

# PRESBYTERIAN REVIEW.

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### JOY AND SORROW.

Old Sorrow came prepared to take his leave,  
Equipped for travel on the roads of night,  
So long had he abode, I ceased to grieve,  
And saw him slowly change from gray to white.

Still was I loath that such old friends should part;  
His chastened aspect seemed abiding rest;  
His place within my ever constant heart  
Was consecrate, a temple in the breast.

No thought of pleasure could I entertain,  
So loud and garish came the revel's sound,  
Though Sorrow fain would go, there was no train  
Of Mirth whereunto I was wooed or bound.

So Peace, the angel, came and said: "Be still,  
Keep that one chamber sweet with balm and nard;  
If the world throng your bosom at its will  
All hope of Joy you must for aye discard.

"For Joy is not the shallow thing you know,  
Joy is the wisest of the sons of God—  
With Love he bides, and even must enter so  
After the mighty scourging of the rod."  
—Independent.

DR. PARKER, of London, is a sharp satirist. Recently, in announcing the collection, he said: "It seems almost pitiable to appeal for Christ's cause, so great is the depression. No one went to the theatre last night—all the theatres were closed, for no one had a shilling; no one drank wine yesterday—they all had to be content with water; no one rode to church this morning—they had all risen early and walked the whole distance; so great was the depression. Still they would see what they could do."—*Central Presbyterian.*

HOW TO ENCOURAGE A MINISTER!—Hear him "now and then." Drop in a little late. Do not sing. Do not find the text. Talk a little during the sermon, or read some book, or turn over the leaves of your Bible while he is reading. Look as listless as you can. Be as restless as you can. Notice carefully any slip he may make while you are awake. Find all the fault you can, it will come round to him. Censure his efforts at usefulness, and throw cold water on all his endeavours at improvement. If you hold an office in the church, be as often absent from your duty as you can without incurring censure on yourself. Tell him when he calls what a stranger he is. Hint to him how his predecessors used to drop in for an hour's chat, and how much you liked them and their preaching, and do so in a whining tone. It is sure to have effect. Never attend the prayer-meeting. Never by any chance attend when he intimates a special service. If he is always in the pulpit, clamour for a stranger. If he has to be away, and absent from his pulpit a Sunday or two, say to your friends, "that man is never at home." By all means keep down his income. Fulness of bread is bad for everyone but the laity. Patient continuance in such *well doing* will certainly break his spirit, ruin his usefulness, and send him to his grave, and verily you shall have your reward! —*Messenger.*

THE following is the programme of Wednesday evening prayer-meeting services, Charles Street Church, Toronto:—

- 1886.
- Nov. 3—Prayer for the Sabbath schools of the Congregation.
- " 10—Bible Reading, "The Lord knoweth us."
- " 17—"The right and wrong way of giving pleasure," Rom. xv. 2.
- " 24—"Bethel Revisited," Gen. xxxv. 14-15.
- Dec. 1—Missionary Service.
- " 8—"The Word of God as a Weapon," Eph. vi. 17.
- " 15—Service of Song.
- " 22—"The Gift of Gifts," John iii. 16.
- " 29—"Thoughts for the close of the year."
- 1887.
- Jan. 5—"How we should regard the future."
- " 12—Annual Meeting of Congregation.
- " 19—"Weights to be Discarded," Heb. xii. 1.
- " 26—"Dissimulating Love," Rom. xii. 9.
- Feb. 2—Bible Reading, "The Lord leads us."
- " 9—"Christ gives Joy," John xv. 11, Isa. lxi. 1-3.
- " 16—"Discouragements and Comforts in the Christian Life."
- " 23—"Hindrances to Christian Development."
- Mar. 2—Missionary Service.
- " 9—Service of Song.
- " 16—"Loving and Hating," Matt. x. 37-38.
- " 23—"What man was, is, and may become."
- " 30—"Christ's Message of Love," Rev. iii. 17.
- Apr. 6—"From the Depths to the Heights," Psa. 130.
- " 13—Bible Reading, "What are we chosen for."
- " 20—"Christ the Door," John x. 9.
- " 27—"Sorrow according to God," and Cor. vii. 10.

## Mission Work.

COREA.—Corea now rejoices in its first baptized convert. Only recently has the hermit nation been opened to missionaries. This first convert heard about Christianity by reading what a Chinese book had said against Christians and the religion of Christ. He was led to try and look further into it, and now rejoices in the glorious liberty of the Gospel.

CUBA.—The Spanish Government votes to free 26,000 slaves. Senor Labra moved in the Spanish Chamber of Deputies at Madrid that the Government free, as soon as possible, the remaining 26,000 slaves in Cuba. The Government agreed, and the resolution passed unanimously. The president of the Chamber congratulated the members on the "crowning of the glorious work of the abolition of slavery."

A GOOD SENTIMENT.—The presbytery of Osage, U.S., at a late meeting, held a missionary meeting on the evening of the 29th September. The following sentiment uttered by one of the speakers on the occasion should be well pondered over by all lovers of missions: "Foreign missions and home missions are so blended that no man can tell where one ends and the other begins, and any man who does not feel a deep and lively interest in both has no worthy conception of the spirit of the Gospel."

WHY MISSION WORK LANGUISES.—The Rev. J. C. Hill, missionary of the Presbyterian Church in the U.S., in Guatemala, in writing to the New York Evangelist says, that missionary churches, all things considered, give more for all purposes than the home churches. The Church at home is not advancing in her gifts for missions in proportion to her numbers. What is the cause of it? "I am convinced from my experience, as a pastor and a missionary, that it is because the whole Gospel is not preached. If new members of churches at home were taught and impressed as the converts in missionary churches are as to the prime necessity of contributing every one of them, and in proportion as God prospers them, then there would be a steady forward march of the Church in its offerings."

THE SITUATION IN JAPAN.—One of the oldest and ablest of the Japanese preachers in Tokio, lately expressed his views of the situation in Japan as follows: "Teachers are in demand everywhere, and we want men to go with our preachers and to show them the art of preaching so as to lead men to Christ. Thirty new men should now be sent to Japan for the special work of evangelists and teachers. The next ten years is to decide the future of Japan, and the Romanists and Greeks are making desperate efforts to get the precedence by firmly and fully establishing their faith in every part of the country. The minds of many of the people are turned towards Christianity, and in their ignorance of the difference of the various forms of religion, they accept the first that comes. Men will also gladly go from this land to any country where there is need of Christian work. The Japanese converts are doing nobly in their efforts to spread the Gospel among their own people, and with experience and proper training will make good labourers in other fields."

SHE KISSED IT.—Here is a pretty picture for our young readers. They many show it to their parents and grown-up friends if they will. Perhaps a look at it may do some of them good, as well as the little ones. "The teacher of a girls' school, away in Africa, wished her scholars to learn to give. She paid them, therefore, for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar hugging tightly in her arms a pitcher, the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it! There is One who watched and still watches people casting gifts into His treasury. Would He not say of this African girl, 'She hath cast in more than they all'?"

HABITATIONS OF CRUELTY.—Stealing is a serious crime and should be severely dealt with, but even for stealing children—a heathenish crime—it is inconceivable that a man should be condemned to a living death for ten days in the midst of a thronging crowd. The Rev. J. N. Hages, a Presbyterian Missionary in Soo-Chow, reports a case as follows: "A man charged with stealing children and selling them was condemned to die in a standing position. He was confined in a cage just large enough to enclose his body; his neck was surrounded by a frame that raised him from his heels. Thus he was

partially hanging and partially standing. In this condition he was placed at the entrance of the city temple, a point that is thronged from morning till night. Some of the people, thinking to make merit, it is said, gave him food, and some bricks were placed under his feet, thus releasing him and prolonging his life for a time. This stopped as soon as the officials discovered it, and a guard placed around him to prevent a similar occurrence in the future. This poor man lived about ten days after being placed in the cage."

CURIOUS CUSTOMS AMONG THE CHINESE.—When boys fall sick there are two very curious customs. Sometimes the little fellow is made a priest and dressed in priest's clothes. His parents think the gods will not make him die when he is dedicated to their service. But they may not want him to be a priest, as he would have to change his name and leave his family. After a time they take him to a temple, and get the priest to burn incense to the idols and chant prayers. When he has finished he takes a besom and chases the boy out of the temple, who comes home and puts on ordinary clothes. Others try to cheat the gods. They put a silver wire round the boy's neck, and leave off mentioning his name, calling him a pig or dog. They imagine the god, who is looking for a boy, will not search their house for one when he hears them speaking only to a dog. All the children have old coins and charms tied to their clothes to keep off the evil eye and drive away wicked spirits.—*Church of Scotland Mission Record.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. The American Board consists of a body of 231 commissioners or corporate members, scattered all over the country. These men are the only voting members, and form a close corporation. Considering how scattered they are, and the age of many of them (over fifty of them have been corporate members twenty or more years), they are very faithful in their attendance at the annual meetings. There is the remarkable number of 129 present at the last meeting in Boston; but there the place was favourable, and the jubilee meeting called every one that could possibly attend. At Columbus, O., two years ago there were sixty-one corporate members present; by far the largest delegation being from Massachusetts, which sent twenty-one members; twelve of them, however, being executive officers, whose duties as secretaries and members of the Prudential Committee, etc., required them to be present. Besides the corporate members, there are thousands of honorary members, who have the right to take part in discussion, but not the right to vote. The business of the Board is conducted by ten men, as Prudential Committee, chosen from the immediate vicinity of Boston. There are three secretaries, N. G. Clark, D. D., and Judson Smith, D. D., foreign secretaries, and E. K. Alden, D. D., who has charge of the Home Department.

THE GOSPEL IN SONG.—In Formosa the hymns used by the converts embody and express very clearly the principal doctrines of the Gospel, and have been found of great service not only in the instruction and edification of believers, but in attracting the attention of the heathen to the truth as it is in Jesus. In India it is the same. Dr. Chamberlain, writing from Madanapalle, says: "The Telugus also readily catch up and become very fond of some of our livelier American tunes, especially those with a chorus, or refrain, and we make use of them; for the novelty of the foreign music sometimes rivets their attention. Many years ago I translated into Telugu the children's hymn,

"Jesus loves me; this I know,  
For the Bible tells me so,"  
and taught it to the children of our day-school. It was scarcely a week before, as I was going through the narrow streets of the native town on horseback, I heard singing that sounded natural, down a side street. I stopped to listen, cautiously drawing up to the corner, where I could, unobserved, look down the street, and see and hear; and there was a little heathen boy, with heathen men and women standing around him, singing away at the top of his voice:

"Jesus loves me; this I know,  
For the Bible tells me so."  
Yes, Jesus loves me;  
The Bible tells me so."

And, as he completed the verse, the question arose: "Sunny, where did you learn that song?" "Over at the missionary school," was the answer. "Who is that Jesus, and what is the Bible?" "Oh! the Bible is the book from God; they say, to teach us how to get to Heaven, and Jesus is the name of the Divine Redeemer that came into the world to save us from our sins; that is what the missionaries say." "Well, the song is a nice one, anyhow. Come, sing us some more." And so the little boy went on—a heathen himself, and singing to the heathen—about Jesus and his love. "That is preaching the Gospel by proxy." I said to myself, as I turned my pony and rode away, well satisfied to leave my little proxy to tell to his interested audience all he himself knew, and sing to them over and over that sweet song of salvation.

## Woman's Work.

### MILDMAY CONFERENCE.

AT the Mildmay Missionary Conference held in London, England, Oct. 5th, 6th and 7th, the subject of "Woman's Work," occupied the attention of the Conference during one afternoon. Mr. C. H. Judd, presided and gave a brief, but weighty exposition of Scripture teaching, as to the public ministry of women. Miss Ricketts, of the Presbyterian Mission, China, spoke of her work in that country; Miss Poulton, of South Africa, and Mrs. Gardner James, represented the Young Women's Christian Association work in Europe. Following is a summary of Miss Ricketts' address:

CHINA.  
Miss Ricketts repeated the oft-quoted last command of the Lord: "Go ye into all the world and preach the Gospel to every creature. . . . I, I am with you always, even to the end of the world." So difficult did Christ deem this work, that He gave the promise of his continual presence. We are here to-day to ask how this command has been obeyed. The Churches alas! have mostly delegated the work to societies and individuals, instead of making it their chief concern. So at this stage of the Christian era there are a thousand millions of heathen yet without the Gospel; while only some three millions have been converted to Christ. The annual contribution of the churches to missions is about one million pounds; while 124 millions are spent on intoxicants, thirteen millions on tobacco and snuff, and twelve millions on amusements. Notwithstanding the depression of trade, there seems to be plenty of money for self-indulgence. The Lord is calling us as a nation to self-examination, and it may be to judgment, because of our failures in these matters. Our talk about consecration means nothing unless we carry our faith into action. Consecration is not merely singing hymns and being moved with fine feelings; it involves crucifixion of the world and the flesh, and daily self-denial. Two texts come to my mind: "There remaineth much land to be possessed," and "Hitherto hath the Lord helped us." We must look on the whole ground, and not on any little corner of it.

