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MISSIONARY HYMM. Athan From Graniand & fey Mountains." "Witnesshall I send," he sayeth p "What servant shall it be?"
The Fath's strong voice that prayeth,
"My Master, O send me!"
Send me to less Thy story,
Alcoad or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself will come.

Send rie, for I have known Thee, I would Thy witness be ; To speak Thy message only, his Master, O send me. See a me to speak of frees.
Of whit my Lord held donelite held my Lord held doneClinks had thus alone.

To bring the sout and staning,
To Thee, the Siniess One,
To Thee, the Siniess One,
To eyesk sweet words and winning,
Of Christ, the Posher's Son,
Send me to dethert places,
To many a shadowed home,
Where with Thy shining graces,
Lord Jesti, Thus with come,

Lewforce from the part base. Gend me to work appound.

Let, Manter, let me be
By Thise own pomer anolated,
Then, Master, O sted me!
Not nations the glory,
When host own fact their home;
We only go before Thee,
"Where Thom Thyself will come. -Missionery Review

Per the Passactantal Party

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REY, A. R. MACKAY, MONTREAL. LXXXIII.

like anto thee, a people saved by the Lord?" So Moses sang, and so all the Lord?" So Moses sang, and so all the experiences of this people declare. It is the miracle of history. They sprang from one as good as dead. They were kept by One who neither slumbers nor sleeps and who said to the nations among whom they passed their pligritinage, "Touch not ming an olited and do my prophets no harm," olited and do my prophets no harm," to keep them alive in the years of famine. He increased their numbers greatly in spine of the oppression of their enemies. He sheltered their homes and their hearts when desolations swept across the land of Egypt. When the firstborn were slain they exercise of his authority would be the "Harry art thou, O Israel, who h When the firstborn were slain they feated in perfect security and stood a tiptoe in blessed hope of a glorious emancipation. When they m sched forth into the trackless desert, God, their body-guard and guide, unfurled His banner, and it floated over them a grateful shade in the scorching day, His banner, and it floated over them a grateful shade in the scorching day, a cheerful glow in the gloomy night. When they stood on the shore of the watery barrier with Pharaoh pressing fast upon them. He opened up a way through the crystal depths. He overwhelmed their toes, He put a glotious song of praise into their lips. When the water was bitter He sweetened it; when it could not be found He opened the flinty rock and if gushed out. When they were minhad food Ho gave them they were minhad food Ho gave them they were minhad food Ho gave them flesh in the evening and bread in the morning; yea, for forty years the commanded the skies above and opened the doors of Heaven to supply their wants. He gave them of the corn of Heaven; man did eat the bread of the minanded to his son "according to promise;" but, by the mighty. mighty.

people would have been very thankful and very trustful; that wherever God | better times may be formed from the went they would follow with cheerful alactity; that no hardships would be too great to damp their ardour; that no fee would be too mighty to fill them with fear; that they would make the solitudes of the desert ting with their songs of praise,

We're marching to Zion Beautifal, besetifel Zion ! We're marching onward to Zion The beautiful city of God.

Yes, we might have expected that, it would only have been seemly, but how different was the reality. God sight out Ilis disappointment in the sad with this generation and said, it is a are unimportant. They are not only people that do err in their heart and important but essential. And the ne-have not known my ways." He calls gleet of any of them on the part of it. "The Provocation" which made parents is at variance with research. Him aware in His week that the words, "Forty years long was I grieved with this generation and said, it is a Hin awear in His wrath that they should not enter into His rest. They children. Indeed, we cannot but queswere an ungrateful and thankless generation, a race of discontented murmurers whom nothing satisfied. Such religion, and in their duty to God and conduct would have been bed in any man; or who fails to pray for his chil-case, but it was much worse in Israel dren's salvation or to exemplify the because they had been so highly practice of piety and righteousness in favoured. Their high privileges greatly his own life. The omission, as we appropriate the guilt of these grumblers, prehead, rather implies that, important increased the guilt of these grumblers. Therefore we should look well to ourselves and not murmus as they murcoured. If it was unaccouly in them, it is more unseemly in us, for our privi- associated with the exercise of parental

the adoption of sons. We are heirs of fact, a failure in this respect on the oart the adoption of rona. We are heres of fact, a faiture in this respect on too care. God and joint heirs with Christ. We of a parent, who is otherwise faithful, are blessed with all spiritual blessings is fraught with deadly issues; and only in hearenly places in Christ Jesus, a special miracle of grace will prove to Soon we shall sit with Him on His the ruln of the children of Christian throne. Fire on us, if we murrour like parents who fail seriously in the exercise them. Our thanclessness, our impatible parents who fail seriously in the exercise care, our queudousness, our previate, parents for the temporal and spiritual press our discontent, our feetfulness, our prood of the us children. ness, our discontent, our fretfulness, our fault-finding are exceeding sinful. The more highly we have been favoured the more ill favoured and ill savoured are these things, for "Some sint, in themselves and by reason of exercil

In the management of his family he will act as its ruler. His family will be a little kingdom of which he will be the absolute monarch, all wills being in subjection to his. Such, let it be noted, os that it would be far otherwise with Abraham—that his great aim, in the exercise of his authority, would be the promotion of practical godliness in his bousehold, and its transmission to succession.

ceëding generations. The sectual fulfilment of the Divine promise to Abraham is a matter of hist-Surely we might expect that such a in the times of greatest degeneracy. that the whole nation of the revolt had renounced the service of Jehovah for that of Baal, God testified that there were seven thousand who held fast

their allegiance. We cannot but attach an important significance to the prominence given to the exercise of authority in God's testimony to Abraham's faithfulness. That the fulfilment of the promise is ascribed exclusively to the exercise of authority no reference being made to any of the other means required in the religious up-bringing of children, must not ue held to imply that these other means tion the piety of a parent who fails to Instruct his children in the truths of and essential as the use of these means they be, it will not suffice to secure the fulfilment of the promise, unless it is leges are far higher. We have received authority on God's behalf. In point of

good of their children.

In meiancholy contrast with that of Abraham, the case of Ell is on record for our learning. Ell was a man of genuine plety, who, we know, both instructed and reproved his children, and It is a continued in the reason of trees of the said to his son, "Why do ye reason to helive these things? for I have of the said to his son, "Why do ye these things? for I have of your evil the torse first in Canada, he repeated the range of the way in the course of our illustration of the double of the course of our illustration of the course of the manual in its continue, and the mist in continue to the course of the manual in the course of our illustration of the course of our illustration of the course of our illustration of the course of the manual in the course of our illustration of the course of our illustration of the course of the manual in the course of our illustration of the course of the manual in the course of our illustration of the course of the manual illustration of the course of the manual illustration of the course of our illustration of the course of the course of the course of our illustration of the course of the In the course of our illustration of the message declaring his sin and animoress in last week's Raviaw, we important truth which reasought to the message declaring his sin and animoress in last week's Raviaw, we important thou the message declaring his sin and animoress in last week's Raviaw, we important thou the sons above the?" honourest thou the sons above the?" honourest thou the sons above the?" Them that honour me I will honour, parental duty, "I know him that he will command his children and his pencemed. Behold the days come household after him; and they shall that I will cut off thine arm and, the keep the way of the lord to do instice larm of the fither's honourest there. keep the way of the Lord to do justice arm of the father's house, and there and logment; that the Lord may shall not be an old man in thine bosse, bring upon Abraham that which he And the min of thine whom I shall not hath spoken of him. The reader of cut off from mine altar, shall be to conthis Divine commendation cannot fall same thine eyes and to give thine to be struck with the prominence that heart, and all the increase of thy house It gives to the exercise of authority, shall die in the flower of their again it gives to the exercise of authority, shall die in the flower of their again children to keep," but "He will comsincere piety that on was eachy to accommand them and they shall keep the copy sile as the just punishment of sin, way of the Lord." That is, not only to which he was held accessory, in that will be issue his commands, but he will "his sons made themselves vile and he see that they are carried out in the restrained them not." Let Christian practice of those on whom they are laid.

In the management of his familie he will the heavy of God la involved in their restrained them not." Let Christian parents seriously consider how much the honour of God is involved in their faithfully and firmly wielding the rod of parental rule. For more can tell how greatly, in hos case, He may be dishonoured by its being laid aside, or what chartisements He may ree and ful, both for the good of the parent himself, and, still more, for the salva-tion of those whom he has falled to restrain

POPULAR PREACHERS.

Tue Red C. H. Bibligeous age about popular preachers :—One third voice and personal presence, one third sensational topics, and one-third heresy are theingredients for a "popular preacher." We are afraid this is true in certain religions. We are sure some young preachers think so. The last third is easiest to obtain, and so they make it secure. Any pretender can be hetero-doz; you need neitherto study, not think not pray, in order to surpass all others in this line. Notoriety can be gained at oace by being slogular, and actting up to know better than those around you. Everybody will talk about you at once. You can impress yourself upon their memories by saying something very cunning and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes of any doctrine but the truth, or by any means but that of solema, excest well-doing! Empty sensationalism perishes like the green herb and heresy dies like a noxious weed; but the faithful preacher of the Word shall be had in everlating senot pray, in order to surpass all other Word shall be had in everlasting re-membrance.—Sydney Presbyterian.

UNSTEN PROTECTION.

A LADY was wakened up one mero ing by a strange noise of pecking at .be mindow, and when she got up she saw a butterfly flying backwards and for-wards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the apartow, and evidently expected every moment to be car tht. Neither did the sparrow see the glass, though it saw the butterfig, and made sure of catching it. But all the while, the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forgot our Protector that our hearts fail Elisha's servant was in great feat when he swoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes where opened at the prayer of the prophet, his lears vanish-ed, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even for

"Though now untern by occurred some, Faith nees blue always none ; A golde, a glory, a defence : Thou, what have you to fast?" "Jenes Inglis, in "Waymarks for Pilyrims."

DURATION OF FUTURE PUNISHMENT.

Is it still objected that endless gun shunct for the sins of this shore life is excessive and therefore unjust? The objection assumes that sin is an isolated opection assumes that sin is an isolated act, and not a state of the will; whereas until there is true repentance and a padical change of character, every sin is continuous—a permanent condition of the will, Just as ill-deserving a should appear a hence as to-day, and so

a continuous punishment fits a continuous sid and is not unjust.
The Supreme Court of Vermont was

stoled money in his pocket, and contigued to steal as long as he kept the money or what the money bought.

Judge Harrin, cus's decision was accepted as good law. The principle holds in the Court on High. The sout who repeats his ains every step of the way through eternity, "is guilty of an eternal ain," as the Revision has it, and so deserves an eternal punishment.—

Art II. L. Hammond.

Mission Work.

HEBREW-CHRISTIAN WORK IN NEW YORK.

the Addres | its Patestreeine Review.) Six.—Sunday evening, Sept. 18, the Hebrew-Christian Church, 17 St. Marke, P. 59, was well-filled with Hebrews, and verted, and unconvented, and Gentile Christian friends. After, a service of song, and the customary devotional exercises, the pastor, Rev. Jacob Freshman, preached from the words: "And the disciples were falled Christians first in Antioch," Acts at 26. He showed bow a Christ Inn was to be an imitator of Christ, and drew a vivid comparison between the real and formal Christian. He was most emphatic in declaring that few and Centile alike must be born again to become members of God's true Complet. The entire autience poid the attituat attention.

After the sermon a Hebrew was baptized This new convert is a talented and cultured young man, speaking fluently German, French, Spanish and Italian, and is rapidly acquiring English. He seemed fully to realize the important step he was taking and gave intelligent answers to the questions pro-

It is a very noticeable fact that the majority of the convents of this liebrew-Christian work are men of more than usual ability. Mr. Freshman has been instrumental in placing ten of them in theological seminaries, where they are preparing for the Christian ministry; of these, three finish their course next

spring.
Mr. Freshman's work is not limited to the 100,000 Jews in this city. Here are his headquarters, but he has already established branch missions in other cities, each under the oversight of one of the converts from the Home Mission. Your readers may, perhaps, have heard of the brother who was labouring among the Jews la your city during the sum-

Christian work for the past two years, among the 50,000 Jews in Paris, France.

New York, Chicago, Pittsburg, Philadelobia. Canada and Paris, in all six stations already established.

What next? With this year, Mr. Freshman completes the seventh year of his Hebrew-Christian work. Among the Jews the seventh year was to usher in a time of release from work. He designs to celebrate this epoch by taking a missionary tout to Jerusalem to proclaim Christ to the Jews there, and also to establish a seventh station in that city, putting it under the charge of one of the converts from home. Is not his a record of labours more abundant? Resides the preaching services on Sunday evenings, there are a weekly prayer meeting and a Saturday afternoon service in German. A reading-room containing religious literature adapted to the special use of Hebrews is open every Tuesday and Thursday evening. Mr. Freshman and his armuants are aeut ta ausmen daestious on exbigiú present to answer questions, or explain difficulties. Many inquirers are found A Sundayachool for Jewish here. children is held on Sunday afternoon. Mrs. Freshman, who warmly seconds her bushend in every undertaking, has charge of the music, and teaches the Bible class. She also holds afternoon meetings for Jewish women.

work are countless—the prejudice, hour and a half was spent in a social hadred and opposition of the fews on frewell teameeting, which could not the one hand, and the unbelief of the fall to be most successful under the

Chilstian world on the other. Then, the financial needs of the work are to be considered. Mr. Freshman has no salary, is supported by no Church organization. For the means to prosecute his work and for his on t living he trusts to the Lord and th. Lord's people.

