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OVER LAND AND SEA.

The next Lambeth Conference of the Bishops of the Anglican Communion will be held in the year 1867.

Pitt, the great Earl of Chatham, said in a noteworthy speech: "The Presbyterians cling more closely to the college of fishermen than to the College of Cardinals; they contend for a scriptural faith and for a scriptural worship."

There is but one newspaper in the world that is published in the interests of the blind people, the *Weekly Summary*, of London, England. It was started in the spring of 1892, and now, after three and one-half years' experience in its unique field, claims subscribers in every quarter of the globe. It is printed in "raised," or Braille letters, and is considered a literary curiosity. It has been twice enlarged since the fall of 1892.

Sometimes it is said that Moses could not write the Pentateuch, and if he could the Israelites of his time could not have read it nor understood it; but Professor Sayce, of Oxford, told the recent Church Congress at Norwich, England, that "the age of the Exodus was as literary as that of the Renaissance in Europe. Babylonian cities had libraries then, some of them six thousand years old, and when Abraham was born a Chaldee poet was ending a long period of verse by writing a poem in twelve books."

The Seventeenth Annual Report of the American Tract Society shows some excellent work on the foreign field. The address of Dr. George W. Kime of Japan gives an interesting account of it, and of the value of the Society's work in that country as "a practical demonstration of that Christian union which we all desire." When so much of the infidel literature of Europe is being industriously translated and circulated in Eastern countries, it is a very important matter that the Tract Society is actively engaged in circulating a pure religious literature.

The income of the American Board during its past fiscal year was \$716,837.17. Half a million of this was received in donations. Legacies and interest account for the balance. The sum of \$661,885.99 was expended on the missions, \$13,964.24 on agencies, \$10,947.17 on publications, and \$28,454.59 on administration. The debt was \$116,237.56 on Aug. 31st, 1894, and had fallen to \$114,632.38 by August 31st, 1895. We do not believe that the severest microscopical investigation could reveal a wasted penny. A high order of efficiency marks the administration of the American Board.

The Netherlands' Bible Society held its 80th general meeting in Amsterdam, last September. We learned from its annual report that since the Society was established in 1814, about two and a half million Bibles and Testaments have been distributed; 96,000 were printed last year, whereof 4,635 were in the Indian languages. The agents have been very active. About 30,000 guilders were received from sales at the head and branch

offices; 472 copies were sent to the soldiers at Lombok, Dutch East India, and 3,440 were presented or sold at lower rates to other soldiers on their departure to the same colony. Several translations are now in preparation. Among others in the Macassar and Boeginese languages, also in Sangenese and Dajakshis, and in Soeudanese. Dr. N. Adriani was stationed at Posso, Middle Celebes, to study the Baree language for the like purpose.

The sweeping of the streets of Paris costs that city £268,000 a year. Landlords are bound to sweep the footway before their houses clear, unless when snow is too deep to be easily got rid of. The town council employs as sweepers three thousand men, six hundred women, and according to the weather, large extra gangs. The road menders also form a large brigade, and are paid four francs a day each. The sweepers get three and a half pence an hour. The street watering, with hydrants, the cheapest and best method, costs £80,000 a year.

The record-breaking train on the Lackawanna road, which left East Buffalo at 8.47 a.m., arrived in Corning, 130 miles distant, at 10.49, Oct. 5th. From Corning to Big Flats, a distance of 6½ miles, the run was in exactly four minutes, or at the rate of 99½ miles per hour. The distance from Corning to Elmira, 16 miles, was made in 11 minutes. The 199 miles from Buffalo to Binghamton were covered in 175 minutes. This train, which consisted only of the engine, a hotel car and a common coach, arrived in Hoboken at 4.19 o'clock, Oct. 5th, making the run of 407 miles from East Buffalo in 452 minutes, including all stops and slow-ups.

The ruins of a large city have been discovered at the bottom of the sea a little south of the peninsula of Istria, in the Adriatic. It had long been noticed that nets were occasionally entangled in masonry, and it was decided to investigate. A diver, at the depth of eighty feet, found himself surrounded by ruined walls, the line of which he traced. He was able to distinguish the plan of the streets, but did not see any doors or windows, as they were covered with seaweed and incrustations. He traced the masonry a distance of 100 feet and then had to stop, as his diving cord would not allow him to go further. It is thought the ruins are those of Cissa.

The place of all others where good manners should appear is in church. *Good Manners* is a phrase synonymous with control of one's self. The mind cannot be set very firmly on devotion when the restless movements of a little child can move it, or it wanders so far as to allow of such acts as trimming the nails. It is not complimentary to a preacher, who has taken the greater part of a week to work out his instruction, to read even a prayer book, or hymn book, or to turn over leaves of a book, or to fidget and whisper while he is preaching. Nothing of the kind would be thought of in a friend's house while he was speaking, or the friendship would be wounded or broken off altogether.

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Toronto, November 7, 1895.

Work Among the Young.

THE season is in full swing when the various organizations concerning the young are pursuing their good work. Meetings are being held all over the country in the church halls and the reports which appear in the press indicate a state of things, on the surface at least, which must be considered as most satisfactory. And there is no reason to suppose that it is mere surface work. The Young People's Societies perform a noble and an earnest work which the Church and the general public has recognized. Yet the very nature of the work renders it important that all those engaged in it should be reminded of their solemn responsibilities. To win the young of our fair land to Christ is worthy of the highest and best efforts of our ablest men. To keep them true to Presbyterianism is also a sacred duty. The system of church government and organization which we cherish and believe in, is the one we ought to perpetuate and popularize and the young people in banding themselves together make it comparatively easy matter for ministers and elders to instil into their minds a knowledge of the framework and history of the church to which they belong.

The Committee appointed by the General Assembly, in connection with the Young People's Societies has had a meeting at which ways and means were considered. A report of the proceedings has not reached us, but it may be taken for granted, from the apt personnel of the Committee that whatever, love for the arduous work entailed upon it can suggest or do will be thought out and accomplished. There is a feeling, and a growing one, that societies in cities and counties should have some connection such as a federation, which would conduce to co-operation in the aims and objects which are common to all the societies. It is hoped the idea will be encouraged and will assume definite form on a scale not yet attained. It would be a grand thing if all the societies of young people connected with the church would unite on an object to which their collections for the current year should be devoted, such for instance as the Aged and Infirm Minister's Fund, French Evangelization, the mission work in the North West, or the cause of Foreign Missions! We firmly believe that such a departure on the present practice would be the beginning of a great awakening among the young which would be fruitful of many good results.

Sabbath Schools.

The indefatigable Convener of the Sabbath School Committee has sent us a communication concerning Sabbath School work, which is too long for publication in its entirety. The facts brought to notice are valuable and ought to be considered cordially and carefully by

the ministers and teachers into whose hands they are likely to come. It is requested that the collection made on "Children's Day" be forwarded as soon as possible. Some space is then devoted to an argument showing why the General Assembly should control the literature that is placed in the hands of the teachers and scholars; and the belief is expressed that as good literature can be produced in Canada as elsewhere and that it can be produced at a fair profit. Canadian schools it is held should use Canadian publications, and Mr. Fotheringham certainly is able to adduce sound reasons for his contention. After treating of the financial aspect of the question the Convener says:

"We appeal to our Sabbath Schools by their loyalty to the General Assembly. The Committee has not been working in the dark. Every step it has taken has been discussed sometimes with much earnestness, in the General Assembly. We have received no mere odious assent to our recommendations. So that when the following was unanimously carried at the last meeting, in London, it must be received with all the weight which the Supreme Court of our Church can give it."

There is much to be said for Mr. Fotheringham's appeal. If the subject be closely examined the balance of argument is in his favor without the shadow of a doubt. Why go abroad if as suitable from every standpoint can be provided under the authority and safeguard of the General Assembly of Canada? That the Canadian productions are equal in merit to those of other countries is Mr. Fotheringham's claim. If it be good, be ought to be loyally supported, for it is the home custom that will enable the Committee to improve their stock.

The Religious Newspaper.

The term religious, applied to a newspaper, does not mean that the newspaper shall not contain anything secular any more than the term secular would indicate that the secular newspaper shall not have in its columns anything religious, says the *Presbyterian Messenger*. Every first-class secular newspaper gives the fullest possible information on religious subjects, and every first-class religious newspaper gives the best possible information on secular questions. The dividing line between the sacred and the secular is, in some respects, only an imaginary line, since every sacred event has a secular side and every secular event has a sacred side. A religious newspaper is a newspaper devoted especially to the advancement of the Christian religion, making everything else secondary and subservient to this great end. It does not give to its readers a mere record of passing events; it is an interpreter of events, a teacher of morals, an educator in every department of real knowledge; the advocate and helper of true religion in the home, in the Church and in the State; the definite and irreconcilable enemy of everything that is irreligious. It studies the motive powers that lie back of great events, ever seeking to help men to the attainment of purer and nobler aims by the use of wiser and better methods. It is a teacher of morals and religion, a moulder of public opinion, a herald of gospel truth.

The ideal religious newspaper gives to its readers a brief but comprehensive record of great events in the religious world, and in this way becomes a connecting link between the religious forces as they go forward to the conquest of the world for the Master. It does not seek to take the place of the pulpit or the preacher of the gospel, for God has ordained that the world shall

be saved by the foolishness of preaching rather than by reading the written page. It does, however, help every minister of the gospel in his preaching, in his pastoral work and in all his efforts as a faithful ambassador of Jesus Christ. It puts him in communication with other ministers, and in touch with other workers in his own church or denomination and in other churches, so that they may help him and he may help them. It enables the office-bearers in the church to become more intelligent and efficient as overseers and directors of the work in their congregations, and as members of the various courts of the church. No office-bearer who would help others or be helped by them to the intelligent performance of duty can afford to be without a religious newspaper. It is an invaluable aid to teachers in the Sabbath school, to workers in the missionary societies, bringing them weekly messages from the outposts and from the officers of our boards who have the oversight of aggressive work. It develops a spirit of beneficence by giving information as to the needs of a lost world and the progress of the gospel in all lands.

The ideal religious newspaper excludes from its columns everything that would taint or tarnish the minds of youth, and includes everything that would ennoble, encourage, purify and bless. It is a thing of beauty, an educator in ethics, in art, in science, in æsthetics, as well as in religion. It brightens every joy, comforts every sorrow, purifies and ennobles every purpose, puts good men and good women in communication with each other as they go forward to redeem a lost world. No congregation of Christians is fully equipped for Christian work until it has the best possible religious newspaper in every home.

An Important Gathering. The Federal Council, representing the Free Church, the United Presbyterian Church, and the Presbyterian Church of England, which meets every three years, assembles in Dundee on Nov. 13th and 14th. Rev. Richard Leitch will preside. Principal Dykes will read a paper on "Worship in the Presbyterian Church." Dr. Norman Walker will deal with "Co-operation in Christian Work." "Commerce and Foreign Missions" will be treated by Dr. George Robson, and Dr. Munro Gibson will introduce a discussion on "Commerce" and "The Use of Wealth," and "Industrial Questions" will be treated respectively by Revs. J. B. Hastings and Dr. Adam Smith.

Speculation. The desire to get something for nothing says the *Christian Statesman*, is one of the most marked tendencies of the present age. Its manifestation is seen in innumerable directions. Among men it is displayed in speculation, in the investment of a small sum in the purchase of an option; that is to say, the nominal purchase of property from a man who does not own it, by a man who never expects to receive it; in the purchase of lottery tickets, in the form of mining stocks, in speculative securities of various descriptions, whose movements on the market, both up and down, are usually rapid; in a thousand ways this expectation is seen—the expectation of getting something for nothing. Among women the same thing is observable in the form of bargain-hunting, hunting the counters of stores whose proprietors make showy display advertisements in the daily papers. Day after day these inveterate bargain-hunters throng the stores in the expectation that they are to receive something for nothing. It is well enough to understand that this world does not give something for nothing. The men who manage business in which speculative securities are bought

and sold, conduct their affairs on the distinct understanding that their business is to pay them. It may be illustrated in the following way: A and B. trade with each other through the medium of C who is a Broker. Suppose A purchases \$100 worth of stock on a margin from B, who resells it back to A or somebody else. After each purchase and sale the broker receives about 6 per cent, and very little skill in arithmetic is needed to ascertain how many transactions of this kind would enable him to absorb the money that A and B employed in the transaction. Gamblers and the managers of gambling houses are equally astute in the conduct of their business, charging a commission for all the bets made upon their tables, and their patrons have only to play long enough to get rid of all their money. So far as the lottery business is concerned, it has been proven that the lottery companies can pay all the prizes they advertise, pay a commission of 25 per cent. to their agents for the tickets they sell and still reap from 25 to 50 per cent. profit. The man who buys a lottery ticket does so with the expectation that he is going to get something for nothing, but he is mistaken, for the lottery company was organized for the purpose of making money.

