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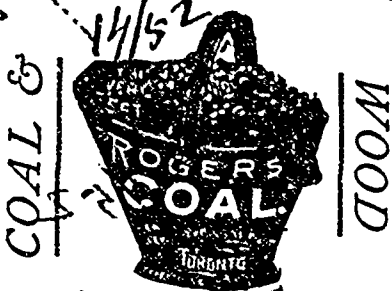
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UPHOLSTERED furniture must be brushed and carefully looked over to see that moths have not found a home in it. If traces of these are found, go all over it with a sponge wet in pure kerosene. When this is done, do not have a fire or lamp in the room, nor for some days afterward. Leave the windows open that the scent may evaporate.

ROAST RABBITS. - Wild rabbits are highly esteemed as food by those who have eaten them. Skin, draw and wash the rabbit and hang it over night. The next day prepare a dressing similar to that for a turkey, and lard the breast or lay thin strips of bacon across it with skewers. An ordinary rabbit will require about an hour, or longer if large.

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SILVER DIP SYRUP. - The best and cheapest syrup for cakes is made at home. To make a gallon of syrup take five pounds of sugar, add one quart of hot water. Set on the back of the stove and melt slowly. When thoroughly melted, pull the kettle for ward where it will boil. After the syrup has boiled ten minutes rapidly, remove it from the fire, and when cool pour in a demijohn for use.

For Delicate, Sickly Children Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with Hypophosphites for years, and consider it one of the finest preparations now before the public. Its pleasant flavour makes it the great favourite for children, and I do highly recommend it for all wasting diseases of children and adults. Put up in 50c. and \$1 size.

CABBAGE PICKLE. - Take enough cabbage (small compact heads are best) quartered, and tied up to prevent the leaves from falling apart, to fill a two-gallon jar. Boil in brine till nearly done enough to eat. When cold, press the cabbage between the hands to get out the brine. Pour over the cabbage cold vinegar and let it stand several days or weeks even. Then take a gallon of strong vinegar, in which boil two ounces of cinnamon, a few pieces of rice ginger sliced, one-fourth of a pound of white mustard seed, one ounce of celery seed, a cupful of made mustard and two pounds of brown sugar. Squeeze the cabbage out of the first vinegar, removing the twine. Cover with the boiling mixture and it will be fit for use in a few weeks. The secret in making good cabbage pickle is cooking it long enough.

YEAST FROM THE START. - Boil for half an hour one ounce of hops in two quarts of water. Strain and cool to milk warmth, and add half a handful of salt and half as much brown sugar. With this mix smoothly one-half pound of flour. Cover and keep where you would keep bread to rise, stirring frequently. The eighth day wash, boil and mash without paring one and a half pounds of potatoes. When milk warm add to the yeast and return to its place, stirring as before. Let it stand till the next morning, when, after straining through a fine colander, it is ready for use. One large spoonful of yeast to a pint of water for bread. It will keep three or four weeks in summer and in winter till used up. Even when it gets quite sour it does not affect the sweetness of the bread.



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A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever. The microscope has proved that those diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and out-wardly tubes. The eminent scientists - Tyndall, Huxley and Beale - endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment and since then his remedy has become a household word in every county where the English language is spoken. Cures effected by it in seven years ago are still there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite - of which they know nothing - by some of the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B. - For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of one cent in stamps. The address is H. Dixon & Son, 31 King Street West, Toronto, Canada. - Scientific American.

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Notes of the Week.

DR. ALEXANDER CAMERON, of Brodick Free Church, died lately. He began his ministry in Renfrew, in 1859, and was translated to Arran, in 1874. From his early years, Dr. Cameron has been an enthusiastic Gaelic scholar, and it was in recognition of his knowledge of that language that the Edinburgh University conferred the degree of LL.D., upon him last April. In 1881, he founded the *Scottish Celtic Review*, and for some time past had been gathering materials for an etymological Gaelic dictionary, which it is to be feared will not now be completed.

It is said that there is a general expectation that the senior wrangler for the ensuing year will be Miss Fawcett, the only daughter of the late Postmaster-General. She has always beaten the best men of her year in the Trinity examinations. There is a legend that she applied to one of the most famous of university mathematical coaches, and asked to be taken as his pupil. She was not received, however, and the story goes that the learned but ungallant tutor declared that "he would teach no tabbies." He might hold a different and more respectful opinion now.

At the annual fall meeting of the Board of Trustees of Princeton College the other week, President Patton reported as recent gifts from personal friends the sum of \$80,000. Mrs. Susan D. Brown, of Princeton, gave \$50,000 of this amount with the stipulation that it is to be used in building a new dormitory, or for any other purpose Dr. Patton deems best. Dr. Leroy W. McKay, formerly instructor in chemistry and mineralogy, was elected assistant professor in the department, and Marion M. Miller, of the class of '86 was elected assistant professor in the English department.

We are glad, says the *New York Independent*, to see that the coloured Presbyterians on the Atlantic coast are a unit in opposition to the proposal to form an African Presbyterian Church. Says the *African-American Presbyterian*, of North Carolina: Eternally opposed to an Independent African Presbyterian Church, is the universal sentiment among us; and therefore we stand ready to receive the lonely and independent Presbytery of Texas into fellowship with one of our Synods, whenever the way may be clear, just as we have been all along receiving coloured Presbyterian churches which had found their former relations with the Southern Presbyteries uncongenial.

ONE of their number thinks that the Scottish Border Elders' Union has failed to achieve success because its meetings have been stiff and formal, affording few opportunities of friendly intercourse, and to inaugurate a new order of things he proposed on the occasion of the next summer meeting to invite the members to spend a day with him at Longnewton. The membership numbers ninety-three, leaving nearly 200 elders within the bounds of the Synod outside. Lord Polwarth does not think they should trouble themselves, until occasion occurs, with the Church Courts. They should have more frequent meetings for devotional exercises, intercessory prayer, and conferences with ministers.

THE *Interior* says. Gail Hamilton thinks that common-school histories should omit all reference to any part of the histories of the Protestant or the Catholic Churches, because the Catholics have doctored history to suit their prejudices, and the Protestants have done likewise. The child must be carefully kept in ignorance of the fact that there ever was such a thing as the Protestant Reformation, or such a man as Tetzel, Luther, Alva, or such a country as Holland or Scotland. To strike out a part of history is to say that the expunged parts are false. We do not believe in teaching a book as history which at bottom is a polemic—as all "Catholic histories" are; nor do we believe in suppressing unquestionable historic truth for fear it may not harmonize with the dogma of Italian infallibility.

A STRIKING instance of the march of events, and the change which even Church matters begin to assume, says a contemporary, was the attack which the venerable Dr. Vaughan, Dean of Llandaff, at the recent Llandaff Diocesan Conference, made on the enormous incomes of Canterbury and London. "He thought the report of the House of Laymen was very faulty in this respect, because it left what he must call the large income of Canterbury untouched. The Lord Chancellor of England had \$50,000 a year, and the Archbishop of Canterbury had \$75,000 a year. The plea for this enormous income—for such it was compared with those attaching to the offices of State—was that the Archbishop was burdened with two enormous residences, in one of which the Archbishop could not live for any length of time as it did not suit his health. This income of \$75,000 and the income of London (\$50,000) were left untouched." It will strike the reader that there must surely be some simple remedy for an Archbishop so unkindly burdened.

A CABLE despatch last week announced that a German University had conferred the degree of Doctor of Divinity on a no less distinguished personage than the Chancellor of the German Empire. Prince Bismarck may be a profound theologian, but he has hitherto been quite successful in concealing the extent of his knowledge in this department. Details are not given, and it cannot be generally known whether he submitted to the learned faculty a thesis on some subjects of Biblical research, which would give colourable pretext for the honour he has just achieved. After all, it may be only one of those playful sallies in which the telegraph occasionally indulges, and that the man of blood and iron is still unable to add the mystic letters to his other numerous decorations more consonant to the worldly distinction he has attained. If German professors did bestow the high honour of D D on Prince Bismarck, they lay themselves open to the suspicion that they seek to emulate a certain Scottish university that sought to get rid of debt by degrees.

MR. R. P. WILDER, of Princeton, has been instrumental in awakening and deepening in the minds of young men the spirit of consecration to Foreign Missionary effort. Last week he paid a visit to Toronto, having previously visited several seats of learning in Canada. He has been successful in adding largely to the list of volunteers for work in Foreign Mission fields. A report states that in all, not counting the medicals, from whom returns have not yet been received, there have been thirty-one new names added to the Toronto list of volunteers, which now numbers eighty-four. Of these there are some seven or eight already in the mission field. Messrs. Davis, Laflamme and Garside, in India, under the Baptist Board; Messrs. Goforth and MacGillivray, in China under the Presbyterian Board; Mr. J. Cooper Robinson, of the Church of England, and Mr. W. V. Wright, of the Society of Friends, in Japan; and Messrs. Gale and Harkness, who recently sailed for Korea. Mr. W. Cassidy died in Japan while on his way to China.

THE recent telegram from New Zealand that Rarotonga and the adjacent islands, in the South Seas, have been formally placed under the protection of England, has caused much rejoicing among the natives. This step has been taken to prevent the group falling into the hands of the French, who have been annexing right and left, especially islands that had flourishing Protestant missions, such as Tahiti and Maré. Rarotonga has special claims on the sympathies of British Christians. The whole population has been really civilized by the agents of the London Missionary Society, and they take pride in a successful college, which has sent forth quite a number of native teachers to evangelize the aborigines in other parts of the Polynesian Archipelago, especially in New Guinea, where their devotion and efficiency have been highly valued by Mr. Chalmers, Mr. Macfarlane and Mr. Lawes. If the Panama Ship Canal should

ever be completed, Rarotonga—midway between that port and Auckland—will become an important station *en route* to our Colonies in that region.

THE *Christian Leader* says: Dr. Stewart, of Ballochulish, in a lecture at Oban recently on Celtic poetry, brought out with remarkable lucidity the fact that one great distinguishing characteristic was its purity. It was free not only from immorality, but even from that coarseness in sentiment and expression which, though not actually immoral perhaps, was at least offensive. The great Gaelic epic, the "Fingal" of Ossian, was pure as last night's fleece of snow on the topmost peaks of Ben Nevis or Ben Cruachan. So were the Ossianic fragments, the "Sean Dana," published by Dr. Smith, of Campbeltown. So were the hundreds of ballads in the "Book of the Fingalians," for the most part picked up from oral recitation amongst the common people. They did not contain a stanza, nay, not even a word, that was indelicate. In this respect the grand old Celtic volume was immeasurably superior to Bishop Percy's "Reliques," or Sir Walter's "Minstrelsy of the Scottish Border." Without fear of contradiction, "Nether Lochaber" added that the Celtic people of Scotland at least were, and had been from the earliest times, the most moral and pure-minded that the world had ever known.

THE Rev. John M'Neill, of Edinburgh, may become the successor of Dr. Dykes, at Regent Square. The large committee, composed of office-bearers and members, met recently, and agreed to recommend the congregation to invite Mr. M'Neill, the Scottish Spurgeon, as he is come to be called. A few months since Mr. M'Neill declined a call from Highgate, at the same time expressing a preference for Edinburgh, where he is preaching to thousands. There is, however, reason to hope that he might be inclined to look favourably upon another invitation from London, and from a congregation so large and influential as that of Regent Square. Mr. M'Neill is thirty-four years of age, and was born at Houston, Renfrewshire. He was the son of poor but pious parents, and when verging upon manhood found himself earning his livelihood as a railway porter at Inverkip. He rose to the post of booking clerk, and was eventually transferred to Edinburgh. His powers as a speaker made themselves manifest, and deciding to enter the ministry of the Free Church, young M'Neill supported himself during his studies by mission work. He eventually became minister of McCrie (Roxburgh) Free Church, Edinburgh, with what remarkable success readers of Presbyterian intelligence well know.

DR. JAMES A. CAMPBELL, M.P., says the *Christian Leader*, spoke firm and seasonable words as chairman at the annual meeting of the Glasgow Workingmen's Association for the Protection of the Sabbath. He expressed his conviction that if the Lord's Day were surrendered there could be, in this age of competition and keen striving after material objects, no hope whatever that a day of merely secular rest would ever be granted in its place to the working people. The result would be that instead of six days' work for six days' pay, they would only have six days' pay for seven days' work. As one of the heads of a gigantic business establishment, Dr. Campbell speaks with authority on such a subject as this; and in spite of all the sneers of a certain section of the press, the industrial classes are not likely to be moved from their attitude of sympathy with the view set forth by this enlightened Glasgow captain of industry. The report of the Association, while making reference to phenomena which indicate a tendency in some quarters to break down the sanctity of the Sabbath, including the utterly stupid naval manœuvres at Greenock, was able to point out sundry sources of consolation. The complete cessation of Sunday pleasure steamers on the Clyde since the withdrawal of the licences to sell drink is one of the most significant of these; and another happy event is the success of the memorial to the contractors protesting against Sunday labour at the Ardrossan harbour works.

Our Contributors.

MR. GROWLER AND MR. GRATEFUL ON
THANKSGIVING.

BY KNOXONIAN.

Mr. Growler and Mr. Grateful met on the afternoon of Thanksgiving day and may be supposed to have held the following dialogue :

Mr. Grateful: Good afternoon, Mr. Growler. I suppose you attended the thanksgiving service in your church this forenoon, enjoyed the service, and then went home and enjoyed a good thanksgiving dinner with your family.

Mr. Growler: No, I did nothing of the kind. Haven't been out until now. Don't believe in these Thanksgiving days. Nothing in this country to be thankful for.

Sorry to see you in such bad humour. What's the matter with you anyway? Nothing in this country to be thankful for! Why, man, Canada is one of the best countries on this footstool. What have you against the country? Make a catalogue of your grievances.

Well, Mr. Grateful, to begin with we have a wretched climate.