It has been the writer's privilege for the past four years to have constant opportunities to mark the growth and progress of this work. Mr. Frethman expects to spend Sunday, Nov. 18, in Toronto. His many friends there will Toronto. His many ments.
be glad to see and hear him.
M. C. S.

MISSION NOTES.

Ar Mr. Moody's recent meetings at Northfield, 90 young men decided to give their lives to missionary work.

REV. KENNETH J. GRANT of our Trinidad Mission reports 121 additions to the roll of haptisms since the beginning of the year.

ARREDERN alone is said to have one hundred and live missionaries in the field, thirty-two in India, twenty-two in China, twenty-one in Africa, nine in other parts, and twenty-one wives of missionaries.

THE students of the Presbyterian College in London, who have a missionary of their own, and take up some definite object each year, are now en-aged in raising \$2,500 for the Medical Mission in Formosa.

Miss Enter Witter, daughter of the Rev. Dr. Verner M. White, of South Kensington, left Liverpool for Calcutta September 28, to take charge of the Normal School there for the Training of Female Native Teachers, under the direction of the Free Church Mission.

A REVIVAL has been going on simul taneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glonous harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

The press is being employed with great advantage in Formosa by the representatives of the Presbyterian Church of England. At present they have three compositors at work. Church News is published monthly and has a circulation of you. Scripture portions also for circulation and revision are receiving attention, and a useful are receiving attention, and a useful geography in the vernacular by Mr. George Ede has been published for the use of his students. To Mrs. George Ede belongs the honour of having taught the first blind person to lead in Formora by means of the type devised by Rev. Wm. Campbell

Owing to the large growth of the Auxiliaries in connection with the Woman's Foreign Missionary Sociate of the Presbyterian church, Guelph, a dissolution has taken place. A society will be formed in each church. Charmers' church branch will be known as the "Wardrope Auxillary," out of compliment to their estocemed pastor, the Convener of the Foreign Mission Committee, and because there are other "Chalmers" churches in the Presbytery Its officers are Mrs. White, president; Mrs. W. H. Wardwhise, president; Mrs. Farbes, vice presidents; Miss J. McCrae, secretary, and Mrs. Tytle,; treasurer. Knox church auxillary will be conducted by Mrs. T. Taylor and his band of China Inland missionaties. In the unavoidable abmer.

It is Mr. Freshman's intention as soon as the right man offers, to employ him as the right man offers, to employ him as a regular missionary among the Jews liary will be conducted by M. T. liary will be conducted by M. T. liary will be conducted by M. T. Goldie, president; Mrs. R. J. Beattie, Mrs. But Walker, Mrs. B. Hodgiskin, Mrs. Hoskin, secrevice presidents; Miss Hoskin, secretary, and Mes G. W. Field, treasurer. it. Andrew's have not yet organized but will do so very shortly.

Tita Presbyterian church at Alma was packed to the doors on Thursday evening. September 27, on the occasion of a gathering of friends, acquaintances and others in sympathy, to bid farewell to Mr. James Gale, of Pilkington Town ship, near Alors, and Mr. Rolt. Hark-ness, from near Clifford, both County of Wellington bays. They are gradu-ates in Arts of Toronto University, and have been led to devote their lives to the missionary work in Corea, a country on the cart coast of Asia, near Japan Daviders, pastor of the church, occuiled the chair, and stirring and decoly ness. A choice programme of music Gardiner's departure, it seems e pieces being especially pleasing. At her from St. Mark's. An aggressive the conclusion of this meeting, at ten mission church is a good training school o'clock, an adjournment was made to for foreign missionaries.

The difficulties incident to such a the school room opposite where an circumstances. Messrs Gale and Harkness will leave this city at an early day for their mission field.

> LAD" ABERDEEN, at the annual meeting of the Scottish branch of the Christian Woman's Education Union, held at l'eith said they might give a sigh for the old times when woman's one realm was home, and when men surrounded her with a sort of tender protection—half chivalrous, half contempt-uous. These times had gone forever. There was an ever-increasing humber of women who had to work for their living. There was a strong call for women to take part in philanthropic, teligious, and mission work; and was it not essentially a Christian thing for them to try to help guls to be prepared for this change to woman's position. If Christian women did not do so, others would; and then could they complain, it, in their various efforts to raise the people, Christanity was left out? They be waited the ever-increasing number of young people disposed to unbelief, or to a want of definite belief, and to a frame of mind which became easily depressed by such books as Robert Elimeer, showing a lack of knowledge and an absence of study of God's Word, and who thought that Christianity was all founded on emo-tion, and not on reason. The Women's Education Union came in here and helped all such by giving them a definite rourse of study and books which would help them to solutions of their difficulties.

The first monthly meeting for the season of the Cacadian Augiliary, McAll Mission, was held in the Y.M. C.A. rooms, Thursday, October 4. The President gave a very interesting ac-count of her risit this summer to two of the McAll stations in Paris. She was pleased to meet Mr. McAll, Mr. Soltau and several of the workers, and was much impressed with the love they seemed to have for the work. The seemed to have for the work. The first station she vivited was the "Salle Philadelphie," situated in a good part of the city, those attending being of the more respectable clars; she was present at a meeting of the Bible-class for the workers held every Saturday afternoon. The second was the opening of the first hall built by the Mission in a poorer part of Paris, the men being in their smocks and the worken with their their smocks and the women with their white caps and aprons—a purely Gospel service. All seemed very attentive. A letter was read from M. Dürrelman, missionary at Rochelott and La Rochelle. He spoke with confidence of the work there, giving some defails of conversions. On Easter Monday they had an all day praise, prayer and testimony meeting at Rochefort. A letter was also read from the Baptist W.F.M. Society asking for a delegate to be appointed in the interest of the Mission to their annual execting, held white caps and aprons—a purely Gospel Mission to their annual meeting, held October 25 and 26, in Toronto. It was decided by the meeting to be

missionaties. In the unavoidable absence of Mr. Macdonnell of St. Andrew's, Mr. Gandier, missionary in charge of St. Mark's, occupied the chair, Dr. McTavish of Central Church, and Mr. Hamilton Cassels, secretary of the F. M. Committee gave addresses in which they congratulated Miss Gardiner upon her call and appointment to a work so ardnous and so esalted. The friends had gathered not to coulole with her, but to rejoice with her and send her on her way rejoicing. During the evening Miss Gardiner sang that touching missionary appeal, "Go ye into all the world," and afterward spoke of the Joy she had in consecrating her life to Jesus Christ for this service. In behalf of the "Willing Helpers" of St. An-drew's and the "Daughters of the King" of St. Mark's, Mr. Gandier pre-sented Miss Gardiner, with a portfolio and purse, as a token of their affection which has only been recently operated up to foreigners. The support of the and purse, as a token of their successive new missionance is provided for by the and esteem, saying that they could mish for her no better blessing than wish for her no better blessing than that which the Master has promised, "An hundred fold now in this time, and pled the chair, and stirring and servery lateresting addresses were given by Then all united in prayer, communications and continues of Eramosa; log the young lady missionary to God Rev. J. Mcl. Gardiner, of Eramosa; log the young lady missionary to God Rev. J. Mullen. Fergus; Rev. and the word of list grace, and the A. D. McDonald, of Scalotth; Rev. meeting was closed by the choir singing Mr. Leach, Methodist minister, of "God be with you till we meet again." Alma; and Merses. Gale and Hark- From the interest taken in Miss Jessie was readered, the school children's that there will soon be others to follow

The Family.

LEAD THEM HOME.

Lord, we can trust Thee for our holy dead; They underneath the shadow of Thy tomb llave entered into peace; with bended head, We thank Thee for their rest; and for ou highted gloom.

But Lord, our living—who, on stormy sees
Of sin and socrow, still are tempest-tossed,
Our dead have reached their haven, but for these—
Teach us to trust Thee, Lord, for these our loved and lost !

For these we make our passion prayer by night;
For those we cry to Thee through the long
Jay.
We see them not -- O, keep them in thy sight!
From them and us be Thou not far away.

And if not home to us, yet lead them home
To where Thou standest at the h avenly
gate !
That so from Thee they shall not faither roam;
And grant as patient hearts Thy gathering
time to walt!
—Sunday Magazine.

AN INCIDENT OF CHURCH-GOING.

During last winter our small family was domicited for a few months in the neighbourhood of Stuysesant Square, and the pleasant, homelike locality be came very familiar to us in our walks and saunterings. Especially did we enjoy that great centre of usefulness, old St. George's church, and the simple invita-tion, "Enter and pray," so plainly printed that none need fail to read, became to us, as it were, a living voice.
On one of the bleakest days of that severe season, Lattle Comrade and I set out for our bit of "before dinner" fresh air, but as we left our own door-way the wind struck us like a knife, and my small companion remarked that we should not go far afield that time. Indeed, we could not, for, warmly clad as we both were, one brisk circuit of a block was sufficient to chill us through.

It had been our frequent custom to go into the church, and to sit or kneel for awhile, in the almost absolute silence of this house of God, this time, however, my fingers and toes were already stinging, so that I was passing by the gates, but the child turned to enter. Apparently the most trivial of incifents, yet on it hung a woman's life. From the music that straved out to us. I judged some rehearsal to be going on, back news.

The warmth of the Interior seemed day, the solemn hush of this place of had been when we came in. I did not think to interrupt her silent devotion, but as we paced slowly down the sisle, stopped, arrested by some influence outside myself, and observed, for the first time, that this petitioner was poor she was taking my measure, though the glance was not disrespectful. Thank God! she felt me a sister woman, and did not fear to address me. "Madam," she said, "I am in sore distress. I—"
The faint colour crept up into her wan wintry weather. While playing near

A respectable country woman, she had come to the city to pleasure her children, who found the old home too Alas I the new one had proved aught but the Elysium they dreamed it. Factory work had killed her daughter the fall of an elevator had sent her boy to the hospital, there to lie for weeks maybe months. The earnings of all three had been barely sufficient to maintain them decently; that of these frail old fingers was a mere nothing. She had gone without food, had sold all her dead darling's clothes, pawned every- "Sure, it's worse, docther, I could thing in their room, and now she had slape all night wid the sorrow of it." lost that shelter uself.-been "turned on that awful bitter day. Ignorant of city life she knew not where to At last she had come to the church door, had read the urgent invitation, Palsy?" had remembered, with a slight uplifting

stand, but sat down at my request, and

told me her story, with a directness which convinced me of its truth.

in his country lanes. The first thing that she realized was the warm comfort of the place (the had away, frightened into present abstinearly perished in her insufficient nence. clothing), and the physical relief for a moment banished all other sense. She that morning. Every kind of sickness, sat down in a cushioned pew and went some caused by unhealthy surround.

rules in his crowded streets, as well as

for I am with thee: be not dismayed, tor. And when the time came for his for I am thy God. I will strengthen thee, yes, I will help thee; yes, I will of patients who were waiting in the uphold theo with the right hand of my antercomes of the dispensary. However, righteousness." She had drifted back another doctor took his place and confrom her restful slumber on the sweet tones of the organ, and had felt that if

In the old North End of Boston, tones of the organ, and had felt that if she knelt down then and there, the Lord would come to meet her. Then we came in, it so was—the only visitors on that long afternoon, were we to be His messengers?

Well, I had a letter from my old lady to day,—back among her loved green hills and honest neighbours,—and it reads thus: "Tom writes to me that he never goes near a church which keeps open all the time, without thinking of the day when a warm church kept me from freezing, and he often stops in and gives a bit of thanks about it. He used to be a great hand to awear at professors, but he ain't no more. 'Mother,' says he, when he was to see me last, 'you'd 'a died in the streets that night, you was so fur gone and confused, if it hadn't been fur that blessed notion o' yours.' But I told him it wa'nt a 'notion,' 'twas a leading if ever there was one; and I hope every church will keep its door unlocked for-evermore. Summer heat and winter cold sees great aches and misery all the year round. I know,—I've lived in it.
And when you are a writin' sometime,
won't you just tell the true experience and guiding we had that day, an' the blessing that came through them open doors. It's all right that His house should always be in order, expecting of Him home. And if it gets printed, I hope lots of ministers Il read it and be

glad to know one case where it done so much good."

So I have fulfilled her grateful desire, and told you this one true incident; its own sweet argument in favour of, and commendation for the liberality now so common in our churches.-Christian

THE PHYSICIAN OF THE POOR.

IT is one of the cruel realities of life that there are poor people in every part of the world. While many are living in comfort and some in luxury, others are working all day and far into the night for wages which give them only the poorest food and the most insufficient clothing.

But in spite of the impossibility of and the more willingly followed my payment the poor are provided for in little guide. The organist and a young man were in the loft; beside them, in the great building, one other solitary figure, a woman, kneeling in one of the authorities see to it that every one who is sick shall have a doctor's care. In The warmth of the interior seemed nearly all great cities, where the poor delightful, the dim light of the closing are more plentiful, and therefore not easily cared for, kind hearted Christian His Feet, broken only by the sweet people have subscribed great sums of strains of music, had for me the deep-money to found dispensaries, where est rest and charm. I was roused medicines and medical advice may be from meditation by a small hand steal-hadfor nothing; to payphysicians who go ing into mine, "Come, mamma." We about among those of the sick poor left the pew, and walked toward the who cannot leave their beds, and to door, noticing that this other woman supply nounshing food to all those who was yet there, still on her knees, as she may need it, and are too sick to work.

