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DR. BONAR'S LAST LINES. "IN ME YE SHALL HAVE PEACE!"

The darkness seemeth long, and even the light No respite brings with it: no soothing rest For this worn frame; yet in the midst of all Thy love revives me. Father, Thy will is best. "In Me ye shall have peace!"

Sleep cometh not, when most I seem to need Its kindly balm. O Father, be to me Better than sleep; and let these sleepless hours Be hours of blessed fellowship with Thee. "In Me ye shall have peace!"

Not always seen the wisdom and the love; And sometimes hard to be believed, when pain Wrestles with faith, and almost overcomes. Yet even in conflict Thy sure words sustain me. "In Me ye shall have peace!"

Father, the flesh is weak; faint would I rise! Above its weakness into things unseen. Lift Thou me up; give me the open ear, To hear the voice that speaketh from within. "In Me ye shall have peace!"

Father, the hour is come; the hour when I Shall with these fading eyes behold Thy face; And drink in all the fulness of Thy love. Till then, oh speak to me Thy words of grace. "In Me ye shall have peace!"

REVIVALS.

AMERICA: THE "GREAT AWAKENING" OF 1729-35.—"JONATHAN EDWARDS AND HIS CO-WORKERS.—THE REVIVAL OF 1800" AND SOME OF THE GLORIOUS RESULTS.—VARIOUS TESTIMONIES, INCLUDING THAT OF THE PRESBYTERIAN GENERAL ASSEMBLY.—THE FULTON STREET PRAYER MEETING.

"O! sirs," said a wise and good man on his deathbed, "I dread mightily that a rational sort of religion is coming among us. I mean by it a religion that consists in a bare attendance on outward duties and ordinances without the power of godliness." Such was the state of religion throughout the American colonies at the beginning of the eighteenth century. Church machinery, indeed, there was in abundance, but the power of godliness was sadly wanting. As the author of "The Tongue of Fire" would say, the cannon was there, and the ball, and the powder, but each was powerless in itself, and all put together were powerless, for the fire was not there. Jonathan Edwards says: "It was a time of extraordinary dullness in religion." A sort of moral chloroform had put the Church to sleep. The old people thought only of their work, the young only of their play. Sin abounded. God was forgotten. But where sin abounded grace did much more abound. When God is going to accomplish a glorious work He usually does it upon very unpromising material. "I fully believe," says Spurgeon, "that the darkest time of any Christian Church is just the period when it ought to have most hope, for when the Lord has allowed us to spin ourselves out till there is no more strength in us, then it is that He will come to our rescue. This is in accordance with the promises. It is not the field where there is some good growth already, but the wilderness where nothing grows, and nothing is to be seen but dry sand and barren rocks, that is converted into a fruitful field." It is not the good soil but "the dry land" that is made "springs of water." Hear the Word of the Lord. "I will give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." Thus the power and freeness of divine grace are more conspicuous, and God in all things glorified.

Such was the experience of the American Churches at the time of "The Great Awakening," extending from 1729-35. The dry bones were "very many and very dry," but a mighty breath of the Spirit came upon them, imparting to them life and beauty and power, and they stood up upon their feet "an exceeding great army." The enemy came in like a flood and threatened to overrun and sweep away all that was precious; but the Spirit of the Lord lifted up a standard for the people. In the midst of the prevailing irreligion, apostasy and profligacy, there

were those who cried day and night that the Lord would refresh His weary heritage. "If," says the prince of preachers quoted above, "there be only two or three whose hearts break over the desolations of the Church, if we have only half a dozen that resolve to give the Lord no rest till He establish and make Jerusalem a praise in the earth, we shall see great things yet. If they will have souls saved, if so they plead and agonize, oh! then the Lord will turn His gracious hand and send a plenteous stream of blessing upon their district." Has He not said, "when the poor and the needy seek water, and there is none, and their tongue faileth them for thirst, I the Lord will hear them. I the God of Israel will not forsake them; I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water."

Jonathan Edwards, Whitefield, Noyes, William and Gilbert Tennant, David Brainerd and Samuel Davies, were the foremost among those raised up at this time to arouse a slumbering Church, and awaken a dead world. The revival extended over the whole of the New England States, and it was reckoned that during its continuance up wards of one hundred thousand souls were brought to Christ. Edwards said of it, "It is evident that it is a very great and wonderful and exceedingly glorious work of God, such as has never been in New England, and scarcely ever has been heard of in any land." Describing the awakening in his own town of Northampton, this eminent divine says: "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that had been most disposed to think slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ. \* \* \* The work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town. People were now done with their old quarrels, backbitings and intermeddling with other men's matters; the tavern was soon left empty. The place of resort was now changed; it was no longer the tavern, but the minister's house; and that was thronged far more than ever the tavern had been wont to be. \* \* \* The town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in His sanctuary; God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love; others with pity and concern for the souls of their neighbours."

A little more than half a century from this awakening brings us to what is known as the "Great Revival of 1800." This extended over the whole of the United States, but was most powerfully felt in the region extending from the Allegheny Mountains westward to the borders of civilization, and in the Southern States. Great meetings were held in the open air, usually in the forest and under the green foliage of the trees. In Kentucky, particularly, here the revival began at a Presbyterian meeting under the ministry of two brothers, called McGee, one a Presbyterian minister and the other a Methodist. Vast multitudes attended the meetings, many coming from ten to fifty miles to witness the work. "The people," says one, "fell under the preaching like corn before a storm of wind," and many were converted. The beginning of the present century was indeed a time of refreshing throughout nearly all Christian lands. There was a general shaking of the valley of dry bones. God manifested Himself in His glory in building up Zion. Evangelical religion then made the grandest advance since the days of Martin Luther. Then originated the British and American Bible Societies, by which already millions of copies of the Word of God have been distributed in about three hundred of the languages and dialects of the earth. Then also commenced nearly all the modern Home and Foreign Missionary efforts of the

Evangelical Churches, and were a direct result of the gracious refreshing. And we confidently believe that the good work then begun will go on and on, until the universal and final effusion of the Spirit shall restore the whole of this lost world to God.

To write the history of this great revival in America would be to write the religious history of nearly every State and city and town in the Union for a number of years. The well-known Dr. Gardiner Spring, of New York, thus writes: "From the year 1800 down to the year 1825, there was an uninterrupted series of these celestial visitations spreading over different parts of the land. During the whole of these twenty-five years there was not a month in which we could not point to some village, some city, some seminary of learning, and say, 'Behold what God hath wrought!'"

Dr. Samuel Ralston says of it: "That this is a gracious work of the Spirit of God is apparent to me from the effects it has produced. It has reclaimed the wicked and the profligate, and transformed the lion into a lamb. It has brought professed deists to become professed Christians, and turned their cursings into blessings, and their blasphemies into praises. Its good effects have reached all ranks, ages, sexes and colours; the African as well as the European and American. The combined hordes of deists, hypocrites and formalists are generally opposed to it. Some also have fallen away, but this is no objection, but rather an evidence that it is the work of the Spirit of God." "This revival was, in the opinion of many, one of the most extraordinary that ever visited the Church of Christ. 'Surely,' said Bishop Ashbury, 'we may say our Pentecost is fully come this year.'" The General Assembly of the Presbyterian Church in 1803 bore the most unqualified testimony to the extent and power of the work. A single quotation must suffice: "There is," it says, "scarcely a Presbytery under the care of the Assembly from which some pleasing intelligence has not been announced; and from some of these communications have been made which so illustriously display the triumphs of evangelical truth, and the power of sovereign grace, as cannot but fill with joy the hearts of all who love to hear of the prosperity of the Redeemer's kingdom."

Some of the results of the revival of 1800 I have already indicated. And here it ought to be mentioned that most of the theological schools of the United States were the outgrowth of this revival. In 1810 the General Assembly decided to erect a seminary "to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God." The institution in the year 1812 was located at Princeton, N.J., and many of the most devoted ministers of the Presbyterian Church in Canada have received their theological training there.

Very soon afterwards many other seminaries sprung up in other parts of the land as a result of this revived interest in religion. Among these the following may be mentioned: Auburn, the Western Seminary, Columbia, Lane, Union and Danville. Eternity, alone, can tell the good accomplished by these schools of the prophets in sending out preachers of the glorious Gospel "who have been lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God." Space forbids us, in this paper, dwelling at length upon the "Fulton Street Prayer Meeting Revival" of 1857—so small in its beginning but so mighty in its development. The voice of prayer and praise was heard in theatre, and warehouse, and blacksmith-shop, and factory; and the noisy cries of the mart were drowned out by the more earnest cries of the people, "Men and brethren, what shall we do?"

I close this article with the words of President Humphrey, of Amherst College: "After all that our eyes have seen and our ears have heard I marvel that anyone should look with suspicion on revivals. Rather let us hail them, in this midnight of tribulation, as the harbinger of the light of seven days." (Isa. xxx., 26)

We shall next speak of revivals in the Canadian Church.

THE MOLOKAI MYTH. If we may accept the authority of the Honolulu Friend it will be necessary to modify many of the statements that have been accepted concerning that truly noble man, Father Damien. It is cheerfully admitted that he gave himself with unreserved self-sacrifice to promote the well-being of the lepers at Molokai, and that in this service he contracted the malady as he expected to do. But it is denied that the lepers in the island had been abandoned to disorder and neglect until his arrival in 1874 secured amelioration. Evidence is produced to show that before Damien went thither the majority of the lepers

were well attended to. Their condition was the subject of jealous scrutiny by the Hawaiian public and from the outset spiritual provision was supplied by Protestant missionaries. The statements advanced by Mr. Ballantyne in Longman's Magazine with respect to the survival in Molokai of the old paganism, with all its horrible consequences are declared to be too absurd for serious notice. Two devoted missionaries, Mr. and Mrs. Hitchcock, were at the head of an excellent and most effective work in Molokai from 1832 to 1857; and other devoted missionaries were associated with them. In many respects, it is asserted, Molokai was the most thoroughly and successfully worked missionary field in the group of the Hawaiian Islands. After the death of Mr. Hitchcock, Rev. A. O. Forbes carried on the work with kindred devotion. A considerable proportion of the lepers were members of Protestant churches, many of them deacons, and some ministers. The truth seems to be that Mr. Hitchcock's spiritual supremacy in Molokai left the Roman Catholic priests no foothold in the island. What moral disorder existed was among its Catholic population, and Father Damien did a worthy and noble thing when he volunteered in 1873 to serve them. There seems to be no evidence that his usefulness extended beyond what he did for the Catholic minority; and it is worthy of note that in his work he received more aid from Protestants than from Catholics. The Church which now canonizes him left him to the tender mercies of heretics; and in this connection it is mentioned that when certain Sisters of Mercy from New York State went to Molokai to nurse the lepers it was a Congregational banker of Honolulu who built and furnished the cottages for them to live in.—Glasgow Christian Leader.

