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66 AND 68 FRONT ST. W.

ONE LESS AT HOME.

ONE less at home!
The charmed circle broken, a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by
grace,
One more in heaven!

ONE less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed
more,
One more in heaven!

ONE less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

ONE less at home!
Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round, and dim our
eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

ONE more at home!
This is not home, where, cramped in earthly
mold,
Our sight of Christ is dim, our love is cold,
But there, where face to face we shall behold,
Is home in heaven!

ONE less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

ONE more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

ONE more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with Thee,
At home in heaven!
—Lull's Living Age.

THE WORLD'S SUNDAY SCHOOL CONVENTION.

At the evening session on Wednesday, Rev. R. Glover, of Bristol, dealt with characteristic thoughtfulness with the theme, "Faithful Bible study Essential to Spiritual Life." Only in life we had light, and in the proportion that we lacked life we were in darkness. Our influence depended upon the measure of our life—if full of God it will be, like Peter's shadow, a miracle-working wonder; if shallow, it will be well-nigh useless. There is a contagious power in example, for as all life is receptive of influence so it is prolific of influence. All character is self-propagating, hence, what the teacher is, the child will seek to become. Character is the interpreter of the Gospel and the commentary upon it. The creed of the adult is, "I believe in God the Father Almighty, Maker of heaven and earth," but the creed of childhood will ever be, "I believe in God the Father Almighty, Maker of my father and my mother and my Sunday school teacher." Every devout spirit is a sacrament, revealing and transcribing the grace of God. Men seldom believe in Christ until they have believed in a Christian. God opens hearts not by words but by wedges, the thin end of which is a human life, and thus the small slit is made by which He Himself may eventually enter the human heart. In proportion as our lives are the shadow of the Almighty we are fit to be teachers. Faithful Bible-study enlarges our thoughts of man and duty, of life and responsibility. When the surface of our hearts is alone appealed to then the surface only responds. We shall find God in a faithful study of His Word. But faithful study is indispensable, for it must not be casual and off-hand. We must seek to discover the meaning of the words of Scripture and the circumstances connected with their utterance. Many of them are the battle-grounds of the past and present, whilst others are worn in meaning with the course of the years. Let the "helps" that abound on every side set us thinking and not save us thinking. In this matter let us not hasten to be rich lest we fall into generalisations. A home-grown creed of three articles is better than a creed of thirty-nine articles put into us by the State. Let us be thankful if we have discovered our work, for he that findeth his work findeth a good thing. The address was listened to throughout with the greatest possible attention and interest, and elicited frequent applause.

STUDY OF THE WHOLE BIBLE.

The Rev. Dr. John Hall, New York, said: "If we wanted to study the Bible it was the whole Bible that we were to study—the Old and the New Testament. Who could understand the New Testament that did not know the Old? If we wanted to have an effective study,

we must treat the Bible as God's Word through and through. It was a good thing to have memory verses. Children's memory should be taken possession of by proper portions of the Word of the living God. Who could tell, when in the darkness of their sorrow, or the multiplicity of their temptations, precious words of truth might come up impelled, and inspired, and empowered by the Holy Spirit to drive the darkness away, or prompt them to say to the tempter, "How can I do this wickedness and sin against God?" Bible study, even as regarded words, should be accurate, and more particularly where those words describe facts and incidents. It was so easy to get into confusion. It was a common thing for people to speak against the preaching of doctrine, or, as they sometimes preferred to call it, dogma. They might easily mislead their hearers when they talked in that way "Jesus is the Son of God." That was a simple, elementary Bible truth; but that was a doctrine, a dogma. In the Bible as God has given it to us, these two things are linked together—doctrine and duty; and the duty rested upon the basis of the doctrine. Here was the doctrine: Christ loved me, Christ died to save me, Christ would have me love Him, Christ first loved me. Here was the duty: I love Him, because He first loved me; and because I love Him, I will try to keep His commandments. The doctrine and the duty went together. "What God hath joined together let no man put asunder." Further, the Bible supplied, in its doctrines, the right kind of motive for the doing of the duties. We ought to keep in our minds the teaching of the whole Bible, and in the sense and spirit in which God has been pleased to give it to us. If we at any time were discouraged, or disquieted, or hampered, or cast down, let us take our Bibles in our hand, and look away to the glory that is to be revealed, and we should get up again our courage and confidence; for we should feel ourselves fellow-workers with Him who subdues principalities and powers; who conquers evil, who establishes right, who glorifies the Father, and who shall see the travail of His soul, and be satisfied. And, oh, how much that must be in the way of redemption and salvation, that satisfies the great loving heart of Him who died on the Cross that we might have eternal life. (Applause.)

BIBLE STUDY FOR TEACHERS.

The Rev. W. Hackney (Birmingham) said, to rightly study Divine teachings they must yield themselves to its sway. They must bring to the Word of God a reverent and docile mind; by long meditation, by humble prayer, real love, swift obedience, they must make for the Bible a place in their life if they would learn its secret of power. First, they must study the Bible in the footsteps of Jesus. Christ knew the Scriptures by heart; to copy Him they must be familiar with its every word, have them all at the end of their tongues, meditate on them continually, use them for weapons of war or inspiration of prayer. Christ trusted the Scriptures as God's own Word, the Old and New Testaments were blended for them into one indissoluble truth. Moreover, Christ used the whole of the Book, it was alive with God's own Spirit to the uttermost points of its being. Again, Christ drew it from Scripture, and compared with Scripture, the large general truths it contained. He learnt the Scriptures off by heart, and they became as second nature to Him. Then they should study the Bible under the guidance of a reliable commentator, but they must not let their guide be their master. There were knotty and difficult points in the Bible a wise guide would help them to understand. The commentator should be scholarly, painstaking, accurate and spiritually-minded; and they must beware of those who were untrue to the Gospel. They must retain their trust in the Word of God, and reject all the lies of men. The best Scripture commentary was often found in the Christian converse of truth-seeking teachers, meeting with the single-eyed motive of gaining a greater light on the lessons they learnt. Then they should study the Bible, lesson by lesson, a practice which would conduce to mind concentration. They should try to draw out and state clearly (on paper, perhaps) the leading and balanced ideas of the Scripture before them; then break up each thought into its several points by careful meditation on the part of the passage containing the idea, then apply each point to their own experience, forcing their heart and life into spiritual contact with all the words they uttered. Then they might apply those points to the case of each scholar. The points should now be placed in order of utterance, the most important, the most prominent, the least needful to be laid aside if necessary, citing to each one winking words of illustration, and searching for illuminating portions of Scripture. To study each lesson like that meant labour, but the result was sure

reward. Twelve months of such toil would give the teacher a larger knowledge of Holy Writ, would have brought their lives into touch with its power, and their scholars mind, to the light of God. Finally, let them study the Bible with earnest and continual prayer for God's blessing.

BIBLE STUDY PROPER FOR SCHOLARS.

Looking, first, at the very young children, Mr. James Bailey (London) said, in their case the process of obtaining knowledge was almost wholly confined to the operation of the senses upon external things, or to verbal descriptions by their elders, which should be simple, picturesque, and well illustrated. Truth to them must take the form of narrative or biography, truth as presented in connection with natural life and visible things about them. That could only be interpreted and brought home to them by the spoken words of the teacher, aided by pictorial representation, by blackboard sketches, and such illustrations as appeal to the sense of sight. The elder scholars, through development of mental power, were capable of more self-effort, and should be encouraged to rely more and more upon it. Though the direct communion of knowledge by the teacher was not yet to cease, the work of the scholar in the direction of research, in the drawing upon the store of memory, in gathering and storing for themselves, in thought and reflection upon what was accumulated, must be ever proportionally increasing. For the scholar could none search, compare, infer, judge and reflect. The work of selection was still needed, and that of guidance and direction as to what and where and how study should go on; difficulties must still be removed out of the scholar's way, or he must be helped over them. The scholar at this stage should be led to an understanding of the Word, through the Word itself, its parallel passages, and the reference passages which throw light upon the text. He should be encouraged to do what was practical in the way of preparing for the ensuing lesson, which should be selected on some carefully arranged plan. The methods of the class-work itself should involve a large participation in the process of the lesson, by the scholar; it should be largely conversational. Opportunities should be given them to contribute whatever knowledge or reflection might enable them to offer. The proper study of the Bible embraced the intellectual study of it for the purpose of understanding its contents, as we understand an ordinary book of English literature; and the devotional study of it, for the purpose of affecting the conscience and the life. It was not too much to allege that a danger, incident to the reaction brought about by unintelligent and to exclusive memorising of former days, was that neglecting the committal to memory of forms of words, and especially the words of Scripture. In proportion to the gradually increasing power of the young student there should be a gradual lessening of the dependence on the teacher, and a corresponding increase of effort on the scholar's part; the teacher ever in advance, selecting, guiding, helping, but ever encouraging more and more reliance upon memory, investigation, thought, and the expression of it; ever, too, deepening the sense of personal responsibility both for the increase of knowledge, and of that application of it by which the Word should bring the hearer ever nearer Him of whom it testified.

CONVENTIONS AND INSTITUTES.