Some of the daily experiences of the physician of the poor in Boston may be given, but it should be remembered my eyes turned toward her, and, despite that the work is the same everywhere, my feeling of indelicacy, would not turn. One morning, while at the dispensity away. As we came abreast her pew, I office, he received such patients as

were able to go out of doors A burly coal beaver, blackened with coal-dust, was the first visitor. A piece and very slight. She rose as I paused, of coal-dust had lodged in his eye, and and revealed a sad, pinched face. Her garments were black, rusty, cheap and old, but still tidily worn. Her faded, sorrowful eyes looked straight into mine with earnest questioning. I felt bathed with a healing lotion, and the

the necessity of begging. She was mother and little brothers and sisters trembling so that she could scarcely lived, she had been scalded by the She was mother and little brothers and sisters

overturning of the hot tea-kettle. Her little arm was covered with great blisters, and the child winced when the physician unrolled the bandages, but she bravely kept back the tears. The blisters were pricked and a soothing ointment was applied, after which the little girl went home with a penny, a kiss, and a cheery word from

the good doctor.
A dissipated-looking man, with his arm done up in a sling, was the next

caller.

"How is your arm to-day, Mike?" She asked the doctor, looking rather sus-

piciously at his patient. Sure, it's worse, docther, I couldn'

You have been drinking again. That has caused the inflammation. Do not dare to deny it," said the doctor seck for help, but had wandered about sharply, seeing signs of an attempt to looking for something, anything to do. deceive him. "If you come here looking for something, anything to do. deceive him. "If you come here Naturally, no one would give her work, who seemed almost too feeble to walk. dinking, I'll cut your arm off. Then what will become of Hiddy and little

"Oh, for the love of God, don't do of the downcast soul that the King that, your honour I It was only a drop, but I won't touch the cratur again. In-

His arm was dressed, and he went

Many others came and went during to sleep, and sleeping dreamed—or ings, others by dissipation and bad did an angel minister unto her? For habits, and still others by accidents, talk like a ship's lawrer, and cut out she was forbidden to do something she sides Jessie who had sewing aches and have found in the was the word: "Fear thou not were treated by the pleasant-faced doc- gimeracks like these, for Jinny to sell." had set her beart on, but her eyes filled pains whenever their parents had any Lattle Folk's Paper.

for I am with thee: be not dismayed, tor. And when the time came for his

there are many great mansions where the old colonial merchants once lived. The gardens, which formerly surrounded the stately houses, have been built over with tenements, inhabited by the poor. I iquor saloons, gin-shops and low dance halls, which are always found where people can least afford to be vicious, abound where the proud old colonial aristocrats once maintained

their grandeur.
In this district, always disagreeable and sometimes dangerous, the physician of the poor finds many patients. His first visit was to an old tenement house. After climbing a flight of half totten stairs, protected by a noble curved balustrade of mahogany, now stained with dirt and filth, he entered a large room, at the window of which a woman was busily working at a sewing machine Hardly looking up from her work she motioned the doctor to a bed on which a man of forty lay at length. The flushed cheek and heetle cough, the wasted limbs and hollow voice, told plainly enough that consumption had

nearly ended his life.
"Why do you not clean up this room and give him fresh, pure sir?" the doctor asked, addressing the woman at the

"How can I?" she answered, wearily, but without stopping her clicking ma-chine. "If I stopped work there wouldnot be anything to cat. The Lord, chine. who cares for us, knows that the air from that alley is worse than here, and Jim can't bear the noise of the singing and swearing and hooting. I do my best, but we'll both do better when we're at rest". Tears dropped from

"Now, Molly, you must let the chanty"— He could not finish the sentence, for the woman quickly in-

out a simple prescription, bade them good-by as cheerily as possible, and went onward. Such cases are common enough. The honest poor avoid charity as long as possible; often so long that when it comes, it is too late.

After a short walk the physician next enter a short walk the physician next cooys errand, but it may be very hard to be cheerful about it. You may give better appearance, though inhabited by up that book you are "aching" to read poor people. A flight of neatly kept that somebody may finish it first, but stairs led to a single room in which a man, his wife, and four children lived think you love to do it? You may stay together. The man has no she had

The doctor talked busily in an undertone, inquiring about symptoms, pains, and the like. His patient here was a bouse-painter, suffering from lead-poisoning. Utterly prostrated, he still kept up his spirits, hoping for the day when he should be able to be at work once more. Meanwhile his wife best eversthing about the room as next. kept everything about the room as neat and clean as possible, and, though poor, they seemed hopeful and happy. Yet the sentence of death had come for the poor house-painter. The doo-toe had told them that he could only bope for the best.

come. Even the physician, in spite of his gloomy anticipations, had said that hope and pleasant surroundings might yet work a cure.

The next scene was by far the most disagreeable. A ladder from a court-yard led up to a rude bridge of rotten boards, over which the visitors walked. At the end they entered a room filled with a most terrible smell. It was near the harbour, and the smell of tide-water, defiled by decaying refuse, com-bined with the odour of dirt within, almost nauseated those who came in

from the open air. A woman of fifty, with unkempt hair and ragged clothes, whose general for us helps him to love us so perfectly, appearance showed that she thought Do you remember what he said about washing unnecessary, was cooking some-thing on the stove. A man of sixty, will find it in the wonderful story of whose immense frame and square face. Jonah: "And the Lord said thou hast showed that he had at one time been had pity on the gourd, for the which strong and lusty, was lying on a bed, thou hast not laboured, neither madest covered only with a dirty counterpane. His once brawny arms and legs were distorted and misshapen. An attack of love him because you do something for theunsatism had prostrated him, and him. Remember that you do some-lack of care had brought him to this thing for him every time you do some-

The woman, who had been drinking, asked, grufily, "When will be get at the same time you be smething; well?"

What are the things you must be

"Not till you stop giving him drink," answered the doctor, and turning to his patient, "Well, shipmate, how

goes it?"

"Ay, ay, sir! Hearty, hearty!"

you can have it only for the Christ has bought it for you.

Said some one of a sweet.

"Ilnny has stood by nie for many a of herselft day, and I reckon I'll stick by her It may day, and I reckon I'll stick by her lit may be hard to be willing, and while there is a shot in the locker. I'm yet God has given a promise to the aleard it'll all go before I get well, but willing—a promise that we do not have until then I won't move."

have left her.

"I think you had better go, Jack," she said, quietly. "I'll go down home on that, and stay with my sister. We'll both young p let the drink alone, and perhaps you truthful. may get well. Then, please God, we will lead better lives. She threw herself upon her knees, hid her head in clear soprano.
the dirty bedelothing, and sobbed aloud. It is pleasant to add that Sailor something for somehods, and pray for Jack is well again, owing to the care he received at the Sailor's bome, and the two are now united, and live among better surroundings .- Charles William Bacon, in Youth's Companion.

LETTERS TO GIRLS.

BY THE AUTHOR OF THE "FAIRFAX GIRLA"

A girl friend of mine writes that she has taken a new motto. "To some-thing for somebody." She adds: "I never knew how selfish I was until I tried to follow it. It is so hard to give up my own way and try to do things for people."

I have not a doubt that every one of you, girls, has tried doing something for somebody—for many somebodies so I want to give you a motto akin to it, and, to my thinking, rather harder to follow: "Be something for somebody." Do you not know that it is much harder for most of us to be some-thing than to do something? The sentence, for the woman terrupted him.

"No charity for us, doctor. We can't stand it. Besides, what use would it be? He can't be saved cannot exist without it. Who of you can think of doing any harder thing than doing nothing? While the doing is matural, you may say that doing for matural; true, it is natural, you may say that doing for somebody is not so natural; true, it is more unselfish than just doing for one's own comfort and help. Being some-body is not so natural and therefore a great deal harder.

It may not be hard to run on some-body's errand, but it may be very hard man, his wife, and four children lived together. The man lay on the bed and gared wistfully as the doctor came in.

"Good morning, Sam! How are you to-day?" the physician asked, cheerfully.

"I think I'm a little better, sir," was the answer. "I can move a little now."

The doctor talked busily in an undertone, inquiring about symptoms, pains, and the like. His patient here was a house-nanter, suffering from or lazy. You may do kind things simor lazy. You may do kind things simply and only because they are right to do and you would feel uncomfortable if you did not do them. I know somebody who lived a long life trying to do the commands of God and never learning to long the doing because the time ing to love the doing because the things were so sweet and good and true and beautiful, and to thank God because he let her do them. And you may desire to do them because others do them. I know somebody who goes with the tide without seeming to have The man had hidden his head for a moment, and said, "God's will be done;" the wife dried her tears, and done; " the wife dried her tears, and both tried to look hopefully at the for somebody as Christ did, we are not them good cheer and better days to the pleasing his Father and ours. He did he loved us and

But you can't love everybody? I'll tell you a secret : the first step toward loving others is doing something for them. I almost think that even Christ loved the leper better after he touched him. At school there was an unattrac-tive girl that I used to pass with a cool "Good-morning" until one day finding her "bothered" over an example, I sat down and worked it out with her, and ever after that I had such a new warm feeling towards her, that I used

to stop and speak.
God made us so that we might begin to understand how his continual doing given me a work-basket, and I ought for us helps him to love us so perfectly. to be willing to sew, " and with that Do you remember what he said about she took a few stitches quite diligently. it grow." If God loves you because he does something for you, you will thing for those who belong to him. Doing something is nothing at all unless

What are the things you must be or should be for somebody?

Be quiet, a quiet spirit in the sight of God is of great price. It is of such

great price that you cannot pray for it, you can have it only for the asking.

get ready for another cruise soon. Said some one of a sweet-tempered Nowadays I can't do much, except girl, "She did not say one word when

He pointed to a number of toy ships with tears." You may think it is easy

wonderfully carved.

Why do you not go to the Snug
Harbour for awhile?" was the next
question. "You might get well if you
had good food and fresh air."

"Well, you see, sir," he answered,
"Well, you see, sir," he answered,
"Them has stock by me for many a few services."

until then I won't move."

The woman seemed strangely moved.
Tears filled her eyes, and she came near and stroked his pillow softly.
Even the poison of liquor seemed to wait to go to heaven to get. I will let you find it for yourselves. Obedience is nothing without the spirit of obedience. That promise is to the Even the poison of liquor seemed to willing and obedient—two things that God loves so that he blesses them.

Be truthful. Surely I need not dwell on that. It is not as natural for most young people to be grateful as to be

And just a hint at your last "be." A respectful tone is sweeter than your

something for somehody, and pray for that quiet spirit that holds so high a price.—Forward.

A RARE TALENT.

ONE of the graces of the true Christian is for him to be able to make him-self completely at home with all his friends, male and female, high and low, tich and poor, under any and all cir-cumstances. The man who can sit down and converse with the orator and the poet, who can sit upon the plow-beam with his farmer brother, and talk intelligently with him; who can talk sympathetically with the plain, old fash-ioned mother, whose world is her little cabin home and its narrow environments; who can so talk to the ragged boy so as to get his confidence, and give him a word of cheer; and who can enlist the interest of the little four-yearold, in his first pants, and leave a sunbeam in his heart, possesses talents which, when compared to earthly riches, eclipse them into midnight. - Selected.

BE CAREFUL

An old man is like an old wagon with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it and ruin it forever. Many persons reach the age of fifty, sixty, or even seventy, measureably free from most of the pains and the infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, and an old one snaps and falls before the blast. A single bard lift, an hour of heating work, an evening of exposure to rain and damp, a severe chil', an excess of food, the unusual indulgence of any appetite or passion, a sudden fit of anger, an im-proper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hope of usefulness and enjoyment a shapeless wreck. - Selected.

The Children's Corner.

THE LAND OF COUNTERPANE. When I was sick and lay a bed, I had two pillows at my head, And all my toys beside me lay To keep me happy all the day,

And sometimes for an hour or so I watched my leaden soldlers go, With different wasforms and drills, Among the hed-clother, through the kills.

And sometimes sent my ships in facts All up and down among the sheets; Or brought my trees and houses out, And planted cities all about.

I was the glast, great and sull. That also moon the pillow-hill And sees before him dale and plain, The picasant land of counterpane. - Robert Louis Steven

SEWING-ACHES.

JESSIK sat down by her mother to sew. She was making a pillow-case for

her own little pillow.

"All this?" she asked, in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own,"

said her mother.
"Yes," thought Jessie, "mother bas " I havo a dreadful pain in my side

said Jessie in a few minutes. "My thumb as very sore," she said in a few minutes more. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble. At length the sewing was done. Jessie brought it to her

mother. "Should I not first send for a doctor? " said her mother.
"The doctor for me, mother?" cried

the little girl, as surprised as she could be.
"Certainly. A little girl so full of

pains and aches must be sick, and the Jesus. sooner we have the doctor the better."

"Oh, mother," said Jessie, laughing, day, with they were sewing-aches. I am well been to

now."

I have heard of other little girls be-

work for them to do. This is a disease called "selfishness," and I hope none of my little girls are afflicted with it.—

Baptist Weekly.

NEVER OUT OF SIGHT.

