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BUSINESS SEE FOURTH PAGE.

LIFE'S LESSONS

YOU would not think when winter skies with
wind and storm are raging,
And not the smallest spot is seen of bright
etereal blue
That here the sunshine rested, by no means dark
pressing
The coming rack of tempest and the change
of heaven's hue.

When summer on the sapphire lake, with
golden glances smiling
Stoop down to kiss the waters that are laugh-
ing in her breath,
The trusting heart believes her, nor suspects
her of beguiling
The waves to winter slavery and purple pall
of death.

When o'er the maple forest the southern wind
is playing,
And toying with the virgin fronds of ferns
and mosses rare,
We think not of the frost-blight, the tender
leaves betraying,
To see and yellow spectres, ere it strips the
branches bare.

But let us not forever be unmindful of the
teaching
That meets the eye at every step we take
upon the way,
From out the azure dome above a loving hand
is reaching
To guide us from the shadows, though the
darkness, to the day.

The summer lasts not always! Comes the
winter, and the glowing
Of the purple clusters weighing down the
slender vine;
Comes the song of peasants crowned with gar-
lands, and the flowing
From the bursting presses of the new and
luscious wine.

After youth and manhood, with no semblance
of delaying,
Lo! the palsied hand of age, decrepitude,
his shaves at even
That closes round the portal, all our former
vision staying
From the dreaded silence and secrets of the
tomb.

But he who scattered golden seed shall bring
the bloom at even
Who gathered in the vintage drinks the wine
when it is new.
What time the feast is ready in the banquet halls
of heaven,
In the gathering of the chosen ones, the loyal
hearts and true,
—Rev. Prof. K. L. Jones, in *Trinity Univer-
sity Review*.

For THE PRESBYTERIAN REVIEW.
**INDWELLING SIN AND CHRIS-
TIAN PERFECTION.**

BY JAMES MIDDLEBUSH, D.D.
I.—FIRST PRINCIPLES AND STATEMENT
OF THE QUESTION.

THE existence of sin is a mystery whose solution is beyond our present capacity. That *One* who is all perfection, who is the infinity of all that is great and good, whose wisdom, power and goodness are infinite, should permit sin or not prevent its existence, is indeed the mystery of all mysteries. But, though the solution of the mystery is beyond our present powers, if not essentially beyond creature capacity, there is not a little that is fitted to relieve our minds and to sustain our faith in God, to whatever extent or however long sin may be permitted. While God cannot be the author of sin, even in the smallest degree of it, we know that wherever it exists, however widely it may extend, and however long its existence may continue, its existence is wholly within the bounds of the Divine permission, and that God permits it only because it is His purpose to overrule it for good—the highest good. We believe that He will thus overrule it, and that it will in due time be clearly seen that it has been the occasion of good both of the highest kind and in the greatest measure. We assume that no one will have the presumption to say, that it were better and more worthy of God not to permit sin than to overrule it for good. Is it not rather our wisdom to reason from the fact of His permission of sin, that He regards it more worthy of Himself, more glorifying to Him, and therefore better, that sin should be permitted and overruled for good than that its existence should be prevented?

That God should permit the continued existence of sin in the Christian believer, whose sins He has, in the exercise of free and sovereign grace, forgiven, and in whom He has overthrown the rule of sin, adds nothing to the essential and insoluble mystery of the existence of sin. God has no more to do with the existence of sin in me than He has to do with its existence in the world or in any portion of it. Sin is in me as it is in the world, by no positive action of God, but only by His permitting it; and it is permitted in the one case as in the other, only that it

may be, and because it shall be, overruled for good. That it is in me by my birth is but a part of the one great mystery. By His permission, the sin of another has injuriously affected my moral nature; it being a part of the awful mystery that one creature can be the author of sin in another, or inflict upon him moral damage, as well as injure him otherwise. But that sin is in me, whether reigning in me in my natural fallen state, or dwelling in me after God has overthrown its rule, is none of God's doing. If, being a believer in Christ, sin dwells in me, a living, actively rebellious resident, I owe it to another than God. To Him I owe only the dethronement of sin with the forgiveness of it. He is the author only of all the good that is in us, not of the sin, which He reigns over only dwells in me.

While it is to be understood that we cannot go into controversy on the subject with any who do not recognize the foregoing statements as expressive of fundamental truth, it is of importance in the present controversy that another principle be premised which is equally fundamental. We can allow of no question as to man's obligation to be in perfect conformity with the will of God as expressed in the moral law, or as to his duty to render perfect obedience to the commands of God. We cannot here enter into a full discussion of the matter. It is enough to say that the fact that my moral nature is injured, to the extent of its being a complete wreck, does not free me from my obligation, as a moral agent, to be, in will and in action, perfectly conformed to the law of God; and that any want of conformity on my part is my sin. My conviction of this has all the strength of an intuition. I need not to be reasoned into it. I cannot be reasoned out of it. Irrespective of all questions as to the origin of my moral corruption, or sinfulness, or disposition to sin, I know that I am what I ought not to be, and that in sinning I do what I ought not to do, or fail to do what I ought to do. That God has permitted another sinner to lead me into sin and bring me under its power, does not make my sin not mine or less mine. Unable as I am to solve the mystery of sin, I dare not question God's right to permit a moral agent to abuse his freedom whether by sinning or by leading others to sin. Nor can I believe that God is under any obligation of justice either to keep me from the sin which, in the exercise of my freedom, I choose to commit, or to deliver me from the sin I am involved in. My only hope as a sinner is in the free and plenteous grace of God.

We rejoice to know that God has, in His free and sovereign grace, provided for our complete deliverance from sin and all its evil consequences; and our faith looks forward to the time when the last vestige of sin shall have been swept from the earth which has so long been the theatre of its operation. But we must bear in mind that, though God's goodness is infinite, as is His power to communicate good (including deliverance from evil), to His creatures, He does not communicate good by any necessity of nature, whether His own or the creature's. While He can be unjust or do wrong to no creature, He communicates of His goodness freely to every creature, in such measure and way and at such times as He pleases, never arbitrarily, but always wisely, though for reasons we may not know. We cannot, therefore, know what good He will communicate to any creature, or when or in what way or in what measure He will communicate it, except by revelation from Himself in promise or in actual bestowment. We cannot argue what He will do in bestowing good from what He can do; for that were to divest Him of His freedom, and to impose upon Him the necessity of always exerting His power to the uttermost, and of bestowing equal and infinite good on every creature alike. We must be careful, therefore, that our conclusions respecting God's communication of good to us, in our deliverance from sin, be drawn entirely from His own intimations of His will in the matter.

According to Scripture, God, finding us in a helpless state of sin and misery, has provided in and by Christ for our being, in His good time, made entirely worthy of Himself in character and condition. Repudiating with abhorrence the thought that He is anyway concerned in our ruin by sin, except as permitting it, that He may overrule it for high and good ends, we rejoice to know that our deliverance is not only assured in His eternal purpose of grace, but actually secured in the obedience unto death of a great Saviour. His gracious purpose cannot fail of accomplishment; and it is a matter of express revelation that, at the second coming of Christ, the destruction of the last enemy, death, will complete the bestowment upon us of all the good secured for us by His great sacrifice. We have in prospect nothing less than the complete and eternal deliverance of our earth from sin and every fruit of sin. But complete as is

the provision made for our deliverance, and sure as is the accomplishment of God's purpose, He does not, at one time or by one act, communicate to us all the good that is ours in purpose and provision. His wisdom has determined that our experience of saving good should be a progress or advance, from the time of our becoming new creatures in Christ till the day of the redemption of the body. And we are now called to deal with a question relating to the time when, according to the teaching of God's word, the Christian believer's deliverance from his sin is complete, so complete that God sees no sin in him of thought, word, or deed. Some are affirming, what Christians generally have in all ages denied as not only unwarranted, but contradicted by Scripture and all believing experience, that God communicates to the believer such a measure of His grace or saving goodness in the present life, that he may live from day to day without being guilty of any sin in any relation, human or divine. It is not denied by any intelligent Christian, or rather, it is the common faith of all true Christians, that the man who, being born of God, is in living union with Christ, by faith, is, from the moment of his union with Christ, not only delivered from the guilt of sin, so that there is no condemnation to him, but also freed from the dominion of sin, so that it does not reign in him and he cannot live in sin. But the question now before us for consideration is, whether, in any case, God goes beyond this in the present life—whether, in any case, the believer is in this life delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it.

For THE PRESBYTERIAN REVIEW.
THE LATE PROF. ELSMIE.

SITTING alone in my room and thinking of friends just left behind in England, I stepped into the reading room to look at a newspaper, not expecting to find anything of personal interest, when the first paragraph that met my eye contained the bald but startling statement that Dr. Elmslie, of the Presbyterian College, London, was dead. I can hardly believe that it is true, and yet it must be; bad news flies like lightning around the globe, and strikes sadness into the hearts of those who realize its full significance. A life so rich in fruitfulness, and richer still in promise, cut off so suddenly and so soon, this burdens us again with a sense of life's solemn mystery. How hard it is to say, "Even so, Father, for it seemed good in Thy sight."

This is not the time to estimate Dr. Elmslie's character or measure his life-work, and if it were, I have neither the ability nor the disposition to attempt such a task; but I cannot refrain from paying this humble tribute to his memory. When the deep sense of a great loss is fresh, one feels that our common-place expressions of sorrow and sympathy are utterly inadequate. The loss to the Presbyterian Church in England and throughout the world is great, and there are many who will have a feeling of personal bereavement. In our own sorrow we most earnestly commend to God the lone widow, who has lost a true and tender companion.

Professor Elmslie appeared to be of a reserved temperament; he was not effusive or demonstrative, but those who came into close contact with him and learned to know him were constrained to love him. The words of sympathy and hopeful cheer received from him just as I left the old land are still ringing in my ears, and will be an inspiration for some time to come. There are many of his old students who can bear true testimony to his warmth of attachment and brotherliness of spirit.

To those who have heard him preach it is not needful to say that he was pre-eminently a living man. When absorbed in his subject he was all aglow with spiritual enthusiasm, and he preached by his flashing eye and quivering body as well as by his eloquent tongue. In his class-room the old Hebrew prophets were heard to speak as living men, rebuking the selfish ambition and grasping greed of our own time. It was a rare treat to his students when, after discussing details of grammar, various readings and conjectural emendations, some suggestion from the text led him to give a brief but beautiful discourse on a great spiritual truth. Then he displayed a clearness of insight, a brilliance and boldness of expression which was truly wonderful. While thankful for the technical knowledge he imparted, we were constrained to value much more highly the inspiring influences which at such moments streamed from his soul. He was no system builder, but seemed always to be looking at the truth as a present revelation of God coming to create a new and purer manhood in believing men. Hence he was broad in the best sense, not with the breadth of a careless indifferentism, or

shallow scepticism, but with the catholicity of a man who sees the glorious fulness and rich variety of Gospel truth. While sympathizing with the thoughts and struggles of modern men, he was ever faithful to the great central evangelical truths, and in his company we have often rejoiced that those truths were not absolutely bound to any stereotyped form of words, but were ever bursting forth anew and longing to express themselves in the common speech of men.

He was loyal also to our Presbyterian form of Church government, not with any fanatical zeal, but with an intelligent appreciation which made him long to see it moved by a still more robust life, which would bring to the front the best elements in our congregations and so reveal larger powers for usefulness.

He was no political partisan, but a man whose social sympathies were strong, and who had every form of unrighteousness and oppression. While sympathizing with the noblest aspirations of this restless age, he could denounce with withering scorn its empty follies and debasing vices. May the emotions that he kindled and the influences he sent out long continue their kindly, healthful ministry. W. G. J.

Mission Work.

REV. DR. ROBERTSON IN NOVA SCOTIA.

As our readers are aware, Rev. Dr. Robertson, Superintendent of Missions, Manitoba and North-West, has been for some weeks past visiting congregations in the Maritime Provinces in the interests of the Home Mission Work of our Church. The following account of his visit to Nova Scotia, as reported in the *Star* of Nov. 20th, will be perused with interest, and will assist in directing attention to the pressing needs of our great Home fields:

"Rev. Dr. Robertson was greeted by quite a large congregation, and after short preliminary services by the pastor, spoke a few words from Luke xxiv. 46-47—dwelling particularly on the last clause, 'Beginning at Jerusalem,' from which he taught the great importance of Home Mission work, which the Church was on no account to neglect. He explained why he was in these Provinces. The General Assembly had requested him to come down among the people of the East and enlist their sympathies and co-operation in the extensive field of mission work in the great North-West, and as an obedient son of the Church he was here to tell them as best he could of its vast importance. It was only last year that this eastern section of the Church began to contribute towards the support of the missions of the Northwest, the work previously having been carried on by Ontario and the West, and he hoped to enlist their sympathies to such an extent that their good efforts would not only be continued, but largely increased. He spoke of the magnitude of the country north and west of Lake Superior, its three great belts, the mining, fishing, forests and lumbering interests of two great tracts of country, the extent of which it was difficult to comprehend. The extensive fertile belt was also dwelt upon, its wonderful farming capabilities and the extent of the population that would in time settle on it. Its surface was already being rapidly dotted with settlements, so rapidly indeed that with the number of men, money and means at its disposal, the Church could not reach many of them by missionaries once in six months, some of them for much longer periods. We pass over the difficulties he enumerated regarding the work of missionaries during the first settlement of the country. He told us that owing to the fact that the C. P. R., for which they were very thankful, as it was a great boon to them and to the country, was at first projected to be built along the South Saskatchewan, many settlements had been located there, some of which were two hundred and fifty miles from the railway. Then again, owing to the fact that alternate blocks of land were taken for railway purposes, settlements were far apart and difficult of access. He spoke further on many of the difficulties presented, related an incident connected with the sending of a missionary named John A. McDonald to the Columbia river. He had heard of settlements there that had never been visited by a missionary. He sent word home and described the kind of a man he wanted—one who had never been a father's pet or mother's idol, who had fought his own way at school and had been known to take his own part when necessity demanded it, one who could take a long tramp, pad his canoe, row a boat and sleep under a tree; provide him with two hundred dollars and send him along. Word came back that the man could probably be got, but that there was no money. Fortunately a young ladies' mission society in Perth heard of it, raised the money and McDonald came,

and entered into the work, encountering all the difficulties suggested by the description of the style of man needed to surmount them. Even having to build a raft on which he floated down the river, being received all along this extensive route by the people with open arms, accomplishing grand results. Now, said the doctor, had McDonald's feat been performed in the Foreign Mission field or elsewhere, all the newspapers would have heralded it far and near, but because it was done in Canada and among Canadian people, there has not been a word about it. The outcome of this incident, which at first seemed to indicate discouragement, was on the contrary encouraging, and for the next fifteen or twenty minutes the speaker presented the bright side of the picture, such as the land being peopled with a strong, hearty, vigorous race, men from Ontario, Quebec and the Maritime Provinces, the latter having already sent some six thousand of their sons and daughters out there, and surely it was a duty incumbent on us to supply them with the means of grace. They were willing to contribute largely to the support of missionaries themselves, statistics showing that they contributed nineteen dollars per communicant, as against nine dollars contributed in these lower Provinces. A large majority of the people out there were Presbyterian, and it was essentially the duty of the Presbyterian Church of Canada to look after them. He pointed out in forcible language the mistakes that had formerly been made by the Church, particularly in the early settlement of Quebec, where the names among the French population plainly indicated their Scotch origin, but who, owing to the lack of missionary efforts on our part, had been allowed to drift to other Churches. He also instanced the fearful state of matters in the Western States, where in many localities the Sabbath was almost unknown, and strongly appealed to our Christian people to guard against such a state of affairs in our great and growing country.