Pan-Anglican Conference. The Archbishop of Canterbury has announced that a Pan-Anglican Conference will be convened in Lambeth Palace, the archiepiscopal residence, in 1897. It is over thirty years since the last conference of the kind was held. The conference, it is believed, will be invested with peculiar interest, in view of the overtures the Vatican has made to England on questions that have not been stirred since the revolution of 1686. The Standard commentary on the event says:—"It is of the highest importance that the Church of England should demonstrate to the world that Anglicanism is a power, a distinct branch of the Catholic Church, and that it is entitled to negotiate with Rome on a footing of perfect equality. It will be particularly interesting, it adds, to hear what the bishops of the great transatlantic Republic have to say, and to learn whether they think reunion with Rome would be too dearly purchased." Recent conferences have brought out the fact that while there are priests in the Anglican Communion who would welcome a union with Roman Catholicism, the church as a whole is still soundly Protestant.

The Church and the Saloon. Mr. James F. Dailey, of the Philadelphia *Ledger*, in discussing the relation of the churches to the saloon, before a distinguished body of churchmen, recently, made some startling statements which have attracted wide attention. Mr. Dailey had made an extensive investigation as to the members of evangelical churches in the city of Philadelphia, who had signed petitions for saloon licenses in that city. In the Protestant Episcopal Church he found the names of members of nearly all the churches. One vestryman signed five times. Of eight vestrymen in one church, six signed fifteen saloon petitions. One vestryman signed for a saloon directly opposite his church. An elder in one of the most prominent Presbyterian churches and members of several others were among the signers. Several large and influential Methodist and Baptist churches furnished prominent signers of saloon petitions. Church members should be in better business. In the highest courts of these churches the strongest resolutions are passed and rules adopted against the saloon and saloon abettors. Let the Church authorities bring the individual offenders to the discipline seat and rid itself at once and forever of this burning disgrace.

Society and Religion.

A young man came to his minister, a few days since, and asked for a copy of the Presbyterian form of government, urging as his excuse that he had been asked to join a euchre club, but, before deciding, he desired to know if there was any rule forbidding it. Of course, he was told that there was nothing in the rules of the Church regarding this, but, at the same time, his pastor added that it would be well for him to be guided by the wishes of his widowed mother, who counselled him against cards. The young man referred to is an active member of the Church. The ground of his pastor's advice was, not that there was necessarily any sin in such an action, but that it might prove hurtful to his spiritual life and usefulness.

This brings up the question, vital to young Christians, as well as to older, of their relation to the general society around them. What should it be? In answering this important question, we do not lose sight of the fact that there is a social instinct in us, and that this should be cultivated. It is most natural, for young Christians especially, to desire social intercourse. At the same time, it must be admitted that this should be exercised within certain limits. Moreover, social intercourse must, in the case of Christians, be always secondary, in its importance to the growth of their spiritual life. And hence it may be laid down as a general principle, that any and all social intercourse that tends to divert the course of the spiritual life, or to weaken it, should be given up for Christ's sake, as well as for one's own sake. It may not be too much to say that the spiritual growth of the young Christians of to-day is generally retarded if not wholly checked, because the character of the social life is unfavorable to it. Hence the necessity of flying the danger signal to warn them. Among the things to be avoided, as unfavorable to their spiritual development and usefulness, are, first, an indiscriminate mingling of Christians with those who are not Christians. Young Christians should choose Christian friends and companions, such as have like tastes and aspirations with themselves, and who will help, instead of hinder, them. To associate frequently with, or make a bosom friend of one who is entirely devoted to pleasure, and to the world, will sound the death-knell of almost any Christian life. And while it may be next to impossible to find a circle of young people who are all Christian, yet one should be guarded in the presence of such as are not the declared disciples of Christ.

In the second place, the social customs of our time are inimical to the spiritual life. Social circles assemble late, and return home at all hours, leaving little time to rest, none for prayer and meditation. Lassitude of body and spirit follow, which is in every way injurious to the culture of piety. Then the dissipation of spiritual thoughts, and disinclination to spiritual things ensure a rapid declension in zeal and Christian work.

In the third place, there is a tendency to luxury in eating and drinking, as well as in dress, which operates against the spiritual life. This is more especially true in the commercial and populous centres, where facilities for frequent intercourse are multiplied.

Whilst we recognize the fact that young Christians must run the gauntlet of temptation, and be tried and hardened, like recruits in training, yet it is well to warn them, that there may be fewer falls. "To be forewarned is to be forearmed." This is matter for serious thought upon the part of Christian parents and guardians. Where are the pillars of our churches, the elders and office-bearers and workers of the future to come from? They must be made out of the young Christians of to-day—and the outlook is not too favorable, it must be candidly confessed. The number of Christian young men, for example, who are untouched by the blighting power of a worldly society, and the numerous temptations to turn aside, is painfully small. It becomes all who desire the welfare of the Church of Christ, to think and pray over this matter, and do what they are able, to direct young Christians to the formation of Christian companionships, that their spiritual growth be not impeded.

The Sabbath in Scotland.

In the course of an article on "The Sabbath" in the *Queen*, Mrs. Alec Tweedie gives a pleasant description of "The Highland Free Kirk, with its square pews as big as rooms, containing a table in the middle, and the walls so high that no one outside the pew can be seen except the precentor, tuning fork in hand, in his box, or the 'meenister' in the box above. In the finer churches of Edinburgh and Glasgow," she says, "there are organs; but in many parts there are not even harmoniums.

SHEPHERDS AND THEIR DOGS AT THE KIRK.

"At the Highland kirk the collie dogs attend the service, going under the seat and sleeping peacefully until the benediction, when they rise, shake themselves, and calmly make for the door. There masters, after service is over, enjoy their chat at the porch, for half the pleasure of coming to church is to discuss the sermon with friends, and have a bit of gossip before wending their way over the hills—perhaps ten miles—to their humble crofts. It is very amusing sometimes to see these shepherds dressed in top hats, and they, as well as their women folk, invariably wear black if they can afford it, and carry a small library of Bibles and Psalm-books under their arms. The books are very rarely left in the church, this carrying to and fro appearing to be part of the ceremony.

THE GAELIC SERVICE.

"At the kirk door it is the fashion to place a small table covered with a white cloth, on which stands a plate, into which everyone coming to the service puts a penny or a half-penny. Silver is almost unknown. This contribution is strictly guarded by two elders of the kirk, whose duties are manifold, for they really hold the positions of minor curates. The Gaelic service is generally from eleven to one, and the English from one to three. Many of the good people stay for both, and on their way home discuss whether the minister was 'better in the Gaelic or the English the dee.' The minister has a bad time on the Sabbath; not only has he these two services right on end, but he has to preach extemporally, great indignation being evinced at 'the paper.' He has to read the chapters from the Bible and the prayers by himself, as well as giving his sermon, a little singing being the only interlude. In the remoter parts of Scotland the congregations still stand up to pray and sit down to sing.

NO MANNER OF WORK.

"In some places they do not draw up the blinds, and there is no sign of life in the streets until just before kirk time. For instance a certain house in Sutherlandshire is let every year, and in the agreement is a clause 'that the piano shall not be opened for any reason whatever, on the Sabbath,' and there are hundreds of houses where no cooking is done, and the fires are raked out on Saturday night and laid ready for Sunday, and the doorstep washed overnight."

Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life, as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that at any rate for us much of this earthly career has passed irrevocably, what are the interests, thoughts—aye, the books—which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books or teachers—which only became the things of time!—*Canon Liddon*.

The Work of the Holy Spirit in the Sanctification of the Individual:

Paper read at the Convention in Stanley Street Church, for deepening the spiritual life, on Wednesday October 23rd 1895, by the Rev. Charles B. Ross, B.D., Laohine.

I hardly realised the magnitude of the task before me when I was asked to prepare a paper upon the work of the Holy Spirit in Sanctification. To treat the subject satisfactorily would be almost necessary to write a commentary upon the New Testament, and upon the Old Testament also, for that part of the matter; for the work of Sanctification is treated throughout the length and breadth of Scripture.

All I can attempt to do is to give an outline of the Spirit's work in Sanctification as it is revealed in the Bible, and especially, as it is revealed in the books of the New Testament.

A few words by way of introduction may, perhaps, be permitted. I need hardly say that we cannot understand the work of Sanctification till we realize that the Spirit is a Person, just as the Father is a Person, and the Son is a Person. I gather, from expressions sometimes heard in the pulpit and in devotional writings that the Spirit is, not infrequently regarded as an *Influence*—as the Influence of Jesus Christ rather than as a distinct Personality. Yet the Personality of the Spirit is clearly revealed in Scripture. He is spoken of in the same terms of adoration with the Father and the Son: we are invited to listen to Him, to love Him, and to hold communion with Him.

Another truth to be borne in mind is that the Spirit is bestowed upon believers *now* more fully than He was bestowed under the Old Dispensation. It is true that the Old Dispensation was under the guidance of the Spirit just as the Christian Dispensation is; but He was bestowed in His fulness only when the work of Atonement was complete and He had ascended to the Father's right hand, there to make continual intercession for us. Our Saviour, in bidding farewell to the disciples said: "It is expedient for you that I go away from you, for, if I go not away from you the Comforter will not come to you." We are led by these words to understand that Christ could not bestow the Spirit in His fulness until He had completed the work of Redemption, and had ascended in His resurrection body to the Father's right hand. We accordingly live under the dispensation of the Spirit; and we can enjoy His Presence and His gifts more fully than it was possible for God's people to enjoy them under the Old Dispensation.

Still another truth must be borne in mind. It is the Spirit of Christ whose influence we are invited to enjoy. The Spirit proceeds from the Father and the Son; and His special work is to manifest Christ to us. It is instructive to notice the deference of the Persons in the godhead—one to another. During His life on earth our Saviour followed the guidance of the Father: and we are told that, when the Spirit should come, He would not speak of *Himself* but of the Saviour. Thus in speaking of our Sanctification we cannot separate these two thoughts; the *present Christ* and the *present Spirit*. It would be wrong to say that Christ remains in Heaven while the Spirit abides with us on earth. Christ is with us now as well as the Spirit. He dwells with us and in us, even as the Spirit dwells with us and in us. He says: "Lo I am with you always even unto the end of the world." He is the Head uniting together the whole body of believers, supplying them with strength and life; and the Holy Spirit abides in believers as in a temple, dispensing to them gifts severally as He will. Christ is with us, and the Spirit is with us. Ours is called the dispensation of the Spirit because He applies to us the gifts of Christ. A present Christ; a present Holy Spirit: let us bear these truths in mind as we consider this subject. The book of the Acts of the Apostles has been called the "Gospel of the Holy Ghost," and this name has been correctly given. But it might, with equal truth, be called the "Continuation of the Gospel of Jesus Christ," because it was He who wrought in His followers enabling them to perform the wonderful things recorded in the book.

Let us now consider some of the aspects of the spirit's working in our Sanctification.

1. He is revealed as our Comforter. This is the beautiful name given Him by our Saviour when He announces the Spirit's coming.

The Spirit comforts the believer in His hours of sorrow, and nourishes in him the graces of faith and hope. It is He who enables us, out of suffering, to build up the perfect character.

It is He who realizes in us the meaning of these words: "All things work for good to them that love God." (Rom. viii 28) Peter says to his readers: "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you" (1 Peter, iv. 12) Again, we read that: "whom the Lord loveth He chasteneth, and scourgeth every son

whom He receiveth" (Hebrew, xii. 6). Thus, while the Spirit wounds us that we may grow in grace He also pours balm into the wound. Those who have known sorrow here,—and I am certain there is no one present who has not known sorrow more or less severe—should find comfort from this thought. Did you realize, as days and months passed, and the wound began, in a measure, to heal, and you were chastened and softened and humbled, and you had nearer views of the eternal world than ever you had before, did you realize then that it was the Comforter who was with you, wounding you in love that you might grow in grace, and then binding up your broken heart? From this we learn the meaning of our Saviour's words: "Blessed are they that mourn, for they shall be comforted." (Matt. v. 4). Let us learn to look to the Spirit in our hour of trial, asking Him for strength to endure; and, when comfort and strength come, let us thank the Spirit for the blessing.

