rev. A. Tolmie, a former pastor, was then called on to address the newly-inducted minister. As might be expected from his age and extended experience, the address was full of wise counsel. Mr. Tolmie paid a tribute of eulogy to the congregation, knowing them as he did by actual pastoral work among them; his reference to their kindly feeling towards and sympathy for their pastor must have been very encouraging to Mr. Kippan. He concluded by hoping that abundant spiritual blessings would fall on the church in their new relation. After the congregation had been introduced to Rev. Mr. Kippan, they wended their way to the old church, where the ladies had prepared a beautiful spread of refreshments, which were heartily enjoyed. At 8 p. m., the church was again crowded to

the doors. Rev. A. Tolmie presided as chairman in his usual pleasant manner. Brief addresses were delivered by Revs. Tolmie, Howat, McKenzie, Bell, Webster, McNabb and others. The choir of the church rendered a number of excellent selections in the intervals. Mr. Kippan is in the prime of life, and brings to bear on the work in Tara the experience of an active pastorate of fifteen years. He has an excellent record, and enters on his work encouraged by his hearty reception.—Tara Leader.

REV. MR. DANNY, Ottawa, was inducted at North Augusta and Stone's Corners, on Tuesday last.

REV. B. CASFIELD JONES is filling Rev. Dr. J. K. Smith's pulpit at the First Church, Port Hope, this month.

SINCE the resignation of the Rev. Dr. James, on March 25th, the congregation of Knox church, Walkerton, has been without a settled pastor. During the interval a number of talented men have occupied the pulpit, and a meeting of the congregation was held to invite one of these to become minister of the church. On the first vote Rev. Mr. Guthrie received a large majority of the ballots cast. The vote was then made unanimous, and the formal call placed on the table and signed by those present. The unanimity shown in this matter is a hopeful sign for the congregation. The choice is a young man of great promise. His father is Mr. D. Guthrie, Q.C., Guelph. He is at present assistant to Dr. McDonald, of Seaford.

### Presbytery of Guelph.

ACCORDING to appointment the Presbytery of Guelph met in the church at Eramosa, on the 6th instant, in the forenoon, and conducted the trial exercises of Mr. Wilkie, under call to the congregation. These occupied the greater part of the forenoon serene, and having proved satisfactory, the Presbytery met again in the same place in the afternoon for his ordination and induction. Mr. Atchison, of Berlin, preached, Mr. Smith gave a narrative of the steps in the call, Mr. Blair, moderator, put to him the usual questions, and then Mr. Wilkie, was by solemn prayer, D. Torrance leading therein, and the laying on of hands, set apart to the office of the holy ministry, and inducted into the pastoral charge of the congregation, with all the rights and privileges thereto pertaining. Mr. Thomas, of Doon and Preston, then addressed the minister, and Mr. Smith, of Guelph, the people, on their respective duties. After the close of public worship the people as they retired had the opportunity of welcoming Mr. Wilkie as their minister. A petition was presented from the congregations at Hawkesville and Linwood, asking that Mr. Henry Knox be appointed over them for a term as ordained missionary. There was also read, a claim by Mr. William Armstrong, the late pastor of this charge, against the congregation of Linwood for arrears of stipend amounting to a little more than one hundred dollars. The clerk was instructed to inform that congregation, of Mr. Armstrong's claim, to remind them of the solemn promise made by their representatives to the Presbytery, when it was agreed to accept his resignation, that all liabilities to him would be removed at or before the dissolution of the pastoral tie, and that the vacancy could not be filled till the existing arrears were discharged. The petition was laid upon the table in the meantime for this and other reasons. A call was reported from Alma and Cummock, to Mr. T. A. Watson, a graduate of Knox College and a licentiate of the church. The stipend promised is seven hundred dollars, with manse and one or two acres of land. The call was sustained, and having been put into the hands of Mr. Watson, who was present, he intimated his acceptance of it, and arrangements were made for his examination; and, in the event of his proving satisfactory, for his ordination and induction on the forenoon of Tuesday, the 25th of August. Mr. Armstrong, a minister with charge, and Mr. Margretta, of the Congrega-

tional church at Speeds and Fergus, sat, on invitation, with the Presbytery as corresponding members.

### The Estimates for 1894-5.

THE following statement of the requirements for the year, for carrying on the Missionary and Benevolent Schemes of the Church, is now submitted, with the view of guiding Presbyteries and congregations in the amount which they should aim at, and in the appropriation of their contributions. It is most desirable that Presbyteries should, at an early meeting, give their attention to the matter, and carefully consider what amount they should equitably assume, and then apportion this amount among the several congregations. In many Presbyteries this has been done with satisfactory result.