Mr. Cowden (U. S. A.) said that Conventions and Institutes were really two distinct subjects, both in purpose and method. He first addressed himself to the former, confining his remarks to Conventions in the United States of America and in the British American provinces. A Convention was a meeting of Sunday school workers, employed over a wide field, whether a county, a state, a nation, or a world, for the purpose of looking over the field in order to ascertain what had been done in it. With that object in view, statistics were collected, collated and published. Again looking over the field, they inquired what remained to be done; and maps were prepared to show where the vacant places were. Then they determined upon the best methods for completing the work. Such were the primary objects of the Convention. In America they had a system of gradations of Conventions. The first national Convention was held in 1832; the second in the following year, or, at any rate, soon after; the third in 1859; the fourth in 1869; the fifth in 1872. The last-named gave them the International Lesson system. At the third the inspiration was given to go out and organize the States or extend the work downwards towards the masses of the people. After the organization of the States, the next step was to organize all the counties of each State, and one State sometimes had more than one hundred counties in it. Every county was to be organized after the same general plan; a similar operation was applied to every

township in that county, and sometimes a county would have as many as from fifteen to twenty townships. When perfected, the organization would admit of every township of every county having a Convention every year. They visited every family, so that every family might hear the voice of the Saviour through them; they looked up not only every neglected person, but every neglected person, the latter being as large a class as the former. Of course, there were difficulties attending this Convention system, but there were many incidents of the blessedness that came from these great gatherings of the people. With regard to Institutes: When the National Convention of 1872 was held that gave them the International Lesson system, it was felt necessary that something should be done for the improvement of Sunday school teaching. In the next year, the Chautauqua Sunday School Assembly was organized for the purpose of helping teachers, and other similar gatherings had since been commenced. Institutes were now to be found in city and village all over the United States and Canada.

NORMAL AND TRAINING CLASSES.

Mr. W. H. Groser (London), read a paper on this subject, in which he traced the history of this movement from its inception forty years ago until the present hour, and, whilst expressing thankfulness for the measure of success which had attended it, lamented the fact that by so many teachers it had been neglected. Out of it had grown various educational classes of the highest value to those studiously inclined. He knew no valid reason why such classes as he had tried to sketch, meeting for a comparatively brief period, and occupying their scholars with a limited, but definite and systematic course of study, should not be established wherever the desire for help exists. Professors, pastors, and trained teachers in public and private schools, were found both able and eager to distribute of their stores of knowledge, Biblical and educational, of which most encouraging proofs had been given during the last five winters in various parts of the metropolis. The real need was a deeper conviction on the part of Christ's disciples that they were not only permitted, but solemnly bound to give the best of their knowledge, and the best of their skill, intelligence, and self-discipline to whatever work they attempted in His name. There was too much of base metal, even yet, in the Temple furniture. What was called for everywhere among Christian men and women was a nobler conception of Christian service, and a loftier elevation of "the Sunday school idea." Without these our wisest plans were mere words, and our most finished organizations, inoperative. "More light!" was the prayer of the German poet philosopher as he neared the eternal world; "more light!" should be the daily and hourly prayer of every toiler in Christ's kingdom, whose poems were little children and whose philosophy found its centre on the Cross. (Applause.)

The Chairman reported that at the meeting last night a resolution was referred to the Executive Committee asking them to prepare a memorial to the Crowned Heads of Europe respecting the non-observance of the Sabbath. The Rev. Dr. Hall then read the memorial which the Committee had prepared, and afterwards, at the request of the Chairman, led the Convention in prayer for God's blessing on the memorial.

MISSION WORK IN THE WESTERN STATES.

Mr. Boston Smith, a Sunday-School Missionary in Minnesota, one of the Western States, delivered an address, which for graphic force, for interest and for information, was seldom equalled and never excelled, during the proceedings of the Convention. It threw light upon the life of the outlying States, and established beyond all question the importance of special agency to carry out Sunday school work in such districts. The address abounded in illustration and incident, to which we can only briefly refer. Mr. Smith (who amongst the children of his State is known by the euphonious name of "Uncle Boston"), told of a visit paid to a village where religious life seemed nearly extinct. The pastor, whom he described as "the bluest man," he had ever met, suggested that he should pass on to his next appointment, for nothing could be done there as it was the most "God-forsaken village" in the State. He set out to visit the house, when he came across a number of men and boys who were playing baseball. He joined in the game and was asked by them to take part in a match on the coming day. Returning to the minister he told the story, when indignantly the pastor threatened to write to the Sunday School Association at once, receiving, however, a suggestion from the missionary that if he delayed until the next day he might tell the story in a more interesting way. He went to the match the next day and helped to win it. On his return the members of the team asked him who he was

and what was his business in the village. He told his story and they pledged themselves to help him, and in the end a good church was established, and two of his "base-ball compeers" are deacons of that church to-day.

"THE GLORIOUS FOURTH."

Thursday was "Independence Day," and in recognition of that fact, Mr. F. F. Belsey, J.P., the Chairman of the Convention, addressed a few kindly words to the American delegation, in which he presented the congratulations of the English and Colonial representatives, significantly adding that history had taught the English lessons that they would never forget. He suggested that the English and Colonial representatives should join with the American National hymn, whilst they in their turn should join in singing "God Save the Queen." This was enthusiastically done amidst the waving of the "Union Jack" and the "Stars and Stripes." The scene was one which will not easily be forgotten.

The President introduced the Countess of Aberdeen to the Convention, and asked permission to commence that session a little earlier than usual, as Lady Aberdeen's engagements that afternoon compelled her to hurry away as soon as possible. It was not necessary for him to introduce Lady Aberdeen to that audience. Wherever the English tongue was spoken, wherever English newspapers were read, the name of the Countess of Aberdeen was honoured and esteemed by everyone. (Loud cheers.)

The Countess of Aberdeen, who was received with great cheering, said she would like to say how honoured she felt at being permitted to take part in the proceedings of the Convention, and she desired to express her regret at what would seem like discourtesy, in her running away as soon as she had read her paper. She would not have done so, only that she had to take the chair at an important business meeting which could not be postponed. The title of the paper was

"RECREATIVE EVENING SCHOOLS."

and at first sight there did not seem much connection between these and Sunday school work, but when they came to look into it they would find that one subject bore in very much upon the other, and that the Recreative Evening School Association had a very definite message for Sunday-school teachers, very much the same message to those who, like herself, were Sunday-school teachers—(cheers)—as that which was contained in a tract which she read a few days ago, which told of a minister who was very depressed by the little that was done by the members of his congregation. He had tried meetings, and mission services, and Bible readings, but all were of no avail. It seemed as if he could not stir them up at all, and at last he rather surprised his congregation by addressing them somewhat in this manner: "You all know this is to be a week of prayer, but I am going to ask you to make a change, and to make it a week of practice instead." [The Countess then narrated the experiences of the various members of the congregation as detailed in "The Deacon's Week."] They were all trying to bring up Sunday school scholars to live pure and bright Christian lives, but we must try to get hold of these young people in their everyday lives. It is idle to think that the hour or two that we spend with the children on Sunday counteracts the daily and evening education of the streets. (Hear, hear.) It is here that the Recreative Evening Schools Association steps in and sets itself to meet this want by supplying such attractions in their schools as will make it more pleasant to them than the street or the amusements that often lure them to ruin. These attractions of the Evening School, to be powerful for the object desired, must be threefold. First, there must be in them healthy play, the charm of music, and the splendour of colour. The active energies of youth should be utilised and wisely directed; give their hands something to do and you have won them. There are in London more than one hundred Evening Schools in connection with the Association, and over six hundred teachers engaged voluntarily. The chief subjects taught are reading, writing, arithmetic, English, geography, history, elementary science, and domestic economy. The studies are made light and attractive as well as eminently practical. The lantern lectures are amongst the most attractive of the methods employed. Geology can be brought home to a London lad by talking to him of the Thames mud—of which he very willingly procures specimens. (Laughter.) Physiology is made interesting by stories of volcanoes, glaciers, rivers, and mountains. The chemistry of common things with some simple experiments, is always very popular, as are electricity and magnetism. There are occasional lectures on subjects of practical interest, such as ventilation, foods and food-supply. Musical drill is one of the great-

est means of instructing and amusing. It is wonderful to see how the boys and girls and young men and young women enter into this musical drill. The pupils are taught also to use their hands in conjunction with their heads. Wood-carving has many devotees. It is most interesting to notice how eagerly the young men take to it, and learn to make pretty things for their homes. For girls there is fancy needle-work, and teaching them how to make the most of scraps; how to trim their bonnets and to make dresses. But to make all these subjects bright and attractive there must be bright and attractive teachers—(hear, hear)—and the point is gained by having voluntary teachers who will not be too professional in their way of teaching; but the principal thing is to have teachers who care about the children and feel the vast importance of what they are doing; and in this respect there is no one to whom we can appeal more strongly than to Sunday school teachers. (Hear, hear.) Here the Sunday school teacher has a splendid opportunity of meeting his scholars during their leisure hours. Here are the means to interest and instruct them, the means to arouse their enthusiasm, the means to awaken them into a sense of beauty, which is a great thing in itself, and a sense of the ideal and the wish to reach it, and if we can be by the side of our Sunday school scholars when they are awakening to that sense of beauty and the ideal, and if they feel that we are entering thus into their lives, if we are so charged with the spirit of Christ, which enables us so to lay down our own lives that we may enter into the lives of others, can we doubt that through these Recreative Evening Schools and efforts of that nature, we shall be the means of uniting these many young souls for whom we hold ourselves responsible to their God and their Father. (Loud cheers.)

"THE WEE BAIRNS."