Think for a moment of China, with its social miseries and cruelties. No woman in South China, would think of rearing more than two female children; all the others she will destroy. Those who survive are mutilated by the cruel custom of foot-binding. The unhappy children sometimes die under the agony of the pain. The parents do not scruple to use violence and cruelty in this torturing process. When of a marriageable age the girls are married by arrangement of their parents; they have no voice in the matter. They not infrequently drown themselves in order to escape this misery. When they grow old the poor women are neglected, and their wretchedness is extreme. They long for death. Any kindness shown to them by strangers overwhelms them with gratitude. If English women could experience for a little while the hopelessness of heathenism they would be more willing to leave their pleasant homes in order to carry the Gospel to these Chinese sisters sitting in such gross darkness.

Miss Ricketts spoke of the remarkable increase in Chinese missions in recent years. The circulation of the Scriptures in the vernacular tongue will do much to deepen and establish the spiritual life of the converts. The British and Foreign Bible Society have helped greatly by grants to Bible women. The Chinese, as a race, have splendid possibilities, and our English sisters would be well rewarded for going forth to China; there would be many to take up the work at home. The labours of Chinese missionaries in the past have been abundantly blessed. Since God has been faithful to us in all our work, let us be faithful to his command and to our glorious calling. God grant that we may continually feel the burden of the heathen upon us!

AN auxiliary of the W. F. M. S., was organized in St. Andrew's Church, Campbellford, on the 1st Oct. Mrs. McEwen, of Lakefield, President of the Presbyterian Society, and Miss Dickson, of Peterboro, attended the meeting and explained the nature of the W. F. M. work. The following are the officers elected: President; Mr. F. Dinwoodie; Vice-Presidents, Mrs. Jas. White and Mrs. Bogart; Secretary, Miss M. Dinwoodie; Treasurer, Miss E. Moore. The Society starts with a membership of twenty-five. The spirit of the meeting was very encouraging, and augurs well for the success of this important branch of Christian endeavour.

THE STUFFED SKIN OF TRUTH.—Dr. T. L. Cuyler understands the art of "putting" things, as will be seen from the way in which he "puts" his opinion of one of Ward Beecher's "utterances." In a recent article, Dr. Cuyler says, "My brilliant neighbour has unwisely said that 'Doctrine is only the skin of truth set up and stuffed.' Just imagine St. Paul writing to Timothy, 'Give attendance to—the stuffed skin of truth.'"—*National Baptist*

The Family.

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need, As there never will be a to-morrow; For to-morrow will prove but another to-day, With its measure of joy and sorrow.

Then why forecast the trials of life With much sad and grave persistence, And wait and watch for a crowd of ills That as yet have no existence?

Strength for to-day, what a precious boon For earnest souls who labour, For the willing hands that minister To the needy friend or neighbour.

Strength for to-day, that the weary hearts In the battle for right may quit not, And the eyes bedimmed by bitter tears In their search for light may fail not.

Strength for to-day, on the down-hill track For the travellers near the valley, That up, far up on the other side, Ere long they may safely rally.

Strength for to-day, that our precious youth May happily shun temptation, And build from the stone to the set of the sun, On a strong and sure foundation.

Strength for to-day, in house and home To practice forbearance sweetly; To scatter kind words and loving deeds, Still trusting in God completely.

Strength for to-day is all that we need, As there never will be a to-morrow; For to-morrow will prove but another to-day, With its measure of joy and sorrow.

-Dotten Transcript.

THE RELATIVE IMPORTANCE OF THINGS.

"If we only had a few less curtains and a few more comforts," was the half-jocose, half-earnest complaint of a young husband who had entrusted to a young wife the modest sum he had laid aside for furnishing a house, and which she had expended for that purpose. She had a taste for charming things, and their home was indeed beautiful to look upon, but the working experience of everyday life had soon shown many essentials of comfort to be sadly lacking. There was a dearth of conveniences for the kitchen; a dearth of good, sensible everyday towelling and bed linen and blankets. There were one or two very fine table cloths with napkins to match, intended to be used only on special occasions, while there were not enough of the plainer kinds to keep the every day table fresh and attractive. There were lace curtains all over the house, but not enough bed comforters to furnish the beds for winter. There was a beautiful set of decorated china for company use, but a marked deficiency in the number and quality of dishes suitable and intended for every-day use. The young wife, at that stage of her experience, had not learned the relative importance of things.

"Why not use the decorated china and the fine table cloths every day?" queries some prospective young housekeeper who has a high and beautiful ideal of what the home table should be, and who has not yet learned by experience what it costs in vitality and energy to maintain this ideal. This also is merely a question of the relative importance of things. If the housekeeper be so situated that she can command time to take care of her china herself, or such competent service as will secure its being well taken care of by others so that her mind and temper will not be in a constant strain and vexation about it, the decorated china for every-day use is all right and very enjoyable. But in the large majority of homes, especially after little children come, the every-day care of fine china is a temptation and a snare. It is pitiable to think of the amount of real mental suffering endured by many a young mother and housekeeper over the aprilation of her beautiful table furniture by the careless, unskilled handling of ordinary household help. There is, however, so much real suffering to be endured in life that cannot possibly be avoided that it is surely the part of wisdom to abate, as far as lies in one's power, every abatable cause of pain and annoyance. Peace of mind, relief from petty care, freedom from irritating circumstances, are of far more importance to the young wife and mother than all the decorated china in the world. Put it away, weary housekeeper and mother—what is left of it—in the china closet get a good substantial set of white stone ware that will only need to be kept well washed to make your table inviting and which it will not break your heart to have broken. You will be surprised and delighted to find what a relief you will experience, and with what equanimity you can henceforth bear the ominous clatterings and crashes from the kitchen sink. Do this while your children are small. When your baby girls grow up to be young women let them get out and use and take care of the decorated china if they choose. You can enjoy it then without the present drawbacks. You need your time, strength, patience and vitality for other things just now.

To reduce the amount of care and the friction of the machinery of home life is the one constant problem of the housekeeper and homekeeper. It is the sphinx riddle propounded to every young mother. The sphinx destroyed all who could not solve her riddles. So, too, the young mother who cannot solve the riddle of the relative importance of the innumerable demands pressed upon her time and attention is in danger of being destroyed mentally and physically. Everything cannot be done; everything cannot be cared for. It requires discretion and common sense of such a higher order that it may well be called wisdom, to rightly proportion one's time and care among the unending, perplexing demands of home life. One thing, however, is certain: the higher should never be sacrificed to the lower. Is it a question between an elaborate meal, with a wearied, overtaxed, nervous woman presiding over it, or a simple meal, with a fresh, unworn, cheerful mistress behind the tea-tray—who would hesitate as to the answer? Is it a question between a few elaborate dresses and embroidered petticoats for the new baby or a great abundance of little slips and pinning blankets, simple, cheap and easily laundered—what sensible young mother ought to hesitate? Is it a question between taking excellent and constant care of two or three little ones and the proper care of a great widow full of house-plants—by all means let the house-plants go, or save only one or two, whose care will not materially increase the aggregate amount of care.

A constant and wise discretion must be exercised by the house-mother in deciding as to the

relative importance of the different kinds of work to be done in the home. The great danger of American young mothers is nerves, and physicians tell us that disordered nerves are the result of overwork and anxiety, or of too great mental tension in one direction. It is not well for a mother to have the too-unceasing care of her children; change and relaxation are needed even from this labour of love. The mothers who suffer most from weariness in the care of children are those who board, and who are therefore constantly confined with their children. Mother and children act and react upon one another, physically and mentally, till both are nervous and impatient simply for lack of change of surroundings and an occasional new atmosphere. Any observer of children knows that the least troublesome children are those where the mother, dividing her care for them with other household cares, often leaves them to themselves to seek their own amusement. But while doing this the mother must not overtax her strength in other work. She must remember that it is of the first importance that she keep herself in good physical condition. No temptation to "overdo" in the direction of entertaining company, giving elaborate teas or dinners, or even canning and preserving fruit or getting the spring or fall sewing done, should be allowed to overcome her judgment as to the relative importance of such work. Her first duty is, as far as possible, to be a cheerful, healthy, happy, patient and loving mother, and all work that tends to prevent her from fulfilling this duty is comparatively unimportant and had better be left undone.—Mrs. H. E. Starratt, in The Interior.

TROUBLESOME PEOPLE.

THE world owes an immeasurable debt of gratitude to troublesome people. They are the true authors of all progress. Those amiable creatures who give no trouble to anybody are simply good for nothing. They let things go on as they are; and even if they see there is something amiss, they make up their minds to bear it for the sake of peace and quietness. Such a spirit of contentment is an enormous evil. While it prevails, no mischief can be remedied and no improvement will be made. There may be a grumble now and then, but that is all. Things will keep at the old jog trot, or, as is much more likely, will go from bad to worse, when one has to do with such sweet and simple souls. What a blessing it is that nature produces some men of quite a different stamp. It is of not the slightest use to tell them to be quiet. Quiet they cannot be. It is not in them. They must be making a stir about everything they see going wrong; and as to silencing them, the way to do it has not yet been found out. Geniuses of this kind are the dread and horror of all the easygoing crew, who do not like to be disturbed. Their lazy enjoyment is utterly ruined when such reformers come across their path. In vain they plead to be let alone. Their tormentors have no mercy, and compel them to arise and set things in better order. None hate more cordially the whole race of such zealots than those who do not care to have their doings looked too closely into. Men who profit by injustice, all who thrive by means of jobbery, every smooth and smug dissembler who shows a very respectable face to the world, but does things on the sly which he does not want to be known, the whole generation of Pharisees, Tartuffes, and Pecksniffs, cannot find words strong enough to express their contempt and abhorrence for those meddlesome busybodies who will not let things rest, who are always giving trouble and turning the world upside down.

There are many ways in which people feel the grievance. It is related of a Professor of Chemistry in Scotland that he went on delivering his old lectures long after Sir Humphry Davy's discoveries had revolutionized the science. His colleagues were compelled at last to remonstrate with him, as the matter was becoming a public scandal. The old fellow, however, contented himself with saying, at the close of his musty expositions, that these views had been lately controverted by one Davy, "a very troublesome person in chemistry." Sturdy old John Knox was a most exceedingly troublesome person to the priests and lordlings that hung about Holyrood. A certain prince in Germany checked his tongue on seeing a gardener at work, and remarked in a low voice to his companions, "I cannot swear with any comfort whenever that man is about." Ahab looked on Elijah as the troubler of Israel, and Paul was so regarded at Philippi. We need not enumerate any more examples, as every one of our readers will be able to recall a good many for himself. Perhaps a few who read these lines will pluck up courage enough to play a like part. We suffer loss from an overabundance of contentment, from too great a love of peace, from a disposition to look only at the bright side of things, from an amiable tendency to flatter all our friends, and especially ourselves. Some people see a church crowded to the door and up to the ceiling if there be a few dozen scattered here and there through the pews. Some speakers congratulate congregations on having done most admirably when the balance is yet on the wrong side of the account by the treasurer's showing. Perhaps these things cannot be helped; but yet, on the other hand, they may be acquiesced in too easily. The troublesome men we want are the men who will spare no trouble to put things right; not talkers, but doers; not grumblers, but reformers; not sour in spirit, but zealous in spirit; men who do not hang back but who push on; men of stout heart and ready hand, as well as quick eye. Such men often get hard blows, but they do not mind them. They do not always get much thanks even from those whose interests they are advancing; but this does not discourage them. They are men with a mission, and they busy themselves with it in right good earnest. We could name one or two who are by no means strangers among ourselves, but we forbear. If their number were largely multiplied, it would be a good thing for us. We should be followers of John Wesley's shrewd advice: "At it—all at it—always at it." While there is work to be done, suffering to be soothed, sin to be reached, darkness to be dispelled, this life of ours ought not to cease to be one in which we, as it were, set ourselves to "trouble the waters," that thereafter the hour may come of healing.—Presbyterian Messenger.

THE LIQUOR-SELLER IN POLITICS.

THEODORE ROOSEVELT contributes an article to the November Century on "Machine Politics in New York City," from which we quote the following: "The strength of our political organizations arises from their development as social bodies; many of the hardest workers in their ranks are neither officeholders nor yet paid henchmen, but merely members who have gradually learned to identify their fortunes with the party, whose hall they have come to regard as the headquarters in

which to spend the most agreeable of their leisure moments. Under the American system it is impossible for a man to accomplish anything by himself; he must associate himself with others, and they must throw their weight together. This is just what the social functions of the political clubs enable their members to do. The great and rich society clubs are composed of men who are not apt to take much interest in politics anyhow, and who never act as a body. The immense effect produced by a social organization for political purposes is shown by the career of the Union League Club; and equally striking proof can be seen by every man who attends a ward meeting. There is thus, however much to be regretted it may be, a constant tendency towards the concentration of political power in the hands of those men who by taste and education are fitted to enjoy the social side of the various political organizations.