"After his forcible and highly interesting address, Dr. Robertson went to the First Presbyterian church, where he also spoke for over an hour, and we think that the general opinion will be that he is a man well qualified for the work, thoroughly in earnest and deserving of every encouragement and unlimited support by the large body of Christians whose work he is so faithfully doing. He is a strong, vigorous man one well qualified to make his mark at more remunerative employment, speaking from a worldly point of view, and if he is willing, as he undoubtedly is, to give his great talents to this work, the Church should see to it that he is handsomely supported."

FORMOSA.

LETTER FROM MR. JAMIESON.

I drop you a line by this mail to say that since I wrote last my health has much improved, and I am now a good deal stronger and gaining every day.

Before going to Palm Island I was engaged revising the sheets of a new dictionary that Dr. Mackay is getting printed for the benefit of the students and preachers. It consists of about ten thousand (10,000) Chinese characters with their sounds or names, which is called the "book reading," also their meanings in Romanized Colloquial. It was completed by Dr. Mackay when he had been about four years in Formosa, and very little time since has been given to correcting it, etc. The preachers all along had his original book, passing it from one to the other, copying it; and they say no other have they found so convenient and useful.

Previous to the French troubles upwards of twenty copies had thus been written out by preachers for their own use, but during that time most of them got destroyed, and as students and preachers have been urging Dr. Mackay to get it printed for them, he consented to have it done this year.

For that purpose one student copied the whole in sheets, and as they had to be revised to see that the tonal marks, etc., were correct, I undertook to do this part.

It was a work that suited very well in warm weather—better than going into the country and endangering health, and seeing the weather was warm Dr. Mackay wished me to take plenty of time and not confine myself to it too closely. This I did and the work being comparatively easy, I was progressing with it; but after I had gone over a considerable part, not feeling very well, Dr. Rennie advised me to go round to Palm Island for a change. While I was there Dr. Mackay got word that the printer was ready for the manuscript, so he got four students at work together and finished revising. It has long we hope to have the dictionary in printed form, which will be a great help to all in the field, as the characters cover all in the Bible as well as those in general use in Chinese classics, etc.

Students and preachers here at Tamsui, as also many preachers throughout the field, during this season are frequently ill, but Mr. Mackay keeps well and strong and keeps the work in the College steadily going on without any vacation. We generally go over for the evening meetings, and have seen not only students and preachers, but the wives of the latter regularly drilled; and last night over two dozen of their little children sang hymns, answered questions or addressed the rest as readily and freely as I ever saw children in Canada do.

Mrs. Mackay has quite enough to do with so many now living in the Girl's School.

TAMSUI, Aug. 17, 1889.

STREET PREACHING IN INDIA.

An Eastern market place is always a wonder to the American. There he will see nearly all the castes of India in their varied costumes and varied no costumes, hear the strange cries and observe the moving partition of ages—caste, which forever separates them from each other. They are the noisiest creatures on the earth; their tongues are double geared, and they are probably lying as fast as they can speak. The purchasers are dicker with the hucksters beneath wide-spread umbrellas, serving the purpose of awnings, and supported by bamboo sticks. The bodies of some of the women are tattooed in the colors and shapes of fruit and flowers; some having the likeness of their stock in trade punctured into their skins—an imposition made on them in helpless babyhood. Babies are, too, objects of wonder. Their eyes are as black as polished jet, and they are usually naked, cunning and mischievous, getting the best out of life—riding on their mother's heads, straddling her shoulders and neck, bound to her back, or on her haunches, or in a basket swung to the back. Sometimes they are mad and fighting the maternal back, pulling her hair and ears, or kicking vigorously against her back or side.

These markets are frequented by the missionaries, who preach or wrangle with their foes, according to circumstances. We witnessed a tussle of this kind with two young native and foreign missionaries. They usually mount a block or box, perhaps a permanent stand; sometimes they begin by singing a gospel hymn, sometimes they carry about a portable organ, which rarely fails to attract a crowd who listen often with marked attention, but at times do little else than harass the missionary. The Mohammedans are the worst, the most quarrelsome and insolent, and more troublesome, because they know more about the history of redemption. This afternoon the young missionaries had to fight both. Their opponents began in the most devout and respectful manner, desiring only information, but wound up in a brawl. The pet question is an assault on Christ's vicarious sacrifice, they wanting to know by whom men were saved before He came. But while Mohammedans are the most contentious, they are often most docile, sincere and respectful inquirers. The Brahmans are subtle, shallow and pretentious, and know nothing of salvation as revealed in the Scriptures, except as they have learned it from the missionaries, though there are exceptional cases. They are always ready to show themselves off to the best advantage, and to raise a laugh on the missionaries, which is regarded as a great triumph. But through it all the truth gets among the people, and while it does not turn them often into new affiliations, it modifies their opinions of old ones, so the heaven is working slowly but perceptibly through all India. The fight was going on sharply when the stand was reached, and Rev. Mr. Lucas, being more skilled, came to the assistance of the young men, and soon silenced out of the Scriptures the Mohammedans, who have a reverence for them, though mixed by more "pure cussedness" than was ever known in human form. The Hindus are less contentious, and care less what they believe themselves, or what is believed by others.—Rev. Dr. Mulchmore, in *Philadelphia Presbyterian*.

WHEN God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—Havel.

ABOVE the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eyes turn less on the glittering crowns His redeemed ones cast at His feet than on His people here—fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying, till we cease living.—Guthrie.

The Family.

A CHILD'S DAY.

With a little child it is always golden weather. My day is to get of sun. I sang and danced, and smiled— My light heart like a feather— From morn to even song; But the child's days are done I used to wake with the birds— The little birds wake early, For the sunshine leaps and plays On the mother's head and wing— And the clouds were white as cuds— The apple-trees stood nearby; I always think of the child's days As one unending Spring. I knew where all flowers grew I used to lie in the meadow Ere reaping-time and mowing-time And carting home the hay. And oh, the skies were blue! Oh, drifting light and shadow! It was another time and clime— The little child's sweet day. And in the long day's waning The skies grew rose and amber And palest green and gold. With a moon's white flame; And if came wind and raining, Grey hours I don't remember; Nor how the warm year waded cold And deathly Autumn came.—Spectator.

DISTINGUISHED WOMEN I HAVE KNOWN.

A WOMAN FARMER is the subject of my story. She never held a plow nor swung a scythe, she never even milked a cow or churned a pound of butter. She has not great red arms or hardened hands. She worked her farm with her brains. She was not reared to agricultural pursuits, her father was a judge, and she studied Virgil, Cæsar and Blackstone with her brothers. At the age of eighteen she was married to the Rev. Abner Thomas, who was much her senior, having been ordained to preach when she was but four years old. The first two or three years of her married life were spent in England, whether her husband had been sent on some special embassy for his denomination. Here she became intimately acquainted with William and Mary Howitt, George Eliot, John Bright and many other people distinguished in literature and philanthropy. Returning to America her husband filled pastorates in Philadelphia, Brooklyn and Bridgeport. In these places, as everywhere, Mrs. Thomas attracted to her, people of large brains and generous hearts, and she was always their acknowledged leader. Before his marriage Mr. Thomas had preached at Lowell, Mass., and the Lowell Offering was projected by him. This paper was published by the factory girls of Lowell, some of whom became afterwards known in the literary world. Here Lucy Larcom, the sweet song-bird, threw her shuttle back and forth as she wove her thoughts in rhyme and laid the foundation of her fame; and it was here that the poem, "Hannah Binding Shoes," was written. It was after the utter failure of her husband's health and his retirement from the ministry that Mrs. Thomas purchased twenty acres of land at Tacony, a suburb of Philadelphia, and became farmer and stock raiser. It was a very little farm compared with a Western ranch, but the soil was fertile and she set about making it yield her solid dollars. Riding out one day she saw a particularly fine field of wheat. She sought the owner and found he had obtained these in one of the far southwestern States, and that the species had not before been introduced in the east. Seed was purchased for her next year's crop, and so great was the superiority of the grain when harvested that she sold one hundred and fifty bushels at \$1.60 per bushel, an advance upon the market price of that season. She also disposed of fifty bushels of seed wheat to the neighbouring farmers at \$2 a bushel, and had the satisfaction of knowing that she had raised the grade of wheat throughout the section. She always had a good garden, but the vegetables raised there were entirely for her own use. She did not attempt to make money in a great many little ways, but always concentrated her energies upon what would bring good and sure returns. The only fruit she produced for market was Bartlett pears. But the domain of twenty acres was not entirely devoted to raising wheat and pears—it became famous as a stock farm. Mrs. Thomas bred Alderney cattle of so good a quality that there was a demand for her stock in nearly every State in the Union. She never sold a calf of four weeks for less than \$50; and adult cattle brought proportionate prices. An ice cream dealer in Philadelphia bought all her cream at the door for twenty-five cents a quart, and it yielded her \$35 per week. Her Hambletonian horses were of the purest breed and readily brought large prices. Her poultry yielded an income of \$1,000 per year. She never raised mixed fowls; she kept only light Brahmas, which were selected because they were good producers, moderate eaters, and peaceable in temper. All her fowls were sold alive, and never to be eaten. They were usually disposed of in breeding trios, at \$5 per trio. The eggs were never sold for less than \$1 per dozen, and only for hatching purposes.

Mrs. Thomas had her apiary, and what she does not know about bees is not worth telling. She loved her bees and could at any time handle them with perfect safety, though the advent of a nervous, irritable person in their midst would rouse their antagonism to the utmost. She was as careful in the selection of her bees as of her cows and horses, and on one occasion paid \$1,000 for a single queen bee which she imported from Italy. The honey made was of so rare a quality that a fine income was yielded from it alone. Mrs. Thomas kept but one man upon the premises; his duty was to take care of the stock and do general work. She found it more economical to have all agricultural labor performed by day workmen. She superintended the work herself, making frequent trips on horseback over the little farm to see that all was going on properly. She paid the usual prices for labour, but treated the men so well that they always worked for her with a will and a preference to any other employer. In harvest-time there was a ten o'clock lunch in the field, consisting of coffee, lemonade, ginger cookies, biscuits and pies. At twelve a sumptuous dinner was provided under the trees in the rear of the house, where the table was spread with snowy linen and was made as attractive as possible. At four o'clock there was another spread in the field, and if the workmen remained to make a long day's work, a bountiful supper was furnished. As a result of such good feeding she was never troubled to get labourers, and the men always did their work well. Mrs. Thomas refused \$100,000 for her farm last year. She owns a handsome house in Lexington Avenue, New York, and another at Fordham, an up town locality in the city. Last year she rented the farm to good advantage, and she has now taken up her permanent residence in New York. When women ask her if they can do as she has done she answers: "I don't know. I had twenty acres of very rich land and some money to fall back upon. Had I been obliged to sell my products to the first buyer because I needed the money, I could not have realized as much as I did by waiting until the right customer came." Mrs. Thomas's husband died some years ago. She has two sons, one of whom married a niece of Alice and Phebe Cary. He is a lawyer and was a candidate for judge on the labour ticket a year or two ago. The other son is a physician. This busy woman found time to entertain many distinguished guests in her Tacony home. Through her father she made the acquaintance of Mr. Lincoln long before the war, and she was in the Presidential party on its round-about trip to Washington for the inauguration. On that occasion Mr. Lincoln said: "Mrs. Thomas, you are a Pennsylvanian; how does Mr. Cameron stand in his own State?" "They call him honest Simon," she answered. "To have the name of being honest is a good recommendation," said Mr. Lincoln, "and I think I must have Simon Cameron in my Cabinet." The brother of Mrs. Thomas was Minister of the Argentine Republic under Mr. Lincoln, and died while returning from his mission. Mrs. Thomas is now largely engaged in philanthropic work. She was recently sent by Clara Barton to Williamsport and Lock Haven to report to the Red Cross Society in regard to the flooded districts of those towns. She was president of Sorosis during the last term of four years. She has done much literary work.—Mrs. L. Thomas, in N. C. Advocate.

HOW THEY CUT THE CLAWS OF THE OLD DRAGON.

"I wish something could be done," said Willy Westcott. "So do I," sobbed his thin-faced, weary mother, wiping her eyes. The two stood at a shabby old window, side by side, watching a shabby man crawling down the street toward the saloon kept by Simon Perry. The boys called him "Old Claws." In the window of his rum-shop, besides the black bottles, there was a heap of fish-hooks, an article he sold to fishermen, and which suggested the claws of the dragon "Drink" protruding in all directions, and ready to fasten on any victim. "Wish I was a man I'd see mother, if I couldn't shut up Old Claws, where father goes," exclaimed Willy. "Wish you were," said his mother. He was silent a moment. "Mother!" he soon broke out again, "why can't a boy do something? They say everybody has the right of petition. Why haven't boys that right?" His blue eyes flashed, he threw back his head, and in a manly fashion talked away: "Why haven't boys the right of petition? I guess we can do something if we start out for it. Now, mother, I mean to lay it before our boys' temperance society this afternoon. Not a fellow but will help, I know." The temperance society met in the barn chamber of its president, Manning Randall, a boy with a big head and philanthropic face. "Gentlemen will please come to order, and the secretary read the report of last meeting." Nahum Brown, a boy wearing eye-glasses, read the report, which was approved. "Any gentleman have any business

to bring before the meeting?" shouted Manning. The society for lack of something to do had almost died. There was a pause. Suddenly Willy Westcott sprang upon his feet. The drunkard's son blushed and his tongue hitched, but he spoke his piece: "Mr. President—couldn't we boys—hand in a petition—to the selectmen—to stop rum-selling?" He sat down. The consciousness that his father was a victim of the saloons brought those blushing cheeks and that stammering tongue. "Mr. President!" Every boy turned toward the speaker. It was Jimmy Harmon, a short boy with black curly hair, and a lisping, but ready tongue. The boys used to say he would surely go to Congress. "Mr. President, I go for that. Boyth ought to be heard. Why shouldn't boyth petition? Haven't they right? I thay leth put thith thing through." When he said "through," he screamed it out as if from the top of a ladder. "Everybody will be on our thide—moth' everybody. Old Claws won't. I thay, let uth cut hith clawth for him." The society furiously applauded. Nahum Brown rose. He had a learned way of speaking. "Mr. President, I am more than ever convinced that my friend, Mr. James Harmon, will go to Congress. What has been proposed is in my opinion a very good—good—thing—I mean measure. Do I understand that my friend, Mr. Harmon, makes a motion?" "That thit what I mean, right off, and the thooner the better," said Jimmy, his face redder than ever. "I second the motion, Mr. President," said the secretary. The big-headed president now rose to put the motion, and then declared it carried. Besides the boy that made the motion and the one that seconded it, there was one other boy, Willy Westcott, to vote upon it. So right unto death had this society come!—a fate sure to overtake all do-nothing bodies. This society, though, saved itself just in time; and as it circulated its petition an energy was developed that augured most hopefully for the future. The meetings were well attended. The membership grew. Indeed, every thing grows when any organization goes to work. Muscles always shrink when we do not use them. So the boys' temperance society grew as the petition grew. Some of the old folks wanted to sign the petition. The girls, always ready for good works, wished to help. Wise heads, though, said, "Let it be a boys' affair," and before the selectmen marched as wide-awake, enthusiastic a set of young masculines as ever was raised between the two poles of the earth. "Tut—tut!" said Old Claws, when he saw the boys filing into the selectmen's room. "Those young fee-natics a-really goin' to put that thing through? Guess I'll go over to say a word agin'em." So the dragon freshly sharpened his claws and went over to the fight. Somebody else went from the den of the old beast. That was John Westcott, Willy's father. He hardly knew why he went. Perhaps he was curious; perhaps he followed the dragon just because he was one of his victims. The selectmen, three in number, occupied their usual seats. There was Simon Stone, a man that had no conscience. There was John Knapp, who had a conscience, but it had gone to sleep over the rum traffic. There was Henry Noble, whose conscience was awake. Simon Stone called him "a thorn in the flesh." "Yes, sir; I mean to be," said the hater of the dragon. "Mr. Chairman," said big-headed Manning Randall, addressing Simon Stone, "we boys would like to hand in a petition asking you to enforce the law and shut up the rum-shops." "Yeth thir," added the irrepresible Jimmy Harmon. "Why, why?"—stammered Chairman Stone. "See here," snarled the voice of somebody entering the room. "Git out of the way! This is ridiklerus!" It was the dragon. He snarled again "Git out of the way! I want to git in and speak." As he pressed ahead he angrily shoved one of the boys against the door's sharp edge. "Oh-h-h!" moaned a voice, while a boy's hand went up to a bleeding wound in the forehead. It was Willy Westcott. "Here, here, stop that!" commanded a voice angrily. "Can't you let my boy alone? It is shameful." It was the drunkard aroused to indignation by the rum-seller's violence. "Yes, it is shameful!" said Selectman Knapp, his conscience waking up. Then Selectman Noble jumped upon his feet, and didn't he make a speech! Jimmy Harmon went home with Willy Westcott, and reported that speech and the subsequent action of the meeting to Mrs. Westcott. "You—you would have enjoyed it, if you had been there. Muther Noble gave it to them. He thaid it waththomeful. The thaloonth ought to go. They hurt the men. They hurt the women. Thith afternoon all could thit that the boyth were hurt, yeth, struck down. He did not mean to put up with it, and he hoped they all wouldn't put up with it. He moved,