Wretched climate! Ours is one of the best climates in the world. The sky over our heads is often as beautiful as the sky of Italy. It is quite true that we have the extremes of heat and cold, but what climate is without some disadvantages. If you go south far enough to avoid frost you run into fever. You never saw much fever I suppose. Go west far enough to avoid snow and you get into a six weeks' rain. Do you know of any climate without some drawbacks? If so please tell me where it is.

But see what a splendid physique old country people have.

Well, some have and some have not. And it must be remembered that old country people take better care of their health than we Canadians do. They take more exercise and eat less pie crust. They hurry less and worry less. Canadians and Americans try to get rich at a bound. Old country people as a rule take things more quietly, give their nerves and digestive organs fair play and of course have better health. The climate does not make all the difference.

But don't you hear of roses blooming in California, and Florida, and even in British Columbia when we are almost frozen up here?

Yes, I hear of a great many things about distant countries, but when I visit them and see things as they really are, I always come back thankful that I live in Ontario. A man who compares Florida with Ontario must know precious little about Florida. As regards California you cannot show that the average of human life is greater than here. British Columbia is part of Canada and if you cannot find anything at home to give thanks for you might have gone to church this morning and given thanks for the fine climate of British Columbia.

Our Government is bad.

Our Government is just what the people make it. There is not a man in the House of Commons, or in the Local Legislatures, or in any Municipal Council, or in any law making body who has not been sent there by the people. You and all the members of the Growler family are part of the people and you are responsible for the manner in which the country is governed. Ours is a Government for the people and by the people, and if the people do not govern themselves they will have themselves to blame. There is no sense in blaming Governments for every ill the country suffers. The Government of Canada or of Ontario is just the people in a condensed form.

Business is bad in this country. There is no chance to make money now. Farmers don't prosper as they did years ago, and when agriculture fails in Ontario everything fails.

Agriculture has not failed. It may be true that many farmers do not salt down as much money now as they did twenty or thirty years ago, but the main reason is because they and their families spend more. They cannot spend the money and invest it at the same time. You can't eat your cake and have it. How in the name of common sense can a farmer live in a fine house, drive a carriage, dress his family well and spend as little money as he spent when he lived in a

shanty, drove an ox team, wore homespun clothes and made his own boots. You can't pay for nice things and keep the money. Farmers go in for comfort and elegance, and have to foot the bills. That is pretty nearly all there is in the cry that farming doesn't pay as it did years ago. Why shouldn't a farmer and his family have nice things as well as other people if they are willing to pay for them? There is something peculiarly absurd in blaming the country because a man cannot live in a fine house and drive a carriage on the same money that he lived on in a shanty, when he drove an ox team. Is there any country in the world, Mr. Growler, in which comfort and elegance cost nothing?

But there is no money in business now. Merchants do not prosper as they once did.

Merchants are pretty much as they always were. There never was a time when they all made money, and there never was a time when all failed. The majority of those who succeeded did so by working hard and living very economically. It is not the amount a man makes, but the amount he saves that makes him rich. If people in almost any walk of life lived on as little now as they lived on years ago, they could save money as easily as they did then. Let me remind you again, Mr. Growler, of that fundamental principle in business,—You cannot eat your cake and have it. You cannot salt down money and live on it at the same time. If some people save less, they live more comfortably, perhaps even elegantly, and, Mr. Growler, you might know that comfort is not a bad thing. Anyway, Mr. Growler, you need not spend money on nice things if you don't wish to. You may live in a dug-out, wear sheepskin, and eat sawdust if you are inclined that way. This is a free country. You may live as cheaply as you like. You should have gone to Church this morning and given thanks because you are a citizen of a country in which a man may live like an Indian if he wishes to. There is always something that even a man like you may be thankful for if he wants to see it. Then think of the opportunities your family have in this country, of the ease with which they can obtain a good education, of the manner in which the law defends your life and property. Think of all these things, Mr. Growler. And remember, too, that this country has given you a home and given your family bread, and a good chance to start in the world. Your father and mother were very glad to come to this new country many years ago, and escape from a country in which there was little room and less bread. They sleep their last sleep in Canada, and that alone might keep you from reviling the country.

Really, Mr. Grateful, I feel ashamed.

I am glad to hear it. Shame is the right kind of feeling for a man like you to have.

THE DENOMINATIONS IN THE TIME OF THE APOSTLE PAUL.

We think that the fact that there were different denominations of the Christian Church in the time of Paul cannot be disputed. We know it is customary to imagine that so soon after Christ's death all the brethren were united as one body, that in looking at the great facts of the Gospel they lost sight of smaller things, that in view of the life and works of the Saviour so recently ended they would not dare to bring in petty jealousies and differences of opinion. But why should we expect this, and why should we condemn the people of that time if we find on examination our beautiful dreams shattered at a blow? Human nature was as much human nature then as it is now, and people then, as a whole, were not more nearly perfect than they are at the present time. In the first Epistle of Paul to the Corinthians i. 12, we find the apostle saying, "Now this I say, that everyone of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Now we have no reason to believe that there were not among the Corinthians just as good men and just as deep thinkers as any we have at the present day so that it is not likely that those divisions in the Christian Church were made either to do harm or simply for amusement. The conclusion we must come to then is that there were the different denominations of one body. Those of Paul, the broad, intellectual, staunch and vigorously upright were the Presbyterians of ancient times. Those of Apollos, enthusiastic, emotional, the Methodists. The followers of Cephas,

adhering to circumcision, the aristocrats, the advocates of a National or Established Church were the Episcopalians. Those claiming the leadership of Christ were the Plymouth Brethren, etc. They had never seen Christ, they had never heard Him, yet rather than have any man over them, they claim Him as their direct leader. These divisions were probably brought about by degrees, they arose from differences of opinions on minor points and there was no harm in them at first. The line was not sharply drawn. But, perhaps, on Sabbath day returning from worship a group of men got discussing the sermon; the argument grew warm; and Apollosite accused a Paulite of being cold and formal; the latter retorted by saying the former wished to make a show of religion, he savoured of heathenism. Thus the argument went on, the bickering and strife spread throughout the Church until it came to the ears of Paul and he reproved them thus: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Is Christ divided? was Paul crucified for you? or are ye baptized in the name of Paul?"

Cannot we Christians of the present day bring home this rebuke to ourselves? Is Christ divided? was John Knox or John Wesley or Luther or Calvin crucified for us! Why should we be divided? Do we not all believe in Christ as our Saviour? Is not this the essential point? Should we not be liberal-minded and tolerate the opinions of our brethren on minor points (even though we consider them foibles and fancies) remembering we are all but dust? Must we have the cry of the Roman Catholics and of the heathen ringing in our ears as a perpetual reproach: "How can we accept this Gospel that you preach when you yourselves are not of the same mind?" No! we think not. It seems as if every day we are getting nearer. The Presbyterians are getting a little broader and more fervent. The Methodists are becoming more intellectual and less emotional. The Episcopalians are becoming more liberal and less exclusive. Young Men's Christian Association meetings are being held in nearly every town and large village and are non-denominational. Missionaries are being sent out who are non-denominational. Does not all this seem to point to a happy time when all Christians can sing from their inmost souls,

We are not divided, all one body are,
One in faith and doctrine, one in charity.
Onward Christian soldiers, marching as to war,
Looking unto Jesus who has gone before.

MAC.

LETTER FROM TRINIDAD.

Through favour of Mrs. McMurchy, the following letter from Mrs. Morton, of Trinidad, has been forwarded for publication:

If you have not been hearing from me so frequently of late, you must excuse me. Our duties are always laborious, and Mr. Morton's health has not been good for some time past. It is quite impossible to rest at home, so when the schools closed for three weeks toward the end of August, we ran away for a time to Gasparillo for rest and sea bathing. We remained a month. Mr. Morton came up twice for the Sabbath services. He seems to be much better now, but the cough has not yet left him, last Sabbath he probably overworked a little. He held a service before eight o'clock at Caronis, another at St. Joseph at a quarter past nine, and then his Bible class and service at Tunapuna, concluding at a quarter to one. This would have been quite enough speaking for one day, but as there is no missionary at Couva, he was obliged to travel there in the afternoon to preach in English in the evening. We hope soon to have a new missionary at Couva.

I have not very much that is new to tell you. Our school work is going on well, we have more children in school this year than ever. Two of our large boys have got employment in town lately as clerks in a large firm, and seem to be doing very well.

One day a Brahmin came to our door and entreated us to be present at a dinner that he was to give on the following evening. We wished to be friendly, so promised to go on condition that Mr. Morton should be allowed to read and speak to the people. These dinners are a part of their religion, a great deal of money is spent upon them by poor people, who sometimes go in debt to obtain it. As much as two bar-

rels of flour are sometimes used for one dinner, besides quantities of rice and other things. Hundreds of people are fed, and the cooking, singing and beating of drums are kept up the whole night long. It might occur to you that it must be difficult for poor people to provide for so many guests, but the accommodations are of the simplest. They sit on the ground in the open air, and eat with their fingers from squares of plantain leaf instead of plates. It was a lovely moonlight night that we went to the Brahmin's feast. It was only seven o'clock, but the heavy dew drops were already sparkling on the grassy path that leads from our house to his. We found a great crowd gathered. Large pots were set ready for cooking, and a number of people were preparing the food. Some were singing to the accompaniment of drums, others smoking and talking. The Brahmin himself was doing all the worshipping. He and his little son were sitting on a mat in the midst of the crowd; before them was a bamboo frame prettily draped with pure white garlands of jasmine flowers; we wondered where they could have gathered so many. Inside the frame was a little image of his god. Small lamps burned around it; two or three men strung more flowers, or handed the articles necessary for the worship, which consisted only in certain little motions and acts being done according to rule, and certain Sanskrit words or sentences repeated at the proper times. If anything is omitted or not said or done at the exact time, or if a flower is put on the right hand when it should have been on the left, the worship is said to be of no use. Sometimes the Brahmin scattered a little rice; again, he dipped a flower in coconut oil, and laid it down with great precision. What a substitute for the prayer and adoration with which the Christian religion teaches men to approach their God! Seeing that there would be no opportunity for Mr. Morton to read or to address the people, we did not remain long; no one had seemed to notice our presence beyond the usual salaam from those who received us. We sat under the projecting roof of a little cottage to avoid the falling dew; and then slipped quietly away. Soon after the Brahmin's little son was sent to our school, and he is still attending regularly. The Hindu books say there are 333,000,000 gods and goddesses, or, perhaps, it might give you a more correct idea to tell you that their many gods and goddesses are believed to have at different times manifested themselves in that number of different forms. The religious Hindu chooses for himself the particular gods to whom he will pay most respect and devotion; the same god in different forms is supposed to possess different kinds and degrees of power, and this leads to endless disputes among the different sects who exalt their own favoured deity at the expense of the rest. Yours truly,
SARAH E. MORTON.

THE ENGLISH PRESBYTERIAN MISSION IN FORMOSA.

(Concluded.)

THE COLLEGE.

During the first two months of the year a number of our preachers were called to the city to the college to read, the students going out to supply their places. During that time they were taught some Old Testament history, especially regarding the time of the exile, reading together the Book of Jeremiah. They read also the life and letters of Paul as far as to the Epistle to the Romans, also something of the life of our Lord, and a little simple arithmetic to aid them in keeping church accounts. It is also helpful to them in teaching the children at the stations. The students during the year have been ten in number. They have enjoyed good health, and behaved well. We began the year with eleven, but two of them left, I wrote at the time regarding their going home. The second term we added one. They have studied together Old Testament history and the Book of Isaiah, finished the life and letters of St. Paul, and part of the First Epistle of Peter. They have also learned a little arithmetic and a little geography. Mr. Thow, when at home, continued his lectures on "Hebrews." They also read themselves a Chinese commentary in five volumes on the Gospel of Mark, by Rev. Mr. Faber, a German missionary. One hour a day they read the Bible in their own character. I am very much pleased, on the whole, with the progress they have made and the spirit they have displayed, and I am

more than ever convinced that all preachers before being sent to stations must hereafter all have a longer or shorter period in college to learn something of the Bible. Other learning they may be able to dispense with, but without this they are helpless; and their only way of getting it at present is by coming and reading with us.

Of the ten students reading at present, one is going out as a preacher. We thought of sending two others also, but concluded finally to allow them to read some time longer, feeling that though the stations may suffer temporarily from want of preachers, it will be better for the Church in the long run. We have called one young man more as a student. There are also four young men who have been scholars in the Middle School whom we think of as students. We feel, however, the difficulty of just selecting such as future ministers without any trial of them beforehand. And accordingly in their case, instead of appointing them at once as students receiving \$3 per month for their expenses, we have invited them to come and read in college, giving them their food without any money, in the expectation that if they display real zeal they may become regular students; and if they appear, after a year's trial, unsuitable, they may return home without the stigma of having been dismissed from college, all the better as private Christians of their year's study. This is a matter regarding which we much desire the prayers of friends, that we may be guided aright in the choice of suitable students, so that the future ministers of the Church may be true servants of our Lord.

THE HOSPITAL.

The hospital was carried on by Dr. Lang until his departure for the mainland in October. During the interval between his departure and the arrival of Dr. Anderson in November, the hospital was carried on by the three dispensers, with a weekly visit from Dr. Myers, of Takow. We hope Dr. Lang is preparing a report of the year's work for publication, and that he has already sent you a statement.

Regarding the site for the new hospital buildings, we are sorry to be unable to report progress. We received a few days ago a despatch from our Consul stating that the magistrate refused to stamp the deeds of purchase, as the neighbouring people object on the ground of Feng-shuy. The real difficulty, we believe, lies in the opposition of an influential Chinaman in the neighbourhood. We are in hopes that perhaps his opposition may be got over "for a consideration;" we do not consider that there is really any very strong popular objection to our acquiring the site.

PRINTING PRESS.