Mrs. E. G. Wheeler, (U.S.A.) gave an effective address on "Primary Classes." Admittance to them should not be determined by age, but by ability. A certain standard of religious knowledge should be required. They should know, for example, the Lord's Prayer, the Ten Commandments, the 3rd and 10th Psalms. A register of the birthdays of the children should be kept, and letters written to them when the birthdays came. The parents should be invited to be present at the school, and many so invited had been influenced for good. Miss A. S. Harlow, also from the States, followed on the same lines, and insisted on the importance of object lessons. Things might go in at one ear and out at the other, but no one ever heard of a similar process in relation to the eyes.

PLEASANT SUNDAY AFTERNOONS.

A paper from Councillor Mellor, of Nottingham, gave some interesting details of a Sunday afternoon service held in that town attended by about two thousand persons. In connection with it there were such auxiliaries as book fund, sick benefit society, and penny bank. Mr. Councillor Pitt, of West Bromwich, also dealt with the adult class movement. During his paper he stated that 27,000 persons were now attending these classes throughout the country.

MUSIC IN THE SUNDAY SCHOOL.

At the evening session an able paper on this subject was read, by Mr. A. H. Miles, of London, in which after dealing with the broad subject of "Music and Worship," he advocated special training classes for Sunday school singing, the introduction of other instruments besides the organ, and the adoption of a liturgical service in which the scholars should take part.

TEACHING BY THE EVE.

Rev. A. J. Schaffler delighted the Convention with an illustrated paper on "The Teacher and his Class," in which frequent use was made of the blackboard, and examples of object-lessons were given.

THE FIELD THAT INVITES US.

On Friday morning the Convention entered upon the consideration of its last theme. Rev. Dr. Macfadyen, of Manchester, spoke of the work that has still to be done, and urged that the children of the rich needed teaching as much as the poor; that the Gospel was needed by the children of Fifth Avenue as well as the Five Points, and by those of St. James's as well as St. Giles's. Sir Charles Reed had said that a poor man's child was not more dangerous to society than a rich man's profligate. With a view to prepare himself for that Convention he had written to a number of young people who had left the Sunday school asking for their criticisms, and he had received a number of replies. One spoke of the average Sunday-school teacher as below mediocrity; another would have nothing to do with a teacher who ignored him in the week; whilst a third stated his ideal of a Sunday school teacher—he must be "a man of God and yet a man of the world, and one able to give old truths (Concluded on page 1502.)"

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA E. BARR, Author of "Jan Velder's Wife," "The Daughter of Fife," etc., etc.

CHAPTER XIV.—Continued.

It was the beginning of winter when she entered Rome again. The shadows of the night were darkening the streets, every one was weary with the day, and hastening to their home.

Grizelda led the way to the lofty old place in which Signor Donata resided. She knew that his living rooms were above his studio, and she went directly to them.

She knocked sharply at the door of the Signor's apartments, and Signora Donata herself answered the summons. She thought it had been her husband's signal, and was amazed to see the two women and the babe.

When she had been mourned and forgotten it would be twice as hard for her friends to espouse her cause. Perhaps they might even feel the righting of Lady Maxwell to be a great wrong to the McNeils.

Such thoughts occupied her one morning so exclusively that she was obliged to give her mind up to them. There was an air of irritability in the home that fitted them. Little Archibald felt the influence. He did not venture from his mother's room, but lay curled up on a sofa.

In time this arrangement was carried out very perfectly. Unknown to all the world below her, Grizelda made there a beautiful home. Her child and her painting absorbed her; and within three years her pretty pictures had a reputation, and a very satisfactory value.

The little household went on with a placid monotony. Caterina served an early breakfast, and then dressed the child and took him with her to make such purchases as were needed. Between her kitchen and his mother's studio he passed the rest of the day, or he went upon the roof with his picture-book, and dreamed far finer stories than any he read.

All day Grizelda painted. Her ability was not of the highest order, but she worked with that patience which is almost genius. She finished every detail with such extreme faithfulness and nicety, her touch was so light, and her colouring so delicate, that her pictures attracted that very large class who are always more satisfied with painstaking work than with the crude efforts of the most original genius.

Still, there were days which even Roman sunshine and fortunate work could not brighten, days in which her life seemed altogether wrong and out of joint. Little domestic troubles not to be avoided in any home found her out. Caterina was not always up to her highest level. Peppo wounded her, or kept her in anxiety, and then Caterina felt that Grizelda's limitations also limited her.

Peppo was indeed the black sheep of the small home. He was always treading upon that dangerously narrow line dividing imprudence from crime. For Peppo liked money, and yet hated any prosaic way of getting money.

When these small trials came, they always set Grizelda thinking. She had then hours of eager dissatisfaction which made her throw down her brushes and walk rapidly the long stretch of her softly-carpeted room. Never had she been so beautiful; and she knew the fact. A longing for the active joys and sorrows of life came over her like a passion.

To her soul she complained—"This colourless, tranquil existence whose very name is 'Forgetfulness,' gives me only the constant anguish of patience." And though her soul whispered back—"That she had far more than she had asked for when she cast herself alone upon God's care; that she was secure

and peaceful in the present life, and had the hopes of the future in reserve," she almost angrily denied the consolation.

"I may indeed be comforted of God when I am dead, but now! now! I am hungry for the joys He has forbidden me."

"Your own fault! Alas! Your own fault, Grizelda."

These dissatisfactions naturally grew with time, they became stronger and more frequent. For if Grizelda was dreaming of a wider life, Caterina also had longings for a cottage of her own, where she would be absolute mistress of her time and work and into which the neighbours would come and go with the village gossip.

Never had these human cravings been so decided in each heart as during that very spring time when Lord Maxwell brought his second bride to Blairgowrie. While Colin was hastening to Rome to secure, if still possible, the remains of his cousin, and carry them back to share the resting-place of her sister, Grizelda was herself unable to sleep by night or work by day for the passionate longing to see her home which possessed her.

One plan after another was formed and abandoned. She blamed herself for evading at the first the struggle which she must now enter with all the disadvantages which lapse of time entails on the complainant in any case.

When she had been mourned and forgotten it would be twice as hard for her friends to espouse her cause. Perhaps they might even feel the righting of Lady Maxwell to be a great wrong to the McNeils. Colin had possibly made other ties. There might be children in McNeil Castle, and her child might not be welcome among them. If she returned home and said, "I am here," would her friends be delighted or embarrassed? Would there be any place for her?

Such thoughts occupied her one morning so exclusively that she was obliged to give her mind up to them. There was an air of irritability in the home that fitted them. Little Archibald felt the influence. He did not venture from his mother's room, but lay curled up on a sofa. His childish face, with its wistful pathetic look, wounded her like a sword. She could bear the shadow on her own life, but when it darkened the boy's she felt that she must carry him into the sunshine.

There was a knock at the door. She knew that it was Signor Donata's knock, and she was annoyed at the intrusion. Just then the sale of pictures did not interest her. But as soon as she entered she saw that his face had not its usual expression. She sent the child to the roof, and asked, "Is there anything strange, signor?"

"I will tell you, miladi. This morning that beautiful Miss Ferraris was to come to my studio at eleven o'clock. She had promised me a sitting for her likeness. But it is at ten she comes, and says, 'Pray, signor, excuse me today. There is to be a great service at the English church over the remains of that poor Lady Maxwell who was murdered nearly six years ago, and every one will be there.'"

"What said you to her?" "I said, it is late for Lord Maxwell to perform the rite which he ought to have observed immediately after Anatalja's confession; and she answered, 'Oh, indeed, the wretch has nothing to do with the service. It is the lady's cousin from Scotland, the handsomest of men, I assure you. We saw him yesterday walking barcheaded before the coffin, as it was carried into the church.' Miladi, pardon me! But, indeed, this seclusion of yours goes too far."

"Signor, the same thought is in my own heart. Will you take a letter to my Cousin Colin for me?" "I will go as soon as you have written it."

She sat down at her desk, and on a sheet of paper drew rapidly in one corner a view of McNeil Castle. Below it she wrote in her own free, flowing hand:—

"The bearer of this will bring Mr. Colin McNeil to one who will give him all information regarding his cousin Grizelda."

Colin opened the letter with a haughty indifference, but his dark, ruddy face was an interesting study to the artist, and he watched keenly for the transformation he expected. It came instantaneously. Wonder, amazement, hope, impatience, passed like thoughts across it.

"Sir," he said, "I was less than civil to you. I have had so many useless and curious intrusions. Pardon me! This moment I am at your service."

Donata frankly took the hand offered, and the two men without delay went out together. Ten minutes' walk brought them to Donata's residence. At his own door he stopped and said, "Such help as I could give is now ended. You will find the writer of the letter on the next floor."

Perhaps Donata was a little offended at Colin's reticence and undemonstrative manner. But he quickly began to make excuses, "The man is proud as Lucifer; he would die rather than show he had a feeling. I darsay he will walk up to his cousin as if he had seen her yesterday, and say, 'Good morning, Grizelda, I hope you are quite well.'"

Donata had ever called there, and a sudden presentiment, a recognition almost spoke for her. She pointed to Grizelda's apartment.

"My mistress is present." He made no answer and no delay. In a moment he stood in Grizelda's presence. She gave a sharp cry. He opened his arms, and instantaneously he held her safely within them. The long tension snapped with tears. Grizelda felt them dropping upon her face as he kissed her. And tears with Colin meant the very extreme of emotion.