After leaving Chusan, our course was slightly north-east, and a sail of thirty-two hours landed us at Vladivostock, which is a city with upwards of fifteen thousand inhabitants. It is well fortified and there are no less than 6,000 Russian soldiers stationed in the city. I was told that about thirty different languages are spoken there. I had the pleasure of riding in a real Russian conveyance with a Russian Jchu with long hair, as driver. I never saw horses going so fast except when running away, and I was very thankful that no part of the vehicle broke while I was in, as I do not know how any person could escape with the horses going at such a rate of speed. The forests reminded me of home, as all the trees and shrubs were familiar friends, and it only wanted our dear old maple to make a perfect Canadian picture.

On my return to Chusan I took the little steam tug which runs up the river to Seoul, where I spent a couple of days with Messrs. Harkness and Gale. I was agreeably surprised with Seoul as it was much cleaner than I expected and the better class of Korean houses much larger than I imagined. Seoul is completely surrounded with high mountains, with a high wall running over the highest peaks. There are two Mission societies at work in Seoul, Presbyterian and Methodist, with several representatives of each. At present, the medical work is carried on quite vigorously, but the Korean law prohibits preaching. This, however, does not prevent the missionaries from meeting the people and talking to them and giving them portions of the Bible, etc. There is also a government school, taught by Christian men. The Methodists have a girls' school with a very fair attendance. \* \* \* \* \* Korea is a nation of beggars and the majority of the lower classes have just sufficient to keep them alive. There is no inducement to work and lay up a little money for a rainy day. Once in a long time a man is found with energy enough to attempt to get a little more, but even if he succeeds, before he has time to save five dollars, the official in the first rank above him will politely ask him to hand it over to him. If he refuses, he is beaten until he submits and hands over everything he has. The man who receives it has to be very careful that his superior does not hear of it or he will be served in the same way, and so on up.

There are a great number of different ranks, and those in the higher ranks have complete power over all those under them. Until this barbarous system is abolished, progress is utterly impossible. The missionaries at present are getting a good hold of the language and translating the Scriptures; and when once the restriction against preaching is taken away they will be well equipped and a real good beginning made. Our prayer should be that God will hasten that day, for the Gospel of Christ is the only remedy for such evils.

The hot weather is all over for this year, and since the first of September, we have had it decidedly cool. It has been decided that I remain on the coast until the new-comers arrive, as it is impossible for them to travel inland alone. I heard a very good point made at our monthly missionary prayer meeting, by Dr. Corbett, which I think is a grand plea for lady workers. He said that in founding a new work in China, one true Christian Chinese woman is worth ten men. If so, surely we require the aid of ladies to devote their whole time to work among the women, seeing that it is impossible, especially at first, to get the women out to a general meeting. We are all rejoicing that God has opened up the way for so many to come out to join us. But it is not by numbers. "Not by might or by power, but by My spirit saith the Lord." I trust the Church at home will be much in prayer for her missionaries. The critical time is almost at hand and we know not what kind of a reception we may get. It is one thing to tour around, but quite another to attempt to settle in Honan. Some of the C. I. M. members have been driven out of cities some 150 miles south of where we hope to locate. Our trust, however, is in the living God and we feel sure that our hands will be upheld by the daily prayers of God's people in Canada.

CHIFOO, N. CHINA, Sept. 9, 1889.

part of a cent from a poor woman, leaving her children to starve, but if a dog is shot they raise an awful outcry. Wherever there is a camp of the British, as in "Mhow" and "Indore Camp," there is a reward of "four cents a tail" offered. One hundred and fifty tails were taken the first week after the death of Jennie Drew. Then the banyas gathered the rest and took them out to surrounding villages. A car-load was taken to Ujjain and liberated.

In Ujjain it is counted a bad thing to kill a man, but a great crime to "murder" a dog. This "Holy City," like Benares, is filled with fanaticism. Lately a mad dog flew at a young man there in the street. He gave the dog a beating in self-defence, was not allowed to kill it, and was fined, at the court, twenty days' wages. The ignorance and superstition of these native Central India States is appalling. The other day, while going along one of the streets of Ujjain, a Brahmin bull made a rush at a man who had some bread in his hand. He struck it with his cane. There was a great shout from the people, not, as I at first supposed, in sympathy with the man, but in defence of the bull. All this is religion, and they have enough of it. God forbid we should ever load them with any more; what they want is a life. A short time ago, a man came into the compound with some sugar in a parcel and went from place to place feeding the ants, which are so destructive of everything but brick and iron. He seemed shocked when I forbade him to do this thing, which he has learned to think so meritorious, requesting him to give to "the fatherless and the widows." Oh, that we may have a baptism from on high which will enable us to speak and live so that they may know what is truth!

INDORE, Sept. 10, 1889.

MISSION WORK.

A TRIP TO COREA.

LETTER FROM DR. J. F. SMITH.

You will remember that Corea was my first choice of a mission field, and I was glad to get an opportunity to see the country and find out a little about the mission work done there. A Japanese steamer runs from Cheshobito, Vladivostock, in Siberia, calling at three Korean ports, and sailing around two-thirds of the peninsula, so that the traveller gets a very good idea of the country and its inhabitants. The round trip occupies less than three weeks, and as I was a little fatigued with dispensary work and the study of Chinese, I resolved to take the trip.

I left Cheshobito, July 18th, and after a beautiful sail of twenty-six hours across the Gulf of Pechille, reached Chusan, the seaport of Seoul, the capital of Corea. The tide, at this part, rises from twenty-nine to thirty-five feet, and at low tide the muddy clay banks are rather uninviting. There are very few foreigners, excepting those in connection with the Customs and Legations. From Chusan our course was southward along the western coast. It is very rugged and barren and very few villages are seen. After turning the point, we passed through a large number of islands, of different sizes and shapes. Some of these are mere barren rocks, others are wooded and inhabited. Quelpart, one of the largest islands on the south coast, is some sixty miles long and is said to be about 3,000 feet high. Until quite recently the inhabitants were cannibals, but as no foreigner has yet been able to remain on the island very little is known about it or its inhabitants. A sail of forty-two hours from Chusan brings us to Fu-san, a port on the south-east corner of Corea. It would be difficult to find a more perfect harbour as it is completely surrounded with very high hills with quite a narrow entrance. There is quite a large Japanese town here; in fact, until recently, this port belonged to Japan. I went through the Korean town and was not at all favourably impressed with what I saw. The houses are very low and generally, very small, with thatched roofs which, at a distance, give the whole village the appearance of a large barn-yard with heaps of straw dotted over it. The streets are very irregular and narrow, and are even more filthy than Chinese streets. The fires are all built under the floors and the smoke escapes at different points around the bottom of the walls. This no doubt helps to give the houses an ancient appearance. After a sail of thirty hours along the western coast, we landed at Chusan. The soil around Chusan is much more fertile, and the valleys were really beautiful. Rice and beans appeared to be the principal crops. The Koreans cultivate the land very much like the Chinese and, like theirs, their farm implements are very crude. The Koreans have large bullocks which do most of the work, and I was astonished to see the amount of wood one of these beasts could carry on its back.

INDORE.

LETTER FROM DR. BUCHANAN.

YESTERDAY, on returning from the bazaar, I found my first and only horse in evident great distress. From the symptoms I thought it must be hydrophobia. As the disease progressed there was no doubt about the matter. He died last night. This will give you some idea of the fact that there are more than serpents in India whose bite is poisonous. The country is swarming with dogs that nobody owns and, from their appearance, I should think nobody would care to own. Strange as it may seem, the "banyas," a caste here, will take the last sixteenth

part of a cent from a poor woman, leaving her children to starve, but if a dog is shot they raise an awful outcry. Wherever there is a camp of the British, as in "Mhow" and "Indore Camp," there is a reward of "four cents a tail" offered. One hundred and fifty tails were taken the first week after the death of Jennie Drew. Then the banyas gathered the rest and took them out to surrounding villages. A car-load was taken to Ujjain and liberated.

In Ujjain it is counted a bad thing to kill a man, but a great crime to "murder" a dog. This "Holy City," like Benares, is filled with fanaticism. Lately a mad dog flew at a young man there in the street. He gave the dog a beating in self-defence, was not allowed to kill it, and was fined, at the court, twenty days' wages. The ignorance and superstition of these native Central India States is appalling. The other day, while going along one of the streets of Ujjain, a Brahmin bull made a rush at a man who had some bread in his hand. He struck it with his cane. There was a great shout from the people, not, as I at first supposed, in sympathy with the man, but in defence of the bull. All this is religion, and they have enough of it. God forbid we should ever load them with any more; what they want is a life. A short time ago, a man came into the compound with some sugar in a parcel and went from place to place feeding the ants, which are so destructive of everything but brick and iron. He seemed shocked when I forbade him to do this thing, which he has learned to think so meritorious, requesting him to give to "the fatherless and the widows." Oh, that we may have a baptism from on high which will enable us to speak and live so that they may know what is truth!

INDORE, Sept. 10, 1889.

FEMALE EDUCATION IN INDIA.

The Rev. William Stevenson, secretary to the Free Church Ladies' Society for Female Education in India, writes to the papers in reference to the following extract from an article in the October number of the Illustrated Missionary News:—"And it is here that we cannot help thanking Miss Raikes, who never allows a single girl to be admitted into her school whose parents object to the Christian teaching. Her schools are thoroughly based on Christian principles. There are other schools also for females in Chinsurah and its neighbourhood, which were established after Miss Raikes founded her Mission here in 1875, and which I believe, belong to the Free Church of Scotland, who are rather cautious of imparting Christian teachings to the girls." Mr. Stevenson says:—"In reply to the above, I beg to state, (1) that the Free Church of Scotland has had girls' schools in Chinsurah for over thirty years; (2) that Scripture teaching is given systematically in all their schools, and no girl is admitted except on the clear understanding that she is to receive Christian teaching; (3) that, as to the Free Church of Scotland being 'cautious of imparting Christian teachings to the girls,' their agents have in Bengal and elsewhere hundreds of female pupils to whom they give religious instruction only; and (4) that Miss Raikes has such confidence in the Free Church of Scotland that she lately applied to the committee here to have all her work transferred to it!"

MISSION NOTES.

A GENERAL conference of the missionaries throughout China is called to meet in Shanghai in 1890.

MR. WILSON is extending his work from Neemuch and is now carrying on educational and evangelistic work in Mundisior, a short distance from Neemuch.

