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NOBILITY.

I.
TRUE worth is in being, not seeming—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whiter men say in blindness
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

II.
We get back our mete as we measure,
We cannot do wrong and feel light,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

III.
'Tis not in the pages of story
The heart of his life to beguile,
Though, he who makes courtship to glory,
Gives all that he hath for her smile,
Nor when from her heights he has won her,
Alas! it is only to prove
That nothing is so great as honour,
And nothing so loyal as love!

IV.
We cannot make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

V.
Through envy, through malice, through hatred,
Against the world, early and late,
No jot of our courage abating—
Our part is to work and to wait.
And slight is the sting of his trouble,
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cory.

INDWELLING SIN AND CHRISTIAN PERFECTION.

BY JAMES MIDDLEMISS, D.D.
POSSIBILITIES OF DIVINE GRACE AND POWER.—PRESENT EXPERIENCES AND RESERVES OF GRACE.—SCRIPTURE TEACHING AS EXHIBITED IN THE SUBORDINATE STANDARDS.

OUR first article was chiefly a statement of certain important principles in relation to sin, and the communications of Divine grace in our deliverance from it, and was closed with a statement of the question now proposed for consideration. The question is, Whether in any case the Christian believer, besides being delivered from the guilt and dominion of sin, according to the common faith of Christians, is also in *this life* actually delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it? No one can doubt the Divine power in the matter, or question the sufficiency of the Divine goodness. The question before us has respect solely to the time when, according to the determination of Divine wisdom, complete deliverance from his sin becomes the believer's actual experience. Not only could God have ordained that perfect sinlessness should be attainable in this life, but He could make sinless perfection to be inseparably associated with the believing reception of Christ. In other words, He could make every believer sinless perfect from the moment of his being united with Christ by faith. And more than this: not only could He have ordained that perfect freedom from all the consequences of sin should be attainable in this life, but He could make such freedom the actual experience of every believer. In short, the power and goodness of God are sufficient to make every Christian wholly free from sin, suffering and death, from the time of his conversion, so that no believer should ever sin, suffer or die, but either be taken to heaven immediately, or be kept here for a longer or shorter period without sinning and suffering; and then translated as Enoch and Elijah were. But it has not pleased Him so to ordain; and we are sure that His pleasure is wisdom, and that it is our wisdom to accept His pleasure with trusting and grateful submission.

In communicating to believers from the fountain of His infinite goodness and mercy, He is pleased, in the hour of their conversion, to free them from the guilt and the dominion of sin, and to constitute them His sons and daughters. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." "Behold, what manner of love the Father has bestowed on us, that we should be called the sons of God." But "it doth not yet appear what we shall be," farther than that our like-

ness to Christ shall be complete in body and soul when He appears. Much remains, all his life, matter of promise to the believer. It has not pleased God that he should be exempted from suffering while he is in the body, or that he should have experience of the redemption of the body till Christ re-appears. And the question now before us is, Whether or not the Word of God warrants the persuasion that God will, in any case, communicate to the believer, in the present life, grace in such kind and measure, that he shall live entirely free from sin, in thought, word and deed? Or is such a communication of Divine grace reserved for another state than the present? There can, as we have said, be no question as to His power to communicate such grace; and its communication is a matter of absolute certainty in the experience of every believer—not, indeed, because God is under any obligation to communicate it, but only because He has bound himself by His own promise, by which, as one has well expressed it, He makes himself a debtor to his own faithfulness. The only question is, *when*, according to His Word, does this communication of His grace become the actual experience of the believer? It is confessed, as it is patent, that it is not the experience of *all* believers, in the present life. Does the Word of God give intimation of its being the experience of *any*? While there is nothing new in the contention that God, on certain conditions, communicates to the believer in this life such grace that, as one expresses it, "sin is taken away from his inmost spiritual being," and nothing new in the assertion by individuals of their having such experience, Christians generally have always maintained the contrary. Our own Church, in particular, in all her symbolical books, pronounces very distinctly and emphatically in opposition to all such contentions and assertions, as being contrary to the Word of God. If there is one thing which the Westminster Confession of Faith teaches with more than its characteristic clearness and emphasis it is that God does not in this life, wholly extinguish or "take away the corruption of our fallen nature," but that, on the contrary, the believer is, all his life, in conflict with sin dwelling in him, as well as with the evil surrounding him. It affirms (chap. v. 5) that the original corruption of nature, from which, it is said, "do proceed all actual transgressions," "doth remain, *during this life*, in those that are regenerated, and although it be though Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin." No one who is acquainted with the Confession can fail to be struck with the frequency with which reference is made to the same truth. This frequency is indeed unavoidable in relation to a great practical principle that is pervasive of the Christian system. In the chapter (xx. 4, 5) on "Free Will," we read: "When God converts a sinner and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good; yet so that, by reason of his remaining corruption, he doth not perfectly or only will that which is good, but doth also will that which is evil. The will of man is made perfectly and immutably free to do good alone in the state of glory only." Again, in the chapter on "Sanctification" (xiii. 2, 3), "This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit and the spirit against the flesh. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God." Once more, in the chapter on "Good Works" (xvi. 4, 5, 6), we read: "They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate," "that they fall short of much which in duty they are bound to do. We cannot, by our best works, merit pardon," for this, among other reasons, that "as they are good, they proceed from the Spirit of God; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him: not as though they were in this life wholly unblamable and unreplicable in God's sight; but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections." It only remains to add the equally emphatic statement of the Larger Catechism (Question 149), "No man is able, either of himself, or

by any grace received in this life, perfectly to keep the commandments of God"; and that of the Shorter Catechism (Question 82), "No mere man can do the will of God in this life perfectly to keep the commandments of God"; both statements being followed by the strong and unqualified assertion of every man's daily breach of God's commandments in thought, word, and deed. Is it needful to insist that there is not a single statement to be found anywhere in our Subordinate Standards that any person of ordinary intelligence can regard as inconsistent with the statements above quoted? The chapter of the Confession (xx) on "Christian Liberty" has, indeed, been referred to as favouring the opposite doctrine. But it seems to us almost incredible that any one who is even moderately acquainted with the doctrine of the Presbyterian Church, should fail to distinguish between the dominion of sin in the soul and its inhabitation as a living and actively rebellious resident, or should fail, in the light of that distinction, to see that the chapter referred to teaches no more than the common faith of all Christians; namely, that the believer is delivered, in this life, not only from the guilt of sin, but also from its dominion or ruling power, so that "he yields to God the obedience not of slavish fear, but of a child-like love, and of a willing mind." And it is, to say the least, very surprising to find persons who would be thought to have made the very highest attainments in the Christian life, unable to distinguish between the unbeliever's life of subjection to the rule of sin and the believer's life of conflict with the sin that God permits yet to dwell in him. If, because God has not yet extinguished the deadly virus of sin, but permits it yet to abide "in every part," a man will say, as some do, that God has done nothing for us, and that we are no better than unbelievers, is there not reason to fear that that man has yet to learn the first principles of the life of faith according to the oracles of God?

Mission Work.

BELGIUM—A MISSIONARY CHURCH.

AT the time of the Reformation, that part of the Netherlands now called Belgium was one of the countries of Europe where the light of the Gospel shone with the greatest brightness. If this glorious period of Belgian history is almost forgotten, it is because the Protestants were swept away by the Spanish Inquisition; thousands were executed, burned alive, or put to the sword by Philip II.'s soldiers, while others had to seek a refuge in foreign lands. During more than two hundred years darkness reigned supreme in this land. At the beginning of this century there were only a few Protestants scattered here and there, but within the last fifty years the country which had been steeped in the blood of martyrs has been yielding a rich harvest, and its whitening fields are of still greater promise for the future. This work had been principally accomplished by the Evangelical Society founded in 1837. In 1848 it took the title of "The Christian Missionary Church of Belgium." At first it encountered many difficulties; in some places violent opposition, ill treatment and persecution in different forms, impeded the work, while in others the pastors found it impossible to meet the demands for preaching and teaching, so gladly was the Gospel received.

General, near the field of Waterloo, was the first station where the new society sent an agent. It has now twenty-seven organized churches and fifty-nine preaching stations; it works in about eighty other localities where the Gospel is preached occasionally; 200 other localities are visited by its colporteurs; it has thirty-eight pastors, evangelists or colporteurs and Bible-readers, and more than 7,000 church members (including children), of whom only 400 are Protestants by origin. Such results could never have been achieved if only paid agents had been at work, but our Church, faithful to its name, expects each one of its members to act as a missionary. We wish in this paper to show what are the means employed by our converts to spread the light of the Gospel around them.

It is said that in Belgium there are 30,000 men toiling day and night in the coal mines; this represents a large population employed either in the pits or in the factories that have sprung up near these rich supplies of fuel. It is among this people, for the most part wretchedly poor, and either grossly superstitious or openly atheistic, often sunk to the lowest of immorality, that our Church is at work. The glorious promises of the Gospel message, and the untold joy it imparts, find ready access to the hearts of these poor toilers, in whom long hours of labour (generally from twelve to sixteen), bad pay, and rough treatment, produce a great yearning for something better to hope for. It is in the dark galleries of the pit, in the workshops and in the factories that the best spiritual work is being done. It is there that our converts have abundant opportunities of showing their colours; formerly they were known for cock-fighting, drinking and swearing; now their friends recognise that they have become sober and gentle; they wonder at the change, and the light that has been made to shine before men is reflected in the hearts of others. Testimony follows example. Our Christians soon have to answer the jeers of some of their companions and the anxious enquiries of others. Thus they have the privilege of speaking of their Saviour and of pressing the listeners to come to Him. The distributing of tracts is a great means of spreading the Gospel; our church-members seldom start off on their day's work without a supply of tracts in their pockets; they find many opportunities for distributing through the day. If the demand is slack, they will offer to read one aloud at dinner time; after this their provision is sure to be soon disposed of, and many interesting talks and discussions will arise among the little group. Quite lately a mother and her son were converted. It was found out that they had been led to inquire about the Protestant religion and to attend our services, by a tract that had been given to one of her boys by a fellow miner 500 or 600 yards underground. On Sunday afternoons many of our friends go two and two, visiting from house to house, reading and praying with the people, or inviting them to the meetings; some have even pledged themselves never to come to church without bringing a Roman Catholic with them, while others always keep a Testament in their pocket to sell if on the first opportunity. A missionary band which was started in one of our congregations sold, in this way, forty-five Testaments in one month, and distributed 9,000 tracts.

During last year 7,850 meetings were held in one mission field; many of them were taken by our lay helpers, whose general knowledge is very limited, but who, study their Bibles with perseverance and prayer, and acquire such a knowledge of the Scriptures as to make them really good teachers. Open-air meetings are an interesting feature of our work; there is no country in Europe where liberty for such gatherings is more complete. On a Sunday afternoon a band of Christians, sometimes nearly a whole congregation, will walk to a distant village; they form a group in some open space and begin by singing a hymn. This brings out the crowd. The children leave the gutter; the women their door-steps; the men the public-house or their game of bowls; the young people have often been seen even to stop their music and dancing in a neighbouring saloon, and press as near as possible to the speaker.

The workingmen of Belgium often move from one place to another in search of work; in this way the truth has been spread abroad. Often the heart of a weary colporteur has been cheered when offering his Bibles for sale in some retired village, he has found a hearty welcome from the inhabitants who have been told by some traveller that the Bible was a good book, and that the heretic colporteur would not harm them. Thus the seed is scattered far and wide, and in many places, we are now reaping rich harvests. I will only mention one locality where a remarkable movement has taken place. Paive is a village not far from the city of Liege. Its inhabitants, of one accord, have lately abandoned Popish errors and asked to be instructed in the Protestant faith. Many conversions have taken place among them, and a little chapel that has been built is well attended, while the Roman Catholic church is closed and the priest's house is empty.

The working population of Belgium is ever on the increase, while the wages are getting lower and lower. The people are emigrating in large numbers to America, many bringing with them into their new country their unbelief and their vice, while those of our own converts who go out join the Churches they find in the place. Even before they have learnt the language they become good Christian citizens of the great Dominion. We might say that it is in the interest of the Canadian nation to evangelise their future emigrants, but we feel that we shall find nearer access to your hearts if we claim that all Christians who take to heart the eternal interest of the Kingdom of God ought to give a helping hand to the struggling Church of Belgium.

The yearly expenditure of our Missionary Church is \$28,000 (frs. 1,400,000). Although our Church members give all they possibly can, they are for the most part so poor that they cannot contribute more than a third of the sum expended. The remainder we are obliged to collect among friends in other countries. Notwithstanding the help we receive, our means are inade-

quate to face the most urgent needs, and this year the heavy debt that we foresee compels us to entreat our Christian brethren of America to condescend and help us in our great need. Within the last few months several localities have asked us to send them some one to teach them. We should require, at the very least, six new pastors to take up the work, and each of them would have more than he could do. But if we wish to keep within our income, instead of having any hope of meeting this demand, we should have to dismiss many of our agents, close several places of worship, and abandon our flocks. But we cannot take such a measure; it would be forgetting God's promises and disbelieving His power. We look to Him and trust that He will give us the means not only to keep up existing work, but to extend it.

We hope that this appeal will not remain unanswered, and that God will grant us speedy and liberal contributions from American Christians. KENNEDY AULT, Pastor, BRUSSELS, Nov. 22, 1889.

Contributions may be sent to the General Secretary, Rev. Kennedy Ault, 123 Chaussée d'Ixelles, Brussels (Belgium); or to the Board of Foreign Missions of the Presbyterian Church, New York.

THE WHY AND HOW OF BOYS' MISSION BANDS.

BY ALICE A. CROWN, KINGSTON.
GIRLS' MISSION BANDS are an established fact. But are not the boys being overlooked in many of our churches? Our bright, merry boys have more temptations and more leisure time than their sisters.

Instead of continually saying "don't" to them, would it not be well to say "do" occasionally? Interest them in the boys who have a wall of superstition and ignorance built up between them and the Sun of Righteousness. If they try to send them the Gospel, they will be desirous of being consistent—not wish others to accept what they refuse. Working for others will be the best antidote to indifference to personal Christianity. When a boy first gives his heart to Christ, he longs for some definite work to do for Christ. We answer this longing by telling him to do all his work for Christ. But to his sister we give work to be done for the poor, the sick, and the heathen, "in His name." Why not do the same for the boys? Organize them into mission bands. Give them a definite object for their self-denials and their prayers. Teach them to study about "the lands that sit in darkness," that they may know how to pray for them.

How may this be done? Let one who loves God and loves boys, gather the boys around him. If they are young, form them into a company of the Missionary Army, or give the band some such name as the Mission Cadets, or the Mission Guard. Let all the officers have military names. Let the president be a captain, the vice-president a lieutenant, and so on. Divide your band, if large, into divisions, with an ensign over each division, the ensign to be responsible for attendance and order. Let each division be responsible for a programme, in turn. Encourage your boys to make motions and discuss business. Always give them a five minutes' talk on missions, illustrating with charts, maps, blackboard, photographs, or curiosities. Keep before the band the thought that Christ is our Commander and our foes are twofold—our own faults and the forces of heathendom.