If was a quiet, little, seashore place where Ross Canter and his mother were spending the hot summer weeks. There were no great noisy hotels with bands and balls and fine dressing. The fashions kept these were mainly the fashions of fisher-folk, but Ross and his mother were very happy and comfortable.
The little boy never seemed to tire

of making sand houses and gathering shells, while with book and sewing-beg Mrs. Canter sat on the dry beach enjoying every hour of the sun and

"Don't go out of my sight, Rossy," was the only precaution needed; and Ross had been trained to obey.

"Mother, can't I go round the bend for half an hour?" he asked one

bend for half an hour?" he asked one day—"just 'round the bend, mother, I won't go into the surf; I'll be as careful as a pussy cat."

"Yes," said his mother, with a bitle hesitation. "I think I may trust you

'round the bend." "Come, Ross," cried Sam, a big, kind hearted fisher-lad, fifteen minutes

later, "git in my boat and I'll give you a sail."

"Can't," answered Ross, looking wistfully at the boat-"mother don't "low me."

"But she is out of sight," said the untaught lad; "she'll never know." "Ho!" answered the little man, pulling himself up very straight, and opening his eyes in an amazed stare; "Ho! but we ain't ever out of our Heavenly Father's sight, I reckon."

And that was the best sermon Fisherman Sam had ever heard. He never

forgot it.

In many a stormy sail, in many a tempted hour, the little, piping voice came back to him:

"We sin't ever out of our Heavenly Father's sight, I reckon."—Ex.

OUITE BLACK.

Partians you have seen a mission-ary box in the shape of a black—a trey black little boy. He has a black skin and black curly hair and black legs, and a most beseeching look in his black eyes as he clasps his hands and looks up into your face to ask for a penny. And when you do put the penny into his hat he actually nods his head, which is his way of saying "Thank you" A very polite and a new part of the out little very grateful person is this our little black boy. But he is only make believe, and not

real though he does real good to the missionary cause in drawing pennies out of pockets.

Should you not like to hear of a true live black boy—indeed, two of

them—and that not far away in Africa, but in our own country? I was reading about them the other day, and they have such funny little ways. I think you will be amused to listen to

the story of some of them.

The two little boys names are
M Teva and Bompote, and they have been brought over from the Congo, the great river which, as you can see on the map, flows through the south west part of Africa. It is very hot there, so think how cold the little black boys must have been when they landed on a raw, dreary December day! And if you could have looked in at them eating their breakfast soon after, wrapped

up in shawls, you would have thought they were a very odd little pair. They soon got more acquainted, and in their quiet way they were very much amused at some of our habits. Would you believe it, they had never seen anybody kiss /

they were sitting over the fire and talking to each other in their own language, and then in that a n'e quiet way they began to laugh merro; "What are you laughing at, M Teva?" asked the lady who tells us about them, and who was sitting down

writing.
He would not answer for awhile, but at last he said, " If any lady come here, you kiss her-what for?"

It was not easy to make M'Teva understand that they kissed because they were friends-as the Congo people never kiss one another. I do not think it would be nice to go and live there, do rou?

The two boys are supposed to be about ten and twelve, but it is not known for certain. The father of Rompote was rather a great man, and Bompote remembers that when he died a great many slaves were sacrificed at his funeral. But if you ask his father's name, he will not tell you, because in that country, when a man dies, you must never say his name, for his spirit might be listening and be angry

I daresay they will soon learn to play games like our children, for you know the difference between you is only skin deep. Their hearts are like yours; and oh! just like yours, they are sinful hearts, and need to be washed clean in the precious blood of

And we hope and believe that, some day, when the little black boys have been trained and taught as Christians, they will go back and tell their own countrymen of the Saviour whom they; have found in the white man's land

Our Story.

TWO WINTER NIGHTS IN THE HIGHLANDS.

IN TWO HAPTERS,-CHAPTER II.

WILLS Dugald reached the hut that night he sank heavily upon the cot to await his boy's coming. Their collie and a young lamb (the last of a small flock of Cheviot sheep that they had tried to inure to the acrid highland winters, in hope of supplanting the coarser-wooled black face) lay coiled, as was their wont, on the foot of the bed.

The shepherd bared his chilled feet laid one on the collie's fur and buried the other in the woolly stomach of the lamb and sank delectably asleep. When he awoke the little smoky window had the amber tint of his usual tising hour. The low, pleasant mur-mur of the fire made him look thither.

Reclining on a sheepskin, with his back to the fire, whose light outlined an un-familiar expression on his face, was his son, reading, the gray cheek of the lamb

The father looked steadily on his son's face and on the book in his son's hand. He recognized the book, and slowly came the recognition of the new look on the bowed face. It was the look that had fallen on the mother's face when she knelt nightly in prayer for her own-a look that softened the hard features, and seemed even to veil

The son, looking meditatively up ward caught his father's searching look. He easily read the questioning bent of

"Faither," he said, rising and extending the Bible explanatively, "ye
tending the Bible explanatively, "ye
tending the Mither's? These brun
committal to his new ilfe. spots," he added, looking upon the stained page, "they're her puirtears, I'll bet a pot o' strunt."—

He stopped with a chagrined smile, while the big frame of his father shook with alant laughter.

This was not said as a taunt, but

plied:
"Noo, noo Is's na for a' ye may

hae fund." It was for that the father had lost. But he had lost less than frame will take when plastic under seemed to him. The boy's nature was intense and noble anger.

mirth and allcreature comfort was as full

frank and hearty.

"Weel, lad," said the elder on the Saturday of this week of great experi- haste, he had not closed the door. "Weel, lad," said the elder on the father knew then that, in his vexed Saturday of this week of great experisence to the son, "your reluzion's no sac ence to the son enter the ence to the son enter

And now I have briefly to tell of the son.

crevice a long tin box.

As the son heard the Jingling of the coins into his father's palm, he arose and took his plaid.

The shepherd lifted his big, dishevel ed brows in surprised interrogation. His son answered with a nod of decisive affirmation; whereupon the elder shrugged himself in vexed protesta-tion, which pantomine was to signify tion, which pantomine was to signify shawl; "it's na vera safe frac the path that Willie was to accompany his father to the tavern, not as comrade (for no breath of such suspicion could have come to the elder's mind) but as guard
Dugald stood on the threshold until

this assertion of it was intolerable. As he the fumes arose and thickened on his followed his son out of the hut door he tired brain. Slowly he sank asleep.

Down the path they trudged, the diffied snow making it thresome walking. Near the foot of the mountain under the shelter of a rock they stopped to rest.

A faint some here.

A faint song had come to them on

singing to fill her empty hours. The song was one that readily found way into the Scotch heart :

"Het one was out on the kills away, har out-Anar-mountains, will and bare, Anar from the Shipherd's tender care,

The wind swept the refrain up the

The old man, going before, led the way over by the hedge of the manse.
"Tae keep frae the wind," he said,
but he was not usually so sensitive to Ill weather. As they walked slowly by the song continued:

Nothing could have been more oppor-tune than such a taunt. It was a triumphant moment to the young heart. he does so something silrs under the Willie felt that his whole life would take folds, and, as they fall back, the white tone from the dignity and calmness face of the lamb is lifted. with which he could answer, looking clearly into his taunter's face: "Yes, I hae something-I hope its relugion. I

committal to his new life.

But he had evidently spoiled the hand kept over the still heart, his eyes night to the revellers. Dugald slunk moodily apart, and several others, impressed by the manly assertion of the There is tumultuous sorrow around in the white solided his dead, his man kneels long beside h

while the big frame of his father shook with silent laughter.

"Ye're no nickle godly yet, lad."

"Noo," replied the son, with a purpled face, "de'il a puir Christlan, a puir sheep; but "—looking on the opened page—" the Laird's my shep herd;' I can say that the noo."

"Weel," replied the elder, "he haena made mooch o' a bargain i' takin' you frae the de'il."

This was not said as a taunt, but possible standard to his pile, angered face, or while lightly like the de'il a civil guid by."

As Willie lifted his pile, angered face, or while lightly like the de'il a civil guid by."

Robbie clutched his arms and bent them over the back of the chair, Donas an evasion. He had respected the religion of his wife, he respected it in his son. But as he listened to the relation of the story of the right a look of pain filled his face.

There came to him a sense of isolation first sent the glass crashing against the There came to him a sense of isolation from his one friend. The son would be set "at variance" with his father.

An angle score street come. It is clinched first sent the glass crashing against the wall. Swiftly his huge arm swung up, and, except Willia's mainly flower up. set "at variance" with his father.

"Faither," asked the son, reading his father's face, "are ye sorry I ha' fund them ther's Guid?"

The old man shut his eyes as he replied:

"Wall. Swiftly his huge arm swung up, and, except Willie's weight flung upon it had deflected it, it would have fallen with deadly force on the temple of Donald.

Absolutely restrained by his son the

enraged giant stood motionless, save for a quivering of the lip, in such splen did pose as even a feeble and ill shapen

And now I have briefly to tell of the memorable might which closed that memorable might which closed that memorable week. It was the evening which he invariably spent at the tavern.

The sheep housed and fed, the evening meal of crowdie over, the collie and the lamb rolled luxuriously together on the sheepskin by the hearth, the father arose and, prying out a loose stone in the wall, took from the narrow entering a long tin box.

And now I have briefly to tell of the son.

The sheep loused and fed, the evening down in its glow. From the lightness faint flush on the face of the child. It was the father bends, kneeling over confidently expected him to drive the lamb some. But in a few minutes there came a quick clack of the latch and, wedging the door open with his stone in the wall, took from the narrow feet on Willie's knees and with an law of the shawl—lays a Scriptures all almost seems the glow of returning life, and as the father bends, kneeling over the loved face he says, as if to ears that there came a quick clack of the latch and, wedging the door open with his note, the collie came in, threw his fore-feet on Willie's knees and with an law of the shawl—lays a faint flush on the face of the child. It was the father bends, kneeling over the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved face he says, as if to ears that the loved feet on Willie's knees, and, with an appealing whine, lifted his tender, girlish eyes to the drowsy eyes of his young

master.
"Tak" your dirty paws frae my bonnie breeks," the boy said, caressing the collie. "I'il gang wi' ye." "Be carefu', lad," the father said, as

his son stood at the door, pinning his

ian, against which guardianship the his son's form faded in the storm, in father protested.

More than once had his son's better snow, moonlight faintly glowed, and self-control saved the old shepherd from then sat down on a rug by the fire to his drunken passions, and he was long await the boy's return. He had drank used to the fact of a guardianship; but little that night, but in the warm air

The hut was empty.

"Hae I slepit a' night, an' my brae boy i' the storm i"

He still sat for a moment half dazed,

ing the track of the lamb. Here the boy had paused, having, it seemed, lost the story till the poople are safely settled by the lamb's bleating—the steps wind down in wide leaps. With still wider bounds the shepherd leaps down the story till milder of reaching the story till start over Hard Places—to.

**Stood in the milder of reaching with the story till start over Hard Places—to.

**BOUNDICYMISN!*

The mark of laprovenest completion of the last, beginning with the laprovenest completion of the last, beginning with the laprovenest completion of the last, beginning with the large till deposit out the story till the poople are safely settled the common strength hands to the last of the last, beginning with the la wound down the pathway, then

Now he has stopped. He is on the edge of a ledge that juts out over a shallow ravine. In the crushed snow, on a rock beneath, is a scarlet stain.

Shutting, for an Instant, his soft dimmed eyes, he mutters, scarce audibly 13. About 40,000: their whole number of men fit for war was about \$10,000

with dark blue clots. He quickly loos-ens the shawl on the still bosom. As

Drawing the lamb hastily aside the shepherd lays his hand over the heart. He can feel no beating there. His wadna tak the world for it."

There was more banter, but, sitting shirt to the naked breast. The heart silently before it, Willie felt that every is motionless.

Alone in the white solitude the old

moodily apart, and several others, impressed by the manly assertion of the young shepherd, became silent, and, in their duil way, thoughtful.

Donald and Robbie Riddle, however, determined on an effective resentment.

Sauntering to the bar and then back of Willie, Robbie stood behind him, while Donald leaned to his side, and, extending a glass of liquor, said:

"Noo, Waulie, Iad, tak this, an' gie the de'il a civil guid by."

As Willie lifted his pale, angered face, Robbie clutched his arms and bent Moreover it is to a heart now utterly

The Meraculous Path therough Indiand brother.

There is tumultuous sorrow around the desolate old heart, but into it is did God enable the Israelites to cross the Jordan? How many whole tribes went over? Why did they haste? The soldiers of what other tribes went brance of his own drunken neglect. To his simple nature comes none of the his self-judgment. To him remorse that might have tempered his self-judgment. To him remorse stand with the ark? What sorrow comes not, as his other griefs had come, to a proud, but to a humble heart.

Robbie clutched his arms and bent Moreover it is to a heart now utterly

I THE MERACULOUS PATH THEROUGH

JORDAN (vs. 10-18)—By what miracle did God enable the Israelites to cross the Jordan? How many whole tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what other tribes went over? Why did they haste? The soldiers of what or over? Why did they haste? The soldiers of wha his self-judgment. To him remorse stands maked and condemning. This source comes not, as his other griefs had come, to a proud, but to a humble heart.

Moreover it is to a heart now utterly desolate. His love looks out into a vacant world. It is inevitable that love so pure-eyed should look beyond the complied world and above it.

Different stand with the array of the first encampment? Where so pure-eyed should look beyond the complied world and above it.