IN forwarding to us the announcement of the death of the infant son of Rev. A. B. Winchester, of the A.D.C. F.M. Mrs. L. A. Douglas, of Moosemin, N.W.T., writes as follows:—"There are many friends of Mr. and Mrs. Winchester in Toronto who will be grieved to learn of their bereavement, and also that after only a little over two years' absence they are obliged to leave their dearly-loved work in China and return to the home-land. Mr. and Mrs. Winchester were to sail from Yokohama, God willing, on Oct 10th, and after a brief stay in the North-West will proceed to Ontario. Mr. Winchester's health in China was very poor. They had just begun their long journey when the baby was taken ill owing to the miserable accommodation on board the river boat. They reached Tientsin the same day and stayed in the city for medical aid, but in spite of all that could be done, in three days their beautiful boy was dead, and two days later the little body was laid in the foreign cemetery. Mr. and Mrs. Winchester will have the sympathy of their friends in this their double sorrow."

The Family.

MY CHOICE.

Lift up your heads. "So shall the King of glory enter in." Lives there who doubts that when the starry gates...

TWO BROTHERS.

THERE was a family likeness between them, though no one was ever heard to say they had a single feature in common.

I do not mean to charge our "brothers" with being busybodies; and yet it must be admitted that they are continually mixing themselves up with other people's business...

Sometimes our friends are mischief-makers, pure and simple, and part loving hearts, never to be re-united here.

"Then I tell you plainly that if you will not do as I wish, we must part."

"Please yourself! Once I promised to be your wife, but now I withdraw that promise. Good-bye!"

"I think not. The boys are a harum-scarum set, and too many of you off together with guns at night is dangerous business."

"But why can't we go alone then?" persisted Bert.

"Why, we aren't babies!" Fred indignantly put in. "We are old enough to take care of ourselves, and big enough to take the consequences if we don't."

Their father smiled as he answered: "Neither are you quite yet men, having judgment, prudence and experience. Night hunting requires all that."

"But how are we going to get it if we don't practice?" Bert grumbled.

thought that if it had not been for this circumstance or that, he had not found the word allure written across his life.

Then, again, our brothers play an important part in those ready-made excuses under cover of which we evade our duties or palliate our faults.

Even poor little Jeremiah Jinks, the poet, takes comfort in the thought that if he had been placed in the same circumstances as Tennyson, he would have been as great, if not greater, than Tennyson himself!

Nay, what would become of us all if we could not find some palliating reason for our numerous slips and failings!

Sometimes, I regret to say, our little brothers are made to play a very base and ignominious part. None of us are exempt from the storms of life, and none of us can be certain of the moment when the storm may break over our heads.

[I believe that people of this kind keep a stereotyped answer for all such applications, and as it is issued by the same printing-office (the great firm of Self & Co), the words are practically identical.

And little Jinks goes home with a lighter heart than he has had for many a day, and he writes a sonnet in praise of his friend, which sonnet I would append here for your perusal if I thought you would like to read it, but...

—J. T. Burton Wollaston, in the Quiver.

TAKING THE CONSEQUENCES.

"O FATHER, the coons are over-running the corn-fields, and the boys are going to hunt them to-night! Can't we go too?" asked Bert Marsh eagerly, as he rushed into the room followed by his brother Fred.

"I think not. The boys are a harum-scarum set, and too many of you off together with guns at night is dangerous business."

"But why can't we go alone then?" persisted Bert.

"Because you might get into trouble."

"Why, we aren't babies!" Fred indignantly put in. "We are old enough to take care of ourselves, and big enough to take the consequences if we don't."

Their father smiled as he answered: "Neither are you quite yet men, having judgment, prudence and experience. Night hunting requires all that."

"But how are we going to get it if we don't practice?" Bert grumbled.

"Age will bring some of it, and the rest you can gain under proper guidance. No, boys, wait till Jack comes home, and then you may go 'coonin' to your hearts' content."

"Till Jack comes!" exclaimed Fred in disgust, as their father left the room.

less of the possible weight residing in the words. They had worked themselves into a fever of excitement since the advent of the coons, and this proposition seemed too fascinating to resist.

"Father might scold, but I believe, if we should bring back a coon, he would own right up that he was wrong in his reasons, and in his opinions of us, and that would end it," Bert continued.

"Of course he would," Fred eagerly assented to the statement he knew held some truth.

"We could take Bosc. Jack always took the dog, and it would be a jolly surprise to lay a fat coon at the door for father," Bert answered.

So they argued, and late that night the two boys stole out in the darkness, with Bosc snuifing closely at their heels.

"Let's go up on the hill to Bandy's stump-plot next his cornfield and wait for the moon," Bert suggested.

So they turned to the hillside where they kindled a fire for company and waited. Bosc almost immediately left them, and waiting soon began to grow tiresome. Suddenly a deep baying was heard.

"That's Bosc. He has stirred up one. Let's go."

And in a few minutes the boys stood among the cornstalks listening eagerly, while the moon struggled with the clouds to give a little light to them.

The baying came nearer. Then something scrambled along but a few rows away, panting as it ran, with Bosc in close pursuit. They hurried after, and, as a dark object rushed by them straight toward a break in the stump fence, Bert rushed out ahead of Fred.

"Here, Bosc! Fire, Fred!"

And the two guns were hurriedly discharged. They saw the animal fall in a corner of the stump fence, Bosc pouncing upon the indistinct heap, and they made a dash for it.

"Hooray! Our very first coon!" cried Bert. "It can't be said now that we don't know to hunt coons. Stop fussing over it, Bosc!"

He called off the dog which was shaking the prey.

"Be careful, Fred; coons play 'possum sometimes," Bert warned, as Fred gave it a slight kick.

"Oh, my, Bert Marsh! If we haven't gone and done it!" gasped Fred, suddenly.

"Done what?"

"Why, see! It's—it's a—sheep!"

"A sheep!"

The two boys looked each other full in the face as the moon peeped out and showed them a big ewe stretched out before them.

"What is to be done? Mr. Bandy must have turned his sheep into the stump-plot to-day," Bert added hoarsely.

"I should have thought it would have made a noise when Bosc was after it," Fred feebly replied.

"Sheep always keep just so still with a dog after them," returned Bert. "See here, Fred, where's Bosc?" he suddenly asked, missing the dog.

As if to answer for himself, there came to their ears almost instantly a deep baying, over among the stumps.

"We must get that dog in!" cried the two half-frenzied boys; and they dropped their guns and went dashing off in the direction of the sound. They whistled and shouted, but it was some little time before they found the frightened flock huddled up in a far corner, and not until they had found two which had been cruelly torn by the excited dog, which they took in charge.

"Well, between us and Bosc we have done a pretty night's work!" Bert exclaimed, as they got the dog under control.

"What will father say? There won't be much laugh about it, that's certain," ventured Fred.

"I should say not. We might have known, too, that no coon would come panting along through the corn as that old sheep did."

"If we only had known!"

"Enough to know," interrupted Bert, sharply. "Yes, that is just it; we didn't know one thing, but we know too much. And we may as well go home and make a clean breast of it—own up we couldn't tell a coon from a sheep, and take the consequences."

"Well, we didn't do right, and I feel awfully down in the mouth about it," Fred replied dejectedly.

"Well, come on. I led into it, and I'll lead out. We won't sneak about any of it. We'll take what comes."

The boys turned and tramped silently back home with hearts feeling far from light. They locked up the dog and crept to their rooms—as Bert asserted there was no use of "spoiling father's sleep, too," that night. But there was little sleep for them, and morning found two very downcast and penitent boys standing before Mr. Marsh, telling the whole story without reservation.

As Bert finished, Fred eagerly put in: "We know all about how wrong the disobedience was, and we want you to know that we are right up and down sorry for it and hope you'll forgive us."

"Yes," Bert hastened to add, "and we've learned a lesson, too, besides—that we did not know as much as we thought we did. But we are ready and willing to take all consequences, for we deserve the punishment."

you have another lesson to learn—be sure, repentance and even restitution do not constitute all the consequences."

He got up, took down the gun, and went out slowly.

"What does he mean?" asked Fred, curiously.

Bert did not answer, but listened un- easily. In a short time there came a sharp report, a short howl, and silence.

"Bosc!" both boys exclaimed, looking at each other in remorse.

"O father! I never thought of Bosc having to be killed for what was done last night!" Bert cried out, as Mr. Marsh returned.

"Yes," said he, soberly, "it had to be done, and I preferred being sure it was done with dispatch, so that the poor fellow might by no carelessness be made to suffer long. And this, my boys," turning to them, "is the other lesson—in all our wrong-doing others than ourselves are involved to their hurt in some measure. In this case it was only poor Bosc who was to suffer most; but you will see from this that there are consequences of misdeeds which may far exceed your expectations."—Congregationalist.

"SAY not I have a soul, I am a soul," And have a body builded for my need.

That I, a soul, may in this great world school Study the Master's works. My earthly house Has wondrous windows; mimic galleries lead Divinest sounds to me—deep lessons spelled By loving lips, and vast world-melodies. I am a soul, set in a sphere compact Of transient elements.

Of these, a little handful serves for home, For medium of touch 'twixt me and earth, The while I stay—gives fire and food and rest, Shall the base stuff strike into me a stain, Leave pungent earthly odor? Soul of all, Attract me, lest the body should Transcend a dwelling's use.

—S. S. Timm.

OUR LITTLE GRIEFS.

THE train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly, and came back with the tidings that there was an obstruction on the track that would cause the delay of an hour.

The countenances of most of the passengers instantly fell into the depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper and paced impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?"

"No. But an hour late! It is unbearable!"

A young girl looked at her companion with the tears in her eyes. "I am going into town for the trimmings for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pompous old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to lecture this afternoon before the lyceum," he exclaimed in hot indignation. "The audience will have to wait twenty minutes!"

FAITHFUL IN LITTLE THINGS.

"THIS," said Deacon Hays, "is probably the last ship I shall ever build, and I intend to have her as perfect as possible."

So he selected a beautiful model, and, knowing that the owner wanted something very superior, he spared no time nor money in procuring the best timber to be had and the best workmen to be found; and then he watched over every stick as it was hewn and fitted in its place, every plank that was spiked on the timbers, every spar that was prepared. When they came to put the copper sheathing over the bottom of the ship, the deacon watched it very closely. At one spot he found the head of a copper nail, which fastened the sheathing, split. The deacon's eyes were becoming rather poor, but he saw the broken head. "Jim Spiker, I see a nail broken; isn't there a little hole by its side?"

"Not a bit of it, I'm sartin. There couldn't a drop of water get in there in a century."