and then Knapp he threconded it, that the law be enforced. The chairman couldn't help himthelf. They were two to one you thce. Yeth, Mith Wethcott, they are going to cut old Perry's th clawth!" All that was attempted was accomplished, and more, even. The claws of the dragon Drink were not only cut and the rum-shops closed, but John Westcott said he had "got his eyes opened, and he wouldn't be a fool any longer." He quit his glass forever. So hurrah for the boys' temperance society! Down with the saloon! Down with the dragon Drink! Cut his claws and take his head off too! He will lose his head when men lose the appetite for intoxicating beverages. A good way to secure this result is never to start the appetite. So, while you petition, be sure to keep the pledge a-moving, boys. Down with the dragon!—Rev. E. A. Rand, in S. S. Times. VENTILATING CHURCHES. In a note on ventilating churches, the sentiments of Spurgeon and Beecher are given. Mr. Spurgeon, in a crowded house that was hot and filthy for want of air, and the ushers were not able to open the windows, told them to break out panes enough of glass to let in God's pure, free air, and that he would settle the damages at the close of the service. The writer says that he heard Henry Ward Beecher rebuke a people near Boston for not better ventilating their new town hall, in which he was lecturing. He said: "I never knew a tobacco-chewer so filthy as to chew over another man's quid of tobacco, and yet you will sit here and breathe over and over again filthy air, simply because you do not see its viciousness with your eyes." Not very refined, indeed, but suited to the subject. Nothing is more filthy, and few things are more poisonous, than human breath in a concentrated form. Yet many churches have no provision for ventilation. We know a Methodist church that cost \$150,000, a splendid stone edifice, that has no means of ventilation except by raising and lowering the windows and opening the doors.—N. Y. Christian Advocate. BE CHEERFUL. A WELL-KNOWN philanthropist in New York, whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment that no one could look at it without a smile. "Why do you keep that absurd figure there?" a friend asked him. "It seems to jeer at the gravest subject we discuss." "Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery." Many an American needs to be daily reminded in some way that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a friend, would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have inherited from Puritan ancestors a belief that amusements and mirth are sinful. A Southern woman, lately visiting her friends in New England, exclaimed one day: "This is the best year of my life! My husband and children are in good health, and free from financial worry; my sons are honourable, Christian men; we have many good, pleasant friends. God has heaped blessings on me. I am perfectly happy!" An ominous silence followed these words, and melancholy shakes of the head. "It makes me tremble to hear you," one of them said at last, "when I think how soon all this may be changed, and that you may even be dead before night." "And shall I not thank God while I am yet in the land of the living?" replied her friend. This word, no matter how poor or ill or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights, which may be climbed by all of us, if we have but courage and faith. The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in all his misfortunes, will not only draw more friends to his side than his melancholy brother, but actually live longer. Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove "to make believe there was a fire," and praised the "rare flavour" of the raw turnip and cold water which made his scanty meal. The man whose religion makes him gloomy, austere and hopeless falsifies Christ's teaching. Who should be happy if not the Christian? Who should make light of the troubles of this short life if not he who believes in an unending life of happiness at its end? "In everything give thanks," cried the Apostle, after he had been scourged night unto death; and again, having fought with beasts at Ephesus, he calls from his prison-cell to the weak and unhappy in all ages: "Rejoice in the Lord away; and again I say, Rejoice!"—Youth's Companion.

The Children's Corner.

THE GOLD FINCHES.

You say you are sure that nothing Really and truly likes An ugly, prickly thistle. Covered with thorns and spikes. And though it bears the lightest As yellow as your locks; Smoke puff from a moonshine fire— You wish one never grew. But watch the wild canaries, The finches in bright flocks, Full-grown and fledglings together As yellow as your locks; They have no gloves on their fingers, And on their feet no shoes. Yet the brilliant, blery thistle Is the very perch they choose. They make a double sunlight Wherever they stop to feed, And sing in the sweetest fashion A song between each seed. So I'm glad that by the wayside Plenty of thistles grow, Since the little black-winged singers Appear to like them so.—The Pansy.

GRANDMA'S GOLD PIECE.

"POLLY, have you done your sweeping?" "No, mamma, but I'm just going to do it." "Be quick, then, little girl. Don't waste your time this beautiful morning." "Waste time—O dear!" groaned Polly, as mamma, who had looked into the room, went away with brisk steps. "I think it's a waste of time to sweep or do anything in the house on such a morning as this. I hate to sweep, and dusting is worse—it takes longer. What's the use of dusting all these things? If I pulled down the curtains the dust won't show a bit." Going to the window to try the effect of the pulling down, Polly put out her head, and it stayed out. "I do believe those seeds are coming up," she said, stretching down as far as she could toward the border under the window. "Yes, I know they are! I see the little bits of green." All the sweeping and dusting flew out of her head as she ran out to look more closely. "Yes, here they are—one, two, three, four, five, six—more than I can count. Here is the phlox, and these are the nasturtiums, and there is the mignonette—just peeping out. O, you little darlings, I know you are glad to be up in the sunshine, instead of staying in the dark ground. Hurry along, you beauties; just let me help you a little." With careful little fingers she pressed away the earth from some which seemed anxious to get farther out, crumbling the lumps of earth and patting it lovingly around them. "But you are too dry—I must give you some water." She brought the sprinkler and watched the brightening of the tender green shoots in the sparkling drops. "Polly!" called a voice. "Yes, grandma," she answered. "Where are you?" "Round here on the back porch," shouted her brother Tom. Polly ran around, and found her grandmother and her sister Madge and Tom holding a grave consultation. "Polly, grandma's lost the gold-piece!" exclaimed Madge in a breath. "Where?" said Polly, in dismay. "Well, if she knew where, it wouldn't be lost, would it?" said Tom. "It might," said Polly, "if it was down in the well or in a haystack." "I was going over to your Uncle John's yesterday evening," exclaimed grandma, "to give him the money, and when I got there it was not in my pocket; so I must have lost it on the way. It was getting dusky when I came back, so I could not look for it, but as I went by the short cut through the meadow and the bit of woods, no one has probably passed that way since; so it may be lying somewhere along the path, and I am sure one of your three pairs of bright eyes would spy it out." "Yes, it'll sparkle in the sunshine," said Madge. "Can you all go?" asked grandma. "Yes," said Tom, "I've weeded my bed." "Yes," said Madge, "I put our room in order." "O dear!" said Polly, "I haven't swept the sitting-room. Mamma!" she called to her mother, who was going down the garden path, "Can't I leave my sweeping to go with Tom and Madge?" "Where?" asked her mother. "Look out!" cautioned Tom in a low voice. "Just over to Uncle John's." "No, I told you some time ago to get your work done, and you must not leave it undone." "Then can't they wait till I do it?" asked Polly of her grandma. "If we do, Uncle John will be gone before we get there," said Tom. Grandma followed the two to the gate, and as their mother got out of hearing, said: "If you find the money, give it to Uncle John. I explained to him that I am giving it to you three for a reward for not missing having a Bible text every morning for a whole year, and that it is to buy the book of poems for your mother's birthday. If you can't find it, of course I must give you another gold piece."

"But, then, Uncle John will not be going to the city to buy the book, and her birthday will be past," said Madge. "Yes, it will be a pity if you do not find it, for I have no more money today," said grandma. "O dear!" Polly groaned more heavily than before, as she returned to her neglected duties. "Such a lovely morning for a walk! I wish there weren't any brooms in the world, or any carpets, or tables, or books. When I am a woman, and have a house of my own, I'll never sweep. I'll stay out of doors all the time. O dear! I forgot to tell Tom to see if that little bird is building its nest again in the alder-bush. And I wanted to see the fish in the little creek. They'll find wild flowers in the woods, I know. And I'd have told him to leave them, so we'd have them for mamma's birthday tomorrow. But they'll be sure to pick them all. It will be too bad if they don't find the money, so we can have the book. I know I could have found it. I don't care if I don't sweep clean—I shan't take up the rug or move the chairs. I wonder if grandma'll give us another gold piece if we learn texts another year? We've learned such a lot, but there are plenty more. I had mine better than Tom this morning, but it was a short one." "Whatsoever thy hand findeth to do, do it with all thy might," Polly said it almost without thinking, then repeated it more slowly, as a sense of its meaning came over her. As her eyes wandered about the half-swept floor, she recalled something grandma had said at breakfast-time: "Bringing an earnest purpose of doing our best to everything we do. The smallest thing we do may be an offering of service to the Lord if well and faithfully done." "I wonder if grandma would call this sweeping a piece of faithful work. O dear! Duty is a dreadful thing." Polly looked at the floor in great discontent. "But it is getting so hot, and I do hate to sweep. I wish mamma didn't think it her duty to make us children learn to do things about the house. Hattie Pierce never has to sweep and dust." But after a few moments' thought, the chairs were dusted and carried out of the room, and the rug lifted and shaken. Then a half-hour's patient work put a very different look upon things, and Polly was well satisfied with it as she brought a few budding lilacs and put in a vase. "Now this door-mat—I didn't mean to touch it as I swept the porch, but here it goes." "What's that?" A flash in the sunlight as she jerked up the mat, a clink and a roll down step after step. With a cry of joy, Polly sprang after the shining thing. "The gold-piece! Oh, how glad I am that I lifted the mat." With a few words to grandma, she sped across the field to Uncle John's. When nearly there she met Madge and Tom coming back with downcast faces. "We didn't find it." "I've found it—here 'tis," cried Polly, waving her hand. "It was under the mat on the porch. Just in the fringe. Grandma must have dropped it there before she went to Uncle John's." She was rushing on, but Tom stopped her. "It's too late now. Uncle John's gone to the station." An expression of bitter disappointment came over Polly's face. No birthday present would be waiting for mamma. "O, if I had only swept my room when mamma told me!"—The American.

Our Story.

JIM THE SAVAGE.

"No," said Captain Bell, thoughtfully, "I don't think you'll find the people here hard to manage, except Jim, perhaps—Jim the savage, they call him—and he's the stuff o' twenty sinners in him." The new minister looked up interestedly. A vision of the original frequenters of the magnificent forest on which they had just entered passed through his mind, and he asked if Jim was the only member of his tribe in Woodside. "Oh, he is not a redskin!" laughed the Captain, "but he might as well be one for all the good he is. Such a quarrelin', lyin', thievin' rascal you never laid your eyes on. Lives with his grandmother in a cabin on the coast. But as I was a sayin' about that new carpet," and the Captain, thinking enough time had been wasted on Jim, turned to the more important subject of a new carpet for the church. But the minister did not give Jim up so readily. He evidently had a greater leaning towards this lost sheep than his predecessor, for Captain Bell felt called upon to expostulate. "Now look here, Mr. Crosby," he said earnestly, "you're just a startin' in here, and don't know exactly how the land lays, so no harm o' my givin' you a point or two. Nobody's ever been able to make a Christian out o' Jim. The minister afore you, Mr. Spicer, found that out, and so he thought he'd better turn his 'ention to folks as were worth savin', and just now there's so much for you to do 'bout tryin' to convert one who says right out plain he won't be converted. We ought to have a new church, for one thing. Meth-

distants and 'Piscopals, and Cath'lics have built lately, and they're all a scenerin' at the Presbyterians a cooped up in such a little hole, while they're a swellin' round so grand with their terrer cotten and pressed brick, and all the other fine fixin's."

"Our worship can be just as sincere in a small building."

"But it aint a question o' worship," cut in the practical Captain, "but of a place to worship in."

"Well, I'll think of it," said Mr. Cresby, unwilling to antagonize by a direct refusal one who seemed so friendly and sincere in his desire to keep the new comer off the social rocks of Woodside; "I'll think of it, and meanwhile I'll call on Jim."

An unexpected shower-bath could not have taken away the Captain's breath more effectually than these words, and before he recovered it the minister had said good-bye and taken his departure towards the coast.

"It's no use, granny. I've tried till I'm tired, and I'm not goin' to try any longer. Poor folks can't sultrich ones, whatever they do—"

"But, Jim, deary, one must ha' patience—"

"So I have."

"An' not be ready to quarrel an' fight—"

"I'm not, granny, but when you're set on first an' pounded, why, you have to pound back. There's Harry Bell, now; he thinks o' nothin' day or night but how he'll get me into some scrape or other that'll make folks more down on me 'n ever. So what's it matter how you act when they're all down on you?"

"It matters to God," said the old woman reverently.

Jim looked up to the blue sky, and then out upon the measureless stretch of blue water at his feet.

"I da'say," he said thoughtfully, "but it's a pity He's so far off."

The intense and natural craving for notice and appreciation which prompted these pathetic words, touched the heart of an unseen listener deeply. Never before had Mr. Cresby been so strongly impressed with the solemn duties of his sacred calling. Not for the purpose of rearing magnificent and expensive structures, or of outstripping other denominations in a race for luxurious appurtenances of religion had he entered this profession, but to minister to spirits dismayed or embittered with the wearying problem of life's different phases, and to lift souls, ignorant or degraded, brutal or dull, into that high light of truth and knowledge which reflects the glories of the Promised Land.

Jim's grandmother was about to reply when she heard the sound of a step on the crisp, hard sand, and glancing up she saw the new minister.

She made a little bow and was about to ask him to enter the cottage, when Jim said gruffly:

"Aren't you 'shamed now, granny, to ask a gentleman to a place old Bell said wasn't fit for hogs to live in?"

Then the lad began to whistle, and resumed his serious scrutiny of the sea.

"If the cottage is as bad as that," said Mr. Cresby, "we must see what we can do to improve it."