This has been in operation during the year. At present we have three printers employed; there is sufficient work for them all, though I have sometimes not leisure to oversee their work. The main work has been the regular printing of the monthly *Church News*—thirteen numbers this year owing to the intercalary month. The value of this periodical is still found to be great. We print about 700 copies monthly, of which more than 200 are sent to Amoy, and 100 to Tamsui. The other main piece of work has been printing portions of the New Testament as revised by various missionaries for circulation and further revision by other missionaries. During the past year we have in this way printed Philipians, the Acts of the Apostles, and part of 2nd Corinthians. We have also printed a small geography with maps rendered into our vernacular from Chinese character by Mr. Ede, also Dr. Lang's hospital report for 1886. The proceeds from the sales, together with balance from last year, supplemented by a donation of \$24 from Mr. Thow, were sufficient to defray current expenses, including \$124 of wages to printers. By the kindness of friends at home also we were enabled to purchase more type, so that this year the press has cost the mission nothing. If we had more time to see to the preparation and printing of suitable literature, our press would be found to be an instrument of great value for raising the intelligence of the native Church, and conveying to them important knowledge. We have now in Amoy and Formosa a large number of readers who welcome new publications.

With regard to our work in general we feel that there is real ground for thankfulness on account of what has already been attained, and for much thankfulness for the many hopeful openings for usefulness which the position attained opens up to us. But to do anything like justice to the work already in hand,

and still more to take advantages of the opportunities which God is giving to us, much hard work is required, which, in the present condition of our mission staff, is quite impossible. We are sorry to require always to refer to this matter, but the present state of things causes us much anxiety. It is only Mr. Thow's self-denying resolution, come to in opposition to the advice of one medical man at least, to remain one year longer on the field, that has saved the mission from something like a catastrophe. Had he gone home this spring in course, the result would have been that the college would have been closed, and the publication of the *Kau-hoe-po* interrupted, or, at least, irregular; whilst the general work of the Church would have been much hindered through the natural unwillingness of one ordained missionary to take any fresh action on his own responsibility. We are sure that it is not the wish of the friends at home that so extended a work as ours should be cared for by only one ordained missionary; and we would respectfully suggest that very effectual steps should be taken with a view to the immediate strengthening of the staff. May God prepare a very fit instrument to come here and carry on his work!—*Rev. T. Barclay.*

NOT long ago, says the *Chicago Interior*, we called attention to some remarkable instances of unselfishness, liberal giving and downright sacrifices in the interest of Gospel preaching in the far west. Certain Presbyterian farmers out there give as much for the maintenance of church services as they give to keep themselves and their families sheltered, clothed and fed. Now we hear of like liberality on the part of some devout Baptists in England; indeed, the figures for the latter's gifts are exceptionally remarkable. For instance, a governess who earns \$500 a year gives half of that sum to missions and other church causes; a man who earns \$6,000 a year lives on 600 and gives away the rest; one with an assured income of \$10,000 a year, spends one-tenth on himself and remits nine-tenths to the Lord; and another, whose annual income is \$40,000 a year, keeps only \$1,250 for his personal use and pleasure and consecrates \$38,750 to missionary and charitable uses! In these English cases the issue is clearly made between self and the Lord the self-denying givers not having family responsibilities and obligations resting upon them, as have our hard working western farmers. But love to God and a passionate desire to advance His kingdom in this world are shown by all of them.

A SCOTTISH exchange, writing on the Church and social questions, remarks: No fewer than five Diocesan Conferences were in session last week, and the important place occupied by social questions in the programme of each forms one of the most striking signs of our time. At Lincoln the debate on the duty of the Church with respect to socialism was particularly outspoken. The bishop declared that the question was one which affected most powerfully the mind and the spiritual condition of the world. Hedeprecated the views of those who regard it with an imperturbable optimism. Socialism is not a movement to be suppressed without a hearing or by force. The bishop favours that course which would disarm the dangerous classes by improving their condition; and the influential members of the laity as well as the clergy who took part in the animated discussion were practically of the same mind. At Wells there was an instructive debate on "Thrift;" and the report of a committee on the subject insisted upon the more independent supervision of trustee savings banks, which have done good work at half the cost of the post office savings banks, though the committee believe that the more absolute security provided by the latter will ultimately tend to the absorption of the former in the post office banks. There can be no question that the subject of thrift is one of the great social problems of the day. Out of a population of 35,000,000 or 36,000,000 only 2,000,000 belong to a good friendly society. About ten per cent. of the whole population receive at some period of their lives relief from the poor-rates; while 42.7 out of every 100 of such persons die as paupers receiving indoor or outdoor relief. One reflection suggested by these discussions it would be unfair to leave unexpressed. They are infinitely some searching and practical than most of the debates in the Presbyterian Church Courts. If we compare them with the personalities and twaddle which seem to engross most of the time of certain Presbyteries the result is assuredly greatly to the credit of the Diocesan Conference.

Pastor and People.

MINISTERING.

What though your feet are often weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving
Be soon beyond your care;
Lest little wayward feet that you are guiding,
Slip past you unaware.

Ah, then no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings,
So vainly mourned with tears.
But while you have your dear ones still around you
Do not regret your care;
Far easier aching feet and arms and shoulders
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

THE POWER OF SIMPLE CONFIDENCE.

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently interrupted him with the inquiry, "W—, did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and of course, down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings, He commands you just to trust in Him, to believe His Word, and *accept His gift*. His message of life reaches down to you in your place of ruin and death, and His word to you now is, 'the gift of God is eternal life, through Jesus Christ our Lord.' Rom. vi. 23

INDOCTRINATE THE CHILDREN.

The laxness of doctrinal views which prevails in many quarters amongst our people is no doubt to be traced to a neglect of this part of the training of our children. We need not go into a comparison between our methods in this matter and those of our fathers. It is enough for us to know that doctrinal error abounds on every hand, a great many who claim to be Presbyterians, at least by family or by education, have little or no sympathy with our Standards, some openly renounce them as belonging to a dead past, as far behind the age, and even speak of some of their teachings in disparaging and even reproachful terms.

We do not wonder so much at this in the case of unbelievers. Our scriptural and spiritual system of truth is distasteful to the natural mind. It offends human pride by asserting the sovereignty of God and the freeness of His grace in salvation. Human reason revolts at doctrines which it cannot fully comprehend, and at the claim of the Holy Scriptures to be received in all their parts as inspired and infallible. But we find remains of this feeling in many who call themselves Christians and even Presbyterians. Some are drifting far away in the adoption of unscriptural views and of a theology which is sadly latitudinarian. The tendency of this evil is alarming. While it begins with a low idea of inspiration, and hence naturally falls into what are called liberal views, it seldom stops until the dreadful extremes of scepticism and even infidelity are reached.

Much of the popular literature of the day helps forward this sad process. The most attractive books are saturated with this poison. Materialism and agnosticism assume the garb of poetry and romance. The heroes and heroines of a large portion of our modern novels are made to utter the most heretical and even immoral sentiments, to insinuate doubts of divine truth, and to ridicule the most sacred doctrines. The interest of the story, the beautiful traits of character associated with the holders of these false views, and the charm of the style, combine to disarm suspicion and secure a ready avenue to the mind and heart for these erroneous teachings. The readers do not stop to analyze the moral or doctrinal sentiments, or to see where they are being led; and before they are aware of their danger, they are hopelessly betrayed. Hence sceptics go out from Christian homes to spread the foul leaven of infidelity.

Now, what is the antidote? How can we prevent this mischief? Our only answer is that we must forestall the evil by filling the mind with pure truth. This is best done in childhood and youth. From what we have said it will not be inferred that we refer to what is generally understood as "religious instruction." To teach our children only the elements of religion, to confine their minds to the mere utilities or amenities of Christianity, to feed them only on the milk of even baptized ethics, is a very poor preventive of error in doctrine. We must give them true, solid, fundamental doctrine, and do this at the beginning of our training. And yet how common it is to assume that because what is called doctrine is regarded as something abstruse and difficult, it must be postponed to a more advanced period, and that meanwhile we must teach them merely moral sentiments, as expressed by precepts and illustrated by the lives of Bible characters, and of pious children in later times. Surely there is doctrinal teaching in all this, but it is false and unscriptural as a general thing. Thousands of children grow up in Christian families, believing that if they are good, they will be saved, and that they will be saved for their goodness, and the converse. And what is this but the doctrine of works?

We give this only as a specimen. Numerous other examples will occur to thoughtful observers. But the most deplorable error is the encouragement often given to the young to dislike and avoid all doctrinal instruction as dry, uninteresting and difficult, and as wholly unnecessary and unprofitable. Hence it is common to dispense with all such teaching.

But need such instruction be dry and uninteresting? By no means. If parents themselves carefully informed their own minds as to the grand truths of God's word, so as to understand their import and bearings, and learn to feed upon them and to relish and enjoy them, they would not teach them in a dry and uninteresting way. It is, besides, a great mistake to think that children feel no interest in such subjects. It is noteworthy how common it is for them to ask questions on the highest and grandest truths of the Christian system. We cannot, indeed, answer these questions, and remove obscurity and mystery from them, but, if we truly believe and love them, we can at least familiarize their young minds with them, and give them a place and a lodgment that will prepare them to resist the encroachments of great error.

Unless this work is done early, it is not likely to be done at all; and it ought to be done at home. The parent is the truly responsible party. The Sabbath school does not meet the case. We very much fear that the system of international lessons has a tendency to diminish doctrinal teaching. It is true, all Scripture contains doctrine. But we recognize the difference between narrative and biography and those parts of the Bible which directly and didactically teach doctrine, and we have sometimes thought that the latter have not a fair share in the arrangement of topics. This ought to be looked after and guarded against. A skilled and thoughtful teacher can find solid doctrine in all the lessons, but most teachers fail to do this.

We cannot expect to raise up a generation of solid, strong, systematical Christians unless we lay the foundation in a careful instruction in the doctrines of grace. The average piety of the day needs toning up, and that cannot be effected in any other way. Neither can the Church be well fortified against new and false views. These are multiplying, and are be-

coming more and more aggressive. They threaten the overthrow of Christianity and the destruction of all piety. What their force will be twenty years hence, no man can tell; but we feel certain that unless the children and youth now growing up shall be more thoroughly grounded in the grand fundamental doctrines, that force will prove overwhelming. A weak theology cannot stand before the assaults of either infidelity or baptized heresy. It will produce only a sentimental piety. It will be easily undermined. It will be ready to compromise the truth and sell it cheap to the insinuating advocates of "liberalism" or the unscrupulous agents of "progressive thought."

What the times are likely to need in the not distant future, is the sturdy devotion to the truth of God which made heroes and martyrs and conquerors of our Scottish and Puritan and Huguenot fathers. They were strong men because they had been nourished by the strong doctrines of the Gospel. They were unchangeable, because they held all of that Word which liveth and abideth for ever. They were invincible, because their armour gave no openings to the shafts of error. Let us be their children. And let our offspring inherit that truth which they bequeathed to us.—*Southern Presbyterian.*

WHY ARE YOU A CHURCH MEMBER?

We fear that there are a great many to whom this is an embarrassing question. If we are to judge by both actions and words, self advantage is the primary and controlling motive. When we see persons seeking a particular church which has the most wealth and social prominence, and after uniting with it "standing all the day idle," or hear them complaining that they receive little or no attention from the members, one knows at once that they have no proper conception of the design of church membership and no true sense of responsibility as members.

It is very true that the church is intended to confer great advantages upon all who join and that no one can be a faithful member without reaping much benefit. Amongst these is Christian fellowship, the aid and comfort flowing from brotherly love, the joy and support which arise from being associated with godly men and women, and being included in a circle of holy and disinterested friendship. If that be the real motive, its best purpose will be realized by both parties. It will be mutually beneficial. But no such motive or result is connected with this step as taken by large numbers. If one joins a church in order to secure social recognition, especially in a grade of society above that to which he or she has been accustomed, and still more if one does it for the sake of securing patronage in his business, he fails of any true benefit and debases a professedly sacred relationship to a mere worldly end. He may secure companionship, but not Christian fellowship, temporal but not spiritual help. He is simply making "gain of godliness."

Nothing is more disgusting than the whining complaint from many lips, "I am never noticed by my fellow members, they never visit me in my home, they never invite me to their entertainments, and all because I am poor and can make no show."

We do not say there is no ground for such a complaint. There is too little real brotherly love in the church, too much regard for wealth, station, fashion, style, and the like. There is too much pride of person and family, too much isolation and alienation, and too little exercise of that feeling of oneness and equality which Jesus inculcated upon his followers. We are not communists. We do not think that Christianity was intended to obliterate all social and intellectual distinctions. There must be freedom in choosing associates, and congeniality must be sought. Yet still it is true that in all spiritual concerns the *body of Christ is one and on the same level*. The poor and illiterate should never enter the church to get notice from the rich and cultivated. Yet the highest classes should enter it, in part, to exercise the benevolence of true piety towards all in the church; and there is a way of doing this without condescension and superciliousness.—*Southern Presbyterian.*

MANY men can easily become prophets as to the curses that will fall upon the heads of others for their sins, while they seem almost totally blind as to what will be the end of their own sins. Somehow they do not reason in regard to themselves as they do in respect to others.

Household Hints.

PLUSH goods, and all articles dyed with aniline edges, which have become faded from exposure to the light, will look as bright as ever if sponged over with chloroform.

SPIRITS of ammonia diluted with water, if applied with a sponge or flannel to discoloured spots upon the carpets or garments, will often restore the colour.

BAPTIST CAKES.—These cakes are simply pieces of bread sponge, which has been mixed as stiff as it can be stirred the night before. Fry the cakes in boiling hot fat for six minutes and serve them with silver drip syrup or maple syrup.

IT is not generally known that repeated applications of water (as hot as it can be borne) will drive away a ring a round or ordinary boil, though the swelling, which is nature's method for purifying the blood, is quite likely to come in some other part of the body.

CORN BREAD.—There is no better form of corn bread than a plain Johnny cake baked on a griddle. Scald a pint of meal with slightly salted water; make it of a consistency to spread smoothly upon the griddle which has been heated very hot and buttered. Make the cake about an inch thick; cover with a buttered pan and cook until brown on the under side; then turn and brown on the other side. Serve hot.