So the word of Jim was accepted; the ship was finished and launched, and made two or three prosperous voyages. During one of these she lay at a wharf in Calcutta. Now, these waters swarm with that little pest, the ship-worm. They crawled all over the ship, but could not get through the copper sheathing. At length Mrs. Teredo lit upon the broken nail, found the little hole, and squeezed herself in. Then she began to eat the timber and lay her eggs in it. Soon they hatched and increased, till that timber was full of little teredos, and then the next and the next, till every stick in the whole ship was very badly worm eaten. Still, the ship looked sound, sailed well, and made her long voyage. At length, when in the middle of the ocean, a terrible storm met her. The wind howled through the rigging, as if singing a funeral dirge. The waves rolled up, and whirled as if in agony. Every spar was bent, and every timber and spike strained to the utmost. The cargo which filled the ship was of immense value. The crew was large and the passengers were many. Worse and

worse grew the storm, till at last a huge wave struck her with all its power. The poor ship staggered, groaned once, and crumpled up like a piece of paper. She foundered at sea, in the dark night, in that awful storm. The rich cargo all went to the bottom of the ocean. The drowned men and women sank down, down, miles before they rested on the bottom. All done through the neglect of Jim Spiker, who was too unfaithful to mend the hole made by the broken nail.—From "Leaves of Light."

FACTS FOR BOYS.

THE chief official in a railway office in one of our largest seaboard cities recently advertised for a copying clerk at a salary of thirty dollars a month. He received over five hundred answers to his application, the large majority of which were from married men, the graduates of colleges, sons, in many cases, of working men, but young men whose dress, habits and tastes were those of the wealthy and leisurely class.

At the same time, in the same city, the "boss" builders were advertising in vain for carpenters, masons, and painters, to finish work for which they had contracted. These workmen, when found, were paid from three to four dollars a day. Even the skilled cooks, chefs in the hotels and wealthy private families of the same town were paid one hundred dollars a month.

These are significant facts, worthy the attention of such boys among the readers of the Companion as have not yet chosen their profession or trade in life.

What do they prove? That the work of a man with an educated brain is less valuable and more poorly paid in this country than that of one with skilled fingers, but that the market is overstocked with the first class of labourers and not supplied with the last.

The chief reason for this is, as we all know, the action of the Trades Unions in barring out apprentices from their shops. The great industrial schools which have been, or are about to be, established in most of our large cities, will soon, it is hoped, remove this difficulty.

But the second difficulty will not be so easily disposed of. It is the silly prejudice among boys against labour with their hands as being "ungentle." The clerk who copies letters for a dollar a day, with no possibility of ever rising to higher work, is nearer their ideas of "a gentleman" than the mechanic who designs and originates work, who controls other men, and for whom a wide path to usefulness and success is always open, or the farmer or ranchman whose work demands all the forces of his mind and body, and brings him into contact with nature and his fellow-men.

Among more thoughtful people this silly prejudice against manual labour is fast disappearing. Hundreds of thoroughly educated men are now herding sheep or growing wheat in Texas and Dakota. The sons of ex-presidents, bishops and the foremost professional men in the country, having finished their college course, are now working at forges or in mines side by side with day labourers, fitting themselves to be practical electricians and mining and mechanical engineers.

It will be long we fear, however, before all the boys of republican America recognize the fact that it is not his occupation which gives a man his true place in life, but something for which the occupation is but an outer garment.

The real nobleman is never denied his rank, no matter how coarse his coat may be.—Youth's Companion.

The Children's Corner.

THE BEE AND THE WASP.

A WASP met a bee that was just buzzing by, and he said, "Little cousin, can you tell me why you are loved so much better by people than I?"

"My back shines as bright and as yellow as gold, and my shape is most elegant, too, to behold. Yet nobody likes me for that, I am told."

"Ah! Cousin!" the bee said, "tis all very true; but if I were but half so much mischief to do, indeed they would love me no better than you."

You have a fine shape and a delicate wing. They own you are handsome, but then there's one thing They cannot put up with, and that is your sting.

"My coat is quite homely and plain, as you see. Yet nobody ever is angry with me. Because I'm a harmless and diligent bee."

From this little story let people beware: Because, like the wasp, if ill-natured they are, They will never be loved by they ever so fair. —Something New.

WHAT MADE THE BABY CROSS.

"MAMMA, I wish you'd call the baby in; he's so cross we can't play," cried Robert to his mamma one day, as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put you hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mamma. Robbie did, and baby began to whistle too.

"Stop mocking me," said Robbie, angrily, giving baby a push. Baby screamed and pushed Robbie back.

"There you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did; and the baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can have a baby or a good baby of your little brother, just which you choose. But you must teach him yourself."—Selected.

THE PATIENCE-GARDEN.

CHILDREN, did you ever visit a child's hospital? You see a large room with a great many little beds and a great many little children, lame or sick, some on the beds, some walking about with crutches, and here and there a poor little lamb with an iron frame on the neck and shoulders. All of them are little sufferers.

Biddy McGowan is not able to be out of bed, but she can sit up, and Bertha Crouse is standing beside her on crutches. Bertha fell down stairs one day, and was brought to the hospital with a broken leg. The doctor put her leg in a tight plaster case, and she had to lie very still a whole month. She said "Oh dear!" a great many times, you may be sure. But it is well now, and she is allowed to go about on crutches.

What are they both looking at? Biddy clasps her hands with delight and cries "Isn't it illigant?" and Bertha stands still and gazes. A lady has just come into the room with a basket of lovely flowers.

"How sweet!" said Bertha; "I can smell 'em here;" and yet the lady was just down by the door and the room was very, very long.

"Oh, I wish she'd hurry up?" cries Biddy. "She's giving a bunch to every one, and there's so many; she never will get up here."

"We've got to wait," says Bertha. "Wait! Wait!" exclaims impatient little Biddy. "That's a great word here."

"Yes; this is waiting-house, Miss Roe says. We have to wait for dinner, and wait till we get well, and wait to see mother, and wait till warm weather comes, and now we must wait for the flowers."

"I don't like to wait," pouted Biddy. "Nor I," said quiet Bertha; "but we have to. Miss Roe says we must have patience."

"What's the use of patience, I'd like to know?" snapped Biddy.

"One thing, it keeps us good-natured, Miss Roe says, and she says folks are just almost perfect when they have patience. Anyway, what's the use of being impatient? It only frets us and doesn't bring things a minute sooner. The lady has got to speak to every single one in the room 'fore she gets to us, for here we are 'way off in the very last row. Let's sing; that will keep us patient."

The little girls began to sing. The lady smiled and waved her hand, and seemed to hurry on.

"I'm glad to hear you singing," she said, as she came up.

"We was 'most tired waiting, so we thought we'd sing," answered Biddy.

"Waiting for the flowers?"

"Yes'm; you was so long coming."

"Did the singing help you?"

"Maybe it did," said Bertha; Miss Roe says it's a good way."

"A good way to get patience," added Biddy, laughing a little, as if she did not believe it, after all.

"Patience is a hard lesson to learn, dear children," said the lady.

"We have to learn it here; this is waiting-house, Miss Roe says."

"I'll give you another name for it, little girls—'Patience garden.' It is told somewhere that the Lord comes down into His garden to gather His flowers, and Patience is one of the sweetest of them all."

"What color is it?" asked Biddy. It was rather pert, but she thought it was such a funny idea to call patience a flower. If she had been asked what colour it was, she would very likely have said, "Gray."

"It's pure white, like this lily-of-the-valley," said the lady, "and just as sweet. I think the Lord must love it more than almost any other. I dare say," she added, "you are tired of being sick and staying in the hospital?"

"Yes'm, we are; we want to get well and be off home."

"Well, now, call the hospital your patience-garden and let the sweet flower grow while you are here, and when you go out you can carry it with you, and you can keep it as long as you live."

"You said the Lord would come and gather it, ma'am," said quiet little Bertha.

"He'll gather enough of it to please Himself dear, and will leave some of it in your hearts to make you happy too. There are no people in all the world, dear children, more happy than the patient." And then she gave the children the two sweetest bunches of flowers she could find in her basket.—H. E. B. in Morning Star.

If God made the world you need not fear that He can't take care of so small a part of it as yourself.—Rev. Edward Taylor.

Our Story.

TWO WAYS TO BE HONEST.

(Continued.)

She received her empty basket and her money from Mrs. Doane, and walked home through the country roads, quite unconscious of the sweet June air, the odor of cinnamon roses and June grass, the mealy scent of the first white daisies, and the songs of a bobolink in the meadow. Her thoughts were absorbed in the question, "Why must people tell the truth, if it is so disagreeable?"

It seemed to her tired soul that a sweet, civil, gentle word would do her good like a medicine! What if it was a lie? How could that hurt her? But all too soon she found herself plunged into her home atmosphere again. Mary Ann was awake and on a tour of inspection in the garden. Jane tried to be friendly.

"Don't you like my pansies, Mar' Ann?" she said. "They've done real well this year. I think they are so pretty!" "I don't!" snapped Mary Ann. "I'd rather see a good onion bed. What do you raise all these posies for, anyway, when you might have things for to eat instead?"

"On, I like them!" answered Jane, meekly. "Well, I don't see what for. I don't believe Eph holds with 'em. Say, didn't you get a new bonnet and sack in Harford?" "Yes; I had got all out of Sunday clothes. I had to have 'em."

"I want to look at 'em to see the style; we don't have a mite of style up to Newton; we're out of the world into the bushes, as I tell our folks." Jane took her sister-in-law up stairs and produced a modest little hat of grey straw, trimmed with grey ribbon and a bunch of velvet pansies; also a plain gray cloth jacket, bound with black braid, and with black buttons, both articles neat, inexpensive, and in remarkably good taste.

"My senses!" exclaimed Mary Ann, after she had turned them both about, and surveyed all their points. "And couldn't you get nothing better 'n these in Harford? The idee I plain as plain, and grayer 'n Granny Parker's old cat! Well, I do wish you'd got a mite of taste, Jane Green!"

Jane's face fell; she had been just sutured with these things, but now they grew distasteful. She should never put them on without hearing that sharp voice depreciating them. She said nothing, however, but went down to get supper. Ephraim was late to-night. He had his chores to do, for Jake went at early dawn, as he said he should. There were fresh bread, canned peach, cookies, and raised cake on the table. Mary Ann refused the peach.

"I don't like canned things!" she said, sharply. "I'm clean beat out," growled Ephraim, "to think that feller should have gone jest when I wanted him the worst way."

"What'd you let him go for?" queried his sister. "Had to. Got his back up 'cause I was kinder blunt with him, an' went quicker 'n scat!"

"Just like you!" snapped Mary Ann. "Why couldn't you let him alone if he done well; not to jaw 'n him?" Jane wanted to say "Amen," but dared not risk the consequences. "Well, I told him the truth, and nothin' but the truth, and 'twasn't my blame if it riled him. He hadn't no call to leave."

answered the incorrigible nurse. That was another blow. He had a sinking turn that day, and it was not the last. Ten days after, he sank into his grave, and not even Dr. Stanley knew why this patient had slipped through his fingers, or that he had been slain by the very bluntness of which, living, he had boasted.