Jim stopped whistling and looked up. He saw a pleasant, slender man with dark curly hair, and a very thoughtful look on his mild, pale face, and kindly eyes that seemed to invite one's confidence and affection. Slowly the lad's sullen, suspicious expression passed away, and an instant after he found himself shaking heartily the minister's outstretched hand.

Glancing with much curiosity at Jim, Mr. Cresby was surprised to note that swift change of feature. Evidently he was not the untamed heathen of Captain Bell's imagination, when a few kind words had power to soothe that perturbed spirit and bring a softened look into those restless, defiant eyes.

Sitting down by Jim, Mr. Cresby began to talk to the old grandmother, and by and by she gathered courage to tell him of her troubles—how the cottage roof leaked in rainy weather, and how they suffered when the sea was too rough for the lad to venture out for fish, the sale of which was their only means of subsistence.

"But you do something else when fishing's bad? You can work on the farms, can't you?"

"Aye, sir, if they'd have him, but they wont. They say as Jim was left here a strange baby and no one knowed who's his folks, that he's no better'n a heathen savage. An' so Jim, havin' a heathen's temper, these things all the time, gets kind o' sored an' don't try to suit 'em any more. An' the church members are down on him 'cause he wont 'tend, an' what with th' others refusin' him work, we're often in a bad way."

"But I takes it out in thrashin' their boys, and smashin' the church windows," said Jim, grimly.

Mrs. Parks was speechless at this cool confession, but the minister smiled, and said, as he rose to go:

"But you won't break my church windows, Jim, will you?" and not waiting for an answer he walked away.

The new minister worked very earnestly for the good of his people, and a little too earnestly—some thought—for the improvement of one who was not of the fold.

Since their first conversation Jim had discriminated in the matter of church

windows—Mr. Cresby's remained unshattered while others were riddled and ruined. The Captain often reproached Mr. Cresby for his excessive interest in Jim, and opined that the minister's time might be better occupied in working up the project of a new church. But there was a change for the better in Jim, and the day came when the Captain realized it.

Late one stormy afternoon Jim stood on the shore watching the waves toss a little boat whose occupant was crying faintly and pitifully for relief. He knew that voice, but did not stir, for the insults which the Captain's son had so often heaped upon him clogged his heart with anger in that terrible hour, and the sweetness of revenge stole over his embittered senses, and soon the cry grew fainter, and then ceased.

"I could save him, but I won't," he murmured, and turned his back upon the sea. Then a hitherto unknown emotion brought a blush to his brown face, and through the memory of his benefactor the voice of conscience spoke. In an instant he was struggling through the foaming waters, and soon reached a form that was sinking for the last time. When Jim got back to shore he found Mr. Cresby and Captain Bell, both in a speechless state.

"Dunno as I'd ha' gone for him once on a time," he said as he laid his burden in the Captain's arms, "but 'cause I knowed him—" pointing to Mr. Cresby—"I had to."

Two years have passed, and though Captain Bell still worships in the same old church—and seems content to do so—a substantial cottage has been built for Jim's grandmother, and Jim himself has passed with credit his first year at school.

"I wish we could have had a new church in the bargain," said the Captain one day, reviewing past events with Mr. Cresby, "though I'm more'n willing to have the money we collected go to Granny Parks and Jim. I s'pose it's just the same to the Lord," he added.

"Indeed it is," said Mr. Cresby, "for 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—N. Y. Observer.

Sabbath School Work.

LESSON HELPS.

LESSON XI, December 15, 1889. SOLOMON'S FALL. 1 Kings xi. 4-13. COMMIT VERSES 9-11. GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

CENTRAL TRUTH. Watch and pray lest ye enter into temptation.

DAILY READINGS. M. 1 Kings xi. 1-13. W. Deut. vii. 1-12. Th. Ex. xxxiv. 1-14. F. Jas. i. 1-17. Sa. Gal. vi. 1-10. Su. Luke xii. 29-48.

TIME.—B.C. 985 to 980; five or ten years before Solomon's death; ten or fifteen years after the last lesson.

PLACE.—Jerusalem, and the southernmost summit of the Mount of Olives, called the Mount of Offence.

SOLOMON.—Now 50 to 55 years old, having reigned thirty to thirty-five years. He died B.C. 975, after a reign of forty years.

INTRODUCTION.—The height of Solomon's glory was about the time of the visit of the Queen of Sheba. Confident in his wisdom and strength, Solomon multiplied wives contrary to God's express command, and by them was led astray as God had foretold. The story of his fall is the subject of to-day's lesson.

HELPS OVER HARD PLACES.—4. When Solomon was old: fifty to fifty-five years old. His wives: he had 700 wives, princesses, and 300 concubines. Many of these wives were for the sake of an alliance with the neighbouring nations. He disobeyed God in two respects: (1) he was forbidden to multiply wives (Deut. xvii. 17); (2) he took wives from forbidden nations (Deut. vii. 1-4). Turned away his heart: Solomon's sin was (1) idolatry; (2) disobeying God's command as to his wives (see above); (3) extravagance; (4) oppression; (5) tolerance of false religion; (6) encouragement of immorality and cruelty (see under Astarte and Milcom); (7) he dishonoured the God who gave him all he had; (8) he sinned in spite of repeated warnings; (9) he led Israel into sin. 5. Ashoreth: also called Astarte, the Phoenician Venus, and worshipped with immorality and debauchery. Zidonians: inhabitants of Zidon, now Sidon, twenty miles north of Tyre. Milcom: the same as Molech. An idol made of brass, to which human sacrifices, especially of children, were offered. Ammonites: descendants of Lot, by his son Ammon. They lived east of the Jordan, north of Moab. 7. A high place: i.e., a place of worship on a hill-top. Chemosh: the chief god of the Moabites, and much the same as Molech. 9. Which had appeared unto him twice: at Gideon (1 Kings iii. 5) and at Jerusalem (1 Kings ix. 2). 11. To thy servant: Jeroboam, the son of Nebat (1 Kings xi. 26-37). 13. One tribe: Ju-

dah, in which Benjamin was also absorbed.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Solomon's temptations to sin.—How so wise a man could do what he knew was evil and injurious to himself and others.—Solomon's sins.—Tolerance of idolatry.—Effect of bad companionship.—Barriers and hindrances in the downward way.—Ashoreth, Molech.—The consequences of Solomon's sin.—The Golden Text.

QUESTIONS.

REVIEW.—What queen came to visit Solomon? What did she learn of his wisdom in words? In works?

INTRODUCTION.—How long after the queen's visit shall we place our lesson for to-day? How old was Solomon? How near the end of his reign?

SUBJECT: THE DOWNWARD COURSE.

I. THE TEMPTATION (v. 4).—Who led Solomon astray? How many wives had he? (xi. 3). Was this contrary to God's command? (Deut. xvii. 17.) What other command did he break in doing this? (1 Kings xi. 1, 2; Deut. 7: 1-4.) Why were inter-marriages with these nations forbidden? What similar command is given in the New Testament? (2 Cor. vi. 14.) Is any one safe that goes into bad company? How was Solomon's wealth a temptation? (Deut. viii. 11-14; 2 Chron. xxvi. 15, 16; 1 Tim. vi. 8-11). Is the anxiety to be rich as dangerous as riches themselves? What is the force of the warning in the Golden Text? How may we be enabled to overcome temptations? (Matt. xxvi. 41; 1 Cor. x. 13; Heb. ii. 18.)

II. THE SIN (vs. 4-8).—What was the first of this series of Solomon's sins? (See above.) What effect did this have upon his character? (v. 4). What is said of the importance of a right heart? (Prov. iv. 23). Whose example should Solomon have followed? What did he do to favour idolatry? Was this a right tolerance? Who was Ashoreth? Milcom? Molech? Which of the commandments did he break in doing this? In what ways may we break this commandment? Of what other great sin was Solomon guilty? (ix. 20-23; xii. 4, 14). Which of the commandments did he break in this?

III. BARRIERS AND SAFEGUARDS (vs. 9, 10).—What two special influences for good did God throw around Solomon, one of promise (iii. 5-14), and one of warning (ix. 1-9)? How much of God's Word did he have? Should his wisdom have kept him pure? Did he know what was right? Had he taught others? How should God's goodness have preserved him? What barriers has God put in the way to keep us from sinning? (See Prac. Sug.) Does God do all that wisdom and love permit to make us good?

IV. THE CONSEQUENCES (vs. 11-13).—How did God feel towards Solomon on account of his sin? (v. 9.) What is meant by the Lord's anger? Was this in itself a severe punishment? What does Christ say of those who sin as Solomon did? (Luke xii. 47, 48). What sad consequences followed Solomon's sin, to himself? to the nation? Can we do wrong and not injure others as well as ourselves? How was justice tempered with mercy? Does God love to show mercy?

PRACTICAL SUGGESTIONS.

I. If Solomon with all his wisdom, fell, we should be doubly on our guard.

II. Let him that thinketh he standeth take heed lest he fall.

III. The best worldly gifts of God may become temptations.

IV. The fall of men is gradual, from sin to sin.

V. Keep thy heart with all diligence, for out of it are the issues of life?

VI. God puts many barriers in the way of sin.—His Word, His Holy Spirit, His blessings, special providences, conscience, lesser punishments, the example of others, the love of Christ.

VII. No one can sin and escape the consequences of sin to himself and others.

VIII. God tempers justice with mercy.—Peloubet.

THE REAL LIFE.

"THE spiritual life is the only real life," said our friend, long trained in the school of discipline, and strictly conscientious in the manner of expressing his religious convictions. The remark was made under peculiar circumstances. In a convention of delegates, sharp competition for place had occasioned considerable unfavourable comment on the part of observers. They were obliged to see how the invisible kingdom and the things pertaining thereto were, in a measure, forgotten amid the struggles of the hour. Christians were seen to act as though the real life were of the earth, earthy.

We all must deal with the visible while here in the flesh; yet it is well to be admonished by such words as were then spoken. To act so that no harm may come to the soul, no temporary suspension of conscience follow our words or manner of life—this ought to be the chief ambition of the Christian. That is to say, we should ever remember that there is only one real life. The fitful present will soon vanish away. The value of earthly honours bears no possible comparison to the riches of the inheritance of the saints in light.—N. Y. Christian Advocate.

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THE Presbyterian Review.

THURSDAY, DECEMBER 5, 1889

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BUSINESS ANNOUNCEMENT.

THE PRESBYTERIAN NEWS COMPANY, Toronto, (Ltd.), which has since its incorporation, nearly five years ago, carried on business as a Printing and Publishing Company, has recently obtained Supplementary Letters Patent, enabling it to carry on also a general Book-selling, Book-binding and Stationery business.

With a view to the extension of the business in the direction indicated, the Directors have obtained additional subscriptions to the capital stock of the Company amounting to over \$20,000.

Arrangements have also been completed for the transfer to the Company of that well-known and highly successful book and stationery business in Toronto heretofore carried on by Mr. D. T. McAlinsh, one of the office-bearers in the Church, under the name of the Presbyterian Book Room, at the corner of Toronto and Adelaide streets.

This extension of the Company's business has necessitated a division of the duties heretofore performed by the Managing Director, Mr. Geo. H. Robinson. Mr. Robinson has therefore been appointed Secretary of the Company and Editor of Publications, and Mr. McAlinsh enters the employment of the Company as Business Manager.

In entering upon this new line of business it will be the aim of the Directors to maintain in thorough efficiency and complete equipment a Book Room where not only the literature peculiar to the Presbyterian Church, but also where the best religious and standard books for congregations, Sabbath schools and Christian families, may be obtained.

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In thus meeting the wants of the Church the Directors are confident that they will receive the patronage and support of all Presbyterians.

In future all letters relating to business should be addressed to Mr. D. T. McAlinsh, Business Manager, Presbyterian News Co., Toronto; and all communications and letters intended for publication, and everything connected with the Editorial Department PRESBYTERIAN REVIEW, should be addressed as heretofore to Mr. G. H. Robinson, Editor of THE PRESBYTERIAN REVIEW, Box 2567, Toronto.

After this date the offices of the Company and the office of THE REVIEW will be at the Company's new premises, PRESBYTERIAN NEWS CO.'S, BOOK ROOM, corner of Toronto and Adelaide streets, opposite the Post Office, Toronto.

W. MORTIMER CLARK, President. TORONTO, Dec. 4, 1889.

THE MIRACLE OF TO-DAY.

THE feeling of wonder is one of the simplest emotions of which the mind is capable. But simple as it is, even the finest intellects need not and do not disdain to give expression to their wonder and admiration in the presence of great human achievements resulting from skill and industry. The rapidity of modern transit and communication, the marvellous practical applications of electricity and many other scientific discoveries to the uses and enterprises of man, are subjects which cannot but awaken this sentiment in every intelligent mind. It is impossible to withhold our admiration at the triumphs of human skill and invention. Surprising and grand as are these triumphs, they are, after all, but the carrying out of natural laws, and are nothing more than the application of a few simple principles. Hence the senti-

ment of wonder in regard to all human achievements has its limit. The most astonishing discovery, the most cunning and clever invention becomes presently an old story. The electric light dazzled the imagination but for a moment; the phonograph is only a nine days' marvel.

If, however, it should be announced beyond the possibility of doubt that a river had been discovered which, instead of running on in the usual course towards the sea, had suddenly reversed its current and was known to be flowing upwards to its source on the mountain-side, then would there be a subject for wonder indeed. Such a discovery would set the whole world in amazement, or rather in consternation. It would baffle the knowledge of the most learned, and send confusion into the ranks of the masters of science. It would be almost inconceivable that any mind could be so dull as not to feel some surprise at such a marvellous event. And yet the arrest of the course of a human being travelling on the downward path morally and spiritually, is something not less amazing than that the stream should reverse its current.

The conversion of a soul from sin is an ever new miracle. The thought has been suggested that the early Christian Church, though not possessing the assured recognition and standing of the Church of to-day, had an undue advantage in the miraculous powers conferred upon the Apostles. Be this as it may, the one miracle best worth preserving has been retained, and will continue to last through all ages while the world lasts—the miracle of the repenting and returning soul. Not surer is the current of the river set towards the sea than is the downward tendency of man in a state of nature to sin. His progress may be swift and headlong, or it may be sluggish and calm. The evil life may be passed in quiet decency, or it may be a career of violence and crime. The tendency is still the same, and the destination is sure. The checking of a career of open and flagrant wrongdoing presents a more striking spectacle of power than the case of conversion which to outward appearance seems but a higher development of goodness, so exemplary has been the previous life, just as it would be more startling to behold a foaming torrent turn back upon itself and struggle on its upward way. The reversal of the natural law would be no less sure were the stream gentle and peaceful. So great is the wonder of conversion, that even the repentance of one sinner arrests the attention of angels, and causes joy among the heavenly hosts.

If this be true, why is it that no general feeling of wonder or of pleasure is aroused amongst men when such an event occurs? The minister who admits such an one to his first communion probably thanks God for another soul redeemed from death. The attention of the congregation which receives him is for a moment engaged, possibly for longer time than it takes to read the name of the new member. Those in charge of the finances may experience a certain pleasure that one more is added to the number who share the burden of support. How many take cognizance of the fact that the miracle of grace has been wrought once more? We fear even Christian people apprehend but feebly how tremendous is the change, how wonderful, passing knowledge, is the event which transforms the child of earth into an heir of heaven. Much less is the great world of unconcerned and careless souls able to see that anything out of the ordinary course has taken place. The great miracle can only be discerned by those whose spiritual understanding has been enlightened to perceive the supernatural and the divine. Only those who have learned to know God can know the marvel of a change of heart. To all others it is as an idle tale. The results may, it is true, produce an impression in exceptional cases, but the angels rejoice over the sinner that repents, not waiting in doubt and anxiety until the fruits of repentance are manifest. The great change, the turning from sin to God, this is the theme of their joyful thanksgiving and praise. Should it not be so on earth?