2. Again, the Spirit is the Source of Guidance in our earthly pilgrimage: and we can only know the Spirit's sanctifying grace as we recognize and follow His leading. As the Pillars of Cloud and Fire led the Children of Israel, so does the Spirit offer to lead us. Our Saviour was led by the Spirit. He was led by the Spirit into the wilderness to be tempted by the evil one. Paul was led by the Spirit. Indeed, throughout his missionary journeys Paul seems not to have advanced a step without first looking for the guidance of the Spirit. Accordingly we read "when they had gone throughout the Phrygia and the region of Galatia and were forbidden of the Holy Ghost, to preach the Word in Asia, after they were come to Mysia they essayed to go into Bithynia, but the Spirit suffered them not." (Acts, xvi; 6. 7). I could quote other passages from the Book of Acts teaching us the same truth; but it is unnecessary that I should do so. It is evident, from the narrative, that, throughout Paul's missionary life, he looked for and obtained the leading of the Spirit. The same truth is taught us in the eighth chapter of the Epistle to the Romans where we read: "As many as are led by the Spirit of God they are the sons of God." (viii. 14). We cannot fully enjoy the Spirit's power for our Sanctification unless we look out for His leading every step of our lives, as it was the custom of St. Paul to do. If we follow our *own leading* our lives are certain to end in failure, and the work of our Sanctification will be greatly hindered. The noblest and most successful lives have been lived by those who have most carefully looked for the Spirit's guidance, and have been most ready to follow that guidance. I do not say that that guidance will be so directly given to us as it was given to St. Paul; but the guidance will be granted to us if we earnestly look for it.

It is given in three ways: through our study of Scripture, through the prompting of conscience, and through the illumination of our spiritual nature. Let us look for these three sources of guidance ere we take any decided step. At times, perhaps, we are left in doubt as to what our road is to be, and we must patiently wait till the Spirit reveals His will. At times our road is barred; and then we may feel assured it is the Spirit's will that we should rest where we are.

And O what a feeling of peace we experience when we are assured that we are following the guidance of the Spirit, that we are just where He would have us to be, and that we are doing the duty He wants of us! Then we may quietly wait till He accomplishes His perfect work in us and through us."

3. Again the Spirit is revealed as the *source* of our devotional life. It was He who taught you to pray from your earliest childhood. It was the gentle Spirit who prompted you to bend upon your knees and pray to the Father of Lights. It was He who revealed to you the need of your Father's presence so that, as the hart pants after the water-brooks, your soul pants after the living God. Has your love for prayer increased? Are you more frequently to be found on your knees than once was the case? Is your love for the hour of devotion increasing? Then it is the gentle Spirit who has been training you and leading you on. Have you recognized the touch of His hand as you have been led to the Mercy-Seat of Jesus Christ? It is He who has put into your heart the Spirit of grace and of supplication. The Holy Spirit reveals to us what petitions we ought to offer up to our Heavenly Father. He reveals to us our spiritual needs. The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings that cannot be uttered. It is the Spirit who enables us to address God as *our Father*. We would hardly dare, without the Spirit's aid, to call the Creator by such a name, but the Spirit reveals to us the love of Christ and the completeness of Christ's atoning work, and thus He enables us to call the Creator *Father*. John tells us that, "to as many as received Him He gave power to become the Sons of God," but it is through the Holy Spirit that this power comes. St. Paul says accordingly: "Because ye are sons, God hath sent forth the Spirit of His Son

into your hearts, crying Abba, Father, (Gal. iv. 6). Again, in the description of the Christian's armour Paul urges us to offer up "prayer in the Spirit." (Gal. vi. 18). Let us then, as we desire to grow in grace, ask the Spirit's aid in prayer, and strive to realize His gracious Presence each time we approach the Mercy-Seat.

4 Further in the work of Sanctification the Spirit is the Source of Light. He reveals to us ourselves—the sinfulness of our hearts, our weakness and inability to overcome our sinfulness. He reveals to us Christ, His holiness, the completeness of Christ's redemptive work, the power of Christ's blood, not only to grant us forgiveness, but also to wash away all the stains of sin. As Jesus opened the eyes of the blind during His earthly ministry, so is the Spirit engaged in opening the eyes of those who believe in Jesus Christ. To those who resign themselves to His guidance the Holy Spirit grants more and more of His revealing power. After Bartimaeus' blindness was removed his power of sight received no increase. But it is not so with the Spiritual eyesight when the inner eye-balls are touched by the gentle hand of the Spirit. The believer then goes on to see more clearly the infinite love of God, the reasonableness of faith in Jesus Christ. Christ's holiness and beauty, the joys of heaven, the meaning of God's Holy Word. We learn that we cannot call Jesus Lord except by the Holy Ghost: we cannot see His divine beauty or accept Him as our Saviour unless we are aided by the Spirit. And when we have accepted Christ as our Saviour it is the Spirit who reveals to us further His divine beauty. It is the Spirit who reveals to us the meaning of Scripture. He who wrote Scripture is the *Great Interpreter* of its meaning. Thus the baptism of the Spirit is the best preparation for the student of the Bible. Human learning is not to be despised as a means of understanding Scripture; but far more precious is the Spirit's teaching. Bunyan was an unlearned man; but what a knowledge of Scripture he had! what a wonderful commentary upon Scripture is the "Pilgrim's Progress," and it was the Spirit who enabled Bunyan to write that commentary. The Spirit opened his eyes to see those wonderful sights while he was a prisoner in Bedford gaol. I do not know that Spurgeon was a great scholar; but he had a very deep insight into the meaning of Scripture, as his writings show.

The Spirit is the Revealer. He reveals the Father to us and gives us access to His presence. He grants to the believer wisdom and Spiritual understanding. Accordingly Paul prays for the Colossians that they may be "filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. i. 9). It is the Spirit who reveals to us all spiritual truth:—"Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God" (1 Cor. ii: 9-10). Thus Paul prays for his converts that:—"The God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints, and what is the exceeding greatness of His power to usward who believe according to the working of His mighty power." (Eph. i. 17, 18, 19).

5. The last quotation reminds us that the Spirit not only grants us light revealing God's will, but that He also grants us power to obey that will. It is through His power bestowed upon us that we are enabled to conquer. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) There is a law by which we conquer sin operating just as surely as the law of gravity. It is the law of the Spirit's presence in our hearts, exerting His power that enables us to conquer sin. His strength is made perfect in our weakness. Paul could do all things through Christ who dwelt in Him; and Christ dwelt in Him through the Spirit. It is through the Spirit that we are enabled to die unto sin and to live unto righteousness. It is He who enables us to reckon ourselves to be dead indeed unto sin but alive unto God. By no effort of our will can we thus reckon ourselves to be dead to sin. But the Spirit enables us to do so by revealing the beauty of the Spiritual world created by Jesus Christ. He presents to us a *counter-attraction* in the graces and hopes of the Christian life, so that sin ceases to have power to attract. It is through the Spirit's power that this verse becomes a reality to us:—"If any man be in Christ he is a new creature, old things are passed away: all things are become new" (2 Cor. v. 17). The old love of sin has passed away because a nobler love, a nobler hope has entered the soul,—the love of Jesus Christ, the hope of eternal life. Next to the experience of Paul I cannot think of a better example of this than in the case of Augustine, when he put his trust in Jesus Christ the power of his sinful nature was completely destroyed. He left the life of sensuality, never to re-enter it. It is

amazing what power is placed at our disposal that we may conquer sin. It is nothing less than the *very fulness* of the Godhead. So Paul says in one of his letters:—"now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. iii. 20). Paul has unfolded to us the law of the Spirit's power in the sixth and seventh chapters of the Epistle to the Romans. He concludes his argument with the words: "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (Rom. vii. 24, 25).

6. Paul says: "The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death;" and part of the working of this law is His gift to us of the fruits of the Spirit. When these take possession of the nature the power of sin is lessened until it is finally removed. Accordingly we read: "Walk in the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. v. 16). And after enumerating the sin of the flesh he tells us what are the fruits of the Spirit which will dispossess these. They are: "Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance." It is instructive to notice in what order these fruits appear. Love, Joy, and Peace come first—the feelings arising from union with Christ and from the forgiveness of Christ. Then appear Longsuffering, Gentleness and Goodness which are the graces shown by the Christian in his dealings with others. And lastly are mentioned the graces which indicate victory over self: namely, Faith, Meekness, Temperance. Love is placed first in this enumeration of the Spirit's gifts. The first feeling of the convert is love to the Saviour: the last gift bestowed upon him is that of self-control, when the will in obedience to Jesus Christ holds sway over the whole nature. Love to Christ: victory over self—these are the first and last fruits of the Christian life: and between these how lovely and rich are the other fruits:—Peace, gentleness, longsuffering joy. No wonder St. Paul says: "Against such there is no law." Peter in his epistle gives us a different enumeration of the gifts of the Spirit.—He says: "giving all diligence add to your faith virtue: and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and to brotherly kindness charity." (2 Pet. i. 5, 6, 7). Paul rather enumerates the graces which adorn the Christian's heart: Peter the several portions of the armour with which the Christian goes forth to conquer sin.*

7. Further, Scripture reveals to us the Spirit as the *source of character building*. He not only offers us power to conquer sin: He not only offers to bestow upon us Christian graces: He also promises to build our character in conformity with the character of Jesus Christ. Accordingly we read "we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iv. 18). I believe that the process is partly a natural and partly a supernatural one. By a natural law, if we associate with a friend whose character is noble and pure our character will be to some extent assimilated to his. Above all, if we hold communion frequently with Jesus Christ will we be certain to win some of the graces of His character. But the process is much more a *supernatural one*. Judas dwelt with our Saviour for three years, and yet he did not grow in grace. Many have studied the Gospels carefully who have not shown the spirit of the Gospel in their lives. It is only by the indwelling of the Spirit that the study of Christ's character may be blessed to the building up of our own character. Without the aid of the *sunlight* the photograph cannot be taken: without the aid of the *Spirit* we cannot grow into the likeness of Jesus Christ. We may study the life of Christ: but it is the *Spirit* who teaches us to love Christ, without which love our study will be of little avail. We may behold Christ's image, but unless the Divine Sculptor takes us in hand the marble will remain rude and unformed. But if we resign ourselves into the Spirit's hands then day by day the Divine Sculptor will carry on His work, polishing here refining there until the image is complete.

Various other figures are used in Scripture to signify the working of the Spirit: and we read of His *filling* the believer, *sealing* the believer, and *anointing* the believer. I have not time to-day to do more than refer to these figures: but they all expressed various aspects of the Spirit's Activity in our Sanctification. These seven thoughts especially I leave with you: The Spirit is the source of:—comfort, guidance, devotion, light, power, life, character-building. Here we see the Spirit influencing our whole nature. He transforms every faculty we possess. He exerts His power upon the *conscience*, the spiritual understanding, the heart, the reason, the intellect, the will, the bodily frame. Let us pray for the *very fulness* of the Spirit's blessing that we may grow in grace till we reach the measure of the stature of the fulness of Christ.

*See for a full discussion of this Subject Cumming's "Through the Eternal Spirit."

The Need of the Age.

REV. WM. PATTERSON, TORONTO, IN THE "MONTREAL HERALD."

I am aware of the fact that this is the nineteenth century and the last decade of the century, and I know that it is an age more wonderful than any which has gone before and one which shall tell on the ages which are to follow. It is an age of invention and enterprise. It is an age of missionary zeal and philanthropy, an age in which multitudes of men and women are giving themselves and their substance that God may be glorified and humanity benefited. That is one side of the picture. But there is another side to be looked at. For it is also an age of strife, of strikes, of socialism, of anarchy; an age of oppression, in which the rich are becoming richer and the poor, poorer. The chasm separating capital and labor, poverty and wealth, is ever becoming broader.

Men have seen these evils and they have tried to remedy them. They have formed organizations and societies, with names many and forms innumerable. They have talked about the Fatherhood of God and the brotherhood of man. But the tide of evil still rolls on, and iniquity lifts its head in high places. The nations are still armed to the teeth and the high seas dotted with men of war, while the cry of the oppressed comes, not only from cruel Turkey, but from every nation under heaven. All the inventions of men have failed, and their efforts have been in vain. In their wisdom they have become fools, and the nations that are hoary with age are still steeped in sin.

What, then, is the need of the age? A remedy for the evils of the age.

Man's remedies have failed, but God's cannot fail. Listen to the song of the heavenly host: "Peace on earth, good-will to men." This is to be brought about by the Messiah of prophecy, who took upon himself the seed of Abraham, and who became bone of our bone and flesh of our flesh. The second Adam is to remove the evil which was brought to the race through the first Adam. It was in Eden that man turned his back on his Maker. It was outside the garden that man turned against his fellow-man, when Cain slew his brother Abel. Ever since strife has been raging and the struggle going on. Jesus Christ came to bring men back to God and to bring them close to one another. In every case where men have believed in Christ they have received a power which has changed their lives. The persecutor has become a devoted disciple, the thief an honest toiler, the drunkard, sober, the covetous, benevolent, and the cruel, kind.

To-day in every nation and among all kinds of people Christ is changing the lives of men; and He has promised that if He be lifted up He will draw all men unto Himself. And when they are drawn to Him they will surely be to one another.