But Jane had another lesson to learn. Left alone in the world, she sold the farm, and went to live with her aunt, Rachel Morris, who was honest the other way, as we shall see.

THE SECOND WAY.

It was a haven of peace to Jane Green, this quiet, old farm-house of Aunt Rachel.

"It was so good for you to ask me to stay with you," she said to the kindly old lady.

For Rachel Morris—only a New England farmer's wife, living always in the country, having neither much education nor time to read, always poor enough to make work a necessity to her, and for the same reason, wearing the commonest of garments—was still that lovely and loveable thing—a Christian lady, a real lady.

"I don't think it was so good, dear," said Aunt Rachel, in her kind old voice. "I have been lonesome enough since Joseph died, and your board will be a help to me, too, though I wish I was rich enough to take you for nothin'." "O, aunt, I couldn't let you do that! I shouldn't feel independent, you know. And I've got means. The farm was mine to begin with, so Mary Ann can't grudge it to me. But she is real hateful, isn't she?"

"Well, dear, we must look to her bringin' up. The Greens wasn't always pleasant. I suppose poverty vexed 'em. 'Most any one that wants more'n they've got all the time will be prickly. I'm real sorry she is as she is; 'tis as bad for her as for other folks."

Now the fact was that Mary Ann had made a fuss about Jane's selling the farm. It was her own intention to go there and live with her sister-in-law when Ephraim died. She did not like Newton, where she lived, and where she owned a tiny house, and earned her living by sewing, knitting, tailoring, sick-nursing, and all the little and various "stop gap" occupations that were relegated to her in that lonely and scattered village up among the hills. She had an aunt and some cousins up there; but she liked Hockanum much better, as it was a large place and near a city.

She was surprised and angry when she found that Jane would not fall in with her plan; for she had not the least idea how disagreeable she was as an inmate, and she expressed herself with her usual "honesty" in a way that made Jane still more desirous to escape from her.

Aunt Rachel perfectly understood the case; but she had, as few people have it, that charity which "suffereth long, and is kind," and it was the habit of her life to try and find excuses and palliations for the sins and follies of those about her.

"She's a master hand to find out the good spot in a feller, now I tell ye," said old Adkins, whom she had in her own quiet, feminine fashion, pulled out of the horrible pit of drunkenness, and set on his feet again, with the most tireless patience, labour and prayer. "Yes, sir, 't'ain't another woman in the created universe, I don't believe, could ha' done for me what she done. I kept a backslidin' an' a backslidin', but she forgave me every time, and helped me up. Seems as though I knowed by her how good the Lord is. She's better'n a hundred sermons."

She was indeed a "living epistle," and every day Jane Green wondered at her. There came into the house, one cold day, a neighbouring woman to make a call. Mrs. Case was a oddity, and she had a quick temper; indeed, she had quarrelled with all her neighbours but Mrs. Morris. She flung herself into the rocker as soon as she entered.

"Say, Mis' Morris! I fetched you over my new quilt; 'tain't quilted, but I wanted for you to see it, so I couldn't wait, and here 'tis. There's five thousand and forty pieces into't and I call it the puzzle pot. Ain't it handsome?" And she unfolded a great square, made of tiny pieces of every colour known to calico, a mass of work as ugly as could be. Jane watched to hear what Aunt Rachel would say, after she had put on her spectacles and examined the conglomeration.

"Well, Mis' Case, you are a master hand to sew," was the pleasant comment. Mrs. Case's hard face softened. "I can sew, that's a fact; but ain't that quilt beautiful?" "I never see one anything like it before. It must have took you full a year to piece it, I should say."

Gettin' my own vittles isn't no chore at all. I don't eat much. I can't set up to a table by myself. So you see I've got to hev' a pass-time as you may say."

There was something pathetic to Jane in this curt picture of a loveless and lonely woman. She was glad she had answered her pleasantly.

When Mrs. Case and her quilt had gone, Jane said, "Aunt, did you think that spread was handsome?" "No, dear; I thought it was ugly enough, and such a sight of work, too! But I didn't want to hurt the poor soul by tellin' her so."

Jane could not but think how Ephraim or Mary Ann would have flung the truth at Mrs. Case's head, and enraged her. Aunt Rachel had simply kept her thoughts to herself, and yet said nothing that she did not feel.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON VI, November 10, 1889.

DAVID'S GRIEF FOR ABSALOM.

2 Sam. xviii. 18-33.

COMMIT VERSES 32, 33.

GOLDEN TEXT.—A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. xvii. 25.

CENTRAL TRUTH.

The way of transgressors is hard.

DAILY READINGS.

M. 2 Sam. xv. 14-37.

Th. 2 Sam. xvi. 1-23.

W. 2 Sam. xvii. 1-29.

Th. 2 Sam. xviii. 1-33.

F. Ps. iii. 1-8.

Sa. Ps. iv. 1-8.

Su. Ps. xlii and xliiii.

TIME.—B.C. 1023. Soon after the last lesson.

PLACE.—(1) Mahanaim, a fortified town in the mountains of Gilead, east of the Jordan and near the Jabbok. The same place was Ishbosheth's capital when he resisted David's becoming king. (2) The forest of Ephraim, not very far from Mahanaim, so called from the defeat of the Ephraimites there in the time of Jephthah (Judg. xii. 4).

PSALMS.—It is supposed that Psalm iii. was composed in the morning, and Psalm iv. in the afternoon, of the day David crossed the Jordan in his retreat from Jerusalem. Ps. xlii. and xliiii. belong to David's exile; and iv. lxx., and six seem to be against Ahithophel, David's bosom friend and counsellor, who deserted him in this hour of trouble.

HELPS OVER HARD PLACES.—Absalom was hastening to Jerusalem with an army. David was unprepared, and knew not whom to trust. He, his family, and his personal guard of 600 soldiers retreated across the Kedron, over the Mount of Olives, to the tords of the Jordan. Soon after, they crossed the Jordan, and made a stand at Mahanaim. Absalom followed. A battle was fought. Absalom's army was defeated, and he was caught in a forked branch of an oak, and slain by Jab. This was against David's command, but necessary for the kingdom. Zadok, the high priest. Let me now run so that he could tell the good news, and break the bad news gently to David. 21. Cush: the Cushite or Ethiopian. 23. By way of the plain: a longer, circuitous, but level route, while Cush ran over the hills. 24. Between the two gates: the inner and outer gates. 25. If he be alone, etc.: this would show that he was a trained runner; while if many were running, it would prove that there had been a defeat. 29. And Ahimaa answered: he did not tell the truth (v. 20), but tried to prepare David for the sad news. 33. O my son Absalom: he loved his son, wayward as he was. The loss was hopeless, and David felt that he himself was partly to blame for not training him better.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Incidents of David's retreat.—The two counsellors of Absalom.—Mahanaim.—The battle in the forest of Ephraim.—Absalom's death.—Causes of David's grief.—The natural ending of Absalom's career.—How much David was responsible for Absalom's character.

QUESTIONS. REVIEW.—What rebellion arose in the latter part of David's reign? Who was at the head of it? Where did he make his capital? SUBJECT: THE DISOBEDIENT SON; SOWING THE WIND AND REAPING THE WHIRLWIND. I. TEMPORARY SUCCESS.—Why did David leave Jerusalem? (xv. 14.) Where did he go? (xv. 23, 30.) Who went with him? (xv. 18.) Describe some of the incidents by the way. Where did they encamp? (Compare xvi. 14 with xvii. 22.) Who took possession of the capital? (xvi. 15.) What did Ahithophel advise Absalom to do? (xvii. 1, 3.) Was this wise advice? (xvi. 23.) Why did not Absalom follow this advice? What did he propose to do? (xvii. 11, 14.) What did Ahithophel do when he learned that his advice was not followed? (xvii. 23.) Why? He foresaw that Absalom would certainly fail, and he himself be executed as a traitor.

What did David do when he learned Ahithophel's plans? (xvii. 21, 22.) Where did he establish his headquarters? Who brought him aid? (xvii. 27, 29.) II. THE DECISIVE BATTLE.—Where did Absalom encamp? (xvii. 26.) Where did the battle take place? (xviii. 6.) Where was David at the time? (xviii. 4.) What do we know of Absalom's army? (xvii. 11, xviii. 7.) What was the result of the battle? (xviii. 7-8.) III. THE DEATH OF ABSALOM (VS. 18-32).—What happened to Absalom? (xviii. 9.) What charge had David most earnestly given to his army? (xviii. 5.) Who killed Absalom? Was this really for the good of the kingdom? Is it often good for a country when bad men of influence are taken away? How long had Absalom been king? Was his life a success or a failure? What were the causes of his failure? For what word-picture of Solomon might he have been the original? (Prov. i. 24, 32.) Of what Scripture warnings is he an illustration? (Deut. xxii. 35, Prov. xiii. 15; Hos. viii. 7.) Where did David wait for news from the battle field? How was the news of Absalom's death carried to David? Why would not Joab let Ahimaa go at first? By what means did Ahimaa get ahead of Cush?

What was the first question David asked of both the messengers? Should we ask this about all young men? What are their special dangers? What do they need in order to be safe? IV. DAVID'S GRIEF OVER HIS SON (VS. 33).—How did David receive the news of the victory? What were the chief reasons for David's excessive grief? Can anything be more sad than the loss of a child with no hope in his death? How does David's sorrow for the rebellious Absalom illustrate God's love for sinners? What does God say about this? (Ezek. xxxiii. 11.) What will be the result if we rebel against Him as Absalom did against his father? PRACTICAL SUGGESTIONS. I. One of the saddest of all sights is one who misuses great advantages and powers for the ruin of himself and the injury of others. II. The good news of the Gospel is fittingly brought by good men. III. Is the young man safe,—from intemperance, vice, bad companions, bad habits, irreligion? IV. We should throw around him every good influence to make him safe. V. It is a bitter thing to remember that we have not done all we could to save the lost. VI. "They that sow the wind reap the whirlwind." VII. Their feet shall slide in due time. VIII. God loves his children and grieves over those who go astray. —Peloubet.

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THIS IS THE LADIES' column. Only such men will be interested as may ultimately have to furnish the money to pay for what our talk may create.

Just a hint of what we've been carrying on in the world's markets by many heads and hands, building the stock which you can see in the great autumnal show.

Boasting is unwise. Quiet work wins when hurrah is forgotten. We expect to win, and win handsomely, but we reserve our laugh until mid-winter. But we may tell of our plans for dresses and dress stuffs, and we're always ready to show of what we tell. (Of all foolishness, that is the most foolish is to put in the papers what never was in the store.)

Our keenest eyes and most tireless nerves have searched the markets, catching the latest thought in ladies' dress, bringing to us novelties from London and from Paris, the freshest products of the brightest brains, the fashions that will glitter in the boulevards and parks and avenues where an older civilization asserts the right to direct the dress-fancy.