THE present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium List given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column carefully and then send for sample copies of THE REVIEW for distribution.

As a general thing the reporters on the daily press, in dealing with religious matters, make reports that are highly creditable to their intelligence and en-

ANOTHER STEP FORWARD.

THE announcement in another column as to the extension of the Presbyterian News Company's business, it may fairly be assumed will be read with general interest and will be a source of pleasure to our many friends in all parts of the Dominion, and indeed to Presbyterians everywhere. By the extension just effected, the Company, which was organized mainly for the advancement of the Presbyterian Church in Canada and which has steadily kept that object in view, will now be in a better position to serve her interests. The Church has now a well-equipped denominational Book Room—Presbyterian not only in name but in the purpose and aim of its founders. From the start it will be recognized as the headquarters of Presbyterian literature in the Dominion.

It must occur to our readers that this extension of the Company's business could not have been effected without the hearty financial support of our Presbyterian laity and the cordial sympathy of the ministry. We are in a position to state that the project of a Book Room in connection with the Company has been largely commended by our leading clergy, and supported by the solid business men of the Church in a manner that is at once significant of its desirability and prophetic of its success.

The changes effected, it will also be noticed, contemplate the further improvement of this journal. We need scarcely assure our readers, whom we are proud now to reckon by the thousands, many of whose names we recognize as those of the most active and devoted members of the Church, that no effort will be spared to make THE REVIEW more worthy of their confidence and support, and more helpful to all in the Church engaged in extending the kingdom of her Great Head. The past will be the best guarantee for future improvements.

In the meantime will our readers note carefully the intimations to correspondents, and also the fact that we are on our new premises "at home and receiving?"

EDITORIAL NOTES.

THE good name of this city has been dishonoured by the stone-throwing indulged in by some unknown roughs on the occasion of Archbishop Walsh's official entry last week. This most regrettable outrage has, however, been greatly magnified. It is very probable that but very few—and those entirely of the baser sort—were concerned in it, and that even they would not have had an opportunity to display their hoodlum propensities if those in charge of the procession had observed the line of march which the authorities had been given to understand they had marked out for themselves. Nevertheless, whether few or many were engaged in the stone-throwing, the authorities of the city owe it to themselves, no less than to the citizens—Catholic and Protestant alike—that the offenders should be brought to speedy punishment. Unless such demonstrations of religious or national rancour be checked at the start there is no saying into what dimensions they may soon grow. In the meantime our daily press has by its glorification of the Archbishop's advent, almost atoned for the insult put upon him by the stone slingers. These journals could scarcely have given more space in the minute chronicling of events to a visit from royalty itself. They have fairly vied with one another in recording from hour to hour the Archbishop's doings, his smiles, his blessings and protestations of a vehement desire to be as good a Catholic as his predecessor. But amid all the processions and junketing and adulation from the secular press, it is a great comfort to plain Presbyterians who believe that the kingdom of Christ is not of this world, that the Moderator of our General Assembly can enter the city in his official capacity without the aid of a long procession at his heels to show his place among men, and that the secular press shows so much discrimination in singling out the pomps and vanities of the world for its special eulogies and favours. Notwithstanding the few pebbles, which we are glad to know did him no great harm, the Archbishop on his part is doubtless well satisfied with his reception from the first Protestant city of the Dominion.

As a general thing the reporters on the daily press, in dealing with religious matters, make reports that are highly creditable to their intelligence and en-

terprise. But sometimes they make a sad mess of a sermon or a speech, and the minister who sees himself in print on such occasions has almost reason to wish that Gutenberg had never been born. Such surely must be the feeling of the Moderator of the General Assembly when he read in a Kingston paper a report of a speech on "Church Union" he had made in a Methodist church in that city. This is what the reporter makes our Moderator to say:

The times of divisions were past, were gone, the time for re-organization had come. This could not be done by violence; fear drove men further apart. This could not be done by proselytism. If we tried to proselytize, and some other organizations, we might attack a few, but we drove the organizations further apart. Even to the Churches that were farthest apart from us we should supply this principle. Dr. Grant here told of having read in a paper a short time before an article condemning the action of some Catholic priests who were trying to proselytize Protestants. "And quite right that they should be condemned," said the Rev. Principal, "but in the same paper in another column I read an article praising Protestant clergymen for their endeavours to convert Catholics in Quebec."

It is perfectly obvious to Presbyterians that there must be some mistake here. Rev. Principal Grant is known to be strong for union, but he would never, it may be taken for granted, even by implication, condemn our French Evangelization Scheme as a hindrance to real and vital union among the Evangelical Churches. That reporter should be looked after for making the Moderator of the General Assembly talk disloyalty to the Church.

OCCASIONALLY the great preachers of the world give us a peep into their workshops and let us see how they are in the habit of preparing and proclaiming their messages to men. Following the example of Spurgeon and Parker and other popular preachers, the Rev. John McNeill, of Regent Square, London, has lately been revealing his professional secrets. According to a London paper he does not believe in choosing his text too early—like those who select their text on Monday morning and allow it to stew and simmer all the week. He thinks that, when this is done, there is a danger that by the time Sunday comes the pot shall have gone off the boil. He reads what stimulates his mind. Ponderous tomes of dry-as-dust theology have no charm for him. He has tried writing out the whole or part of his sermons, but has been driven to extempore preaching, and believes that for nearly every minister extempore preaching is the best. It, however, has its perils. Memory occasionally plays scurvy tricks with him. He says stupid things sometimes for which he could bite his tongue in the pulpit. But, notwithstanding this, he considers that his present method is the best. This may do very well for a genius like Mr. McNeill, but for those that are not geniuses—and most preachers, like most other professional men, are not geniuses—the best way would seem to be the plan followed by Dr. Deems, of New York, as given in our columns a week or two ago—get the sermons finished in time to allow a period of rest to intervene before delivering them. The pot need not be kept on the boil all the time. It is sufficient that it boil when needed.

THE annual meeting of the Ontario Branch of the Dominion Alliance for the Total Suppression of the Liquor Traffic, will be held in Toronto beginning on Wednesday, 18th inst. Among the important questions to be discussed there are two which will attract special attention: (1) The securing of immediate prohibitory legislation, as far as the same is within the competence of the local legislature; (2) electoral action for the securing of legislators in favour of Prohibition. Arrangements have been completed for making the visit of friends of the cause as pleasant as possible during their stay in the city. It is confidently expected that this will be one of the largest and most influential gatherings of the kind yet held, and those in charge make an earnest appeal for the attendance and co-operation of all in sympathy with the movement and its objects. Mr. F. S. Spence, 86 King street east, Toronto, is the Secretary.

AFTER a very brief illness, at the early age of forty-one, William Gray Elmlic, M.A., D.D., the eminent Professor of Hebrew and Old Testament Exegesis in Presbyterian College, London, died at his residence on Nov. 16. The immediate cause of his death was a diphtheritic affection of the throat, followed by typhoid fever. His death is a great loss to Presbyterianism in England, and is sincerely lamented by people of all denominations. A tender tribute to his memory from the pen of

a former student will be found in another column.

THE Protestant Board of School Commissioners, Montreal, of which Dr. MacVicar is chairman, some time ago sent a unanimous and vigorous protest to the Protestant Committee of the Council of Public Instruction against receiving the \$60,000 hush money of the Jesuit Estates' Act. Other Boards express themselves in a similar manner.

REV. PRINCIPAL MACVICAR'S letter in another column will be found deeply interesting and encouraging as to the work of our Mission Schools in Quebec. This testimony, which his long and intimate acquaintance with the work enables him to give, should go far to secure for it hearty support.

SOME references to the Prison Reform Conference held in this city last week, are unavoidably held over.

Literary Notices.

ISRAEL MY GLORY; or Mission of Israel and Missions to Israel. By Rev. John Wilkinson. Mildmay Printing House, London. Willard Tract Depository, Toronto.

THIS is the title of a most interesting work. The author has given his life to the subject and the cause. He is the founder and director of the Mildmay Mission to the Jews. For thirty-eight years past, we are told in the preface, Mr. Wilkinson "has studied the Word of God, with a special desire to understand His purpose concerning Israel; to get a clear and consistent view of the truth concerning the first and second Advents of the Lord Jesus Christ; and to ascertain the duty of the Christian Church in relation to the spiritual interests of the Jews." With marked success during this period, he has been engaged, much of the time, "in preaching the Gospel to the Jews, showing from the Hebrew Scriptures that Jesus is the Christ"; and at the same time expounding to Christians "God's truth about the Jews, with a view to awaken scriptural interest in the conversion of our Jewish brethren." Having such extended knowledge of the whole question, from faithful searching of the Scriptures, from contact with the Exile Nation, and from the manifest harmony of their providential history with the inspired prophecies, Mr. Wilkinson is certainly well qualified to fulfil the task which, at the urgent entreaty of many brethren, he has undertaken. The result is a most readable book. It stimulates the attention and interest of the reader from the beginning to the end. I shall name a few points that impress even a cursory reader.

1. Its Scripturalness. The author believes in the verbal inspiration of the Scriptures, and illustrates it from the Prophecies and their fulfilment so convincingly that the "doubt-provoking" character of this doctrine, so harassing to some nascent as well as eminent theologians, is most happily turned into "doubt-removing," so far as concerns the Ancient People. The cumulative testimony of Scripture concerning the future of the nation when the two branches are re-united, is admirably summed up in the closing chapter, after a masterly analysis of Romans, 11th chapter.

2. The place of the Jew in the present age is made clear. No one can find a better defence of the Bible as divine, than in comparing the predictions concerning the curses for disobedience as a nation and their fulfilment. At the same time the position of the individual Jew under the Gospel is shown to be the same as that of the Gentile. Hence the Gospel order is to the Jew first, then to the Gentile.

3. The position and mission of Israel in the Millennium is fully established from the Prophets. Many errors have arisen from spiritualizing for the Church many passages which are spoken only to the Jews as a literal people, chosen of God for a distinct purpose, not yet fulfilled. The author in his preface refers to his emancipation from the bondage of this false method of interpretation. It is, indeed, a bondage in which many can sympathize, and will confess that they have been led out to some degree only by a faithful and persistent study of the Word itself, under the guidance of the Holy Spirit, as against traditionalism.

4. The future occupancy of David's Throne is another truth most clearly and convincingly taught from Holy Scripture. While the book is not written to unfold the second pre-millennial and personal advent of our Lord, this blessed truth is so interwoven in all the prophecies and history of the Everlasting Nation, that it comes to view as soon as one learns to read aright the Record of God. Like the rediscovery of the name of Jehovah in the Book of Esther, written in acrostic with initial and final letters, four times, twice in crises, when God's ruling initiative is seen, and twice when He effectually counters the evil, so is this advent truth vitally connected with the downfall and the uprising of Israel.

5. The pretensions of the Anglo-Israel theory are effectually met and settled in the chapter relating to the

Ten Tribes. The discussion is so tersely summed that we will quote it. After adducing the scriptural view of the condition of the Jews, and showing its exact harmony with their present state, our author shows how it differs from the circumstances and conditions of Anglo-Saxons in five points:—1st. "The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of Anglo-Saxons. 2nd. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances. 3rd. The twelve tribes out of Palestine, are to be few in number under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing and are not few in number. 4th. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised. 5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation and incorporated with the Church, if sinners, then under the curse of the Law. So that it will not do to urge the plea that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the Law; for they can only escape that curse by true conversion, which detaches them from the nation, and secures to them a heavenly calling and a heavenly inheritance."

There is, following this unanswerable argument that the Anglo-Saxons are not Israelites, a rapid glance at the history of the Ten Tribes, as connected with their disappearance, and pointing to the place and time, where and when, they may be expected to reappear in the future. There are chapters of great instruction from facts and experience as to our mistakes in Missions, and the methods of dealing with the Jews, together with many authentic accounts of the awakening now taking place in every place where the Jews are found.

The surprising rapidity with which the fortunes of this ancient people are being connected with all the modern advancement in commerce, arts, science and religion, adds increasing value to this last contribution to the literature of the age on this subject. And the fact that there is strict allegiance to the letter of God's Word, will give to all who bow to its absolute and final authority a still greater delight and eagerness in carefully reading and searching the most instructive pages of this book.

TORONTO. H. M. PARSONS.

THE following from the St. James Gazette will not be very cheerful reading to those who have subscribed for the "Mahabharata," noticed in these columns recently. But notwithstanding its ex cathedra dictum it will occur to most scholars that Prof. Max Müller is probably as safe a guide as the Editor of the Gazette: "Professor Max Müller is asking for subscriptions on behalf of a rather dubious enterprise. Some little time ago an astute Hindoo bookseller conceived the bold idea of translating the great Sanskrit epic first into his own language and then into English. The Bengalee version is already in print, and the English "Mahabharata" will soon be half finished. Pratap Chandra Roy has been enabled to carry out the scheme by subscriptions from every part of the world. He spends most of his time and energy in getting testimonials from eminent men like Professor Max Müller, and in advertising the progress of his work, which is really done by a few hired pundits of no great ability. He himself knows neither Sanskrit nor English. The result is a bald, miserably inadequate travesty of the "Mahabharata," which, for any critical purpose, is worthless, and as a popular version is unreadable. However, Professor Max Müller is not the only eminent man whose sympathies have been enlisted in the enterprise. Pratap Chandra Roy holds certificates of approval from viceroys and lieutenant-governors who know as much Sanskrit as he does himself, and has been made a C. S. I."

NOVEMBER began the twentieth year of the Century Magazine. The opening pages are devoted to a generous instalment of the long-expected autobiography of Joseph Jefferson. The same number begins several other serials; notably, Mrs. Barr's "Friend Olivia," in which it is evident that the selfish and fascinating Anastasia is to divide with the saintly Olivia the interest of the story. The scene is laid in Cromwell's time, and Cromwell and Fox figure in the plot. Another serial begun in this number is Stockton's "The Merry Chanter," illustrated by C. D. Gibson. The first of the "Present-day Papers" is entitled "The Problems of Modern Society," and it has a preface signed by the group who are putting forth these timely essays. Dr. Langdon writes this paper. The other members of this group are Professor Shields, Bishop Potter, Drs. Munger and Dike, Seth Low, and Professor Ely.—[Century Co., New York.

In the Old and New Testament Student for November, the editorial matter opens with an announcement of a new organization for advancing the study of the Bible. It directs attention to a full "Prospectus" of this organization, "The American Institute of Sacred Literature," which is bound in with the advertising pages. The scope and plan of this "Institute" are very broad and

attractive. The chief article of this number is an exposition of Cave's Inspiration of the Old Testament, a book of which the writer speaks most favourably. Other articles are "The Value of Egyptological Study," by Dr. Wendel, and a study of the words "Priest," "Prophet" and "Sacrifice" in the New Testament, from that fine New Testament scholar, recently deceased, Dr. Frederic Gardiner. Prof. Beecher continues his discussion of the Postexilic History of Israel and Dr. Harper presents four Bible Studies on a Samuel and the times of David and Solomon. A visit to Carthage, named in Biblical history, is narrated by Robert Francis Harper. [C. Venton Patterson Pub. Co., New York. Price \$1.50 a year.]