If your boys have lost their military ardour, and no longer dream of being soldiers, have a Missionary Parliament, giving each boy a country to represent. Let them have debates on such a subject as "Systematic giving is the best way in which to raise money for Christian work;" or, "Foreign missions are a benefit to the commerce of our country;" or, "We owe a debt to our Indians which we can only repay by giving them the Gospel;" or, "Our duty to Foreign Missions is equal to our duty to Home Missions." Let them discuss such questions as the opium traffic; the Government's duty to the Indians; the slave-trade in Africa, and Christian nations' attitude toward it; what constitutes a call to a foreign missionary. Emphasize the spiritual side of missions, that the power is of God; study with them God's promises and commands regarding it.

A pleasant and profitable way of varying the programme is to have a mission match. Select a country, divide the band into two sides, and let the sides question each other after the manner of an old-fashioned spelling-match. After the questions relating to population, religion, products, etc., have been exhausted, facts might be called for. In a band of young boys it would be well for one person to give the questions. A bonfire is always the delight of a boy's heart, and a missionary bonfire, to which every boy that comes must

bring a real missionary story—no make-believes—is a splendid way to interest boys. In winter time, when a bonfire is impossible, a large, old-fashioned hearth, piled with logs, or, failing that, a grate fire burning brightly, around which the boys can group themselves on the floor, and tell about their favourite missionary heroes, is a charming way to entertain boys when you give them a social evening. The lamps should not be lit; for boys as well as girls talk best in half darkness; and through the fitful gleams of the fire you will be able to find the way to many a boy's heart. The invitations should be given to a "missionary fireside." The old game, "I have loaded my ship with articles beginning with A," can be changed into a missionary game by simply changing the last three words, "I have loaded my ship with articles from, say, China," when each one in turn must give an article from that land; the one failing to do so takes a place at the foot. When every one fails to mention an article, another country is chosen; and so the game goes on. A great many of our parlour games, with a little ingenuity, can be twisted into missionary games.

Occasionally a meeting might be held at which the boys could make scrap-books, whistle bats, boats, tops, or kites, net hammocks, or employ their hands in whatever way they could. If their work admitted of it, a missionary story might be read. Until the interest grows strong, it is well to have a story form part of the exercises of every meeting. One more suggestion—throw as much responsibility as possible on the boys. Let the leader be the head, the boys the feet. Make as many offices for the boys as possible. Have one or two vice-presidents, corresponding and recording secretaries, treasurer, auditor, organist, one to gather Sunday-school papers and distribute to destitute missions, and a librarian—for if you have no books, you will have magazines and scrap-books. You might offer small prizes for scrap books on missions. No boys' meeting would be complete without a newspaper with one or more editors. Whatever plans you adopt, pray about them. While watching for results in the daily life of the boys, be content to wait till they have grown to manhood for the full fruit. Be sure that in due season ye shall reap, if ye faint not.—S. S. Times.

THE LATE MRS. MACRAE, OF TRINIDAD.

In her address at the farewell meeting in St. Matthew's church, Halifax, Mrs. Morton thus referred to the late Mrs. Macrae: "We must meet a sad blank on our return to Trinidad. I refer to the death of our dear sister, Mrs. Macrae. We had hoped that when the work should fall from the tired hands of the elder missionary ladies that this young sister would be spared to take it up. Her ability and perseverance promised to overcome the difficulties of the language. She met the varied demands upon her time and strength with apparent ease and real cheerfulness. Her earnestness led her, in addition to the work at her own door, to undertake an afternoon class at Iere Village, which she taught twice a week with Miss Semple's assistance. We can always learn something from our younger missionaries, and I took a lesson from Mrs. Macrae's method of interesting the small children in sewing. This may seem a small matter, but such things are very important to our work. Mrs. Macrae's home was always bright for her friends as well as her husband. We paid her a farewell visit the first week in May, little thinking what that farewell meant. Not long ago, speaking of a time of similar trial, a Christian lady said to me, 'I could never have lived through it, but that I felt God so near; it almost seemed as though I might put out my hand and touch Him.' This is the only consolation we know of for our bereaved brother. We know that he has your sympathy and the little motherless one too, for Mrs. Macrae left a dear little boy two years of age * * * It is a satisfaction to us all that Mrs. Macrae had the best medical advice in addition to the attentions of a devoted husband, and the skill and care of a more than sister, I mean Miss Semple. I saw Miss Semple at the sick-bed of our dear sister, Miss Archibald, and I know how capable and self-sacrificing she can be.

EARLY in January of next year, Miss Maggie H. Scott and Miss Tena Scott, sisters of Rev. A. H. Scott, of Perth, who have just returned from Toronto, where, at the invitation of the Council of North America, they have been spending a month, are expected to leave for China as additions to the China Inland Mission Staff. They will sail for Shanghai via Japan from Vancouver. The North American Council will probably arrange that one of the farewell meetings will be held in Perth.

The Family.

FATHER, TAKE MY HAND

That way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father take my hand,
And through the gloom
Lead up to light
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears a spectral band
Incompass me. Oh, Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Lingers for the rest and quiet of the goal,
While yet I journey through this weary land,
Keep me from wandering. Father, take my
hand;
Quickly and straight
Lead to heaven's gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me, and my weary feet, all torn
And bleeding, mark the way. Yet the com-
mand:
Bids me press forward. Father, take my
hand,
Then safe and blest
Lead up to rest
Thy child!

The throng is great, my Father! Many a
doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone. Oh, Father, take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
And, reaching down,
Lead to the crown
Thy child!

-Anon.

KEEPING YOUNG.

MRS. GRANGER looked in the glass one autumn morning and sighed. "I am growing old," she said. "I resented John's telling me so yesterday, but it is true. Men have so much to fill their lives and keep them interested and bright! Oh, dear!" and the lady sat down, drew her basket to her side, and began working at her "crazy quilt." Blue and pink and white and green and garnet brocade and velvet, every color in the rainbow. The materials were ample, and Mrs. Granger cut and trimmed and sewed, the scowl all the while deepening in her forehead, and discontent becoming more and more visible at the corners of her lips. An hour of cutting silk into bits and sewing these bits into a solid piece again, and much had been accomplished. Just at this juncture Mrs. Atwater came in, looking bright and rosy and young, though as homely a woman as the town could show. "Homely, but very attractive," was the dictum of her friends, and her friends were many. After the usual ceremonial with which all calls are prefaced, Mrs. Atwater remarked, apropos of the crazy quilt: "Pretty! You do all kinds of fancy work beautifully. Wish I could get time. I began a crazy quilt for grandmother as a Christmas present, but I was obliged to hire Cousin Em to finish it, or not have it done in time."

Mrs. Granger raised her eyebrows. "You have only two children, and a girl to do your work," she said, "I should think you might find time for anything you wish to do." "But there is so much that I wish to do. For instance, I have three courses of reading to attend to—one by myself, one with the children, one with the Literary Club that I was speaking to you about the other day. You see I can't afford to let myself dry up into an old woman even if I go without fancy work."

An old woman! The words chimed curiously with Mrs. Granger's thoughts. She had been worrying secretly because she was growing old so fast. "I suppose we shall grow old, reading or no reading, that is our fate," she said.

"Nonsense," replied Mrs. Atwater, airily. "I mean to be as young at eighty as I am now, and I am only thirty-eight."

"Only thirty-eight!" echoed Mrs. Granger. "Why I am only thirty-three, and I feel like an old woman already."

"Did you ever think," said Mrs. Atwater, speaking so suddenly and energetically that Mrs. Granger was startled, and spoiled a pink satin triangle that she was cutting, "that we are all the time re-creating our bodies, making them young again, when we keep our minds growing? Why, we are," she went on, "without giving her friend time to answer the question. 'If the mind changes, expands, grows, the body must sympathize, and adapt itself to the new conditions of the mind. Pooh! a woman is never old so long as her mind is growing. 'Old woman!' That is a term of reproach, meaning a poor, useless lump rag of humanity. I won't be that kind of an old woman."

"What do you mean to do to prevent it?" asked Mrs. Granger. "Everything. I began reading Bertie's elementary physiology yesterday. I am going to keep up with him in his course, and I'm reading history too, and two evenings in a week I read with the children. We have taken up Scott's novels and poems, when we make a finish of them we are going to take Tennyson's Idyls of the King. The children read aloud and I sew.

There's no time lost. It is the organization and the regularity that counts. We let nothing interfere. If we have company they join in the listening, but my friends mostly know that my Tuesday and Friday evenings are engaged. And I will have music onco in a while—good music. I made over my old black silk and saved the money that a new one would have cost. I call it my music money. I am going to New York at least three times this winter to attend the Philharmonic Concerts. I wish you would go with me, Mrs. Granger. One of those concerts would brighten you up wonderfully."

"I always go to New York for a visit every winter," said Mrs. Granger, "but I'm always tired to death when I get home."

"You tire yourself out shopping and sight-seeing. I go very quietly and get my music, and come home again. I call it getting tuned. We need tuning as well as other instruments. It does not take us long to get below concert pitch."

"I love music too," said Mrs. Granger. "John and I used to go to concerts very often when we were first married, but we have long since given up such extravagances." "And taken to growing old," said Mrs. Atwater. "I think you will be the loser even in money, to say nothing of what money cannot buy. We are living our life now. I sit down sometimes and say to myself, 'This, now, to-day is life. The now will soon be the past. It will soon be all over.' I frighten myself, and I jump up resolved to try with all my might to use the now. And as money is a mighty help, I set my wits to work to see how much life I can get out of the money that is within my possibilities."

After Mrs. Atwater went away the crazy patchwork fell into Mrs. Granger's lap, while its maker had a little interview with herself.

"Yes," she said to herself, "Kate Atwater really gets something out of life, something for the soul to live upon, as she says. Why I've even dropped off the magazines. Our coal bill was so large last winter we thought we couldn't afford them. Kate would have economized somewhere else. She saves in dress-making bills, and her children wear the very plainest clothes. She sets a plain table too, no deserts nor cake as a rule. We actually had bread and butter and baked apples and molasses cookies for tea one night when I dropped in there, and as for butter, she never allows any on the dinner table. That saving would buy all the magazines."

We need not follow Mrs. Granger in her soliloquy. We have said enough to elicit the fact that Mrs. Atwater acted from reason and conscience, dared to be individual, risked being called singular, and made life a study, that she might provide not only for the fleshly tenement, but for the spiritual and immortal tenant.—The Hearth.

MASTER SOMETHING.

HENRY NORTON lived with his widowed mother in a small town in the western part of New York State. His father, when living, had lost most of his property through unprofitable investments, and died leaving his family only a few thousand dollars.

Mrs. Norton was a delicate woman, and knew that her health would never permit her to engage in any kind of business for the support of her large family. So she decided to live as economically as she could, and make the little money she had last as long as possible. As soon as her boys became old enough she would send them out into the world to earn money for themselves. Had their father lived they would have all gone to college. It grieved Mrs. Norton very much that her oldest son, Henry, could not take a college course. She was a lady of much culture herself, and had paid particular attention to the French language. Having associated a great deal with French people in her younger days, she had learned to speak their language with remarkable fluency. She now reasoned with herself.

"If I cannot send Henry to college I will do the next best thing. I will try and have him master the French language, and I know that if he has thoroughly learned some one important branch of study he will not be so far behind others in the life-race."

At this time Henry was fourteen years old. He had been studying French a year with his mother already. He attended the high-school, and his mother hoped to keep him there two years longer. She never let a day pass without giving him a French lesson. Often he rebelled, and sometimes he thought it was too bad that he must give up a ball game or some other favorite amusement just for "that French."

"What good is it any way?" he would say in his boyish, impatient way. But his mother persisted, and every day the French lesson had to be learned. After a time, when he began to read and write French well, it became very interesting, and he spent many delightful hours reading French authors with his mother. She also obliged him to write her one short French letter every week.

Time passed rapidly, and almost before he knew it Henry's sixteenth birthday was upon him, and he was obliged to leave home to begin to make his own way in the world. He went to New York. An old friend of his father's

had procured him a place in a large house where there were a number of clerks. Now Henry was a country-boy; and although his home was a centre of refinement, he had never been away from the small country town where he was born. His manners were very refined, but he was very diffident, and had not the confident, easy address of city-bred boys.

When he made his appearance among the clerks where he was to be employed he was greatly embarrassed, and, of course, showed himself in the worst possible light. "Country-bumpkin," whispered somebody, and for a long time his nick-name was "Bumpy."

His position at first was naturally a very humble one. He was a kind of messenger at the beck and call of all the other clerks. And a hard time of it he had! His diffidence, and an unfortunate trick he had of blushing, made him a target for all their wit. They were not intentionally unkind, but were thoughtless. And the younger clerks thought it great fun to make "Bumpy" blush and look like a girl.

But Henry bore it all in heroic silence, although many times he was greatly discouraged and thought it was useless for him to continue. His diffidence, and the consciousness that he was the butt of the other clerks, often caused him to make mistakes, and the conviction was growing upon him that he would never make a business man. But never a word of all his hard times did his mother hear. Their letters back and forth were always affectionate and cheerful. Mrs. Norton continually exhorted her son not to slight his French, and he kept it up, several evenings every week he went to the Mercantile Library reading room and read the French papers and magazines. But no one ever knew it at the counting house. Indeed, it never occurred to Henry that it was at all remarkable that he should know French so well, he had learned it all so quietly with his mother, and besides, he was a modest boy. Then, too, my young friends, what we know thoroughly we are not apt to parade; it is only the smatterers who delight in talking about what they know.

But there is an old saying that "sooner or later every one will find his niche. And Henry found his very soon. The firm that employed him had been doing business for years with a French house in Paris. The French firm employed an English clerk for its English and American correspondence, so that hitherto all business letters from that quarter had been written in good English and had caused no trouble.

But when Henry Norton had been in New York about six months a batch of genuine French letters was received by his employers. The English clerk at Paris had become ill, and during his absence the business letters were all written in French.

There was no little excitement in the counting room over these letters. No one could read them. They were immediately given over to one of the clerks who had quite a reputation among them as a French scholar. He was very fond of airing French phrases, it was "pardonnez moi" to this one, "excusez moi" to another, and "je ne sais pas" five or six times a day. But the letters, O, that was a different matter? While he was making excuses about the writing being undecipherable, etc., Henry entered.

One of his tormentors immediately saw that here was a chance for some capital fun. "Bumpy" should be asked to read those letters. This idea was soon telegraphed around among them, and the interest became intense. It would be a huge joke, and every body expected to see "Bumpy" covered with confusion when the originator of the joke approached him, saying, in a very solemn manner, "Bumpy, here are some French letters which Mr. Morse (one of the firm) left for you to translate. If you cannot do it the chances are that you will lose your position."