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THE EDITOR.

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THURSDAY, OCTOBER 31, 1889

THE AMERICAN BOARD.

THE eightieth annual meeting of the American Board of Commissioners of Foreign Missions, which began its sessions in Broadway Tabernacle, New York, on the 15th inst., has just concluded its deliberations...

MAKING A HYMNAL.

AMONG the important questions that engaged the attention of the Protestant Episcopal General Convention, recently in session in New York, was that of adopting the Hymnal prepared by a special committee...

EDITORIAL NOTES.

THE twenty-fourth annual Convention of the Sunday School Association of Ontario—the programme of which was recently given in these columns—was held in this city last week...

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have a proportionate voice and policy in the management of the Society. While this demand is regarded as reasonable in the circumstances, it is feared, that if it be conceded, the standard of doctrine for the missionaries of the Board will immediately be lowered...

With a view also to set at rest complaints against the Prudential Committee, that they have been sitting as a "secret tribunal," and of putting the "brand" of "heresy" on whom they please, and of presenting a misleading report, a committee of nine was appointed to investigate the methods of administration in Boston...

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instructive, to observe the attempts of Hymnbook-makers "to improve" upon the material they find to their hand. And it is, perhaps, well that Conventions and other such bodies have some power left in restraining the menders of rhymes and rhythm from what Mr. Wesley was provoked, in his celebrated preface to his "Hymn-book for the use of the people called Methodists," to denominate "botching."

Another delegate, who had probably "been to college," and recollected the old secular college song, wanted to change "deep blue" to "angry," but the Convention would have none of it, though, according to the Christian at Work, it was one of the best proposed alterations...

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J. Davies, Toronto; L. C. Peake, Toronto; Rev. John McEwen, Lakefield; J. G. Woodhouse, Toronto; A. Day, Toronto, W. Johnston, Belleville.

Literary Notices.

ROMAN MOSAICS; or, Studies in Rome and its Neighbourhood. By Hugh Macmillan, D.D., LL.D., etc. pp. 397. London: Macmillan & Co.; Toronto: D. McAlnsh, Presbyterian Book Room.

"Whoever," said Chateaubriand, "has nothing else left in life, should come to live in Rome, there he will find for society a land which will nourish his reflections, walks which will always tell him something new."

That, whereas, the historic belief of Baptists has always been that Church and State should be separate, and that all citizens and denominations should be equal in every respect before the law, and whereas said principle is being violated in all ecclesiastical exemptions, whether in favour of Baptists or of other denominations in the continuance of the medieval tithing system of the Roman Catholic denomination in Quebec...

This is an excellent platform on which our Baptist friends have taken their stand. It is THE REVIEW's platform, with the exception, perhaps, of religious instruction. If, in the eyes of the Baptists, "religious instruction" means instruction in denominational dogma, we are at one with them.

The fifth annual Convention of the Inter-Collegiate Missionary Alliance of Canada, will be held in this city, from November 7th to 10th, inclusive. The opening meeting will be held in Association Hall, at 8 p.m., when, Sir Daniel Wilson presiding, the Address of Welcome will be delivered by Rev. D. J. Macdonnell, to be followed by Rev. A. J. Gordon, D.D., of Boston, Mass.

It will be a matter of much thankfulness to our readers to be informed, that the news of the death of Mrs. Robertson, of Erromanga, circulated from Halifax a short time ago, is not correct. The report, we are given to understand, originated in a confusion of names, and was first given currency to in a Nova Scotia secular journal...

HON. ALEXANDER MORRIS.

A widely known and highly respected elder of our Church and long a prominent figure in our Church courts; a man, too, who, in his long career, played a prominent part in the affairs of the Dominion, died at his residence, Toronto, last Monday. Though Mr. Morris had been in failing health for some considerable time his recovery was hoped for and his death comes, therefore, with more or less of a shock to the whole country.

WE WOULD ASK THE SPECIAL ATTENTION OF OUR READERS TO MR. WILKIE'S LETTER IN ANOTHER COLUMN.

It seems to us that the plan he suggests to deepen interest in our Missions and Missionaries—Home and Foreign—is worth considering. We would like to hear from our readers on this matter.

AS WE GO TO PRESS WE LEARN THAT MISS HARRIS AND MISS JAMIESON, EN ROUTE FOR OUR INDIA FIELD, HAVE REACHED ENGLAND IN SAFETY AFTER A PLEASANT PASSAGE.

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by the Gorgon gaze of death. That Apple Way should be to us the most interesting of all the roads of the world, for by it came to us our civilization and Christianity, the divine principles and hopes that redeem the soul, the vanity of existence, open up the path of life through the dark valley of death, and disclose the glorious vista of immortality beyond the tomb; and as we gaze upon the remains of that road, and feel how much we owe to it as the material channel of God's grace to us who were far off, we can say, with deepest gratitude of those apostles and martyrs who once walked on this lava pavement, but are now standing by the sea of glass before the Throne. "How beautiful are the feet of them that preach the gospel of Peace!"

To those who have visited Rome this volume will revive delightful memories and intensify the almost insatiable desire for a second visit, which seems to possess all who have drunk of the waters of the fountain of Trevi. To those who have not yet stood on the Palatine, it will afford most pleasant and instructive reading, and will do much to make them say, with Paul, "I must see Rome also."

Contributed.

WATERS OF MEROM.

MR. WILLIAM MORFIMER CLARK'S FOURTEENTH LETTER "TRAVEL ON A CARAVAN ROUTE—JOSEPH'S WELL.—THE "CITY SET ON A HILL."—ROTHCHILD'S JEWISH COLONY.—A SAFFED PHYSICIAN WHO HAD VISITED TORONTO.—WATERS OF MEROM.—A SABBATH DAY ON ITS SHORE.

AFTER leaving Khan Miniyeh near the north-west end of Lake Tiberias we held our northward way among the hills enclosing the basin in which the famous sea reposes. Our route lay along what is dignified with the title of the "caravan route." It was formerly a Roman road. Its glory has, however, long since departed, and it requires the exercise of considerable faith in guides, maps, and itineraries to believe that any road exists. However, we were assured that we were riding on a road and believed it doubtfully. The occasional, though rare, appearance of some wretched-looking Arab moving apparently in the same line as ourselves, or the carcass of an abandoned camel half devoured by hyenas, lent a shadow of probability to the truth of the assertion that we were on the right road.

After passing through a region of stones and boulders, many of which were concealed by long grass, and scrambling up steep slopes of loose stones, and descending similar slopes we reached Khan Jubb Yusef. This place derives its name from a tradition that here was situated the pit into which Joseph was cast. This local tradition is wholly worthless. The building stands in a little valley, and is in a ruinous condition. The walls are very massive and some of the vaults and arches yet remain entire. It seemed to me to have been erected partly by the Crusaders and partly by the Arabs, and has somewhat the appearance of having been one of those forts or outposts which were built by the Franks during their occupation of the country. An Arab and his wife and little children seemed to be the only occupants. Here we passed the only European traveller we met with since leaving Nazareth, and there we saw only one Scottish gentleman and his wife. The large majority of travellers land at Jaffa, pay a hurried visit to Jerusalem and possibly the Dead Sea and thence returning to Jaffa again, catch the steamer. Others land at Beirut, and, taking the diligence drive to Baalbec or Damascus, they proceed no further and again embark at Beirut. Comparatively few tourists pass through the whole country as was done by us. This solitary tourist was a German. He travelled accompanied only by a dragoon and without tents. Such travellers trust to finding shelter in convents or in the Arab houses. This traveller and his companion lunched squatting on the grass not far from our tents. To the left or west was seen rising the town of Safed, perched on a hill some 2,773 feet in height. This is considered one of the healthiest places in Palestine. Safed is thought by some to be "the city set on a hill" of Matt. v. 14. It is regarded as one of the sacred cities of Palestine and attracts many Jews, of whom it is said that 12,000 reside there. They are chiefly Ashkenazim, or Polish Jews. They like almost all the Jews in the country, live on alms. This region is subject to earthquakes. In 1759 and 1837 it was almost totally destroyed by seismic movements.

Our afternoon ride brought us to Jauneh. This is the site of Rothchild's Jewish colony. The settlement is located on the east side of a hill forming part of the range surrounding the basin of Lake Huleh. We found our tents pleasantly pitched on the hillside near the houses. It was an agreeable surprise to us to find stone houses with slated roofs, eaves-troughs and down pipes, and to see some little attempts at flower-beds and vegetable gardens. A little wire fencing about some of the fields near this settlement seemed strange in this far off spot. Most of the houses are one storey in height, flat-roofed and built in rows. The hillside is steep and the houses rise over each other. The settlement has a new and somewhat unfinished appearance, and there did not seem to me to be over 100 persons connected with it. The colonists did not look much like agriculturists, but had the appearance of mechanics from the

sweating shops of European cities. The cultivation was not extensive, although, I understand, a large tract of land is owned in connection with this colony. The impression left on my mind was that the settlement did not rest on any economic basis, and that it was a sort of artificial creation called into existence by the will of a man of large wealth and dependent for continuance entirely on his treasure.

The situation is charming. Looking southward we saw the extreme north limit of the Lake of Galilee; turning northward, the southerly borders of the Waters of Merom were visible, as were the snow-clad peaks of Hermon, while, eastward lay the Plain of the Jordan and the hills rolling away to the sun-rising. Behind the settlement opened a little glen in the hills, the sides of which were clad with trees and down whose rocky bottom could be heard the delightful sound of running water. Shortly after our arrival we were visited by the Director of the settlement, accompanied by some friends. We were courteously invited to afternoon tea at his house and had an interesting conversation regarding the country. I was informed that owing to the cost of transportation of grain to the sea or to Jerusalem nearly one-half of the value was consumed. That is to say, if a camel, laden with the two large bags usually forming its burden made the journey from the Hauran, or country east of Jordan to the sea, say at Haifa, the price obtained for one bag would be required to pay the freight. My interpreter at this house was a thick-set man, somewhat advanced in life, having a grizzly and bushy beard. He was clad in a tweed suit and wore large top-boots. He addressed me in good English, and finding that I was from Toronto, made inquiries regarding Knox church, Dr. Burns and some other friends of a former generation. He informed me also, that he had, when a young man, addressed a meeting in Knox church. I learned from him that he was a Jew, born in New York, that he was residing in Safed and there practised medicine.