Home Mission Proper (Western Section), amount required.....	\$73,000
Stipend Augmentation (Western Section), amount required.....	31,000
	<hr/>
	\$104,000
Foreign Mission (Western Section), amount required including what may be received from the Woman's Foreign Missionary Society.....	117,952
Jewish Missions.....	3,500
French Evangelization, including Pointe aux Trembles.....	47,500
Coligny College, Ottawa, special to remove debt.....	25,000
Colleges.....	16,000
Ministers' Widows' and Orphans' Fund (Western Section).....	7,500
Aged and Infirm Ministers' Fund (Western Section) for ordinary revenue.....	19,000
Manitoba College (East and West)—Exclusive of amount from Synod of Manitoba (which should be at least \$3,500).....	5,000
Assembly Fund (East and West)...	5,000

For the following Schemes, viz.; French Evangelization, Manitoba College, and Assembly Fund, the congregations in both Eastern and Western Sections should contribute. For the other Schemes the Estimates are for the Western Section. It has not been thought necessary to give the average amount per member; but to show that the amount asked for is not unreasonable, it may be stated that an average contribution of a little over \$2 per member would furnish the amount required for the ordinary schemes.

All congregations and mission stations are enjoined to contribute to the Schemes of the Church, and to remit promptly to the Treasurers. The Assembly has repeatedly recommended that there should be Missionary Associations in all the congregations, or other organizations, for raising Missionary funds. Where these do not exist, collections are to be taken up according to the following arrangements:

French Evangelization, 4th Sabbath of July.
Home Missions, 4th Sabbath of August.
College Fund, 3rd Sabbath of September.
Ministers' Widows' and Orphans' Fund, 3rd Sabbath of October.
Assembly Fund, 3rd Sabbath of November.
Manitoba College, 3rd Sabbath of December.
Augmentation Fund, 3rd Sabbath of January, 1895.
Aged and Infirm Ministers' Fund, 3rd Sabbath of February, 1895.
Foreign Missions, 3rd Sabbath of March, 1895.

**HOME MISSIONS AND STIPEND AUGMENTATION.**—These funds are separate, and it is particularly requested that, when money is remitted for either object, or for both, it be distinctly stated for what object it is intended, or how it is to be divided.

**FRENCH EVANGELIZATION.**—The estimate includes the amount required for Pointe aux Trembles School expenses.

**ASSEMBLY FUND.**—The Assembly has repeatedly instructed Presbyteries to collect or see to the collection of this amount which should be shared by all the congregations of the Church. Besides the expenses immediately connected with the Assembly, this

Fund has to bear all expenses connected with committees which have no fund of their own, such as Committees on Sabbath Schools, Sabbath Observance, State of Religion, Statistics, etc. There is also a charge on account of the general expenses of the Presbyterian Alliance. The burden would be easily borne if all took their own share. The amounts should be collected and remitted early in the financial year, as the printing of the minutes and other expenses have to be met.

Manitoba College, as in former years, requires a special contribution, distinct from the contributions of other Colleges. All the congregations, East and West, should contribute to the support of the Manitoba College.

**EASTERN SECTION.**—The amounts required for the Funds for 1894-5 are about as follows:

Foreign Missions.....	\$30,000
Home Missions.....	12,000
Augmentation.....	8,000
College.....	3,000
Bursary.....	1,000
Aged Ministers.....	4,000

### Education.

We have pleasure in directing attention to the advertisement of the Guelph Business College, Guelph, Ont., which will be found in another column.

This widely known institution begins on September 1st, the eleventh scholastic year with a full equipment and an accomplished staff of lecturers and teachers. A thorough course in book-keeping and all commercial branches is given, special attention being paid practical banking. Shorthand, typewriting and business correspondence are most efficiently taught and practiced. An important and distinctive feature in the work of the College is the attention given to the acquisition of a practical knowledge of French and German, as a desirable, if not an essential part of a sound business education. The facilities offered in the teaching of these languages are such that a practical, conversational knowledge of either can be obtained in the four or six months, during which the student is pursuing a commercial course. The intelligent student will at once perceive the immense advantage which a practical, workable knowledge of either French or German will give him in competition with his fellows for a position in the business world. The services of the clerk who can read, translate and answer the foreign correspondence, or transact business in French or German speech, as occasion may require, are much more valuable to his employer than the services of the ordinary business college graduate.