But now Henry's turn had come. All embarrassment fled. For the first time since he first entered that counting-room he felt like a man. Here was something he could do without blushing. Taking the letters he turned to the would-be French scholar beside him, and with a quiet dignity that those city bred clerks might have envied, said, "Mr. Eldridge, may I have your desk for a short time?"

You should have seen those other clerks? They were so perfectly astonished that they did not even feel abashed at the failure of their joke. They watched Henry in perfect silence; no sound was heard in the room but the scratching of his pen.

It was not long before he gave the letters translated into the best of English to the confidential clerk, for both members of the firm were absent.

And then—well, he was not called "Bumpy" again, I assure you. They crowded about him, addressing him as Henry in the most respectful and affectionate manner, and some even called him Mr. Norton, which amused Henry very much.

And from that time forth the two heads of the firm were hardly regarded with more respect than was Henry Norton. When it was learned that he could answer the letters in French their respect and admiration knew no bounds. And Henry's head would have been turned by their attentive behaviour had not he inherited such a large stock of common sense from his excellent mother, who had taken care to foster this good quality in her son.

Henry was glad to be sent out again with a message so that he might be alone with his new sense of freedom and feeling of manliness. His feet fairly flew over the pavement, and his controlling thought was, "My dear, dear mother! How thankful I am that she made me learn French so well!"

And what a letter he wrote her that night! He told her all the troubles of the past six months, and how often he had been tempted to give up and come home to her.

But he did not dream of what was yet in store for him. His happiness and gratitude arose from the fact that his knowledge of French had completely changed his position with the other clerks.

But the two principals got their heads together and said, "Henry must have a better position. A boy who can do such work as that ought not to do messenger work."

So they decided to promote him. The clerks, of course, told every other man they met the remarkable story; for in those days—this happened twenty years ago—a young man in business with such a knowledge of French was a rarity.

About a week after the event a prominent banker in the vicinity sought an interview with Henry and offered him a large salary to translate and write French letters for him. Henry took the position, and when he was eighteen years old he conducted the entire French correspondence of that large banking-house.

Soon after taking this position he determined to learn the banking business as thoroughly as he had learned French. He did it, and to-day he is one of the largest and most prosperous bankers in our country.

He attributes all his success to his thorough knowledge of French. For it was not only the stepping-stone to a better position and larger salary, but what was of equal importance, the application that had been necessary to master French had so strengthened and disciplined his mind and character that he was prepared to assume greater responsibilities as they came.

In Henry Norton's case it happened to be the mastery of the French language which paved the way to his success in business. But depend upon it, my young friends, it will pay you to master anything. And, once the habit of thoroughness is established, you will master every thing you undertake, and success is sure.—Our Youth.

THE SHETLAND KNITTERS.

FEW travellers and readers are aware that far away in the islands of the North Sea—near the Land of the Mid night Sun—there is a yellow haired, blue-eyed race descended from the ancient Norse Vikings, who live just as their remote ancestors did, and spend the long winter evenings around rude hearth-stones where burn peat fires, spinning and knitting with deft fingers the fine, fluffy wool produced by the "peerie" (little) sheep that nip the spray-moistened grass and moss upon the wild headlands of the Shetland Isles; for till within a few years tourists have not ventured upon the turbulent and dangerous waters of the Pentland Firth to visit the primitive homes of this interesting Scandinavian people, and acquaint themselves with their novel mode of living.

Those who have only seen a Shetland pony (almost always from Scottish Highlands), and those ladies who have purchased "Shetland yarn" (invariably made from Scotch sheep), imagine Shetland to be a small island, and open their eyes with wonder when we tell them of fifty-six islands inhabited by a population of thirty thousand sons and daughters, whose eyes are as blue as the heavens, and hair as yellow as the dawn.

No people in Europe are more worthy of study and praise than the peasantry of Shetland. The sturdy, broad shouldered men "follow the sea," and get their harvests from the ocean fields, while the patient, modest mothers and daughters gather the peats for their fires, and dress the marvellous wool—unlike any other in the world—taken from their flocks, into beautiful hosiery. Every woman and girl in Shetland spins and knits. Enter their cosy, straw-thatched houses, and you will instantly hear the soft hum of their little "spinnery" which is just like those used in Norway eight hundred years ago, and hear the click of the wires (needles), as with nimble fingers and almost lightning rapidity, they form their silky fabrics.

Until a few years ago the worsted work manufactured in Shetland was sold on the Continent or in Constantinople, and the finer grades of lace shawls and scarfs were worn by ladies of Oriental courts and in princely families; but since Sheriff Thoms has interested himself to better the condition of the peasant class, means have been employed to make known the excellent character of Shetland goods. At the International Exhibition held in Edinburgh in 1886, and at the Glasgow Exhibition last year, the Shetland women had fine bazars, and their delicate lace work was admired by the most aristocratic and distinguished ladies from all parts of the world; but it may be presumed that the project of Sheriff Thoms to present the Queen with a Shetland Jubilee shawl has done more to extend the celebrity of these

fabrics than anything known. Under the direction of this gentleman, two little fair-haired Unst sisters—the most expert knitters in Shetland—were employed to spin and knit this "Jubilee shawl" for Queen Victoria. For more than three months the nimble and trained fingers of these sisters were at the wheel, and needles carefully handling the silky lambs' wool for this exquisite fabric, and when it was finished and dressed and placed on exhibition in Edinburgh and London, the fame of these daughters of Unst was at once established.

The material from which the famous "Jubilee shawl" was made was spun so fine by hand that the skein contained thirty-three thousand double threads, and the fabric was of such delicate texture that many who saw it were incredulous as to its being made by hand. My readers will remember an article that was fashionable some twenty years ago, called a "Shetland shawl," and may be surprised to learn at this late date that they were only a machine-made imitation of the genuine hand-wrought shawls of the Shetland Isles, without one fibre of Shetland wool in them. While the imitation soon became soiled and was laid aside as "beyond cure," the genuine article can be whitened and dressed many times without injury, and will last a life-time. One thread of Shetland yarn is stronger than four of ordinary material, one reason for this is that in spinning by hand the staple of the wool is not broken as when manufactured by machinery. Many lace shawls knitted in Shetland are so fine they can be drawn through a lady's ring. There is a great variety of these beautiful goods, from the finest lace patterns to heavy wraps, called by the Shetland people "Haps." The women of the island also knit the most exquisite bridal veils and ties in silk, and window curtains from cotton thread. The most costly lace curtains seen in the homes of the affluent at Lerwick, the capital of the Shetland Isles, are knitted from material supplied by the owners, by the peasant women, and it sometimes requires nearly a whole year to finish the largest sizes.

When it is known that the poor women of Shetland toil from fourteen to eighteen hours a day, and earn but twelve pence or a shilling, every means employed to introduce their beautiful handiwork should receive cordial encouragement.—Selected.

OUR eyes are on the future, so we fail
To heed the little stumbling blocks along our
way,
That fret our own and neighbour's feet; we
say,
What do small deeds avail?
We dream of coming years that shall be fair
With fruitful harvest, though we sow no seed
Of toil and self-denial, pray-r, and kindly deeds;
And time goes unaware.

O dreamer, wake and work! thy place is
best
For thee, the passing hour alone is thine,
Do what thou canst do, and no more repine;
Work, and so earn thy rest!

THE BIG MAN AND HIS MOTHER.

WE were at a railroad junction one night, waiting a few hours for a train in the waiting room, trying to talk a brown-eyed boy to sleep. Presently a freight train arrived, and a beautiful, little old woman came in, escorted by a German, and they talked in German, he giving her, evidently, a lot of information about the route she was going, and telling her about her tickets and baggage check, and occasionally patting her on the arm. At first our United States baby, who did not understand German, was tickled to hear them talk, and he "snickered" at the peculiar sound of the language that was being spoken. The big man put his hand to the old lady's cheek and said something encouraging, and a tear came to her eye, and she looked as happy as a queen. The brown eyes of the boy opened pretty big, and his face sobered down from his laugh and he said:

"Papa, is it the mother?"
We knew it was, but how should a four-year-old sleepy baby that couldn't understand German, tell that the lady was the mother? We asked him how he knew, and he said:

"Oh, the big man was so kind to her."
The big man bustled out; we gave the little old mother the rocking chair, and presently the man came in with a baggage-man, and to him he spoke English. He said, "This is my mother; she is going to Iowa, and I have to go back on the next train, but I want you to attend to her baggage and see her on the right car, the rear car with a good seat near the centre, and tell the conductor she is my mother. And here is a dollar for you, and I'll do as much for your mother sometime."

The baggage-man grasped the dollar with one hand, grasped the big man's hand with the other, and looked at the little German mother with an expression that showed that he had a mother too; and we almost knew that the old lady would be well treated. Then we put the sleeping mind-reader on a bench, and went on the platform and got acquainted with the German. And he talked of horse-trading, buying and selling, and everything that showed he was a live man, ready for any speculation, from buying a yearling colt to a crop of hops or barley, and that his life was a very busy one, and at times disappointments and rough roads, but

with all this hurry and excitement he was kind to his mother, and we loved him just a little, and when, after a few minutes' talk about business, he said: "You must excuse me, I must go to the depot and see if my mother wants anything," we felt like grasping his fat red hand and kissing it.—Anon.

CHRISTIANITY furnishes the most satisfactory solution of all the difficult enigmas that are presented to the mind. Christianity can tell them that humanity lost itself, but that in Christ it has strength and redemption.—Bishop of Peterborough.

The Children's Corner.

WATER LILIES.

Yes, child, the lilies are beautiful,
And their breath is very sweet.
Thanks for your kind and loving thought—
Did you wet your dear little feet?
I know the pond where they bloom and glow
All the long summer day;
I know it well in memory,
Though I never pass that way.

Don't think me careless of your gift,
But perhaps there is some other
Who will take the sweet flowers gladly—
Dear, give them to your mother!
For the scent of the lilies sickens me,
I cannot bear their breath;
Though lovely and perfect and full of life,
They give me a thought of death.

I think I will tell you the story—
First, carry the flowers away—
Tied at the lily pool;
A tale of one summer day,
I had a dear twin sister once,
Years, long, long years ago—
A sweet little girl, I remember,
And oh! I loved her so.

I was so wayward and headstrong, then,
But Carrie was sweet and true,
And she always minded our mother,
A thing I was loath to do
There used to be once an old leaky boat
Tied at the lily pool;
The big boys went for lilies in that
Some nights, I know, after school

Mother had told us—Carrie and me—
Not to go near the water;
The lesson was one most faithfully
Taught to each little twin daughter.
And so I longed to go there—
A bold and wayward child—
I wanted always to have my way,
But Carrie was meek and mild.

I wanted to rock in the leaky boat
As it lay at its moorings fast,
And I disobeyed my mother,
And Carrie I led there at last.
For I could lead the darling—
Mine was always the stronger will—
Ah! my fair little sister,
I remember her sweetness still.

Well, we rocked in the leaky boat.
Though Carrie was afraid—
She always was such a gentle child,
Such a timid little maid—
But after a while we grew sleepy,
And both of us slept, they say;
For the shade of the alders was pleasant
On that hot July day.

And the boat broke loose from its rotten rope
And floated, floated away,
Away where the water lilies grew,
On that fair summer day.
They missed us—and can I tell it?
Carrie had fallen out,
And lay at the roots of the lilies,
With lilies all about.

They found the little white body,
With lilies around its face—
Oh! I think our home that day
Was the saddest, saddest place
So the scent of the water lilies
I dread it to this day,
And that was why I told you
To carry the flowers away

O obey your mother always—
She loves you as none else will—
Though you never may feel as I did
When Carrie lay white and still.
God's water lilies are beautiful,
And their rare, sweet fragrance may
Ever bring to your thoughts this story
And the word which it speaks—obey.
—Emily Baker Smith, in The Pansy

ELEPHANTS PILING TIMBER.

A PHILADELPHIAN travelling around the world, found nothing to interest him more than the celebrated trained elephants of India, which he saw at Moulemin, a seaport town on the Bay of Bengal. In writing to a friend he thus describes their wonderful intelligence:

"Here you see the trained elephants at work, piling up teak timber in the numerous timber-yards that line the river. Their knowledge and intelligence are simply wonderful. They are guided by a native called a mahout, who is perched on the neck, and who gives all the necessary orders, assisted by his heel and a sharp-pointed iron goad, very much like a small pick-axe. The elephants thoroughly understand what is required of them. Think of their piling up square timber to the height of forty feet, every stick of which is in line and in its proper place, each piece weighing from two to three tons. They carry the timber on their tusks, holding it in place by their trunk, to the place of piling. When the pile is too high for them to build upon comfortably, they build a staging for themselves out of the same material, and do not hesitate to mount it with their load.

"Mr. Findlay, owner of one of the largest yards, had his force of elephants put through their various forms of work for our benefit, such as piling up the logs and tumbling them down, as well as drawing by chain harness and pushing with their trunks and tusks from three to five of these logs, end to end, tandem fashion. When drawing the logs, the elephants, at the word of command, unhitch the chain or hook, but cannot be made to couple it. "When pulling down the timber he had just put in place, I thought one of them cast a suspicious eye in our direc-

tion, as much as to say, 'You people are at the bottom of this.' 'They are at times very troublesome and dangerous, and great care is taken to keep strangers at a respectful distance. They are immense in size, and cost from 1,800 to 2,500 silver rupees each; that is to say, from \$900 to \$1,250 each.

Our Story.

WHY?