MEAT SCALLOP.—Take cracker crumbs, macaroni, cold meat, the gravy of the meat, or soup stock. Boil the macaroni until soft, and put a little water on it to prevent it from sticking together. Cover the bottom of a deep dish with the crumbs; then a layer of meat cut in small pieces, seasoned with salt and pepper; a layer of macaroni; a layer of crumbs and meat; and so on until the dish is filled, having the crumbs come last. Pour over all the gravy, and bake one hour.

RICE CREAM.—To a pint of new milk add a quarter of a pound of ground rice, a lump of butter the size of a walnut, a little lemon peel, and a tablespoonful of powdered sugar. Boil them together for five minutes, then add half an ounce of gelatine, which has been dissolved, and let the mixture cool. When cool add half a pint of good cream whisked to a froth, mix all together, and set it for a time in a very cool place or on the ice. When to be used, turn it out of the basin into a dish, and pour fruit juice around it, or serve it with stewed apple or pear.

TO STOP A COLD.—1. Bathe the feet in hot water, and drink a pint of hot lemonade. Then sponge with salt water and remain in a warm room. 2. Bathe the face in very hot water every five minutes for an hour. 3. Snuff up the nostrils hot salt water every three hours. 4. Inhale ammonia or menthol. 5. Take four hours' active exercise in the open air. Summer colds are the worst of all colds oftentimes, as it is then very difficult to protect one's self properly. A ten grain dose of quinine will usually break up a cold in the beginning. Anything that will set the blood actively in circulation will do it, whether it be drugs or the use of a bucksaw.

WHITE BREAD WITHOUT YEAST.—To each pint of flour add one heaping teaspoonful of baking powder and a saltspoonful of salt. Sift the whole thoroughly three times, make sure that the powder and salt are evenly mixed in the flour. Mix with milk until the dough is stiff enough to mould well. Make in loaf shape, place in hot, buttered pans and put in a moderate oven, where there will be a steady heat and bake at once. If the oven chances to be very hot, turn another baking tin over the bread for fifteen minutes, unless covered bread pans are used. This bread is very good when a tablespoonful of lard is used for each pint of flour and the bread mixed with water. Two quarts of flour will make two small loaves.

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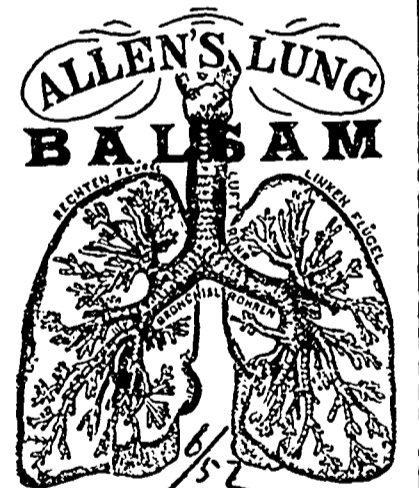
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— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

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TORONTO, WEDNESDAY, NOVEMBER 21st, 1888.

THE latest name for a palpit is "the bulletin board." People who wish all kinds of notices read at the close of the service will perhaps see the point.

A PROMINENT Methodist minister stated the other day in an interview that he expected an adverse vote in Cobourg because several of the professors are opposed to Federation, being connected with Cobourg families. The connections of a professor's family certainly constitute a most satisfactory reason why no respect should be paid to the deliverance of the Supreme Court of one of the largest religious bodies in the Dominion. Are the Senate and professors of Victoria College the servants of the Methodist Church or its masters?

GOOD citizens should set their faces like flint against the growing tendency in many quarters to make Thanksgiving Day a mere holiday. If another holiday in the year is wanted let us have it, but the nation should not be guilty of any such transparent hypocrisy as setting apart a day for thanksgiving to Almighty God for His mercies, and then spend the day in various kinds of amusements. The day is over for this year, but it is not too late to say that nations, as such, are punished in this life, and if we mock God by calling a day of amusement a day of thanksgiving, we may soon have cause for a day of humiliation.

DR. CUYLER says:

There must be leaders in every Church; but don't try to push into prominence conceited people who happen to have large purses or social conspicuousness. The best workers are often those of humblest social rank; and no man or woman should be prominent unless they have earned their position by consecration to the Master's service.

Exactly so. The motto in Church work should always be—the tools for the man who can use them. No decent person grudges a man the prominence he gains by consecration to his Master's work. After all that has been said and written about leaderships in the Church, it comes to this in the end—the man who can lead wisely and successfully will always, or nearly always, be asked to do so. Ability and consecration of heart and purse usually come to the front in a living Church. The best way to become a leader in a live Church is to deserve to be one. Good work well and cheerfully done gives man more and better prominence in a year than a lifetime spent in carping and nibbling at others.

THE character and record of the President-elect of the United States must be very near perfection. During the campaign just closed, even the most unscrupulous opponent could bring no charge against him. The fierce light that beat upon him for months revealed no dark spots. For once the campaign har has been completely routed. Presbyterians the world over may well feel proud of that Indiana elder and Bible class teacher. The *Interior* says:

General Harrison is an able statesman, a spotless gentleman, a sincere Christian—and for such a President, from whatever party he may come, we will devoutly thank God. Should General Harrison form a government of material something like himself, there will be no difficulty in settling the Fishery and all other questions that are at present pending between Canada and the United States. The last treaty was negotiated at the

worst possible time—immediately before the Presidential contest. The slate is clean now, and there is no reason to believe that a man of General Harrison's character will want to write anything unfair or unreasonable on it. Presumably, the British Government are anxious to have all irritating questions settled. Why, then, should the settlement not take place?

THE position of the Methodist Church on the Federation question may be illustrated by a supposed parallel in the Presbyterian Church. Supposing the General Assembly, after due consideration, instructed the Managing Board of Knox College to do a certain thing and appointed a special committee to help them. And supposing the board and committee meet and go on with the work assigned them by the Supreme Court up to a certain point and then, as a matter of courtesy or for some other reason, consult the College Senate. The Senate instead of co operating with the board and special committee, passes a resolution which, under a thin—very thin—disguise, is intended to block the action of the Assembly. How long would the Senate live after doing this? It would live until the General Assembly meets next June; then it would get its walking ticket, and as it walked out of office all the Presbyterian people would say, Amen. That is exactly how it would be in the Presbyterian Church. If the Methodist people allow a few men to override the will of the whole Church as expressed through the Supreme Court of the Church, they are in a state of ecclesiastical anarchy. Better have no Church Government at all than a Government whose action a few scheming clerics can thwart.

If the writers who are discussing the "pew system" in the daily journals would come down to particulars and tell their readers exactly what they mean by the "pew system" something might be gained by the discussion. In any Church seated with pews there must be some pew system. Many who discuss the question assume that because families sit in the same pew every Sabbath the system of *pew rent* prevails in the Church to which they belong. Such is not the case. Families occupy the same pew in, so far as we know, all the Churches in which the envelope system is adopted. This system, which on the whole is perhaps the best when well worked, does not make it necessary for families to scatter all over the Church on Sabbath. There are several marked advantages in having families sit together. The moral effect is good. The family appears in the house of God and worships as a family. The pastor can see if members of the family are absent. The parents can see that the little folks conduct themselves properly. As a rule families like to have a pew that they can call their own even when they are opposed to pew rent. Nothing would be gained in the matter of room if families separated and sat anywhere. They would take up as much room in any other pew as in their own. Giving each family a pew, if the room in the Church permits such an arrangement is not the pew rent system, though a good many people assume that it is.

MORMONS IN MANITOBA.

THE rise and progress of Mormonism is one of the religious puzzles of the time, and will probably occasion wonder to succeeding generations when vestiges of the system will only be found in history. Fraudulent in origin and pernicious in some of its practices, it is surprising that so many people have been found to adopt a religion so absurd. The existence of Mormonism affords evidence that people can be found in every age and in every community who are willing to profess the wildest vagaries and become the pliant dupes of designing leaders. The story of Joseph Smith, whether told by friend or foe, can only excite the contempt of people possessed of ordinary intelligence. The imposition of the gold plate story on a credulous people is one of the marvels of this century.

It may be, however, that few, very few indeed, accept the Book of Mormon as a record of fact, and who have their own ideas of its so-called inspiration, but who are, nevertheless, attached to the Church of the Latter Day Saints mainly for substantial and mundane reasons. Without some degree of belief in the system it is impossible that it could have existed so

long. Who are the people who for the most part compose the Mormon community? The population of Utah territory numbers, including Gentiles, over 100,000—and what is the degree of intelligence they possess? Comparatively few Americans are to be found among them. With the exception of the descendants of the original leaders, the vast body is composed of immigrants from various European countries, whose religious training and convictions must have been of the most rudimentary kind. That Mormon missionaries should have proved comparatively successful emigration agents is in no degree surprising. In addressing struggling toilers in overcrowded districts in Denmark, Germany and in Great Britain they could hold out prospects of material well-being which appeared impossible of attainment in their respective countries. A moderate competency in Utah was a bright prospect compared with a life of hard and unremitting toil, scantily remunerated, and when labour was no longer possible the deepening gloom was but little relieved by the consideration that the workhouse would afford a last asylum where life would reach its close. Those to whom life presents few attractions to relieve its stern realities will not weigh with scrupulous nicety the claims of a religious creed if its adoption secures them an un hoped-for advancement in material well-being. This will readily account for the steady stream of immigrants that yearly recruits the numbers of Joseph Smith's followers. Scandinavian and Scot, Teuton and Celt find their way to Utah, but it is observed that they are not drawn from the most intelligent of their respective races. Once there and when the die is cast, there are many inducements for them to remain long after all illusions have fled. The Mormons claim that the annual increase of their community from European immigration varies from 1,000 to 4,000.

As a religious system it is of the most eclectic kind. It is a piece of Mosaic work composed of Judaism, Mohammedanism and Christianity. In its government it is professedly based on the theocratic principles applied in a somewhat autocratic form. To this method of government it chiefly owes whatever coherency and force the system possesses. Polygamy, an after-thought of Mormonism, has not a little to do with its perpetuation. It is the peculiar institution of the Latter Day Saints, yet it was not publicly avowed till 1852, before the settlement in Salt Lake. Accounts as to its origin are somewhat discordant, being generally credited to Joseph Smith who adroitly promulgated a revelation to escape a practical difficulty. The descendants of Joseph, however, now claim that polygamy formed no part of the religion their father was commissioned to establish, and was forced upon it by other of the earlier leaders of the movement. Now that the repugnant practice is felt to be one of the most obviously vulnerable parts of the system, it is convenient and timely to agitate for its suppression, especially as the United Government are in earnest in their endeavours to bring about the same result.

In various parts of Ontario there are a few adherents of Mormonism to be found. They profess to accept the creed, but disclaim the practice of polygamy which the Canadian Government, backed by Canadian public opinion would take good care to prevent. About two years ago a small colony from Utah found its way into Manitoba where they effected a settlement. Last week three of their elders have been on a visit to Ottawa endeavouring to secure special privileges from the Dominion Government. Had the favours for which they asked been granted them it is likely that the community would have received considerable accessions, as it seems to be the present policy of the Mormon leaders to promote colonization. They are forming communities in several of the Southern States and in New Mexico. So long as the Mormons in Canada choose to conform to the laws of the country, and make industrious citizens, they will be left unmolested by the State. In a land where religious liberty prevails they need not expect special privileges. The time for giving exemptions is past. One thing is certain, that Canadians will not tolerate in their midst a community that practises polygamy. When these Mormons first came to Manitoba they gave it to be understood that in Canada they would adhere to monogamy. It is represented that one of their requests to the Government at Ottawa was that they be permitted to bring

their extra wives into the Province. In reply they were informed that such could not be. The attitude taken by the Government is the right one, and will be sustained by Canadians irrespective of religious or political creed. Polygamy can get no foothold in Canada. In this matter the Mormons will bear watching.

THE CHIEF END OF MAN.

EVERY man places before his mind an ideal to be attained. It may be high or low, but he resembles the Apostle of the Gentiles in this that he is conscious that he has not yet attained, neither is he already perfect. Life itself is a ceaseless struggle after the attainment of unrealized good. It is meant to be a struggle and from it there is no escape. The design of this conflict is that man may rise from "good to better up to best." The conditions of the conflict are ever changing, but there is no change in the direction of decreased effort, no change in the purpose of life as designed by infinite wisdom. Whatever may be the influences by which man is surrounded, however untoward his lot, however apparently overwhelming the odds arrayed against him, the desire for better things may not be altogether extinguished within his heart. He may sink baffled and beaten, but he never loses recollections of "the might have been." Even in the utter despair that comes to one who has reached the desperate conclusion that "it is better not to be," and who ends the forlorn strife with suicidal hand, there is the confession that the ideal is still there, but it is unattainable.

The secularism of the age has done much to obscure the real and the true ideal of human life. There is a shrinking from all that is shadowy and vague. By how many thousands is this present life with its purely material interests regarded as the only one to which attention has to be exclusively confined and directed? The sphere of the ideal is strangely contracted. The idea of a life beyond seems so remote and uncertain, and this life is so real and its claims so pressing, that the only thing they see left for them is to make the most of the present. They have the Bible and the glorious revelation of life and immortality it contains; will not that be sufficient to raise them above the sordid and contracted ideas that would exclusively confine them to the life that now is? Yes, the Bible believed and its precepts acted upon unflinchingly widen the vision and enable men to see things in their relative proportions. It would supply a complete corrective to dominant worldliness, but the difficulty that besets many is that they do not take the Word of God as the man of their counsel. Not a few who profess respect for its teachings draw a sharp line between what they deem things secular and sacred. They are content to accept one code of life for practical affairs and another for their spiritual life. Is it not a common thing for men to say, "competition in business is so great that a man cannot be both honest and successful at the same time." Like all cynical paradoxes, this fails to express the full truth. In actual fact, successful business men are, as a rule, honest men. It may also be true that there are instances where men have attained a measure of success who have not been noted for the tenderness of their consciences nor for the scrupulosity of the methods they have sometimes employed. This also may be regarded as true, that honesty is, by the law of God, the only condition by which permanent success even in worldly things can be achieved.