What a lost world needs is a Saviour. What a sin-cursed world needs is something to take away the sin that is cursing it. God has provided the remedy. It is our duty, and also our privilege, as Christians to make known to others this Divine provision for the needs of men. This we can do by our lives and our teaching. We can so live that men will take knowledge of us that we have been with Jesus. We can teach others, as we have opportunity, that there is a Mediator between God and man, and a remedy for all evil; One who can give power to the weak, rest to the weary, and peace to the troubled.

If we know Jesus Christ to be the wisdom of God and the righteousness of God, if we have experienced the power of Divine grace, if we believe the Gospel to be the only remedy for the sins that are ruining our race, we cannot but be witnesses for Christ to others of that wonderful salvation which has poured the blessings of Heaven into our lives. This is the need of the age.

The Century for the Coming Year.

The Century Magazine celebrates its quarter-centennial in its November issue with an "Anniversary Number." In honor of the occasion it dons a new dress of type, with new headings, etc., and it appears in a new and artistic cover. Although *The Century* has reached an age that is unusual among American magazines, it continues to show the youthful vigor and enterprise that have always characterized it. The programme that has been arranged for the coming year contains a number of interesting features. Much has already been written concerning Mrs. Humphry Ward's new novel "Sir George Treasady" which has been secured for its pages. There was a very spirited bidding for this novel on the part of several prominent publishers, with the result that the author will probably realize from the serial and book rights of it one of the largest sums that has yet been given for a work of fiction in the English language. The story describes life in an English country-house, and also touches somewhat upon industrial questions. It begins in the November number with an account of an English parliamentary election. It will be the leading feature in fiction for the coming twelve months, other and shorter novels being contributed by W.

D. Howells, F. Hopkinson Smith, Mary Hallock Foote, and Amelia E. Barr. There will also be contributions from Mark Twain and Rudyard Kipling (the latter furnishing to the Christmas *Century* one of the most powerful stories he has ever written); a series of articles on the great naval engagements of Nelson, by Captain Alfred T. Mahan, author of "Influence of Sea Power upon History"; three brilliant articles on Rome, contributed by Marion Crawford, and superbly illustrated by Castaigne, who made the famous World's Fair pictures in *The Century*; a series of articles by George Kennan, author of "Siberia and the Exile System," on the Mountains and the Mountaineers of the Eastern Caucasus, describing a little known people; articles by Henry M. Stanley and the late E. J. Glave of Africa; a series of papers on "The Administration of the Cities of the United States," by Dr. Albert Shaw. *The Century* will also contain during the year a great number of papers on art subjects, richly illustrated.

Prof. Sloane's "Life of Napoleon," with its wealth of illustration, will reach its most interesting part,—the rise of the conqueror to the height of his power, and his final overthrow and exile. In order that new subscribers may obtain the whole of this monumental work, the publishers have made a rate of \$5.00, for which one can have a year's subscription from November '95, and all of the numbers for the past twelve months, from the beginning of Prof. Sloane's history.

The Charm of Cheerfulness.

Think a moment of the charm of cheerfulness. Addison tells us that "Cheerfulness is that which keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity." For the man himself there can be no more valuable endowment. It enthrones a man in self-mastery. "The joy of the spirit indicates its strength," says Emerson. If one be in cheerful temper, the faculties work well and easily; the imagination is clear; the judgment is quick and strong; there is no huge distorted shadow of forebodings; the evils of life only spot it here and there, like shadows of clouds slung down upon a landscape during some day in summer, but constantly overcome by the stronger sunshine. So the soul is masterful. "Be of good cheer!" Paul said to the shipwrecked mariners, and with Paul's good cheer within their hearts they were mightier than the tempest. A man bravely cheerful compels the clangor of external circumstances to chime with his strong and ordered heart.

But when you look at a man in his relations to others, such inward light gains an added value. There is no help like its help. A sunny heart is like the sun—light itself and shedding light. "A merry heart doeth good like a medicine," says the proverb. All of us have met people whose simple presence was inspiration and benediction. They changed the blue to brightness. When they came, the east wind would veer round into a refreshing west wind. How sunny such a sunny heart makes a home! You may have the most beautiful home possible, you may make it enticing with luxury, but you cannot keep your children from going to the bad unless you somehow light up within it a genial cheer. There is no home magnet like a cheerful heart. I remember a brilliant woman, fascinating in company, but at home moody and pining and glum with discontent—and the result was an alienated husband and a shattered home.

And there is many a wife, working away with dull heart and listless hands at the long routine of household care, whose home and duty have become a kind of prison, chill and damp, because the husband brings but ashes to the household hearth instead of a glowing cheer. A few thoughtful, appreciative words from a kindly heart, with a loving cheer, would change that prison to a palace. Cheerfulness is like Christ, it cannot help going about and doing good. And when you think of a man not alone in himself, nor only as he stands toward others, but also as he stands toward God, this bright cheer of heart gains an added value still. For cheerfulness toward God is thankfulness. It is habitual gratitude. It is contentment with the divine allotment, and thanksgiving for it. It is impossible to be thankful unless the heart be cheerful with the faith that what God does is right and best and wise.

Let us, every one, try to make toward this inward daylight—cheerfulness!

A young doctor commencing practice had among his first patients an uncommonly unclean infant brought to his office in the arms of a mother whose face showed the same abhorrence of soap. Looking down upon the child for a moment, he solemnly remarked: "It seems to be suffering from hydropathic-hydrophobia." "Oh, doctor, is it so bad as that?" cried the mother. "That's a big sickness for such a mite. Whatover shall I do for the child?" "Wash it's face, madame; the disease will go off with the dirt." "Wash its face—wash its face, indeed!" exclaimed the matron, losing her temper. "What next, I'd like to know?" "Wash your own, madam—wash your own."—*Scottish-American*.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—SAUL REJECTED.—NOV. 17.

(1 Samuel xv. 10-23.)

GOLDEN TEXT.—"To obey is better than sacrifice.—1 Samuel xv. 22.

TEXT.—B. C. 1065.

PLACE.—Gilgal, near Jericho.

ANALYSIS—Saul's Disobedience, v. 10-15.
Samuel's Denunciation, v. 16-19.
in's Obedience, v. 20-23.

INTRODUCTORY.—The time of our present lesson was about ten years later than the last, and Saul had reigned over Israel ten years. Very shortly after his reign commenced, the Ammonites besieged Jabbeth-Gilead, and offered the most humiliating terms of peace. But the men of Gilead set word to Saul of the strait they were in, and Saul gathered the host of Israel and marched to their relief. The Ammonites were defeated and scattered. This campaign won the hearts of the people of Israel, and under the lead of Samuel they gathered at Gilgal and renewed the kingdom there. Saul's success against the Philistines, who again invaded the land was equally brilliant. He proved to be a most successful general, and the power of the enemies of Israel on every hand was broken. In the beginning of the fifteenth chapter we have an account of his expedition against Amalek, undertaken by direct command of God.

LESSON COMMENTS.—V. 10. Then came the word of the Lord unto Samuel—The home of Samuel was at Ramah, and he probably received this message at that place.

V. 11. It repenteth me—Repentance as ascribed to God can only mean a change in His methods of dealing with men. He who sees all things from the beginning, whose every act is absolutely right and perfect, cannot view any of His acts with sorrow. That I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments—He hath not fully obeyed the divine command. It grieved Samuel—The Revised Version reads, *and Samuel was wroth*. He was grieved at the conduct of Saul, and at the consequences of it which promised to throw the kingdom again into an unsettled state. And he cried unto the Lord all night—In this he acted the part of intercessor, pleading in behalf of Saul, that he might be forgiven, and in behalf of the people of Israel, that they might be spared the dangers which a change of rulers threatened.

V. 12. And when Samuel rose early—After a night spent in prayer to God. To meet Saul in the morning—Saul was on the return march from the slaughter of the Amalekites. It was told Samuel, saying, Saul came to Carmel. Carmel was a city about seven miles southeast of Hebron, the first place of any importance on the way to Gilgal from the scene of the conflict with Amalek. He set him up a place—That is, a monument commemorating his great victory. And is gone about . . . to Gilgal—Gilgal had been from the time of Joshua a kind of military centre of the nation; there Saul had been confirmed as king, and he now returns there to offer sacrifices.

V. 13. And Samuel came to Saul—He came, probably, directly from his home at Ramah, having heard of Saul's arrival at Gilgal. And Saul said unto him, Blessed be thou of the Lord—This was doubtless an ordinary form of welcome. I have performed the commandment of the Lord—This prompt claim of obedience indicated that his conscience was disturbing him, though he had, no doubt, tried to persuade himself that he had been obedient.

V. 14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?—The great droves and herds of sheep and oxen were close at hand to testify to Saul's disobedience.

V. 15. And Saul said, They have brought them from the Amalekites—He throws the blame upon the people. *They* did it! For the people spared the best . . . to sacrifice unto the Lord thy God—It was not for purposes of gain, so he claims, but for the service of God.

V. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said unto me this night—Samuel was grieved and indignant, but he had no rebukes of his own, he spoke only that which God had put in his mouth.

V. 17. When thou was little in thine own country—Saul had said then, "I am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin?" Wast thou not made the head of the tribes . . . and the Lord anointed thee?—It was the Lord who had made him king, all his power and success were due to him.

V. 18. And the Lord . . . said, Go and utterly destroy the sinners the Amalekites—The reason is here incidentally given why

they were destroyed. Until they be consumed—It was commanded that they and all their possessions were to be consumed. Nothing was to be spared.

V. 19. Wherefore then didst thou not obey, . . . but didst fly upon the spoil? They were covetous of the spoil, and this was the real cause of their disobedience.

Vs. 20, 21. And saul said . . . Yea, I have obeyed the voice of the Lord—Saul shows no sign of penitence, but insists upon his obedience. He had gone as God directed him, had destroyed the Amalekites, only sparing the king. He destroyed their property, only sparing the best of their flocks and herds to be used in sacrifice.

V. 22. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice—If men obeyed, no sacrifice would ever be needed, hence obedience must always be better than sacrifice.

V. 23. For rebellion is as the sin of witchcraft—The sin of witchcraft was, in effect, forsaking the Lord and seeking other gods. Rebellion was no less treason against God. And stubbornness—That is, stubborn resistance to the commands of God. It is iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king—Saul did not cease at once to reign, but the sentence was now pronounced against him and his rule, to be executed in due time.

Practical Points.

God means just what he says, v. 10.

Divine language never exceeds divine meaning, v. 11.

He who brags of holiness lacks it, v. 13.

Unexpectedly our sins betray us, v. 14.

Devotion cannot atone for disobedience, v. 15.

One duty cannot be performed on the ruins of another, v. 15.

We cannot bribe God, v. 21.

There is no substitute for obedience, v. 22.

There are sins that settle destiny, vs. 23, 26-29.

Suggestive Questions.

10. What commission was given to Saul as a test? 1 S. xv. 2-4. With what solemn admonition was the commission prefaced? 1 S. xv. 1. Did Saul heed the warning? 1 S. xv. 19.

11. Does God grieve over the soul He is compelled to give up? Hos. xi. 8; Isa. lxiii. 7, 10. What exhortation of Samuel's had Saul slighted? 1 S. xii. 20.

13. What had Saul really done? 1 S. xv. 9; Jer. xlviii. 10.

14. Can we hide from God? Pr. xv. 3. What is certain respecting sin? Nu. xxxii. 23.

15. What mean excuse did Saul make? v. 24. Was it legitimate? Ex. xxiii. 2.

16. What are some of the blessings promised to those who wait on God? Isa. xl. 31; Ps. xxxvii. 9; xxx. 18, l.c.; Lam. iii. 25.

17. Mention similar rebukes. Ge. iii. 9, 13; Jno. xxi. 15. What is one way in which God shows His love for us? Re. iii. 19.

18. Why destroy Amalek? Ex. xvii. 8; Judg. vi. 3-6, 33; vii. 12; 1 S. xiv. 48; xxvii. 8.

19. In executing judgment were the people allowed to plunder? Nu. xxxi. 14, 21-23; Deu. xiii. 16, 17; Josh. vi. 17-19; vii. 11.

21. What is characteristic of the hypocrite? Pr. xxx. 12; Luke xviii. 11.

22. What alone makes any ceremonial of value? Jno. iv. 24. What sacrifices are always acceptable to God? 1 Pe. ii. 5; Ps. li. 17, 19; iv. 5; xxvii. 6; Rom. xii. 1; He. xiii. 15, 16; Isa. lvi. 4, 7. What are more than all sacrifices? Jer. vii. 22, 23; Mk. xii. 33; Pr. xxi. 3.

23. Why are men and their sacrifices rejected? Jer. vi. 19, 20; Ecc. v. 1; Hos. vi. 6, 7; Mat. v. 24; ix. 13. Was Saul seemingly penitent? 1 S. xv. 24, f.c. What was the difference between his expressions of penitence and those of David? 1 S. xv. 25; Ps. li. 4. Any proofs that Saul did not really repent? 1 S. xviii. 29; xix. 1; Jno. v. 44.