On the following day we passed as near as possible to the Waters of Merom. We could not ride close to the edge as the shores are marshy and covered with reeds. This sheet of shallow water is now called Lake Huleh and is about four miles long and three and one-half miles wide. A considerable plain extends on either side between it and the hills. This plain is of very rich and fertile soil and the Bedouins pasture large herds of buffalo on its marshy shores. Writers differ about the length of this lake, as it is difficult to tell exactly where its true northern extremity terminates. This end is so covered with papyrus, reeds and aquatic grasses and so gradually passes into a quaking morass, stretching northward for several miles, that it is almost impossible to say where the lake ends and the bog begins. Large numbers of water fowl find their reedy homes among these jungles, and as we rode along we frequently disturbed some of these fens. Many sleeping tortoises were also started by our cavalcade from their slumbers and slid drowsily from the flat stones on which they rested in the warm evening sun into the dark waters of the margin. We encamped that night at Khalsa on a rising ground just beyond the head of this jungle where it opens into a plain of exceedingly rich grass. Next morning the whole valley was filled with a dense white fog. It did not, however, reach our encampment. We were not altogether without fear of the Syrian fever which is a frequent visitor in this region and gladly saw the vapour disappear in the warmth of the morning sunlight.

We spent a delightful Sunday at this place and heartily enjoyed the day of rest. We read here with interest in Joshua, the account of the battle of Merom and of the last great stand made by the inhabitants of Canaan against the advance of Israel. We tried to picture the scene on that plain when Jabin King of Hazor, and Jobab King of Madon, and the Kings of Shimon and Achshaph, and of the north, of the hill country, and of the Arabah south of Chinneroth, and the lowland, and the heights of Dor, and of the Canaanite, the Amorite, the Hittite and the Perizzite, the Jebusite and the Hivite and all their host with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots, very many came and pitched together at the Waters of Merom to fight with Israel; and when Joshua came against them suddenly and fell upon them at this very place, "and discomfited them, and smote them, and left them none remaining."

Correspondence.

COLLEGE STATISTICS.

DEAR SIR,—In your issue of the 17th inst., a communication from Mr. Wm. Mortimer Clark appears, headed "College Statistics," calling attention to an alleged unfair comparison between Knox College, Toronto, and the Presbyterian College, Montreal, in a pamphlet published by the staff of the *Presbyterian College Journal*. The following is the complete paragraph to which exception is taken: "THE COLLEGES. "1. Knox College, Toronto.—Sixty-three students attended classes in theology, twenty-two graduated last spring. Expenditure \$18,390.80.

"2. The Presbyterian College, Montreal.—Eighty students were enrolled as studying for the ministry, thirty attended classes in the 1897, fifteen graduated last spring. Expenditure \$12,735.32. "3. The Presbyterian College, Halifax.—Thirty students attended classes in theology.

"4. Queen's University and College, Kingston.—Four hundred and twenty-five students were in attendance last year, of whom two hundred and thirty-one were in the faculty of Arts, seventy-eight in the ministry in view. Twenty-four attended the theological classes. Total expenditure, \$39,801.13. Of this amount \$7,500.00 was for professors and lecturers in theology.

"5. Manitoba College, Winnipeg.—One hundred and twelve students attended classes last year, of whom eighteen were students in theology. Expenditure \$15,011.31. "6. Morrin College, Quebec.—No report.

"Young men who propose to study for the ministry, and all who are interested in the Presbyterian College, Montreal, should subscribe for the *Presbyterian College Journal*."

To begin with, it may be noted that the pamphlet referred to was not published in the interest of the Presbyterian College, Montreal, but was merely an advertisement of the *College Journal*. The *Journal* staff is alone responsible for its contents, none of the authorities of the college having known anything of it until it was published. This pamphlet contained a synopsis of the reports of all the Schemes of the Church, presented to the last General Assembly, together with the prospectus of the *Journal*. The paragraph quoted above contains all that was said of the colleges. Mr. Clark accuses us of making comparisons. Now, I submit that no further comparison is instituted in the pamphlet than in the Reports to the General Assembly. We merely published the facts as they appear in the records of the Church, and we did so with perfect fairness and impartiality, as any one may see by comparing the summary with the authorized reports. No effort was made to give special prominence to the Presbyterian College, Montreal, as a comparison between what is said of it and of Queen's College will clearly prove.

In conclusion, I would simply draw Mr. Clark's attention to two facts: (1) The Presbyterian College, Montreal, has an account for repairs as well as Knox College, which account is referred to in the Report of the College Board, as being exceptionally high; (2) Neither the number of students in Toronto, who have the Presbyterian ministry in view, nor the French Professor's salary appears in the General Assembly's reports of the colleges and, therefore, could hardly be expected to be given in a summary of these reports.

I regret, exceedingly, that such an apparently innocent statement of facts should have called forth such comparisons between the colleges, which institutions, as Mr. Clark well says, "are not fit subjects for comparison."

Yours, etc., C. W. WYTHE, Editor-in-chief, *Presbyterian College Journal*. MONTREAL, Oct. 19, 1899.

MISSION PICTURES.

[To the Editor of THE PRESBYTERIAN REVIEW.] SIR,—When in India several parties made inquiries as to the possibility of securing pictures and magic lantern slides illustrative of our Mission field. Knowing the value of pictures as an educational agency, especially with the young, and desiring to second the earnest efforts of good friends at home, I bought a photo outfit, and, as I had opportunity, secured such views as I thought would be of interest, and also from a photographer there, obtained, at a very low rate, a number of first-class pictures of different places in India, which I hoped to dispose of at such rates as would leave a balance for Mission work.

On coming home Mr. J. Bruce, one of the best of Toronto's photographers, undertook to prepare slides from my negatives, at cost; a gentleman in connection with THE REVIEW undertook all business arrangements at equally unselfish rates; I undertook to prepare a lecture that would accompany fifty or one hundred slides, and they were advertised at rates fifty per cent. less than slides are usually sold for, but, as yet, without a single order being registered.

If the Church will not accept and use my negatives, as was intended, I suppose I will sell them, or at least give them away; but believing that the facts are not sufficiently known I make this last statement. I am convinced that good would result from the use of the lantern, especially if views were obtained, not only from India, but from all our mission fields. Rev. W. A. Wilson, of Neemuch, has done some excellent work and would greatly enrich the collection of views from India. Mr. MacVicar has a photo outfit and would gladly, I am sure, send Honan views. The expense of taking and sending home the negatives would be small, if anything; and surely the friends at home could meet their share.

As a possible solution of the difficulty at home, suppose that the Presbyterian Societies of the W.F.M.S. were each to purchase a lantern, at say \$50, and a set of slides at the same amount, i.e. \$100 in all, and then let them out to Mission bands and Sabbaths at a small rent, would it not pay even if the first cost were not met for some time? Or, suppose our cities, as centres, were to have such a set, or even one at twice the sum named, would it be a difficult matter? If, however, anything is to be done I hope it may be done soon, for my part, at least, must be done ere I return. The large pictures I brought from India I should be only too glad to dispose of to Mission bands at cost, with the understanding that the profits go to the Mission funds. My negatives I gladly hand over to those able to use them in the interest of the Church's work.

Yours, etc., J. WILKIE, TORONTO.

THANKSGIVING COLLECTION.

THURSDAY, NOVEMBER 7, 1899. CIRCULAR LETTER.

AT a meeting of the Executive of the Board of French Evangelization, held on the 23rd inst., grave anxiety was felt as to the present condition of the funds of the Board.

The ordinary French Funds in debt to the extent of \$10,000. The debt of the Pointe-aux-Trembles Building Fund is \$4,000. Of the \$55,000 required for the purchase and repairs of Coligny College, Ottawa, only \$1,550 has been received, leaving \$23,450 still unpaid for.

It was resolved to make an appeal to all the congregations of the Church for a special collection on Thanksgiving Day, leaving it to the ministers and Sessions of each congregation to decide for which of the above named funds the collection should be made.

The work is at present in a hopeful condition. The Pointe-aux-Trembles schools have opened for the session with an attendance of 120 pupils, to be considerably increased in a few days. The College at Ottawa has been opened with an efficient staff of teachers, and promises to be most successful, there being already sixty-two pupils, twenty-one of whom are boarders. It is expected that it will be self-supporting when the cost of the buildings and of the necessary repairs has been defrayed. Only contributions specially designated for this purpose can be utilized—no portion of the French Fund being available for the Ottawa College.

We commend this appeal to your consideration and very earnestly solicit your co-operation in securing from your people a liberal Thanksgiving collection on behalf of some one of the above named objects.

In name of the Executive, Yours faithfully, D. H. MACVICAR, D.D., LL.D., Chairman.

ROBT. H. WARDEN, Sec'y. Treas. MONTREAL, Oct. 28th, 1899.

Contributions should be sent direct to Rev. Dr. Warden, 198 St. James street, Montreal.

THE Young People's Christian Association of Melville church, Brussels, has elected the following officers for 1899-00: Hon. President, Rev. John Ross, B.A.; President, S. V. Taylor; 1st Vice-President, A. M. McKay; 2nd Vice-President, R. Malcolm; Secretary, Miss Kate Richardson; Assistant Secretary, Miss Annie C. Taylor; Treasurer, Miss Polly Shaw; Executive Committee, J. B. McLachlin, A. Stewart, Miss Maggie McEbin, Miss Lizzie Wilson; Editor, Miss M. Stewart; Chairman, A. Stewart; Organist, Miss L. Wilson.

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QUEBEC NOTES.

(From a Correspondent.)

The reception to have been tendered to the Rev. D. Tait, B.A., in Chalmers church...

Morrin College opened its twenty-ninth session on the 15th of September...

Rev. J. M. Whelan, B.A., of Valcartier, dispensed the Sacrament of the Lord's Supper at Portneuf on Sunday 13th...

THE NEW PROFESSOR OF GREEK IN QUEEN'S UNIVERSITY.

REV. JOHN McNAUGHTON, M.A., whose appointment to the Chair of Greek in Queen's University...

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dents as the commanding and original spirit, equally eloquent with tongue or pen, that soared above all rivalry from his competitors...

"It is with some reluctance, as I have already indicated that I consent to the notion of the transfer of so brilliant a scholar to another land, all the more that we need men of his mark more than ever these days in the Old Country."

Personal testimony to the same effect has been borne by men in whom the trustees of Queen's have every confidence, such as Mr. Barclay and Mr. Rogerson...

MEETINGS OF PRESBYTERIES.

KINGSTON.

HELD an adjourned meeting in Cooke's church, Kingston, on the 8th inst. A call from G. Enave, Harrowmuth and Wilton in favour of the Rev. George Porteous was sustained...

PARIS.

A SPECIAL meeting of Paris Presbytery was held in St. Andrew's church, Ingersoll, Oct. 15th. Representatives of the Session and congregation were heard in reference to Mr. Ross's resignation...

BRANDON.

MET at High Bluff according to adjournment on Tuesday, Oct. 23rd and was constituted by the Rev. F. Wright, B.D., Moderator, pro tem., with whom were present...

WHITBY.