But attendance at the Guelph Business College has also advantages of a moral nature, which the thoughtful parent will consider when sending his boy from home to be educated. There is probably no city in America in which the physical atmosphere is more healthful, nor the moral atmosphere more pure than in the Royal City. The numerous train of temptations that beset the path of the young men in large cities, are here entirely absent, and, as a natural consequence, the things that so often mar student life and destroy the peace and happiness of homes, are here unknown. The strict and impartial discipline, too, maintained in the Guelph Business College, forms a potent safeguard and exerts a most healthful influence upon the character of the young. It is a pleasing fact to note in this connection, that the College has been endorsed by members of the clergy representing seven different denominations, and that a prominent member of the Presbyterian clergy holds a position in the faculty as lecturer on political economy. While these facts establish the high moral tone of the institution, they, at the same time, prove the impartial and entirely non-sectarian character of its teaching.

Parents who wish to place their sons and daughters where they can obtain, under the most favorable conditions, a thorough education in commercial, shorthand, typewriting and modern language courses, may, with the utmost confidence, place them under the care of Principal MacCormick, of the Guelph Business College.

A VALUABLE BOOK.

**BIBLE CYCLOPEDIA—CRITICAL AND EXPOSITORY.** Compiled and written by Rev. A. R. Fausset, A.M., joint author of Jamieson, Fausset, and Brown's Critical and Explanatory Bible Commentary. Royal 8vo, cloth, 750 pages, price \$2.50. New York and Toronto: Funk & Wagnalls Company, publishers.

**NOTE**—This valuable work will be offered to paid up subscribers of the *PRESBYTERIAN REVIEW*, during the month of September, for \$2.50.

As the associate of Messrs. Jamieson and Brown, Mr. Fausset made a name as a commentator and expositor, which in itself is a guarantee of the excellence of any Biblical work with which it may be connected. In the Bible Cyclopaedia, Mr. Fausset's vast knowledge, his scholarship and experience are abundantly shown with the result that the book is the very best that can be placed in the hands of students of the Bible. To Sabbath school teachers, members of Bible classes, leaders in the prayer meeting it ought to prove an invaluable help. It is in brief, a worker's book; sound, reliable and exhaustive. These are the qualities on account of which the *REVIEW* selected it as the book for its next monthly offer. The orders for Dr. Parker's volume "None Like It," the coupons for which are now running, have been most encouraging, and therefore the September offer is announced now, so that our readers may have ample time to send orders before the resumption of church work after vacation. To place the scope and nature of this book well before our subscribers, the opinions of eminent men and of the leading press are here cited, and extracts from its pages given. The *REVIEW* is able to offer the book which costs \$5.00 in New York, for \$2.50, because it is expected by the publishers that an enormous number will be thus sold and because of the supply from Britain. But the sacrifice in price only lasts for one month.

All who examine this great work are highly pleased with its comprehensiveness, its compactness, its accuracy, and the truly orthodox, evangelical character of its doctrine. The following are examples of the many testimonials accorded it by those, among various denominations, who are using it:

**T. DEWITT TALMAGE, D.D.**, says: In advance of all books in that line is the "Bible Cyclopaedia," by Rev. A. R. Fausset, published by Messrs. Funk & Wagnalls. It compresses into one book the results of modern exploration in Bible Lands, and puts this information in a shape accessible and entertaining. The work appears to me to be unique, learned, accurate, and valuable.

**A. T. PIERSON, D.D.**, says: Aside entirely from the obvious merit of this work, the name of Fausset is quite enough to ensure among the most scholarly students of the Bible an immediate reception for his Cyclopaedia.

**NEWELL WOOLSEY WELLS, D.D.**, of Brooklyn, writes:—The "Bible Cyclopaedia" of the Rev. A. R. Fausset is a work which commends itself to Bible students for many reasons. It is accurate, disclosing as it does a thorough acquaintance with the result of the latest investigations in all departments of Biblical research. It is compact, presenting in a few words the sum and substance of what may be found in more elaborate Dictionaries and Cyclopaedias. It is comprehensive, embracing in its treatment many subjects either just touched upon, or left altogether unnoticed, in the majority of works having a similar aim. In its dealings with doctrine it is thoroughly evangelical, and betrays no rationalistic bias whatever. It will be found helpful by all who desire to find "the hidden treasure" of the Written Word.

**D. S. GREGORY, D.D.**, Ex-President of Lake Forest University, writes:—"Fausset's large experience as an expositor prepared him to embody more of helpful material in this Cyclopaedia than has ever been presented by any one else. The book differs from the large three-volume work of Dr. Smith (now before me in the library) in the following respects: 1st. It omits a vast mass of dead learning. 2nd. It omits another mass of so-called living learning which is positively harmful. 3rd. It thereby makes room for rich and varied stores of Biblical, Christian, evangelical material, which is just what is needed by any one who wants to have the treasures of his

Word of God opened and made available for use. There is nothing else like it."