It is this that gives the liquor-sellers their enormous influence in politics. Preparatory to the general election of 1884 there were held in the various districts of New York ten hundred and seven primaries and political conventions of all parties, and of these no less than six hundred and thirty-three took place in liquor-saloons, a showing that leaves small ground for wonder at the low average grade of the nominees. The reason for such a condition of things is perfectly evident; it is because the liquor-saloons are places of social resort for the same men who turn the local political organizations into social clubs. Bar-keepers form perhaps the nearest approach to a leisure class that we have at present on this side of the water. They naturally are on semi-intimate terms with all who frequent their houses. There is no place where more gossip is talked than in bar-rooms, and much of this gossip is about politics,—that is, the politics of the ward, not of the nation. The tariff and the silver question may be alluded to, but the real interest comes in discussing the doings of the men with whom they are personally acquainted: why Billy so-and-so, the Alderman, has quarreled with his former chief supporter; whether 'old man N' has really managed to fix the delegates to a given convention; the reason why one faction bolted at the last primary; and if it is true that a great down-town boss who has an intimate friend of opposite political faith running in an up-town district has forced the managers of his own party to put up a man of straw against him. The bar-keeper is a man of much local power, and is, of course, half-fellow-well-met with his visitors, as he and they can be of mutual assistance to one another. Even if of different politics, their feelings towards each other are influenced by personal considerations purely; and, indeed, this is true of most of the smaller bosses as regards their dealings among themselves, for, as one of them once remarked to me with enigmatical truthfulness, 'there's no politics in politics' of the lower sort—which, being interpreted, means that a professional politician is much less apt to be swayed by the fact of a man's being a Democrat or a Republican than he is by his being a personal friend or foe. The liquor-saloons thus become the social headquarters of the little knots or cliques of men who take most interest in local political affairs; and by an easy transition they become the political headquarters when the time for preparing for the elections arrives; and, of course, the goodwill of the owners of the places is thereby propitiated,—an important point with men striving to control every vote possible."

HIDING IN THE ROCK.

"CRAIGIE, have you seen little Jean to-day?" asked Davy. Craigie was an old sailor, and a funny looking man.

"Have you seen little Jean?" Davy repeated.

"Yes," said Craigie.

"Please where?"

"I had just run my boat into the cove there where I saw little Jean coming along the sands. I thought it was rather risky, knowing the tide would soon turn; but I thought of the 'stairs' yonder, and concluded it would be all right."

"The stairs?" involuntarily exclaimed Davy.

The "stairs" were constructed in the side of the cliff, partly of wood, but in places the ascent was helped by the outline of the rock. It was at the worst part of the beach, though, that one took the "stairs," into which the waves came foaming and rushing like wild animals all let loose at once. Davy ran with all his might for the "stairs," and looked down. Did he see her?

Where was little Jean this rough October day? Little Jean had been in the red school-house at the corner of the roads that afternoon.

"And shall I tie the strings of my little Jean's hat?" said the school-mistress; "and shall I pin your shawl, dearie? It is time now to go."

"If you please, teacher."

"And which way will you go home to-night—over the pasture or across the sands?"

"Across the sands. It is much the shorter way."

"But won't the tide turn?"

"O, I think not. I can run quick to the 'stairs.' Mother is sick, and needs me to help Davy."

"You help Davy? You are a smart girl. Let me give you a kiss, dear."

Little Jean followed the path winding through a ravine down to the sea and trotted along the sand.

"How high the rocks are!" she said, watching the sea-birds flying about the cliffs. "And the sea—how ugly it is!"

But what makes the little figure in the red shawl hurry faster along the narrow sands between the sea and the cliffs?

"I believe the tide has turned? She looked anxiously out to sea."

She saw the water frothing about Wreckers' Ledge, and well understood what the sign meant. The tide had turned and was angrily foaming about the first obstacle.

"Now, little one hurry! hurry! hurry! The tide is coming!"

"Where are the 'stairs'?"

Little Jean looked, and saw their well worn lines mounting the cliff. If she could only reach them?

The water rolled within six feet of her—four feet, three feet. Quick, quick little one!

It seemed as if the waters knew that a little girl was on the sands, and strove hard to overtake her.

Two feet! One foot! And now as she stood on the lowest step of the "stairs," one bold wave washed the fringes of her red shawl. She mounted the second, the third also; but the waves were pressing hard after her. A huge billow came wrathful and rushing. It almost touched her. There was a broad shelf of rock above her, and there the cliff receded, making a sheltering hollow. Could she reach it? She would try. Up, up, she climbed and gained the place of safety. No wave would reach her there. She threw herself down on the large step, and crept into the hollow; safe, safe at last. She would rest awhile, she said.

And in the ears of the tired child the noise of the sea became a monotonous music, hushing her to drowsiness, then to sleep.

She fancied that an angel came to her.

Then the angel seemed to change and on to his locks went a sailor's cap. He seemed to lose his wings, and put on a fisherman's rough jacket. Then he spoke with Davy's voice, and called to her, "Little Jean! Little Jean! Darling, what are you doing here?"

"O, Davy, is this you? Only hiding; only hiding in the rock."

Then this good human angel took her in his arms, and carried her up the stairs, across the pasture, and so home.

"My little girl had a narrow escape I wouldn't go across the sands again," said the mother, stroking Jean's soft hair.

"But I wanted to help you the sooner. I won't go again. I am sorry to worry you, mother."

"And Davy said that you were hiding in the rock, dear. The Saviour is the rock, dear. The Saviour is the precious refuge to His children—a Rock of Safety. Don't forget It. Always trust Him. Always be found hiding in the Rock."

Little Jean did not forget It. Through life and when death's dark wave came rolling towards her, she was found hiding, hiding in the Rock.—Selected.

THE REWARD OF HONESTY.

GERHARDT was a German shepherd boy, and very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of the forest, a hunter came out of the woods and asked: "How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track and very easy missed."

The hunter looked at the crooked track and said: "My lad, I am hungry, tired and thirsty. I have lost my companions and missed the way. Leave your sheep and show me the road; I will pay you well for it."

"I can't leave my sheep, sir," replied Gerhardt. "They would stray into the forest and be eaten by the wolves or stolen by robbers."

"Well, what of that?" asked the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you can earn in a whole year."

"I cannot go, sir," said Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep would get lost, it would be the same as if I stole them."

"Well, said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, do not know your voice, and—" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to the master. How do I know you will keep your word to me?"

The hunter laughed, and said: "I see, my lad, that you are a good, faithful boy; I will not forget you. Show me the road, and I will try to find the village myself."

Gerhardt now offered the contents of his grip to the hungry man, who, coarse as the food was, ate it gladly. Presently his attendant came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country round.

The Duke was so pleased with the boy's honesty, that he sent for him shortly after and had him educated. In after years, Gerhardt became a very rich and influential man, but he remained honest and true to his dying hour.—Ex.

JUST ONE.

JUST one man breaking the soil with his pickaxe. As he struck he followed a rope that had been stretched up the street. Apparently his blows were very insignificant, only scoring the earth. As we looked though along the little grooves he had been cutting, we saw far in his rear a force of workmen who were busily digging down into the earth. This one man was the very important pioneer of a force who were excavating for the new water-works.

Just one! He lives in a new western settlement. He is a lone man for Jesus Christ. He begins some little service of prayer and praise. It seems a very feeble work, but along the line of his efforts, some later day, the church of God will raise its walls.

Just one! In a neglected neighbourhood a woman gathers a few boys or girls into a Sunday School class. It is the mission church that will be evolved from this modest work like a beautiful flower opening out of an inconspicuous bud.

Just one! This time it is a young man, a clerk in a store where his associates are ungodly, and he asserts his Christian principles in a quiet, steadfast way. He is marking every man though with some impression for good, and it will have its useful and honoured place in the history of some spiritual life.

Just one! A teacher in a Sunday School class may look upon her work only as a scratch on the surface soon to be effaced. She is tracing the outline though of some noble structure of Christian character. To-day's pioneer is as valuable as to-morrow's banker. The lone man with the pick-axe is, as deserving as his brethren who follow him with tilling blows on the hard soil.—Ex.

WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but do it alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not and yet you will not speak to him? See here, you have got work to do. When Christ found you, he said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O my Christian friends! how little you live as though you were the servants of Christ! How much idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ, and his people! This is not like a servant.—McChesny.



SELF-IMPROVEMENT FOR SABBATH SCHOOL TEACHERS.\*

BY REV. GEO. BRUCE, B.A., PASTOR, ST. DAVID'S CHURCH, ST. JOHN, N.B.

WE often speak of a self-made man. By this we mean a man who has become what he is by his own exertion, one who has attained to some position and success with little assistance, one who has been his own helper. Something of this kind is the subject before us to-day, the man or woman being a Sabbath school teacher or being considered as a Sabbath school teacher, rather than in a business or professional capacity, and the place the Sabbath school instead of the workshop, the office or the lecture-room.

Speaking generally, there are

THREE ELEMENTS.

which enter into the composition of every life. (1) The man himself. (2) The influences which affect him. (3) The results of his own energy. The first comprises the natural ability of mind and body with which the man is endowed. The second consists of the helps or hindrances which he receives from persons or things about him, commonly known as his environment. The third is the measure of success which attends his own efforts or energy. Not one of these can ever be absent from any life. They vary greatly in their relative proportions in different men; but, in no case can any one of them be entirely wanting.

We all have the capital of mental and bodily power with which we begin life. In every case there is a certain amount of training and instruction given by others, and in every instance much depends upon the efforts which a man puts forth to avail himself of the means within his reach to help himself. So we see the distinction between help received and self-help is not along a clear line. No man is entirely self-made, and no man can become anything without exerting himself.

Owing to circumstances, the proportions of these two elements vary exceedingly in different lives. In the case of one, teachers are provided. He is sent to school before his own will is consulted; his course whilst he is still under the guidance of others, is directed in furtherance of his education by the training and instruction of professors. Here the support, guidance, instruction and training from without preponderate greatly. Another receives little help, his opportunities and advantages are insignificant, or in place of them he meets with difficulties and discouragements, and in proportion as the advantages are wanting and success is attained by the individual energy and effort of the man, he is called a self-made man.

The application of this to our subject is obvious. The Sabbath school teacher must, in general, be very largely self-taught, self-trained. It is true that the means for training teachers are vastly improved. It is not long since

THE SOLE EQUIPMENT

of a Sabbath school teacher consisted of the three prime requisites—Christian character, home training, and a Bible.

Now, although these still lie and ever will lie at the foundation, there have been added to them, Teachers' Meetings, Classes for the instruction and help of teachers, and Special Systems or Institutions almost taking rank as colleges, along with Lesson Helps of various degrees of excellence, so numerous as to remind us of the admonition of the king, "Listen to the words of the wise, and to remember that of making books there is no end. And yet, owing to causes inseparable from the nature of the work and the circumstances in which it is accomplished, the majority of teachers must, under God, ever be to a great extent, dependent upon their own exertions for their ability and success.

Few teachers have the time or the opportunities for taking advantage of the special instruction which is provided in large cities and at the places where arrangements are made for the purpose. They are therefore compelled to depend very largely upon their own resources and to help themselves as well as they can in the use of the means which may fall within their reach, and develop their own methods of instruction and persuasion. In other callings it is the rule that, along with a general education, special instruction is given and training secured for the work which the student is to follow. It is so in the mechanical branches. It is so in the professions of Law, Medicine and Theology. It is so in business. The teachers in our common schools are trained with the greatest care and fitted for the responsible positions, which as instructors of the rising generation, they are looking forward to fill. The Sabbath school teacher on the contrary, although he is now entrusted with almost the entire responsibility of imparting a knowledge of God's Word, and of the great realities of life and eternity, and of doing this in the space of half-an-hour a week, and in the face of innumerable counter influences, with very little help or encouragement and no remuneration, is expected to do this with very little previous preparation. At the request of the superintendent or minister, or under the leading of his own convictions he is at once summoned into the presence of a class which he is expected to interest and teach in the most important matters which can occupy their attention.

It is quite evident, therefore, how important the subject of

SELF-HELP

must be under these circumstances. If the teacher is to succeed, if he is to render a good account of himself and his class, he must develop almost unaided and in contact with the actual work the qualities which are necessary to enable him to study, to teach, to interest, to control, to influence the boys and girls committed to his care. We need not wonder, then, that there is difficulty. We need not wonder that some fail, that many achieve but indifferent success.

In bringing this subject before you, I would first notice

SEVERAL ENCOURAGING THINGS

which appear from an examination of the lives of men in other fields.