Only for Helen's death and Grizelda's recovery had he ever shed them. His coming into the house changed everything in it. Caterina felt the influence immediately. She knew that the end was near, and she met it with congratulations and smiles. She gave the household an air of festival. She sympathized with all her heart in the joy of the woman who had been lost and was found again.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON VI, AUGUST 11, 1889.

SAMUEL'S FAREWELL ADDRESS.

1 Sam. xii. 1-15.

COMMIT VERSES 14-15.

GOLDEN TEXT.—Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you.—1 Sam. xii. 24.

CENTRAL TRUTH.

Obedience to God the way to success.

DAILY READINGS.

M. 1 Sam. xii. 1-15.

Tu. 1 Sam. xii. 16-25.

W. Josh. xxiv. 1-16.

Th. Josh. xxiv. 16-28.

F. Deut. x. 12-22.

Sa. 1 Kings xviii. 20-40.

Su. Heb. iii. 1-19.

TIME.—B.C. 1075, (or 1095), May or June (ch. xii-xvii). Soon after the last lesson.

PLACE.—Gilgal (the rolling), (Josh. v. 9) between Jericho and the Jordan, the first camp of the Israelites in Palestine.

SAUL.—About forty years old, lately elected king of Israel. His home was at Gibeon in Benjamin, four miles north of Jerusalem.

SAMUEL.—About seventy years old at the end of his twenty years service as judge. He lived several years after this, and was the leading religious spirit of his age.

INTRODUCTION.—Saul had been chosen king, but not a few of the people refused to own his authority. But Saul's great victory over the Ammonites under King Nahash (xi. 1-11) established his position. On their return from the pursuit of the Ammonites down the Jordan, the army crossed the Jordan where their fathers had first crossed into Canaan, and came to Gilgal. Here was held a great assembly, and Saul was owned by all to be their king. The era of the Judges, nearly 400 years long, was now ended. The kingdom had begun.

HELPS OVER HARD PLACES.—1. And Samuel said: he here publicly laid down his authority, just as Washington, in a farewell address to his army, gave back his authority as commander-in-chief. 2. My sons: see viii. 1-3. 3. Any bribe to blind mine eyes: a gift for the sake of buying the favour of a judge, to persuade him not to see crime in the giver. 6. It is the Lord: connect with v. 5, "He is witness, even the Lord," etc. 7. Stand still: listen. 9. Siera: the general of the Canaanites under King Jabin, at Hazor, near Lake Merom (Judg. iv. 1-3). Philistines: these oppressed Israel many times (Judg. iii. 31; x. 7; xiii. 1; 1 Sam. 19-22). Moab: under Eglon (Judg. iii. 12-30). 10. Baalim: see Less. III. 11. Jerubbaal: Gideon (Judg. vi-viii). Bidan: not named in the history, but probably Barak (Judg. 4-6, etc). Jephthah: Judg. 11. Samuel: 1 Sam. vii. 12-15. 12. Nahash: see 1 Sam. xi. 1-11. 14. Then: read it and. The conclusion is not stated, but was very clear.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Saul.—Samuel.—The victory over Nahash (ch. xi).—Samuel's life.—Samuel's character.—The teachings of Israel's past history.—What is true success.—How may it be obtained.—The results of disobedience.

QUESTIONS. REVIEW.—What change had been made in the government of Israel? Who was chosen king? In what way? INTRODUCTION.—How old was Saul at this time? How long since he had been chosen king? What great victory established his throne? (ch. xi.) SUBJECT: THE CONDITIONS OF SUCCESS.

I. A SUCCESSFUL LIFE (vs. 1-5).—Where did the people assemble on their return from the victory over the Ammonites? (xi. 15). For what purpose? How long had Samuel been before the people? (v. 2). What kind of a life had he lived? Who witnessed to his words? What can you tell about the life and history of Samuel? Name his good qualities. What do you find in him worthy of imitation? What lessons can you learn from his life? What influence does such a life have upon the community?

II. THE CONDITIONS OF SUCCESS TAUGHT BY HISTORY (v. 6-11).—What parts of their past history did Samuel recall to their minds? Tell the story of Siera. (Judg. iv. 1-24.) Of the Philistines. (Judg. xiii. 1; 1 Sam. xiii. 19-22.) Of Moab. (Judg. iii. 12-30.) Why were the people allowed to suffer so much oppression? What did God do for them when they repented? What judges were raised up for their help? Does God love to punish those who disobey him? (Ezek. xviii. 30-32.) Why does He do it?

III. THE TWO WAYS (vs. 12-15).—Would the change in government make any difference as to the way of success? What five things must the people do if they would prosper? (v. 14.) What truth like that had Moses taught them? (Deut. xxviii. 1.) What had Joshua taught? (Josh. xxiv. 14-24.) Is this as true of our own time and nation? Is it as true of us individually? What is a successful life? What becomes of those who disobey God? What can we do to help our nation to prosperity and success? In which of the two ways here described are we walking? PRACTICAL SUGGESTIONS.

I. Lessons from the life of Samuel: (1) patriotism, (2) unselfishness, (3) a noble character and useful life makes success; (4) the best life is one wholly given to God from childhood.

II. Teachers should practise what they teach.

III. The past is the teacher of the present.

IV. God's book of Providence illustrates His written word.

V. Obedience to God is the only way to success.

VI. The hope of a nation is in righteousness and religion.—Peloubet.

HORRID HEATHEN RITES.

By late advices from the west coast of Africa, it is learned that a most revolting sacrifice has just taken place in the interior. A few months ago the old King of Eboe died, and, as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed. The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been murdered in the most cruel manner. Each of them had her ankles and wrists broken, so that she could neither walk nor crawl. In this maimed condition, and suffering most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction.

Then the two remaining women were laid by his side. They were left without food or water to wait for death, which, however, it is said, did not come until after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their tortures and their pain, might manage to crawl to the side of the pit. In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men. They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near the ankles. Through these holes ropes were drawn, and the men were tied to a high tree, head downward, and left to die.

BIBLE WORK THROUGHOUT THE WORLD. THE indefatigable Dr. Cust has sent us pamphlets in which the endeavor is made, with his usual care and industry, to exhibit the amount of work done in translating the Scriptures in every part of the world. The general result is, that the Scriptures may be had in 79 European languages, in 111 Asiatic, 66 African, 33 American, and in 43 of the languages spoken in Oceania; the total number is thus 337. The sources of translation are indicated, but there is some difficulty in fixing what must be regarded as the source. The Elik version, for example, is credited to the National Bible Society of Scotland, while the version for the natives on the shores of Lake Nyassa is credited to the Free Church Mission. In both instances the versions were the work of the Missions, while the expense of publication was borne by the National Bible Society. Dr. Cust is of opinion that, as regards Europe, the work of translation is done, in Asia, however, much remains to be done. In Africa a vast stock of languages, spoken by one hundred millions, has yet to be turned into a vehicle of revealed truth. In North America the work is about finished, in Central and South America "a great harvest of Bible work has still to be reaped;" but in Oceania, in so far as relates to Polynesia and Mikronesia the work is nearly done. But Dr. Cust adds—"In Melanesia, New Guinea and its adjacent islands remain to be dealt with; and unhappy Australia, with a population of 70,000 to 80,000, and more than fifty languages, is unrepresented by any translation which is deemed worthy of being distributed."—Quarterly Report of the National Bible Society of Scotland.

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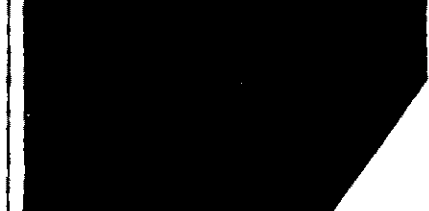
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SUNDAY STREET CARS

THE World of this city is busy trying to work up an agitation in favour of Sunday street cars, and to that end has interviewed a number of people as to their opinions on the subject. It has also opened its columns to correspondents who, for the most part, level their sneers at "the Sabbatarians" from the safe ambush of anonymity.

By way of aiding the movement the specious plea is urged that the cars are needed to assist people in getting to church. What nonsense! The poor man for whose benefit the plea is made, probably walks three times the distance every morning to his daily work and then home again at night, and does not grumble.

The other plea that the Sunday car would enable the poor, tired, overworked, labouring man, his wife and children to take a breath of fresh air is just as specious as the first. What the working man and his wife need every week, and what they now have, is not more fresh air but an opportunity to sit down with their families in the quiet of their own homes on the Lord's Day.

MR. AND MRS. MORTON.

THE visit of Rev. John Morton and Mrs. Morton, of our Trinidad Mission, to Toronto, on their way home to Nova Scotia for a brief furlough, has afforded a very pleasant opportunity to many of our city readers to renew acquaintance with them after an absence of six years.

It is now twenty-one years since Mr. Morton, accompanied by his wife went out as the first missionary of the Presbyterian Church of Nova Scotia to Trinidad. Their special object was to bring the Gospel to the Coolie population on that Island.

these manifest tokens of divine favour not only the missionaries but the whole Church, have reason gratefully to thank God.

During their short stay in this city Mr. and Mrs. Morton have been kept very busy. Amongst other engagements that they filled, Mr. Morton addressed a meeting in Central Presbyterian church, on Wednesday evening of last week; on Monday evening Mrs. Morton addressed the Young Women's Christian Guild and on Tuesday evening both Mr. and Mrs. Morton addressed a mass meeting of the various Presbyterian congregations in the city in Knox church.

ADVANCEMENT OF SCIENCE.