A CITY full of churches, and I was a stranger therein, if one can be a stranger entirely where there are churches and the Gospel. But not being tied by bonds of choice, affection, or preference, to any one church there, I betook myself on Sundays to the church of my own denomination, and that where my hosts belonged; but on Sunday evenings I went to each church in turn, with one exception, and in almost every instance I found a half-filled house—a reluctant audience, who came dropping in late, and hurried out as soon as the benediction was uttered. I heard some good sermons, and some that were not so good; in one church only did I find a full house, interested hearers, and that sense of general satisfaction that is apparent to a certain spiritual sense which sometimes transcends both sight and hearing.

painting, on the probable occupations of the redeemed in heaven; it was really wonderful. I felt rapt into another sphere while I listened. I came down to common life, when the plate was passed round, with a sort of thud, as if I had fallen from a height. 'I think likely. Well, who come after him?' 'The next man was Mr. Phraude, a young, good-looking fellow, with a fine presence and much elocution. He preached about heaven, too, but there were a great many 'I's in his sermon. 'I think' and 'I believe' were his commonest phrases. And I don't think I ever heard so much about flowers, and stars, and gems, and clouds of sunset, and all that, in the same time in my life.

know what you fellows that go about to sell things do. You follow up men and make 'em buy. You think your goods are the only ones there is any use in buyin', and you act accordin'. You are instant in season and out of season. You convince men because you're full of conviction yourselves. Why, that young man that had a church full, what did he preach about?' 'Come to Jesus.' 'That's it; that's it!' cried the deacon, his grand old face all alight. 'That is the Word that enlighteneth the world—that's the hull Gospel; and he believed it. He was in dead 'arnest about it. Why, I read once that some old preacher asked an acting man why so many folks went to his theatre and so few to meetin', and the play actor said: 'Why, we talk as if we did believe we're the folks we pretend to be; and you talk as though you didn't believe in your own preachin', sir.' 'He 'most hit it there. What made men and women crowd to hear Whitefield and Wesley, do you s'pose? Because they put all their souls into their words. And what is the reason that there ain't no scarcity of hearers for Moody and Pentecost to-day? Why, because they are in dead 'arnest; they know that the Gospel is the one thing needful to save this wretched world, and they want to have it saved. They don't care about side-shows, about flowers, and clothes, and science and things. They've got one eternal and almighty Gospel to preach, and only short lives to preach it in, and well they know that if they don't live up to that Gospel, they can't preach up to it. It's the old saw that I've heard Father Brace kote in Latin: 'If you want me to cry at what you tell, you must cry yourself.' If a man don't show in himself that he is growin' more and more like Christ, he can't preach Him to any puppus; no more than you could hev' sold your iron if you'd been a cheat, or a liar, or a man who sold one sort, and bought another openly, for his own use.

of the larger part of his kingdom from his family. CONSEQUENCES TO HIS KINGDOM.—(1) All the evils that came to himself. (2) Moral deterioration through his bad example. (3) Division of the kingdom. HELPS OVER HARD PLACES.—26. Ephraimite: Ephraimite. Zereda: an unknown place in Ephraim. Lifted up his hand: rebelled. 27. And this was the cause this verse, and on to the 39th, contains an explanation of how and why Jeroboam "lifted up his hand against Solomon." Mollo, probably a fortified embankment over the northern end of the Tyropean valley, between Mounts Zion and Moriah. 28. Charge of the house of Joseph: over the forced laborers from the tribe of Ephraim, the son of Joseph, such as is described in 1 Kings v. 13-15. 29. Shilonite: belonging to Shiloh, in Ephraim, 17 miles north of Jerusalem. It was the ancient religious capital. 30. New garment: belonging to the prophet, and representing the undivided kingdom. Twelve pieces: one for each tribe. 32. One tribe: Judah, which also absorbed and included Benjamin. 33. Ashoreth, etc.: see last lesson. 36. David may have a light away; his house shall always have a representative, and not be extinguished as a light is put out. This was fulfilled in David's descendant, Jesus Christ, and in His Kingdom, and the new Jerusalem: 40. Solomon sought to kill Jeroboam: because he rebelled against him (v. 26), and did not wait for the Lord's time as David did for his. SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Solomon's sin.—Consequences to himself.—The consequences to his kingdom.—How mercy joined with justice.—God fulfilling His promises.—Did Solomon repent?—Jeroboam.—The way in which he could succeed.—General characteristics of Solomon.—Lessons from his career. QUESTIONS REVIEW.—Into what great sins did Solomon fall? What had God done to keep him from falling? At what time in his reign did this take place? SUBJECT: THE CONSEQUENCES OF SIN. I. THE CONSEQUENCES TO SOLOMON.—What was the first consequence of Solomon's sin? (xi. 9) What had Solomon heard of God's favour? (Ps. v. 12, xxx. 5, 7; Deut. xxviii. 23.) What had he said about it to others? (Prov. iii. 3, 4; viii. 35; xii. 2; xvi. 7.) What other consequence is mentioned in xi. 14-25. What one is the subject of this lesson? Can any one sin and avoid the consequences? Does God punish directly, or does he guide the natural consequences of sin? (Luke xii. 5; Acts v. 5; Gal. vi. 7; Prov. xvi. 18.) How was it in the case of Solomon? Why does a good God punish sin? II. THE CONSEQUENCES TO HIS KINGDOM (vs. 26-33).—Would Solomon's bad example injure the morals of the people? What great injury to his kingdom is described in these verses? Who was Jeroboam? What did he do? (v. 26.) How did this come about? Why did Solomon exalt him? Describe his meeting with the prophet. What reason is given? (v. 33.) Does this verse imply that the people also fell into idolatry? Is there any safety or hope for a nation except in obedience to God? What can we do individually to keep our nation in God's favour? III. MERCY WITH JUSTICE (vs. 34-39).—Why did God leave a part of the kingdom in David's hands? Where is God's promise to David recorded? (2 Sam. vii. 10-16.) Whose fault was it that all the good He had offered to David was not received by Solomon? What does this teach us about the fulfillment of God's promises? Does God delight to show mercy? On what condition could Jeroboam have a successful kingdom? IV. CLOSE OF SOLOMON'S LIFE.—What became of Jeroboam? Why did Solomon seek his life? How long did Solomon reign? How old was he when he died? Why was not the offer of a long life fulfilled in his case? What are the chief lessons you can learn from Solomon's life and career? PRACTICAL SUGGESTIONS. I. God Himself punishes sin. II. God has made the world so that sin contains within itself evil for the sinner. III. Those who show talent and faithfulness in lesser things are called to greater ones. IV. God always fulfils his promises, as completely as those to whom they are made fulfil the conditions. V. Solomon was saved if he repented. He was treated exactly the same as any other sinner of equal guilt. VI. It is a very dangerous thing to sin, expecting to repent in later life. VII. The only way to true success, for the individual or the nation, is through obedience to God.—Peloubet. This present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium List given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column carefully and then send for sample copies of THE REVIEW for distribution.

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Sabbath School Work. LESSON HELPS. LESSON XII, December 22, 1889. CLOSE OF SOLOMON'S REIGN. 1 Kings xi. 26-43. COMMIT VERSES 42, 43. GOLDEN TEXT—Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man.—Ecc. xii. 13. CENTRAL TRUTH. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Ecc. xii. 14. DAILY READINGS. M. 1 Kings xi. 14-25. W. 1 Kings xi. 25-43. Th. Eccl. ii. 1-26. F. Eccl. iv. 1-16. Sa. Eccl. ix. 1-18. Su. Eccl. xi. 1-10. Eccl. xii. 1-14. TIME.—Solomon died B.C. 975, after a reign of 40 years. PLACE.—Jerusalem. SOLOMON'S SIN.—(1) A wrong heart. (2) Pride from worldly prosperity. (3) Polygamy. (4) Marrying heathen wives. (5) Consenting to and aiding idolatry, which was almost treason against God. (6) Oppression of the people. CONSEQUENCES TO HIMSELF.—(1) The loss of God's peculiar favour. (2) Trouble at home. (3) Enemies without. (xi. 14-25.) (4) Rebellion against his rule by Jeroboam. (5) The loss

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TO CORRESPONDENTS.

All communications and letters intended for publication, and everything connected with the Editorial Department of this journal should be addressed to Mr. Geo. H. Robinson, Editor of THE PRESBYTERIAN REVIEW, Box 2567, Toronto.

All letters relating to the Business Department, PRESBYTERIAN NEWS CO., TORONTO, should be addressed to Mr. D. T. McAlinsh, Business Manager Presbyterian News Co., Toronto.

Presbyterian Review.

THURSDAY, DECEMBER 12, 1889

MEETING OF THE EVANGELICAL ALLIANCE.

THE second annual conference of the Evangelical Alliance for the Dominion of Canada, was held in this city on Tuesday, Wednesday and Thursday of last week, the meeting being held in St. James' Square Presbyterian church. There was a good attendance, especially at the evening meetings. Ex-Mayor Howland, President of the Alliance, presided at the opening meeting, and directed attention to the fact that the Alliance had now taken hold of Christian work vigorously. During the past summer they had done excellent service to the cause of civil and religious liberty, by sending out petitions regarding the Jesuits' Estates Bill in the interests of the Province of Quebec a united Protestant Church was needed. The people of that province were anxious for a pure Gospel, and it was the duty of the Protestant Churches to cooperate in French evangelization, and that heartily.

ADDRESS OF WELCOME AND REPLIES.

Rev. Dr. Potts, Education Secretary of the Methodist Church, delivered the address of welcome. There was, he said, a growing spirit of Christian unity abroad in the world, and whatever the prospect of organic unity might be, they were glad of the Christian unity that existed. Mere denominationalism tended to narrowness. The Alliance did not make them less loyal to their Church, but it enabled them to look forward to the fulfilment of the prayer of the Lord that they would be all one. Their aim was to magnify points of agreement and to minimize points of disagreement. He also welcomed them for the good influence they would leave in the city, and their meeting together would declare to the world the essential unity of Protestant principles.

The address of welcome was responded to by Rev. J. A. Murray, of London. In a speech of much eloquence and power, after referring to the good influences of Christian Alliances in the Old World, he pointed out the common dangers that confront the Christian Churches in this new land, and the urgent need of united action. He deplored the lack of family worship in the land and the operative methods introduced into public worship. There were forces at work which threatened the morals of the masses and the classes as a leprosy. The sanctity of the Sabbath should be preserved at all hazards, for there was many a Ulysses and Diomedes in the form of a combine ready to crush it out. The Alliance was needed to curb the united aggression of the Papal power. Roman Catholicism was now Jesuitism and Jesuitism was Roman Catholicism. The Jesuits were anxious to destroy civil and religious liberty. The granting of \$400,000 of public money to a religious sect was a violation of the political principles of Canadians, and an offence to the people. In one sense this evil was not without its concomitant benefit, for the young Canadians have learned of the system of the Jesuits, and what their motives are.

Rev. R. J. Boville, of Hamilton, rejoiced that the Alliance was meeting in a city situated in the heart of the great liberty-loving Province of Ontario—the birth place of the Equal Rights Association and the home of Principal Caven. In pointing out the work before the Alliance in the coming years, he took occasion to say, amid great applause, that if the people of this Province would follow the example of the people of Manitoba, their school system would be freed. The Evangelical Alliance should take the lead in advocating equal rights for all and privileges to none. They ought to work for the free exercise in Canada of civil and religious freedom, and for the educating together of the children, no matter what their creed might be.

SABBATH OBSERVANCE.

On the second day Sabbath Observance was discussed in able addresses by Rev. Principal Caven, Col. Shepard—a well-known Presbyterian layman of New York City—and by Rev. Dr. Laidlaw, of Hamilton. Dr. Caven touched the core of the question in referring to the plea sometimes urged, that the necessities of modern convenience is an important element in determining how the Sabbath should be observed. "If," said he, "this ground were taken, it would be to give up the whole contention, and the whole case would be gone." He also pointed out that if anything was to be done in the way of preventing Sabbath desecration by our great railway corporations and on canals and public works, it must be done through co-operation with friends of the movement in the United States.

Col. Shepard briefly sketched the progress of the movement to enforce Sabbath observance in the United States, and expressed the hope that the principles of the American Sabbath Union would soon prevail from one end of the Continent to the other. After dwelling upon the Sabbath as a day divinely instituted for the good of man and beast, he stated that in the United States, Sunday traffic on the railways is not a financial success. An endeavour to work up Sunday excursions by the original management of the West Shore railway had ruined them. The Lord blew upon their efforts and they milled. The question of transportation in great cities had been prejudged. In New York until a few years ago the elevated trains were not run. It had been very ingeniously arranged to get a Christian minister to make a demand for Sunday trains. Thus a Christian minister opened the door for Sabbath desecration in New York. He believed that the only way to keep the Sabbath was to stop desecration. It was a perfectly safe thing to take God at His word, and there was no limit to the blessing He would bestow upon those who obeyed Him.

The duty of the individual in relation to the Sabbath was admirably pointed out by Dr. Laidlaw. As no man could enjoy life without breathing pure air, so no man could enjoy life without Sabbath observance. He who compelled others to work on Sabbath was striking at their lives. Corporations who asked their employes to break the Fourth Commandment, should have the consistency not to blame them for breaking the Eighth. It was humiliating to think that the Government itself did not keep the Sabbath, but required postal clerks to be on duty that day. There was no real necessity for this, from the fact that in London no letters were assorted or despatched on the Lord's Day Sabbath desecration was on the increase in Canada. Within the past year, at the request of a single railway superintendent across the border, the Government had opened the Welland Canal on the Sabbath and had disregarded all appeals against it. The cause of God demanded that Sunday traffic on the railways should be stopped. Was it right that one class of men should keep their industry going on Sunday while it was recognized that all others should cease? Before they could ask all who laboured on the Sabbath day to strike work, they must teach the rising generation to respect the Sabbath, stop the progress of public work on Sunday, and finally set a good example themselves.

CHRISTIAN UNITY.

Rev. Dr. Parsons, in continuing the discussion on Christian Unity, could not, he said, see why the Churches could not be as near each other in the practical work as they were in that Convention. He would have the boundaries preserved, but low enough to shake hands over. Another delegate urged unity in relation to the temperance question. Hitherto, the action of the Church of Christ towards this great evil, had been marked by indecision and failure. It had made no regular assault upon the rum traffic.

CHRISTIAN UNITY—IN ITS RELATION TO PAPAL AGGRESSION.

The subject of Christian unity in its relation to Papal aggression engaged the attention of the Conference on the third day. Rev. Dr. A. Sutherland, Mission Secretary of the Methodist Church, presided. In a brief address, he pointed out that the battle of Papal aggression was at present one of ideas. Providentially, weapons were not required at present, whatever the future might have in store for them. As regarded legislation, the aim of the Roman Catholics was that the Church should be

always supreme. All the forces of intelligence and Protestantism were required to check the tendency towards supremacy.

Rev. A. B. Cruchet, who discussed the topic of French Protestant Churches of Canada in relation to Papal aggression, in an able and lucid address, urged that charity and justice must characterize the Alliance in dealing with the French-Canadian problem. The question, he said, is not so much how to check the French-Canadian, as to make anew his secular and political education. From personal experience, gained during seventeen years of evangelistic work, he was convinced that the evangelization of the French-Canadians by their Protestant compatriots is the only way open to us to secure the peaceful and early union of the two peoples. It was a matter of common observation that the French-Canadians who embrace the Gospel and receive a Protestant education, enter without hesitation into the great current of Anglo-American civilization. So soon, he said, as the French Catholics had been evangelized, the deadly duel going on between the two races will cease forever. After pointing out the reasons for union, and the obstacles in the way of accomplishing it, he concluded as follows:—

"It is feared that the English denominations, while consenting to the union, would gradually withdraw their support from the new organization. To prevent this danger, which would paralyze the movement, it would be necessary to organize a financial and advisory committee, composed of representatives of all the Churches now in the field. What form of union would he prefer, the federative or organic? However good a federative union would be, we believe that an organic union would be better. If organic union be impossible to realize now, let us begin with federative union. This is easy to achieve. It already exists among all the denominations in so far as public worship is concerned. My conclusion is short. Christians of every denomination, your blessed duty is to evangelize the French in unity and with charity. Do it to save yourselves and to save them."