In the first place, we are struck by the number of men who have attained distinction under similar circumstances in every sphere of activity. The names of men distinguished in this way are so numerous and so familiar that the mention of individuals is almost out of place. Indeed the firmament would be despoiled of a multitude of its most glorious luminaries if those were removed who toiled upwards from obscure homes by the diligent and untiring use of slender opportunities.—John Bunyan mending tinware on the streets of Bedford, Hugh Miller with his stone hammer in the quarry, Sir Humphry Davy learning chemistry as an

apothecary's apprentice, William Carey drinking in the inspiration which made him the peerless leader of

MODERN FOREIGN MISSIONARIES

on the cobbler's bench, Dr. Livingstone going from the weaver's loom to unravel the mysteries of Africa with the heroism of a martyr. But, it would be impossible to enumerate the names of those who have laid the world under tribute, who found their preparation not in schools or colleges, but in the performance of the ordinary duties of some familiar occupation.

A second fact worthy of note in this connection, is that those who have received the fullest preparation and help have not attained to success by means of this help so much as by their own

SELF-RELIANCE AND ENERGY.

No college ever made a successful man, and it is wonderful how difficulties on the one hand and advantages on the other sink into comparative insignificance when men gird themselves for the battle of life. It will not be understood from this that I would hold in low esteem any means of instructing teachers or of giving them systematic training in the best methods of teaching. I am strongly of the opinion that nothing calls more urgently for our best efforts than the providing of such help and training. I believe it is scarcely possible to over-estimate the importance of a teacher's work and influence, and if it is deemed a matter of importance that the teachers of day schools should be duly qualified; if it is necessary that he who cuts a garment, or prepares your food, or builds your house, shall know how to do his work; much more could we see the soul and its eternal home, as well as its present usefulness, we should feel the importance of instructing those who are entrusted with these highest of all interests. Still, in the absence of such instruction, and in view of the yet greater importance to be attached to the efforts put forth by the teacher to improve himself, it is well that we should form a just estimate of the value of such efforts after self-improvement. It is, therefore, no disparagement to schools or systematic instruction to say what I would emphatically say, that no training of any school ever did make or ever will make a successful teacher, without earnest, continuous, prayerful effort on the part of the teacher himself to prepare himself for his work; and on the other hand, that no one who is desirous to serve Christ in feeding His lambs, need despair of success by means of the same earnest preparation, no matter how imperfect his original training may have been. Let me, therefore, point out a few things concerning this most important matter of self-help, and how it may be accomplished.

IN THE FIRST PLACE I WOULD SAY THAT

FAITHFUL TEACHING

is the best means of self-improvement. By doing your very best with the lesson of to-day you are surely fitting yourself for doing better with the lesson of to-morrow. This, the readiest, the surest, the quickest means of self-improvement, is within the reach of every teacher. To teach well, one

MUST HAVE KNOWLEDGE.

And there is no way by which knowledge can be so completely made your own as by preparing yourself to communicate it to others. Men sometimes think they have clear ideas although they cannot express them. However this may be, one thing we may be quite assured of, namely, that no man can convey an idea clearly to another without first making it thoroughly his own. There is perhaps no better mental discipline than the acquisition of knowledge under these conditions. And the exercise is most blessed when the subject of study is the highest and noblest possible to the mind of man. There is no other means like this when one seeks humbly to acquaint himself with Divine Truth that he may make it known to others. In no other way, I venture to think, can the mind become so fully conscious of the love of God to man and of the wondrous adaptation of His truth to human need and human sin. In no other way can the mind bring itself more completely into sympathy with the mind of God. It is told of

KEPLER, THE CELEBRATED ASTRONOMER,

that when, after immense and protracted labours he succeeded in calculating the course of the planets, he was almost overcome in an ecstasy of delight. Again and again he had made the attempt, only to find that the actual course of the star as he followed it with his telescope diverged slowly but surely from that traced by his pen upon the page, showing error somewhere in his knowledge or his calculation. Discouraged, but undismayed, he returned to review the enormous labour, examining anew each step, however plain, every detail, however minute. At last, as he tells in brilliant language, in the dead of night, alone, in silence, his work once more complete, he turned his telescope to the heavens with breathless anxiety, and traced the motion of the planet hour by hour. He found that the curve upon the page coincided with that of the star in the heavens. At last he had solved the problem, and, in a transport of emotion he exclaimed aloud, "I am thinking the thoughts of God." Is any one surprised at his emotion? He had made a great discovery. He had analyzed the forces employed in producing the motion of the planet, but he had done more—he had brought his mind into harmony with the mind of Him who had created the star and balanced these forces. As he expressed it in the almost inspired words which broke the silence of the midnight hour, he was thinking the thoughts of God.

Sublime as the conception is, there is something more sublime still. And something which is open to us all. We may not be, we are not astronomers, but in the path which leads from the star of Bethlehem to Calvary there is a greater wonder than any written upon the heavens by the finger of creative power.

And where shall we learn to think these wondrous thoughts of God, thoughts of love and salvation, there but in His Word? And this, like the starry sky, is open to us all. The astronomer needs his telescope and his genius for the one, the teacher has the promise of God's Spirit to teach him to understand the other. Let none of us then say of this that it is beyond his reach. Strive so to make that word your own, so to know the thoughts of God that you can make them known to others, and you have at your command the best of all means of self-improvement as a Sabbath school teacher. The best teacher will be the best student of the Bible. Faithful preparation for to-day makes you stronger and richer for the preparation of to-morrow.

ANOTHER MEANS OF SELF-IMPROVEMENT

lies open to the teacher in the study of the minds and dispositions of his scholars. A desire to lead them to Christ will more than anything else give you sympathy with them and consequent power over them. Here is another book placed within

the reach of every teacher, and he who is the most diligent in his efforts to learn here will be most successful in his efforts to teach. A teacher need not be surprised to find his scholars inattentive to the lessons which he would teach them if he with his years and experience is careless to learn the lessons which God has placed before him. In the character, the disposition, the life of his scholars, the teacher has a means of self-help to becoming a wiser man and a better teacher, second in value only to the Word of God.

You may study Metaphysics and Mental Philosophy if you please, but you will find no book on the mind, ever written by man, like the mind itself. It is an open book, no stereotyped page, but a living, changeable, encouraging, perplexing, mysterious reality. Each scholar in the class, moreover, has his own individuality. No two are alike. You may have Peter and John and Thomas sitting side by side in your class, with dispositions as different as were those of the disciples. Where shall you look for help in this? Who shall tell you? You may read or hear the experience of others, but how shall you discriminate? You must

KNOW YOUR SCHOLARS FIRST.

And in this you can get no help. It will cost you anxious thought. You will have to apply your mind to it, to put yourself about to gain your end. But assuredly you will have your reward not merely in your success with your class but in the growth of your own earnestness and power as a teacher. Very closely allied to this is the discipline which one receives in trying to win these diverse spirits, and bring them to the Saviour. The Bible says: "He that ruleth his spirit is greater than he that taketh a city." And assuredly one who will subdue and govern must first learn to govern himself. Now the very trials incident to a teacher's work are most potent helps to this, or more correctly, perhaps, they afford most excellent opportunities for learning self-control, patience, perseverance, faith, hope, for the best of all reasons that your weakness is at once discovered to you, and opportunity is afforded for self-discipline in the exercise, not of the more robust features of your moral being, but of the things which you would fain conceal from yourself and your friends.

How often you go home weary and discouraged, wishing you knew how to learn to do this work or that some one else would take the class. "Never fear, God is teaching you. Try to learn the lesson. The old prophets had a 'burden' when they received a message from God; so will you think of your scholars. Pray for them. Study their characters that you may so teach as to win them. In doing this you will become more interested in them. You will seek them out in their homes, and, if you can, you will have them come to yours. Be encouraged, you will not fail.

There remains another means of self-improvement open to every teacher who is willing to use it. I mean the faculty of finding and using

APT ILLUSTRATIONS.

Nature is full of them. Our Saviour used this method more than any other teacher. He scarcely spoke without making reference to some familiar thing which threw a flood of light upon the subject. We are told in one place that without a parable spoke He not unto them. The bird, the lily, the fishing-net, the mustard seed, the sheep fold, the vine, and many other things presented themselves to Him as means of teaching. And nearly all successful teachers have this faculty in some degree. Without this, teaching often becomes wearisome. As if one should seek to train a vine without a trellis, the thoughts try in vain to sustain themselves in the air. You call in the aid of some familiar thing, and instantly the mind lays hold upon it with a sense of relief; it grasps your meaning. If a teacher will increase his usefulness and power let him learn to see illustrations; at least, let him look for them. The more familiar the better, from the ordinary daily scenes of the lives of the scholars. Books of anecdotes and illustrations are well enough, but as an exercise for self-education in the power of observation nothing is like the things which come under one's own observation. There is an affinity between them and the truth which you wish to teach which seems to bring them together in a natural way.

"HELPS."

so called? Is there not a place for them? Assuredly but not in any case can any of them help those who do not help themselves by persevering, earnest diligence. Notes and Lesson Leaves will never make a teacher any more than hammers and saws and chisels and planes will make a mechanic. Still, to the teacher who is putting forth earnest effort there are helps to self-help which are exceedingly valuable. A good Concordance is, of course, indispensable. Every teacher must have that and use it. A Bible Atlas and Bible Dictionary are also to be counted among the essential requisites. After these it would of course be quite out of place for me to attempt to name the papers and schemes and books which are worthy of honorable mention. For example, "Self Help," by Samuel Smiles, though not written with reference to Sabbath School work, would be an admirable book to read for stimulus and encouragement. Dr. Vincent, and Mr. and Mrs. Crofts and others, publish excellent hints and instructions. And one especially I would mention, "Teaching and Teachers," by H. C. Trumbull, in which the various elements of teaching are set forth in a most interesting manner. The book is eminently practical, being something like the essence of a life experience. Any worker who reads this book carefully will be amply repaid. He will have new thoughts about what teaching is and how to teach.

In conclusion, briefly stated, the sum of what I have said is this: Self-help is not so much a question of how to get something which we do not possess, as one of learning to use the means we have. Without this prayerful, self-sacrificing, continuous labour no outside help, however voluminous or attractive, can make a successful teacher. With this spirit the slenderest opportunities may be sufficient for excellent service. And he who faithfully consecrates himself to his work shall find that by God's blessing he has been enabled to attain good results, and at the same time that he has become a stronger, a wiser, and a better man. In his self-forgetful efforts to lead others to Christ he has come to know more of Christ himself. In seeking to save others he has most fully been working out, almost unconsciously, his own salvation.

And when the day of work is over, and the Master shall say, "Call the labourers," he shall assuredly hear the words, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

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Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

PETER RESTORED.

LESSON VII., November 14th, John xxi. 4-19. memorise verses 15-17.

GOLDEN TEXT.—He saith unto him, Feed my Lambs.—John xxi. 15.

TIME.—Soon after April 16, A.D. 30.

PLACE.—The northern shore of the Sea of Galilee, near Capernaum, or Bethsaida.

INTRODUCTION.—Not long after the last lesson the eleven disciples went into Galilee (Matt. xxviii. 16), as the Lord had sent word to them through the angel's message by the women (Matt. xxviii. 7) While waiting for the appointed time, seven of them go a fishing in the Sea of Galilee, as they used to years before. They plied their nets all night, but caught nothing.

HELPS OVER HARD PLACES.—I. Knew not that it was Jesus: (1) the light was dim, it being at daybreak; (2) they did not expect him there. 5. Meat: food to go with bread, usually fish. 7. Disciple whom Jesus loved. John. Naked: having on only his undergarment. Cast himself into the sea: to swim quickly to the shore. 8. Two hundred cubits: 300 to 350 feet. 11. Simon Peter went up into the boat. 12. Dine: Breakfast. 14. Third time: to the disciples in a body, when John was present. It was the seventh, including those to individuals. 15. More than these: than these other disciples love me. In the first two questions, Jesus uses a word for love, meaning a thoughtful, reverential affection, involving choice, the word always used in speaking of our love to God. In all His answers, Peter uses another word, expressing a more emotional, instinctive, personal love. He knew he felt this love. In the third question, Jesus uses Peter's word. Feed my lambs: the children, the youth of the Church. 16. Feed: rather shepherd, a different word from the others, translated feed. It means not only feed, but watch over, care for. 17. Third time: to remind Peter of his three denials, and the perfect forgiveness implied in trusting his sheep to his care. 19. Signifying by what death: crucifixion.

SUBJECTS FOR SPECIAL REPORTS.—The visit to Galilee.—The night of toil without Jesus.—The success in obedience to Jesus' word.—Pastors and teachers as shepherds of men.—The assurance of love.—Love to Jesus and work for him.—Pastors and teachers as shepherds.

QUESTIONS.

INTRODUCTORY.—Where were the disciples in our last lesson? Where did they go soon after? (v. 1; Matt. xxviii. 16) Why did they go there? (Matt. xxviii. 7) How many went to Galilee? What did some of them do while they were waiting? (vs. 2, 3.)

SUBJECT: TWO KINDS OF WORK FOR JESUS.

I. FIRST KIND OF WORK TYPIFIED BY FISHERMEN (vs. 4-14).—How many went a-fishing? How long did they toil in vain? Who met them in the morning? Why did they not know who it was? What advice did he give them? What was their success? How did this cause them to know who he was? What similar experience had they had three years before? (Luko v. 1-11.) What did Peter do? Why? What did Jesus do when they came ashore? What did Jesus mean to teach them by this incident? In what respects was their work like that of a fisherman? What lessons can you learn from fishers, as to bringing men to Jesus? What could the disciples learn from their toiling all night in vain without Jesus? What by their success in obedience to his word? When was this fulfilled to them? (Acts I. 4; II. 41.)