CHRISTIAN ENDEAVOR.

"There is a wonderful future before the Endeavor movement, on one condition; that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost."—Rev. Andrew Murray.

Notes.

At the first annual meeting of the union of Birkenhead, Eng., it appeared that the membership had increased in one year from 400 to 1,300.

In an English society the members daily write one note of personal appeal for a decision for Christ, and hand it to someone that they may meet in place of a tract.

When a camp meeting was held lately in a mission station in India, each of the twelve societies in the district formed a chorus and went to assist in the meeting, some of them going a distance of twenty-five miles. They gave excellent reports of the evangelistic work that they had been carrying on at their own homes.

MISSION FIELD.

The late Rev. W. J. McKenzie.

After many weeks of uncertainty the news from Korea of the death of Rev. W. J. McKenzie has been confirmed. Private letters from missionaries at Seoul as well as communications in a Korean monthly magazine, give details of the sad event. The letter by Dr. Wells of Seoul taken from the August number will be of deep interest to Mr. McKenzie's many friends.

The foreign community here in Seoul was shocked and surprised by the news received on June 27th, of the death of the Rev. W. J. McKenzie, an independent missionary living in Sorai, district of Chang Von, about two hundred miles north east of the city. Upon receipt of it Rev. Dr. Underwood and myself left this city on June 28th to make inquiries. We arrived at Sorai on July 4th, and were received by the stricken community most kindly and cordially. They realized the great sacrifice of the man who had come and labored among them and had lain down his life for them, and many who were not certain before of their belief in the Christian religion came out positively. Mr. McKenzie has done a noble work among the people there and the new church built entirely by their own labor and funds, is a material monument of their faith, while in their hearts is a belief which assures them of "temples not made with hands eternal in the heavens."

Mr. McKenzie's last entry in his journal will give the best idea of his last conscious moments. He was confused on the dates. It was dated on the 23rd, when it was written on the 22nd, and was to this effect; "Sat. 22nd. For last two days went for a few rods walk vomiting once or twice. Resolved yesterday to go to Seoul by boat. Ordered one to come to-morrow, getting sleepless. Keep people from coming in to-day, will not go out, too weak. Find in P. M. that body is cold, as need so much clothing. Hot water bottle sweat; easier after. Hope it is not death for sake of Korea and the many who will say it was my manner of living like Koreans. It was imprudence on part of myself travelling under hot sun and sitting out night till cold." Here his journal ends abruptly.

There are many particulars of his life and work there which are very interesting. It is not appropriate for me, being here so short a time and knowing so little of his work, to write of his life and labors, but I can truly say that a man actuated by the highest motives which can stir a human being coming into this far country and sacrificing himself for these people and his faith deserves a higher tribute than my weak but willing pen is able to inscribe. "Greater love hath no man than this, that a man lay down his life for his friends." His friends for whom he died, buried him in a lot back of the church, this according to his express wish.

We spent a week in the village, during which time Dr. Underwood dedicated the church and baptised ten women and nine men who were converted under the ministration of Mr. McKenzie, and of whose sincerity and understanding of the step they took there is no doubt. All who applied for baptism were not accepted as yet however. The Christian community there at Sorai is a bright spot in this dark land. It is like letters of gold in a frame of lead. Let us hope that the work, started there, will spread out all over the country as has so often happened under similar circumstances in other lands. J. HUNTER WELLS.

A. MEMOIR.

The Rev. Wm. J. McKenzie was born and educated in Nova Scotia, and became an ordained minister of the Presbyterian Church of that Province. During his seminary course he served as missionary to the settlers in Labrador, braving the rough seas and terrible cold of Arctic winter in order to bring the gospel to perishing souls. Called of God to a missionary career he decided to give his life to the work in Korea. Having conscientious doubts as to the propriety of the general principles on which the great missionary Boards of the church are organized, he further decided to cast himself entirely on the Providence of God for maintenance on the field. As soon as his purposes and plans were known, money sufficient for all his needs was provided and he started on his journey to his chosen field.

Mr. McKenzie reached Chemulpo, Korea, December 15th, 1893 and then went on to Seoul. His genial countenance, jolly laugh, great good humor and hearty good will soon endeared him to all. His conscientiousness, courage and shrewd common sense early won for him the respect of his colleagues, who were not slow to recognize in him a missionary of the brightest promise. He entered with zeal upon the drudge work which confronts all new missionaries,—the study of the Korean language, and of the customs, views and conditions of the people in whose service he proposed to spend his life. A short time in Seoul, a little longer in Chemulpo and he removed to Sorai where he met his death. In Sorai he settled himself temporarily in the home of a Korean

Christian. His food was such as the surrounding farms produced and he adopted the Korean dress. He made excellent progress in the study of the language; and his presence, council and administrations strengthened and confirmed the little body of Christians there, and resulted in a large increase in their numbers. He visited the surrounding villages for miles, and in a short time his name was known all over that section.

All through the Tong Hak excitement he remained at the village, laboring with those of the insurrectionists he could meet, remonstrating against deeds of violence, and striving to win them thro an acceptance of the gospel, back to a life of order and peace. I heard from a Korean of one of his early encounters with a Tong Hak chief. The rebel delivered a tirade against Christianity and ended with a distinct threat against McKenzie's life. In reply McKenzie asked the man to please remember one thing, that Christianity might be foreign and bad, but Korea was in sad need of it just now, for Christianity did not permit its followers to murder the King's officers, destroy Government property, rob defenceless country folk and force them into the ranks of insurrectionists. The Korean was non-plussed, and as he saw McKenzie's six foot three of bone and brawn striding away concluded he had better have nothing to do with him.

The new life with which his presence inspired the local Christians showed itself in a determination to build a chapel. This is the second chapel to have been built by the native Christians of Korea, and the first to which no foreigner contributed. Mr. McKenzie regarded this as his greatest triumph. He could hardly have been prouder of a costly cathedral than he was of the simple, unpretentious native structure. In his last letter to the writer dated June 5th, he says: "Church roofed with tile. Pillars and beams of more than ordinary workmanship. A perfect beauty. In a grove where devils received homage for centuries. Eighty days labor given free (by Koreans) and 170,000 cash. I take no part in the business. I let them know it is their work. They attend to it far better than Americans could, or even Canadians. As for the women, they will not keep silent in the church—bound to be Methodists."

One of the striking traits of Wm. J. McKenzie's character was loyalty. He was loyal to the land of his birth and the land of his Scotch forefathers. He was loyal to Christ and His Church, and to his brethren. The honor and reputation of brother-missionaries were safe in his hands, and those that dared to assail either in his presence quickly discovered they had made a mistake. He was always at pains to advocate the cause of the absent one. He was very sensitive as to the rights of others, and would even rob himself of well-earned laurels for fear of infringing upon or impairing the deserts of his associates. He also possessed that faculty, so beautiful and alas! so rare, of justly appreciating the labors and merits of his predecessors. In these days when it is the fashion to censure or ignore those whom we succeed, it is refreshing to meet a man like McKenzie who stood ready to grant the deserved meed of applause to those upon whose labors he entered. Writing of the work in Sorai he said: "Dr. Underwood, I hope, will come up to dedicate the church, having been first on the ground. Indeed some of this, much of this is some of his own sowing coming to fruit."

Another shining trait of Mr. McKenzie's character was his conscientiousness. His word, in all matters was as sacred as his bond. His life was unmarred by one single compromise in a doubtful matter. His sense of duty, justice and right was very acute, and his conduct completely under their guidance. He had the courage of his convictions. Enjoying a comfortable post in Nova Scotia as a Presbyterian pastor, he looked forward upon a useful and alluring future in his native land. But when his convictions came that his life work lay in Korea, he uttered no murmur but gladly made ready. Then when the further convictions came that he must turn aside from the ordinary path to the field through a Missionary Board pledged to sustain him and throw himself unstrainedly on the province of God for support he did not falter nor hesitate. He looked to God for his funds and they all came, and he came to Korea in the unshaken confidence that all he needed would be forth coming at the proper time. His faith was as towering as his own tall form.

"Faith, mighty faith, the promise sees,

And looks to that alone;

Laughs at impossibilities,

And cries, "It shall be done."

Mr. McKenzie possessed an exalted idea of the nature of missionary operations. He had before him a clearly defined object to be accomplished, and he took as direct a course towards it as possible. He held that the chief and most laudable object of the missionary was to lead the Koreans to find salvation from sin through Jesus Christ, and to organize these saved souls into a Church of Christ. His one object in Korea was to raise up a large number of Christian congregations throughout Korea. I once asked him if he intended to bind these congregations together by some kind of connectionalism, and he replied that such was his purpose, and that he would never have asked them to adopt anything either in doctrine or government which they could not find for themselves in God's Word. His work thus clearly outlined in his own mind he threw himself with an enthusiasm which knew no bounds, determined to avoid if possible the mistake to which an unconnected and independent worker is so liable, of permitting work to become dissipated and lost through lack of organization and system.

Mr. McKenzie's record in Korea is bright with the glory of a beautiful promise undimmed by one single failure. He fell at his post in the front. Heron, Davies, Hall and McKenzie; Paik of We-ju, Konk of Chemulpo, No of Sand-dong,—they died on the field of battle and have gone to enrich Heaven as Korea's treasures.

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

MUCH interest has during the past week been excited by the meeting of the International Sabbath School Lesson Committee at the Windsor Hotel, for the purpose of finally adopting the lessons for 1897, and making a first draft of those for 1898. Those last will be sent to the Corresponding Committee in England for suggestion and revision before being finally determined. Eleven out of the fifteen members were present, including the two Canadian representatives—the Rev. Dr. Potts, and the Hon. S. H. Blake. Among the absentees, however, were Bishop Vincent, the chairman, and Dr. John Hall, New York. After they had finished their labors on Thursday afternoon a reception was given for them in the parlors of the American Presbyterian church, and afterwards a public meeting was held in the same church under the auspices of the Quebec Sabbath School Union, at which addresses were delivered by some of the members on subjects connected with their work. Specially notable was the closing address by Mr. B. F. Jacobs, of Chicago, on whose motion the Lesson Committee was originally appointed in 1872. None of the speakers made any disclosures as to results reached by the Committee during their sessions with regard to future lessons, but it is understood that they have made no departure from the lines hitherto followed in the arrangement of them. On Wednesday afternoon Mr. Jacobs gave a half hour talk to the students of the Presbyterian College.

On Friday afternoon the Rev. W. Hay Aitken, who is at present conducting evangelistic services in the Anglican Cathedral with great acceptance, addressed the students of the four Theological Colleges in the city, in the David Morrice Hall. Mr. Aitken is a man of striking personality, and thoroughly evangelical in his tone. His services are being largely attended by the members of all churches, and no doubt much good will result from them. One special feature of his work is a mid-day meeting for business men downtown, in which he is dealing specially with the application of Christianity to the needs of commercial life.

A SERIES of missionary meetings is now being held in all the city churches under the direct auspices of the Presbytery, for the purpose of bringing before the people the needs of our own Church schemes. The deputations are for the most part filling their appointments with commendable punctuality, and a good deal of interest is being awakened. It is to be hoped it will tell on the contributions in such a way as to increase them all around. The people are generally willing to contribute towards objects which they thoroughly understand, and the spoken word reaches them better than the printed appeal.

AN interesting social event of the week was the marriage on Tuesday evening, the 29th ult., of the Rev. J. R. Dobson, B.A., R.P., pastor of St. Giles' church, to Miss Janet S. Munroe, daughter of Mr. Robert Munroe, late of Scotland. The ceremony was performed in Crescent street church, by the Rev. Dr. MacKay, and a reception was afterwards given at the residence of the bride's father, where a large number of invited guests paid their respects to the young couple. The wedding presents were numerous and handsome. After a brief honeymoon trip Mr. Dobson will return to his work in St. Giles' church where he is already much appreciated. In anticipation of his marriage, his people presented him with an address and a purse on the 23rd ult. The congregation has prospered under his ministry to such an extent that it has quite outgrown its accommodation, and either an extension of the building or a new church altogether is a pressing necessity. It is only about three years since the present building was opened, but the district is a growing one, and serious loss to the cause of Presbyterianism will result if some mode of extension cannot be devised.

British Columbia Notes.

PRESBYTERY of Westminster sustained the call from the Mount Pleasant congregation to Rev. J. A. Carmichael, of Regina. The salary offered is \$1,200 per annum, paid monthly, with free house and month's holiday.

REV. A. S. THOMSON, who graduated from Manitoba College, and was licensed in Winnipeg in August, is laboring in the Upper Chilliwack field. The people have taken to him, to a man, and woman, too, and prospects for good work are bright.