OBLIGATIONS OF CHRISTIAN UNITY

Rev. Prof. MacLaren, of Knox College, spoke of the obligations of Christian unity. He believed that Christian unity, in its most fundamental aspects, was an existing fact. It was not a thing which they required to contemplate as a matter of obligation at all.

In the discussion which ensued, Rev. Principal Grant took the ground that union should be sought on its own merits, and not that they might more successfully attack the Roman Catholics. The Alliance existed not to attack the Roman Catholics. It existed to do its own work, to accomplish as much union of the Church of Christ as they possibly could. He rejoiced in the fact, seeing the political action recently taken in the Legislature of Quebec which led to the formation of an Equal Rights Association, that the leaders of that movement had carefully and readily declared that they would have nothing in their platform that would prevent an honest Roman Catholic from joining. They had carried out that part of their programme, and he was glad of it, but the Alliance, he urged, must endeavour to leave them to deal with political aggression.

Other speakers followed, pointing out that the strength of Roman Catholicism in Quebec lay in the divisions of Protestantism, and that recent events indicated that the political life of the Dominion demanded that the French-Canadian problem should be at once grappled with, but in a spirit of charity.

STATISTICS.

The report presented by Rev. A. Campbell, Secretary of the Alliance, stated that he began his work on February 15th, 1889. He had travelled seven thousand miles, written six hundred letters, held sixty public meetings, and preached seventy times. At the beginning of the work the public responded readily, but later on the Equal Rights movement absorbed their attention. Branches of the Alliance had been formed or affiliated at Halifax, St. John's, Quebec, Guelph, Richmond, Sherbrooke, Montreal, Cornwall, Ottawa, Renfrew, Pembroke, Brockville, Kingston, Belleville, Cobourg, Port Hope, Peterborough, Bowmanville, Toronto, Hamilton, St. Catharines, Ingersoll, Tilsonburg, St. Thomas and London. Of these, Halifax, Quebec, Montreal, Kingston, Brockville, Hamilton and Guelph had been affiliated. Altogether some 272 members had paid up their subscriptions.

It was decided to fix the permanent headquarters of the Alliance at Montreal.

OFFICERS ELECTED.

The following officers were elected for the ensuing year:—

President, Mr. W. H. Howland, Toronto.

Vice-Presidents—Sir Wm. Dawson, Montreal, and others.

Honorary Secretaries—Mr. J. J. Woodhouse, Toronto; Mr. Robert Murray, Halifax; Rev. R. B. Saer, B.D., St. John; Rev. P. McF. McLeod, Victoria, B.C.; Mr. J. A. M. Atkins, Winnipeg, Man.; Mr. W. Brown, Quebec.

Recording Secretary and Acting Treasurer, Rev. W. Jackson, Cornwall, Ont.

Honorary Treasurer, Mr. George Hague, Montreal.

DR. MACLAREN AND DR. LANGTRY.

THE letters of Rev. John Langtry in *The Mail* criticising the position taken by Rev. Prof. MacLaren in his lecture on "The Unity of the Church and Church Union," and to which letters we made some references recently, have drawn from Dr. MacLaren a reply in the same journal. We venture to think that his critic will find in the reply fresh occasion for "downright sorrow and disappointment," though not strictly in reference to the subject of union. Following is Dr. MacLaren's letter.

I observe that the Rev. Dr. Langtry has honoured my lecture at the opening of Knox College on "The Unity of the Church and Church Union" with two letters of animadversion, and the promise of more. I have not much time at my disposal for newspaper discussion, but recognizing the importance of the subject raised in my lecture, and the legitimacy and value of fair criticism, I shall await with interest the further statements and criticisms Dr. Langtry intends to give to the public, and I may then ask your permission to make some observations in reply. In the meantime allow me to say—

1. That my lecture was published in full in *The Mail* for October, and those who wish to know my views will find them stated there correctly. The daily papers, and especially *The Mail*, gave excellent reports of my address, but for the lack of space, I presume, did not report it fully.

2. That an error occurred in my lecture, as printed, which I desire to correct. A copy of it was made for the press by a friend, and in transcribing it he appears to have missed out an entire line in my text, and as this omission happened in the middle of Cardinal Bellarmine's definition of the Church, the definition, of course, became unintelligible. I mention this rather because my learned censor quotes the definition in the erroneous form in which it was printed, and he comments upon the definition without apparently suspecting the omission. This is certainly very remarkable, for when I observed from Dr. Langtry's first letter that he took some interest in my lecture, I ventured to send him a copy of it in the *Annex* of *The Mail*, with the Cardinal's definition corrected. Yet in his second letter, written two or three weeks later, he gives the uncorrected definition as mine. The definition as given by me in my lecture is as follows, viz.— "The Church is a society of men on earth, united together by the profession of one and the self-same sacrament, and especially the Roman Pontiff." Anyone, even if unacquainted with such a familiar definition, should have known that Cardinal Bellarmine could never have written such nonsense.

3. There is another remark which I cannot avoid making before closing this letter, viz.: that Dr. Langtry's expressions of surprise and regret at the attitude assumed by me "towards the Christian reunion movement" seems to me entirely misplaced. What he calls my theory of the Church is the thing which appears to fill him with surprise and sorrow. Had he been more familiar with the divines and symbolic books of the Presbyterian Church, he would have been aware that there is nothing original or peculiar in the view which I presented of the Church. He would have known that it is taught in the Westminster Confession of Faith, and by nearly all our great divines who treat of the subject. And should space be accorded me in the columns of *The Mail*, I shall hope to satisfy the public that my view of the Church is the common doctrine of Protestantism. And should Dr. Langtry do me the honour of reading my whole lecture, which his criticism indicates he has not yet done, I shall not despair of leading even him to see that I am in harmony with the creeds of Protestantism, and with the views of the leading divines of the Church of England at the Reformation period.

If there is no ground for surprise there is less for sorrow. I have taught that the Church which Christ founded on a rock, whose unity and perpetuity is proclaimed in the Scriptures, and perpetuity is proclaimed in the Scriptures, is not a mixed society, made up of all sorts of men, but of those who do truly believe and rightly obey Christ. It is not co-extensive with any or all ecclesiastical organizations, but embraces living Christians in all communions—the entire sacramental host of God's elect. We have expressed our firm conviction that Christ has not suffered His declaration of the unity of His Church to be falsified for eighteen centuries. Dr. Langtry may believe that, if he can; we cannot. We hold that the unity of the Church, in the sense promised, has been made good, and is now a blessed reality to be recognized and acted upon, not to be sought after.

spirit of downright sorrow and disappointment," unless, indeed, he is alarmed at the thought that in the better life he shall have to associate somewhat closely with men who in this world could never bring themselves to recognize the authority of "the historic episcopate."

EDITORIAL NOTES.

THE demise of the great *Presbyterian Review* (Quarterly), owing to irreconcilable differences of opinion between the acting Editors, Dr. Briggs and Dr. Warfield, will lead, as was predicted, to the starting of a new review, and possibly, also, of a second at an early day. It is definitely announced that an Association consisting of Drs. Warfield, Shedd, Chambers, and other well known divines, has been formed for the conduct of a theological and religious quarterly of the same general character and style as the late *Presbyterian Review*, to be known as the *Presbyterian and Reformed Review*. Ample provision, it is stated, has been made for the support of the new review, and its continuance for a term of years is guaranteed. It will bear the imprint of the well known publishers, Messrs. Anson D. F. Randolph & Co., New York. The subscription price will be \$3.00 a year, and the first number, which will appear about January 1, 1890, will contain articles by President Patton, Drs. Shedd, S. H. Kellogg and others.

PRESIDENT PATTON, of Princeton, has pronounced unreservedly against Revision. In a paper read before the Presbyterian Social Union, New York City, and printed in full in the *Independent*, he goes to the bottom of the question, and shows that it is not one of revising a Calvinistic creed, but whether the Church should be Calvinistic. He says emphatically: "There is nothing in the conditions under which we are living that calls for a new creed or a revision of the old one." In view of an agitation which is already heard in the tops of our own trees, we shall give President Patton's paper in *The Review*, beginning with an instalment next week.

THE Rev. Dr. Torrance, Guelph, Convener of the Assembly's Committee on Statistics, requests us to state that on the 28th of November he mailed to all Presbytery clerks parcels containing slips for collecting the statistics of congregations and mission stations, for the year ending 31st December next; and on the following day, the sheets for engrossing the returns when received. The addresses, with the exception of the Presbytery of Sydney, were taken from the last Report of the General Assembly. Should the parcels in any case not reach their destination, or should more blank forms be required, he will feel obliged to be informed.

WE need not do more than direct attention to the Pastoral Letter from the Moderator of the General Assembly, to be found on another page. Let it be read aloud in every pulpit and in every family in the Church, at least once. It will bear reading more than once.

Literary Notices.

NEW PUBLICATIONS RECEIVED. All books sent us by publishers will be promptly acknowledged under this head, and will, also, at our earliest convenience, receive such further notice or review as their merits and the good of our readers may seem to require. All publications mentioned in this column may be obtained at the Presbyterian News Co.'s Book Room.

BOOKS.

THE POETRY OF TENNYSON. By Henry Van Dyke. New York. Chas. Scribner's Sons. Cloth, gilt top, pp. 296. Price, \$1.50.

BARBARA LEYBURN. By Sarah Selina Hamer, author of "Phyllis Raymond," "Christmas Crook," etc. Edinburgh and London: Oliphant, Anderson & Ferrier. Cloth, pp. 320. Price \$1.25.

ional, Financial and General Information. Toronto: Copp Clark Co., pp. 208. Paper covers, 15 cents; cloth, 25 cents.

THE CANADA EDUCATIONAL MONTHLY (Illustrated). The Canada Educational Monthly Publishing Co., Toronto. Single copies, 10 cents; \$1.00 a year.

THE ELECTRIC MAGAZINE (Dec.) Devoted to Foreign Literature, Science and Art. E. R. Pelton, New York. Single numbers 45 cents; \$3.00 a year.

THE MISSIONARY REVIEW OF THE WORLD (Dec.) Funk & Wagnalls, New York. Single numbers, 25 cents; \$2.00 a year.

MAGAZINE OF ART (Dec.) Illustrated. New York, Cassell & Co. Single numbers, 35 cents; yearly subscription, \$3.50.

MAGAZINE OF AMERICAN HISTORY. Illustrated. Edited by Mrs. Martha J. Lamb. The Magazine of American History, 743 Broadway, New York. Single copies, 50 cents; \$5.00 a year.

THE LEISURE HOUR (Dec) (Illustrated); SUNDAY AT HOME (Illustrated); BOY'S OWN PAPER (Illustrated); GIRL'S OWN PAPER (Illustrated). London, Religious Tract Society.

TORONTO PUBLIC LIBRARY CATALOGUE, 1889. Prepared by James Bain Jr., chief librarian; pp. 342.

OUR LITTLE MEN AND WOMEN (Dec) Illustrated. Boston: D. Lothrop Company 10 cents a number; \$1.00 a year.

ST. NICHOLAS (Dec. Christmas number) Illustrated. The Century Co., New York. Single numbers, 25 cents; \$3.00 a year.

HARPER'S MAGAZINE (Dec. Christmas number.) Illustrated. New York: Harper & Bros. Single numbers, 35 cents; \$4.00 a year.

THE BOOK BUYER. (Dec. Christmas number.) Illustrated. New York: Chas. Scribner's Sons; pp. 401-544. \$1.00 a year.

BIBLE STUDIES. The International S. S. Lessons for 1890, by Geo. F. Pentecost, D.D. A. S. Barnes & Co., New York and Chicago.

Of the many helps which are offered the student of the International Lessons few will be found more satisfactory for the average teacher than Dr. Pentecost's "Studies." They do not profess to be critical, nor is it necessary for their purpose that they should be so. They are intended for the use of those "who accept the Bible as a whole as the authoritative Word of God." The style is transparent and for the most part severely plain. Occasionally, however, we find a figure of striking beauty. For example, the difference between Luke and the other Synoptics is illustrated as follows: "Matthew and Mark show to a people expecting him, Jesus as the flower of all prophecy come to bloom and fruition; but Luke, like a true botanist, plucks this flower up by the roots and exposes its heavenly origin and character, showing how it was planted in the earth and grew up amid the religious and secular surroundings of both Jews and Gentiles." The "Studies" has more important recommendations than clearness of style. The division and arrangement of the Lessons is admirable, and their discussion contains many practical and suggestive applications of the text to the circumstances of the present day. These characteristics make them well adapted for homiletical use. It is certain, therefore, that the wish expressed in the preface will be realized, "that the Studies will be available for other than merely a help to the better understanding and teaching of the Sunday school lesson." The "Bible Studies" promises to be the most popular teachers' help for the season.

FROM a Raindrop to a Geyser,—the wonders of water in various forms,—is the subject of an article which the great English scientist, Professor Tyndall, has written for the coming volume of the *Youth's Companion*. Popular scientific articles will also be contributed by Professor N. S. Shaler, Professor John Trowbridge, Sir Morell Mackenzie, Dr. Wm. A. Hammond, Lieutenant Schwatka, and Dr. St. John Rossa.

THE *Treasury for Pastor and People* for December contains a portrait and sermon of President Roberts of Lake Forest University. There are also a Harvest Service by Rev. F. A. Austin, a Christmas Service by Dr. Phillips Brooks, and a New Year's Service by Dr. R. S. MacArthur, and Leading Thoughts of Sermons by Revs. Gurney, Glover, Stalker and Gledstone. The January number will contain the first of a series of articles by twelve presidents of colleges on topics of special importance. [E. B. TRATT, New York.]

THE *Homiletic Review* for December is on a par with all the other issues of the year. Prof. Schodde leads off with a timely paper, "A New Factor in American Theological Thought." The paper by Dr. Wylie on "Beneficiary Education for the Ministry" will specially interest many. "The Monumental Book of Revelation" (the fourth on Egyptology) possesses remarkable interest to all Bible students. Professor Painter ably discusses "Protestantism and Popular Education." The Literature of the Office and Work of the Holy Spirit will be extremely helpful to ministers. [FUNK & WAGNALLS, New York.]

THE January number of *Scribner's Magazine* will appear with additional space and a new department at the end of the number, conducted under the title "The Point of View." An opportunity is here given to the best writers for a brief and familiar discussion of subjects of both passing and permanent interest. In the January number the subjects touched in a bright and informal way are: "The Bayre Exhibition," "Thackeray's Life," "Social Life in Print," and "The French as Artists." The success of the magazine has been such that the publishers feel justified in adding these

new pages to a magazine already wonderfully low in price.