THE ROYAL ACADEMICIAN: W. P. Frith, whose charming reminiscences have been so widely quoted, has written two fascinating articles for the Youth's Companion on his experiences with "Youthful Models," including Italian boot-blacks, cockney Arabs, and children of the royal family.

Correspondence.

EDUCATIONAL DEMANDS IN THE PROVINCE OF QUEBEC.

[To the Editor of the Presbyterian Review.] SIR,—A movement of more than ordinary significance has recently taken place in our city. Over six thousand men and lads above sixteen years old have suddenly made the demand to receive instruction in the elementary branches of education in night schools. It is believed that many more share in the same desire, and that were women to be counted, the number would probably reach twelve or thirteen thousand. These are hard-working people during ten hours per day, but so keen is their desire for knowledge that they are willing to devote two additional hours each night to the acquisition of it. The wish of many is to learn some acquaintance with the English or French language. I have mingled with them in arranging their classes, and can therefore testify to their earnest respectability and earnestness. And if even two-thirds of them should eventually withdraw, owing to difficulties which beginners at the age of from twenty to thirty must experience, their conduct has already evinced a wide-spread desire for education.

The forces that have given rise to this movement are not of yesterday—they have been silently working for years. Truth disseminated among the people has not been lost. The present turbid state of the political and ecclesiastical atmosphere, and the methods followed by some in money-making, have an intimate connection with this stir among the masses. Merchants, manufacturers and capitalists have for years been putting their heads and their resources together to advance their own interests, and workmen are now following their example. They have organized as Knights of Labour, etc. They conclude that if "combinations" are good and lawful for one class, they should be for another. In their meetings they discuss all sorts of questions touching Church and State, and they appear to have discovered that their worst enemy—the one which makes them an easy prey to unscrupulous demagogues and unjust masters—is ignorance, and they have resolved to attack and remove the evil. We bid them God-speed in this effort. We regard it as the beginning of that which may lead to much greater things. This thirst for knowledge is a most hopeful social and national omen. The spirit of freedom and progress is abroad, and cannot be arrested and imprisoned. It grows stronger daily, and will assert itself all the more in the face of attempts to keep people under conditions of medieval civilization rather than those which belong to the nineteenth century. The feeling which expresses itself so forcibly in this city pervades many portions of the Province. There is a demand for better schools, and these open to all classes. It is certain that were funds available to pay the hundreds of teachers might be employed in elementary free schools with the utmost profanity to the best interests of the country. Parents who suffer grievous disadvantages through lack of education seem determined that their children shall not do so. They wish them to climb up, as the father of seven children expressed it to me not long ago, to the position occupied by their more highly favoured fellow-citizens. The children themselves are equally alive to the importance of this matter, and are eagerly pressing for admission into efficiently conducted schools, regardless of race and creed distinctions. This is impressively observable in connection with the present phenomenal uprising in our city, and also with regard to Mission Schools, in which the truths of the Gospel and the moral lessons of Christ and his Apostles hold a prominent place.

Two weeks ago I visited the old and well-known mission institutes at Pointe-aux-Trembles, so ably managed by the Rev. J. Bourgois and his staff. I have watched the progress of these schools for the last twenty eight years, and never have I seen them in such a thoroughly prosperous condition. They are full to repletion, and many, especially girls, have been refused admission for want of room. The building occupied by the boys is admirably equipped and leaves little or nothing to be desired. The girls' building is quite inadequate and should be double its present size and otherwise improved. The pupils in both schools, numbering one hundred and forty, are exceptionally intelligent and earnest in the prosecution of their studies. Having spent the day in examining and hearing classes, I can speak with confidence in this respect. The high average of ability and attainments among them is due to the special care exercised in receiving pupils, and to the fact that many are in attendance for the second and third session. Not a few are preparing to be missionaries and teachers, while some will enter other professions, and many will become agriculturists and mechanics, or follow mercantile pursuits. Their influence for good in future can hardly be over-estimated. They

will enter their different spheres of usefulness as enlightened citizens possessed of a sound education, and actuated, as a class, by the principles of the Gospel. This is what is needed to solve the difficulties which beset the government and true development of our common country. Real progress must be along these lines. I wish all the friends of this Mission and those who hesitate about supporting it, could have looked into the faces of the pupils as I saw them the other day assembled in their chapel, so bright and promising, and so prompt and accurate in answering questions. It would surely move their hearts to pray, and to give for the advancement of an undertaking to which the Lord has so manifestly set the seal of His approval. And let it be remembered that these are not our orly schools. We have thirty-two others of similar aim, equally deserving of generous support.

I write this much in the hope that, as the season for the allocation of missionary funds is at hand, the matter referred to may receive from ministers, Sunday schools, and congregations the attention it merits. Yours, etc., D. H. MACVICAR.

PRESBYTERIAN COLLEGE, MONTREAL, November 30, 1890.

Church News.

POINTE-AUX-TREMBLES SCHOOLS.

(CIRCULAR LETTER.) To the Friends and Supporters of the Pointe-aux-Trembles Mission Schools.

THE increasing interest manifested in our schools all over the country is certainly most encouraging to us, and indicates that the Christians of this land are now beginning to realize that we are engaged here in the work that God specially places before the people of Canada, the work which imposes itself naturally upon us, the mission to which we could shut neither our eyes nor our hearts. With full confidence in your sympathy and in your liberality, we have the pleasure of drawing your attention now to the work of the present session.

Never before have our schools presented a better and more lively appearance, with their crowd of healthy and intelligent boys and girls, all wide-awake and eager to learn and to make progress. One hundred and thirty-six have already gathered around us, and we expect at least ten more in a few days. About one-half of them belong to families who still adhere to the Church of Rome. The others are sent to us by converted parents who have rejected the errors of Popery, and who by families half French and half English, who are so situated that their children would gradually become Roman Catholics if our schools were not open to them.

The number of those who were unable to read when they came this fall is much smaller than usual. In the first class there are forty pupils; in the second class sixty; in the third thirty-two, and in the fourth four.

Had the girls' school been enlarged during the past summer, as we expected, we would have had fifty more pupils, for very many more than this number have been refused for lack of accommodation; but we are confident that this is the last time that we are obliged to push back into the torrent of error and misery those young souls who cry for light and liberty. During the past summer four of our young men have been employed as colporteurs, and some of them have succeeded beyond all expectation. Two others have been engaged in the service of the Bible Society, and several of our pupils have been employed as teachers of Mission schools in country districts. Nineteen of our former scholars are now pursuing their studies in the Theological College in Montreal, with the ministry in view. Eleven others who were with us only a few months ago are now studying medicine, and many others do honour to our school by their success and their good influence.

Nothing is more encouraging than the interest manifested by our pupils in the prosperity of our school, and their great desire to help us in spreading the truth. During last summer one of them sent \$5.00; another, \$12.00; and another, \$22.00, for our Mission work, and we have received many smaller amounts. The blessed results of our work, in the spreading of a spirit of inquiry and a deep desire for a sound education, fill our hearts with thankfulness to God, and with confidence in the triumph of the Gospel in the Province of Quebec.

We know that the enemies of the truth are numerous and powerful, that the difficulties of the work are great, and that we are weak, but we feel that we do not stand alone: that a host of friends are lifting up their hands towards heaven while we are equipping our young soldiers for the battle, and that the great Captain is Himself fighting on our behalf. May God bless the present session for His glory and for the encouragement of all those who desire to see His kingdom come. J. BOURGOIS, Principal.

POINTE-AUX-TREMBLES, QUE., November, 1890. P.S.—Contributions and scholarships should be forwarded to Rev. Dr. R. H. Warder, 108 St. James Street, Montreal.

TORONTO PRESBYTERIAN TEACHERS' UNION.

THE first meeting of this new Society was held in Knox church, on Thursday evening last. A Constitution was adopted, setting forth its objects:—"By mutual study, consultation, prayer, and co-operation, to render this department of the Church's work more efficient as a means of saving souls and advancing the Redeemer's kingdom and glory." Among the methods for accomplishing this object are the instituting a Reference Library for teachers; the appointing a committee to select suitable books for Sunday-school libraries; and the publication of a catalogue thereof; the co-operation with congregations in the establishing of new schools; and the finding of workers, and otherwise. An address was given by the Rev. R. P. MacKay, M.A., of Parkdale, on "Attention, and how it may be secured"; and judging from the way it was received,

the reverend gentleman had thoroughly learned the lesson he ably impressed on his audience.

A nominating committee was appointed to report at next meeting, to be held in the same place, on 10th January, 1891.

REV. C. J. CAMERON, of Kingston, has been called to Cannington.

THERE are now eighty-three students in attendance upon lectures at the Presbyterian College, Montreal.

REV. W. J. DRY, pastor of Erskine church, Hamilton, has received an unanimous call to St. Paul's, Simcoe.

THE late Mr. R. A. McFarlane, of Almonte, left a bequest of \$500 to the Mission Board of St. John's church.

DR. COCHRANE has received £150 sterling from the Presbyterian Church in Ireland, in aid of the Home Mission Fund.

At a meeting of St. Andrew's congregation Kingston it was decided to draw lots for pews, subscribers to the new church-building fund having first choice. Sitings have been placed at \$3 each.

REV. J. MCD. DUNCAN has accepted the call to Beeton and Tottenham, and will be ordained and inducted on Dec. 10th; Mr. Burnett, of Alliston, to preside, Mr. Carswell, Bond Head, to address the people, and Rev. Wm. Fraser D.D., Barrie, the minister.

FROM a paragraph in a recent issue of THE REVIEW it might have been inferred that the pulpit of Knox church, Seaforth, is vacant. That supposition would be baseless. That fine congregation is not vacant, nor have we heard that the esteemed pastor, Rev. A. D. McDonald, who has ministered to it for over ten years with great acceptance, is looking for a call elsewhere. Long may the present happy settlement remain undisturbed.

AT a meeting of St. Andrew's congregation, Peterborough, on the 22nd November, the following resolution was, after debate, adopted:—"That this meeting having heard the reply of the Presbytery of Peterborough to the resolution passed at a congregational meeting held on 23rd July last, and having further considered the said resolution, and that statements (as recorded in the said meeting), which induced those present at that meeting to assent thereto, this meeting hereby orders the said resolution and the record leading up thereto to be deleted from the minutes of said meeting for the following reasons, viz:—1st. Because the financial circumstances of the congregation do not justify the statement that it is no longer able to pay a stipend of \$1,200; 2nd. Because, in passing such a resolution, this congregation undertook to deal absolutely with a matter not within the sole control of a congregation of the Presbyterian Church in Canada; 3rd. Because said meeting was not called to determine the case of our not being able to meet our current expenses as they become due, and also to see in what way we can equalize our revenue and expenditure;—in accordance with the laws of our Church and the usual practice of this congregation."

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Samuel and Saul—their Lives and Times. By the Rev. W. J. Doane, M.A.

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At the meeting of the Quebec Presbytery on September 25th, the Rev. A. Leo presented the report on the Home Mission work of the Presbytery for the past six months.

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Mission fields of the Presbytery of Quebec, it will be seen by the most casual reader that these mission fields are of the utmost importance, and therefore ought to be supported.

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COMMENTS ON THE DISCUSSION AT OTTAWA.

To the Editor of THE PRESBYTERIAN REVIEW.

SIR,—Permit me to make a few comments on the discussion of the above Scheme by the Presbytery of Ottawa, as reported in your issue of Nov. 14th.

It seems well for the future of the Sabbath school in our country, that Presbyteries resolve themselves into special conventions to discuss its work.

It is one of the prime conditions of the success of such a Scheme as the above, that its claims should be fairly represented before the Presbyteries, and that strenuous efforts should be made to give it the proposed trial.

To condemn a well-matured Scheme which has received the sanction of the General Assembly, without giving it a fair trial, is the last thing that its advocates calculate upon.

A very significant fact was elicited by the discussion: namely, that those who have already tried the Scheme are exceedingly enthusiastic about it.

I presume, is the case wherever it has been put into operation. It was also gratifying to find that members of the Presbytery who had serious objections to the Scheme were anxious to give it a fair trial.

The chief objection had reference to the inducements to study God's Word offered under the Scheme. This objection, as enunciated at the Convention, demands the most thorough examination.

For instance, Mr. Buchard asks: "Will not studying for prizes be dishonouring to the Holy Ghost? To study for prizes will be to secularize the Bible."

The question was as well answered as perhaps it could be answered. But bearing in mind the full force of the objection, one is disappointed that the discussion did not shed more light on this important matter.

Such an objection is supported or refuted on a Scriptural basis? In the absence of a direct Scriptural warrant, and of proofs of the deleterious influence of the inducements offered, why ignore a recognized principle in pedagogy, and the results of its application to religious as well as to secular teaching?

I beg to state, as the result of my experience in a country where the Sabbath school is acknowledged to have attained the highest efficiency, that the spirit of healthy emulation (for such I persist in calling it) fostered by such a Scheme as this, is a powerful means of stimulating religious study and compatible with a high state of religious devotion.

It is true that a man may pride himself at his expertness in knowledge and criticism of Scripture, as in other departments of knowledge, but the instances of men combining a deep acquaintance with God's Word with a practical hostility to it, are so rare as to have little place in our consideration of methods. Such an argument as "a man might be destroyed by reading the Bible," whatever might be adduced to prove it, should have no place in this discussion.

What is the use of raising hughers of this kind in the shape of *possible* evil results? Again, we have little to do with men's motives in studying God's Word, but *teach, TEACH, TEACH*, confident that, in whatever manner the truth may enter the mind, it has power in itself of casting down all imaginations.

It is certainly wrong to offer a bad motive to the scholars, and it is implied in the speech of Mr. Campbell that a bad motive is, under the Scheme, offered in the shape of rewards.

But where lies the badness of it? Even in secular instruction, does the fact that competition creates "heart-burnings, jealousies, and the like" nullify the good derived from that system? Also, this principle is already rooted so deeply in our religious organization that we cannot ignore it. In all departments of Christian work we have our standards, and inducements of various kinds are offered to attain them.

They are indispensable as testing efficiency for work. A man tells his minister (not in these words, perhaps,) that he has been called to preach the Gospel. This inward call is attributed by him to the workings of the Holy Spirit. Is it a dishonour to the Holy Spirit if the reality of that man's profession is tested by human means? How is the Church to apply the principle of the division of labour without means of measuring attainments? It may be said that men may try to pass examinations from wrong motives, but it is much more true that exemptions from such examinations afford a wider scope for wrong motives.

I presume that those who object to rewards being offered as inducements to the study of God's Word, fall back on the principle of studying the Word for its own sake, or something of the kind. While deprecating every attempt to ignore the help of the Holy Spirit in such a study, yet this help does not render other helps useless. The experienced Christian, perhaps, may have in himself an ever-increasing desire to study the Word, but we cannot expect this from the majority of the members of the Sabbath school. As most of them are young, inducements are indispensable; as they are inexperienced, they must be fed "with milk." The end, however, cannot justify the means, but means that are in themselves indifferent should not be invested with undue ethical importance.

A word again as to Dr. Armstrong's remarks:—"The condition of this country and the Old Country is very different. What might be very successful there will not succeed in this country."

True words, but can they really be applied to this Scheme? Probably such would be its fate did it bear the stamp of a particular nationality or the features of a particular creed.

But, barring the fact of its origin, what is it unsuitable to our country? A Scheme which pleases the staid Scot, the conservative Englishman, the mercantile Welshman, and the "blowing" Australian, should certainly find a home in this assimilative "Canada of ours."