The highest ideal that would limit man's aspirations to merely worldly success is far too low as the ultimate aim of a being endowed with an immortal nature. Were it in all cases possible of realization it would still be unsatisfying, and the soul sated with merely material and social prosperity could only in the end sum up the net result of life, as did the wise man millenniums ago, vanity of vanities, all is vanity. But, taking the current standards of worldly success, how numerous the disappointments, how bitter and frequent the failures! The units reach the goal of their ambition, the thousands fall out of the race hopeless and dispirited.

Christianity nowhere teaches that man is to be a purposeless and inefficient waiter on Providence. In Christian is bound by the highest considerations to be diligent in business, fervent in Spirit, serving the Lord. There is no premium offered to pious indolence any more than there is to incompetent trifling

of any kind. A full and heartfelt recognition of the true ideal of life as admirably expressed in the answer to the first question of the Shorter Catechism would supply a much needed corrective to the feverish haste that characterizes so much of present activity. It would not repress but expand ambition, giving it a direction and range far beyond the dreams of the selfish and worldly-minded. It would ennoble life and help many a man to quit his meanness. The baffled and the beaten would receive fresh courage and new inspiration. They would see that the grandest of all victories might yet be achieved. Strength, courage and hope ring out from the grand old words, formulated by the Westminster divines, that have echoed round the world, "Man's chief end is to glorify God and to enjoy Him for ever."

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The leading illustrated papers in the November number of the *English Illustrated* are the conclusion of "The Morte D'Arthur," "Glimpses of Old English Homes — Cheswick House," containing many historical reminiscences of great interest, and "Charles Dickens in Southwark." Instalments of "The House of Wolf," and "San Ilario" and two good poems add to the attractions of the number.

THE CANADIAN METHODIST MAGAZINE. (Toronto; William Briggs.)—The illustrated articles, all of them continued in the November number of this Canadian monthly, are "Landmarks of History," by the Editor; "Round About England," and "Vagabond Vignettes." Professor Coleman has a paper "In Search of the Picturesque," and Dr. Shaw puts in "A Word for Classical Studies," and Rev. John McLean tells of "Forty Years with the Sioux." Other papers of interest and value make up an attractive number.

THE CENTURY. (New York. The Century Co.)—The *Century* begins its thirty-seventh volume with the number for this month. It fully maintains the high degree of excellence achieved by this first class magazine. The contents of the present number are of surpassing interest. The new serial is a Canadian historical novel by Mary Hartwell Catherwood, to which Francis Parkman writes a short preface. George Kennan continues his deeply interesting papers on "Russian Political Exiles"; and Murat Halstead has a paper on "Gravelotte Witnessed and Revisited." There are numerous other features of interest by prominent writers of the day, and the illustrations are very numerous and of the best quality.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal: Philosophical and Literary Society, Presbyterian College.)—The first number of the eighth volume of this college monthly makes an excellent appearance, betokening prosperity and hopefulness. It opens with a sermon by Dr. Robert Campbell, of Montreal. Hon. John Macdonald gives "A Methodist's View" of the Union question. "The Theatre and the Church," is discussed by D. L. Dewar, B.A.; "Woman's Position in the Church; May She Preach?" by Rev. John Nichols, Montreal. Principal MacVicar has a powerful paper in which he gives impressions received while attending the recent Missionary Conference in London. The *College Journal* gives decided evidence of solidity and strength.

THE CHRISTIAN UNITY OF CAPITAL AND LABOUR. By H. W. Cadman. (Philadelphia: The American Sunday School Union.)—From the proceeds of the John C. Green Fund, the American Sunday School Union gave a prize of \$1,000 for the best popular work on the "Christian Obligations of Property and Labour." Mr. Cadman was the successful competitor, and no candid reader of his admirable little book will begrudge him his success. The book shows extensive reading, thoughtful consideration of facts and a fine Christian spirit. It clearly establishes the conclusion reached by most Christian thinkers that the problem which is shaking the industrial world from centre to circumference can only be adequately or satisfactorily solved by the practical application of the teachings of Christianity. The style of the book is neat, clear and attractive. Its already recognized merits will secure for it a cordial reception.

THE MISSIONARY WORLD.

NEW HEBRIDES.

In a recent letter from Santo, New Hebrides, the Rev. Joseph Annand says: A low grass hut, some twenty feet long, and just high enough in the centre for a man to walk erect. The greatest width would not be more than nine feet. At one end is a hole about two and a half feet high and two broad; this is the door. At the far end some of the thatch was so rotten that it had fallen off, which admitted some light. No bedstead, no stool, no table of any description is to be seen. A mat spread on the ground is the only bed. Cooking is always done inside the house on heated stones, or upon an open fire, hence everything within is as black as smoke and ashes will make it. The only furniture seen are a few pudding troughs, cocoanut and bamboo water bottles. A pudding pounder, an axe or two, and a couple of butcher's knives, several spears, and an old musket with a bow and a bundle of arrows, are the weapons of defence. A few bundles of leaves hanging up around the roof indicate to those familiar with their homes the extent of their wardrobe, for within these leaves are small mats very neatly made, about a yard long and from five to six inches wide, each of these with a belt of twine, beads of bark, constitutes a complete suit or change of clothing. Within this humble dwelling also are piles of yarn and taro; with some wood always kept in store for a rainy day. A great deal of wood is required, too, as the men and women can never, under any circumstances, eat food cooked at the same fire. To do so would, they say, at once cause sickness or death. They are exceedingly superstitious, and dread spirits which they suppose are always hovering about certain places, and at night are roaming about everywhere. These spirits cannot endure fire, consequently any one going out at night carries with him a fire-brand for safety.

Now, that we have been to the house of mourning, let us go to a different scene—a night dance. But I suppose, Mr. Editor, that you do not go out at night to witness or take part in such amusements. However that may be, let us lay aside our prejudices for one evening, and go to a dance. We do not wish to be seen, lest our presence may change the programme, so we shall go alone in the dark. The road is anything but good, and the night is certainly favourable for our going unobserved. With a good stout cane to use offensively against the pigs lying in the way, and also with which to feel our way, we set out. The loud singing and beating upon dry bamboo poles, serve as a general guide as to the direction. We do not get far away until we discover difficulties in our way. Stones, stumps and even trees, with here and there a wall appears to have got upon the path. By dint of feeling we work our way along—past camps, pig-sties—nothing announces our approach but a snorting pig or two of which no one takes notice. There is the scene on a smooth, hard beaten, piece of ground under the trees. Flaming torches show us the dancers while we are thrown into deeper darkness to those engaged. Here are hundreds of people for they have come from far and near. In the centre are some bamboo poles, around these facing inwards are a group of gaily painted and decorated women and girls, singing, dancing and beating upon the poles. Around this group are the braves passing sometimes slowly, sometimes more rapidly. The song begins anew—the beating echoes through the forest, the men shout, and off they start around in a whirl of excitement and joy. Some of the evolutions evince some degree of skill, and all are performed in perfect time. One set wearies, another takes up the song and dance. Sometimes it is kept up till sunrise next morning. The scene is one of which I can give you no idea. It must be witnessed to be understood. The painted, plumed and decorated naked bodies, gleaming with perspiration in the torch light, the thrilling song accompanying time beating, and the weird wild dance, amid such surroundings, are beyond description. These to the savage natives are an intense delight. Such is the bright side of paganism, faintly set over against the darker picture above. Our work here is to turn this exuberance of joy into praise and the dance to one of leaping for joy. Would that we could get them to serve God with such dancing and with loud noise. It seems to me that could we lead these simple peoples to serve God more like the Old Testament saints it would suit them better, and God be more honoured.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER IV.

"She crept a' day about the house
Slow fitted and heart-sair."

Truly there was enough to do in the house. Allison's day began long before the dawn of the winter morning, and ended when there was nothing more to do, and night had come by that time. All was done deftly and thoroughly as even the faithful Kirstin had not always done it, but silently and mechanically. She took no satisfaction, that her mistress could see, in a difficult or tiresome piece of work well ended—in a great washing or ironing got through in good time, or in a kitchen made perfect in neatness. When the lads came home from school to put it all in disorder, with bats and balls, and sticks and stones, she made no remonstrance, but set to work to put it in order again. It made no difference, her downcast face seemed to say.

With the lads themselves—tiresome and vexatious often—she was, for the most part, patient and forbearing, but it was not a loving patience, or a considerate forbearance, as old Kirstin's had been. Kirstin had been vexed often, and had sometimes complained of their thoughtlessness and foolishness. But nothing seemed to make much difference to the silent ruler of the kitchen. Everything but the work of the moment was allowed to pass unheeded.

The lads cautioned by their father, and kept in mind by their mother, did not often go beyond the bounds of reasonable liberty in the use they made of her domain. When they did so, a sharp word, like a sudden shot, brought them to their proper place again and set matters right between them. The lads bore no malice. They never complained to their mother at such times, and if they had, she would have paid little attention to such complaints. That "laddies must be kept in order," she very well knew.

And thus the early weeks of winter passed, doing for Allison some of the good which work well done is sure to do for the heavy-hearted. But the good which the busy days wrought, the nights, for a time, seemed to destroy.

In the long evenings, when Marjorie and the younger brothers were asleep, and the elder lads were at their books, there came a time of quiet to all the house, when Allison had the kitchen to herself and she could sit in silence, undisturbed but not at rest. Then her troubles came back upon her, and night after night she sat gazing into the fire till it felt into red embers, and then into grey ashes, thinking of the painful days of the year now drawing to a close. And, poor soul! the anguish of pain and shame which, months ago, had touched her and hers, was as sharp and "ill to bide" as when the blow had fallen. Nay, in a sense it was worse. For in the first amazement of a sudden shock, the coming anguish seems impossible, and the natural resistance of the soul against it gives a sort of courage for the time.

But with Allison, the fear had changed to certainty. Trouble had fallen on her and hers, and had darkened for her all the past and all the future, she believed, for as yet time had not lightened the darkness.

It was not that she was thinking about all this. She was living it all over. She saw again in her mind she had left forever—the low house, with the sunshine on it, or the dull mist and the rain. A vision of a beautiful, beloved face, drawn with terror, or fierce with anger, was ever before her. Or a gray head moving restlessly on its last pillow—a face with the shadow of death upon it, and of an anguish worse than death. In her ears was a voice uttering last words, with long, sobbing sighs between.

"O! Willie, Willie!" the broken voice says. "Where are ye, Willie? Mind, Allison, ye hae promised—to watch for his soul as a man that maun gie account. And the Lord deal wi' you, as—ye shall deal wi' Him."

And in her heart she answers:
"Father, be at peace about him. I'll be more mindful o' him than the Lord Himself has been."

She sees the anguish in the dying eyes give place to darkness, and sitting there by the grey ashes on the hearth, cries out in her despair. Thus it has been with her since her father was laid in the grave, and the prison doors shut upon her only brother. Their faces are ever before her, their voices in her ears.

She cares for nothing in the wide world at such times. She does not even care for herself, or her own life, though a shadow dark and dread lies on it. If her life could come to an end, that would be best she thinks. But it must not come to an end yet. Oh! if she and Willie could die together, or get away anywhere and be forgotten. If they could only pass out of all men's minds, as though they had never been! But all such thoughts are foolish, she tells herself. Nothing in their lives can be changed, nor mended, nor forgotten.

And having got thus far, it all begins again, and she lives over the happy days when, burns together, they played among the heather, or followed the sheep on the hills; when their father was like God to them, aye loving them, and being kind to them; but not aye seeming just so mind fat of them as their mother was. Their mother was ill whiles, and took less heed of things, and needed much done for her, but they loved their mother best. At least they never feared her, as they sometimes feared their father, who yet loved them both—Willie best, as did all who ever saw his face.

And thus on through all the weary way, her thoughts would travel through days of still content, through doubt, and fear, and anguish, to the end, only to begin again.

If Dr. Fleming had known what good reason there was for the tears which he had unconsciously betrayed to the minister, he would hardly have ventured to send Allison Bain to the house of his friend. But he could have done nothing

better for her. A change was what she needed—something to take her out of herself, to make her forget, even for a little while, now and then, what the last year had brought her. With new scenes and faces around her, new duties and interests to fill up her time and thoughts, she had the best chance of recovering from the strokes which had fallen upon her, and of "coming to herself" again.

For nothing had happened to her that is not happening to some one every day of the year. Sin and sorrow and terrible suffering had touched her and hers. One had sinned, all had suffered, and she was left alone to bear the burden of her changed life, and she must bear it for her brother's sake. And she had no refuge.

For her faith in God had been no stronger than her faith in her brother, and her brother had failed her. And God had not put out a hand to help him—to save him from his sin and its consequences, and nothing could be changed now.

Yet the first months of winter did something for her, though her mistress hardly discovered it, and though she did not know it herself. Her day's work tired her in a natural, healthy way, so that after a time her sleep at night was unbroken, and she had less time for the indulgence of unhappy thoughts. But she did not, for a good while after three months were over, take much conscious pleasure in anything that was happening around her.

She had much to do. The short days of winter were made long to her. For hours before the slow-coming dawn she was going softly about the kitchen in the darkness, which the oil lamp that hung high above the hearth hardly dispelled. When she had done what could be done at that hour within the house, there was something to do outside. For cripple Sandy, whose duty it was to care for the creatures, did not hurry himself in the winter mornings; and Allison, who knew their wants and their ways, and who all her life had had to do with the gentle creatures at home, would not let them suffer from neglect. By the dim light of the lantern hung from the roof, she milked the cows and fed them, and let in the welcome light upon the cocks and hens; and went to all corners of the place, seeing at a glance where a touch of her hand was needed. And she was conscious of a certain pleasure in it after a time.