**THE PRESBYTERIAN JOURNAL**, Philadelphia:—"Fausset's 'Bible Cyclopaedia' has fairly won high honors: It is concise, critical, conservative, comprehensive, complete. It steadfastly refuses to give place by subjection to destructive criticism, and ably assigns reasons for adherence to rock-founded beliefs. It accepts a Pentateuch essentially Mosaic; takes the fourth Gospel from the hands of John the beloved; deems the book of Jonah historic, and affirms 'the written Word at once perfectly divine and perfectly human, infallibly authoritative because it is the Word of God, intelligible because it is in the language of men.' The figment of a 'deutero-Isaiah' is discarded; 'Miracles' are helpfully handled; 'Predestination' is distinguished from fatalism, and forcefully defended; 'Hell' is described as a place of ceaseless objective and subjective punishment; and the 'Everlasting Intercessor,' Jesus Christ, able to save to the uttermost all who seasonably draw nigh God through Him, is lovingly limned on eighteen three-column pages. Such are samples of some 3,700 articles filling over 700 royal 8vo pages; and illustrated by 600 wood cuts. The arrangement is alphabetic, and reference is further expedited by an 'index of texts specially referred to.'"

**THE NEW YORK OBSERVER**:—"The author spent seven years upon this work and the result justifies the expenditure. It will prove to those who use it an exceedingly valuable cyclopaedia. The article on Inspiration is exceedingly clear and much to our way of thinking. . . . We can commend it very freely."

**THE STANDARD**, Chicago:—"The author and compiler of this cyclopaedia is well known to many in this country through his share in the commentary of Jamieson, Fausset, and Brown, a careful work, covering the Old and the New Testament. . . . The cyclopaedia embodies a large amount of valuable matter."

**THE INDEPENDENT**, New York:—"The author is a well-known scholar and prolific author on a variety of subjects, chiefly Biblical. . . . The present work corresponds accurately to the author's position. . . . A compact, convenient, evangelical Bible Dictionary. . . . The author repudiates with great zeal the existence of Elohist and Jehovist documents in the composition of the books of Moses. . . . It is hardly necessary to add more than that this work is now offered to American students in a good and low-priced (\$5.00) form by the Messrs. Funk and Wagnalls."

**THE CONGREGATIONALIST**, Boston:—"It is comprehensive, it embodies the results of careful scholarship, it is written with sufficient, but not excessive, condensation, and it is illustrated very well; learned enough to be heeded, and popular enough to be enjoyed."

**THE INTERIOR**, Chicago:—"We do not hesitate to commend it. . . . Mr. Fausset is a believer in reverent criticism, but is a staunch defender of the accuracy of the Bible records, and of the abundant fulfillment of prophecy."

**THE NEW YORK EVANGELIST**:—"Fausset's Bible Cyclopaedia differs from already existing works of the kind, chiefly in that it is brought down to date as far as new light has been thrown on Biblical facts by modern study and research. . . . It also treats of some subjects usually omitted in compendious Bible dictionaries."

The Gospel.

**Divisions.** Introduction; Christ's genealogy, birth; visit of the wise men; flight to Egypt; return to Nazareth; John the Baptist's preparatory ministry; Christ's baptism and consecration to His office by the Holy Spirit, with the Father's declared approval (chaps. i.—iii.). Temptation; ministry in Galilee; call of disciples (chap. iv.). Sermon on the mount (chaps. v.—vii.). Events in order, proving His claim to Messiahship by miracles (chaps. viii., ix.). Appointment of apostles; doubts of John's disciples; cavils of the Pharisees, on the other hand His loving invitations; miracles, series of parables on the kingdom;

effects of His ministry on Herod and various classes; prophecy to His disciples of His coming death (chaps. x.—xviii. 35). *Ministry in Judaea and Jerusalem* (chaps. xix., xx.). *Passion week*: entry into Jerusalem; opposition to Him by Herodians, Sadducees, Pharisees; silences them all; denunciation of the Pharisees (chaps. xxi.—xxiii.). *Last discourses*: His coming as Lord and Judge (chaps. xxiv., xxv.). *Passion and resurrection* (chaps. xxvi.—xxviii.).

**Matthias.** Elected to the apostleship instead of Judas the traitor. One "of those which accompanied with Jesus' disciples all the time that the Lord Jesus went in and out among them" (Acts i. 21-26). [See **APOSTLES.**] The 120 disciples nominated ("appointed") two, **JOSEPH BARSAZAS** (see) and **M.**, having the requirements. The choice between the two was committed in prayer to the Searcher of hearts; **LOTS** (see) were then cast, in accordance with Lev. xvi. 8, Prov. xvi. 33, and *M. chosen*. As yet the apostles had not received the full gift of the Holy Ghost. After His descent on Pentecost casting of lots was never repeated, as "the despooning of spirits" in the church made it no longer needful. Eusebius (H. E. i. 12) and Epiphanius (i. 20) make **M.** to have been of the 70 disciples.