It knows no climate; it is not the "fad" of any man; it is not the shibboleth of any party. On the contrary, circumstances seem to be very favourable for the introduction of such a Scheme into our country. The barriers to a reform of this kind are far less formidable here than in the Old Country. The rapidity and ease with which institutions from the Old World fit themselves into our organization afford a great encouragement to the advocates of this Scheme.

Also, the inefficiency of the Sabbath schools as at present conducted to overtake the work allotted to them, renders it imperative upon the Church to try such a Scheme as this. But one can easily conceive of the possibility of such a fate as is implied in the words of Dr. Armstrong. Let Presbyteries pass judgment on it without giving it a fair trial; or let the Conveners of Presbyterial S. S. committees take no trouble to popularize it; let ministers refrain from presenting its claims to their congregations and Sabbath schools; let superintendents cling to their old time methods of conducting the schools; let the schools within a Presbytery remain in their present state of almost absolute isolation from each other, and we need not wait for the meeting of next General Assembly to ascertain the fate of the Scheme.

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Last, but not least, comes Mr. Farrie's objection. He asked—"Is it expected that those studying for these examinations will require help?"

The answer "yes" was given. "Then I do not know how we are to find time to give this help in addition to all the other work we have to do."

I have been more puzzled with these words than with any other. They cannot mean that Sabbath school work does not form a part of the minister's work. Therefore, I take them as meaning that these preparations, being regarded as extra work altogether, cannot be conducted by the minister.

This impression may be very widely spread among ministers. But an examination of the Scheme discloses the fact that the work of two of its departments includes what is regarded as the proper subject-matters of Sabbath school study; namely, the International Lessons and the Shorter Catechism. All that is needed to enable scholars to gain diplomas in these departments, is a little more thoroughness in the study of the Sabbath lessons.

Last summer I managed to set the Scheme afloat in one school in the following manner: The Scheme was carefully explained to the scholars. A week's notice was given to enable all to decide whether they would take the course or not. Then the names of all the candidates were taken.

A list of questions on each lesson was drawn out, and copies of it distributed among the candidates a week beforehand. After a week of study every candidate was expected to be able to answer these questions to their teachers. The superintendent, in a catechetical exercise at the close, would emphasize the salient points of the lesson. Now, the minister should at least find time to draw out the questions, and by means of a hectograph (an instrument highly useful to a minister in various ways), a sufficient number of copies could be made. An hour a week would be sufficient time to do all this. A plan of this kind would be sure to work well in the minister's Bible class.

The other two departments—"The History of the Reformation," and "Israel in the Time of Solomon"—cannot very well be included in the proper work of the Sabbath school, and should therefore be taken up during the week. I am tempted to ask, what in the world is "all the work" which ministers have to do, and which hinders them to conduct a weekly Bible class for the young people? Any other work more urgent, more profitable, more congenial to a studious pastor, more telling upon the characters of the younger portions of his congregation? Yes, the Scheme demands all the help that the minister can give, and if taken up will greatly extend his usefulness. It will enable him to give to a portion of his congregation a sound theological training. Accompanying this extra labour (if it can be called so) is an extra reward. While in his ordinary labour, he aims at the conversion and edification of the members of his congregation, in this extra labour he may have the honour of discovering and directing ariph a Chalmers or a Duff from amongst his charge. Thus every minister could run a little seminary for the training of Christian workers.

I was glad to observe that many who could not approve of some of the provisions of the Scheme, were willing to give it a year's lease of life. But what afterwards? Is a Scheme of this kind to be judged simply according to the results of a few months' working? With ministers to convert, superintendents to instruct, and the whole breadth of a continent to reform, can we expect wonders in a single year? Besides, this year of grace is drawing to a close, and still we find Presbyteries uncertain as to the course to take. Also, the Scheme is probably the most comprehensive and most compact of the kind ever offered. If in another land a much simpler and more fragmentary Scheme has taken nearly twenty years to grow and bring about the expected results, can we expect the same results from a year's work of this Scheme? The successful working out of it involves a thorough revolution in the ideas of many as to what Sabbath school work should be, and this demands both much time and hard work.

I write out of a sincere desire to see the Scheme getting British fair play. I shall be also so if these remarks occasion a fruitless controversy over the matter. The publicity you have given to the discussion here referred to, has led me to write in defence of the Scheme. Least of all should it be thought that I am actuated by any personal animus toward any members of the Presbytery, for I have not the happiness of knowing any of them, except Mr. Farrie, and "he is an honourable man, so are they all, all honourable men." Yours, etc., JOHN GRIFFITH.

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British and Foreign.

MR. McNEILL ON DIVINITY HALLS.

At the recent missionary convention in the Metropolitan Tabernacle, Mr. McNeill said: Let me tell you a little of my own experience. Our training is not two years, or three years, or four years, but only eight. Now, just imagine how learned and cultured I must be by this time. Or, to put it the other way, have I not come through it wonderfully harmlessly? What I find fault with in my training is this—and I wish to say it deliberately, and it is perhaps the fault a little elsewhere—our training keeps one too long cooling his heels in the Divinity Hall. Neither human nature nor grace should be put to such a long-continued strain. There is something terribly wooden and inelastic about this long training between the time a young man decides for Christ and the time when he gets actually his passage taken and is off. Eight years is a long time. Here is what happened to me. I trust I came to Christ. After testing myself in various ways in small meetings, I felt it increasingly upon me that I should loosen myself from secular work and devote myself to the service of the Lord Jesus Christ. But, whether it be for home or for foreign lands, this is our training. I was taken just as a lad would be who never had any experience of the world's work. There is just the one process for both of us. Here is a lad straight from his mother's apron string; he goes up through the High school, then into the University, which he reaches by the time he is fifteen or sixteen. And when I come to my Church after eight years of business life, saying that I would like to serve the Master by preaching the Gospel, the Church takes that young lad and me and sets us both down before it, and tumbles into our laps a bundle of dictionaries with the remark, "We are glad to see you; sit down there for the next eight years." Well, the wonder is that one ever gets up from below those dictionaries. And the end of it is that by the time we come out of that long process a great many of us are fairly turned round and round; we become dizzy and cannot tell the compass. We have lost the road to India, or cry in a pitiful way, "Where is China? I started for China, and where am I now?" God grant that we may adopt shorter and safer and more scriptural methods. I am not going into the question of the educational along with the evangelistic. My own Church can show men who got all that training and it did not kill their zeal. But still I must say that our long Presbyterian training keeps back many, and ere it is through fatally reduces the enthusiasm of not a few more.

In connection with these views we may mention that the Irish Presbyterian Church is about to send to certain tribes in India young men who have had no college training, but are possessed of the true missionary spirit.

JOHN SLOANE has established a \$10,000 fellowship at Yale College.

THE Rev. Dr. Howard Crosby has been re-elected President of the New York Society for the Prevention of Crime.

JOHN HOPKINS University has received a gift from Mrs. Caroline Donovan of Baltimore, of \$100,000. Mrs. Donovan desires that it be used to found a chair of English Literature, though, if the trustees see fit to make other use of the money, they may act according to their best judgment.

THE biography of the late Dr. Alex. N. Somerville has been undertaken by Dr. George Smith, who informs the Glasgow Christian Leader that "this most picturesque old saint was the representative of the Lords Somerville, and of their English branch also, which became extinct with the author of 'The Chase'."

REV. R. L. BACHMAN, D.D., pastor of the First Presbyterian Church in Utica, N.Y., who was tendered, a few weeks since, the secretaryship of the American Tract Society, at a salary of \$5,000, to the great joy of his people, has declined the offer, and decided to remain in his present position, and give himself anew to its duties.

MORE than sixty years ago the first churches of Disciples of Christ were planted in Ohio. New churches have been established annually to the present date, so that the whole number reaches four hundred and sixty-seven churches, with a membership of forty-seven thousand and five hundred. The Ohio Christian Missionary Society has assisted in planting two hundred churches.

THE Disestablishment Banner for November shows that since the inclusion of religious equality in the programme of the Liberal party the Disestablishment candidates in Scottish bye-elections have polled 25,114 against 19,368 for the Establishment candidates. This does not include Dundee, where Mr. Leng, one of the keenest supporters of religious equality, had a walk over. Each Disestablishment candidate has won on an average by a majority of 820.

THE following gifts have lately been made to Princeton Seminary: \$3,000 from an unknown lady, the interest on which is to be devoted to aiding poor students; \$4,000 (to be increased to \$5,000) from the Henry Perkins estate, of Allentown, N. J., the interest on which will constitute a new

scholarship, to be known as the Henry Perkins scholarship. According to the report of the treasurer, the property of the Seminary is now worth over \$1,500,000.

The Queen Regent of Spain has shocked her proud aristocrats by raising M. Santa Anna, the editor of the popular journal, *Correspondencia d' Espana*, to the rank of a marquis. The new noble is (writes the London correspondent of the *Manchester Examiner*) a man of great energy. Forty years ago he reached Madrid with ten francs in his pocket. He has not only created a newspaper, but has founded savings banks and pension funds for old age.

It was announced at the end of last June that the committee appointed by the General Assembly of the Free Church of Scotland to consider what alterations were desirable in the Confession, resolved to issue a circular to all the ministers of the Church inviting an expression of opinion on the matter. Only sixty-two ministers have sent in an answer to that circular, and of those about forty are opposed to any alteration whatever. In view of this result a small sub-committee has been appointed to ascertain what are the difficulties with which the larger committee should deal.

PROF. WATTS, of Belfast, has published through Mr. Gemmill, of Edinburgh, a sermon criticising the St. Giles's discourse of Dr. Dods. In the prefatory note he expresses a hope that "it may aid in stemming the rising tide of Rationalism, which is threatening the goodly heritage bequeathed to Scotland by sainted sires now in glory," and further that it may awaken the Irish Presbyterian Church to a sense of its own danger "under existing ecclesiastical relations."

TWENTY-NINE missionaries who are being sent out by the China Inland Mission, took a public farewell of their friends in Exeter Hall, London, a few weeks ago. Fifteen of these gave short addresses, relating how the claims of China had led them to offer their services. Rev. J. Hudson Taylor, in urging the need of more missionaries for China, said he estimated that there were fifty millions of families, and that each evangelist could visit fifty families daily. If they sent out a thousand evangelists in three years, the whole of China could be reached. Would the Churches in England and America raise 500 missionaries? Perhaps, then, the other 500 could be raised among the native converts of China.

PRINCIPAL CAIRD, in the introductory address at the opening of the new session in Glasgow University, said that knowledge and a disciplined intelligence constituted the first condition to effective speaking. Systems of elocutionary discipline had been devised for the manufacture of pulpit and other orators, but their utility seemed to him more than doubtful. There was a point beyond which artificial elocution was always useless, and even noxious. He counselled those who wished to become effective public speakers to know and feel their subject, and leave the rest to nature. Self-forgetfulness was the first and last condition of power. Especially in religious addresses, elocutionary art tended to introduce sham and stagnancy where reality was all in all.

MR. SPURGEON says he has more confidence in the spiritual life of the children he has received into his church than he has in the spiritual condition of the adults. He adds that he has sometimes met with a deeper spiritual experience in children of ten and twelve than in certain persons of fifty and sixty. The *Freeman* does not believe that Mr. Spurgeon contemplates starting a foreign missionary society of his own. Mr. Spurgeon left on the 18th ult. for Mentone. On December 1st his pulpit was to be occupied by Dr. Pierson of Philadelphia, and on December 22nd by Rev. John McNeill. To say that Baptists have no creed, Mr. Spurgeon denounces as giving the lie to history. "The modern creedless Baptist is a production of the age of shams. He has no predecessor. May he have no successor!" According to Mr. Spurgeon, Athanasius was the sort of a man the present age requires; but the pastor of the Tabernacle questions if our age has "a corner left in its all-pervading doubt to allow breathing space for such a hero."

A GENERAL Christian Conference, called by the Evangelical Alliance for the United States, is being held in Boston. The following subjects will be discussed by many of the ablest men of the land: "The Needs of the City;" "The Needs of the Rural Districts;" "The Mountain Whites of the South;" "Needs of the Times and the Alliance Methods;" "Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community;" "Christian Co-operation in Relation to Moral Legislation: (a) Its Enactment, (b) Its Enforcement;" "The Need of Permeating our Developing Civilization with the Spirit of Christ;" "Christianity and the State;" "The Gospel and the People;" "Our Debt and Duty to the Immigrant Population;" "French Canadians in the United States;" "Slavonic Populations in the United States;" "Arousing and Training the Activity of the Laity;" "Need of an Enthusiasm for Humanity on the Part of the Churches;" "Need of Personal Contact between Christians and Non-church-goers."

Special Notices.

THE Passion Play at Ober-Ammergau will begin in May, 1890.

At Winchester, Ill., the Methodist church keeps an American flag permanently unfurled behind the pulpit.

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

REV. JOHN McNEILL'S sermons are to be published weekly in penny pamphlet form by Messrs. Nisbet & Co., London.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR.

DR. ROBERT HUNTER, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 71 Bay Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

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

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

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

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

REV. ARCHIBALD SCOTT, D.D., of St. George's Established church, Edinburgh, is the Croall lecturer for this year. He has selected as his subject "Buddhism and Christianity: a Parallel and a Contrast."

ADVICE TO MOTHERS.

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

THE Synod of South Dakota is composed of five Presbyteries, and now has one hundred and nine churches with eighty-two ministers. The total membership is 4,200, over one thousand of which are Indians.

C. C. RICHARDS & Co.

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

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

THE U. P. Record admits the defective elocutionary powers of many of the students, and considers it desirable that the future ministers should be better trained in the art of reading the Scriptures and delivering their sermons effectively.

Burdock BLOOD BITTERS. REGULATES THE BOWELS, Bile and Blood CURES Constipation, Biliousness, all Blood Humors, Dyspepsia, Liver Complaints, Stricture and all other acute Conditions of the System.

GENUINE DIAMONDS Solid Gold Watches

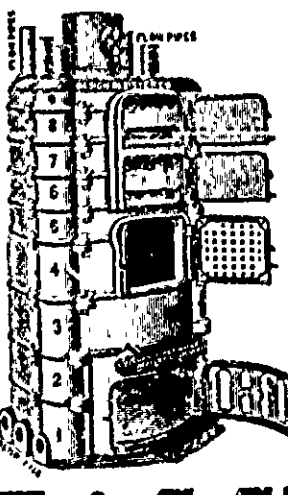
FOUND IN TEA. THE TRADERS' TEA CO. Have completed their organization and have opened a store in Toronto at 15 King street west. Their tea is only sold in one price \$1 each. In order to introduce their choice blends of Tea, this Company will put a sovereign in every can, such as solid gold and silver watches, the best American and English watches. Also genuine emeralds, diamonds, pearls, turquoise, coral, opals, and sapphire jewelry set in solid gold, and various other articles of less value for numerous to mention. Hear in mind that this really method of advertising will be discontinued after sixty days time. The following are among the fortunate purchasers up to date:

- J. D. Hay, of Davidson & Hay, paid \$1 for a can of tea, and on opening it found, besides the tea, a genuine low solitaire diamond ring, in solid gold setting. O. Barks, city editor of Evening News, found a genuine diamond and ruby ring, set in solid gold in his tea. J. Fisher, of J. Fisher, Sons & Co. manufacturers and importers of woolens, 62 Wellington street, got a genuine diamond in solid gold setting. L. Anderson, of the Globe office, found a ladies' chain stem wind and set watch in his tea. John McParlane, auctioneer, 8 Adelaide street east, J. M. Rice, real estate broker, 102 King street east, J. Taylor, 12 St. Patrick street, Mrs. Maggie McCormick, 245 Spadina avenue, Miss Minzey, 154 Queen street, Mrs. T. B. Johnson, 74 Balfour street, Mrs. E. Cooper, 500 Queen street, Mrs. Gray, 167 George street, and Miss Kate McKenna, 200 Clinton street, each found articles of genuine diamond jewelry, in solid gold setting, in their cans. F. C. McDonald, West Toronto, paid \$1 for 15 cans of tea, and found in one can a genuine solid gold hunting-case 1/2 in. jeweled movement stem wind and set watch. J. A. Curran, Assistant Treasurer of Toronto Opera House, George Lennox, collector, 220 King street east, W. Armour, boat builder, Esplanade street west, Mrs. J. A. Brodie, 234 Carlton street, Mrs. A. Halse, Metropolitan Hotel, Mrs. Mary Bell, 242 Queen street west, Miss Marian Williamson, 58 Dufferin street, Mrs. J. Dunton, 232 Robert street, H. Miller, clerk at Belder Bros, 243 King street east, F. A. Bain, agent R. W. and O. E. H. 5 Adelaide street east, A. G. Steele, barrister, 14 Adelaide street east, A. McLenan, with Scott and Collin, 10 St. James, importer of leather, Wellington street west, Mrs. J. Watt, travelling salesman, 32 Wellington street east, F. D. Duffett, dealer in dry goods, 510 Queen street west, Thomas W. Dwyer, of The Toronto Daily Mail, Jas. Henezy, manufacturer of upholstering springs, 24 St. James street, and ex-Alderman P. Drayton, York Chambers, Toronto street each found articles of genuine diamond jewelry, in solid gold setting, in their cans.