Then there was the house "to redd up," and the porridge to make, for the elder lads had to set out early to their school, and their breakfast must be over when their father came down to have worship before they went away. Then came the parlour breakfast, and then the things were to be put away, and dinner-time was at hand, and so on until the day was over. Truly there was enough to do, washing and ironing, cleaning and cooking, coming and going—the constant woman's work which is never done.

As for the cooking, there was no time for the making of dainty dishes in the manse, even if there had been no better reason for dispensing with them. Oatmeal was the staple of the house, of course—the food which had made bone and muscle for so many who stand in high places on both sides of the sea. There was the invariable porridge in the morning, supplemented by the equally invariable cakes. Not the sweet morsels which the name may suggest to some folk—but broad discs of meal and water, cut into quarters for the sake of convenience, and baked on a griddle—solid but wholesome.

There was a variety of them. There were soft cakes, and crisp cakes, and thick bannocks, and sometimes there were "scones" of barley-meal. The "loaf-bread" came from the baker's; so did the rare buns and baps, and the rarer short-bread for great and special occasions. Beef and mutton were not for every-day use. They had fowls and they had fish of the best, for in those days the London market did not devour all the sea produced, and the fish-wives tramped inland many miles, with their creels on their backs, glad to sell their fish to the country folk. They had soup often, and always potatoes and some other vegetables; but milk and oatmeal, prepared in various ways, was the principal food for the bairns of the manse, and for all the other bairns as well.

Were they to be commiserated, the lads and lassies, who in manse and farmhouse and cottage had to content themselves with such simple, unvarying fare? They did not think so, for except in books, they knew nothing of any other way of life. I do not think so, because I have seen other ways and their results. Besides, luxury is a comparative term. Like wealth, or a competence, and the occasional slice of loaf bread, with jelly or even treacle on it, probably gave greater satisfaction to the children of that country, and that time, than the unmeasured indulgence in cakes and pastry, or creams and ices can give to the experienced young people of the present day, in some other countries, who, taking the usual comprehensive survey of the luxuries prepared for the frequenters of city hotels or watering places, are sometimes obliged to confess themselves "disappointed in the fare."

One thing is sure, plain food made strong men and women of most of them; and no lingering dyspepsia of childhood spoiled the pleasure of those of them who won their way to the right to live as they pleased in after-life.

During Allison's reign in the manse kitchen, the bairns were exceptionally fortunate in their daily fare. For though she seemed to go about in a maze, like the man in the ballad, as Robin said, "whose thoughts were otherwhere," she never burned the porridge, nor singed the broth, nor put off the weekly baking of "cakes," till they were obliged to content themselves, now and then, with less than the usual portion.

It was wonderful how well the work was done, considering how little her heart seemed to be in the doing of it, her mistress sometimes thought. She would have been better pleased had an opening been left now and then for the "putting in mind," which had been necessary sometimes, even in the case of the much-valued Kirstin. She would have liked to see whether a sharp word or two would have moved the silent Allison for a moment out of the dull, mechanical performance of her duty.

Praise did not do it, and she had been lavish of praise at first. Allison heard it, as she heard all else, without heeding, as though doing well were a matter of course,

needing no words about it. She did not respond, by ever so little, to her mistress' kindly attempts to make friends, till something else had moved her.

The tact and patience of her mistress in dealing with her were helped by the belief which gradually came to her, that this silent withdrawal of herself from all approaches of kindness or sympathy was hardly voluntary on Allison's part. It was not so much that she refused help as that she had ceased to expect it. Under some terrible strain of circumstances her courage had been broken, and her hope. She was like one who believed that for her, help was impossible.

Of course she was wrong in this, her mistress thought. She was young and time brings healing. If her trouble had come through death, healing would come soon. If it were a living sorrow, there might still be more to suffer, but her strong spirit would rise above it at last—of that she was sure.

All this she had said to the minister one night. He listened in silence a while, then he said:

"And what if sin, or the love of it, makes her trouble? There are some things which cannot be outlived."

"Tell me what trouble touches any of us with which sin—our own, or that of other folk—has not to do. Yes, there has been sin where there is suffering such as hers, but I cannot think that she been the sinner. Allison is an honest woman, pure and true, or my judgment is at fault. It is the sin of some one else which has brought such gloom and solitariness upon her. Whether she is a real Christian, getting all the good of it, is another matter. I have my doubts."

All this time the minister's "new lass" had not been overlooked by those who worshipped in the little kirk, nor by some who did not. The usual advances had been made toward acquaintance—friendly, curious, or condescending, as the case might be, but no one had made much progress with the stranger. Her response to each and all alike was always perfectly civil, but always also of the briefest, and on a second meeting the advances had to be made all over again.

When business or pleasure brought any of the cottage wives to the manse kitchen, as happened frequently, their "gude day t'ye" was always promptly and quietly answered, but it never got much beyond that with any of them. Allison went about her work in the house or out of it, and "heeded them as little as the stools they sat on," some of them said, and their husbands and brothers could say no more.

When she was discussed, as of course she was at all suitable times and occasions, the reports which were given of her were curiously alike. Friendliness, curiosity, condescension—the one had sped no better than the other. The next-door neighbours to the manse had no more to tell than the rest. There was no lingering at the kitchen door, or at the mouth of the close in the long gloaming, as there used to be in Kirstin's time.

"Ceevil I ay, if ye can ca' it civeelity. She maistly just says naething an' I gae by as gin she didna see ye," said the weaver's wife.

"For my part, I hae nae feast o' siveelity," said Mrs. Coats from the other side of the street. "I should like to ken mair aboot her ere I hae muckle to say to her."

"It wina trouble her though you sae naething," said the weaver. "She's valued in the manse, that's weel seen."

"Ay, she is that," said his wife. "I never thought they would soon get one to step so readily into old auld Kirstin's shoon. She gets through far mair than ever Kirstin did in the course of the day, and the hoose is like a new preen" (pin).

"I daursay. New besoms sweep clean," said Mrs. Coats with a sniff.

"There's a differ in besoms, however, be they auld or new," said the weaver.

"She's the kin' o' lass to please the men it seems. We'll need to keep a calm sough the lave o' us," said Mrs. Coats.

"It's aye safe to keep a calm sough," said the weaver. "Gin she suits the minister's wife that's the chief thing. The worst we ken o' her yet is that she's no' heedin' ony o' us, and she micht hae waur faults."

"That may be. But something must ail a young lass like you when she is sae slow to open her lips, and goes by a body—even a young lad, as gin there was naebod' there."

"That's her loss," said the weaver with a laugh.

That she went about "without heeding" was a more serious matter in the case of the new lass than might at first be supposed. If she had not lived at the manse, which was so much frequented by all sorts of people, or if she had been plain, or crowded, or even little, it would have mattered less that she was so preoccupied and so difficult to approach.

Fewer people, in that case, might have noticed her. As it was, many eyes were on her when she went down the street with her water buckets, or sat in the kirk in a dream. She would have been called a beautiful woman anywhere. In the street of this dull little town where men had eyes as well as in larger places, it was not surprising that she should be watched and wondered at.

Her face was beautiful, but it wanted the colour and brightness which made "a bonny face" to the eyes of most of the folk of Nethermaur. It was thin and sallow when she first came there, and the gloom upon it, and "the dazed look" which came when she was suddenly spoken to, did much to mar and shadow its beauty. And so did the great mutch, with its double "set up" border of thick muslin, which was tied close around it, covering the ears, and the round throat, and hiding all the beautiful hair, which after the fever was beginning to grow again. But nothing could disguise the firm, erect form, which might have been thought too tall, perhaps, if it had not been round and full in proportion; and the short gown confined at the waist by the long strings of her apron, and the rather scant petticoat of dark winsey that fell beneath it, are not such unbecoming garments as might be supposed by those accustomed to garments of a more elaborate fashion.

Her strength was quite as highly appreciated by the

British and Foreign.

THE late Lord Mount-Temple wore the blue ribbon in the House of Lords.

ABERDEEN ladies have started a club, the membership of which already numbers fifty-four.

DR. HUTCHINSON STIRLING starts his Gifford lectures this session in Edinburgh University.

THE Rev. C. C. Macdonald, of Aberdeen, has been invited to become a candidate for the town council.

PRINCIPAL RAINY was one of the preachers at the anniversary of Union Street U. P. Church, Greenock.

AT Girvan the ministers of the three Presbyterian Churches have agreed to hold united evening services during the winter.

AN anonymous donor offers \$25,000 to Brechin, to erect a public library and reading room, on condition that the town adopts the free libraries act.

IN the Scottish Universities, which complain so bitterly of their poverty, there are individual professors whose annual incomes reach as much as \$22,500.

MR. TODD, author of "Bits from Blinkbonny," charmed the children of all the Sabbath schools at Keith, recently, by giving them an address in the parish church.

MR. JOHN FRANCIS, the old publisher of the *Athenaeum*, whose biography is looked for with so much interest, was a deacon in Dr. Brosk's congregation in Bloomsbury.

IT was from having so often to sign the sentences of dismissal of postmen through drinking habits and temptation, that Sir Arthur Blackwood resolved to become a teetotal abstainer.

MR. MCGILCHRIST, of Ardrossan, gave on Sunday evening the first of a series of lectures in which he proposes during the winter to tell the story of some of the greatest hymns.

PROFESSOR GEORGE BUCHANAN, of Glasgow, says he knows a case in which a medical lady goes out to practice while her husband, who also is a doctor, stays at home to mind the baby!

THE Moravians have been unsuccessful in their endeavour to get certain property vested in trustees for their missions exempted from income tax. The Lord Chief Justice has decided for the crown.

TRINITY Church, Glasgow, of which Rev. J. J. Mackay, M.A., is pastor, received seventy new members into fellowship on Sunday week, forty-five of these being the direct fruit of vigorous evangelistic work.

THE diary of Andrew Hay, of Stone, near Biggar, a zealous Presbyterian and a constant correspondent of Johnstone, of Warriston, will be edited by Mr. A. G. Reid, of Auchterarder, for the Scottish History Society.

THE *Saturday Review* is glad to see that Dr. Samuel Cox "has done what he could to rescue from oblivion the name of a great but half-forgotten preacher, Thomas Toke Lynch, by dedicating his latest volume to his memory."

DR. BLACK, of Inverness, gave the opening lecture in connection with the Young Men's Literary Association of Trinity Church, Glasgow; his subject was "The Cloister and the Studio," being glimpses at the lives of the men of Florence.

THE Lanarkshire commissioners of supply, whose attention was called to the matter by the Free and United Presbyterian Presbyteries of Hamilton, have instructed the collectors of the county rates to avoid collecting in public houses in future.

THE father of Sir Noel Paton was an enthusiastic collector of articles associated with Mary Queen of Scots. His enthusiasm, indeed, amounted to a mania, illustrated by the remark he once made that he wished it was possible to carry off Lochleven Castle.

AMONG those present at the induction of Rev. G. H. Knight at Bearsden was the venerable Dr. A. N. Somerville, father-in-law of the newly-inducted minister. The keen appreciation of the settlement in the district was indicated by the crowded attendance.

AT a conference of clergy and school managers in the diocese of Carlisle it was proposed to draw up a school catechism of Church history for use in Church schools; but the weight of opinion was against the proposal on the ground that it would alarm the nonconformists.

THE Rev. Robert Hugarth, of Stranraer, whose jubilee will be celebrated on the 18th and 19th inst., is a native of Dalry, and the congregation there will present him with an illuminated address through the hands of their pastor, Mr. Morris, who is to preach the jubilee sermon.

THE Rev. Thomas Ramage, of Stirling, a native of Busby, and formerly Reform Presbyterian minister at Kilmarnock, where he succeeded Dr. Peter Macindoe, died lately in his fifty-seventh year. His widow is a descendant of John McGeachin, the Covenanted martyr of Cumnock.

GEORGE GILFILLAN'S old church in School Wynd, Dundee, was opened on a recent Sunday after extensive alterations. Dr. Baxter of Kirkcaldy and Mr. Smart, the pastor, were the preachers. The pews have been fitted with bronze umbrella stands and seat carved frames, the gift of Mrs. Gilfillan.

THE Y. W. C. A. was originated about thirty years ago by Lady Kinnaird, in a home near Fitzroy Square, London, which had been used by nurses at the time of the Crimean War. Hence has spread far and wide an organization which, in London alone, now numbers 13,500 members and 129 branches.

DR. GRAY, Moderator of Assembly, has been presiding in Edinburgh at one of the farewell sittings of Mr. Stuart Cumberland, the thought-reader. The unspoken wish of a lady in the audience was successfully guessed by Mr. Cumberland when he removed a hat with brilliant red trimmings from the head of a young lady and placed it, amid laughter, upon the head of the Moderator.

articles, entitled "A Spanish Romanticist," was a review of the life, works and influence of Gustave Becquer, with a prefatory sketch of Spanish politics, which was essential for a right understanding of the subject. This was signed, "Mrs. Humphrey Ward." Since then, however, Mrs. Ward's contributions to *Macmillan's* have been signed "M. A. W."

THE ORIGIN OF TEA.

The tea-plant grew for endless centuries in Central Asia, and the guileless celestials blandly assert that the drink was invented by Chin Nong some five thousand years ago. A poetic version makes it sixteen hundred years ago, and gives the following account of its earliest appearance: "In the reign of Yuen Ty in the dynasty of Tsai, an old woman was accustomed to proceed every morning at daybreak to the market-place, carrying a cup of tea in her hand. The people bought it eagerly, and yet from the break of day to the close of evening the cup was never exhausted. The money received was distributed among orphans and beggars. The people seized and confined her to prison. At night she flew through the prison window with her little vase in her hands. If you care to do so you can read this story and enjoy it in the original Chinese of the "Cha Pu," or "Ancient History of Tea," and will no doubt find the translation exact.