At *pro re nata* meeting of Westminster Presbytery it was agreed to take Mr. Thomson on trials for ordination, and if satisfactory ordain him and induct to his field of labor on Monday, Nov. 11th. Rev. J. Buchanan, moderator of Presbytery, to preach and preside, Rev. J. A. Logan to address the minister, and Rev. J. M. McLeod to address the people.

On Sabbath, Nov. 10th, the new church at Prairie, in Upper Chilliwack, is to be dedicated to the worship of God. Mr. Buchanan is to officiate. On Monday the opening social will be held immediately after the ordination of Mr. Thomson.

REV. J. A. Mathieson has ably filled the pulpit of St. George's church, Union Mines, during the month of October.

REV. A. Jamieson has been appointed to Mount Lehman, and has arrived in the Province from Toronto.

We are anxiously awaiting supply for Sapperton and West church, New Westminster, and for Mission City. Agassiz has been added to Upper Chilliwack for the winter months. The Home Mission Committee urged the missionary to run no risks in crossing the Fraser at the junction of the Harrison where the currents are not to be trusted.

MR. J. C. COLMAN has started work in Vancouver and New Westminster among the Chinese.

REV. A. B. Winchester preached anniversary sermons in First church, Vancouver, on October 20th. Large congregations heard brilliant sermons on the occasion.

BRETHREN on the Coast note the fact that the ladies of the W.F.M.S. have allocated \$3,000 for extra buildings for Mr. Swartout's work up north among the Indians. They also note the fact that our Chinese missionaries are practically working on the street. Successful mission work is only possible when buildings are provided.

On Friday, Oct. 25th, a large company gathered in Richmond manse to do honor to Miss Dora McCleery, the organist of the church. The pastor, Rev. J. Buchanan, presented Miss McCleery with a beautiful gold watch and appendage in name of the congregation who wished in this way to show their esteem and respect for a valued voluntary worker. The watch bore the inscription "Presented to Dora McCleery by Richmond Presbyterian church, 25/10/95." After a suitable reply Captain W. F. Stewart made a few remarks, and the evening was spent with games and music, and the ever necessary "tea and "its." During the evening the chief topic of conversation was the recent discovery of gold made at the town hall of Richmond. Mr. A. McLeod in boring for water struck gold, which upon assay has produced at the rate of \$11,000 per ton. This is fabulously rich. The result is that a veritable boom has struck the hitherto pastoral quiet of Richmond, and hundreds of claims have been staked off. On Sabbath, Oct. 27th, scores of people from Vancouver drove out to see for themselves the numberless stakes four inches square and four feet high that have been driven to claim the unknown wealth hid beneath the surface of those famous islands in the Straits of Georgia, Lulu and Sea Islands. Whatever may be the result, gold has been found, and the government of British Columbia has secured a large addition to its exchequer from license and registration fees.

SABBATH, Oct. 27th, was anniversary Sabbath in the Richmond Methodist church. As a mark of good will the Presbyterians closed their evening service and worshipped in a body with the Methodist brethren.

REV. George R. Maxwell delivers a public lecture in his own First church, Vancouver, on Tuesday evening, Nov. 11th.

REV. E. D. McLaren dispenses communion on Nov. 3rd in Mount Pleasant church.

REV. T. Scouler, of Westminster, preached in the same church on Oct. 27th.

It is hoped that Rev. James Douglas, of Moosomin, will be available for supply during the remaining Sabbaths of the vacancy.

A NEW church is being built at Collingwood. It is expected that the new church at Mount Lehman will be opened in December.

PRESBYTERIANISM is not dead in British Columbia. Live men in Victoria, energetic men in Kamloops, pushing men in Westminster. No fear of Presbyterianism in the hands of such men, even if the Home Mission Committee makes them stepbarns, and cuts them off with a lump sum.

General.

REV. JAMES MURRAY, Hamilton, a graduate of Queen's, has received a call to Knox church, St. Catharines.

THE Presbyterian congregation of Marsboro, Quebec, have given a call to the Rev. Mr. McKay, of St. Elmo, Ont.

THE Rev. James Murray, of Westworth church, has received a call from the congregation of Knox church, St. Catharines.

THE Port Elgin church is still vacant, but many good men have been heard and it is expected the choice of a pastor will be made soon.

THE Rev. M. W. Maclean submitted to the kirk session every application received by him for a hearing in John street church, Belleville.

REV. J. B. Mullen, of Fergus, gave a lecture on his recent trip to Europe, under the auspices of the Ladies' Aid, in St. Andrew's Presbyterian church on Tuesday evening, Oct. 9th. He was greeted by a large audience, who highly appreciated his witty and intensely interesting lecture.

A *pro re nata* meeting of Kingston Presbytery will be held in John street church, Belleville, on Tuesday, 12th inst, at 2 p.m., to consider and dispose of a call from said John street church, and make arrangements for the ordination of licentiates recently appointed to Home Mission fields within the bounds.

REV. JAMES GOURLAY, M.A., late pastor of the Port Elgin church, at present on a visit to England and Scotland, is writing a series of letters to the Times of that town. The last three letters dealing with the scenes and characters of Galloway, made famous by the popular author, Crockett, have been most interesting and ably written. Readers of Crockett's work enjoy the series, containing as they do, much information about the wild country made known to the public by "The Raiders."

THIS week Rev. Dr. Mackay has received from Mrs. W. C. McLeod, sr., Woodstock, a cheque for \$2,500 to wipe off the debt on the manse. There is still a floating debt of \$500 and the congregation and the officials are taking means to have it also removed within the next few days. We heartily congratulate Chalmers church on being thus completely relieved of debt, and a trust pastor and people may enjoy the greatest prosperity. It is said Mrs. McLeod has also given \$1,000 to the hospital.

THE annual Thanksgiving service of the Women's Foreign Missionary Auxiliary, St. James' square church, Toronto, was held on the 15th ult. in the lecture room, which was beautifully decorated with palms and flowers. There was a large attendance. Mrs. Ball gave an earnest and practical address, and the following members of the Auxiliary took part: Mrs. Jordan, Mrs. Grant, Mrs. McPhedran, Mrs. Adams, Mrs. Cowen, Mrs. Greig and Mrs. Bruce. The service of praise was led by Mrs. Wood and Mrs. Wm. Douglas, assisted by young ladies of the congregation. The offering, which included \$25 for a life membership, amounted to \$150.

THE fourth anniversary social in connection with St. Paul's Presbyterian Church, Victoria West, took place last evening in the church, which was crowded by young and old. A capital programme was provided for their entertainment. Rev. D. McRae, the pastor, occupied the chair, and in the course of a happy speech stated that the congregation was in a flourishing condition, and he hoped that ere long the small debt now on the church building would be wiped off.

Speeches were delivered during the evening by Revs. Tait, Clay and Hicks, and selections of music were rendered by the choir. The ladies of the congregation provided refreshments and a pleasant half-hour was spent in social intercourse. After singing the doxology Rev. Mr. MacIac pronounced the benediction.

EAST Presbyterian church, Toronto, was crowded to the doors on Sabbath evening last, when the pastor, Rev. J. A. Morison, preached from the text, "Thou art Peter, and upon this rock I will build my church." The effort was a masterly one, and was listened to with rapt attention.

ANNIVERSARY services were held in the Port Elgin Presbyterian church on Sabbath, October 27th, when Rev. Dr. Dickson, of Central church, Galt, preached both morning and evening to crowded congregations. At the evening meeting a large number of people had to leave, unable to gain admission. Dr. Dickson preached sermons full of instruction and practical direction how to deal with the great issues of life. The address to the young people on Sabbath afternoon was on the subject of "Influence," both conscious and unconscious, and must have a telling effect on the conduct of all who were within the hearing of his voice. On Monday evening the annual social was held. A tea was served by the ladies in the basement and at about 7.30 an adjournment was made to the body of the church. Rev. H. McQuarrie occupied the chair, he being moderator of session. Addresses were given by Rev. J. A. Bell, B.A., of B. goyne, Rev. J. B. Huff, and Rev. James Steven, of Tiverton. Dr. Dickson gave an interesting address on "Habit," full of humor and pathos. The choir rendered excellent music. The proceeds of the services amounted to about \$115.

Rev. Dr. Smith, of Queen's College, did the Presbyterians, Georgetown, excellent services on Sabbath and Monday, October 25th and 26th, in his sermons and lecture. His morning text was Romans iii. 31. He showed how the Moral Law spoke to Adam, proclaiming his duty to God. In the evening his theme was: "If any man thirst, let him come unto Me and drink." (1) This invitation includes all from the highest to the lowest. (2) All people are thirsting for something, but will not be satisfied apart from Christ. Dr. Smith's lecture on "The Boys I Knew at Home," was listened to by more than three hundred people on Monday evening. He was given a cordial hearing. His description of the old kirk, some of the occupants of the pews, and the three-hour service was very interesting, while the tracing of the career of some of the school-boys from poverty to affluence, from ignorance to enlightenment, carried with it many lessons for young and old. The music by the choir, both Sabbath and Monday, was excellent. The offerings for the building fund amounted, altogether, to about \$250.

THE Foreign Mission Committee of Montreal Presbytery as newly appointed, comprising in its membership Rev. F. M. Dewey, Rev. Drs. MacVicar, Mackay, Barclay, Campbell and Rev. Messrs. Fleck, Moratt, Scott, Prof. Ross and Messrs. D. Morrice, London, and others, met last Monday and occupied itself mainly with our Chinese work. The report of Dr. Thomson was very satisfactory and hopeful. The attendance in the dozen or more schools in the Presbyterian churches of the city continues good, except in one or two localities where the abuse of the Chinese on the streets is unbearable. In these schools an excellent gratuitous force of workers is enlisted, and already there is manifest an encouraging progress in divine things. Several Christians on last Sabbath partook of the Lord's supper in St. Paul's church. The Chinese services on Sabbath evenings is well attended, and a good deal of interest has been recently manifested. On last Sabbath after an exposition of the parable of the Good Samaritan, some twelve dollars were put on the plate for a charitable object over and above their usual Sabbath school collection of about five dollars. Of not so encouraging a nature is the progress of Chinatown in evil ways, complaints to those who have power to check them being seemingly of little avail. Also the Committee saw fit to publish their protest against the cruel treatment of the Chinese by boys and roughs on the streets and in their laundries; and against a "special extra" water tax of one hundred dollars on each Chinese laundry as being exorbitant and unjust, and of the nature of a

double tax, they having already paid the ordinary water rate along with other taxes.

Brandon Presbytery.

AN adjourned meeting of this Presbytery was held at Oak Lake, on the 22nd inst. Mr. Allan Moore, B.A., licentiate, appeared before Presbytery for ordination. Mr. Moore, having presented a satisfactory certificate of licensure Presbytery waived the right of examination and proceeded to ordain him as missionary. The usual questions were put and answered, after which, by prayer and the laying on of the hands of the Presbytery, Mr. Moore was ordained to exercise the ministry of the Gospel of Christ and admitted into all the rights and privileges thereto pertaining. The resignation of Mr. Fortune, of Elkhorn, was then considered. Letters appreciative of the good work accomplished during his short ministry at Elkhorn, and expressing great regret at his proposed departure, were read. The reasons given for this resignation by Mr. Fortune were such that the Presbytery deemed it right to release him. The resignation was accepted to take effect on Nov. 10th. Mr. Beattie, of Virden, was elected convener of Home Mission Committee and Augmentation Committee in place of Mr. Fortune. The resignation of Mr. D. H. Hodge, of Oak Lake, was laid on the table and the congregation cited to appear for its interest at meeting of Presbytery to be held in Winnipeg during meeting of Synod.—T. R. SHEARER, Clerk.

Presbytery of Algoma.

THIS Presbytery met at Webbwood, on the 24th of October, for the purpose of ordaining Mr. Geo. Loughheed, B.A., a graduate in theology of Winnipeg College and a licentiate of the Presbytery of Winnipeg. This is the first ordination by the Presbytery of Algoma, and the second in the history of the Presbyterian church within the District of Algoma. All the members of Presbytery appointed to take part in the service were present, together with the Rev. A. Findlay, Superintendent of Missions, and the moderator, Mr. Robertson, of Gore Bay. There was a very large attendance of the congregation and friends, testifying to the interest of the people and to their attachment to their new pastor, who labored among them for six months previous to his appointment as ordained missionary. There is a bright prospect for our church at Webbwood, and if the congregation continues to prosper as it has done in the past, it will ere long become an augmented charge. Besides ordaining Mr. Loughheed, the Presbytery adopted a resolution of condolence with the Rev. Mr. Rennie, of Manitowaning, whose family has been sadly bereaved by the death of a son in a distant part of the United States. In the evening a largely attended social was given, at which all the ministers present gave addresses of congratulations and sound advice to both pastor and people.—S. ROBERT, Clerk.