THE numbers of The Living Age for the weeks ending November 30th and December 7th have the following contents: "A Problem in Money," "Nineteenth Century," "Eton Fifty Years Ago," "Macmillan's Magazine," "The Inhabitants of East London," "Quarterly Review," "Diary of an Idle Doctor," "Blackwood's Magazine," "Australia Fifty Years Ago," "Nineteenth Century," "The Gardens of Pompeii," "Macmillan's Magazine," "The Swiss Army," "Spectator," "Home in Transformation," "Chamber's Journal," "A Surrey Fish-Farm," "Spectator," "The Old Missionary—A Narrative in Four Chapters," "Contemporary Review," "Thomas Poole," "Temple Bar," "Forsyth Characteristics, Part III," "Fortnightly Review," "In a Country Churchyard," "Chamber's Journal," with instalments of "Sir Charles Danvers," and poetry and miscellany. The present is an excellent time to begin The Living Age. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; or REVIEW and Living Age both for \$8.50. [LITTLE & CO., BOSTON.]

Church News.

HOME MISSIONS.

MEETING OF THE EXECUTIVE.

THE Home Mission Executive Committee met in St. Andrew's church last Thursday. There were present Revs. Dr. Cochran, of Branford (Convener), Dr. Warden, Montreal, John Somerville, Owen Sound; D. J. Macdonnell, Mr. Wm. Mitchell, and others. The committee appointed Rev. John Griffiths as ordained missionary to Sudbury, on the C.P.R., and the Convener was instructed to make arrangements for his entering on his duties at the earliest possible date.

Rev. Kenneth McLennan was appointed ordained missionary to Algoma Mills, to enter upon his duties on or before January 1st, 1890. Rev. W. Mackay, a licentiate of the Church of Scotland, was appointed missionary to Havelock, in the Presbytery of Peterboro'. The Convener was instructed to correspond with certain ministers with a view to making an appointment to Vernon and Okonogan, in British Columbia. A letter was read from Rev. C. W. Gordon, Harington, stating that on account of his father's sickness he was unable to accept the appointment given him last October to the Northwest; and also one from Rev. J. Cleland, Port Hope, and the managers of the Havelock Mission station, in reference to financial matters in that station. A resolution was drafted to be sent to the Presbytery there about these matters. It was also agreed, should it be necessary, that Rev. D. J. Macdonnell, or the Convener, should attend the next meeting of that Presbytery to confer with the brethren in reference to the matters referred to. Letters were read from Rev. E. B. Millard, of Lansdowne, and others, in reference to mission work, after which the committee adjourned. The next regular meeting of the Committee takes place on the last Tuesday in March, 1890.

MANITOBA COLLEGE.

(CIRCULAR LETTER.)

PERMIT me to remind you of the Annual Collection appointed by the General Assembly to be taken up on the third Sabbath of December, on behalf of Manitoba College in all the congregations not contributing otherwise to this institution.

Nearly all that could have been expected by the Church in instituting the college, and in subsequently adding a theological department, has been realized. It has been an important factor in the higher education of the Province, and has done something to give to it a Christian character. Its growing importance as a theological institution, both as furnishing a near and therefore less expensive supply of student-labourers for our wide mission field, and as supplying permanent pastors more or less acquainted with and interested in the cause, is now undeniable. The attendance this year is over one hundred. The number is somewhat in advance of last year. Twenty-two are in attendance in theology, while of the whole number at present receiving instruction in the college nearly, if not indeed quite forty, have the ministry of the Presbyterian Church in view.

The income of the institution has been reduced this year by a little over \$400, through a diminution of the amount coming from the Marriage License Fund.

The debt resting on the college at the date of last Assembly was about \$10,000; the larger portion of it is due at Dr. Reid's office for advances on salaries made in the earlier periods of its history. This has since been reduced by nearly \$4,000, and if the collection or allocation for the present year were made somewhat more liberal, and especially if the Assembly's appointment of a collection were still more generally honoured, the result, along with other efforts that are being made, would go far towards extinguishing the debt.

The Board is deeply sensible of and very thankful for the generous contributions given by many congregations during these last years towards its support. JOHN M. KING.

WINNIPEG, November 26, 1889.

QUEEN'S UNIVERSITY.

DIVINITY SCHOLARSHIPS.

THE following are the names of the successful winners at matriculation scholarships in the Divinity class of Queen's University:—David S. Dow, \$100, D. R. Drummond, B. A. Almonte, "Buchan, No. 1," \$80, James Binnie, B. A., Durham; "Buchan, No. 2," \$70, John Sharp, Wiberforce; "Buchan, No. 3," \$60, John A. Sinclair, Carleton Place; "McIntyre," \$50, Alfred F. Zpatrick, B. A., Picton, N.S.

CORRETT congregation will hold their Christmas Tree celebration on the 19th inst.

RECEIPTS of the Thanksgiving dinner recently given by the ladies of the Petrolia Presbyterian church, \$190.

REV. W. G. JORDAN, who has recently come to this country from England, has been filling the pulpit of St. Andrew's, Strathroy, with much acceptance.

REV. DR. ROBERTSON, superintendent of Missions, who has spent some weeks in the Maritime Provinces urging the claims of Home Mission work, has sailed for Newfoundland.

THE question of whether the Jesuits' Act should have been disallowed or not was debated by six young men at a social in Knox church, Perth, on Monday week. The side favouring disallowance carried the day.

THE annual open-meeting of the Knox church Galt Auxiliary, W.F.M.S., passed off very successfully. Mrs. Jackson presided. The subject of "Giving," as taught in Scripture, was considered, and a number of interesting addresses and papers were given.

SAVS the St. Thomas Times:—"The many friends and old pupils of the Rev. John McClure, for many years the efficient, thorough and painstaking grammar schoolmaster of this city, will hear with sorrow that he died in Glasgow, Scotland, in September last. The United States Presbyterian Record has the most flattering obituary notice, in which it bears testimony to his scholarly abilities, superior talents and high character."

THE church building in Cardinal was formally re-opened on Sabbath, Nov. 10, after undergoing repairs. The pastor, Rev. McArthur, preached in the morning, and Rev. Mr. Smith (Methodist) in the evening, to overflowing audiences. On Monday following a social gathering of the congregation was held, at which addresses were delivered by Rev. Mr. McAllister and others. Proceeds of collections and tea-meeting, \$122. The church as renovated is a handsome and commodious structure.

THE regular devotional meeting of the Toronto Young People's Presbyterian Union was held last Thursday evening in the Sunday school room of the Central church, the Vice-President, Dr. Gilbert Gordon, occupying the chair. Notwithstanding the very unfavourable weather there was a large attendance, and the meeting proved to be one of the most bright and interesting the Union has held. Revs. Dr. McTavish and Mr. Patterson of Cooke's church, gave very earnest addresses, speaking especially of the power the young people had become by being united in work for the Church. The singing was ably led by a choir of the Knox College students.

THE many friends of Rev. J. A. Brown, pastor of the Belmont congregation, will regret to hear of the death of his wife, as announced in THE REVIEW recently. The deceased lady before her marriage, lived in Newmarket, and on Friday her remains were there consigned to the tomb. The congregation at Belmont entered sympathetically into the grief of their young pastor, showing it in a tangible way by giving him four weeks' leave of absence, defraying the funeral expenses and contributing a purse of fifty dollars. Mrs. Brown was a lady of estimable qualities, and her death, while entering on a life of usefulness with her husband, is regretted very much by her friends in Belmont, Newmarket and Toronto.

ANOTHER very pleasant affair has taken place in the Octada branch of the Endeavour work. For two years and a half the Society has met in the parlor of the manse, and recently the young people of the Society showed their appreciation of this privilege by presenting Mrs. Caswell, the wife of their pastor, with a very kind worded address and a purse of \$50. Mrs. Caswell was out making calls with her husband during the afternoon, and the first intimation she had that there was aught unusual on foot, was on coming home to find the house lighted up, and filled with about one hundred people. A very pleasant evening was spent, an abundant tea being served by the visiting ladies. After worship by the head of the house, the people went home, well pleased with the success of their kind effort.

ON Monday afternoon the 4th inst., the Auxiliary W. F. M. S. Melville church, Fergus, held a most interesting thanksgiving meeting. The attendance was very large. Mrs. Dr. Smellie, who has been President of the Auxiliary since its organization, thirteen years ago, presided, and was assisted in conducting the devotional exercises by Mrs. R. M. Craig, Mrs. P. Dow and Mrs. Nelson. The programme consisted of a "Thanksgiving Paper" by Mrs. McQueen, a solo by Mrs. Argo, and an interesting "Retrospect of Mission Fields" by Mrs. Drainie. The thanksgiving offering was a new feature; the members of the society had been asked to place a thanksgiving offering, accompanied with a passage of Scripture, in an envelope without signature, and the reading of these passages formed a pleasing and profitable part of the proceedings; but the expectation of even the most sanguine was surpassed when it was announced that the thanksgiving offerings of the day amounted to upwards of \$95.

THE union thanksgiving service in connection with the Cobourg Auxiliary, W.F.M.S., was held on Friday evening, Nov. 29th. Mrs. Hay presided at the meeting, assisted by the presidents of the W.F.M. Societies of the King Street Methodist and Congregational churches, and by Mrs. A. Len and by Mrs. A. Kinson of the Division Street Methodist church. A large number of ladies from the different missionary societies of the town were present. After devotional exercises readings were given by Miss Elsie Russell, president of the Mission Band of the Presbyterian church, and by Miss E. Sutherland. A paper on the "Claims of Foreign Mission Work on the Christian Women of Canada," was read by Mrs. N. F. MacNachtan. The paper showed great ability on the part of the writer, and received the enthusiastic encomiums of all who had the pleasure of hearing it. After the collection had been taken up, Mrs. Allen gave an interesting account of the work done by the W.F.M.S. of the Methodist Church in Canada, and Miss McCullum read a little poem entitled "Patchwork," after which the meeting closed with prayer.

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A FEW NEW AND IMPORTANT PUBLICATIONS.

The very favourable reception given to Unknown Switzerland, translated from the French of Tissot, has led the publishers to bring out an American stereotyped edition (12mo, Swiss scenes and characters, in a unique binding, \$3.50 Mrs. Margaret J. Preston's Handful of Monographs, Continental and English, has now been issued in a large paper copy, in ornamental binding, \$3.50. The author's poetic insight and graphic style are well known, and this edition will be especially attractive to cultivated readers.

The new translation of The Imitation of Christ has already been spoken of by a reviewer as "one of the notable books of the year." The book was not originally written in prose but in a rhythm more or less exact. This fact has long been known to scholars. The present edition is the first attempt made in any living language to give a rhythmical form and a proper intonation to this translation. "that the mind is led by the poetical arrangement to dwell with a new intelligence and intensity upon clauses and words, and to discern with new eyes their deeper meanings, their relation to each other and to the whole of which they are part." The first edition issued in the United States, under arrangement with the English publisher, is a limited one bound in a peculiar style, with Italian wrapper, \$3.50. More than half of this edition has already been sold. A cheaper edition has also been issued—16mo, cloth, \$1.00.

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No anthology of the British poets has received higher praises from students and critics than the Fifty Years of English Song; selections from the poets of the reign of Victoria, with biographical and critical notes. For the scholar and the general reader it is invaluable. Two editions are published, in four vols., one at \$5.00, the other, on large paper, limited to 250 copies, at \$10.00.

New editions of Dean Stanley's Westminster Abbey and Memorials of Canterbury are now ready. In mechanical execution these editions are superior to the English. The price is reasonable—4 vols. for \$5.00, in a box.

Miss Rose Porter has a wide popularity among the readers of religious fiction. Twenty years or more ago she became known as the author of "Summer Driftwood." This was followed by the "Winter Fire." In her new volume, Driftings from Mid-Ocean, she takes up some of the threads of the others and weaves them into a narrative of life and character in the records of a trip abroad. In this, as in all her other books, there is a vein of suggestive thought and meditation on "high things" so characteristic of all her writings. 16mo, cloth, \$1.50.

A new edition of that admirable collection of Latter-Day Ballads is now ready. The book was issued late last year, and was very cordially received. The editor has brought together numerous charming ballads which have been overlooked in the various volumes in which they originally appeared. It is a small volume, daintily printed and bound. Two editions, plain cloth, \$1.25; cloth, gilt, \$1.50.

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IN CANADA. New Edition, Enlarged and Revised by the General Assembly's Committee. CLOTH, 40 CENTS. The Presbyterian News Co'y, D. T. McAINSH, Manager, TORONTO.

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Christmas at the Kerechiefs, 20 cts., \$1.90 doz., Lewis, Caught Napping, 20 cts., \$1.90 doz., Jingle Bells, 30 cts., \$3.00 doz., Lewis, Christ, name Gif, 15 cts., \$1.44 doz., Rosabel, Good Tidings, 35 cts., \$3.45 doz., Rosabel, King Winter, 30 cts., \$3.00 doz., American, Service of Christmas, 30 cts., \$3.00 doz., Toronto.

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By Rosabel. Each 5 cts.; \$4 per hundred. Birthday of our Lord. Holy Child Child. Old, Sweet Story. Josiah Childes. CAROLS AND SONGS. 3 Collections by Howard, 11 Carols; 10 Carols, 7 Carols, each 10 cts., Holy Houghs, 15 cts.; \$1.44 doz. 10 New pieces for Yemas, 10 cts. We Publish, in Sheet Music Form, very many superior pieces, that, for quality, might well be termed Price Lists at \$50, 40 cts. Hays. Titles of Old Pieces at Home, 10 cts. Hays. Mamma's Little Boy, 40 cts. Hays. Cotton Field Dance, for Piano, 10 cts. Hays. British Exposition Grand March, 50 cts. Hays. Military March, 50 cts. Hays.

Church News.

We are thankful for items of Church News...

Pastors and Readers.

Pastors are respectfully requested to announce to their congregations...

PRESBYTERIAN NEWS CO

The Rev. J. B. Mullooly, of Fergus, assisted the Rev. R. G. Beattie...

The Caledonia auxiliary of the W. F. M. S. held its first Thanksgiving meeting...

SABBATH SCHOOL WORK.

To members of Presbyteries and the duties of a General Superintendent...

In pursuance of a recommendation in the report of the Sabbath School Committee...

In order that members of Presbyteries might be fully informed as to the specific duties...

In general, he would administer the acts and instructions of the General Assembly...

He would also, under the direction of the Sabbath School Committee, administer the Scheme for Higher Religious Instruction...

You will also collect the coupons detached from the question papers, and after ascertaining that each is properly filled up...

The committee submit that a partial enumeration of the duties devolving upon a General Superintendent is sufficient to show that they cannot be fairly laid upon one who is also burdened with the responsibility of a pastoral charge...

The committee believe that if the Church decides that a General Superintendent of Sabbath schools is necessary, the schools will loyally contribute all that is needed for his support...

We have in round numbers, 2,000 Sabbath schools, 20,000 officers and teachers, and 120,000 scholars...

too, when a demand is made upon them for the first time in their history...