Tea was not heard of in China again for three centuries and a half, when a "Fo hi" priest is said to have advised its use as a medicine. In the ninth century an old beggar from Japan took some of the seeds and plants back with him to his native land. The Japanese relished the new drink, and built at Osaka a temple to the memory of those who introduced it. This temple is still standing, though now almost seven hundred years old. Gradually the people of Tartary and Persia also learned to love the drink, and serve it at all hours of the day.

The honour of introducing the herb into Europe may be considered due equally to the Dutch and Portuguese. Early in the seventeenth century tea became known among "persons of quality" in Europe, and in 1602 some Dutch traders carried a quantity of sage (which was then used to make a drink popular in Europe) to China, and by some ingenious device succeeded in making the almond-eyed tea-drinkers think it a fair exchange for an equal quantity of very good tea, which was brought home in safety and without the loss of a single Dutchman.—E. H. Libby, in *St. Nicholas* for October.

WATERING PLANTS.

I have taken your *Magazines* for a number of years, ever since its birth, and in fact, and it is always a pleasure to me to look over its pages. I find so much that is interesting, and besides, I receive many valuable hints in regard to the care of my plants. In my opinion, your periodical takes the lead of the publications of its class.

I am one of many who love flowers and are limited in accommodation for them, and so have to struggle against some obstacles in their culture, particularly through cold weather. One of the things which troubled me most was the watering—it was so easy to splash water and mud over the sides of the pots and down on whatever might be below or around, unless I was exceedingly careful. But now I have a more excellent way. I cut out strips of tin, which is supplied by *pass* tin cans, and bend them into the form of cones, varying from one to two and a half inches in diameter at the mouth, and in length being two-thirds the depth of the pots, the larger sizes, of course, being for the larger pots. I plant these cones, one in a pot, at the side, a little distance from the edge, with the seam turned toward the root of the plant, and the top sunk to a level with the earth. It is an easy matter to introduce water from the nozzle of a sprinkler, with no danger of slopping, and the earth is not hardened as it is where moisture is applied externally.

Of course it is a little trouble, but who begrudges that when the plants are concerned? The cones do not rust out for some time, and when one is potting the plants it takes only a second to insert them.

I rejoice in your success in the past, and wish that you may prosper in the future far more.—*Vick's Magazine* for November.

We notice the following in the September 8 issue of *Australian Town and Country Journal*:

NEW PATENT.—The Attorney General of Victoria has granted letters patent to Mr. J. B. Armstrong, of Guelph, Canada, for six different inventions.

The first consists of an improved buggy and carriage pole, the object of which is to improve the appearance of the buggy or carriage by dispensing with the following parts heretofore used in poles, viz: The bent wooden cross-bar in the rear, and the bent end of the wooden pole itself. The effect of this is to produce a vehicle which is light, neat, durable, and cheap.

The second relates to gig running gears; and its object is to make the body low and easy of access, to so arrange the springs as to secure a steady and easy movement of the body.

The third relates to single plate carriage springs. Its object is to obtain a cheap, light, low-setting spring, formed from a single plate of tempered steel.

The fourth relates to steel buggy or carriage gears. Its object is to make them adaptable to various kinds of bodies, and to various sizes of vehicles.

The fifth relates to sulky gears; its object being to enable a light, handsome, strong, and easy riding sulky to be constructed at a cheap rate.

The sixth relates to two-plate carriage springs, the object of which is to combine the lightness, strength, quick action, and symmetry of a single-plate spring with the carrying capacity of an ordinary laminated spring.

THE Rev. J. Radford Thomson, M.A., contributes a memoir of Dr. Thomas Guthrie to the new biographical series of the Religious Tract Society.

stooping weavers and shoemakers of Nethermuir as well as her beauty, and the evidences which she unconsciously gave of it were much admired and often recounted among them. When "Auld Maggie" fell on the slide which the town laddies had made in the street, and tailor Coats ran to get some one to help to carry her home, "the minister's lass" lifted her in her arms, and had her in her bed with a hot-water bottle at her feet before she came back again. And while every other woman in the street needed to take at least one rest, at a neighbour's door, between the pump and her own, "the minister's lass," turning neither head nor eye, moved on without a pause, till she disappeared round the close that led to her kitchen-door.

"And, for that matter, except for the way her face is turned, ye wud never ken whether her buckets were fir' or toom" (full or empty), said an admiring observer, as he watched her steady and rapid steps along the street.

So poor Allison, for one reason and another, could not be overlooked. Her name—or rather the name which her place gave her—"the minister's lass," was on many lips for a time. Absolutely nothing was known about her except what the kindly and guarded letter of Dr. Fleming had conveyed; yet much was supposed and said concerning her, and some things were repeated till they were believed, which she might have resented had she heard of them. They might have angered her, and so have helped to shake her out of the heaviness and dullness that had fallen upon her. But she "never heeded." She saw neither the hand which was held out to her in friendliness nor the face that turned away in indifference or anger.

And perhaps, on the whole, it was as well that she heeded nothing. For as weeks and months passed on, and other folk came or went, and new events—which would have hardly deserved the name elsewhere—happened to give subject-matter for discussion at proper times and places, Allison became just "the minister's lass," tolerated, if not altogether approved, among the censors of morals and manners in the town, and she still went her way, for the most part, unconscious of them all.

(To be continued.)

NIAGARA.

To wait for sleep lulled by the mighty roar,
And when sleep comes to see in wild grand dreams
The wonder and the majesty. To hear at morn
The sounding thunder in the quiet air
And see the sun rise in the tender sky
With glow of heavenliest promise. Then to watch
With terror new the vast resistless force
Come hurrying to the brink, as if pursued
By fierce battalions. Then the awful leap
Into the abyss below. O, 'tis a sight
To stir the soul, and make the creature shrink
In awe before his Maker's majesty.
And yet, even here, amid the rush and roar,
There dwells deep peace. For yonder sun
Gilding the seething mass, the tossing foam
With rainbow hues of promise, is to me
The smile of God. And so the terror fades,
And joy sings in my heart. The strength of hills,
The rush of wind and tide, the foaming gorge
Are but the deeper breathings of His love.

—Annis S. Swan, in *Christian Leader*.

THE AUTHOR OF "ROBERT ELSMERE"

We take the following from an authorized sketch of Mrs. Humphrey Ward, which, with a very interesting portrait of that lady, appears in the November *Book Buyer*.

Mrs. Ward's literary activity has extended over the last eight or nine years. Her decided taste for letters is without doubt inherited, and she seems from the first to have been the fortunate possessor of a style of extraordinary richness, flexibility, and precision. She is the eldest daughter of Thomas Arnold, M.A., of University College, Oxford, and Fellow of the Royal University of Ireland. The late Dr. Arnold, of Rugby, was her grandfather, and the late Matthew Arnold, her uncle. She was born June 11, 1851, in Hobart, the chief town of the island of Tasmania, which, it is perhaps needless to say, lies about 120 miles south-east of Australia. Her maiden name was Mary Augusta Arnold. In 1872 she was married to Mr. Thomas Humphrey Ward, Fellow of Brasenose College, Oxford, whose work as the editor of "The English Poets" (four volumes, Macmillan) has made his name favourably known in this country. Her home is at No. 61 Russell Square, London, not far, one may imagine, from the house where Miss Amelia Sedley once lived.

The first book that Mrs. Ward published was a story for children, entitled "Milly and Ollie; or, A Holiday Among the Mountains" (1880). In 1884 "Miss Bretherton" appeared, and attracted considerable attention. The heroine of the book is an actress, an elaborate study of whose character is made, with much of the brilliancy of diction and masculine firmness of touch which lift "Robert Elsmere" above the level of contemporaneous fiction. One or two Americans figure in the story, which has a further interest for readers in this country by reason of the report that Miss Mary Anderson was the model from which some of the heroine's characteristics were drawn. In 1885 Mrs. Ward's translation, with an introduction, of "Amiel's Journal" was published, and "Robert Elsmere" completes the brief list of her books.

In other fields, however, Mrs. Ward had meantime been doing considerable work. Her critical articles show the variety of her tastes, as well as her familiarity with the modern literature of the Latin races. With recent Spanish literature she is thoroughly conversant; and the French seem to attract her sympathies almost as much as they did those of her uncle, Matthew Arnold. The *Quarterly Review* has had two papers by her—one on "Modern Spanish Literature," and another on "Modern Geneva." She has also been a frequent contributor to *Macmillan's Magazine* during the last eight or nine years. One of her early

Ministers and Churches.

THE new Presbyterian Church at Fesserton, has been bricked and may now said to be completed.

THE Rev. C. S. Lord, B.D., was inducted to Grafton and Vernonville Presbyterian Churches, Nov. 8.

PUNDITA RAMABAI carries \$50,000 with her to help establish a school for Hindu girls and widows in India.

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

THE Rev. J. Carmichael, of Columbus, has received a unanimous call from Knox Church, Portage La Prairie, Man.

THE Rev. George Dempster has been inducted by the Presbytery of Ottawa into the pastoral charges of Cheslea and Hull.

THE Rev. Dr. Archibald, formerly of Knox Church, St. Thomas, has gone with his family to reside in Denver, Colorado.

MRS. EDWARD BLAKE gratefully acknowledges the receipt of \$20 from the McAll Mission Auxiliary from "A Friend" in Hamilton.

THE Rev. D. J. Macdonnell preached a sermon last Sabbath, in which he made a vigorous reply to Canon Taylor's recent arraignment of missions.

THE Rev. Dr. Sutherland, who was a delegate from Australia to the Pan-Presbyterian Council in London last summer, is now in Montreal, the guest of Rev. Mr. Morin, of that city.

THE Rev. J. F. Somerville, B.A., of Queen's, formerly of St. Mark's Mission Church, Toronto, has received a unanimous call to the pastorate of Baker Street Presbyterian Church, Detroit.

THE Hon. G. W. Ross delivered an interesting lecture on "Canada," in Charles Street Presbyterian Church last week. The pastor, Rev. John Neil, presided at the meeting which was well attended.

THE Rev. R. Haddow, B.A., a graduate of Knox College, who has been called to the Presbyterian Church at Milton, is a son of Mr. George Haddow, ex-M.P., for Restigouche, N. B.

It is stated on good authority that Rev. Father Chiniqy has felt himself compelled, on account of age, to give up his travels, and intends to settle down in Montreal for the remainder of his days.

MR. McNAB, a student of Knox College, will take charge of the Ruth Street Presbyterian Mission, Parkdale. Mr. McNab inaugurated his appointment with a grand musical social on Thursday evening.

THE Rev. Mr. McCrae, of Cobourg, has received a unanimous call to the First Presbyterian Church, Jamestown, N. Y. This is the largest and most important congregation in Western New York.

THE Right Hon. Sir John and Lady Macdonald attended divine service at St. Andrew's Church, Ottawa, on Thanksgiving Day. The pastor, the Rev. W. T. Herridge, B.D., preached an eloquent and thoughtful sermon.

GOSHEN BRANCH HOWIE, of Knox Church, Brussels, and his bride, were welcomed at the reception held at the house of Dr. McNaughton (largely attended by the public) on November 7th; Mr. Thomas Strachan, elder presided, and many kind wishes were expressed by many friends.

DURING Mr. Moody's stay at Vancouver, he conducted a Bible reading service in the First Presbyterian Church, in which he took up the four Gospels, Matthew, Mark, Luke and John, and treated them as studies. As a result of these meetings a class was formed, the members of which agree to the reading of one chapter a day.

ANNIVERSARY services were held in College Street Presbyterian Church, Toronto, last Sabbath, when the Rev. Alexander Jackson, of Knox Church, Galt, preached stirring sermons, morning and evening. On the following evening a successful tea meeting was held, at which addresses were delivered by prominent city ministers and others.

THE Rev. T. G. Thompson conducted the services at the First Presbyterian Church, Vancouver, and Mr. G. W. Rasure, the "Cowboy Evangelist," preached in the evening. Mr. Rasure chose for the subject of his remarks the parable of the Prodigal Son, and gave an eloquent discourse which was attentively listened to by the large audience present.

THE mission station east of the Don, under the care of St. James Square Church, Toronto, has advanced rapidly and done excellent work. A flourishing Sabbath school is under the superintendence of Mr. John Cameron. The Presbytery have sanctioned its organization as a congregation, and on Sabbath last, Dr. Kellogg preached the opening sermon.

THE Rev. C. A. Doudiet, superintendent of Presbyterian French Missions, preached in St. Andrew's Church Sunday morning week, and in Union Church, Smith's Falls, in the evening, to large congregations. In the afternoon he delivered an interesting address to a union meeting of the Presbyterian Sabbath school in St. Andrew's Church, Smith's Falls.

THE Rev. Joseph Builder, died on Wednesday last in Washington, D.C. He returned last June from India, where he had been working as a missionary, and had been in poor health for a considerable time. Rev. Mr. Builder was a native of Caledonia, Ont. He leaves a wife and two children. The remains were interred in Burlington, where Mrs. Builder's relatives reside.

AN Ottawa paper says: The reception accorded to Principal Grant throughout Australia is a gratifying tribute to an eloquent Canadian, of whom this country should be proud. One of the oldest men, formerly a premier in Adelaide, writes to a gentleman in this city: Dr. Grant is a splendid man, and it would be well for England and the dependencies if all English-speaking statesmen were just like him.

THE Rev. Mr. Wilkie, who has spent nine years in missionary work in Central India, with the city of Indore as his head quarters, addressed the Presbyterian congregations of Egmondville and Seaforth on Sabbath week, being in the former place in the forenoon, and in the latter in the evening. He also delivered an address on the Hindoo religions in the Presbyterian Church in Seaforth on the Monday following.

AT a meeting of Cooke's Church Young People's Christian Association, held on Tuesday evening, in the lecture room of the church, the following officers were elected for the ensuing term: Mr. J. McIver, president; Mr. James Wilson, Miss Mitchell, Mr. S. McCutchin, vice-presidents; William Rennie, jr., secretary; Miss Cooper, treasurer; Misses Lizzie McCutchin, Annie Allison, Lizzie and Bella McConnell, Messrs. J. Rennie, William Lamb, John Wilson, directors.