**Mauzzim.** Marg. Dan. xi. 38, "the god of forces," rather "of fortresses." The reference may be to the fact that Antiochus Epiphanes erected a temple to *Jupiter Capitolinus* at Antioch, and dedicated Jehovah's temple at Jerusalem to *Jupiter Olympius* (Livy xii. 20. 2 *Macc.* vi. 2.). First suggests *Melkart* the Hercules of Tyre, "the fortress" or "stronghold (*ma'oz*) of the sea." New Tyre was on a rock surrounded by the sea (Isa. xxiii. 4.).

**Mazzroth.** Job xxxviii. 32, "canst thou bring forth the signs of the zodiac at their respective seasons?" *Mazzroth* in 2 Kings xxiii. 5 marg., the 12 lodgings or stopping places (from Arabic *menzil* "an inn"), in which the sun successively stays or appears to stay in the sky. Genesis supports marg., Job xxxviii. 32, "the 12 signs," lit., "premonitions," i.e. "stars that give warnings or presages."

**Meadow.** Gen xli. 2. *Achu*: an Egyptian word, *akh akh*, "verdant," transl. therefore rather "in the reed grass." So Job viii. 11 "rush," the paper reed or papyrus of the Nile; "can the *achu* grow without water?" The fat kind feed on reed grass which in the plentiful years grew to the very margin of the water, but the lean stood on the dry "brink" (Gen. xli. 2. 3.).

"Out of the meadows of Gibeah" (Jud. xx. 33): *ma'arech* rather, "from the naked (from 'aran 'to strip' of trees) plains of Gibeah."

**Generation.** Heb. *dor*, "revolution," period of time; 100 years in the patriarchal age (Gen. xv. 13, 16; Exod. xii. 40), afterwards 30 or 40 years (Job xlii. 16. Luke i. 50). On plural GENERATIONS, Heb. *toledoth*, see **GENEALOGY**. Mankind is ethnologically ranged under three heads in Gen. x. 3, 6, 22, "the sons of Japheth, Ham, Shem." Modern science by independent research arrives at a similar threefold division into Semitic, Aryan, and Turanian (Allophylian). Genesis, in accordance with modern ethnology, classifies together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan); thus anticipating the Indo-European theory, which makes the European races (represented by the Celts and the Ionians) akin to the Aryans (represented by the Asiatic Madai or Medes). Also Scripture, in agreement with ethnology, groups together as "children of Shem" (i.e. Semites) Ashur (Assyrians), Aram (Syrians), Eber (Hebrews), and Joktan (the Joktanian Arabs). Also it rightly classifies under the "sons of Ham" Cush (Ethiopians), Mizraim (Egyptians), Sheba and Dedan (certain southern Arabs), Nimrod (i.e. the oldest Babylonians). [See **HANUK.**] Sir H. Rawlinson truly terms "the generations (genealogy) of the sons of Noah," "the most authentic record we possess for the affiliation of nations" (Journ. Asiatic Soc., xv. 230).

## Correspondence.

## Is Every Baptist a True Christian?

Editor PRESBYTERIAN REVIEW.

SIR,—I ask the question at the head of this article, taking for granted that the *Globe's* report of the proceedings of the late Baptist Young People's Convention is correct. In that report is the following statement:—"A hearty cheer greeted the statement that a man may be born a Roman Catholic, he may be born a Methodist, he may be born a Presbyterian, but he must be born again to be a Baptist." If these words were really uttered, the speaker and those who "cheered" him, certainly, are not clothed with humility, but think of themselves more highly than they ought to think. The plain meaning of the sentence quoted is—that none but a truly godly person can advocate baptizing one on his profession of faith, and by putting his body wholly under water—of course, for only a very short time. In other words, it may be thus expressed; "Except a man be born again, he cannot be a Baptist." It follows then, that every Baptist is a child of God. A man may be a Roman Catholic, a Methodist, or a Presbyterian, yet be "in the gall of bitterness, and in the bond of iniquity." But a Baptist to be so—impossible!

I, for one, would like to see how a person cannot be a Baptist without first having been born again. Our Lord says; "By their fruits ye shall know them." Now, are there not many Baptists who show plainly by their lives that if they have been born again, they need—I say it without irreverence—to be born a third time? There are several religious denominations which hold soul-ruinous doctrines, which are strong Baptists.