Different stand with the array of the first encampment? Where so pure-eyed should look beyond the bright first encampment? Where so pure-eyed should look beyond the bright stand with the array of the first encampment? Where so pure-eyed should look beyond the bright stand with the array of the reverse of the distance of

"Th' shepherd layeth doon his life for th'

He has risen now and, lifting the still form, mounts slowly and thoughtfully up the path. The lamb, with its had lost. But he had lost less than seemed to him. The boy's nature was frank, open to the fresh earthly air which would keep the religious mood sweet and human.

He was graver than formerly. A genuine religiousness—like any other accepted responsibility—will steady the gait of the sturdiest. But his love of mith and all creature comfort was as full men.

It was for that the father ladd pose as even a feeble and ill shapen fully up the path. The lamb, with its broken limb, struggles to follow, falls, struggles again, and again sinks bleating in the snow. The shepherd pauses ing in the snow. The shepherd pauses of the lamb falls painfully on did not resist the hand of Willie as it fell on his lips, breaking the imprecation. He quietly suffered his son to lead him into the night.

Willie had made "confession" before the slips his hand in again to the cry but soon, the heart is no more now than broken limb, struggles to follow, falls, struggles again, and again sinks bleating in the snow. The shepherd pauses ing in the snow. The shepherd pauses in give in the snow. The shepherd pauses in the snow in give in the snow i

fills the rude sepulchre and-when Christ lived and died? Repeat some Dugald puts back the shawl—lays a Scriptures about remembering. (Luke faint flush on the face of the child. It xxiv. 6; John xv. 20, xvi. 4, 2 Pet i. almost seems the glow of returning life, 15, iii. 1.) Does remembering God's and as the father bends, kneeling over works and words help us to grow in

Sabbath School Work.

LESSON HELPS. FOURTH QUARTER. LESSON III, October 21. THE STONES OF MEMORIAL Josh. iv. 10-24.

MEMORIZE VERSES 20-22. GOLDEN TEXT.—Then ye shall let your children know, saying, Israel came over this Jordan on dry land.—Josh. iv. 22.

CENTRAL TRUTH. The memory of past mercles from God, gives courage and faith in the

> DAILY READINGS. M. Josh. iv. t 9. 2'w. Josh. lv. 10 24 IV. Ex. xil. 14-28.
> Th. 1 Cor. ii. 23 34.
> R. Pa. Ixxviii. 1-16. Se. Deut. xxxil. 1-20. Sv. Ps. cili, 1-22.

TIME-April B.C., 1451. Tenth of

CIPCUNSTANCES.—This lesson is a EF POUNDRYMIN!

cubits above the crossing place of the people. Hasted: not so much from fear as from a desire to actually take possession of the land so long sought. 13. Passed over armed: f. e., only the soldiers, to ald their brethren in battle. 13. About 40,000: their whole number with the instinctive, exquisite modulation of men fit for war was about \$150,000\$ (compute from Num. xxvi. 7, 18, 34)

Hise, Hise wandered away from Me:

And alitho' the road berough and steep, I go to the desert to find My sheep."

They were soon at Sandy's, the elder passing on to the fireside circle, the Iad atting under the dim lamp in the corner, making an effort to read his book of Burns but conscious only of a tumult of the powers of the old and new lives in his swelling breast.

His conduct evoked a whispered in quiry from Donald McMurdo, to which his father muttered a brief explanation. At this Donald called:

"Ho I Waulie, loon, and ye've got relugion?"

Nothing could have been more opportune than such a taunt. It was a sense the shaul on the still bosom. As

SUBJECTS FOR FURTHER STUDY AND Special Reports—The crossing of the Jordan—Joshua magnified.—Gilgal.—The twelve stones.—The memo-rial in Gilgal and its teachings.—Memo-rials of Christianity.—Setting up mem-

OUESTIONS. INTRODUCTORY .- Where were the Israelites at the time of our last lesson? What time of the year was it?

SUBJECT : MEMORIALS OF PAST MERCIES.

I THE MIRACULOUS PATH THROUGH

was Gilgal? Who were appointed to bring some large stones from the river bed? (in. 22.) From what part of the dead. To the still dumb but listening faith come words that break unconsciously from the lips:

What was one object of setting up this memorial? What would the children learn from it? How would it give them courage and talth in times of difficulty and danger? Should chil dren inquire and study about such things? What other object in setting up this memorial? (v z4, Meaning of "hand of the Lord"? Were such wonderful works in behalf of his children an invitation to all peoples to love and serve him?

III. OUR MEMORIALS.—Of what is Christmas a memorial? Of what is Easter? What good does it do to keep such days as memorials? Of en. | bosom, the heart is no more now than what is the Fourth of July a memorial? Of what use is it to observe New Men the shepherds reached their any other frozen clod.

As the week wore on the relation of that they found the door sign. Leading the father and son grew steadily more frank and heatty.

"Weel, lad," said the elder on the father knew then that, in his vexed Saturday of this week of great experie have the had not closed the door.

"Weel and fresher tracks of the colle. The father knew then that, in his vexed to strong the steam of the steam.

"Walt is no more now than of what use is it to observe New Years' days? birthdays? anniversative shell form on a property of the steam of the s

PRACTICAL SUCCESTIONS.

I. We should haste to come to the full reception of God's promises and blessings.

II. We should take care to remember the acts of mercy the Lord has done for us and others.

III. Remembering them will keep their influence upon us living and ef-

IV. The present is built upon the past. Standing upon the past we reach higher in the future.

V. The Lord's Supper is a memorial which keeps in our minds the great essential facts of Christianity?

VI. It is a means also of telling the world what a great and glorious Saviour invites them to come to him. - Pelou-

Tis but a short journey across the isthmus of now.—Berve.

THERE is no condition of the saints so low, no pit so deep, wherein they can be caught, but that a humble supplication can reach the throne. A David buried deep in a cave, a Daniel in the lion's den, find that prayer can win its way up to God and find audi-ence. For the high and lofty one the path, and now, resounding from the bollow rock, it became distinct, though who has a place now called Jiljulieb, and the earth for His throne, the winds made frequent slure. It Hastily snatching his pland be hurnes of the minister's daughter whom interesting blindness dirposed much to wholly effaced the footprints. They Sultan's Spring.

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Pro decision of Actor arise W. F. M. Salellos, and all other sabar closes, will conside a factor of factor by threatisating there will no like it from the factor of factor of the consideration of the considerat

THE INDIAN PROBLEM.

NO missionary workers have a stronger claim on the sympathy of the Church than those among the Indians of the North-West. The winter climate is unquestionably severe The mission stations are isolated from being, systematically pauperized, with in British Columbia alone, and of these comparison with the delay in publica. Toronto. the complete loss of manhood which only 506 are, as yet, enrolled in the tion. pauperization inevitably works. Where schools, and only 5,951 in all, of the classes of the white population, he is ion, which numbers 121,499. The further degraded by their vices. The ancient customs in regard, for example, find their resources taxed to the utmost omissions by the explanation that, in to notice that the Co'lege enters upon to the communal lodge still prevail, to compass the educational work Several families are hudd'ed together required. in one dwelling. There is no separation of the sexes. The marriage laws, Indian and his profligate marital retoo, are of the viles, sort. Folygamy lationships? We see no reason why the point of our criticism. What, on flourishes and divorce is easy. The the Government should not deal with the face of it, purports to be an " Alphaare under no parental discipline, and ance, the sooner the Indian ceases to terian Church-in Canada," should in- chronicler of its annals. the good effect of the teaching, which be a beggar the better. He cannot be those of them who attend school receive, allowed to starve, but indiscriminate Church. We simply called attention to is effectually neutralized by the domestic disorder just noted.

The Government and the Churches aborigines. There have been triumphs | ing year, adds :of grace among the adult Indians. is not bound. Barbarism, however der se, cannot shut out the light of the Gospel. The grace of God can accomplish that hardest of all human clothes. I wish you to give me authority matter varies, as may be seen by com-

tasks, the transformation of a pauper into a man. Direct evangelistic work cannot be too urgently pursued among our poor red brethren. But in the children is the chief hope, and the been only very partially solved, is how to get and keep the children under religious and educational influences Th. Department of Indian Affairs, In its report for 1887, says -" It is pleasing to note that, with the exception of the Blackfeet, the Indians of the North West seem to be fully alive to the importance of education," (Page xiv.) A study of the Reports in detail does not however sustain this generalization. Indeed later on (page laxylii), explicit mention is made of "the small attendance of children at the schools established on the various Reserves The average attendance is only 1,452 out of a total population of 23,811, and not quite seventeen for each school, The ordinary day school is carried on under the greatest difficulties. One of our missionary teachers writes -" Not Christian people. The missionariesa child would ever have come to this school, were it not that I could hire them with the gifts of the Church, and now they want money to be paid over to them, if they allow the children to come. It is plain the hiring process is not a progressive one on our side of the question " . The boarding school system promises somewhat better. It separates the children, for a lengthened period, from the demoralizing influences of the camp, and secures regular attendance. The experiment of Rev. Hugh McKay at Round Lake has commended itself to the Government The Commission allowed for securing | Indian Commissioner says of it -- " I am disposed to think that more real benefit has accrued to the Indian children from the expenditure of something less than \$1,500 during the past year in assisting boarding-schools than from the sum of \$10,500, which approximates our expenditure on day schools." It is evident that the Government must prepare itself for an ampler expenditure on the schools. Perhaps a few years of this would reduce the present enormous gratuities. No less than \$484.

> Could something not be done, also in the way of compelling the attendance specified period each year? The matter, we are aware, is one of great delicacy. Bu. it is of extreme urgency. To depaganize and civilize the Indian as rapidly as possible is our duty, as it is evidently to our interest as well Government is no reason for their being left entirely at liberty in the matter of the education of their children. The compulsory clauses of our Public on the Indian Reserves, but every possible pressure should be brought to children attend school, and all possible held out The Indian Department Churches and the Government will

122 is credited to "supplies for destitute

Indians" in Manitoba and the North

West Territories alone last year.

What of the pauperizing of the distribution of clothing only intensifies the fact that some "who happen to be on the evil. Rev. G. A. Laird, our mis- the list of probationers "were left out. sionary on Cote's Reserve, while asking The omission would appear to lie at the alike regard education as the most from the W.F.M.S. as large a supply of door of Presbytery Clerks, or, perhaps hapeful agency for the elevation of the electhing for his Indians as the preced

"I would suggest that as much as There will be again. The word of God possible of it be left unmade. Do not the names of ministers without charge,

to get the people to work for their clothing, when I see fit to do so I mean, to get them to do work about the boarding school, hauling and chop ping wood, and anything else I may require. Indiscriminate giving is not problem which, up to this time, has good. It forters laziness and a spirit of dependence. It is a shame for able bodied men and women to be idlo half their time and depend on the Church for their clothes. Of course, we will give to the old people, the children of school age, and the small children, as before, but the sooner we give the men and women to understand that work is required, the better. They will improve much more rapidly."

The true policy of the Government and the missionance is plainly in the line indicated by Mr Laird. In fact, the sooner the Indian can be trans formed into a citizen, with a citizen's rights, and a citizen's responsibilities, the better for all concerned. The young should be steadily trained in that direction. In the meantime the whole question of the difficulties besetting the Indian work is worthy of more attention than it has received from our too, deserve much more hearty sympathy and support. Some of them, as the wor, er quoted early in this article, feel the discouragements most keenly. But with that same worker they bravely exclaim -"At times the difficulties and discouragements may daunt the stoutest heart and the most living fails But God is greater than our hearts and wider than our thoughts, and we believe in ulumate triumph."

DR. REID'S LETTER.

WE willingly give space to the letter from Rev. Dr. Reid in another column, and need scarcely assure the writer of it, or our readers generally, that, in our notice of the Blue Book, we were animated only by the most friendly spirit to the Editors and to the various conveners of Boards and Committees who are responsible for the Reports. Our desire, as theirs, is to see the work of the Church placed before the people in the completest form possible. We were glad to find so few defects, and these so small, in a book so large and made up of such diverse materials. We spoke of these minor defects frankly, as our habit is in regard to all matters where friendly criticism is called for. Our single aim was to at school of all Indian children for a aid in the perfecting of the annual published records of the Assembly.

2. As to the "somewhat tardy appearance" of the Blue Book, which Dr. Reid also regrets, we said nothing which would imply that the Editors were responsible for the delay. We did not That the red men are the wards of the suppose they were. Their uniform record, during now well-nigh half a century of service, has been that of promptness and dispatch in the business of the Assembly and the Church. Our read-School law would be unworkable as yet ers will be grateful to Dr. Reid for the information given as to the causes of the delay. We direct special attention bear upon the parents to have their to the fact mentioned as one of the causes, namely, that while the larger for regular attendance, etc., should be ronto, some of the Reports are printed in Montreal and others in Halifax, mak-

> 2. Dr. Reid admits the correctness making it up, the "List of Probationclude all the ordained ministers of the rather at the door of the Assembly itself, which, so far as we know, has given no explicit instructions as to whether who are seeking a settlement, are to

paring the List of Probationers (Appendix No. 24, page iv), with the Roils of the several Presbyteries later in the volume (Appendix No. 27). It is hardly right that certain worthy brethren, some of whom have served the Church faithfully for years, should find no place in the published official list of the minis ters of the Church.