THE thirty-eighth annual meeting of the American Association for the Advancement of Science, will be held in this city, August 27th to Sept. 7th prox. The morning and afternoon meetings will be held in the University Buildings, Queen's Park.

EDITORIAL NOTES.

THE Toronto Globe has been looking into the matter of exemption from taxation as it affects this city, and has arrived at the startling conclusion, that the amount of property exempt from taxation is nearly \$70,000,000, and that the exemptions increase faster than the assessable property.

tem of exemption is capable of developing when unrestrained, and the injustice that is thereby done to the taxpayer. The country that tolerates and perpetuates such abuses as have grown up in our midst, is not treading the path of wisdom or safety.

THE following paragraph is going the rounds of the papers:—

Mrs. Hattie Gibson Heron, wife of Rev. David Heron, late of Jonesboro, Tenn., is under condemnation to death in Corea, for teaching the doctrine of Christianity. She was the most beautiful woman in East Tennessee.

Although we placed no credence in the report, it is satisfactory to be assured that it is without foundation. The following cablegram was received at Washington, July 25th:—

There seems to be some one connected with the press bureau of the United States who takes a wicked pleasure in sending out periodically sensational stories respecting missionaries.

In advance of the Church Blue Book, which we understand may be expected shortly, the Reports of the Foreign Mission Committee, the Home Mission Committee, and the Church and Manse Building Committee with such portion of the Home Mission Report as relates to Manitoba and the North-West, have been issued in neat pamphlet form for the convenience of those specially interested in those Schemes.

THE marriage of Princess Louise of Wales, eldest daughter of the Prince of Wales, to the Earl of Fife, was celebrated with royal pomp and ceremony on Saturday last. The union is said to be one of pure affection, and for this and many other reasons very popular amongst all classes in the Mother Land.

ATTENTION is directed to the Circular Letter on Home Missions and Augmentation in another column. It is greatly to be desired that the Presbyteries will give their earnest attention to the matter set forth in the circular, and that long before the meeting of next Assembly the Committees concerned will be able to dismiss all apprehensions as to the providing of ways and means to meet their obligations.

OUR readers will be interested in learning that the Executive of the Foreign Mission Committee has fixed the fourth of October next as the day upon which the newly-appointed missionaries, Rev. J. H. MacVicar with

his wife, Rev. J. MacDougall with his wife, and Miss McIntosh and Miss Graham, will sail for China. Mr. and Mrs. Mackenzie are going out by way of Europe.

WE would invite the attention of Mr. Wilkie's communication in another column. Mr. Wilkie's appeal, supported as it is, by the statement of the Convener and Secretary of the Foreign Mission Committee (W.D.), should elicit a hearty response.

Literary Notices.

THE DOCTRINE OF THE JESUITS. By Paul Bert. Boston: B. F. Bradbury & Co.; Montreal: W. Drysdale & Co.; pp. 612. Price \$2.

This is an American translation from the 13th French edition of Paul Bert's famous analysis of the Jesuit Jury's Compendium Theologica Moralis, and Casus Conscientie. The publishers in their preface make their excuse for laying before the American public in plain English such a mass of villainy and corruption: "M. Paul Bert was a statesman of great ability, having the courage of his convictions. He saw the harm done to society by allowing the Jesuits to become educators of the French youth, and struggled successfully to have them disqualified by law from management of such education.

THE August Scribner appeals powerfully to literary tastes with its fine portrait of Tennyson and two papers relating to the poet: "Tennyson's First Flight," by Henry VanDyke (illustrated) and "The Two Locksley Halls," by T. R. Lounsbury. "Form in Lawn Tennis," will also have numerous readers, as also the two economic topics "Electricity in Lighting" and "How to Feed a Railway." In addition to the serial, "The Master of Ballantrae" now reaching a dramatic conclusion, are four short stories.

THE August Harper is a holiday number of unusual excellence abounding in the finest products of pen and pencil. We can find space for brief mention only of "The Kremlin and Russian Art," by Theodore Child, with eighteen illustrations; "Fifty Years of Photography," by J. Wells Champney, illustrated, and "County Court Day in Kentucky," also illustrated. The most remarkable paper, however, is "The Religious movement in Germany," by Dean Lichtenberger, a thorough sifting of the factors in the religious revolution dating from the eighteenth century to the period of its accomplishment at the present time.

THE WORLD'S SUNDAY SCHOOL CONVENTION.

(Continued from first page.) that was not stale and new truth that did not savour of heresy."

AN INTERNATIONAL EXECUTIVE COMMITTEE.

After speeches from Rev. C. H. Woodruff and C. H. Kelly, Mr. Jacobs, (U.S.A.) moved a resolution appointing an International Executive Committee for the consideration of Sunday school work throughout the world, five to be chosen from the United Kingdom, three from the States, one from Canada, with power to add representatives from other countries.

THE NEXT CONVENTION.

After some discussion it was decided to relegate the time and place of the next Convention to the Executive Committee just appointed.

EXETER HALL MEETING.

The proceedings of the Convention were brought to an appropriate finish on Friday evening by a crowded meeting in Exeter Hall. Lord Kinnaird presided, and expressed his gratitude to God for the rich benediction that had

Contributed.

THE CITY OF THE GREAT KING.

MR. WILLIAM MORTIMER CLARKE'S SEVENTH LETTER. JERUSALEM.—ITS GENERAL APPEARANCE.—THE CITY AT SUNSET.—AT SUNRISE.—LATIN YOUTHS AND MAIDENS GOING TO CHURCH.—THE GARDEN OF GETHSEMANE.—RUSSIAN MEMORIAL CHURCH.—OTHER INTERESTING MEMORIALS.

ON our return from the Dead Sea our camp was pitched on the Mount of Olives, on a green bank under some old guarded olive trees. It was opposite the Dome of the Rock and the Golden or Beautiful Gate, and was situated fully two-thirds of the distance from the base to the summit of the hill. We thus completely overlooked Jerusalem. It was late on Saturday afternoon when we reached our camp, and after getting things in order we sat down at our tent doors to gaze at the City of the Great King as it lay at our feet. Olivet descends rapidly into the deep valley of the Kidron which at the season of our visit was but a dry water-course. On the other side the ground descends as steeply to the foot of the walls, and several paths are to be seen winding up the ascent to unite at St. Stephen's Gate, which is the only entrance on the eastern wall. The walls, 38 1/2 feet in height, are of stone, battlemented and strengthened by some 34 towers. They enclose a quadrangle of about 2 1/2 miles. The valley known as that of the Kidron, or Jehoshaphat, runs about north and south, and at the south east corner of the city wall forms a sharp angle with the Valley of Hinnom. At this point the descent from the corner of the wall is very abrupt and renders the appearance of the city exceedingly imposing. The recent investigations of the Palestine Exploration Society have disclosed the fact that the part which slopes steeply down from the south-east corner of the city wall is only an accumulation of rubbish, and that at that point the old wall stood, and still stands, resting on a base of rocks 79 feet 3 inches beneath the surface.

To say that the sight of the city as it lay before us was interesting but feebly conveys an idea of the prospect. Viewed from the east side, the city appears to be entirely circumscribed by the walls. Not a house seems to be outside their limits. In consequence, the city, with its densely crowded houses, has a singularly compact appearance. No smoke floats over it and the details are seen with unusual distinctness. This arises from the fact that the only fuel used is charcoal. From the closeness of the buildings and the extreme narrowness of the streets no sign of human life is visible. No manufactures being carried on in Jerusalem, there is no sound of machinery, and as the streets are but lanes there is no noise of wheels. Looking at the city from our coveign of vantage the ordinary sounds of city life were wanting.—Nothing could be heard but a low murmur like the distant rushing of running water to indicate that life was within the walls. The stillness was almost Sabbatic, and was only disturbed by the clanging of the bells of the innumerable churches and monasteries grouped around the Holy Sepulchre, and by the almost continuous blare of Turkish trumpets.

A large regiment of raw, dirty, unkempt and rascally-looking recruits was in barracks near the north wall, and many of the men seemed to spend their time in practising the various bugle calls. The very sound grated on one's ears in such a place, but when the fearful screeches of the Turkish tyro trumpeters were combined with the pealing of numerous bells the discord was dreadful and sadly disturbed the current of thought.

The general appearance of the city in the evening light was that of a dark grey mass set on a flat topped hill, the slopes of which were steep and covered with turf of the most brilliant green. In July or August this verdure entirely disappears, and the ground assumes a yellow, dusty, and parched appearance, but at the time of our visit the sweet Spring time clad the hills with beauty. As the sun sank in the west, the various towers and domes assumed a dark prominence against the ruddy glories of the evening sky. Conspicuous among these were the graceful dome, properly termed the Dome of the Rock, but popularly known as the Mosque of Omar, and also the domes of the Mosque el-Aksa and the Church of the Holy Sepulchre. The minarets Kaoukal, Hamra and Moulouic shot up their shafts against the pearly light of the clear west for some time after sunset. Gradually the shades of night crept over the city as we sat watching

it in its changing colours, and it was not until Yakoul, one of our waiters, had repeatedly reminded us that dinner was ready, that we reluctantly turned into our tents.

Before dawn the writer was again out of doots. The air was sweet and fresh, and the cool breeze of morning was delicious.

Soon after sunrise, from St. Stephen's Gate, could on this Lord's Day morning be seen issuing bands of young people gaily dressed. These troops descended into the Kidron Valley, and ascending the hill passed close by our tents.