Let me not be misunderstood. I have spoken as I just have, with no unkindly feelings whatever towards those specially termed "Baptists." I honor the church to which Carey, Judson, Havelock, and Spurgeon belonged. My remarks have been called forth by a statement which I have good reason to believe was really made by one of the speakers at the late N. Y. P. Convention. I have studied it calmly, and I consider that my interpretation of it is a fair one, and so, also, is my criticism.

WOODBRIDGE, Ont. T. FENWICK.

## The New Hebrides Mission.

Editor PRESBYTERIAN REVIEW.

SIR,—Since leaving Canada, about nine months ago, Dr. Paton has been untiringly engaged in prosecuting his work in Britain. It will interest your readers, not otherwise informed to learn that he has met with a most enthusiastic reception, and that his projects are now far advanced toward full realization. He sought to procure the men and means to complete the occupation of the group with missionaries and to secure sufficient additional pledges to maintain a steam auxiliary for the service of the mission. The church in Victoria, Australia, has now formally authorized him to engage three additional missionaries on their account, and the mission secretary of the Free Church of Scotland has also intimated to him that they will add one to their staff. Four of the five or six required have thus been already provided for. He has been fully as successful in his steam-auxiliary Bay Spring scheme. At the close of one of his meetings in Liverpool a gentleman came forward and put a cheque for £1,000 into his hands, only stipulating that it should be added to the £6,000 already secured for the purchase of a suitable vessel, and that his name should not be known. Pledges to the amount of £700 per annum toward £1,500 required were already in hand six weeks ago and the sum was daily increasing. Dr. Paton is now completely exhausted by his prolonged and arduous labors, and has been compelled to break off in the midst of his engagements. There is hope, however, that the means necessary for the realization of both projects will be provided before he sails for Australia, on the 10th inst. His work in the New Hebrides group has begun, and has

been prosecuted in a broad Catholic spirit. Dr. Geddie, the noble pioneer missionary of the Presbyterian Church of this Dominion, was accompanied and aided in the planting of the mission by the agents of the London Missionary Society; and in the dark and trying days when martyrs were falling in Erromanga and others were being stripped bare and driven from Tanna, they had no warmer sympathizers than those missionary heroes of the Anglican church, Bishops Selwyn and Pattison. Thus begun and prosecuted it appeals to all who love the Lord. In his tour through Britain, Dr. Paton has been warmly welcomed and aided by those of well nigh every Christian creed. His projects are definite and easily realizable without interference with any other mission enterprise. It was in no spirit of rivalry that he visited Canada. He deprecates the withdrawal of a single dollar from any worthy cause in order that it should be given to that which he advocates. It is from other sources that he wishes to draw. He seeks to enlist, in behalf of these naked cannibals, the sympathies of those who are doing nothing for missions, and to stimulate to greater liberality those who are already giving to them. He engages in no personal solicitation, but simply receives what the Lord opens the hearts of His people freely to give.

In response to repeated inquiries, let me say again that while Dr. Paton was in Canada, Mr. J. K. Macdonald, manager of the Confederation Life, Toronto, kindly consented to receive and forward any contributions sent him in behalf of these objects.

Yours, etc.,

J. W. MITCHELL.

THOROLD, July 26, 1894.

## One of the Inconveniences of Baptism by Immersion.

Editor PRESBYTERIAN REVIEW.

SIR,—In an account in *L'Aurore* of to-day, of a baptism which lately took place in the French Baptist church in Maskinonge, Que., we read as follows:—

"Three ladies recently converted from Romanism, came forward, and confessed their faith in Jesus as their only Saviour, by the ordinance of baptism. One of these dear sisters is eighty years of age. Her husband who is eighty-four years of age, has also understood the good news of the Gospel, and has utterly renounced Romanism to attach himself to that Gospel. It is altogether likely that he too, would have publicly confessed his faith in the Lord by baptism, had age and bodily infirmities not made it almost impossible for him."

This, in one sense, "aged disciple" cannot be a member of the church of Christ on earth, because, for the reasons just stated, his body cannot be buried in water, even for a moment. Has the wise and loving Saviour appointed a mode of baptism which is a yoke which some of His followers are unable to bear? Is it really so, that belief in baptism by immersion as the only outward baptism acknowledged by the head of the church, is a proof of the new birth? According to the *Globe*, one of the speakers at the late Baptist Convention in Toronto expressed himself to that effect, and was loudly cheered by multitudes of his hearers.

T. FENWICK.

WOODBRIDGE, Ont., July 28, 1894.

## Is Presbyterianism a Failure?

Editor PRESBYTERIAN REVIEW.