If the salary suggested seems too high, then the considerations advanced tell with proportionately greater force...

Yours in Christian work and fellowship, T. F. FOTHERINGHAM, Convener.

HIGHER RELIGIOUS INSTRUCTION—1889

INSTRUCTIONS TO PRESIDING EXAMINERS. THE examinations on the subjects of the Syllabus for 1889 will be held as follows:

Friday, March 7, 1889. 10-12 o'clock, a.m.—International Sabbath School Lessons...

2-4 o'clock, p.m.—Shorter Catechism, Junior, Intermediate and Senior.

Saturday, March 8, 1889. 10-12 o'clock, a.m.—History of the Reformation...

2-4 o'clock, p.m.—"Life of David." Senior Biblical only.

Your attention is respectfully called to the following instructions sanctioned by the General Assembly:

1. Secure a room for the examination, and see that a sufficient number of seats and desks, or tables, are so placed that the candidates shall be at least four feet apart...

2. When the hour named for the examination has arrived, you will open the envelope containing the question papers and hand a copy to each candidate.

3. A copy of the Instructions to Candidates is enclosed herewith, and you are requested to see that they are strictly observed by all.

4. A list of the sub-examiners, and the answers assigned to each, will be sent with the question papers.

5. Envelopes addressed to the sub-examiners will also be furnished, and you are requested to exercise particular care that the answers are put into the envelopes to which they belong.

6. You will also collect the coupons detached from the question papers, and after ascertaining that each is properly filled up, enclose them in the envelope addressed to the convener, and mail them without delay.

7. You will detain the candidates until you have completed your sorting and sealing of the papers, so that any mistakes may be at once corrected.

INSTRUCTIONS TO CANDIDATES.

1. Candidates must be in the examination room ten minutes before the hour of examination.

2. No books or notes of any kind are to be taken into the examination room.

3. A numbered question paper with coupon attached will be given to each candidate, and each question is to be answered on a separate sheet of paper.

4. Write distinctly, across the top of each sheet of answers, the number on your question paper and coupon, the class in which you rank (i. e., Junior, Intermediate, or Senior), and the number of the question answered upon the sheet as shown below.

No. Junior (Int. or Senior) Class, Answer No.

5. Detach the coupon from the question paper, and after filing it up carefully and legibly, hand it to the presiding examiner with your answers.

6. Do not write your name, or any mark by which your name may be discovered, upon the sheets containing your answers.

T. F. FOTHERINGHAM, Convener.

MEETINGS OF PRESBYTERIES.

Met at Barrie on Tuesday, 26th November. The Rev. J. Wilkie being present, was invited to sit with the Presbytery, and on further invitation, spoke of the Mission work at Indore...

James was authorized to moderate in a call from these congregations when desired. Mr. J. McD. Duncan intimated his acceptance of the call from Fraser Church, Tottenham and Beeton...

PASTORAL LETTER FROM THE MODERATOR OF THE GENERAL ASSEMBLY.

To the Ministers and Members of the Presbyterian Church in Canada:

DEARLY BELOVED BRETHREN,—The General Assembly asked me to issue a pastoral letter for the purpose of presenting to you the claims of our Home and Foreign Missions...

First of all, let me ask you to join in giving thanks to God for all that He has done for us as a re-united Church.

Fifteen years ago many thought it unwise to unite four Churches, separated by causes grave enough to have warranted divisions in former days...

The Church has many duties to discharge to mankind. It touches life at every point from the cradle to the grave. Its aim is to sanctify the family and all social relations.

There is a special reason for this letter. It is not too much to say that we have arrived at a crisis in our work.

There is a special reason for this letter. It is not too much to say that we have arrived at a crisis in our work. The reserve fund of the Home Mission Committee is exhausted.

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they are worthy the fullest confidence of the Church. Nowhere is there a body of men more animated by the spirit of the Master...

The world is open to every Church. But what Church has a Home Field like ours? And what place is so sacred as home?

With regard to the first, I may state that since October, 1883, when it was commenced in the western section of the Church, a hundred and fifty-eight supplemented charges have become self-sustaining.

With regard to the second, one or two facts may be mentioned. Three hundred and seven missionaries are employed; and in the Northwest, within the last seven years, congregations and Mission stations increased in number from 120 to 473.

With regard to the third, I once heard a member of the Church who happened to come in contact with the spiritual destitution of a remote section of the country, declaim indignantly concerning the Church's neglect of its first duty.

I have referred to the Northwest, because in that region lies our most important field for the next ten years.

The area in the United States for free grants available to settlers is well exhausted, but the stream of immigration from the Fatherlands and the older States and Provinces will continue to flow.

That living stream must find its way to the great valleys of the Saskatchewan and the Peace, and to every fertile nook and corner in the land.

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Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons and the public in general.

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BUY IN THE CITY. Where you have the greatest variety, the newest goods, the latest styles and the lowest prices.

Education. BRITISH AMERICAN ARCADE, YONGE ST. Toronto. Business College.

Better than the Best. BARKER'S SHORTHAND SCHOOL, 45 KING STREET EAST.

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BRANTFORD LADIES' COLLEGE (Presbyterian). (The only Ladies' College in Western Ontario recognized by the General Assembly).

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FINE AND MEDIUM QUALITIES OF Ladies' Misses' and Children's Wear.

J. D. KING & CO. 79 KING STREET EAST. Inspection Invited.

British and Foreign.

The Church of England has nearly 360,000 members in India.

The death is announced of Mr. Alex. Wylie, an elder in College-square North, Belfast, and for twenty-three years manager of the Bible and Colportage Society.

A PROTESTANT chapel is to be erected at Bethlehem for pilgrims, the Sultan having granted the necessary permission on being appealed to by the German Embassy.

£1,335,491 is estimated as being the aggregate amount as the year's British contributions for foreign missions. This is £105,000 more than the previous year's total.

At the meeting of the Free Church Commission, in Edinburgh, Nov. 20th, Dr. Thomas Brown, of Dean Free Church, in that city, was unanimously nominated for the Moderatorship of the next General Assembly.

M. MARLE D'AVIGNON, the son of the well known author of the "History of the Reformation," is visiting England, and has held several meetings in support of the Foreign Aid Society, now entered on the jubilee year of existence.

A NEW YORK millionaire, the late Mr. Crerar, has left £446,000 for the foundation of a public library at Chicago, upon condition that French novels and works reflecting upon the Christian faith shall be for ever excluded.

SWITZERLAND has 1,162 Sunday schools, with 5,459 teachers and 84,000 scholars. Sweden has 3,340 Sunday schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday schools, with 312 teachers and 4,519 scholars.

RECENT statistics, secured almost throughout from the secretaries of the various synodical organizations, give the Lutheran Church of America a total of 4,633 pastors and professors, 1,626 parochial school teachers, 7,543 congregations, and 1,163,746 communicants.

An interesting statement is announced from Constantinople, that the Sultan has sanctioned the erection, at Bethlehem, of a chapel for Protestant pilgrims. It is stated that this decision is most gratifying to the German Embassy, who has had the scheme particularly at heart.

REV. JOHN McNEILL has commenced a weekly prayer meeting to precede the Wednesday evening service, and to which the whole of the Regent-square congregation are invited. Mr. McNeill begins to find out what London life means. He complains that he has not a minute to himself.

DR. COLLINGWOOD BRUCE, of Newcastle, ex-Moderator of the English Synod, and well known as an antiquarian, is interesting himself in a recently discovered tombstone in Northumberland bearing a Christian inscription, and which is said to date back to the second or third century.

PROFESSOR DODS' Edinburgh classroom, which is, perhaps, the largest in the place, is entirely filled, being thronged not only with the regular students of the two years devoted to his subject, but also by the students in general, certain of whom had formerly completed a theological course; and the heterogeneous dress of the busy note-takers is here and there varied with the clerical costume.

SIR GEORGE BRUCE publishes a paper on "The Presbyterian Position in England." In closing he says: "Presbyterians have always been distinguished for an unflinching loyalty to kings and queens in the past, and our most gracious Queen has no more loyal subjects than those who decline to recognize her as head of the Church, yet will always be found ready to maintain to the utmost the stability of that throne she graciously adorns."

IVAN PAULIN, the Russian author, was baptized in the Central Baptist church of Minneapolis, Minn., on Sunday evening, 17th November, previous to his renunciation of infidelity. All his life, up to the time of his graduation from Harvard in 1884, Paulin was an infidel. He went to Minneapolis a year ago to deliver a few lectures. Since becoming a Christian he has renounced lecturing on worldly topics, and will henceforth stick to the pulpit.

THIS Queen, on Sunday, Nov. 10th, attended her private Presbyterian chapel at Balmoral for the last time before returning South. Rev. Arthur Gordon, of Edinburgh, preached, and, along with Rev. A. Campbell, subsequently dined with Her Majesty. The Queen's private Presbyterian chapel forms one of the most recent additions to Balmoral Castle. The interior is panelled with native Scotch pine from Ballochbule Forest, and which is so highly polished that it resembles satin wood.

In connection with the contemplated reproduction, in book form, of the works of the Scottish Constable, Rev. John Thomson, of Dunnington, the present minister of that great landscape painter's parish, Rev. J. A. Hunter Paton, writes to complain that the interesting old church of Dunnington contains no memorial of its artist minister. He suggests a stained-glass window as an appropriate memorial, and intimates that several gentlemen have signified their intention of subscribing.

At the late meeting of the Presbytery of London (North), Dr. Verner White submitted a statement, which he had

printed and circulated among the members of Presbytery, regarding his retirement from the pastorate at South Kensington, and from the work of the ministry generally, on his attaining his jubilee in January next. After cordial expressions of sympathy by the Rev. Dr. Fraser and Mr. Hugh M. Matheson, it was agreed that the consideration of the question of Dr. White's retirement be postponed till January.

As was anticipated several weeks ago, Dr. A. K. H. Boyd, of St. Andrews, has been elected Moderator of the General Assembly of the Church of Scotland. The election took place November 20th, previous to the usual Quarterly Meeting of the Commission in Edinburgh. Dr. Boyd is a native of Auchinleck, Ayrshire, where he was born in 1825. He first became known to the reading public as a writer under the now familiar initials, "A. K. H. B.," his early papers appearing in Fraser's Magazine. Edinburgh University conferred the degree of D. D. upon him in 1874, and subsequently he received the degree of L. L. D.

In the second of his Croall Lectures, delivered in St. George's, Edinburgh, Dr. Scott dealt with the historical antecedents of Buddhism and Christianity, and the evidential value of their respective Scriptures. He pointed out that while the original Scriptures of Christianity had been before the tribunal of the world's keenest and most hostile criticism for eighteen hundred years, we are only now getting to know the Scriptures of Buddhism. The merit of Christian literature over that of Buddhism did not lie in the fact that it claimed to be inspired, for that was claimed for every collection of religious writings.

REV. COLIN FRASER, M.A., who died recently, in his eighty-second year, was licensed in connection with the Established Church, but at the Disruption he threw in his lot with those who "came out." After labouring as a probationer at various places, he was ordained to the church at Fasnakyle, Strathglass, in 1853, and there he continued to minister until 1880, when failing sight compelled him to retire. The last years of his life were spent in his native village on Loch Maree. Mr. Fraser was an admirable Gaelic scholar, and from time to time enriched the pages of The Celtic Magazine with some of his stores of Highland tales, legends, and poetry.

A CONFERENCE of ministers and elders from the presbyteries of Berwick, Northumberland, Newcastle and Darlington, was held at Newcastle. Rev. James G. Potter presided over an afternoon conference, at which Rev. J. S. Rae, Sunderland, read a paper on "The Rest of Faith: How Attained and How Manifested." Rev. R. Leitch referred to the many conferences that had been held of late, for the purpose of waiting upon God with a view to realizing how to better enter into the "Rest of Faith." Rev. John Bogue, of Stockton, presided over the evening meeting, and referred to the offer of Mr. William Gray, of Hartlepool, to pay off three-quarters of the entire debt on the churches of the Darlington Presbytery. Thus encouraged, the Presbytery was likely at next Synod to be in a position to show a clean balance sheet as regarded debt. He believed Mr. Gray was willing to help the northern presbyteries to rid themselves of debt. Rev. A. F. Douglas, of Ancroft Moor, read a paper on "The Claims of the Lord's Day upon Professing Christians." On the motion of Rev. W. Rogerson, seconded by Rev. J. B. Hastings, the following resolution was adopted: "That in the opinion of this conference the conscientious observance of the Lord's day conduces not only to the temporal welfare of the individual and community, but is essential to the spiritual prosperity of the Church and its members, and demands an important place in the consideration alike of ministers and congregations." Some speakers spoke strongly against ministers riding in trains and public vehicles on Sunday. Rev. A. H. Drysdale read a paper on "The Present Relation of our Church to other Churches in England." The Presbyterian Churches, he said, were in concord with the whole evangelical Nonconformity of England. They were finding it easy to hold fellowship with them, but more ought to be done in this direction. He moved the resolution, seconded by Rev. John Thompson, dealing with the Archbishop's proposals, submitting "that owing to the indefiniteness and ambiguity of certain terms in the basis of union proposed by the bishops, it might be needful to have such terms as 'historic episcopate' made more clear, and that a conference might be attempted among the various parties." Rev. A. F. Douglas held that the Church of England attempted a system of social ostracism. Rev. J. B. Hastings pointed out that the Anglicans and Roman Catholics did not regard the Presbyterians as properly ordained. These Churches, therefore, mutually excluded each other. Dr. Bruce thought many evangelical Anglicans would gladly shake hands with them, as all did not believe in the Apostolic succession. Rev. John Bogue said it was difficult to cooperate with Church clergymen on equal terms. Mr. Sutton, sheriff of Newcastle, thought the Church was drifting more towards Rome than Presbyterianism. The motion was carried.

Special Notices.

REV. DR. KINNEAR, Letterkenny, has forwarded 100 standard volumes to Magee College Library—his thirty-third donation.

REV. ROBERT CRAWFORD has resigned Sinclair Seamen's church, Belfast, in impaired health, after a ministry there of twenty-one years.

Choice Christmas cards, latest designs, carefully selected by an artist, will be found at The Golden Etzel, 316 Yonge St. Also a fine selection of pictures, and novelties suitable for Christmas trade. Pictures framed.

MOUNT ARARAT, which is 16,719 feet high, has for the first time been ascended by a young girl, accompanied by three Kurds. On the summit she fell ill from the intense cold. The father and brother had been unable to proceed beyond 14,000 feet.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR.

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

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

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

Those who come to town for examination, can return home and carry out the treatment.

Address, Drs. R. & J. Hunter, 71 Bay Street, Toronto, Ont.

It has been unanimously resolved by the Presbytery of Newcastle to ask the Synod to set apart three ministers with special evangelistic gifts for work in the southern, midland, and northern Presbyteries, whose duty it shall be to visit congregations and presbyteries, with a view to organize and further evangelistic movements.