Orders by mail accompanied by cash or post office order from any part of Canada will be promptly forwarded. Parties getting up a club of \$100 or \$200 always get a valuable set of Single cans \$1, double cans \$15, and 27 cans \$20. Address:

Traders' Tea Co., 15 KING STREET WEST, TORONTO, ONT. STORE OPEN FROM 8 am. TO 9 pm. J. YOUNG, THE LEADERS, UNDERTAKER AND EMBALMER, 347 Yon Street. Telephone 679. E. J. HUMPHREY, UNDERTAKER, 399 Queen St. W. Telephone 1892.

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The Only One having a Water Base. Water through the entire Fire Pot Surface. Water in every surface exposed to the Atmosphere, excepting the feed and cleaning doors. We challenge comparison.

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To Assist Nature

In restoring diseased or wasted tissue in all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and finally, destruction of the tissue. It is plain, therefore, that, until the lying cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral.

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific. L. D. Bixby, of Bartonville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since." Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a travelling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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171 QUEEN ST., WEST Toronto, Ont. THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A CURE WITHOUT MEDICINE. They act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ANOTHER NEW LIST.

Senator A. E. Botsford advises everybody to use Actina for Falling Eye-sight. Miss Laura Grose, 166 King Street, West, Granulated Eyelids, cured in 4 weeks—used Actina and Belt. Mrs. J. Stevens, 82 Tecumseth Street, Rheumatism in the Eyelids, spent three weeks in the hospital, eyes opened in two days. Rev. Chas. Hoic, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina. Richard Flood, 40 Stewart Street, says Actina is a speedy and certain cure for Catarrh. A. Rodgers, Tobaccoconist, Adelaide St., W., declares Actina is worth \$100—Headache. Mrs. Hatt, 842 St. Clare Avenue, cured of Blood Poison. Mrs. E. M. Forsyth reports a lump drawn from her hand in two months, 12 years standing. MISS FLORA M'DONALD, 21 Wilton Ave., misses a large lump from her wrist, three years standing. WM. BENNETT, 14 King St., West, recommends our Appliances in cases of Fits. His son is improving rapidly. C. R. GLASSLORD, Markdale, Sciatica and Dyspepsia cured in 6 weeks—15 years standing. MRS. J. ABBOTT, Alma College, St. Thomas, highly recommends our Appliances for Asthma and Bronchitis. E. FLOYD, 119 1/2 Portland Street, after suffering for years with Liver and Kidney troubles and Dyspepsia, to-day enjoys good health. CHAS. COZENS, P. M., Trowbridge, General Nervous Debility and All-gone sort of feeling, feels like his former self. WM. COLE, G. T. R. Fireman, cured of Liver and Kidney troubles. A. E. CALDWELL, Engraver, 71 Yonge St., Rheumatism in the knees, cured. MRS. M'KAY, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her. MRS. M'LAUGHLIN, 84 Centre Street, a cripple from Rupture, now able to attend to her household duties. MRS. J. SWIFT, 87 Agnes Street, Sciatica, perfectly cured in six weeks. J. A. T. IVY, cured of nightly Emissions in three weeks. THOMAS BRYAN, 371 Dundas Street, General Debility, improved from the first day, now perfectly cured. "Your Belt and Suspensory have cured me of Impotency," writes G. A. "Would not be without your Belt and Suspensory for \$50," writes J. M. C. "For General Debility your Belt and Suspensory are cheap at any price," says S. M. G. Catarrh impossible under the Influence of Actina. Actina will Cure all Diseases of the Eye. The Eye treated while closed. GIVEN ON 15 DAYS TRIAL.

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Presbyterian Review.

THURSDAY, DECEMBER 5, 1889.

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

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

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

THE new Welland church, it is expected, will be open on the 29th inst.

REV. J. G. STEWART, of Balderson, has accepted the call to St. Mark's, Toronto.

MR. J. B. STEWART, of Castlereaf, has been called by Ashton and Appleton, Lanark and Renfrew Presbyteries.

REV. GEO. DEMPSTER has declined the call to Drumbo and Princeton. This is the third disappointment, within recent date, to these fine congregations.

REV. W. A. MACKAY, B.A., of Woodstock, has been speaking on the subject of "Temperance" in Examinaton, Essex Centre, and other places in Western Ontario.

LAST Thursday evening the Mission Band in connection with the Leslieville church gave a very interesting concert in the school-room. The pastor, Rev. W. Frizzell, presided.

REV. MR. WINCHESTER, who, compelled by ill-health returned from China, where he has been labouring for several years past, addressed the students at King College on Tuesday of last week.

He spoke of having seen the college missionary, Mr. Goforth, last winter, and made an earnest appeal for volunteers of sufficient strength to carry on the work.

THE eleventh public meeting of the Students' Missionary Society, Knox College, will be held to-morrow (Friday) evening, in Convocation Hall. Addresses will be delivered by Mr. P. J. McLaren, B.A., on "The Work of the Church in the West," by J. R. Sinclair, B.A., on "Mission Scenes from the Backwoods," and by Rev. J. B. Fraser, M.D., of Annapolis, on "Some Fallacies about Missions and Missionaries."

THE two congregations of Ingersoll are, it is said, likely soon to be united harmoniously. A conference between the officials of both congregations, held in St. Andrew's church, a unanimous desire for union was expressed, and a committee was appointed to cooperate with Rev. W. A. McKay, of Woodstock, and Rev. G. Munro, of Enniskillen, to formulate a "Basis of Union" to be submitted to a meeting of the congregations on the evening of Dec. 9th.

THE Darling mission stations, Presbytery of Lanark and Renfrew, have subscribed \$300 for support of ordinands among them, as \$300 has been promised from the Home Mission Fund, so that an ordained missionary may be sent there soon. Darling is among the oldest mission fields in the Church. A new mission has been planted at Calabogie, which is advancing rapidly. Messrs. Nelson, Menzies and Wilson, missionaries, are doing good service in their various fields of labour.

A JOINT thanksgiving meeting of the Mission Band and Auxiliary W.F.M.S. of St. John's church, Almonte, was held recently. The attendance was large and the proceedings were very interesting. The meeting was addressed by Miss Wright, of Ottawa. The thank offering of the W.F.M.S. handed in amounted to over \$50, and that of the Mission Band to over \$40. Both societies, it is expected, will have raised over \$300 for the Missions of the Church before the end of the year.

THE conclusion of the first decade of Rev. John Ross' pastorate of Knox church, Brussels, was fittingly celebrated recently by a social gathering of the congregation, at which the esteemed pastor was presented with an affectionate address and a handsome gold watch, and Mrs. Ross with some pieces of plate. Mr. Ross made a very appropriate reply, in which he referred to his first coming to Brussels, and briefly reviewed the work of the past ten years. The membership ten years ago was 116; present membership, 215; received into the membership, 240; removals by death and otherwise, 141; showing an increase in membership of nearly 100.

THE handsome new church building at Tamworth, erected at a cost of \$2,500, and capable of seating 300 persons, was formally opened on Sabbath, November 24th, the morning services being conducted by Rev. M. W. McLean, M.A., of Belleville, and the afternoon by Rev. W. F. Allen, of Newburgh, and the evening by Rev. T. G. Smith, D.D., Secretary of Queen's University. On the following Monday evening a social gathering of the congregation was held, which proved to be a most enjoyable gathering. A debt of only \$500 on the building remains to be provided for. This happy state of things is largely due to the zeal and energy of the pastor, Rev. W. S. Smith, who has been in labours throughout his large parish most abundantly.

THE first anniversary of the induction of Rev. R. Haldow, B.A., in the pastorate of Knox church, Milton, was celebrated on Sabbath, Nov. 23rd, and the following Monday. The services on Sabbath were conducted in the morning

by Rev. J. Neil and in the evening by Rev. J. A. Macdonald, both of Toronto. The tea-meeting on Monday was a great success, the seating capacity of the town hall being insufficient to accommodate the crowd that attended it. Dr. Robertson, ex-M.P.P., took the chair, and excellent addresses were delivered by Rev. John Neil, B.A., Rev. Mr. Patterson, and Rev. J. A. Macdonald. The church has made great progress during the first year of Mr. Haldow's pastorate, and the congregation has become so large and is in so prosperous a condition generally, that the erection of a new church is contemplated. We hope that by the time another anniversary comes around this scheme will have been carried out, or will at least be well under way.

MR. S. B. WINDRUM, the well-known jeweller of King street, Toronto, whose announcements appear with unflinching regularity in THE REVIEW, has recently enlarged his show-rooms to display his well-assorted stock and to accommodate his numerous customers.

Minard's Liniment Cures Colds, etc.



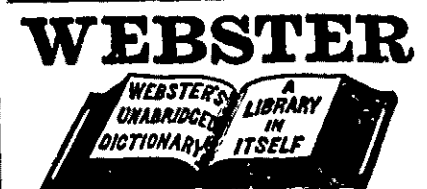
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Meetings of Presbyteries.

- BARRIE—Collingwood, Jan. 16th, 2 p.m. BRANDON—Brandon, Dec. 10th. BRUCE—Paisley, Dec. 10th, 1 p.m. CALGARY—Calgary, March 5th. CHATHAM—Chatham, Dec. 10th, 10 a.m. GLENORA—Moxville, Dec. 10th, 11 a.m. GUELPH—Fergus, Jan. 21st, 2:30 p.m. HAMILTON—Meeting for conference on the State of Religion, etc. will be held in Hamilton on December 10th and 11th, and in St. Catharines on December 17th and 18th. HURON—Seaford, Jan. 21st, 10:30 a.m. KINGSTON—Belleville, Dec. 17th, 7:30 p.m. LANARK—Wingham, Dec. 10th, 11:15 a.m. MONTREAL—Montreal, Jan. 14th, 10 a.m. ORANGEVILLE—Orangeville, Jan. 14th. OWEN SOUND—Owen Sound, Dec. 10th, 7:30 p.m. PETERBORO—Port Hope, Jan. 9th. QUEREC—Sherbrooke, Dec. 17th, 8 p.m. SARINIA—Sarnia, Dec. 10th, 1 p.m. SAUGUN—Mt. Forest, Dec. 10th, 10 a.m. WHITEBY—Bowmanville, Jan. 21st, 10 a.m. WINNIPEG—Winnipeg, Dec. 10th, 7:30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births. DUNCAN.—At the manse, Churchhill, on November 25th, the wife of Rev. W. A. Duncan, B.D., of a daughter.

MARRIAGES. GILLES—CHAMPTON.—On November 27th, at the residence of the bride's uncle, John Lyle, Jr., Esq., Toronto, by the Rev. G. M. Milligan, B.A., Thomas Geddes, Esq., Edinburgh, Scotland, to Hattie Champton, granddaughter of the late Wm. Gooderham.

FRINGLE—DILL.—On Nov. 10th, by Rev. D. J. Macdonald, B.D., Sara, third daughter of John Dill, Esq., to A. H. Fringle.

DUNSMITH—GILBERT.—On Nov. 23rd, by Rev. Wm. Patterson, John Gilbert, second eldest son of the late John B. Gilbert, to Agnes Dunsmuir, eldest daughter of Roger Dunsmuir, Esq., all of Toronto.

AMERICAN FAIR.

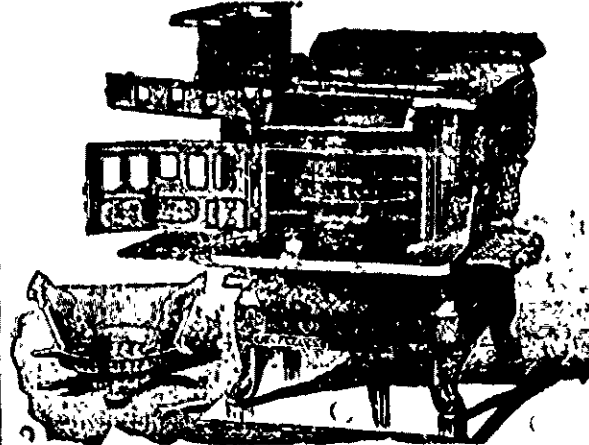
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Presbyterian Church in Canada

Table listing various hymnals with prices, including Psalter and Hymnal, Children's Hymnal, and Hymnal with Music.

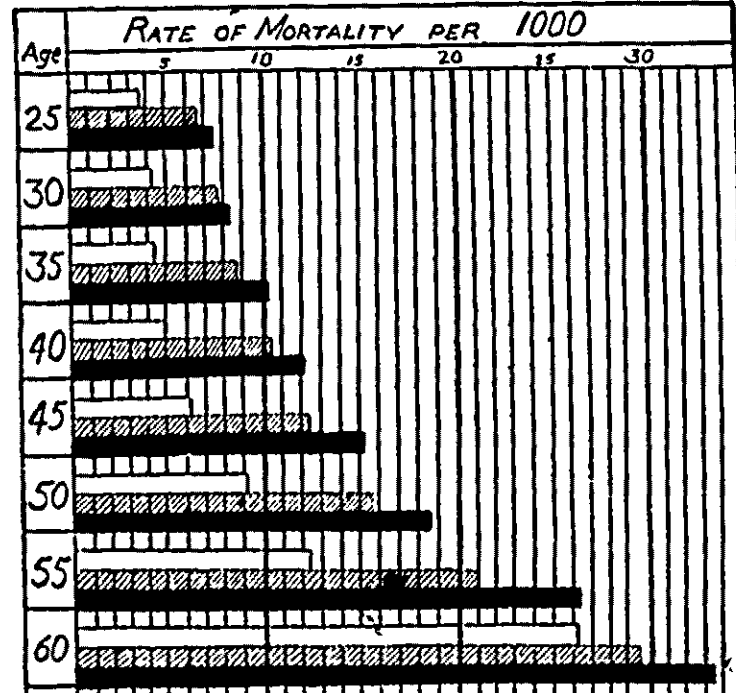
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