II. SECOND KIND OF WORK TYPIFIED BY SHEPHERDS (vs. 15-19).—What question did Jesus ask Peter? How many times did he ask it? Why? What was Peter's reply? What three commands did Jesus lay upon Peter? Who are meant by lambs here? By sheep? What is it to feed them? Why are lambs mentioned first? Can those who love Jesus best work for him? Will working for him increase our love? What other things must a shepherd do for his flock besides feeding them? How may you know whether you belong to Jesus' flock? Why were these things said to Peter rather than to the others? Why does Jesus call him Simon and not Peter? How would this questioning comfort and help Peter? Was he a different man ever after this? How was he to follow Jesus?

PRACTICAL SUGGESTIONS.

I. Jesus often comes to us while performing our daily duties.

II. The Christian is to be like a fisherman, in that (1) he is to catch men; (2) he must go to them in order to gain them; (3) he must attract rather than drive; (4) he must use instrumentalities adapted to his purpose; (5) he must be patient.

III. Labour for souls is vain without Jesus.

IV. Labour for souls is successful in obedience to Jesus' word.

V. Love to Jesus is the foundation of work for men's souls.

VI. The Christian is to be like a shepherd, in feeding, guiding, guarding the flock.

REVIEW EXERCISE.—10. Where did Jesus next appear to his disciples? 11. What did he tell them to do? 12. What did he tell them to do? 13. What was the result? 14. What was this to remind them? 15. What question did he ask Peter? 16. What question did he ask Peter? 17. What did he bid him do? 18. Feed his lambs and his sheep.—Petrouket.

\*A paper read before the Provincial Sabbath School Association of New Brunswick. Revised for the PRESBYTERIAN REVIEW by the author.

The Presbyterian Review.

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(a) Terms—In advance, \$1.00; after 1 month, \$1.05; after 3 months, \$1.20; after 6 months, \$1.50; after 9 months, \$2.00. (b) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. Thus, "A Jones, 92," means that A. Jones has paid to number 92, Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed. (c) When the address of a paper is changed, both the old and the new, including Post office, County, and Province, should be given.

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Pastors are respectfully requested to announce to their congregations and our readers to tell their friends that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1887, so that they will receive THE PRESBYTERIAN REVIEW for the price of ONE YEAR'S subscription, \$1.00, postage included.

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Presbyterian News Co. TORONTO.

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THURSDAY, NOVEMBER 4TH, 1886.

"PROTESTANTISM NOT IN DANGER."

THE Hon. Oliver Mowat, Premier of the Province of Ontario, in the Globe of the 30th ult., has taken the somewhat unusual course of addressing a letter of over nine columns of solid matter to Rev. G. M. Milligan, of Old St. Andrews, Toronto, under the heading, "Protestantism not in Danger." Though the letter is ostensibly a letter to Mr. Milligan, it is none the less intended to be a reply to the articles in the REVIEW on Roman Catholic aggression, as exhibited in the Central Prison troubles, and Catholic encroachments upon our school system, as well as a rejoinder to the recent letters of Rev. P. McF. McLeod in the Montreal Witness, supporting the position of this journal against the attacks of an Ontario Government official, and to the defence of Rev. P. McF. McLeod by Rev. D. J. Macdonnell against the abusive articles of the Globe. A large portion of Mr. Mowat's letter is taken up in criticising the action of the Mail newspaper with regard to the Central Prison troubles, and in endeavouring to cast upon the Conservative party the odium of instigating and fomenting these difficulties with a view to embarrass the Ontario Government. With this portion of the letter, as well as those referring to the action of Revs. Messrs. Milligan, Macdonnell, and McLeod, we have nothing to do. While we are grateful to these gentlemen for the exhibition of courage they have recently made in defence of Protestant principles and general fair play, and to the independent press for the support it has felt free to give us, we may with perfect equanimity leave the matters that specially concern them to be dealt with as they may deem proper.

The tone of Mr. Mowat's letter is conciliatory and temperate, and except in one instance, to which we shall refer presently, is dignified and courteous, and is in marked contrast to that of the organs that speak for him. Before proceeding however, to deal with those portions of his letter that immediately concern the REVIEW, we must direct attention to the fact that Mr. Mowat seems to regard anyone not a member of his political party as unworthy of reliance and destitute of truth, and every member of his party who may differ from him as warped in judgment or incapable of forming an honest independent opinion on public questions. He has throughout his letter called attention again and again to the supposed political faith of the editor of this journal, and evidently is of opinion that in fastening upon him the name of "pronounced Conservative" he has found an all-sufficient reply to anything in the REVIEW that he fears may be difficult or not convenient to answer. We are satisfied that to every intelligent man who is not blinded by party zeal the only question regarding the statements of the REVIEW should be, Are they true, or are they false? That they are true we hope to show to any one who will take the trouble to examine them.

But it may not be amiss for the information of all who, like Mr. Mowat, manifest an interest in the political creed of any who may presume to resist the encroachments of Roman Catholicism to enter into some explanation. The editor of The REVIEW is not in any sense a party man. He has never belonged to any political organisation or club, has never attended a party committee-meeting, or a caucus, has never canvassed for votes, has never addressed a political meeting of any kind, but has always, when he has felt free to vote, cast his vote for the man irrespective of party, who has appeared to him best fitted to serve the country. He is wholly unknown personally to politicians of both parties, and has no connection open or understood with the party press. A party man so "little pronounced," Mr. Mowat will readily admit, could give but poor service to any party, and can have no very strong political predilections. It may also be stated in this connection, that the policy of this journal upon such public matters as come within its purview is not dictated by any individual, but from the start has been determined by the joint action of an editorial committee who—and Mr. Mowat should note it—are all Reformers, and we dare say are quite as anxious as Mr. Mowat to correct abuses when discovered. We have again and again stated that The REVIEW has no party purpose, but simply the interest of truth and justice to serve; and once more we disclaim any desire to subvert or assist either political party, but insist on our right to discuss all questions affecting in any way the interests of the Presbyterian church or its members. To us it is a matter of perfect indifference what party is in or out, so long as right is maintained, liberty of conscience guaranteed and the general well being of the country secured. We are not opposed to Mr. Mowat, but we desire to strengthen his hands against Romish aggression. Mr. Mowat asks the public to place faith in his statements on the ground of his Presbyterianism. We claim an equal right to credit.

But to return to Mr. Mowat's letter. His ostensible purpose is to assure Mr. Milligan, and through him, the Presbyterian church in particular and Protestants generally, that the Roman Catholic Church in Canada is not aggressive, that she has not obtained recently for herself exceptional privileges, that Mr. Milligan is mistaken in lending an ear to the instances of aggression as specified in The REVIEW and other journals, that in fact we are all utterly mistaken, and some of us designedly false. Briefly put the charges made by the REVIEW with regard to Central Prison affairs are simply these: That Warden Massie having permitted Roman Catholic prisoners to attend the religious services conducted by Protestants in the Central Prison, the Roman Catholic priests with the knowledge of the Palace protested against this action of the Warden, and on his refusal to accede to their demands, was subjected to persecution from the priests; that they formulated charges of cruelty to prisoners against him for the sole object of removing him from his position; that they succeeded in securing a Commission of enquiry in the hope of establishing these charges; that the Palace objected to the personnel of the Committee as first formed; that Archbishop Lynch succeeded in modifying it and placing a Roman Catholic, his confidential legal adviser upon it; that though the investigation resulted as everybody expected it would result in Mr. Massie's triumphant vindication, immediately upon the heels of that investigation a Roman Catholic, for whose services he had no need, was thrust upon him to his humiliation, that this person was the nominee of the Palace, that he acted as a spy on the Warden, and that his presence was so distasteful to the Warden that there was danger, we feared, that Mr. Massie would be compelled to retire from his position. We called upon the Government to remove that pressure and give proof of that confidence which they said they reposed in the Warden. We need not repeat how these grave charges were met, how they were denominated "lying rubbish," how it was stated that Mr. Massie had no grievance, that he was perfectly satisfied with his position, that there was no Roman Catholic pressure to oust him, how the matter went on from week to week until finally, Mr. Massie himself established our complete vindication by requesting the removal of Korman. When this fact was established and when we learned that Mr. Massie was satisfied with the new arrangement that had been effected, we were prepared to let the matter rest. And we were satisfied that we had secured Mr. Massie in his position, and that in one instance at least, we had thrown some light upon the designs of Roman Catholics upon our public institutions.

We are in no way responsible for the use that the party press has made of the facts we brought to light. It is inevitable, we suppose, that the political opponents of Mr. Mowat should try if possible to turn the Central Prison difficulty to his disadvantage, but we unhesitatingly affirm that we did not in our feeling of indignation against submission to Roman Catholic pressure as it appeared to us, care to consider the effect upon either party.

But how does Mr. Mowat meet these charges? He expressly or tacitly admits them all. Let us briefly examine his statements. 1. The REVIEW urged that the whole trouble in the Central Prison arose from Roman Catholic interference. Mr. Mowat says: "I have no doubt the agitation against the Warden was raised by Roman Catholics." But he adds: "They were unfriendly to the Government." With this we have nothing to do. It is news to us that Roman Catholic priests are either Conservative or Liberal when the interests of their Church are involved. They have no politics. Their only party is the Roman Catholic Church. For that party they work with a zeal that no Protestant, Conservative or Liberal, can hope to emulate. It is simply absurd

to talk of Roman Catholic priests working for party as their ultimate object. And no man is more painfully conscious of that fact than Mr. Mowat himself.

2. The REVIEW stated that the immediate cause of the trouble was the refusal of Mr. Massie to accede to an insolent demand of the priests that he should prevent Roman Catholic prisoners from attending the Protestant Sunday school. Mr. Mowat says he "does not remember hearing of this before reading Mr. McLeod's letter," and that "the matter was not brought to the attention of the Government by either party." That does not controvert our statement. Our statement is correct; and we challenge either Mr. Mowat or Mr. Massie to deny it.

But what Mr. Massie refused to concede to the insolent demands of the priests they obtained in another way. With many apologies and references to Inspectors' Reports and the action of the Commission, Mr. Mowat admits—and we can scarcely transcribe the words with patience—that "the Commission expressly recommended that Catholics and Protestants be compelled to go to their own service and be prevented from going to any other unless with the written consent of the clergyman of whom they are in charge." Fancy a Roman Catholic priest giving a written consent to one of his people to attend a Protestant service! And this binding of men's consciences, this odious tyranny, the Government acceded to and Mr. Mowat defends. This is how Mr. Mowat resists Roman Catholic aggression, and answers the REVIEW. "I think that, on the whole, the rule thus stated is a good one."

3. The REVIEW stated that the Central Prison investigation was urged by the Roman Catholics in the hope that Mr. Massie would be convicted of something that would be a cause for his removal. Mr. Mowat admits that Archbishop Lynch requested an investigation. "I had two short interviews—I do not recollect more—with the Archbishop. In the first of my two interviews with His Grace he expressed a wish that I should personally examine into the charges."

4. The REVIEW also stated that the personnel of the Commission was changed to please the Catholics upon the protest of the priesthood. Mr. Mowat denies that there was any "protest," but admits that in his second interview with the Archbishop he consented: "I mentioned to him my notion of appointing two Commissioners only; both were Protestants. The Archbishop made no protest, but suggested that the Commission would give greater confidence to some of his people, and any report they might make would be more generally acquiesced in if I should add the names of some Roman Catholic gentlemen, anyone I should myself select." Accordingly he selected Mr. O'Sullivan—the Archbishop's legal adviser, the man who has recently received, it is said, a handsome sum for writing a History of England for our schools containing such an account of the Reformation that the Education Department would not dare to print it.

But the events subsequent to the investigation and our statements regarding them as well as Mr. Mowat's reply to them, we must, owing to lack of space, defer to another issue.

In the meantime it may be noted that Mr. Mowat has failed to refer, even indirectly, to the most obvious example of Roman Catholic aggression in this province, Archbishop Lynch's insidious attacks upon our Public School System, as first plainly seen in the Marmion business, and more recently in his effort to get the Protestant Bible out of our schools. The efforts to get control of the Central Prison are bad enough, but they sink into utter insignificance when compared with the attacks on the Protestantism of our School System.

We need hardly assure Mr. Mowat that we shall not fail to express our firm belief that from this direction Protestantism has been attacked and is in danger; and that we shall continue to resist Roman Catholic encroachments, perfectly indifferent whether our action tends to unmake or make governments.

DEATHS IN THE PRESBYTERIAN CHURCH IN IRELAND.