We spent the whole forenoon and afternoon at our tent doots, looking at the famous city, as under the varying effects of light and shade its aspects differed like the changing nuances of the opal.

Near the Garden is a magnificent and very costly memorial Russian or Greek church erected over the burial place of the Emperor Alexander of Russia, who was assassinated a few years ago.

On the summit formerly stood a church, marking the traditional place of the Ascension. This is now converted into a mosque, and the Moslem custodian, for the usual backsheesh, shows in the enclosure the impressions of the right foot of Christ made in the marble.

the Princess Latour Auvergne, Comtesse de Bouillon, a relative of Napoleon III., erected here a church and Carmelite convent. In the corridor which runs round the four sides of the court which contains a garden are thirty one recesses, each of which is filled by a large panel, on which is inscribed in large conspicuous letters the Lord's Prayer in a different language.

WELSH PRESBYTERIANISM.

BY REV. JOHN GRIFFITH, WYATTON, ONT. (Concluded from last week.)

THERE are three institutions among Welsh Presbyterians which will, it is to be hoped, when understood, contribute materially to the solution of three problems which claim the attention of all Presbyterians of to-day.

I. The Cymmanfa.—The Welsh word is here used in the absence of a proper English one, as English writers, when describing the great Welsh national institution, use the Welsh name Eisteddfod. It denotes "a place of meeting," and is commonly translated "Assembly," but "Cymmanfa" not only includes everything that the word "Assembly" does to Presbyterians, but has a much wider meaning to the Welsh people.

It is well-known that preaching occupies a high place among the Welsh. The history of Welsh preaching remains to be written in English, but various attempts have been made to exhibit to outsiders the characteristics of that preaching. The volume recently published by Dr. Cynddylan Jones, entitled, "The Welsh Pulpit of To-day," stands peerless among its kind.

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The courts of the Church foster this love of preaching, by making it indispensable that preaching services should be held in connection with their meetings. The Assembly, Synod, and Presbytery, are associated in the minds of the people more on account of the preaching than anything else.

On the three points mentioned—preaching, witnessing, and teaching, as expressed in the three institutions of the Cymmanfa, Church-meeting, and Sabbath School, the Welsh Presbyterians have a message to the Alliance. A proof, also, is furnished of the elasticity

of Presbyterianism, that some of the features which are commonly regarded as belonging almost exclusively to other systems, are strikingly developed in a sister Presbyterian Church.

On the last day of the Cymmanfa, the "stage" is occupied from morn till night by seven or eight preachers. In some of these services, an English preacher is wedged in between two Welsh ones, a position which, though rather straitened, nevertheless, indicates the relative religious use of the two languages in the Principality.

The institution of the Cymmanfa is synchronous with the existence of the denomination itself. It is based on the principle that Church courts should be utilized for direct evangelization as well as Church management. Into the "question drawer" of the Alliance, the Welsh Presbyterians place the following:—"Whether such means for the Church to reach the masses through its best men are better than many of the 'revival services' held in our churches, conducted by outsiders of questionable fitness, both intellectual and spiritual?"

II. The Church-meeting.—This is regarded as a unique institution. Howell Harrie, who was its founder, commenced his work by holding exhortation meetings from house to house. He was a member of the Church of England in Wales, and at that time neither he nor his clerical co-workers had any intention of withdrawing from the membership of that Church, and of founding a new denomination.

It is natural to expect that the utterances of some of the brethren in these meetings become conventional, but the deep gloom of the experience of the Welsh Presbyterian contrasts forcibly with the hopeful tone of the Methodist. The same gloom is noticeable also in their singing. Mr. Gladstone is of the opinion that the fondness of the Welsh for minor tunes is the result of their deep religious convictions. Will Bryan, a character in a popular Welsh fiction, defines the church-meeting thus:—"It is a place where good men meet to tell each other that they are bad." Though this prevailing gloominess has often been caricatured, yet no one desirous of the growth of true religion in Wales, would wish the extinction of the church-meeting. It is the Welsh solution of the problem—How to utilize the lay element in our congregations.

III. The Sabbath School.—How can the Church fulfil the commission of its Head to teach all nations? This is aimed at in Wales by the whole Church going to school. The Church is turned into a school in order to teach the world, on the principle, that all should go to all.

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HOME MISSIONS.

A STUDENT MISSIONARY'S REPORT.

LET me give the readers of the REVIEW a few cullings from the report of a student missionary of our Church labouring along the railway. The report was not sent for publication, but in the course of the ordinary discharge of duty. It is largely in answer to questions put to the missionary.

"Up to the present time I have been holding services at eleven places, and after this date several others are to receive attention, one of them a German settlement with about 300 souls. I am not able to give you the number of families to whom I minister, for a large number of the men have not their families with them, but I may say that more than one-half of the people in the district were connected with the Presbyterian Church in Eastern Canada or Scotland. But I had better give you an account of my work and then you can understand its nature better. Take this week as an illustration—I left my shack at Calgary on Saturday morning at 3.30 o'clock and reached Dunmore at 11, and, after travelling 188 miles, got breakfast and visited and spoke to about 40 people in the afternoon.

PREACHING UNDER DIFFICULTIES.

"It rained so hard Sabbath morning that I could get no one to drive me to the German settlement eighteen miles distant. These people had till now only two services in two years. Up to the time of service at Dunmore it rained hard. The roof of our place of meeting was faulty, and hence we had to take cloths to mop up the floor and dry off the seats before the service began. We had an attendance of thirty-two, and but for the rain it would have been fifty. I came west sixteen miles on Monday and held a service at Stair. All the people there without exception attended. Coal-mining will be in operation here in a month and about 100 men will be employed. A member of our Church from Montreal is manager of the mine and he will be a great help to us. From Stair I came to Lilly, where I found the people, with one exception, from Scotland. The section house master is a Scotchman with a family of six children. He is anxious to send two of them to school but he finds it impossible, with his means, to do so. A school where Protestant children could be cared for and educated at a reasonable figure is a great want in this part of the North-West. Last night I slept in a caboose and came on to-day to hold service at Cassils. To-morrow evening I hold service at Lathom and thence I go to Calgary, which I reach at 1 o'clock Friday morning. I will then try and prepare for the following Sabbath and on Saturday go west to attend to the work there. I alternate between the two divisions in this way. The week I am on the west end, I get no unbroken rest for four nights.

CONTRIBUTIONS.

"As to contributions I may say we would not be in need of money for Church work if eastern congregations would contribute as well in proportion to their numbers and circumstances as people do here.

HOW MISSIONARIES LIVE.

"Living expenses here are high. Mr. Clarke, who is labouring along the Bow, and I occupy a shack at Calgary kindly loaned to us by an elder of the Church. Through the kindness of another elder our meals do not cost us more than 25c. each. We are limited to \$5 per week for board and all expenses by the Church, and hence we must practise economy. We do all our own housekeeping to save the Home Mission Fund.

CHURCH BUILDING.

"At Dunmore there is likely to be located a colony of Scotch Presbyterians. The Galt railway forms a junction here with the C. P. Railway, as you know and here one of Sir Lester Kaye's large farms is located. At present a large proportion of the people belong to our Church—perhaps three-fourths of them. They are anxious to build a church. They will do the work themselves and give \$250 in cash. I have written Mr. Hamilton about a site. Sir Lester Kaye's agent promised to give us \$50 if the Church and Manse Board would give \$100. Sir Alex. Galt will give \$50 and perhaps \$100. Now, if the Chatham ladies would give us \$100 or even \$50, I do not think we would have much difficulty in building the church. The people here say that they helped to build churches in the east and that eastern people should help them now. Will you see Mr. Whyte and try and get reduced rates for lumber from Kananaskis?

ATTITUDE OF THE PEOPLE.

"The people all welcome me as missionary, and in all the 241 miles I travel they are willing to do all in their power to support me. For a few years, however, such a field as this will require the fostering care of the Church if it is to flourish or even survive."

The missionary is Mr. W. E. Deeks, of Montreal College, and he is supported by a Young Ladies' Society in Chatham. The Church and Manse Fund will give the \$100 for the church at

Dunmore and Mr Whyte will give a rebate of one-third off the freight charges for lumber. Shall such a field as this be left vacant all winter? A man and means are the only requisites. Western pioneers must be kept in touch with Christianity.

J. R.

Correspondence.

INDORE HIGH SCHOOL AND COLLEGE WORK.

CIRCULAR LETTER FROM REV. JOHN WILKIE—SUPPORTED BY THE CONVENTOR AND SECRETARY OF THE FOREIGN MISSION COMMITTEE, (W.D.)

DEAR SIR,—The following is the resolution unanimously passed by the last General Assembly of our Church:—"The General Assembly commends to the liberality of the Church the High school and college work committed to Mr Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite to the efficient carrying on of his work."

In addition to what is said in the pamphlet permit me to note the following:

In all our work our aim is to bring the nations of India of high and low caste alike to a knowledge of the truth as it is in Jesus. Our school work is believed to be a very powerful agent for this purpose. It affords us a daily congregation of keen young men, naturally religious, who largely have lost confidence in their old faith, who, in the religious upheaval in the land, are open to those influences that most effectually act on them and who have confidence in us. To this congregation we can day after day present, line upon line, the Gospel of Jesus. What uncertain congregation gathered at any point in our ordinary evangelistic work can compare with this? Is it not worth an effort to get and keep such a congregation of young men—many of whom will afterwards have such an influence in the native states around us?