3. Dr. Reid agrees with us as to the value of full and complete obituary notices. "It is," he says, "of course desirable that there should be details of the lives and labours of our deceased ministers" He questions, however, whether the Minutes of the General Assembly should be the place in which the detailed notices should appear" The proper place for such notices we need not discuss just now but, as a matter of fact, there is no security that they will appear, either in Presbytery or Synod Records, and the present method of brief notices in the Assembly minutes, as all readers of the notices (Appendix No. 28), will agree, is unsatis factory. The fault is not with the Clerks of Assembly, who have doubt less made the best of the materials at their hand. But it is hardly to the that compose this list of "hindrances to credit of the Church, that it contents
title with such necessarily imperfect
preme Church Court. And what a
black cloud the list is 1. And what a ers It is not fair to demand of the our Church! And what power can Clerks of Assembly bricks without straw A Standing Committee of the Assembly specially charged with this matter might answer the purpose, or, perhaps, the newly organized Historical Society might be entrusted with the matter of obituaries.

4 Our suggestion as to the tabulating of the list of changes was made solely in the interests of convenience. For example, if one wishes to inspect the list of ordinations, inductions, deaths, etc., as at present given, he must look in as many places as there, are Synods. A tabulated statement, while taking up no more space, would greatly facilitate reference by including all the details under each heading in one view.

We give room for the concluding quotation from the interior with 1 easure. It in no way traverses the statements of our previous article. Indeed it is in singular agreement with them. Our closing words were as follows:-"These (the defects, etc., remarked upon), are, however, minor points. The book, as a whole, is creditable to the experienced Clerks under whose care it is brought out, and to the Conveners of the many Committees whose reports appear in it. It is the record of a year's important work by the Church, which affords reasonable ground for satisfaction and pride. The Lord hath done great things for us and by us, whereof we are glad."

Tile annual Provincial Sabbath School Convention which assembles next Tuesday, (16th inst.), and two following days at Kingston promises to be of unusual interest and profit. On inducements in the shape of rewards portion of the book is printed in To the programme are to be found the well known names of Bishop Vincent. D.D., Mrs. W. F. Crafts, New York; contemplates the early mauguration of ing it somewhat troublesome to collect ex Mayor Howland, Hon. S. H. Blake, a scheme, which, it is believed, looks all the Reports and arrange them in one QC, Jas. L. Hughes, and others. The The mission stations are isolated from the settlements, and separated by wide distances from one another. The work distances from one another distances from one another. The work distances from one another distances from one anothe the settlements, and separated by wide in the direction of the extension of the volume. Such a scattering of the print-applications of delegates already reis on Canadian soil and is thus entirely. It will be received by the Churches be the most economical method. We busy week, for which the people are makstupped of what little romance still with satisfaction, and will be an en- note, also, that it has produced in the ling the most hospitable preparations. adheres to the Foreign Field, while coursement to the Churches to enlarge volume in question a conspicuous Should any intending delegates not the Indian, as we now find him, is one their educational work among the blemish-at least three different colours have received programme and applicaof the most unpromising subjects for Indians. There is very much still to and qualities of paper. This is, how- tion form, they should apply at once to Christian effort. He has been, and is be done. There are 20,000 Indians ever, a point of lesser importance in Mr. J. J. Woodhouse, P.O. box 525,

THE report of the opening proceedbrought into contact with the baser total Indian population of the Domin- of our statement in regard to the in- ings of Knox College to which we completeness of the Alphabetical List devote much space will be read with of Ministers, and fully accounts for the general interest. It is very satisfactory another year of work for the Church ers " was not taken into account, but under most favourable auspices, and only the Presbytery Rolls, as sumished that steps are being taken to render the by the Synod Clerks. This is precisely institution better equipped for its work. The College as well as the Church is to be congratulated in having in Prochildren, as may easily be imagined, these latter firmly. As to his mainten- betical List of Ministers of the Preshy- fessor Gregg so able and sympathetic at

> Wg have received too late for insertion in this issue a long letter, bearing date August 17, from Rev. John Jamieson, of Tamsui, Formosa. The letter, which is chiefly a review of Dr. Mackay's work in Formosa, and a statement of Mr. Jamieson's relation thereto together with an expression of his views regarding the future conduct of the

HAVE you read our Publishers'

Contributed

LAY ELEMENT IN CONGRE GATIONS.*

AY REV. W. M. M'KIBBIN, M.A. (Concluded)

Bur now let us note briefly the hindrances to Christian work of which the reports to our General Assembly speak with such constancy of iteration and reiteration from year to year. Of these the first named is "strong drink," "desecration of the Sabbath by railways" comesnest, then "worldlinessandlore of pleasure," "low ideas of the Christian life," "weak convictions of the truth,"
"society life," "lack of religious in
struction in the homes," "want of more decided effort on the part of more bers,"
"the dance," "unwholesome church
risalrs," "mixed marriages," "promis
cuous and infidel literature," "weakness
of parental authority," "a want of
real spirituality of mind which leaves professors without any spiritual power, and results in children being impressed with the feeling that religion is not a reality, and this leads to fuvolity on their part and contempt of religious people and religion itself," etc., etc. Let it be remembered that there are, for the greater part, omissions and com-missions of the members of the Church remove these evils "as a thick cloud," but the breath of the Spirit of God upon the hearts and consciences of our peo-Let the Spirit of Holiness breathe upon those hearts and purify them unto Jesus Christ, "as a peculiar people zealous of good works," and this cloud of "hindrances to Christian work," shall be blown to oblivion. But now lastly, let me mention

THE WORLD OF HEATHEN DARKNESS

as presenting a great element in the

existing necessity for Christian effort. The existence of this element of need for the Church's work is the basis of the great commission. "Go ye into all the world and preach the Gospel to every creature." There was need There was need for such a commission to his Church in the days of Jesus' bodily presence among men: and, so far as we know, the need is only magnified by the lapse of the ages since. There is greater need to-day of missions to the heathen than when Christ was on earth, if a vast increase of the numbers wrapped in the gloom of paganism can constitute an increase of the necessity for Gospel effort. And "this command of Jesus Christ," as Dr. Pierson said before the Pan-Presbyterian Council, "is marked by a striking double universality, 'Go ye. l. e, all disciples, into all the world and preach the Gospel to every crea-ture. All are to go to all." This comment of Dr. Pierson was applauded his further observation that this princi-ple, all must go to all, "is the fundamental principle of the New Testa-ment." The need of work to rescue the perishing millions of heathenism, 18 heathen and intoloving obedience to our King, Jesus. And then, when her own children are oppressed with a sense of her obligation, then shall the Church be fairly found in the way to obey the

Master. Not till then !
But now, perhaps, I have said enough. that there is abounding need of utiliz-ing all the power within the Church for the accomplishment of her appointed work. And now the question is, How can that power best be utilized? This is a far-reaching inquity. It grows upon us as we advance in it. Much learning and philosophic power might be pressed into its service. Let us repeat the question in other terms than those which standat the head of our paper

What is the best method of inducing Christians to do their duty? or, What is the best method of bringing Christian practice most thoroughly into conformity with Christian profession? or, once more, What is the best method of keeping Christlans loyal to their King? These forms vary only in expression, the spirit is the same in all of them Any one of them might be taken as the basis of our essay. But let us return to the form we have adopted-What is the best method of utilizing the lay element in our congregations?

missionary mandate of her Lord and

And now an enquiry suggests itself-is the best method to be found in the line of

INCREASE OF ORGANIZATIONS? A remarkable feature of the church life of our times is the multiplication of guilds, societies and orders whose efforts are pointed severally against some particular form of evil, such for example as "The King's Daughters," "The King's Sons," "Christian Endearour Societies," " Bad Word Societies,"

* A paper read before the Stratford Presby-tery Sept 10, and published by request of Pres-bytery, Revised by the author for the Passav-vesian Raview.

and many more. Now, the Church of Christ is like an army. Like an army she has to fight and like an army she needs organization. And our minds may be helped to a conclusion by asking if this militant organization, the Church, can be aided in her warfare by division and sub division of her forces? The in-quiry is, I think, quite legitimate, for much of the fashionable organization for Church work is to be classed similar as division and subdivision of her forces. For the attainment of her ends, is there not now organization enough within the Church? Organiza tion or, if you please, discipline, has gone beyond its function if it beyon to produce disjointed movements, fractional energies and clashing contacts within the same army. And

IS THERE NOT DENGE of such results from the multiplication of guilds, orders and associations for the doing of the Church's work in the world? Let not our people be taught in any way, direct or indirect, that before they be in a position to work for Christ they must not only be members of the Church but also members in particults of some order or association. Let them rather by all means be impressed with the truth that every soul hat has become a "partaker of the redemption purchased by Christ," is by that very fact ordained to be a worker for Him. The blood bought membership of the mystical body of Jesus, is the high-est order of workers in His name. Said Dr. John Hall, addressing the Pan-Presbyterian Council, in London, "The Church is a purity society, a temperance society, a Sabbath keeping society, a society, if you please, for the prevention of cruelty to animals, if the Church but do its duty and in the right spirit. In the same way, while the tendency is to make a society to aim at war with particular vices, vices divided in small

bring her power to bear against all sices with which we should do battle Dr. Hall's opinion of the formation of societies to nibble at vices or pieces of vices is not far to seek in these word But further than I have done, I shall notassumenowthe province of condemning such associations. They shall be known by their fruits. But one thing I feel at liberty to say, the best method of utilizing the lay element in our corgregations is not to be found in the multiplication of guilds, societies, and orders. We should combine in organzied effort for good, unquestionably.
And it should be done on the principle which Jesus Christ makes fundamental to his Church. "This is my com-mandment," said He, "that ye love one another." In this cominsand we

pieces, and a society is given to nibbling

at each piece, the whole Church should

THE GROUND OF TRUE SOCIALISM.

That is holy communism which loves one another. And when the Church has attained to the height of such socialism—such communism then her lesser associations shall be by the Council. And we can endorse merged into the great brotherhood of his further observation that this princition, simple in tactics, beautiful in movement and resistless in power, the Church shall come forth "fair as the moon, clear as the sun, and terrible as becoming more and more a burden an army with banners." A great upon the heart of Christendom. But attainment this 1 But how is it to many, many remain unheedful within be attained? By utilizing in the best our churches, to whom the thought of nations perishing for lack of knowledge tions. But how can that be done? brings no pang. Let the Church pour holy fire upon these hard hearts until can be done something like as the they melt into sympashy for the poor teaching force of Ontario, the last heathen and intoloving obedience to our teaching force of Ontario, the last twenty five years has been utilized to tile attainment of the high standard of education in the schools of our Prevince. And how was that done? By raising the standard of individual attainment of the public school teachers. Raise the standard, improve the teachpublic education and enlightenment. The Church of Jesus Christ is His educational staff to truck all nations, as well as baptize them into the name of the Father, and of the Son, and of the Holy Ghost. And the Church, so far as any branch of it is concerned, is the specting the cardinal doctrines of the Gospel, in which association, depending on the Spirit of God, they hold together for mutual edification in the worship of God and for propagating God's will and pleasure among men. These men so associated are the individual teachers in the great School System of our Lord And it needs no elaborate Icsus. proof to show that they are best utilized when made most useful, that is to say, when the standard of their spiritual at tainments is raised, their efficiency increased to the utmost, and their blessed power on the world around them most

PERSONAL QUALITIES

of the soldiers of an army is a very important consideration. General Hamley when he praises the men (not their discipline, but their per-sonal merits) who sprang to victory over the ramparts at Telel Kebir, six years ago. Personal quality is a first consideration, discipline or organiz-ation is secondary. No drill can make a coward brave, and no association that can be formed among men can make hollow professors good soldiers of King We must credit the author of The Decline and Fall of the Roman Empire," when he tells us in many places that the cause of the ruin of

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Church News.

We are thankful for tirms of Chorch News com-pactly stated, or for marked copies or chygings from had exchanged which we use not otherwise see to lower perhanted in next sember, they meat reach us ty access all londay. A condensation of tirms is maximalized.

Ah interesting fecture was given on Monday evening Sept. 24, In St. Paul's church, Bowmanville, by a young Machedonian, Mr. Theodore George Malchef, on the custome, etc., of his native country, and the progress of mission work there. Mr. Maichel came to America there Mr. Matchef came to America four years ago for an education without a single word of linglish and with but ten dollars in his pocket. He row speaks our tengue with tolerable fluency, and gives a most intelligent account of people and things in his own land. He is earning, by his lectures, the means to carry him through his University and theological course, prior to his return to Macedonia as a missionary of the Gospel.

ERSKINE CHURCH, TORONTO INDICTION OF REV W. A. HUNTER, S. INTO THE PASTORATE

THE final step in filling the polpit of Erskine Church, Toronto, rendered va cant by the death of the lamented Rev. John Smith, was taken fuesday evening, ith inst, when Rev.W. A. Hinter, M. A. ite of Orangeville, was formally inducted into the pastorate. The handsome and spacious church was crowded with a deeply interested audience consisting of members of the convieration with friends. deeply interested audience consisting of members of the congregation with friends from other churches in the city. The pulpit and platform were beautfully decorated with flowers. Everything gave evidence of the happiness of the congregation in baving secured a pastor of their choice.

liunter, and through their treasurer presented him with a cheque for the amoun of his first month's salary paid in ad YANCE.