It is but seldom that any Church is called upon to suffer so heavily from death as the Presbyterian Church in Ireland has suffered within a few weeks past. The loss of an eminent standard-bearer is always a source of grief to the Church militant, but to lose three such men as William Fleming Stevenson, Thomas Croskery, and Samuel Annot Bellis must be regarded as a very great calamity.

These men were all in the front rank as scholars as well as in many other respects. Two of these had we believe no superiors in the Church—indeed we might almost say they had no peers. They were remarkable for their resemblances and they were hardly less remarkable for their contrasts. They were about the same age; just turning fifty-five; and thus were in the plenitude of their power. They were both widely known as men of great literary power. They wielded ready pens. They were in their licentiate days far from popular; they came near being what in Scotland was called "stickit" ministers; and while they rose to the very highest rank at home and abroad they were not ecclesiastical leaders. We do not recollect that they ever made a speech on the floor of the Assembly when a grand debate was in progress. On the other hand Dr. Stevenson spent his whole ministerial life in one pastoral charge; while Dr. Croskery ministered to three charges, and sat in two professorial chairs. Dr. Stevenson gave himself to the more practical work of the Church, more particularly for many years

past to the cause of foreign missions. Dr. Croskery was a master in controversial theology.

Dr. Stevenson was a native of the town of Strabane, in the county Tyrone, having been born in 1832, his father being a merchant there in easy circumstances. He received his college education partly in the Old College, Belfast, and partly in Edinburgh University, where he was graduated M.A. He studied theology partly in Edinburgh and partly in Germany. After license he spent three years in the Belfast Town Mission. In those days no respectable country congregation would have him. The time was to come when city congregations on both sides of the Atlantic contended for him. So much for the vox populi. A new congregation in a suburb of Dublin was formed and there he was settled in 1860. His income the first year did not reach \$500. It rose before his death to ten times that amount. He was a fortunate man in many ways, in friends, in the circumstances in which he was brought up, and in domestic life. He was a bosom friend of Dr. Norman Macleod, and for years was a frequent contributor to Good Words. He married into what may be called the Royal House of Presbyterianism in Ulster, his wife being a daughter of the late John Sinclair, a lady who was in truth a co-worker with him in all his labours. One of her brothers, it may be mentioned is now M.P. for the Falkirk Burghs, another was accidentally killed a few years ago in Cedar Rapids, Iowa, where he had a large business. The latter was an elder of great influence in the Church in the United States. Dr. Stevenson's work "Praying and Working" made him widely known as an author. When the Rev. Dr. Morgan retired from the Convener'ship of Foreign Missions, Dr. Stevenson was appointed his successor. Into this work he threw all his energy and enthusiasm, and the fruit of his genius soon began to be reaped. Of late years he was recognized all over the British Isles as the foremost living authority on missions. There can be little doubt that he was over-worked though it is a fact that his father and brother were both carried off while comparatively young, as he was, by heart disease. He was a very lovable man in all the relations of life. His memory will long be green in the Christian world, for his fame is far more than British.

Dr. Croskery was a native of Co. Down and was born two years earlier than Dr. Stevenson. His father was a Unitarian, and until he went to college he was of that faith. In his first session, the winter of 1845-6 he experienced a religious change and henceforth he belonged to the orthodox side. Soon after, owing to the famine, his father suffered reverses, and the young man was obliged to fight his own way in the world. He learned shorthand and got employment on the Belfast News Letter, which led to his giving years of his life to work on the daily press, first as reporter and then as editor. He was licensed to preach when he was twenty-one years of age, but not for nine years after did he obtain a charge. He himself often told that he preached in twenty-six vacancies before he was settled. Two of these years he spent on this side of the Atlantic. The other seven years he spent on the Banner of Ulster, most of the time as editor. His second charge was in the south of Ireland, where he came into contact with the Plymouth Brethren. In consequence of this he studied the peculiarities of these sects and no writer has done more to expose their heresies in doctrine and their deceitfulness in practice. We are told that in the last twenty-four years of his life he contributed no less than fifty-five articles to the higher Reviews and Magazines of Great Britain and the United States, together with a large number of articles to denominational organs and newspapers. Among the many biographical sketches that he prepared, all of them of great value, was one of Dr. James Seaton Reid which ran through the successive numbers of the Evangelical Witness for a whole year. At the beginning of the present year he undertook to write for the Presbyterian Churchman a life of the late Alexander Goudy, and the readers of the magazine keenly regret that he did not live to complete it. It would have been a valuable treatise, had he been spared to finish it: as it is, it is a splendid fragment. For the last eleven years he was a Professor, first of Logic and English Literature, and then since the death of Dr. Richard Smyth, of Systematic Theology. He was a very busy man; his pen was never idle.

The loss of these men is all the greater in that their sun has gone down while it was hardly past noon. But we must reserve notice of Dr. Bellis for another issue.

Since the above was in type, the news has reached us that the well-known Rev. Dr. T. Y. Killen, of Belfast, died suddenly on the 25th ult.

THE twenty-first annual provincial Convention of the Sunday School Association of Canada opened in Hamilton on the 26th ult., and continued in session three days. The retiring President, Mr. J. J. Crabbe, of St. Mary's, welcomed the delegates to Hamilton, the birth-place of the Association, and gave an address full of encouragement and stimulus to those engaged in the work. The reports from the counties presented a number of very interesting facts, showing not only general expansion in Sabbath school work proper, but the dissemination of temperance ideas. Rev. Dr. Burns, Hamilton, in his address of welcome, dwelt upon the fact that Sabbath schools had done much to bring the various denominations together and to foster a desire for ecclesiastical unity. He was pronounced in favour of Biblical instruction in the Public Schools. Mayor Howland, of this city, delivered



an excellent address on "Mission Sunday School Work in our cities." As reported in the daily press

He pointed out that Sunday schools in the present day are getting back to the method followed by Christ of teaching by objects. He spoke pathetically of the great wrong which is being continually done to the little children by the neglect of their parents, and placed before the audience the heavy responsibility which rested upon them to do something to rescue these children from their surroundings of sin, wickedness and neglect.

Rev. P. McF. McLeod, Central Presbyterian church, Toronto, spoke on "The Parents' Providential and Moral Responsibility in the Training of the Young."

He pointed out the gravity of the formation of the marriage relationship. If a young man was carried away by a pretty face, the owner of which had a hard heart, that young man would not have to seek his troubles; the troubles would come of themselves. Children should be carefully trained in the home. He went on to consider the natural ties that bound parents to their children. All the lessons they were learning now about the laws of heredity showed more clearly the great responsibility resting upon them. Speaking of the spiritual life, he said that some men gave their families no spiritual care. God would not hold that man guiltless who made the exigencies of business an excuse for neglecting his family in regard to spiritual matters. One great trouble in this age and country was the growing worldliness in their homes. Again, education was too secular. The Bible was really being put out of the schools, because it was not there to be studied. The Bible should have a brighter and holier place, and the tendency of education should be to lift the child heavenward instead of dragging it earthward. Such a convention as that should speak out on behalf of making their education thoroughly Christian. He called upon parents to turn their children's thoughts towards spiritual matters instead of continually talking about measures for worldly advancement. He dwelt in conclusion upon the necessity for practical Christianity in the home.

On the second day a conference on "Teacher Training" was held. Rev. John McEwen, Lakefield, conducting. Rev. Dr. Schaeffer, New York, gave two addresses, one on "The Great Teacher," and the other on "How to Study and Teach the Scriptures." We regret that we cannot find room this week for even summaries of all these addresses, which were of great value and highly appreciated. Mr. J. J. Woodhouse, Toronto, secretary pro tem, presented the annual report.

The report set out that the beginning of year just closed found the association without a secretary. Rev. John McEwen having resigned, with no means on hand to pay a successor, and a deficiency of \$730.21, in a large measure the accumulation of several years. These liabilities had since been paid off. Toronto Sunday Schools contributed \$295.19, Toronto citizens contributed, \$857, the City of Hamilton Association promised \$100. A secretary, pro tem., at half the salary of his predecessor, was appointed. The following statistics, in some particulars incomplete, were submitted:—

|                | Schools   | Teachers | Scholars |
|----------------|-----------|----------|----------|
| Episcopalians  | 655       | 5,308    | 50,822   |
| Presbyterian   | 608       | 7,044    | 65,842   |
| Methodist      | 2,058     | 19,802   | 154,682  |
| Baptist        | 295 (say) | 2,216    | 20,756   |
| Congregational | 61        | 777      | 6,937    |
| Total          | 3,977     | 35,149   | 298,746  |

The association, since July first, had paid two of the three yearly instalments of \$100 each, promised in aid of the International work, leaving a third to be paid before June next. Initial steps had been taken in the direction of filling the vacancy caused by the retirement of the late general secretary.

Mr. Woodhouse also presented the financial statement. The receipts were as follows:—Balance, \$50; contributions from county associations, \$518; city and township associations, \$189.50; Sabbath schools out of Toronto, \$37.43; personal contributions, \$11; Toronto Sabbath schools, \$292.19; Toronto personal contributions, \$857; collections, \$433.66; advertising in reports, \$63; reports sold, \$37.15; mileage tickets, interest, etc., \$5.20—a total income of \$2,337.13. After paying expenses, a balance of \$10.56 remained on hand.

Mr. Alfred Day, Toronto, was appointed general secretary. The committee in nominating Mr. Day was satisfied they had secured the right man for the place, and bespoke for him hearty support. In the evening Rev. W. J. Hunter, Hamilton, addressed the Association on the "Cultivation of Christian Benevolence," and Rev. Dr. Sutherland, Toronto, spoke on the subject "How Shall We Lead Our Scholars into Church Membership?" We hope to be able to return to these excellent addresses again. On Friday another Institute was held on the subject, "The Progress of Revelation," Rev. W. C. Henderson, Galt, conducting; and addresses were delivered by Mr. Thomas Bengough, Toronto, on "Sunday School Libraries," by Prof. W. F. Sherwin, of Boston, on "How to Secure the Deepest Spiritual Interest in Our Work," by Mrs. G. A. Crayler, Galt, on "Primary Work, Principles and Methods," by Rev. Dr. Clarke, McMaster Hall, Toronto, on "How Can We Aid in Improving the Moral Culture of Scholars in the 'Public Schools,'" and by Prof. Sherwin on "Sunday School Music." Upon the report of the executive it was decided to fix Mr. Day's salary at \$900 a year, to appoint Mr. Woodhouse secretary-treasurer at a salary of \$600 a year, and to change the name of the Association to "The Sabbath School Association of Ontario." The following are the officers elected by the Association for the current year: President, Mr. George Rutherford, Hamilton; Minute Secretaries, Rev. W. G. Wallace, Georgetown, and Mr. William Hamilton, London; Business Committee, Mr. L. C. Peake, chairman, Toronto; Rev. John McEwen, Lakefield; Rev. M. Davis, Oxford; Mr. Seneca Jones, Hamilton; Mr. J. C. Stephenson, Clinton; Mr. W. N. Hossie, Brantford; Rev. S. L. Mubach, Berlin; Mr. J. J. Crabbe, St. Mary's; Rev. W. W. Smith, Newmarket; Dr. E. W. McGuire, Guelph.

WOULD those amiable politico-theologians the quasi-religious writers in a portion of the daily press who find the differences between Roman Catholicism and "the newer sects" as merely

"the difference between tweedledum and tweedledee" interpret to us the full meaning of the following reply of the highest Roman Catholic dignitary in America, James Cardinal Gibbons, Archbishop of Baltimore, to the editor of the New York Independent, who recently asked his views "as a Catholic" upon the movement now going on in the Anglican Church having for its object the "Reunion of Christendom"? We fail to find in it those comfortable assurances that would lead Presbyterians at least to relax their vigilance.

"Allow me to say that I can not conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize

"1. Some authority, living and acting, that can definitely say what is or is not divine revealed truth, since upon Christ's revelation His Church must be grounded.

"2. The obligation, strict and essential, of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as whim might dictate.

"3. That since Christ left a revelation he must have left some authorized interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the 'unlearned and unstable' might wrest to their own destruction.

"4. That since the mission of Christ's Church is to 'teach all nations,' to observe all things, whatsoever He has commanded, there must be some teacher teaching in Christ's name, and 'as one having authority,' to guide his people unerringly in the way of truth.

"In the Roman Catholic Church of the 16th century, when Luther went out from her these great requisites of Christian unity were found, and they are found as well in the Roman Catholic Church of to-day, elsewhere I fail to find them.

"In separation from the See of St. Peter, the centre of Catholic unity, I can see only discord. In all this broad land there is no one who longs for truly Christian union more than I do, no one who would labour more earnestly to bring about so happy a result.

"May the Father of mercies grant that those 'other sheep,' for whose sake His Divine Son died, that are not yet of His fold, may speedily come home to it, that henceforth there may be 'one fold and one shepherd.'

What do "the other sheep that are not yet of Christ's fold" think of this? There is much on the surface of it, but more beneath the surface. For the present let our readers go over it several times and ponder it carefully.