Further, can we allow all the educational interests of the young of the land to fall into the hands of anti-Christians, in the face of the religious revolution of the day in India, and intense earnestness and activity of those opposed to us? The Government of India is now seeking to hand over all higher education to aided private enterprise. Jesuits, infidels and Aryans are seeking to profit by this. Shall we, as Christians, allow them to seize all the advantage thus presented? Our General Assembly and Foreign Mission Committee have very decidedly said "No!" Will you endorse their position?

Our aim has further been to make our High school and College self-supporting. We have had serious opposition, and so our progress has been much slower than we hoped, but when we consider that we were inaugurating a new policy in that we were seeking to establish ourselves in the conservative native states of Central India; that delicate questions for the Government's decision were raised; that British officials were nervously anxious to avoid any possible complications with the native states; and that some British officials were determinedly opposed to all Christian effort, we feel grateful for the firm footing and Government recognition

obtained. Had we those grants from Government that we are entitled to, our High school would be self-supporting and these we hope to get. To get them, however, we must have, as the Inspector has again and again pointed out, buildings suitable for the work. Our school has been carried on in some old native houses that were added to or altered from time to time to meet the increasing demand for room. My class room was about 15x10 by 10 feet high, and in it I often had 25 boys. To get air I was forced to open up two or three of the doors leading into other similarly crowded and unsuitable rooms, thus admitting also their noise; and in going into some of the rooms I was forced to wear my hat because of the insufficient protection from the heat afforded by the roof. We have now reached the limit of our accommodation. The same staff of teachers could take charge of a much larger number of boys and so in a larger building our influence and income would be largely increased.

Further, the same native building is used for church and lecture hall, but has many a time been too small for the crowds who desired to come in, and there is no possibility of our securing a room large enough to accommodate the audiences we may reasonably hope for unless we build for ourselves. The large hall of the school will be ample for our requirements in the meantime, at least, and probably till the native Christians can build a church for themselves.

Buildings at Indore, then, have become a necessity from whatever point of view we regard the work. The Foreign Mission Committee and General Assembly have approved of their erection, and have entrusted to me the raising of the amount needed, but as my furlough is drawing to a close and the demands of the work in India require me to return there as soon as I can, I must leave to the friends of the Mission very largely the raising of Canada's share of the required amount. Will you, therefore, kindly bring the matter to the notice of your congregation in as favourable a way as you can, and possibly secure canvassers in the congregation for the purpose, it being understood (a) that the amount given shall not interfere with the regular Foreign Mission contributions, and (b) that it will be used in harmony with the decision of the Foreign Mission Committee.

It may be paid in monthly or yearly instalments or in a lump sum as may be thought best, though the sooner it is all collected the better will we be able to expedite the work, as the Foreign Mission Committee assumes no financial responsibility in connection with it.

I am, yours, etc., JOHN WILKIE.

The foregoing statement by Mr. Wilkie is a powerful appeal to us. I should touch our hearts. The facts speak for themselves. They concern a department of missionary service in which our brother has earnestly laboured during anxious years, even while meeting, so far as in his power, the claims of pastoral and evangelistic work. Let us identify ourselves with him in it, convinced that on this and similar effort in behalf of the youth of India, much of the future welfare of that great land, under God, depends.

THOMAS WARDROP, Convener. HAMILTON CASSELL, Secretary, of F. M. Com., (W.D.)

KNOX COLLEGE MONTHLY

AND

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Church News.

We are thankful for terms of Church News com...

Messrs. Jas. Gillies, W. Baird, D. Breckenridge...

A very handsome pulpit Bible with psalm and hymn books...

The resignation of Rev. J. W. Mitchell, 1st church, Fort Hope...

On the 10th ult., a lawn social was held on the grounds of Joseph Kerr, Esq., of Summerhill...

The liberality of the Church will, I trust, render it unnecessary to raise the question of reducing grants...

The many friends of the Rev. J. K. Smith, D.D., late pastor of Knox church, Galt, will be pleased to learn...

The cornerstone of the new church to be erected at Grimsby, was laid Tuesday evening, July 23rd...

HOME MISSIONS AND AUGMENTATION.

MY DEAR SIR,—The General Assembly, at its recent meeting in Toronto, instructed the Home Mission Committee...

The amount required from the Presbytery of — for 1889, for Home Missions, is \$ —.

gation by \$10,511.94; the sum of \$5,766.09 having been received during the year from the Glasgow Free Church Students' Society...

Yours very truly, Wm. COCHRANE, Convener, Home Mission Committee, BRANTFORD, July 20, 1889.

MY DEAR SIR,—As stated in the Report to the General Assembly, the demands on the Fund for the year upon which we have entered will be about the same as for the past year...

The Presbytery of — gave last year \$ — to Augmentation. The amount now asked is \$ —.

I am, yours very truly, D. J. MACDONNELL.

THE GENERAL ASSEMBLY.

REPORT ON STATE OF RELIGION.

SEVERAL of the reports conclude with recommendations. Thus, that of the Presbytery of Halifax, which was received only after the foregoing was compiled...

The Synod of Montreal and Ottawa recommends (1) That the General Assembly be requested to send down the questions on the State of Religion...

In conclusion, after reviewing the reports and considering the character of the answers furnished, whether by Sessions, Presbyteries, or the sole reporting Synod, your Committee beg to submit for deliberation by your venerable Court...

MEETINGS OF PRESBYTERIES.

MET in Guthrie church, Harrison, on the 9th July. Mr. Morrison's term of office having expired Mr. Baikie was appointed Moderator for the next six months...

Furthermore, assuming that the present method of obtaining returns on the State of Religion shall be continued, your Committee beg, also, to inquire whether the fact that the questions are printed in the Acts and Proceedings of each successive year ought not to suffice...

issuing them separately to the Presbyteries. And lastly, your Committee request the General Assembly to enjoin more urgently upon the Church Courts to send in their returns to the Convener more promptly.

All of which is respectfully submitted, D. MACRAE, Convener.

APPENDIX TO REPORT ON THE STATE OF RELIGION.

In compliance with the injunction of the General Assembly, the Convener has carefully collated the Reports received, after the foregoing was compiled, from the Synods of Hamilton and London, of Toronto and Kingston, of Manitoba and the North-west, and from the Presbyteries of Guelph, and of Lunenburg and Shelburne.

The Reports from the Synods of Toronto and Manitoba are both furnished in printed form which most materially diminishes the labour of examination.

On a careful review of these additional Reports it does not appear to the Convener that any statements contained in the Report of your Committee and adopted by the General Assembly, need be modified.

RECOMMENDATIONS ORDERED BY THE ASSEMBLY TO BE APPENDED TO THE REPORT ON THE STATE OF RELIGION.

I. That Sessions meet as frequently as possible for seasons of special prayer and conference touching the spiritual condition of the people.

II. That the Assembly would earnestly recommend ministers and elders to call the attention of their people to the importance of family worship, and to use their best endeavors to secure its regular observance, at least on the part of all heads of families in full communion with the Church.

III. That inasmuch as it is evident that the memorizing of Scripture and of the shorter Catechism is not so general as would be desired, Sessions be asked to bring it to the attention of parents, superintendents and Sabbath school teachers.

IV. That Guilds and other societies for young men and women, and other societies, be formed in our congregations, where found advantageous for maintaining and promoting intelligent attachment to the Church, and for strengthening and developing the Christian life.

V. That Synods, if they cannot forward their reports before the 20th May, each year, be specially enjoined to send digest of the reports in the hands of the Synodical Committee to the Assembly's Convener, not later than the said date.

MET in St. Andrew's church, Sarnia, on July 10th. Rev. Mr. Beamer was appointed Moderator for the next six months. Intimation was received from the Presbytery of Orangeville of the deposition of Mr. Dobbins, and from the Presbytery of Brandon, intimating the suspension of Mr. Duncan.

MET in Newcastle, July 16th. On the recommendation of the Augmentation Committee, measures were adopted some time ago to unite the two congregations of Cartwright (only about two miles apart) and thereby form with Bunkskillen a self-supporting charge.

MET on the 16th July, in Chalmers church, Guelph. The Moderator's year of office having expired, Mr. Donald Strachan, of Rockwood, was chosen Moderator for the ensuing term.

MET at Chesley, July 9th. Mr. A. R. Linton was appointed Moderator for the ensuing half year and took the chair. A letter was read from Mr. C. P. Tibb, intimating his declination of the call to Pinkerton and West Brant.

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tion of Students, Dr. Thompson, Messrs. Gibb, McKutcheon, Currie, Beamer, Gordon, McDermid and Vidal. There was laid on the table and read an application from Mr. Rogers, teacher, of Parkhill, asking to be received as a student in preparation for the Gospel ministry.

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Presbyterian Review.

THURSDAY, AUGUST 1, 1889.

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Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

The corner stone of the new Welland church was laid yesterday.

The Communion was observed in the Orillia congregation last Sabbath, Rev. Prof. Gregg conducting the service.

The pulpit of Central church, city, was occupied last Sabbath morning and evening by Rev. H. H. McPherson, M.A., of Halifax.

DURING the absence of Rev. W. Herdridge, M.A., B.D., pastor of St. Andrew's, Ottawa, during August, Rev. Dr. Smith, of Kingston, will occupy his pulpit.

REV. M. McLEOD, late pastor of Zion Church, Charlottetown, P. E. I., has entered upon his work in Vancouver, B.C., with much promise of success.