Literary Notes.

A CRITICAL AND EXEGETICAL COMMENTARY ON DEUTERONOMY, by the Rev. S. R. Driver, D.D. New York: Charles Scribner's Sons, 1895. Price \$3.00, net.

This is the first volume in a projected series of commentaries on the whole Bible, under the joint editorial care of Dr. Briggs, Dr. Driver and Dr. Plummer. The series is intended to be international and interconfessional, but the writers will be chosen as far as possible from the advanced critical school, and questions of criticism are to receive a good deal of prominence. If there is a dash of arrogance in the quiet assumption that these advanced views are the only scholarly ones, there is at least also a commendable frankness about the announcement, and one knows beforehand what to expect.

From their point of view there is no doubt about the wisdom of their selection for this, the first and specimen volume.

As a Hebrew scholar Dr. Driver is certainly one of the foremost in the present generation, if not the very first. He is already well known as one of the editors of a new edition of Gesenius' Lexicon, as the author of a standard work on the Hebrew tense, of an exhaustive treatise on Old Testament literature, as well as by many articles in theological magazines. His scholarship has been abundantly drawn upon in this volume, as every page from beginning to end almost too plainly testifies. In this respect there is no English

book on Deuteronomy that can for a moment be compared with it. Its nearest parallel is the great German work of Dillmann, to which our author willingly acknowledges his indebtedness. Dr. Driver is as frank as he is learned. He never dodges a point or covers up his ignorance in a cloud of words. If he is unable to solve a difficulty he is ready to say so. He has also the faculty of expressing his views with clearness, so that one is never in any doubt as to what he means. The minute detail with which he discusses every point, and the numerous references make it somewhat dry for the superficial reader, but no earnest student will ever complain of his thoroughness.

Of course the treatment of Deuteronomy makes it necessary at the very outset to deal with the question of the authorship of the Pentateuch, and we come at once upon debated ground. In common with all the advanced school he denies the Mosaic authorship of any book of the Pentateuch in its present form, and he brings the composition of Deuteronomy down to the seventh century before Christ, in the reign of Manasseh or the earlier years of Josiah, regarding it as the book of the law found in the temple by Hilkiah, B.C. 621, and written only a short time before. Dr. Driver is, however, much more cautious in his way of putting things than the great majority of his school, and honestly believes that his views are perfectly consistent with the inspiration and canonical authority of the Pentateuch. He has no animus against revealed religion, and vigorously defends the Deuteronomist against any imputation of fraud. He regards the discovery of the book in the temple as a genuine surprise to Hilkiah, and not a ruse to give it a fictitious value in the mind of the king. The attributing of the discourses of Deuteronomy to Moses was an innocent literary device, adopted without any intention to deceive. The book merely throws into rhetorical form principles which Moses had advocated and arguments which he would have cordially accepted as his own. He insists that it has great religious value, and that, whoever wrote it, its inspired authority is in no respect less than that of any other part of the Old Testament which happens to be anonymous. The legislative portion of Deuteronomy, according to him, is little more than an expansion of the Book of the Covenant, found in Exodus, chapters xx to xxxiii, which may be Mosaic. The historical statements as to Israel's past are not supposed to be invented by the writer, nor do they represent merely the oral tradition of his own day, but are based upon an earlier prophetic document, which incorporated the Book of the Covenant, and is itself largely incorporated in the preceding books of the Pentateuch.

Just at this point, however, many will feel difficulty who might otherwise be prepared to make large concessions in the direction of his theory. The age and value of this earlier document on which Deuteronomy bases its history are not discussed by Dr. Driver, but he would not regard it as Mosaic. It is, perhaps, hardly fair to fasten on him the opinion of others of this school that it was written so long subsequent to the date of the exodus as to be wholly untrustworthy. But he nowhere repudiates it, and though the historic passages in Deuteronomy are quite subordinate to the hortatory purpose, one would like some clearer assurance of their value than he anywhere affords. It is not easy to reconcile oneself to the view that the whole of the Pentateuchal history is nothing but a legendary romance consciously or unconsciously invented simply to set forth a subjective theory as to the origin, development and religious mission of Israel. Fiction has a legitimate place in the Bible as well as in other literature, and it is possible that mistakes have been made in drawing the line between what is to be regarded as fiction and what is serious history. But it is altogether too severe a strain on one's literary common sense to suppose that these narratives are nothing but historical novels, the product of a late age reflecting upon the institutions of its own time and seeking to account for them. It may be said the religious teaching is the same whether the setting is fact or fiction. But it would at least require an effort to attach the same value to it or regard it as having the same authority. There ought to be no greater difficulty about recognizing a Mosaic basis for the history than a Mosaic basis for the legislation. Wherever it came from the very stones are now crying out in testimony to its substantial truth.

Driving a Bargain.

There was once a little girl who had no sister, but six brothers four older and two younger than herself.

As you can imagine, she was made a great deal of in her home—in short, to speak the exact truth, I am afraid I must own that she was in some ways very spoiled. It was not so much her father and mother who spoiled her as her brothers, especially the four elder ones.

At the time I am writing about, the little girl was seven years old. Her elder brother was fifteen and the one next above her was nine. This boy's name was Maurice. I don't think I need tell you the names of the other five as the story is really mostly about Maurice and the little sister.

You will like to know her name. It was rather an uncommon one—Eunice—but it was the cause of some trouble to her. When she was very little, her brothers got into the way of calling her "Nicey," but as she grew older she did not like the name; it sounded, she said, as if she was good to eat. And her mother always called her "Una," which she liked much better and which was besides very suitable for an only sister among several brothers, as it means only "one."

But the brothers would go on calling her "Nicey," they said "Una" sounded affected, and what could be a nicer name than "Nicey?" Only Maurice did his best to call her "Una," for devoted as all the boys were to their sister, Maurice was the most so of all.

He was a small, rather delicate boy, and he seemed still more so because the three older ones were particularly big strong hearty fellows. They were really nice manly boys and showed it by being always gentle and very polite to Eunice. And Eunice was very proud of her big brothers, though she domineered over them a good deal and expected to be treated quite like a little queen, and made a great fuss if they ever teased her, which being after all real boys, I must confess they sometimes did. All, that is to say, except Morry.

Eunice had a good many fancies. One was that she did not like to be kissed. She did not "mind" her father and mother kissing her, and she was rather fond of herself kissing the two tiny boys, whose cheeks were so soft and round and rosy, and generally speaking—as they were still under the strict guardianship of nurse—clean. But she was very fussy about her big brothers kissing her—she said either that she was sure they had just been rubbing their faces against one of the dogs, or that their lips were sticky with jam or golden syrup or made some other excuse, so that it got to be quite a rare event for any of them to be honored by a kiss from the very particular little lady. And they always knew that the surest way to tease Nicey—to "get a rise out of her," in their language, was to declare she really must kiss them.

In all this, remember, I am only speaking of the big boys—as for quiet Maurice, he hardly ever got a kiss at all, not even always, I am afraid, on his birthday or Christmas day. And he did feel envious sometimes when he saw Eunice petting and kissing chubby faced Bertie or merry Tod, the baby. For after all Maurice was quite a little boy himself still, and he loved to be petted.

He not only loved to be petted, but he loved to pet. And about this time a great pleasure came into the rather lonely boy's life. Some one gave him a present of a guinea-pig.

He had never before had a pet quite all his own though he had had "shares" in a good many—rabbits, ferrets, gold fish, birds of various kinds, he had certainly had shares in as far as the paying the greater part of his pocket-money went, and the cleaning out their cages and hutches and glasses, etc. whenever his brothers couldn't be troubled to do so themselves. But as for the pleasanter parts of having pets he had not known much about them.

And now this guinea pig was all his own, and though I believe guinea-pigs are considered very wanting both in brains and heart, Morry thought his pet very clever and very loving, which I daresay did just as well.

He did love it dearly and he certainly managed to get a great deal of amusement out of it. At first Eunice laughed at him and professed to look down upon the new pet, but by degrees she came oftener and oftener to watch Maurice feeding it and playing with it and the more she saw of it the more interesting she found it, till at last one day she turned away from the little house he had made for his precious guinea-pig with a sigh.

"What's the matter, Ni—Una, I mean?" said the boy.

"Oh nothing," said Eunice rather dolefully, "it's only—nobody ever gave me such a lovely present as Curlynibble"—that was the guinea-pig's name, for he was one of the pretty curly-haired kind—"I'd give anything to have him for my very own—anything."

Maurice got very red. An idea came into his mind—an idea with two sides to it. He loved his pet very much, but he loved his sister more. And for the next day or two he could think of

little else, nor did Eunice give him much chance of forgetting it, for every time he went feed or play with Curlynibble she was sure to follow him and stood beside him admiring the guinea-pig and sighing in a way that went to Maurice's tender heart.

It was two or three days after the one on which Eunice had first expressed her longing to possess Curlynibble, that one morning the children's mother, passing through the garden, came upon Maurice sitting by himself in an arbour. He looked rather lonely and melancholy, and seemed to have nothing to do.

"Is anything the matter, dear?" she said. Mamma understood Maurice better than many people did.

"N—no, thank you," he replied.

"Then why do you look so dull? You have always seemed so happy lately with your guinea-pig. Nothing has happened to him, I hope?"

Maurice half turned away his head.

"No thank you, mamma," he said in rather an odd tone of voice. "Curlynibble is quite well, I believe, but he isn't mine any more. I've—he belongs to Nicey."

Mamma was very surprised, but she thought it better not to say so.

"Have you given him to her?" she said.

"Not—not exactly. I wish you wouldn't ask me about it, mamma. I—we made a bargain."

"And now you are repenting it, my poor dear?"

Maurice had hard work to keep the tears back.

"No, I'd do it again, only I—I thought it would make Una care for me. She's not broken her word," he went on eagerly, "but—she gave me what she promised for it—only I thought it would be the beginning of—of her caring for me more."

And now the tears did come.

"Don't be so unhappy, dear," said his mother. "Perhaps it will be, after all."

And then she set off in quest of Eunice.

She found her, to all appearance supremely content, in front of the guinea-pig's hut, which she had just cleaned out—not quite as deftly as Maurice did, it must be allowed.

"Oh, there you are, Una," said mamma. "So the guinea-pig is yours now, I hear?"

Una grew rather pink.

"Yes mamma," she said.

"Did Maurice give him to you, or did he sell him to you?"

"I don't know. I mean I—I gave Maurice something for him, growing redder still.

"What?"

"Mamma, don't be vexed with me. It was Morry who asked me—I—I gave him a kiss for it."

There was a little silence.

Then said mamma,

"Poor Morry! He gave you his greatest treasure for a kiss—kisses of yours, Una, must be rare indeed, to be so prized. But a kiss may mean much. Yours surely meant that your heart was full of love and gratitude to your brother for making such a sacrifice to give you pleasure—how is it he is not with you looking after your pet and playing with him? I often saw you here when the guinea-pig was Maurice's."

Eunice's face grew graver and graver.

"Poor Morry, said mamma again, "he is all alone in the ivy arbour, and I think he is crying."

"Mamma, mamma," said the little girl, as she burst into tears herself, "I've been horribly unkind. I wouldn't let Maurice play with Curly. I am sorry now, I am truly, I'll run and beg him to come and I'll give him twenty kisses if it'll make him happy."

And ten minutes later both children, though with rather red eyes, were together by the guinea-pig's house, as happy as children can never be while they are selfish and unloving.

And when any one asked which of them the tailless pet belonged the answer came readily.

"To both of us—he's a 'between-us' pet."

The child was dying and the end was very near. And now the mother, in her great grief, bent over the little one.

"Mamma," she said, and she lay with her tiny form held close to her mother's breast, "I am not going to die, am I? Oh, I am not going to leave you!"

"My dear," said the mother, with almost breaking heart, "do you not want to go and live with Jesus?"

"Not without you, mamma, not without you," sobbed the child. And then the little hands grew weaker and fell to her side; the pinched face lost its agonizing expression, and lit up with a smile.

"Mamma, O mamma, they are not strangers there!" And another little one, of whom the Master said, "Suffer them to come unto me," was gathered into the fold.

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CATECHISM.					TEXT.				
THE	GOD	WHICH	DUTY	THE	GIVE	LORD	STRENGTH		
OF	MAN	IS	REQUIRETH	OBEDIENCE	UNTO	AND	TO	NIGHTY	YE
TO	HIS	WILL	REVEALED		THE	GIVE	LORD	GLORY	UNTO

LITERARY NOTES.