SIR,—Such is the heading of a letter that appeared in your issue of the 9th inst., and instead of giving a direct reply we would ask your correspondent to look around him and see what he will find, and if he does so he will find that the most of our congregations are hot beds of quarrelling. In the process of hearing candidates, divisions and parties are formed which are never healed. There may be a lull in the storm for a year or two after the so-called settlement, and then it breaks forth in all its freshness, in an effort to get rid of the minister. The state of our ordinary congregation is a state of quarrelling for a year or two, a quietness for an equal period and then a fresh quarrel over the dismissal of the pastor, which continues till he gets a call or tenders his resignation.

Let him now look at the ordinary minister, and where, we would ask him, is the minister whose tabernacle is not pitched upon a volcano which may burst forth at any time and hurl him homeless, houseless, penniless upon the world. The average duration of a pastorate is not over four years. As matters now stand he is half his time settled, and half his time on the lookout for a new charge, and when he is past the meridian of life, or when even a few grey hairs appear upon his head he may as well give up his "trial sermons." "He is too old," "He is behind the times," "He is not up to the age," "He will not draw the young," "The presbytery should not send us such men," "What we want is a young man that will build up the congregation." Such are the common remarks one hears, in fact, at a period of life when he is not fit for any other calling, the Presbyterian minister of our day is cast adrift upon the world, nor will his church do anything to help him: he may sink or swim, starve or luxuriate, live or die so far as his church is concerned. Is it any wonder that our ministers are discouraged? How could they be expected to be otherwise. Your correspondent is struck with the spirit of contentment and hopefulness he found prevailing among his Methodist brethren. He need not be surprised at this, a Methodist minister is never out of a place, and as his years of service and usefulness increase, his church makes it her aim to promote him. There is no danger of any Methodist minister in the evening of his days to be thrust out of house and home to make way for a beardless boy. Their system prevents any strained relations between congregations and people. Their ministers are members of a great brotherhood, the one bound to help the other. Doubtless they have their difficulties too, and difficulties there will be so long as human nature is imperfect, but will anyone venture to say, as you hear so many in our church say, that their church is rapidly undergoing a process of disintegration.

Now, why should matters be so in our church? Why should the most of our congregations be in a chronic state of quarrelling? Why should so large a portion of our ministers be "fugitives and vagabonds" on the face of the earth? Why should every scheme be a failure? We venture to say the chief reason is that Presbyteries do not rule; their meetings are merely formal. We are practically congregationalists—whatever active government we have is done by committees. Now the remedy is to be found in Presbyteries resuming their functions. They need not go to the Assembly for fresh powers, all the necessary power is inherent in themselves. They have the same powers that bishops and conferences have to grapple with any difficulty that may threaten to break up the church. But so long as Presbyteries are content to look on and merely say, "what a pity," we need not look for a lessening of the difficulties that are rapidly breaking up the church.

Yours etc., R. McGRZGOR, Manitoba, July 27, 1894.

## A Crucified New Testament!

Editor PRESBYTERIAN REVIEW.

SIR,—The following is a translation of a few extracts from an article by Mr. Isaac Lafleur, of Marlboro, Mass., in to-day's *L'Aurore*, (Montreal).

"Twenty-six miles west of Boston, in the pretty little town of Marlboro, Mass., there is also a Golgotha, on which, recently, a New Testament was crucified.

"The reader will not be surprised to learn that M. le Cure, the leader of our French-Canadian race, was the great Cain, on the occasion. A person named Felix Dubois listened to the voice of this tyrant, by nailing to his door post a New Testament, a copy of De Lacy's translation, approved by the Church in 1701, but condemned by M. le Cure in 1894.

"I have in my possession this little sacred volume—an emblem of the crucifixion of our dear Saviour. The executioners used three large nails to nail the Son of God to the tree. So perhaps, without thinking of that, he who nailed to the wall the word of the Son of God, used three large nails for the purpose.

"The crucifixion of this New Testament

took place between the 1st and the 18th of last month, here, in the town of Marlboro, Mass., in Maple Street." T. FENWICK. Woodbridge, Ont., July 28, 1894.