On the following Thursday evening the congregation held a social meeting to welcome and become acquainted visit their new pastor. During the cartier part of the evening tea was served in the Sunday-school room of the church. Air. I.A. Paterson, M.A., occupied the chair and welcomed the new pastor on behalf of the congregation. Mr. Thomas Yellowlees, for the Session of the church, gave a short address, thanking Rev. Mr. Gliray for the faithfulness with which he discharged the daties of moderator to the congregation and welcoming Mr. Hunter. Revs. Dr. Parsons, Dr. Gregg, A. F. McGregor, Elmore Harris, T. W. Campbell, T. W. Mullin, and other of the city clergy were present, and delivered short addresses. Ald. John McMillan was present, representing his Worship the Mayor, and aided in giving a hearty welcome to Ersking church's new pastor.

The new settlement for all hands re-

The new settlement is on all hands regarded as a very happy one, giving promise that this fine-congregation under its new pastor will continue conspicuous for real and energy in the Master's cause.

OTTAWA PRESBYTERY S. S. CONVENTION.

SECOND DAY.

A paper, the only one of the morning ession, was read by Rev. G. M. Clarke, New Edinburgh, subject :

HOULD THERE BE A TEMPERANCE AND CIATION IN CONVECTION WITH THE

to the truth, but that it had been implanted in their bearts from the lime that they first began to understand, and it had grown up with them. Thus, if this was, more than ever was it the duty of Christian parents to instruct their children in the way of the Lord.

The usual vote of thanks was passed, and the conference then broke up.

on only for pulpin preparation, but also give any special organisation for forths colling of direct distances of the season of t

lost. Those who were in the habit of reading the King James version of the libble he warned to beware of the heading of the chapter. These summaries of the contents of the chapter were very often mitseading and erroneous. The next point was that the phrases of the libble he must be takes as they were understood at the time they were written, and not by any meaning that may be placed upon them by circumstances of the present, it was important to determine the proper historical sense of lible words, and concordance. In studying a portion of the libble, it was very necessary to consider calculity what goes before and after, or the proper sense may not be had. The conjunctions must also be carefully noticed, the "therefores," wherefores, "for's," etc., for having a bearing and importance on the subject of the chapter not often fully understood. There are inferences; note themcarefully. Then again ferences; note themcarefully. Then again ferences; note themcarefully. Then again ferences; note themcarefully. Then again but they unless he be born again, but the question to be considered was, can God act upon the soul without instrumentality of the Word, and does he do so? Mr. White thought he did, because many people, effence the chapter when they began to love the Lord, thus showing that there never had been any sudden awakening in their souls to the truth, but that it had been implanted in their bearts from the time that they first began to understand, and libad grown un with them. Thus, if this was they were and the report of the Brasino obtained in their bearts from the time that they first began to understand, and libad grown un with them. Thus, if this was the content of the content of the present of the liber of the man the proper and the report of the Brasino obtained in the proper and the report of the Brasino obtained to the present of the superior of the Brasino committee of the present of the present and the report of the Brasino committee to the provice the proper of the present the proper of the present

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iel, and fell of the most artistic designs error shown in Chanda. Prices not to be buil. Come and see.

British and Foreign.

THE recumbent marble figure of Montrose, about to be placed in St.

The Presbytery of Glasgow has re-solved to appoint the Rev. George C. Gillon to the parish of Carmunnock. He is senior chaplain at Calcutta, but is now at home on furlough.

MR. SAMUFL GALT, student of the Assembly's College, Belfast, has just won the "Gailey Prize" for the best essay on "The Revolution of 1688 in its bearing on the interests of Presbytians."

THE Italian edition of the Bible reached the remarkable sale of 50,000 copies in one week. The parts of eight pages each are to be found at all the news stands, and are sold for one

HENRY W. HULDERY, lately Instructor in Church History at the Presby-terian Seminary, Bettut, Sytta, has accepted a call to the Professorship of History and Political Science at Marietta College, O.

THE Irish Sabbath School Society's Committee have asked and obtained the consent of the Rev. Professor Witherow to prepare a short catechism on the distinctive principles of the Presbyterian Church

THE Romanists have less than 7,000 church edifices in the United States, the Baptists nearly 41,000, the Con gregationalists, 4,000; Presbyterians, 13,000; the Protestant Episcopals, 4,500, and the Methodists, 47,000.

THE Cumberland Presbytemans have 2,648 churches. The membership is 1 151,929-a gain of 6,783 during the 1 past year. This does not include the Coloured Cumberland Presbyterian Church, which has about 15,000 com-

A correy and handsome stained glass window has been erected in Rath-gar church, Dublin, "In loving memory gar cource, Dublin, "In loving memory of the Rev. William Fleming Stevenson, D.D., first paster of this church; ordained, March 1st, 1860; died, September 16th, 1886."

The Poster of the loving memory on nearty congratulations of his friends, with a purse containing £300, as an acknowledgment of the long and valued services he has rendered to the contember 16th, 1886.

Tuz Presbytery of Cavan has ordain ed Mr. David Meeke, M.A., a licentiate of the Dromore Presbytery, as assistant and successor to the Rev. James Thompson, who has been the pastor of the congregation of Belturbet for over thirty years.

Tite handsome granite church just completed at the junction of Holburn street and Union grove, Aberdeen, for

PROFESSOR W. A ROSINSON, gradu ate of Princeton and Leipsic Universities, and late of the University of ate of Princeton and Leipsic University of Lewisburg, has been appointed to the Chair of Greek in Lehigh University, vacated by Prof. Lemberton. vacated by Prof. Lamberton, now of the University of Pennsylvania.

THE Presbytery of Belfast presented a call from the congregation of Raffrey sionary to the Jews was arranged to Lord's day, as we cherish that sancilty take place on Monday September 10. In this land. He thought they should

THE Magherafelt Presbytery, Ireland, has ordained the Rev. Robert Henderson, M.A., to the pastoral charge of the congregation of Castledawson, in succession to the late Rev. Robert Gamble, who had been minister of the church for about thirty-eight years.

THE Original Secession Magazine, in its review of the Pan Presbyterian article upon the recent statements of Council, expresses the opinion that there was confusion in the paper of Dr. Marcus Dods, and rejoices that "no sympathy was given to the tendencies of thought which seem so attractive to the Protestant of the

MR. PHILIP PHILLIPS, of New York, known as the "Singing Pilgrim," has again arrived in England. Mr. Phillips te to give, in addition to his sacred songs, descriptive lectures, illustrated by limelight views on a very large scale, many of them magnified to almost antieral dimensions.

REV. GAVIN LANG, of Inverness, at a meeting of the school board, repudiated the charge of Bishop Kelly at the diocesan synod that the board schools are practically Presbyterian schools. They were attended by all denominations, said Mr. Lang, and were not carried on for any one class or creed.

AT a meeting of the Ballymena Presbytery on Monday, August 27,

British Consul at Jeddah 46,030, pil- are very different things.

gums to Mecca arrived there during the last year. Of these over 10,000 came from British India; 16,000 from Egypt, Turkey and Syria; nearly 7,000 from Montrose, about to be placed in St. Giles's church, has been completed by Mr. Rhind, the sculptor, and approved by the committee.

The Presbytery of Glasgow has reers carried about one half.

THE Congregationalists in Australia have eighty two Sunday schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545,

ministers having been the Rev. Dr. James Seaton Reid, author of the "History of the Irish Presbyterian Church," and immediate predecessor of Mr. White. The White family have furnished a strong contingent to the Presbyterian ministry, and it was meet that Mr. White should receive the hearty congratulations of his friends,

drew's, recently opened a bazzar in the Town Hall, Leslie, in aid of the endowment fund of Prinlaws church In the course of his remarks he justified suppresting Humanity, Cardol ICSMOXERALE the holding of bazzars as a means of And Desellatoa Cures diseases or Hair good. Although he observed that the holding of bazaars as a means of doing good, although he observed that there was a cry abroad that these fancy there was a cry abroad that these fancy we extend an invitation to all skertics, doubt-fairs were too common. Adverting to the object of this particular sale, he acknowledged that in Scotland they can be cared.

essays for the joung referred to the recent bombardment of Greenock on the Lord's day. He said that he felt very considerable pain when he read in the papers about the matter. So far as to Mr. Gibson, who accepted it, and he had been able to see, it was quite received credentials. The ordination unnecessary, and it looked very like a of Mr. J. Stewart Crawford as a mis-Deing conducted in Dublin with encouraging success. This is a novel experiment in the metropolis, and it is creditable that it has not been interfered with by the authorities and the supportance of the support of the creditable that it has not been inter-fered with by the authorities, and that the services have not been disturbed.

their minutes, but protest against it in a more public manner. They might outrage as they liked in England, but they must remember this was Scotland. Several other members having expressed themselves, it was ultimately agreed that the clerk should send a protest to the Admiralty and the member of Parliament for the burgh, embodying the views of the presbytery with regard to the "bombardment" of Greenock.

Tun Belfast Witness has a long pate" by Nonconformists is a sine qua non to the union, the writer says:
"Men with Puritan or Covenanting blood in their veins statt at the insuli of an unconditional surrender coming from men who decline to recognise their 'ministerial character,' and reminds us of the heroic conduct of the grand-daughter of Knox when pleading with James I. for permission for her husband to return from exile. 'Submit to the prelates, said the heroine, holding out herapron, 'Please, your Majesty, I would rather & his head there.' The recent remarks on this subject of Protestant union by the Venerable J. O'Sulii van, when acting as commissary of the Bishop of Tuam, have called forth a letter in the Witness, which states that the Rev. Hamilton Moore, of Glenwhere, son of the late Rev. John
Moore, D.D., Bellati, resigned his
charge, and obtained examples. Moore, D.D., Bellast, resigned his charge, and obtained credentials from the presbytery in order to be admitted into the Church of Scotland.

According to the last report to the about Christian union and to practise it

Special Botices.

Tite Mennonites, in their various brancher, have 93,000 communicants in the United States.

THE Rey. Dr. F. A. Muhlenberg, of Philadelphia, has declined the Professorship to which he was recently elected in Thiel College.

CATARRIL.

NEW HOME SEPARMENT FOR THE CURE OF CATARRII, CATARRIIAL DEARNESS AND HAY FEVER.

Wesley an Methodists are largely in pred dominance; their schools number 545, with an average attendance of 30, 304. The Church of England comes next, with 430 achools; and then in order follow the Presbyterians with 392, and the Eventual String parameter in the interest of the Presbyterians with 392, and the Eventual String parameter in the interest of the Presbyterians with 392, and the Eventual String parameter in the interest of the Presbyterians with 392, and the Eventual String parameter in the interest of the Canadian Practice Railway, who contributed Lego to aid in the erection of the Canadian Practice Railway, who contributed Lego to aid in the erection of the Canadian Practice Railway, who contributed Lego to aid in the erection of the mew church at Glenninner, recently received an enthusiastic welcome from the people there on revisiting his nature valley. He was shown over the church by Mr. Bruce, the minister, and hospitably entertained at the mane. A message was sent to his aged parents in Montreal conveying the warm remembrances of their old friends in the gien.

A very interesting meeting has been held in Carnekfergus, Ireland, to celebrate the jublice of the Rev. James White, who has been for fifty years pastor of the first congregation there. It is one sorted to desire the publice of the Rev. James White, who has been for fifty years pastor of the first congregation there. It is one of the oldest congregation there. It is one of the oldest congregation there in the General Assembly, having been or return of the disease.

My Dison sends a pamphied describing his ministers having been the Rev. 107. James Seaton Reid, author of the montagerasted cases.

Mr. Dison sends a pamphied describing his ministers having been or tester of the disease.

Mr. Dison sends a pamphied describing his ministers having been or tester of the disease.

Mr. Dison sends a pamphied describing his ministers having been or been or tester of the disease.

Mr. Dison sends a pamphied describing his ministers having been or be

new treatment on the receipt of stamp to pay postage. The address is A. H. Diren & Son, 1934 King Street West, Toronto, Canada.—
Scientific American.

THE jubilee of Dr. A. A. Bonar is to celebrated shortly, and a present of £5,000 is to be given to him on the occasion, if it can be raised.

AFTER LONG YEARS.

"I was troubled with Liver Complaint for a number of years; fieding no cure, I tried B.B.B. I took four bottles and am now per-fectly cured, strong and hearty." Mrs. Maria Askett, Alma, Ont.

ARKANSAS has just elected as Governor, Hon. J. P. Eagle, a pious and earnest minister of the Gospel as well as a wealthy and liberal fatmer.

street and Union grove, Aberdeen, for the United Presbyterian congregation, formerly worshipping in the St. Nicholas Iane church, has been formally opened for public worship.

Pork Leo recently sent a cable despatch to all the bishops of the Catholic Church throughout the world asking for a collection to be taken. The purpose of the collection is the restoration and rebuilding of the Catholic chapels and churches in the Holy Land.

Professor W. A Rounson, gradu are of Princeton and Isipaic Universatives of Princeton and Isipaic Universatives, and late of the University of the Catholic and they acknowledged that in Scotland they acknowledged that in Scotland they had just rather too many churches, and his secret opinion was that if a thousand of their ministers bands and theur ministers bands and of their ministers bands from the country for ever, it would be a great godsend for the country. At the same time, however, this arose from the bad distribution of churches, some small parishes having from the Sobolic Shock in the sum of this remember, the more you are saffering at the time you call, the better charce you mil give as of demonstrating the merits of CARBOLIC SHOKE. BALL. We immediately releave and congested headsche, croup, however, this arose from the bad distribution of churches, some small parishes having from the Sobolic street. For the more you are saffering at the time you call, the better charce you mil give as of demonstrating the merits of CARBOLIC SHOKE. BALL. We immediately releave and congested headsche, croup, whoopleg cough, and discasses of hose, throat, bronchiat tubes and instruction of the Catholic chapels and churches in the Holy Land.