One of the leading features in Harper's Magazine, at the close of this year and the beginning of the next, will be a novel by William Black. The title of the story, *Briseis*, is taken from its heroine, a Greek maiden who is first introduced to the reader among the hills of Aberdeenshire. It is a tale which has long occupied the thought of the novelist, and into which he has put some of his best work. Each of its six monthly parts will be illustrated from drawings made in Scotland and London by the well-known New York artist, W. T. Smedly. With its Greek heroine, British background, and American illustrator, *Briseis* will offer the first instalment of its attractions, drawn from sources so various but not conflicting, in the December number of Harper's.

Not long before his death the poet Longfellow told Hezekiah Butterworth one evening in his library how he came to write "The Psalm of Life," "The Bridge," "Excelsior," "Hiawatha," "The Old Clock on the Stairs," and some of his other great poems. Mr. Butterworth has now embodied the evening's talk in an article on "How Longfellow Wrote His Best-known Poems," which *The Ladies' Home Journal* will publish in its next number.

A lovely group of Chrysanthemums by Paul de Longpre, and a charming picture by Eugene Grivas, entitled, "In the Time of Louis XV.," are the two color plates of unusual excellence given with *The Art Interchange* for November.

The frontispiece of the November *Century* is a reminder of the encouragement the magazine has given in the twenty five years of its existence to the fine arts. This picture is a figure from Titian's "Sacred and Profane Love" and is engraved by Mr. Timothy Cole, who has gained world-wide fame by his contributions to "The Century" of wood engravings of the Old Italian and Flemish Masters. Other special art features of this number are an introductory article on "Mural Decoration in America," by Royal Cortissoz, illustrated by reproductions of John La Farge's famous "Ascension," a part of John S. Sargent's decorations for the Boston Public Library, Thomas W. Dewing's "Night, Dawn, and Aurora," Edwin A. Abbey's "Bowling Green" (the two last in the Imperial Hotel), and Edward Simmons's "Justice," painted for the Municipal Art Society to embellish the Court of Oyer and Terminer in the Criminal Courts Building of New York City; a full-page illustration, "The Missionary's Story," is the first of a series of reproductions of some of Jehan-Georges Vibert's famous paintings. The descriptive text is supplied by the artist himself, and this is introduced by an autobiographical sketch in which the artist assumes to be discussing his personality with his "good conscience."

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See also D. ISAAC THOMPSON'S EYE WATER

'I AM AS WELL AS I WISH TO BE.'

MISS BLAKE, OF HAMILTON, ONT.
 AFTER USING
PAINÉ'S CELERY COMPOUND
 IS A
 PICTURE OF WOMANLY VIGOR AND
 BEAUTY.

A STORY FOR ALL WHO STAND IN NEED
 OF PERFECT HEALTH.

Miss Isabella Blake, of 303 Hughson Street, Hamilton, Ont. is one of the fairest and best known young women in the ambitious city. To-day, she is a picture of womanly health, vigor and beauty, and joyfully declares, "I am now a new woman, can enjoy life, and am as well as I wish to be."

When Miss Blake makes the declaration that she is a "new woman," she does not wish it to be understood that she has entered the ranks, and adopted the fads of those light-brained women who would usurp the legitimate positions of men and go through life clad in half masculine attire, with the fixed idea of altering the plans of an all-wise Providence, and turning the world upside down. Ah! no: this is far from what Miss Blake wishes to imply when she makes the statement that she is a "new woman."

The "new woman" that the world values is not the modern creature, that dons the open vest, exposed shirt front, four-in-hand tie, straight and high collar, stiff Derby hat, who walks out on our streets with cane in hand, giving evidence of empty brain and unsatisfied vanity. The true "new woman," is perfectly represented by Miss Blake, made healthy, vigorous, strong and active, by the use of Paine's Celery Compound. This is the woman that sensible beings honor and appreciate—the type of "woman" that blesses home, friends and the world at large.

Miss Blake, though a young woman, can relate a tale of sad experience. In the past, lions have stood in her way, threatening destruction; she knows what sore afflictions are, owing to the rough grasp of disease; and at times, the cold touch of the destroyer, death,

has made her shiver, and caused her to think of the dark gloom of the silent tomb.

When Miss Blake's heart was faint, sick and void of hope: when all the doctors and medicines failed to do good, and when threatened with that relentless foe consumption, an angel of mercy suggested the use of a remedy that has brought new life to thousands of poor sufferers in the past. Yes, it is Paine's Celery Compound that is recommended; it is used, and in a short time makes a "new woman" from the material that the grave had battled for.

These facts, dear reader, are not over-drawn or colored in the least. Miss Blake and her friends will gladly vouch for the truth of the statement that Paine's Celery Compound, and it alone under God's blessing, was the agent that saved life at a critical juncture. The following letter from Miss Blake is surely of sufficient weight to convince the most hardened unbeliever:

"For years I suffered greatly, and was under the care of doctors who finally told me I was going into consumption. I was becoming worse through the use of medicines, and I gave up my doctors. While in a very critical condition not able to sleep or rest, always faint and weak, appetite and digestion bad, and my system run down, and little life left in me, I commenced to use Paine's Celery Compound. After taking one bottle I felt much relieved. I have used in all, seven or eight bottles, and am now a new woman, can enjoy life, and am as well as I wish to be. Many thanks for your great medicine.

Correspondence.

Mr. Augmentation re Winslow.

Editor PRESBYTERIAN REVIEW :

SIR,—I noticed in last week's REVIEW a letter from one who signs himself "Augmentation," refuting Rev. R. McLeod's statements in regard to Winslow. It is evidently seen that Mr. McLeod has touched on sore points. First, Mr. Augmentation states that Winslow consists of eighty families or more. I am only a little over a year settled in the above congregation and have visited all the families, but unfortunately I find the number is far short. Therefore, I would thank Mr. Augmentation to come down to Winslow and find me the eighty or more families of whom he makes so much. Secondly, Mr. Augmentation states "they are all in good circumstances." I don't know what he means by good circumstances! There is not one in the congregation I could call even in fair circumstances, and to say that they are able to pay their pastor in full is untrue, for I can testify there are numbers in the congregation paying more than they are able to do. Before I ever saw Winslow, I met in the city of Montreal, Rev. J. Buchanan, who was on a probation in this field for nine months, who told me that Winslow was on the rocks on account of the grant being reduced from four dollars to two per Sabbath; moreover, when their call was under consideration at Presbytery, our worthy clerk stated "that he had occasion to be in the field once and that he could not understand how they lived on account of the poor farms, and said, if ten of them were offered to him he would not accept them as a present." Perhaps this is what Mr. Augmentation calls good circumstances. Thirdly, Mr. Augmentation states that "swarms of ministers are invited down to our communions and do not find any difficulty in raising large sums of money to pay their expenses." The whole statement is false. The reverend gentleman whom he refers to came down accompanying a friend of mine from Scotland to visit me and none of those gentlemen were paid for their services at Winslow. Again Mr. Augmentation states that the pastoral work of Winslow is easy. I would like to know if Mr. Augmentation was ever a

pastor in Winslow as he seems to know so much about it, or is it a "freak of the Celtic imagination." Mr. Editor, I am sorry to state that the above gentleman is speaking about a thing he knows nothing about. Winslow, as far as travelling is concerned, is one of the hardest fields in the Church.

I do not intend to follow the subject any further.
J. M. MACLENNAN.

A GRAND concert is announced for Thursday evening, Nov. 14th, in Massey Hall. Mme. Lillian Blauvelt is too well-known to require any introduction to Toronto concert-goers and is the most attractive concert singer in America to-day, while Mme. Isidor Klein's successful debut with Mr. Watkin Mills is still fresh in the minds of the same auditors. Dr. Dufft's great success at the opening of Massey Hall established him a primo favorite here, and Mr. H. M. Field, fresh from his summer sojourn in Germany, is playing in his finest form, and will present some charming novelties.

MASSEY HALL

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MME. LILLIAN BLAUVELT, - Soprano.
MME. ISIDOR KLEIN, - Dramatic Soprano.
MR. H. M. FIELD, - Piano Virtuoso.
DR. CARL E. DUFFT, - Basso-Cantante

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Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.

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- Men's Fine Rubbers, (Granby), all styles, 50c., worth 75c.
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1. P. You are to live at once. Phil. 1:11
2. R. Adore the doctrine of God and believe in all things.
3. S. In all things showing thyself a pattern of good works.
4. M. Wait for all the days that I have commanded you.
5. W. Do not be afraid of the day of wrath. Ps. 118:10
6. T. Whatsoever thy hand findeth to do, do it with thy might.
7. F. To thy name shall they rejoice: the day to do so.
8. R. To be unashamedly declared to be the people of Christ.
9. S. Serve Him with a perfect heart, and with a willing mind.
10. M. Let thy eyes be single to the Lord. Ps. 122:4
11. W. Let your speech be always with grace seasoned with salt.
12. T. Let us have peace. Ps. 122:6
13. F. Let us have peace. Ps. 122:6
14. R. Let us have peace. Ps. 122:6
15. S. Let us have peace. Ps. 122:6
16. M. Let us have peace. Ps. 122:6
17. W. Let us have peace. Ps. 122:6
18. T. Let us have peace. Ps. 122:6
19. F. Let us have peace. Ps. 122:6
20. R. Let us have peace. Ps. 122:6
21. S. Let us have peace. Ps. 122:6
22. M. Let us have peace. Ps. 122:6
23. W. Let us have peace. Ps. 122:6
24. T. Let us have peace. Ps. 122:6
25. F. Let us have peace. Ps. 122:6
26. R. Let us have peace. Ps. 122:6
27. S. Let us have peace. Ps. 122:6
28. M. Let us have peace. Ps. 122:6
29. W. Let us have peace. Ps. 122:6
30. T. Let us have peace. Ps. 122:6

How to Vote!

BY JOHN IMRIE, TORONTO, CANADA.

Let every man who has a vote,
Vote for "Progress!"
Not for party, place, or pleasure,
Not for favour, fame, or treasure,
Vote for every honest measure,—
Vote for "Progress!"

Vote as if your vote might carry—
Vote for "Progress!"
Franchise is a gift from heaven.
Sacred trust to manhood given,
Be not like dumb cattle driven,—
Vote for "Progress!"

Vote for men above suspicion—
Men of "Progress!"
No! not wire-pullers! nay, forsooth!
But men who from their early youth,
Lov'd Justice, Honour, God, and Truth,—
Fought for "Progress!"

That man who sells his vote for gold
Should be a slave!
What! sell thy birthright for a bribe,
And kinship claim with Esau's tribe,
Such meanness scarce can we describe,—
Both fool and knave!

Vote for your country, God and home,
And for "Progress!"
Don't say—"Let well enough alone!"
But kick aside each stumbling-stone;
As if this land were all your own,—
Vote for "Progress!"

John Imrie's **FORNS**, containing about 400 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church St., Toronto, Canada. Only a few copies left.

Capital in Brains.

A writer has put it thus:—Every thoughtful business man having the brains, energy, and capacity to earn a dollar, knows that these constitute the most valuable part of his capital. His accumulations may be reckoned by the hundreds or thousands of dollars, invested somewhere, or it may be half a million, but beyond the interest earnings of the investment it is himself that is the producer. If he be possessed of \$5,000 in money, and gain that much a year (as not a few do), his business talents yield \$1,760, and his cash capital the remaining \$300. The man then, in a business sense, is worth nearly sixteen times as much as his money. His money capital he will hedge around with every guard against loss. He double-bars the doors, puts a time-lock on his salamander, electric burglar alarms throughout his store, lightning rods all over it, and then claps on a fire insurance policy to cover every dollar of his stock. This, for the most unproductive, the least valuable, part of his capital. Now, it is the brains and energy, the capital inherent in the individual, against the loss of which provision is the most to be desired. There is no sort of consistency in guarding things of comparatively little value and neglecting the greater ones, nor is this duty of protecting innate capital now "more honoured in the breach than in the observance," for of late years it has had recognition from all sorts of people. Not full and

adequate recognition, such as a proper appreciation of one's productiveness would dictate, but enough to show the increasing good sense of the public in this regard.

How is this safeguard to be had? By life insurance; and surely and safely by life insurance alone! Its operation is simple. We need not discuss its principles. Your income is \$5,000, of which \$1,700 is derived from your brains, the balance from investments. You desire this especially if you are not a supremely selfish man, and are mindful of your duty as a citizen, husband, and father to continue that income, or a large part of it, to others after your death. Accordingly you insure your life for such a sum as being put at interest will produce the income desired. How much will it cost? That depends on the plan selected, and the company in which you repose confidence. If you want the policy that offers most advantages it is on the compound investment plan. If you want the best company it is the North American Life, of Toronto. Why? Because security and certainty are found there. Its ratio of assets to liabilities is large. Its surplus is larger in proportion to its assets than any other Canadian life company; its policy contracts are simple and intelligible, and free from technicalities. They are believed to be the most liberal extant, only such conditions being contained as are essential to preserve the equity of its members.

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