**Funeral of Dr. Stuart of Dunedin**

(FROM A CORRESPONDENT IN DUNEDIN.)  
 THE funeral of the late Dr. Stuart in Dunedin was the most solemn and impressive ceremony that I have witnessed. Men and women in the densely crowded streets were openly crying. The procession numbered about 7,000 people, and as it filed through the octagon it was a sight which I shall never forget. The pipers played the "Dead March" and the "Land o' the Leal," and three bands in turn took up the solemn music. Among the procession were 200 boys who carried snow-white wreaths of flowers, the Roman (atholic) priests, the Salvation Army, the Chinese, lawyers and city men, and strange country people, all of whom had abandoned business or pleasure for the day. Some say that the procession was two miles in length; certainly it took forty minutes to pass. Heading this long body of mourners, but subdued with many white flowers, rolled the hearse, with its shaking plumes, drawn by four coal-black stud horses, draped. A profusion of wreaths was laid over and around the coffin. Following behind the hearse was the doctor's little carriage (presented to him some years ago), with no one in it but his coachman, and, most touching of all, the dear old doctor's plaid, so familiar to everyone, though it was almost buried among countless wreaths. What struck me more deeply than the immense throng that in silence paid their last tribute of respect to one of New Zealand's best and kindest men was the slow measured march of the Highland Rifles, in kilt and scarlet, with head-dress awaying.

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TO A DECEASED SCOTTISH POET,  
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THE poet lay in solemn state,  
His life-work nobly done,  
Dear friends around him sadly wait  
Till clay and earth are one;  
Ere yet the coffin-lid had sealed  
His form from earthly view,  
A last fond look he needs must yield  
To loved ones leal and true.

Two kindred sou's in poet-lore  
Bent o'er their brother's bier,  
Kinsmen were they from Scotia's shore  
That held her memories dear;  
No childish tears were those they wept  
O'er one they loved so long;  
There, still in death, a brother slept,  
Whose soul went forth in song!

Crerar cares'd the poet's brow,  
Invoking peaceful rest,  
And, with a reverent bow,  
Placed on his comrade's breast  
A sprig of Highland heather green,  
Meet symbol of that heart,  
While tears from many eyes were seen  
In sympathy to start.

Deep down in foreign soil now lies  
His loyal Scottish dust,  
His soul—transplanted to the skies—  
Blooms fair among the just;  
A Highland welcome greets him there,  
To Heaven's eternal rest:—  
They see his country's emblem fair  
STILL IMAGED ON HIS BREAST!

And sings he yet to all our hearts—  
A poet never dies!—  
From his reward he never parts,  
Glad echoes clear the skies!  
Brave songs of hope, and love, and truth,  
From human hearts die never!  
And Latto, in eternal youth,  
Sings on and on for ever.

Toronto, Canada. JOHN IMRIE.

\* Duncan MacGregor Crerar and John D. Ross.

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, which will be sent, post free, on receipt of one dollar. IMRIE GRAHAM & Co., 31 Church Street, Toronto, Canada.

## Girls of the Right Sort.

"My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost."

So said the captain of a fine merchant vessel to his daughter. He was right: it was their only chance. The bark *Asina*, 700 tons, was bound from Cuxhaven to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the *Asina* anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the girl burned a flare on deck. The lifeboat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain who gained the deck. He was not a sailor, yet, with him alone under her orders, this girl, who was a sailor, cut both cables, set some headsail, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet: there are some fools left who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's more nerves), and ten minutes later she will meet disaster or death with a quiet smile. Then, too, women have a genius for throwing in a suggestion exactly when it is wanted.

A man writes this way:—"I came home

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dejected," so he goes on, "and didn't know what to do; but my daughter said—"

But wait a minute. Before we hear what his daughter said, let's have his story from the start, shipshape and Bristol fashion. He says: "In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similar attack about once every three weeks. Every remedy was tried without avail; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile.

"This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse, and the motions resembled white clay. Another attack came on, and as I was daily getting worse, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.'

"Accordingly I went to see him, but he was from home, and would not return until late at night. I came home dejected and did not know what to do, but my daughter said, 'Why don't you try Mother Seigel's Curative Syrup?' We hear it has cured so many. If it does you no good, it will do no harm. 'Well,' I said to her, 'I will try a bottle.'

"I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease.

"I can, therefore, speak of this medicine in the highest terms for, under God's blessing, it cured me when nothing else had the slightest effect."

The above communication is from a business man of high character in the county of Brecon. For especial reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of his statement. The date is February 12, 1892.

The attacks which would probably have soon ended his life were of severe kidney and liver congestion growing out of profound indigestion and dyspepsia. His system was flooded with bile acid poisons, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

The ups and downs of life are better than being down all the time.

A little knowledge wisely used is better than all knowledge disused.

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The calendar for the Session 1894-5 contains information respecting conditions of entrance, course of study, degrees, etc., in the Several Faculties and Departments of the University as follows:

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FACULTY OF MEDICINE (Sept. 20th)  
FACULTY OF ARTS, OR ACADEMICAL FACULTY.—Including the *Douglas Special Course for Women*. (Sept 17)  
FACULTY OF APPLIED SCIENCE. Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (Sept 18.)  
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