ST. ANDREW'S Church, Pakenham, which has been closed for repair, will be re-opened next Sabbath, Rev. Jas. Stewart, of Prescott, conducting the services.

An organ has been introduced into public worship Vanneck congregation (Rev. W. S. Ball's). The congregational voice was almost unanimous in favour of the change.

At the late meeting of Regina Presbytery arrangements were made for the induction of Rev. John Ferry into the pastoral charge of Indian Head congregation on July 24th.

REV. D. M. GORDON, of Halifax, has been obliged to give up preaching for a time on account of throat trouble. He is now travelling in Europe for the benefit of his health.

THE half-yearly meeting of the Hamilton Presbytery W.P.M.S. held in Caledonia a short time ago, was a most interesting and successful gathering. The President, Mrs. Lytle, of Hamilton, occupied the chair. The Address of Welcome was given by Mrs. Shearer, and responded to by Mrs. Carruthers, of Kirkwall. A paper was read by Mrs. E. Grant, the Secretary, giving much valuable information respecting the work in the North-West. A feature of the meeting was the address of Miss Blackadder of our Trinidad Mission.

ST. ANDREW'S congregation, Strathroy, Rev. Thos. Macadam, pastor, has just paid \$500 of debt on the church building. During the last five years the debt has been reduced by about \$2,500 or at the rate of nearly \$500 annually. This happy result has been mainly due to the Ladies' Aid Society, who, during these five years, have been devoting to the reduction of the principal the contributions formerly applied to the interest of the debt. The managers have also lately paid about \$275 for repairs and improvements on the church, which have greatly beautified the interior.

On Sabbath, July 21st, the new church at Havelock was dedicated, Rev. Principal Caven preaching morning and evening, and Rev. J. Carmichael, M.A., of Norwood, in the afternoon. The attendance at all the services was large and the contributions liberal. On the following Monday evening a social gathering of the congregation was held. After tea, provided by the ladies of the congregation, the pastor, Rev. Mr. Madill, took the chair, and addresses were delivered by Rev. J. Carmichael, Rev. Mr. Ray (Methodist), Mr. Robb, of Stony Lake, Rev. Mr. Thompson, and others. Proceeds of Sabbath collection and tea meeting \$316. The new church is a handsome and commodious structure, very creditable to the liberality and zeal of the congregation.

THE Vancouver World of July 6th, in giving a full report of a sermon preached by Rev. E. D. MacLaren, B.D., says: "The World does not know, in publishing it, how it could please its readers better, because it has always been, like them, an earnest advocate of the material and social upbuilding of this young country. Glorifying in its past history and full of faith in its future, we are always glad to scatter broadcast such patriotic utterances as those of which Mr. MacLaren gave utterance last Sabbath. The broad-minded views which he takes of all subjects with which he deals and the high standard of morality which he inculcates commend his ideas to the attention of all Canadians, and more especially to our young men—the hope of the Dominion. That this sermon will be read with deep interest we have little doubt."

REV. GEO. MACARTHUR, of Cardinal, Clerk of the Presbytery of Brockville, writes to the REVIEW:—"Permit me through the columns of your paper to call the attention of Presbyteries, vacant congregations and mission stations desiring temporary supply, to the fact that the Rev. John Fraser, late of Indian Lands, is open for engagement in such work. No recommendation from me or any one else is needed where Mr. Fraser is known. For several months he supplied vacant pulpits, mission stations, and conducted revival services within the bounds of the Presbytery of Brockville, to the entire satisfaction of the Presbytery and the delight and edification of the people among whom he laboured. Any congregation desiring such service should correspond with Mr. Fraser. His address is 100 St. Luke street, Montreal."

THE fifth annual Sabbath School Convention of Manitoba and North-West Territories, was held in Portage la Prairie, July 9th and 10th, the President, Mr. W. D. Russell, of Winnipeg, in the chair. The statistics submitted showed encouraging progress during the past year. Local Associations have been organized at various points of the Province. The attendance at the schools has been much more regular than on previous

years, and parents turn out in greater numbers. Libraries exist in 75 per cent. of the schools, and nearly all have papers. The schools have been doing good work among the unconverted, judging by the number of scholars who have joined the Church during the past year. The temperance question is not overlooked and instruction is systematically given in most of the schools. Teachers' meetings are becoming more common. About 25 per cent. of the money raised is devoted to missions. 116 schools reported.

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Acknowledgment THE CHINQUY FUND.

THE Editor has received and forwarded for the "Chiquy Testimonial Fund" from Mrs. A. Jane McFall, Nolleton, Ont., \$2.00. "For the Christian veteran, with a hearty good-will."

Meetings of Presbyteries.

- BROCKVILLE—Brockville, Sept. 10th, 2.30. BRUCE—Walkerton, Sept. 17th, 1 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 2 p.m. GUELPH—Guelph, Sept. 17th, 10.30. HURON—Egmondville, Sept. 10th, 10 a.m. HAMILTON—Hamilton, Aug. 7th, 9.30 a.m. KINGSTON—Kingston, Sept. 17th, 3 p.m. LINCOLN—Woodville, Aug. 27th, 11 a.m. MONTREAL—Montreal, Oct. 1st, 10 a.m. OWEN SOUND—Owen Sound Sept 10th, 7.30 p.m. OTTAWA—Ottawa, Aug. 6th, 10 a.m. PARIS—Paris, Sept. 24th, 10 a.m. QUINCY—Quincy, Sept. 24th, 3 p.m. SARNIA—Strathroy, Sept. 17th, 2 p.m. SARGENT—Durham, Sept. 10th, 10 a.m. TORONTO—Toronto, Aug. 6th, 10 a.m. WHITBY—Oshawa, Oct. 15th, 10 a.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

SMITH—HARR—At the residence of the bride's father, July 23rd, by the Rev. S. H. Eastman, Ottawa, assisted by the Rev. John McMechan, Port Perry, William Allison Smith, Port Perry, fourth son of the late Rev. John Smith, of Toronto, to Kate, second daughter of Wm. J. Hare, Esq., Oshawa.

McLELAN—PATTON—At the residence of the bride's father, on July 24th, by the Rev. J. B. Mullan, Thomas Edwin McLellan, son of the Hon. A. W. McLellan, Lieut.-Governor of Nova Scotia, to Madeline, youngest daughter of Wm. Patton, Esq., merchant, Fergus.

MACMECHAN—COWAN—On July 23, 1889, at Gananoque, by Rev. H. Austin, Archibald MacMechan, Ph.D., Professor of English at Dalhousie College, to Edith May, eldest daughter of the late Mr. William Wilson, of Goderich.

MACKENZIE—MORDEN—At Parkdale, Toronto, on July 22, 1889, by the Rev. Dr. Kellogg, the Rev. Murdoch MacKenzie, (Ministry of the Presbyterian Church in Canada to Honan, China), to Martha H. Morden, daughter of W. H. Morden, Esq., Parkdale.

PEAROCK—WILSON—At Goderich, on July 11th, by the Rev. Dr. Ure, William T. Pearock, of Goderich township, to Madeline, eldest daughter of the late Mr. William Wilson, of Goderich.

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DR. HUNTER ON THE EARLY SYMPTOMS OF CONSUMPTION.

YOU may know that your lungs are becoming diseased by certain symptoms which precede the development of tuberculosis. A hacking morning cough is a sign of local irritation in some part of the respiratory passages. The seat of the cough may be in the throat or larynx or wind-pipe, but wherever it is, it shows that the lungs are in peril, because every breath you draw has a tendency to carry that irritation lower and deeper into the chest. If the cough is the result of a recent cold it may not be of much consequence, but if it has lasted for months, that shows it to be firmly seated. If it be attended by the expectoration of a thick, bluish-colored jelly-like mucus in the morning, or after meals, it is caused by chronic inflammation of the mucous membrane. Chronic inflammation thickens this membrane, causes it to secrete the glutinous sputa referred to, and diminishes the calibre of the bronchial tubes. This injures the freedom of respiration, and shortens the breath. Now, if with the hacking cough and expectoration you find that your breath is shorter than formerly; if you cannot run upstairs or walk uphill without being more out of breath than usual, you know that your breathing space has become lessened by some cause. No matter what that cause may be, or in what part of the breathing organs it is seated, it impairs the function of the lungs, and is a source of danger which must instantly be removed. Lastly, if with the cough, and expectoration, and shortness of breath, you are beginning to lose flesh, you have a combination of symptoms which, taken altogether, indicate either the existence of tuberculosis or that condition of the lungs which invariably leads to their development. If you would save yourself from consumption you have not a moment to lose. Your worst enemy is one who would persuade you to disregard the danger. You cannot afford to take the risk. Consumption comes from just that condition which produces these symptoms. To believe that it will not come to you when it comes to others in this way is simply folly. The howling of a wolf outside a fold is no stronger evidence of danger to the flock than are these symptoms of danger to the lungs.

ROBERT HUNTER, M.D., 73 Bay St., Toronto, July 26.

"The Christian Ministry," by Rev. W. Thos. McMullen, D.D. The Assembly Sermon, 1889. Price 35 cents. B. T. McAINSHIE, PRESBYTERIAN BOOK ROOM, TORONTO.

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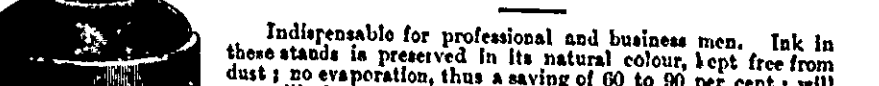
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