At the Fifth Triennial Congregational Council held recently in Chicago, an able paper was read by the Rev. Dr. Leavitt, in which was discussed the proposal to relax the customary tests for admission to church membership. The paper elicited a very free expression of views for and against relaxation from representative men present. One of the best things said was by Prof. Geo. F. Wright, D.D.: "In a visit to Alaska this summer I had an experience which greatly strengthened my views on this subject. I came in contact with the Presbyterian missionaries there, and saw with delight the high standard of Christianity which they inculcated. A hundred miles away from anybody, in a desolate part of the world, I was put in the safe keeping of two Indians who had felt the influence of these teachings; and when I came to see how they had absorbed the Christian spirit and the faithfulness and the very strictness of these missionaries, I thanked God for their strictness. Now I want to give you the creed of one of these Indian guides to whom I have referred. He had had the advantage of being under the Rev. Mr. Corlies, one of the most faithful and successful of these missionaries, who had worked two or three years among his tribe. This was his creed: 'God is the Boss of us fellers, and of every man all. He loves us, and loves every man all. In my heart I love God. I love my brother, my sister—every man all. I wish every feller loved Jesus. Then they good. No bad. No fight.' That is a specimen of the fruit of such teaching."

THE General Council of the Lutheran Church lately in session in Chicago, has adopted a resolution repudiating the statement representing its action as requiring private confession and absolution before the clergymen somewhat similar to the Roman Catholic Church, and officially stating "that no such action was either taken or even proposed; that, in common with our fathers, we repudiate and condemn, with all our hearts any and every form of confession that requires an enumeration of sins, and that our action simply provided an order for personal confession of sinfulness and penitence to be used by the communicant when he so desired, as well as an order for the public confession customary in the Lutheran churches preparatory to the Holy Communion."

We trust our readers will remember that the first Sabbath of November has been set apart as a day of special prayer for missions. Ministers may very appropriately deliver special discourses upon some aspect of the great theme. In the homes of all our people, and in our congregations earnest entreaties should be offered for God's blessing upon all the missions of our Church—and of all the churches, for it is the Saviour's will that His people should be one; and there is no work in which the essential oneness of all true Christians is so manifest as in the mission field. Let us not forget the day; nor neglect the opportunity. There is inspiration in the thought that all the churches in America have agreed upon the same day for the same object.

We have much pleasure in directing the attention of our readers, especially of those interested in Sabbath school work, to the admirable paper on "Self Improvement for Sabbath School Teachers," to be found on a preceding page from the pen of Rev. George Bruce, St. John, N.B. It is one of the best papers that we have had the pleasure of giving to the readers of the REVIEW.

QUEEN'S UNIVERSITY.

The 46th session of Queen's University opened on the 18th ult. with a large attendance.

Prof. Dupuis delivered a most interesting and instructive lecture on the "Educational Questions of the Day," based upon his own personal observation and experience.

Principal Grant spoke on the "University Federation Scheme." He urged that the good of the country demanded that Queen's should remain independent. The following is the concluding portion of his address as reported in *The Whig*:—

Now that the confederation question is practically settled, let us hope that the period of discussion is at an end, and that the actual improvement of the highest education of the country will be the concern of every one. The country needs our united efforts, and to work at our best we need peace and mutual sympathy. I have pointed out that to do our work efficiently and to establish our position a quarter of a million of dollars is needed. If our friends were in earnest in deciding that Queen's must remain "where she is and as she is," that amount can be raised. If the friends of Victoria were in earnest when they voted in favour of confederation, they will soon collect their \$50,000. Principal Caven, who is cautious about giving assurances, has declared that the money will be raised. That the country will be benefited by the success of both efforts every one will admit. It is pleasant for us to know that all that we have to do for the stability and development of Queen's on its historic lines is to raise one-half as much as is required for the removal of Victoria. This is one of the advantages of being satisfied with continuing to grow without sacrificing the fruits of fifty years' work. If we cannot get the sum we require, we have no right to exist, and therefore intend to do all that is needed now or at any future time. Within the last few days one friend, whose name is not to be made known, has offered ten thousand dollars, another a thousand, two others five hundred each. Whatever plan may be decided on for raising the \$250,000 dollars, it will be stipulated that the subscriptions are conditional on the whole amount being raised.

We may also confidently expect the co-operation of the provincial government in our work. It has now explicitly adopted the principle of co-operating with institutions that it does not control. So far has it gone in this direction that it already co-operates with theological schools in the curriculum of study leading to the ordinary university degree, and it has agreed to give a site worth \$30,000 to a nominal rent to a denominational arts college. It cannot therefore operate with itself governing institutions like Queen's doing a large share of the university work of the Province. It cannot take up the position that principle is bounded by locality, and that no college will receive practical recognition except on condition that it moves to Toronto, no matter how thorough its equipment in arts and science, no matter what the needs or wishes of an important section of the province, no matter what the circumstances may be. When the university question is opened in the legislature, nothing short of a comprehensive scheme, and one that does justice to voluntary effort in the east as well as in the west, will satisfy the representatives of the people. The old vicious system of annual grants to denominational colleges is dead, and when it was alive I always condemned it both here and elsewhere. According to it anything that was called a college could draw provincial money, and naturally "colleges" multiplied like mushrooms. The equally vicious and more narrow principle, that no college is to be considered as doing public work or as part of the public system unless the government is at all costs and charges for it, and controls it and appoints every one of its teachers and officers from the janitor to the principal, is also dead. Against such a one-sided, unhistorical, expensive, and cramping principle, men who have the development of the country at heart will always protest; and true statesmen will fetter themselves by it, but will keep their eyes open to facts and to the actual necessities of the country. The government now acknowledges that it alone is impotent to deal with the higher educational necessities of the province, and that it is its duty to secure the co-operation of those institutions that have long been the actual factors in the intellectual development of the people. This principle cannot be confined to Toronto. The co-operation of Queen's can be secured more economically by her continuing in Kingston and the principle that government control must be co-extensive with government expenditure can be safe-guarded in the east as well as in the west. We, therefore, demand justice from the government, and we shall continue to put our own shoulders to the wheel.

MEETINGS OF PRESBYTERY.

HAMILTON.—At a meeting of the presbytery of Hamilton, held on the 6th Oct.; a call to Rev. J. Young, from Niagara Falls South and Chippawa was sustained; stipend, \$1,000. Mr. Scouler was appointed moderator of session at Ancaster and Alberton, with power to moderate in a call. The resignation by Mr. Gordon on account of infirm health of Niagara Falls was accepted, to take effect in November 24th. The congregation and session had acquiesced in the resignation with regret and bearing testimony to their high esteem for Mr. Gordon. Mr. Burson was appointed moderator of session. It was also resolved to apply on behalf of Mr. Gordon, for leave to retire from the active duties of the ministry, and to be put on the fund for infirm ministers. J. LAING, Clerk.

MIRAMICHI.—Met at Newcastle on 4th October. The Rev. William Aitken was appointed moderator pro tem. Elders' favours were received as follows: from Redbank; in favour of Mr. Benjamin Hubbard; New Richmond; Mr. John W. T. Fallon; Richibucto, Mr. James Murray; and Bass River, Mr. Thomas Irving. The reply from the presbytery of Kingston, agent Mr. Thomas Marquis, was read, and consideration deferred. The Rev. John Robertson, of Black River, was appointed to dispense the sacrament of the Lord's Supper at Kouchibouguac, and to exchange with the catechist there on the 17th inst., for that purpose. A call from Tabusintac and Burnt Church was presented by the clerk. It was signed by forty-seven members and fifty-four adherents, and addressed to Rev. J. C. Oehler, late of Princeton College, N. J. Mr. Waits was instructed to correspond with the Burnt Church section of the congregation to get their pledge to the guarantee of \$450, as well as that of Tabusintac, already obtained. He was also empowered to make application to the augmentation committee for a grant of \$300, to supplement the promised salary. Mr. Brown gave notice of motion that at the next ordinary meeting of presbytery he would move that all assessments be made on the total number of families reported. It was resolved to have the next quarterly meeting at Campbellton on the third Tuesday, January 18th, 1887; that the committee of supply for Nelson, Messrs. Aitken, McKay and Waits be continued, with power to effect a union between that congregation and Derby and the pastoral care of Rev. T. G. Johnston; and that Douglastown be requested to send a commissioner or written communication to the meeting in January, stating what they have done and intend doing in future for supply. The presbytery adjourned to meet in the Hall of St. John's Church, Chatham, on Tuesday, November 2nd at 11 a.m. E. WALLACE WAITS, Clerk.

In *The Pulpit Treasury* for November, Bishop McTear of the Methodist Episcopal Church South is giving the representative place in portrait and sermon. A sketch of his life and the view of Wesley Monumental Church, Savannah, Ga., are also included. Two pages are given to the portraits and brief life sketches of the four recently ordained Bishops in the same denomination. Notable sermons are by Drs. T. H. Pritchard, Hart, Wm. M. Taylor, W. Ormiston, J. Hall, W. Fawcett, C. H. Robinson, and Griffin. Dr. Pierson has an article on "The Christian and the World." The editorials are on A Pervasive Gospel, The Gospel for Society, Darkened Facies, Wickedly Competitive, Baptized Hypocrisy, Rock or Sand, Latent Talent, Yearly, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 77 1 Broadway, New York.

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Church News.

THE Rev. C. B. Pitblado, Winnipeg, has returned from Europe.

THE proceeds of the anniversary services, Water-down congregation were over \$100.

THE ladies of the Leamington congregation provided the Fair dinner on the Mersea Agricultural grounds, and cleared upwards of \$75

WE very much regret to learn that the new church building, Fort Qu'Appelle, was accidentally destroyed by fire on Oct. 26th. Loss is estimated at \$2,000.

REV. MR. GEORGE, a former M.E. minister, has received a call to John Street church, Belleville, made vacant by removal of Rev. D. Mitchell to Jersey City.

THE Rev. Richmond Logan leaves next Wednesday for California, on account of Mrs. Logan's health. Mr. Logan is one of the men we can ill spare; but obvious duty calls him to a sunnier and milder climate.—Halifax Witness, Oct. 23rd.

THE Rev. L. G. Macneil was inducted into the pastoral charge of St. Andrew's church, St. John, N.B., on Thursday evening Oct. 14th. There was a large attendance. Mr. McDougall presided, Mr. McLean preached, Dr. Macrae addressed the minister, and Mr. Mowat the congregation.

AT the anniversary of the Woman's Foreign Missionary Society held in St. John's church, Pictou, N.S., the Rev. Kenneth McKay of New Brunswick, and the Rev. J. F. Forbes of Durham, delivered earnest and eloquent addresses. That the society is prosperous will be seen by the following report:—Members fees \$23.50; life members \$75; public meetings \$9.13; contributions to Santo fund \$3.00; monthly contributions \$28.71; total \$139.34. There are forty members in the society, and nineteen meetings were held during the year.

A LAY friend in Fiesherston writes—On Sabbath, the 17th ult., the Rev. Mr. McLelland of Shelburne, preached in Chalmers' church, Fiesherston, on the subject of missions. The speaker delivered a very eloquent and touching address the results of which, we trust, will be the awakening of deeper interest in the cause of missions in this congregation. On Sabbath the 24th inst., the pastor, the Rev. A. Wilson, preached an able and instructive temperance sermon from Daniel ii. 30. The whole discourse was thoughtful and powerful, and was listened to with profound interest by the large congregation present.

A CORRESPONDENT writes from Maple Valley:—“The Sacrament of the Lord's Supper was recently dispensed here by Rev. J. A. McDonald of Horning's Mills to the largest number in the history of the congregation. There were admitted thirty-nine new members, thirty-four on profession of faith and five by certificate. The evangelistic services of Mr. J. M. Sutherland lately placed on the list of catechists by the Orangeville Presbytery have been signally blessed. This mission has had seventy-three added to the communion roll during the last four months. God is truly blessing this part of his vineyard under the care of Mr. J. B. Hamilton, student, licensed at the last meeting of the Stratford Presbytery.”

ANNIVERSARY services were held at Ashton on the 17th Oct. The Rev. D. J. McLean, Moderator of the Synod of Montreal and Ottawa, preached morning and evening to large congregations, and Rev. W. Craig, Methodist minister, in the afternoon. A new organ was used for the first time at these services. On Monday evening the annual tea-meeting was held. After tea, the chair was taken by the pastor and a pleasant evening spent in listening to addresses by Revs. A. A. Scott, J. O. Stuart, and W. Craig, and to the singing of anthems by a most excellent choir. On Tuesday evening, again, a tea was provided for the S. S. children, which they enjoyed as only children can. Then, after a pleasant meeting in the church, all repaired to the open air to witness a balloon ascension, a fire-balloon being sent up to the amazement and delight of the children.