At the Greenock U. P. Presbytery and the country for ever, it would be a great godsend for the country. At the same time, however, this arose from the south of the merits of CARBOLIC SHOKE. The merits of the merits of the country releases and instruction of the country. At the same time, however, the south and congested headsche, croup, whoopleg cough, a

THE Stanley case has come to an end by the induction of the Rev. W. C. Malcolm as colleague and successor to the Rev. George Murray.

QUITE CORRECT.

"I MAYE used Dr. Fowlet's Extract of Wild Strawberry and found it the best remedy I ever used for Dyspepsia and all Sammer Complaints among children, and I think no household should be without it." Mes. A. Baker, Ingoldsby, Ont.

THERE are in Africa 223 Presbyterian congregations, numbering 54,320 communicants and controlling five col

ADVICE TO NOTHERS.

Mas. Winslow's Scottling Sympt should always be used for children teething. It southers the child, soltens the grama, aliary all pain, cetes what colic, and is the best remedy for diarrhosa. 25c. a bottle.

Titz memorial stone of the new mission premises in connection with Polloksbields Free Church, Glasgow, was

A READY RECOURSE.

A READY RECOURSE.

THE tarages of Cholers Infastum, Cholera Morbus, Distribus, Dysentery and other summer complaints among children during the hot weather, might be almost locally prevented by having recourse to nature's sovereign remedy for all bowelcomplaints, Dr. Fowler's Entract of Wild Strawberry.

REV. DAVID SHITH, who opened the recent General Conference of the Afri can Methodist Episcopal Church with prayer, is 104 years of age, and has been a professing Christian for 90 years.



RECULATES Bowels, Bile and Blood CURES Constitution, Believes

poppin, Ligge Complain Strafold and all broken down Conditions of the System. FALL STOCK

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armitten.
'The deposit receipt thus sent to will be reterred to
the respective parties whose tenders are not accepted.
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terps too lyn set or any leaders.

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Ottown, 5th August, 1975.

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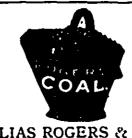
they canbot cure.

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the system is universal, not a gund or jesus



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Frof. W. Harwing, the famous memorine,
of Hanca, N. J., writes: "come it in years are
l'aufferts untoll agony from chronic base
catarth. My family physician gave no up as
incurable and said it must don. My eve was
such a bad one, that every day, lowards sunset, my voice would become as boares I coutarrily speak above a whispey. In the scorning
my coughing and clearing of my threat would
almost strangle ms. By the use of my, Rage.
Chairris framedy, in three months, I was a
man, and the cure has been permanent."

MCOMMANIA HAWKING AND PINE NYME.

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R. Louis, Mo., writes: "I was a great sufferer
from outsith for three greats. At times I could
hardly breathe, and was constantly hawking
and spitting, and for the last eight months
could not breathe through the mostria. I
thought nothing could be done for me. Lichiliy, I was advised to try Dr. Rapve, Catarliy, I who advised to try Dr. Rapve, Catarliy, I was advised to try Dr. Ra

Ett Roberta, Ruman P. D., Columbia Ca., Pa., sajs: "My daughter had cutarrh when she was five yeered, but the saw Dr., Eage's Columb Remedy advertised, and projected a bottle for her, and soon saw that is beined hert a third bottle effected a permanent curs. She is now sighteen years old and sound and hearty."



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Presbyterian Beview

THURSDAY, OCT. 11, 1853.

of "the Presbyterian Review" has the largest every directation of the Presby-tirian newspapers in Canada

In ordering goods, or in making sugarity concerning anything advertised in this paper you test bodge the publishers, as well as the advertise, by staining that you saw the advertise, by staining that you saw the advertise.

Copies of the "BEVIEW" may be had at the Office of Publication or at the Free-byterian Book Room, corner of Adelaide and Terestofit on Wednesday afterneon

Titz brickwork on the new church at Parkhill is completed.

Rav. R. H. Avernau, Burlington, has been tendered a call by St. John's Church, Hamilton.

REV. J. C. TOLMIR has received a un-animous call to Ailsa Crafg and Carliste Stipend, \$900 and mause

DR. SHITH, Agent of Queen's University, reports good prospects of raising \$60,000 to endow the l'rincipal's chair.

Tita pulpit of St. Andrew's, Stratford, was occupied 30th ult., morning and evening by Rev. Prof. MacLaren, of Knox

On Sept. 25, Rev. Mr. Thompson was ordained and inducted into the pastorate of Proof Line and Bryanston, London l'resbytery.

PRIOR to his leaving Orangeville, Rev. W. A. Hunter, M.A., the new pastor of Erskine Church, Toronto, was presented with a handsome silver tea service and an address.

Mr. Chas. Tough, of Blake, who is entering Knox College, was a lew even-ings ago presented by the young people of the Hlake congregation with an address' and purse as a mark of appreciation of his services as leader of the psalmody and in other ways.

REV. JOHN MCNEIL, who graduated in Theology last spring at Queen's College Kingston, has been ordained and inducted pastor over the congregation of last well and Mcintyre in the Presbytery of Orangeville. The call extended to him was hearty and unanimous.

THE first Anniversary of the reopening of Cooke's Church, Toronto was celebrated last Sabbath, Rev. W. Herridgs, M.A., B.D., of Ottawa preaching morning and evening to large audiences. A social meeting of the congregation was held on Monday evening, and a most enjoyable time spent by a large gathering of the congregation and fineds.

THE attention of the readers of the REviaw is directed to the announcement of the Toronto Conservatory of Music in soother column This Institution, which was incorporated in 1836, has evidently met a long felt want, as the number of pupils entered the first season reached the surchising frame of over 600. curry or interesting figure of ever 600. This year the success is even greater. Much of this seatcess is undoubtedly due to the Director, Mr. Edward Pisher, the well-known organist of St. Andrew's Church, Toronto,

known organist of St. Andrew's Church, Toronto,

Tilk anniversary astrices in connection with lists Townine Presbyterian Church, the Rev. R. J. Heattle, of Knox church, Guelph, preached two able and impressave sermons, morning and evening, to large congregations, from the texts Num.

x 29, Loke xv. 10, Au entertainment was held on Mark Towning and wenter and the state Num. large congregations, from the texts Num. x 29, Luke xv. 20. An entertainment was held on Monday following, when pithy addresses were delivered by Rev. Messita. Carswell, Beattle, Swartout and Acheson. Geo. Duff. Etq., Keeve of Ksss. John Ross, Req., Reeve of Innishit and T. W. Lennoz, Bsq., J P., also gave autable addresses. Good music was furnished by the church choir, Mrs. Cochiare presiding. Proceeds amounted to tare presiding. Proceeds amounted to

Or Sept. 30, a nest frame church was opened for Divine service at Treberne, Manitobs, the Superintendent of Missions artantous, the Superintendent of attaining preaching morning and evening. The attendance was large, people coming from some of the other stations of the group. The building is 24 x 36 and was opened without any debt. The Church and Mance floated assisted the congregation. At Holland, another of the attitung of the At folland, another of the stations of the congregation, a church 28 x 50, is in the course of erection. It is to cost \$1.500. Str. T. McLachlan, a student of Toronto, did good service in this field last year. The congregation, we are given to understand is now annious to call and in a couple of years it will become self sustaining. Will some good graduate undertake to supply the charge? The district is prosperous and the people intelligent and kind.

WHAT TO DO WITH YOUR BOYS.

WHAT TO DO WITH YOUR BOYS.

In the nineteenth annual circular of the Ontario Banness College, Believille, just published, will be found the amplest evidence that it occupies a position not reached by any similar lostitudine in Canada. Among merchants and pretrical accountants this fact is everywhere acknowledged, and in consequence its graduater are pre-ominently successful ancessful on the principal states and provinces. The principals are Messra, W. B. Roblins and J. W. Johnson, F.C.A. Send for their college circular.



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Acknowledgment

REV. DE. WARDROPE, on Sunday, Sept. 30, entered on the 20th year of his ministry as pastor of Chalmers' Church, dell'rom the Ashburn Rabbath School, try as pastor of Chalmers' Church, dell'rom the A.D. Ferler, Fergus, is addition to the same already acknowledged noccasion. Prof. Campbell, of the Presbyterian College, Montreal, preached in the evening.

In the Assertance of the Campbell, Markoka.

In the coorse of a sermon one Sunday evening recently the pastor of St. Andrew's church at Glencoe severely criticated some of the pariout games in rogue, emphaning one in particular, which he referred to as being properly called "progressive"—progressing from an amusement to the advocation of agambler.

The Ray. Chas. A. Tanner, the Predes Professor of Morid College, Quebec, has just spent a few days in the townships of Scarborough and Markham, among the people of his late charge, and obtained, from this rural congregation of our Church, nearly \$1,200, in money and subscriptions, for the endowment of the College.

Tilk first Anniversary of the reopening of Cooke's Church, Toronto was celebrated last Sabbath. Rev. W. Herridge.

Birthal Muskoka.

Mestings of Presbyteries.

Manical Introduction of a gamble.

Nov. 27, 11 a m.

Ratherona—Atwood., Nov. 12, 2 20.

Harrica, Nov. 27, 11 a m.

Ratherona—Atwood., Nov. 13, 200.

Humon—Billaria, Nov. 20, 11 a m.

Nexture—Lankey, Hee. II.

Ratherona—Atwood. Nov. 11, 2 20.

Harrica, Nov. 27, 11 a m.

Ratherona—Atwood. Nov. 11, 2 20.

Harrica, Nov. 27, 11 a m.

Ratherona—Atwood. Nov. 12, 2 20.

Harrica, Nov. 21, 1 a m.

Micros—Plaikey, Hee. II.

Ratherona—Atwood. Nov. 17, 10 am.

Harrica, Nov. 21, 1 a m.

Ratherona—Atwood. Nov. 17, 1 a m.

Micros—Plaikey, Hee.

Births.

Winchester .- At Tang Cho, North China, July 30, the wife of the Rev. A. II, Win-chester, of a son. Love. -At Quebea, on Sept. 22, 1888, the wife of the lies. Andrew T. Love, of a daughter,

Marriages.

BROWN-CLARE - By the Rev J. Allister Marray, on Sept. 26, at the family recidence of the bride, Mr. James Brown, of Mosa, to Mediada, such daughter of Mr. William Clark, of Westminster.

LETS-ARESET -At Toronto, Oct. 3,1888, by the Rev Robert Wallace, George Leye, of Sarnia, to Adelaide Louisa, daughter of George Arkney.

LUNAN-CONROY -Os Oct. I, at Toronto, by the Rev. D. J. Maedonnell, B.D., David J. Lunans, to Mus Jennie C. Couroy, both of

MCPHERRON—BINGHAM, —At Bowman ville, on Sept. 19, by Rev. R. D. Fraser, M A, Mr. John McPherson, of Marshalltown, lows, to Etta A., second daughter of Gilbert Bisgham, Feq., of Tyrone.

likevy-Oliver -Ca Oct. 2, at Sunder-liad, by Rev. W. O. Milla, Mr. W. Brent to Miss Kitzbeth Oliver, all of Brock. Trick-New Diver. -On Oct. 2, at Sunder-land, by Rev. W. O. Mills, Mr. V. J. Thores, of Mount Albert, to Miss This Oliver, of Brock.

CARCTHERS—FERRICSON—At the residence of the bride's father, by the Rev. D. Kalleck, M.A., of Spencerville, on Tuesday, Sept. 18, Mr. Herbert Carrathers, of Colourg, to Itabella, sidest daughter of Thes. Ferguson, of Vestaor, Township of Eliwardsburg.

Books.

Oxford University Press

The Leading Preshyterian Divines concue to

THE OXFORD BIBLE FOR TEACHERS

The additional matter has been carefully revised and colarged from time to time by I. STE BBA, Bushop of Chester, Dr. Ell-WIN PALMER, Archdeacon of Oxford, Dr. ANGUS, and other enducut scholars. The Scientific information was prepared under the apprecision of Professors Rolles ton, Westwood, Lawton and Earle—names of the highest authority in their several departments.

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The Right Rev George Hutchisen D.D., Molerator of the Oriental Amenaty of the Church of Scotland: "Repersor to say, both to point of breaty and meridions."

The Rev. Heratius Bessy, D.D. "A soble Libiton, reservably fell and accorde, giving a weaterful amount of intransities under the various heads."

Proc. The May. Leanid. Maclood. D.D. "The listy form in my opining pits as surrounded reference book. I can becoming any that I have been emprised at the tamount and accountry of the information in this is been to summit any arranged."

mance which there so combinity arranged."
The Rev. Principal Countingham, D.D.,
Lia.D. "I have prior necessay thing more perfect.
The Holpe costale a visit amount of merical and
interesting the storys."
The Rev. A.R. H. Boyd, D.D.: "All the holpe
a preacher or teacher run need for the story of the
libbe were source before brought together in such
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