ADVICE TO MOTHERS.

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

A FAREWELL meeting was held in Fisherwick-place church, Belfast, in connection with the departure of a band of missionaries to India. Rev. John Shillidy and Mrs. Shillidy return to the work, after a well-earned furlough; Miss Roberts goes to the medical department and Miss Shaw to the Zenana Mission, both having been previously in India; and Miss Connel goes out for the first time, after special training.

C. C. RICHARDS & Co.

GRAYS.—We consider MINARD'S LINIMENT the best in the market and cheerfully recommend its use.

J. H. HARRIS, M. D., Bellevue Hospital. F. U. ANDERSON, M. D., L. R. C. S., Edinburgh. M. R. C. S. England. H. D. WILSON, M. D., Uni. of Penn.

THE Assembly's College, Belfast, opened its session in the Gamble Library Hall, Thursday, Nov. 7th, the venerable President, Dr. Killen, in the chair. Professor Heron's installation address, which was the feature of the occasion, was a masterly production—at once deep and clear—and assured a distinct success in the professorate. A cap and gown were presented to Professor Heron on the previous day by the professors and a few other friends.

PRINCIPAL CUNNINGHAM, while agreeing with those who think that the Confession would be improved if it were cut down to one-tenth its present size, does not anticipate any good result from the appointment of the Free Church revision committee. While all are agreed that the Confession should be abbreviated and changed, he declares that no two men are agreed as to how it should be done. The Principal told the students of St. Mary's College, St. Andrew's, that nothing he has done in his life gives him more gratification than the part he took in getting the General Assembly to revert to the original form of subscription to the Confession. He also added that it had long been a reproach to Scotland that she had never produced one really great theologian.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Cures Constipation, Biliousness, All Blood Disorders, Dry Paps, Liver Complaint, Scrofula, and all other ailments of the System.

NOTICE is hereby given that pursuant to Cap. 155, sections 43 and following of the Revised Statutes of Ontario, 1897, the Civil Service Building and Savings Society (Limited), has by special resolution passed by the shareholders of the said Society, at a meeting held on the 16th day of November, 1898, and confirmed at a meeting of the shareholders of the Society duly called and held on the 30th day of November, 1898, resolved to reduce the shares of the capital stock of the said Society from five dollars each to four dollars each by the payment of twenty per centum on each paid up share and the amount in excess of four dollars on any share not fully paid up, to the several shareholders of the Society. The Society will act upon the said resolution on or after the 15th day of March next. All Creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due. J. FRASER, Secretary. Dated at Ottawa, this 30th day of Nov., 1898.

XMAS PRESENTS. S. B. Windrum FOR RELIABLE GOODS—Diamond Rings, Gold and Silver Watches, Diamond Ear-rings, Brooches, Gents' Gold Buttons, Gold Watch Chains, Marble Clocks, Beautiful Silver Ware, Ornaments, and Various New and Elegant Goods At Prices to Please All. S. B. WINDRUM, the JEWELLER 31 King St. East, Up-stairs.

Faircloth Bros. IMPORTERS OF Wall Papers, ARTIST MATERIALS, ETC. HAVE REMOVED TO 10 SHUTTER ST. A Few Doors East of Yonge St. TELEPHONE 922. C. V. SNELGROVE, DENTAL SURGEON, 97 Carlton Street, Toronto. New Process Porcelain Fillings and Porcelain Crowns a Specialty. Telephone 3031.

Good News from Toronto. "JOY INDESCRIBABLE." Day and night irritation, pain, burning, kidney trouble, etc. made life to be miserable. For the past four months have used Dr. Lewis' Mineral Water. It cured me quickly. Have travelled much and tried many things, but found nothing in the world to equal Dr. Lewis' Mineral Water. The flow of high spirits and joy it brings is indescribable. W. M. GILL, Jewellery case maker, 4 Adelaide St. West, Toronto.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER 247 Yonge Street, Telephone 679. E. J. HUMPHREY, UNDERTAKER, 399 Queen St. W. Telephone 1892. Direct Importations of NEW DRY GOODS. All the Latest Novelties at the lowest possible prices. DRESS GOODS in all the Newest Styles. UNDERCLOTHING, Hosiery, Flannels, Blankets, Carpets, etc. One of the Largest and Best Stocks of Goods in the City.

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THE SCOTCH BAKERY, 182 Queen St., Parkdale. BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Wilson, Proprietor.

DALE'S BAKERY. Celebrated Pure White Bread, Dutch Brown, Best Family Home-Made Bread. R. F. DALE. 448 Queen St. West, cor. of Portland.

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Presbyterian Review.

THURSDAY, DECEMBER 12, 1889.

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

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

Copies of "THE REVIEW" may be had at the Presbyterian News Co. Book Room, corner of Adelaide and Toronto Sts on Wednesday Afternoon.

THE first anniversary services of the Waterloo church were held Dec. 1, Rev. J. A. R. Dickson, B.D., of Galt, preaching to large congregations.

REV. PRINCIPAL GRANT, Moderator of the General Assembly, occupied the pulpit of the Metropolitan Methodist church, Toronto, on Sabbath evening last, his subject being "Church Union."

THE pulpit of Central church, city, was occupied last Sabbath morning and evening by Rev. Robt. Johnston, M.A., of St. Andrew's, Lindsay, the pastor, Rev. Dr. McTavish, exchanging pulpits with him.

THE Rev. J. Wilkie, of Indore, Central India, delivered addresses last week at Kincardine, Tiverton, Underwood, North Bruce, Paisley, Walkerton, and Port Elgin. The people of the district have had their interest in foreign mission work greatly increased.

THE pulpit of Old St. Andrew's, Toronto, was occupied last Sabbath morning by Rev. Principal Grant, and in the evening by Rev. J. A. Macdonald, city, the pastor, Rev. G. M. Milgan, being absent conducting the anniversary services in Knox church, St. Mary's.

PROCEEDS of Dochester Station tea-meeting, \$220. After tea a fine programme of music was rendered. Addresses were delivered by Rev. Messrs. Sawers and Henderson, of Hyde Park, and others. A debt of only \$850 will remain on the church-building, which was erected at a cost of \$6,000.

THE literary and musical evening given by the W.F.M.S., of St. Paul's church, Bowmanville, was a thorough success. The lecture on "Elocution," by Miss Martha Smith, of Toronto, was excellent. The admirable manner in which it was delivered was, in itself, a commendation of the art of Elocution. Her readings were in good taste, and were well received.

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DR. GEORGE F. PENTECOST ON THE GOSPEL OF LUKE, OR, BIBLE STUDIES ON THE Sunday School Lessons for 1890. 392 pages, 12mo. Cl. Price \$1. Post Paid. PRESBYTERIAN NEWS CO. D. T. MOAINSH, Manager, Cor. Toronto and Adelaide Sts., Toronto.

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Cheap books and cheap postage are a blessing. We are interested believers in both. Last week our mail orders for books were for 106 volumes. This week we think will nearly double it, from what we have already received. The books sent out by mail did not cost the buyer more than one-half the usual cost, including the postage (1c. for each 4 oz.).

1,000 well bound books, Tennyson's, Whittier's, Longfellow's and other poems, Dickens and most of the best authors, 25c.; publisher's price, \$1.00. The "Eldo" books, 44c.; "Pansy," 24c. Wonderful books and beautifully bound—Dr. Talmage's "Around the Tea Table," 59c., and "Kings of Fortune," 59c., works sold by subscription for \$2.50 by the thousands during the past year, and can only be had for that when these are gone. They ought to be in every library and in every home.

Revised version of the New Testament, made to sell for \$1.50, elegantly bound, clear, large type, finest of paper, we are selling for 39c. These we call "popular prices."

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We had 10,000 dolls, but have not so many now, as they are steadily walking or being carried off by new owners, but we have enough yet, from 2c. up to as handsome a doll as you ever saw.

The 5,000 albums too, are going into new hands, but we have an immense lot left. See how little it takes to own one.

The best broom and mop holder ever invented, 4c., worth 10c., and a unique book holder 11c., never before less than 25c. Cocoa door mats, 74c., worth \$1.98; worth \$1.50, and \$1.41 worth \$2. A new arrival of these handsome willow cloths baskets, 69c., 84c., and an extra large one, 99c. Wash tubs, 45c., 59c., 75c., extra large, 84c. Satin gloss starch 8c. In beautiful chrome boxes, and in 4 lb. boxes for 25c. All soaps at lowest wholesale prices; Ruby 10 bars for 25c., or \$1.49 per box. Family \$1.95 per box, or 3 full pound bars 10c.; "best," \$2.85 per box. All best toilet soaps at lowest wholesale prices. Fatherland, 9c. box of 3 cakes, and a special bargain 3 cakes in box for 6c.; a good broom 9c. and 2 excellent 3 string brooms for 25c., as good a 4-string broom as can well be made for 10c.

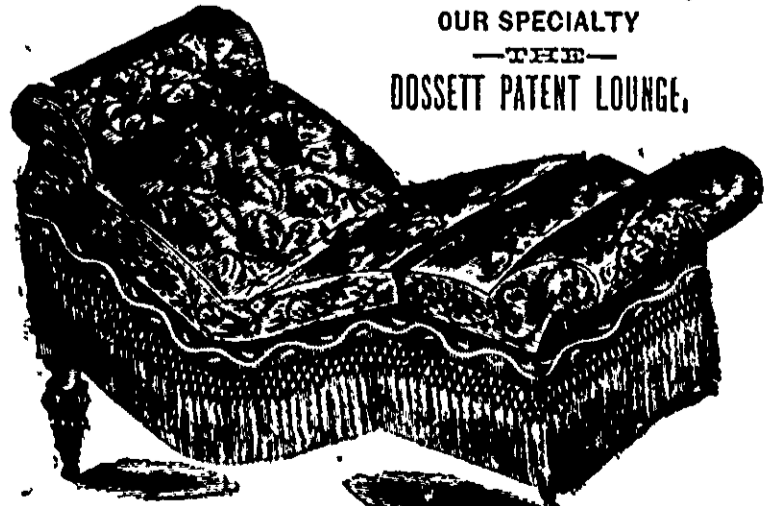
Our special sale of glassware still continues; covered sugar bowls, 9c., worth 30c., covered pickle vases, 9c., worth 25c., covered berry dishes 10c. and 15c., each, worth 25c. and 35c., 7 goblets for 25c., worth 50c.

Now is the time for those wanting best make of silver plated ware, knives, triple plate, latest design, tea and dinner, also pickles and other goods all best make and at prices never offered before. Everything plainly marked; you can go from counter to counter and study for yourselves; will be glad to see you and tell you what we can.

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Meetings of Presbyteries.

- HARRIS—Collingwood, Jan. 10th, 2 p.m. CALGARY—Calgary, March 6th. GUELPH—Fergus, Jan. 21st, 2.30 p.m. HAMILTON—Meeting for conference on the State of Religion, etc., will be held in St. Catharines on December 17 and 18. HURON—Searon, Jan. 21st, 10.30 a.m. KINGSTON—Belleville, Dec. 17th, 7.30 p.m. LINDSAY—Unbridge, Feb. 25, 10.30 a.m. MONTREAL—Montreal, Jan. 14th, 10 a.m. ORANGEVILLE—Orangeville, Jan. 14th. OWEN SOUND—Owen Sound, Dec. 16th, 7.30 p.m. PARIS—Brantford, Dec. 17th, 11 a.m. PATERBORO—Port Hope, Jan. 9th. QUEBEC—Sherbrooke, Dec. 17th, 8 p.m. STRATFORD—Stratford, Jan. 13, 7.30 p.m. WHITBY—Bowmanville, Jan. 21st, 10 a.m.

Acknowledgments. Dr. Reid has lately received from Mr. Jas. Wallace, of Mono, the sum of \$171 under the will of the late Miss Sarah Duncan, of Caledon. The amount has been divided as follows: \$77 each to the Home, Foreign, French Evangelization Funds. The following legacies have also been recently received, viz., from Mr. John McDermid, of Harpur, he, executor of the will of the late Mr. Malcolm McDermid, \$500, for Home Missions; and from Messrs. W. Mortimer Clark and Hugh McDonald, executors of the will of the late Mr. John Gordon, \$500, for Knox College Endowment Fund.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births. ARMSTRONG.—At Hawkeville, Nov. 26th, 1889, the wife of the Rev. W. C. Armstrong, of a son.

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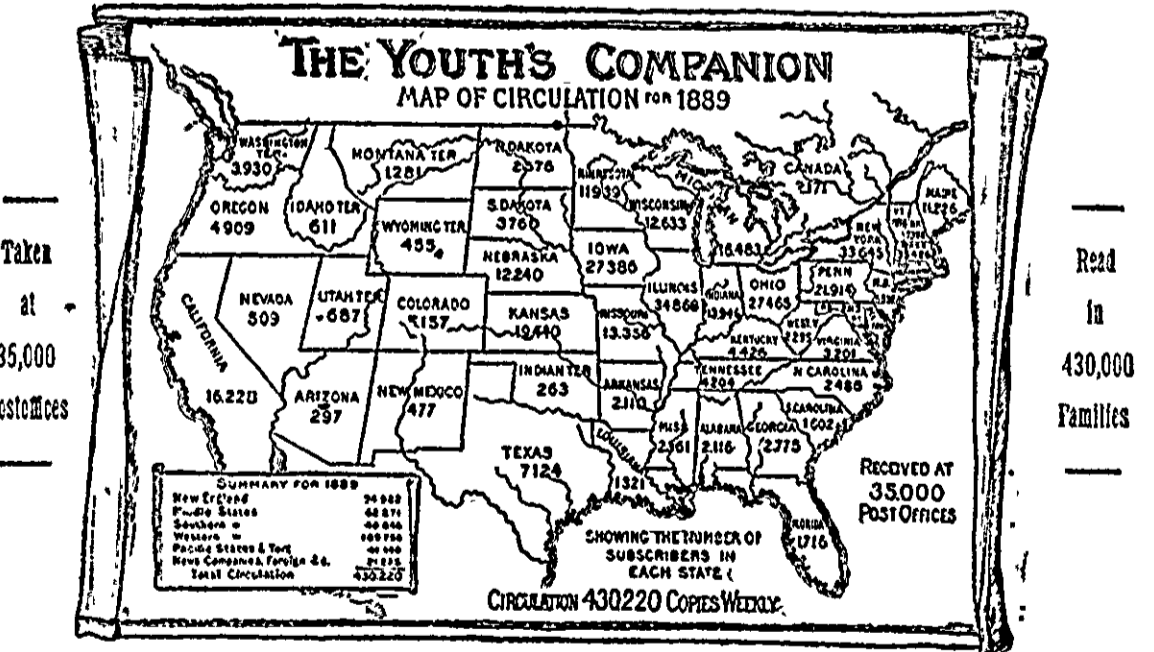
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