THE Presbyterians of Cornwall, like their brethren of Montreal have abandoned their first building erected for their form of worship in the town, after it had served their purpose for sixty years. St. John's, as it was called, was commenced in 1820, and opened for public worship in 1826. Presbyterianism in Cornwall dates from 1784-1785, the Rev. John Bethune being the first ordained minister to hold services there. He had charge also of the congregations in Williamstown, Lancaster and Charlottetown, and continued to minister to the spiritual needs of his people until his death in 1816. He was followed by Rev. Mr. Johnston, of the Irish Presbyterian Church, and Rev. Harry Leith, who as well discharged the position of village schoolmaster, as did also for several years Rev. Hugh Urquhart, who was inducted in 1827 and continued to fill the pastorate for the very long period of forty-four years, dying in 1871. Dr. Urquhart's assistant and successor was Dr. Macnish, under whose charge the congregation now is.

AN interesting ceremony took place at Agincourt on Thursday, the 17th Oct., when the Rev. J. Mackay, B.A., a recent graduate of Knox College, was ordained and inducted to the pastoral charge of Knox church, Scarboro', Ont. Although the day was very unfavourable, a large congregation assembled to witness the proceedings, and to listen to the speakers appointed to the different parts of the service. Rev. Dr. Kollogg preached an admirable sermon; Rev. R. Monteath, in the absence of Mr. Mackintosh, addressed the newly inducted minister, and Rev. R. P. Mackay, B.A., former pastor of the congregation, the people. In the evening a reception was accorded the new minister, and was very largely attended. Brief speeches were made by Revs. P. Nicol, G. Muar, M.A., of Embro, from whose congregation Mr. Mackay comes, J. Neill, B.A., Mr. Conron, W. Frizzell, W. Parquharson, B.A., and the pastor-elect. Excellent music was furnished by the Markham choir, under the leadership of Mr. Reesor, and in recognition of the many favours received by Knox church from this choir, a cheque for \$30 was handed to Mr. Reesor. Another pleasing incident of the meeting was an address and handsome presentation to Rev. R. P. Mackay, who has acted as moderator of session during the vacancy, to which Mr. Mackay replied most appropriately.

THE Presbytery of Brockville, S.S. Association met on Tuesday and Wednesday, Oct. 12th and 13th. After the opening exercises the following officers were elected for the ensuing year, namely

Mr. Hugh Montgomery, of Morrisburg, President; Rev. O. A. McArthur, of Cardinal, Vice-President; Rev. James Robertson, of Wadlington, N.Y., Secretary; Mr. Wm. Kilgour, of Morrisburg, Treasurer; with Mr. Moody of Dunbar, J. P. Fox of West Winchester, Mr. Marshall of Hallingertown, M. Doran of Iroquois and G. T. Rutherford of Madrid, N.Y., as an executive committee. Some very interesting reports were given by the delegates of the various Sabbath Schools represented. Addresses of welcome were delivered by Rev. G. D. Bayne, B.A., and Hugh Montgomery, Esq., which were replied to on behalf of the delegates by the Revs. James Stewart, of Prescott, and J. J. Richards of Lynn. Rev. Dr. Moffatt, of West Winchester, delivered a very interesting address on "Presbyterian Shortcomings in Sunday School Work," which was further discussed by others. Samuel Woods, Esq., of the Ladies' College, Ottawa, not being present sent his paper on "Bridging the Gap," which was read by Rev. J. J. Richards. It was an excellent paper, and drew out quite a discussion on how to keep our young people in the Sabbath School. Among other points the following were suggested as likely to help in that work, namely, thorough preparation on the part of teachers having something to teach them, trying to get the old people to attend school with their children. "The Great Teacher a pattern for Sabbath School Teachers," was an able address given by Rev. James Pullar, of Morewood. Equally able was the address delivered by Rev. G. A. McArthur of Cardinal, on "The Bible Teacher's Text Book." These two subjects were discussed by other members of the Convention. It was decided to hold the next annual convention on the third Tuesday of September, 1887, in Kempsville, and within the Presbyterian church there.

SPEAKING of the late meeting of the Synod of Maritime Provinces the Halifax Witness under the heading of "What Next," says:—"The late meeting of Synod came to a number of sound and good resolutions, and in every case with a wonderful measure of unanimity. What next? Why, we must act upon those good resolves wherever action is appropriate. The Systematic Beneficence report is good, healthy, stimulating doctrine tersely and pointedly expressed. Reduce it to practice then by steadily, systematically and liberally supporting the cause of Christ in your own congregation and in connection with all the schemes of the Church. Then about Sabbath Schools; let us see to it that where we cannot establish or support Sabbath Schools the instruction of our children be not neglected. There is no unsurmountable reason why our Sunday Schools should not be open in the winter months as well as in summer. As regards Temperance the need of the hour seems to be firmness and perseverance in enforcing the laws on the statute book in order thus to prepare the way for better laws. Evangelism is one main branch of the business of the Church; if this work be neglected, all else will be in a moribund and wretched state. Every congregation must not only hold its own but also prove aggressive. And not only must our old congregations be strengthened but new posts must be occupied. We would not like to see Presbyterians going back upon their noble Foreign Missionary record; but we do most earnestly desire to see a revival in every congregation and an increase both in the strength and the numbers of our churches. What we saw and heard at the late meeting of Synod leads us to hope for the very best, for progress such as has not hitherto been seen in our churches. The synod came to a very serious and unanimous decision relative to a Ladies' College. As a practical work greatly needed, this will surely receive the earnest support of our ministers and people. Halifax has now subscribed over \$12,000; it is for other sections of the Church to respond with similar liberality, and all shall be well."

NOTES FROM NOVA SCOTIA.

(From our own Correspondent.)

THE rural section of the Halifax Presbytery is about entering on a series of presbyterial visitations.

Summerside, P.E.I., is about to call Rev. Dr. Dey, Montreal; Prince street, Pictou, Rev. D. L. McKee, Cobourg.

The congregation of Mabou, C.B., is about to become vacant again by the demission of the pastor, Rev. E. Roberts.

Two prayer meetings were held each day at the late synod in Truro by the elders. A fine spirit pervaded the meetings. Subjects were discussed bearing upon the duties of elders.

Evangelistic meetings were held in Cape Breton last winter. As a result the Sydney Presbytery now rejoices in the glorious news of an addition of nearly 1,000 to the membership of the Church.

Pine Hill, Halifax, is likely to have the largest attendance of students in its history this winter. The Alumni Association is putting forth efforts to render it efficient. Several of our young men, however, are now at Princeton.

A ladies' seminary for the Maritime Provinces so ably advocated by Rev. R. Laing, Halifax, may now be considered a fixed fact. A large number of shares has been taken and one worthy elder states that rather than see it fail he would double his shares. Long have we needed this institution.

With great unanimity the Maritime Synod at its late meeting, Truro, elected Rev. P. M. Morrison, Dartmouth, Agent in the eastern section of the Church. He is well fitted to fill the office; but a deeply attached congregation mourns the loss of a pastor.

The venerable Dr. McCulloch was present at all the meetings of Synod in Truro. He is wonderfully well and cheerful after forty-eight years hard work in the Master's service. His congregation has obtained a successor in the person of the Rev. J. Robbins, Glencoe, Ont.

Mr. George A. Leck, catechist, has been doing good work during the past summer within the bounds of the Halifax Presbytery at Mount Unisacke. At one station supplied by him the first day school was opened and the first Sabbath school organized. At another station, Beaver Bank, a church is in course of erection.

The mission station of Maccan in the Truro Presbytery is making good progress under the labours of catechists. There are six preaching places, in one of them, River Hebert, a church is in course of erection. An ordained missionary, Rev. Mr. Simpson, is now to be placed over this field and in a short time Maccan will doubtless be placed on the list of augmented congregations.

MEETINGS OF PRESBYTERY.

HALIFAX—Met in St. Andrew's church Truro, Oct. 8th, and transacted the following items of business: (1) Certified Mr. David Wright to the Theological Hall as a first-year student in Divinity.

Mr. Wright has taken his Arts' course in Glasgow University, and has been employed for some time as a missionary in Scotland. His papers were found to be very satisfactory. (2) Rev. J. R. Fitzpatrick asked and obtained leave for the congregation of Carleton to change the site of their church. He also asked that the congregation be recommended for assistance in building to the committee of the Hunter Fund. It was agreed to recommend accordingly. (3) Rev. Robert Stewart, Reformed Presbyterian minister, of Wilmet, etc., stated through Rev. John Cameron that he was ready to fill appointments in our Church for the winter. It was unanimously agreed to inform Mr. Stewart that at the presbytery will be happy to give him work in the meantime. (4) Rev. John Cameron was appointed to visit the stations to the east of Bridge-town, and ascertain if the presbyterians there will assist in the support of ordinances in that district, and report to next meeting of presbytery. ALLAN SIMPSON, Clerk.

TRURO.—The principal item of business was the call from the First Presbyterian church—which was reported as quite unanimous—for the Rev. John Robbins of Glencoe, Ontario. The call was sustained and transmitted to the Presbytery of London. The Rev. P. W. Archibald has been requested to act as a commissioner for the First Presbyterian congregation and the Rev. J. A. Murray as a commissioner for the Presbytery of Truro in the prosecution of the call before the Presbytery of London. At a previous meeting on Oct. 5th, trial exercises for licensure were received from Mr. W. M. Fraser of Halifax. The exercises were regarded as exceedingly satisfactory by the presbytery, and Mr. Fraser was accordingly licensed as a preacher of the Gospel. Interesting reports of labour performed during the past summer in Westchester and Maccan by Messrs. Fraser and Dickie were received by the presbytery. In both stations the expenses of the missionary have been met in full by the people. The next meeting of presbytery will be in Truro on Tuesday, Nov. 30th at 2.30 p.m., and arrangements have been made for the induction of Mr. Robbins to the pastoral charge of the First Presbyterian congregation on the evening of the same day in the event of his acceptance of the call being received in time to admit of such action.—J. H. CHASE, Clerk.

LUNenburg AND SHELBURNE—Met at Truro during Synod meeting. The principal item of business was a call from the congregation of Bridge-water in favour of the Rev. James A. McKenzie, of Purwash. The call is hearty, and unanimous and largely signed. Mr. Fraser's report of moderation was approved, and the call was duly sustained. Presbytery met again at Lunenburg on the 14th inst. Supply of New Dublin was fully considered when Messrs. Milla Simpson were appointed as a deputation to visit New Dublin congregation and consult with them regarding the course to be pursued. The clerk was directed to correspond with the H.M. Board with regard to the same matter, both to report to next meeting of presbytery. After a pretty full conference regarding the holding of special evangelistic services during the winter, it was unanimously agreed that presbytery hold such services in all its congregations; continuing not less than two weeks in each congregation. Definite arrangements are to be completed at a future meeting. The following were appointed to prepare reports of presbytery on the different subjects, viz.: 1. State of Religion, Mr. McClure; 2. Sabbath Schools, Mr. Rosborough; 3. Statistics, Mr. Fraser; 4. Temperance, Mr. Crawford. Presbytery's augmentation committee was appointed as follows; Mr. Millar, convener; Messrs. Rosborough, McClure, McKinnon, Simpson, and James Eisenbaur. The convener is to make arrangements for carrying out instructions of Assembly and Synod regarding augmentation. Presbytery examined Mr. John William Crawford, son of Rev. Henry Crawford, whose application had been previously accepted, and agreed to recommend him to the Board of Examiners of Presbyterian College, Halifax for admission as a first-year student in theology.—D. STILES FRASER, Clerk.

WHITBY—Met in Bowmanville on the 19th Oct. All the ministerial members were present with one exception. It was agreed to hold a missionary meeting in each congregation during the winter, each session to make arrangements for its own meeting. Mr. D. Ormiston, B.A., read the report of the Finance Committee, which recommended that the assessment for the presbytery fund (including Assembly and Synod's funds) be at the rate of fifteen cents per member for the current year, being five cents more than last year, with the view of meeting the increased travelling expenses of delegates to the Assembly at Winnipeg. The presbytery adopted the recommendation. Rev. R. D. Fraser was appointed to address the annual (evc.) meeting of the Presbyterian Woman's Foreign Mission Association, which is to be held in Ottawa on 7th January next. The congregation of Port Perry, through their moderator, informed the presbytery that they had agreed to designate their church St. John's, and requested the sanction of the presbytery to the change. The presbytery cordially sanctioned the change of name and ordered the clerk to enter the name on the records. The presbytery now entered on the consideration of the remits sent down from the Assembly:—I. Marriage with deceased wife's sister. The presbytery unanimously concurred in the recommendation that the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt, or deceased wife's niece; II. Ecclesiastical co-operation. After lengthened discussion the first recommendation was negatived by a majority, five members dissenting. This finding rendered it unnecessary to consider the other recommendations. A letter was read from the convener of the Aged and Infirm Ministers' Fund and the presbytery unanimously agreed to recommend to the sympathy and increased liberality of our congregations. Mr. McMechan gave notice that at the next quarterly meeting he would move, seconded by Mr. Carmichael, that owing to the inadequate support hitherto afforded to our aged and infirm ministers and to the precarious condition of the fund, this presbytery respectfully overture the General Assembly to appoint an agent to manage and superintend the scheme.—A. A. DRUMMOND, Clerk.

AN AWFUL DOOM

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