MET at Oshawa, on Oct. 15th the Rev. A. Leslie, of Newtonville, Moderator. All the ministerial members were present and a fair representation of elders...

congregation of Portage la Prairie, Rev. Mr. Wright, pastor, was about to enlarge their place of worship, the present seating capacity of their church being altogether inadequate for the accommodation of its increasing congregation...

WINNIPEG.

HELD a pro re nata meeting on the 17th inst. Mr. Beard reported that since the last meeting of the Presbytery, at which the last Presbytery had refused to sustain the call from Fort William to Mr. J. L. Simpson...

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power, personally, to aid him in obtaining the required sum. The Session of St. John's, Pickering, gave in a report in reference to the burying-ground on the seventh line. They would be pleased if the Claremont Session would co-operate with them in maintaining and enlarging the said burying-ground...

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FINE SHOES—A Choice Selection. See our leaders in Ladies' Oxfords at \$2, \$2.50, \$3 and \$3.50. Gentlemen's seamless lace or Gaiter \$2.50. Splendid lines at \$4, \$4.50, \$5, \$5.50, \$6, \$6.50, \$7, \$7.50, \$8, \$8.50, \$9, \$9.50, \$10, \$10.50, \$11, \$11.50, \$12, \$12.50, \$13, \$13.50, \$14, \$14.50, \$15, \$15.50, \$16, \$16.50, \$17, \$17.50, \$18, \$18.50, \$19, \$19.50, \$20, \$20.50, \$21, \$21.50, \$22, \$22.50, \$23, \$23.50, \$24, \$24.50, \$25, \$25.50, \$26, \$26.50, \$27, \$27.50, \$28, \$28.50, \$29, \$29.50, \$30, \$30.50, \$31, \$31.50, \$32, \$32.50, \$33, \$33.50, \$34, \$34.50, \$35, \$35.50, \$36, \$36.50, \$37, \$37.50, \$38, \$38.50, \$39, \$39.50, \$40, \$40.50, \$41, \$41.50, \$42, \$42.50, \$43, \$43.50, \$44, \$44.50, \$45, \$45.50, \$46, \$46.50, \$47, \$47.50, \$48, \$48.50, \$49, \$49.50, \$50, \$50.50, \$51, \$51.50, \$52, \$52.50, \$53, \$53.50, \$54, \$54.50, \$55, \$55.50, \$56, \$56.50, \$57, \$57.50, \$58, \$58.50, \$59, \$59.50, \$60, \$60.50, \$61, \$61.50, \$62, \$62.50, \$63, \$63.50, \$64, \$64.50, \$65, \$65.50, \$66, \$66.50, \$67, \$67.50, \$68, \$68.50, \$69, \$69.50, 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British and Foreign.

Mr. SWANSON, ex-Moderator of the English Presbyterian Synod, tells a good story of two working-men who went to hear Mr. McNeill in London.

DR. PENTECOST, the American evangelist, has commenced a series of meetings in connection with the ministers of the towns of Airdrie and Coatbridge, Scotland—the attendance at which has been extremely large.

THE Committee of the Protestant Alliance have prepared a petition, addressed to the Archbishop of Canterbury, in reference to the illegal use of the "six points" at the "High Celebration" at St. Mary's church, Cardiff.

Two fresh features were introduced this year at the Dublin Christian Convention—a children's meeting and a great missionary meeting; both proved eminently successful.

A HEATED discussion took place in Dundee Established Presbytery, over the appointment of Lord Kinnaird to preside over a meeting in connection with the Church of Scotland Young Men's Guild.

REV. W. S. SWANSON, M.A., in an address on Missions at the Dublin Christian Convention, said he was brought up a Seceder, and in early life thought a great deal about testifying and the Covenant.

IN moving in Arbroath Free Presbytery for the appointment of a committee to consider the subject of praise, Rev. James M. Scott said he did not think the Presbyterian Church had manifested the deep interest in psalmody that she ought to have done.

ON the request of the Advisory Committee of the Foreign Mission Church of England, the ordination of Dr. B. L. Paton was fixed to take place at Highbury on Friday, the 18th, inst., at 7 o'clock.

AT a conference of the members and supporters of the Calvinistic Protestant Union, held in London, the following resolution was unanimously adopted: "That this representative meeting of the supporters of the Calvinistic Protestant Union strongly condemns the proposal of the Government to further endow Roman Catholicism in Ireland as being a violation of the constitution, and hereby pledges itself to oppose any candidate for Parliamentary honours who will not resist all concessions to the Church of Rome."

THE seventy-ninth annual report of the Sunday-school Society for Ireland has been issued, and contains many interesting particulars. During the past year it circulated gratuitously, from the Hibernian Bible Society, 5,666 Bibles and 3,180 Testaments, besides selling 154 Reference Bibles at cost price.

MR. SPURGEON, in a fresh attack on the downgraders of his own denomination, passes to a consideration of the case of the Free Church. "Scotland," he says, "has faithful men, and these not few in number; but what are they? Save in the Highlands, they seem to be consenting to the general defection."

ON the proposal to establish monastic orders in the Church of England

Lord Grimthorpe holds:—(1) That this scheme of voluntary monkery at the monk's own expense will never get on to its legs in any practical sense; (2) that if it does it will soon have to be maintained by begging, contrary to the avowed intention of its authors, and by the partisanship of those who are always trying to imitate Popery; (3) that so far as it succeeds it will do nothing that cannot be done as well and better without it; and (4) that it would do far more harm than good.

THE programme of subjects for the Week of Prayer, to be held, at heretofore, at the beginning of the New Year has been issued by the Council of the Evangelical Alliance. The invitation bears the signatures of representatives of branches of the Alliance throughout the world.

DR. MIDDLETON, of New York, describing a recent visit to Belfast, says it might be called "the city of churches." For the number, size, and oftentimes architectural beauty of its churches, he thinks Presbyterians may well rejoice in Belfast.

THE meeting of the Federal Council has now been fixed to take place in Edinburgh, on Wednesday, November 27th. There will be a Conference at 11 a.m., and a public meeting at 7.30, evening.

THE Rev. Dr. James Muir will open a discussion on the "Divergences of Practice in the Federated Churches in the Reception and Distribution of Probationers," the Rev. James Buchanan (Foreign Mission Secretary of the U.P. Church) will open a discussion on "The Union of the Churches in Mission Work," and a Free Churchman, whose name is not yet fixed, will open a conference on "The Supervision of Congregations and the Care of the Young."

THE present session of the Theological College of the English Presbyterian Church was opened by a lecture on "Calvin and his Work in Geneva," by the Rev. Professor Gibb, D.D. The Principal of the College, Dr. Oswald Dykes, presided, and was accompanied on the platform by Professor Elmslie, D.D., the Rev. Dr. Donald Fraser, (Convener of the College Committee), the Rev. Dr. Edmond, and the Rev. H. C. Wilson, M.A., of Eastbourne, teacher of Elocution.

THE Rev. Hugh Hanna, D.D., LL.D., of St. Enoch's, Belfast, has so far recovered from his recent severe attack brought on by over-work, as to be able to lecture in the spacious school-room of his church, to St. Enoch's Young Men's Guild, on "Young Men: Their Position, Opportunities, and Means of Self-Improvement."

MR. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

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THE Irish Assembly's Education Committee have been in session, considering the Catholic University Endowment question, and formulating a general movement on behalf of the Church. The Committee declare their determination to let statesmen and the public know the real position of the Presbyterian Church at this crisis.

Special Notices.

A FALSE Messiah has lately appeared in Arabia, and multitudes of Jews are following him.

THE Rev. Dr. McGregor left Australia, on September 23rd, and is expected in Edinburgh, between November 5th and 10th.

MR. ROBERTSON, of M'Crice-Roxburgh church Edinburgh, began a sermon with the verse in "Auld Lang Syne" commencing, "We twa hae paid't in the burn."

MR. THOMAS WITHEROW, D.D., Professor of Church History and Pastoral Theology in Magee College, Ireland, lies dangerously ill, and the gravest fears are entertained respecting his recovery.

AMATEUR ARTISTS.—You will find at the Golden Eagle, 316 Yonge Street, a choice selection of studies, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes. Pictures framed promptly. Original paintings a specialty, on exhibition and for sale.

MR. DAVID MCCONAGHY, Secretary of the Philadelphia Y.M.C.A., has resigned that post to carry on another work among the young men of India, where he intends organizing associations.

DR. A. K. H. BOYD, in opening a bazaar at Cupar in aid of Springfield church, recalled a remark once made to him by Prof. Spencer Baynes, that "the raising of money for any good object is the tragedy of modern life."

DR. MIDDLETON, of New York, describing a recent visit to Belfast, says it might be called "the city of churches." For the number, size, and oftentimes architectural beauty of its churches, he thinks Presbyterians may well rejoice in Belfast.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR. DR. ROBERT HUNTER, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 73 Bay Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

THEIR treatment by medicated air inhalations is so successful, that it has been adopted in all Hospitals for the special treatment of the lungs, in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

Patients can be treated at home. On application, a pamphlet explaining the treatment, and list of questions to be answered, is sent, and on its return, Dr. Hunter gives his opinion of the case.

Those who come to town for examination, can return home and carry out the treatment. Address, Drs. R. & J. Hunter, 73 Bay Street, Toronto, Ont.

REV. DR. MACDONALD, of the High Church, Inverness, has, owing to failing health, resigned his charge, which is the leading charge of the Establishment in the Highlands. Dr. Macdonald was ordained in 1842, and has long been known as one of the ablest divines in the North.

REV. HUGH HANNA, D.D., LL.D., of St. Enoch's, Belfast, has so far recovered from his recent severe attack brought on by over-work, as to be able to lecture in the spacious school-room of his church, to St. Enoch's Young Men's Guild, on "Young Men: Their Position, Opportunities, and Means of Self-Improvement."

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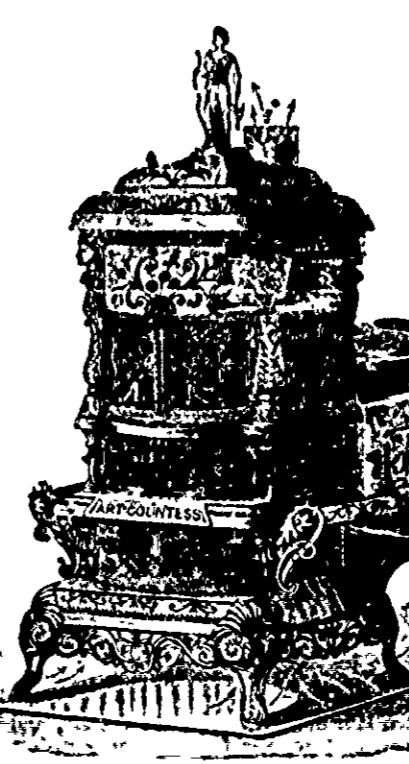
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