ANNIVERSARY services will be held in Deer Park Presbyterian Church on Sabbath next, 25th inst. The preachers announced are Rev. D. J. Macdonnell, B.D., in the morning, Rev. W. R. Parker, D.D., in the afternoon, and the Rev. R. P. McKay, B.A., in the evening. On the evening of the 27th a social tea meeting at which addresses by popular speakers are promised. The services on the following Sabbath will be conducted by Rev. J. M. Cameron and Rev. W. G. Wallace, B.D.

THE remodelled Presbyterian Church at St. Stephen, N. B., was opened for service lately. The interior is vastly improved in appearance, while the sitting accommodation is considerably enlarged. Rev. A. J. Mowat, of Fredericton, delivered eloquent addresses both morning and evening, and specially fine music was rendered by the choir. The offerings for the day amounted to over \$800. Rev. Messrs. Gunn, Bruce, Mowatt, Sutherland and several other of the Presbyterian clergy were present at the opening.

AT the meeting of the Young People's Association in connection with St. Andrew's Church, St. John, N. B., last week, Mr. W. A. Kerr read an essay on the subject, "Should a lawyer defend a prisoner when he knows him to be guilty?" and took the affirmative. In the debate which followed, Mr. Kerr was sustained in his contentions by Rev. Mr. Macneil, Messrs. W. M. McLean, jr., and C. H. Ferguson, while Messrs. W. C. Magee and A. L. Law disputed the correctness of the arguments laid down by those who favoured Mr. Kerr's propositions.

THE Rev. Dr. T. G. Smith, of Kingston, was in Ottawa lately looking after unpaid subscriptions towards the original Queen's College Endowment Fund. He intends to return to that city shortly to solicit further aid connected with the Jubilee Endowment Fund of \$250,000. Dr. Smith says \$50,000 more will be required to complete the permanent endowment, which will place the college in a first-class position. He says the college was never in such a prosperous condition as at present, and the outlook for the future never so bright. Principal Grant, who is making a tour round the world, is at present in Japan. He is expected home in the middle of December.

THE congregation of Knox Church, Galt, and their new pastor, Mr. Jackson, have reason to congratulate themselves on the alliance they have recently formed. The former have shown their loyalty in mustering in large numbers to the church meetings, and the latter seems to vindicate the high opinion held of him by giving them something worth hearing. The writer attended, in the basement of that church, a prayer meeting, at which there would not be less than 500 present. Ladies, as a rule, predominate at these meetings, but this meeting was well attended by both sexes, and from 1,000 to 1,200 would partake of the communion recently. The church is a handsome structure, and the singing is good, but the harmonium is a poor apology for the organ which ought to fill the niche behind the choir.

A BRANDON correspondent of the *Winnipeg Free Press* writes: Things sober and sedate are generally associated with the Presbyterian Church here. Last evening as no minister appeared, one of the elders took charge of service, conducting a very pleasant choral one, interspersed with Bible readings and prayers. The presiding elder noticing the red uniforms of several Mounted Policemen who were in the church, and taking them for Salvationists, asked them to take part in the service. The feeling of the policemen of the plains in their new rôle is not known, but the greater part of the congregation noticed the mistake, as a broad grin could be seen on many faces. Elder Lockhart is perhaps puzzling himself yet as to why his quiet remarks and sober demeanour on that occasion should be the signal for smiles.

THE fourteenth annual Convention of the County of Waterloo Sabbath School Association took place in the Presbyterian and Baptist Churches, in the town of Berlin, on Tuesday and Wednesday respectively. New office-bearers were appointed, Rev. Mr. Yeoman, president. The programme embraced addresses from gentlemen representing different schools in the county. They were of a character which had a special bearing on Sabbath school work and many valuable hints were thrown out not only in their delivery but in the discussions which followed. Questions of every conceivable kind were submitted to the question drawer, Rev. Mr. Dickson, Galt, who answered them very clearly and concisely. There were delegates from the Sabbath schools and the friends of Berlin had charge of the service of song. Such meetings are calculated to foster a new interest in the good work, and to stimulate past workers to a new zeal in the noble and honourable work to which they have addressed themselves.

NOVEMBER 8 was a red-letter day among the Presbyterians of Lobo. The induction of their new pastor, the Rev. Frank Ballantyne, gathered a large congregation in their beautiful church. After an appropriate sermon by Rev. Mr. Roger, of London, Rev. Mr. Ball, of Vanneck, addressed to Mr. Ballantyne the usual questions, and in addition gave extended counsel to the people as to their duties and obligations. The pastor was then addressed by Rev. Mr. Sawers, of Westminster, and some kindly words of congratulation were spoken by J. Armstrong, M.P., as

representative elder from Westminster. There were also present Revs. Dr. Thompson, of Proof Line; Anderson, of Nairn; and Henderson, of Hyde Park. After further business the Presbytery adjourned to the manse close by, where they joined a large party of the members of the Church in a bountiful repast furnished by the ladies of the congregation. The settlement is a cordial one, and the prospects of Mr. Ballantyne's usefulness in the united charge of Lobo and Caradoc are very encouraging.

THE induction of Rev. E. W. Waits took place in Knox Church, Owen Sound, last week. Rev. Dr. Fraser, of Annapolis, presided; Rev. Mr. Fleming, of Thornbury, preached; Rev. Mr. McAlpine, of Chatsworth, addressed the minister, and in the absence of Rev. Mr. McInnis, Dr. Fraser addressed the congregation. In the evening the ladies of the congregation gave a reception in the Town Hall to the newly-inducted pastor, and a large number sat down to the excellent spread provided in the Council Chamber. After tea addresses of welcome were tendered to Mr. Waits by Rev. Mr. Holmes, on behalf of the Methodist Church; Rev. Mr. Mullan, for Kilsyth Presbyterian Church; Rev. F. Schiverea; Rev. Dr. Stuart, for Baptist Church; Messrs. James Masson, M.P., John Rutherford, F. W. Merchant and General Secretary Waldron of the Y. M. C. A. The addresses were interspersed by music by the Knox Church choir. After the addresses Mr. Robert Malcolm, on behalf of the congregation, read a cordial address of welcome. Mr. Waits, in reply, thanked the speakers, the audience and the congregation for their kindly welcome, and said that though he came from Eastern Canada he was bound by the strongest ties of nature and service to the Province of Ontario. Here he began his ministerial work and six years of his life had been spent in the town of Stratford as pastor of one of the Presbyterian Churches there. He expresses his intention of devoting his time and talents to the cause of the Master in Owen Sound. Rev. Mr. Somerville was absent from town, attending the funeral of his sister-in-law at London, and Mr. F. W. Merchant welcomed Mr. Waits on behalf of Division Street Presbyterian Church. The meeting closed with an anthem by the choir and the benediction by Rev. W. E. Kerr.

THE *Huron Expositor* says: The Rev. William Caven, D.D., Principal of Knox College, Toronto, excited widespread interest in the village of Cranbrook and surrounding country by his presence in opening the Presbyterian Church in this section. The interest was so intense that he formed a theme of conversation for several days before his appearance. The day was delightful and all were eager to get a glimpse of the celebrated divine. Half an hour before the appointed time the seats were all occupied. The aisles and ante-room were packed by eleven o'clock and many were unable to gain admittance. Rev. Dr. Caven took his text from the last part of Psalm lxxxix. 10, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." In appearance he is tall and commanding, with lofty brow. Though well advanced in years he is full of life and energy. His voice, though not powerful, is deep and distinct. He uses few gestures and speaks in an easy conversational style. His knowledge of Scripture is remarkable and he explains his text so clearly and simply that it may be easily understood by a child. The text expounded in the evening was John xiv. 16, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." He was listened to throughout the sermon with rapt attention by a large audience. The pastor, Rev. D. B. McRae, has been greatly blessed in his ministry and is beloved by his people. The old church was altogether too small as the congregation has increased much in prosperity and membership. The new edifice, formally opened by Dr. Caven on Sabbath last, is a large and comfortable brick church, and long may the esteemed pastor and devoted people be spared to meet therein and worship God.

THE third anniversary of the Young People's Christian Union, in connection with St. Andrew's Church, Niagara, was held in their rooms on Friday evening, September 21st. The pastor of the Church, the Rev. J. H. Smith, presided. A short sketch of the work of the Young People's Christian Union, was given by the president, Miss M. A. Blake. Reports were read by the secretary and treasurer. A very pleasing programme was rendered, consisting of readings, recitations, music, but the chief feature of the evening was an address from Rev. Dr. Mowat, of Queen's University, the former pastor of St. Andrew's Church, in which he expressed his pleasure in finding that the young were becoming interested in missions, stating that the almost impossibility of interesting older people in missions was simply because they had not as children been trained in habits of giving. The reverend gentleman gave a graphic picture of the Home Mission field in the early history of Ontario, showing that every dollar given to the Home Mission, gave an ample return to the Foreign Mission field in after years. The young people deserve credit for the tasteful manner in which the room was decorated with autumn leaves and flowers. They also offered refreshments in the form of various kinds of fruit. The report was very encouraging, showing that from all sources, weekly offerings, mite boxes, mission band, a sum of about \$50 was on hand, clear of all expenses, which is to be apportioned to various Schemes of the Church. The young people have met weekly for Bible study, once a month for missionary information, and there seems to be a growing interest in spiritual matters. At the business meeting the next week, officers were elected for the ensuing year. These were: Mr. F. Smith, vice-president; Miss Davison, treasurer; Miss E. Secord, assistant-treasurer; Mr. J. Senior, secretary; Mr. E. Ball, assistant-secretary. Miss M. A. Blake was re-elected president, and it would indeed be difficult to find anyone to take up the work performed by her so zealously, ungrudgingly and with such a loving heart.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst., Rev. A. Gilray, Moderator. Rev. W. G. Wallace reported having moderated in a call from Knox Church, Milton, which was given in favour of Rev. R. Haddow, B.A., a minister of the Church without charge. The

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 2 { ISRAEL UNDER JUDGES. } Judges 2 : 1888. { 11-23.

GOLDEN TEXT.—Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.—Heb. iii. 12.

SHORTER CATECHISM.

Question 104.—The previous petitions of the Lord's Prayer concern God's glory and kingdom, those that follow relate to man's most pressing wants. They begin with the prayer for daily bread. God's children look to Him as their heavenly Father for their sustenance. This petition teaches us that we are not only dependent on God for all things, but that He cares for our every want. This daily dependence on God is one of the most valuable lessons we can learn. We are so prone to forget God, and this forgetfulness leads us deeper into sin. To know and to feel that each day's bread is God-given reminds us constantly of His nearness to us, and helps tofulness of trust in Him. This prayer is also designed to teach us the folly of over-anxiety about the future. The Bible gives no countenance to improvidence. Man has been endowed with reason that he might exercise foresight, but over-anxious thought hinders instead of helping him; he is here taught to pray for his daily bread, and all things necessary for the present life and godliness.

I. Israel Sinks into Idolatry.—The Children of Israel were the only professed worshippers of the one living and true God. All other nations worshipped idols. The Canaanites remaining in the land were idolaters. Being surrounded on all sides by the worshippers of idols, they were exposed to temptation; besides there is in the human heart a tendency to idolatry, which helped their fall. Their first sin in this direction was their forgetting God. What is said of them next is what surely follows, "they did evil in the sight of the Lord." Forsaking God is in itself a great evil, and it is invariably followed by doing wickedly. A sound knowledge of God's truth is necessary for the faithful service of God. They ceased to serve God and undertook one that could only lead to ruin. They served Baalim. Baal was the Sun God, the principal deity worshipped by the Eastern nations. His service was cruel and degrading. The worst evils usually attended the great religious festival of the Baal worshippers. The next verse brings into strong relief the degradation and ingratitude of the people. "They forsook the Lord God of their fathers." God had done such great things for them in the past. He had delivered them from Egyptian slavery, and had led them into the inheritance promised to their fathers. He had blessed them and defended them, so that they were bound by every tie of gratitude to faithful and loving service. Yet they had publicly professed their devotion to idols, which to Him were an abomination. Their disobedience and ingratitude had provoked the Lord to anger, not the fitful and impotent passion that agitates human breasts, but the calm indignation that sin rouses in a Being of infinite holiness. Ashtaroth was the chief female divinity worshipped by Eastern peoples, corresponding to the Greek and Roman Venus.

II. The Evil Consequences of Idolatry.—As a result of the divine displeasure, God delivered the people into the hand of the spoilers that spoiled them. They were exposed to the cruel incursions of the original inhabitants yet remaining in the land. They were made captives and sold for slaves. Under Moses and Joshua they had been a heroic and victorious people. Now because of their idolatry they had become weak and spiritless, and devoid of the spirit of patriotism; "they could not any longer stand before their enemies." "The hand of the Lord was against them." With God's presence and favour they had been conquerors hitherto, with God opposed to them there was nothing for them but ignominious defeat. It had been clearly told them again and again that obedience to God's will would bring them blessing and prosperity, and that disobedience would lead to misery and disaster. God ever keeps His word: what He says, He will do; His words never fail, promises and threatenings are alike fulfilled. "They were greatly distressed." When people begin to find out that their own evil deeds have brought distress upon them, then they are disposed to repent. He "raised up judges which delivered them out of the hand of those that spoiled them." The judges whom God raised up were men conspicuous for wisdom and bravery. They were not for making the laws but for the deliverance of the people, and were the virtual rulers. There were during the three hundred years that the office continued fifteen who were thus distinguished by the title of judges. During these years the people would sometimes show signs of repentance, and then a measure of prosperity would return. No sooner was the influence of a good judge removed by death than they fell back again to their evil ways, and became more and more corrupt, as they became more attached to their idolatrous ways.

III. The Canaanites left to Prove the Israelites.—God's indignation at their sin was great. The original inhabitants of the land not yet vanquished were suffered to remain. Had the Israelites been faithful to God's covenant, these enemies would have been expelled and there would have been peace and prosperity, but now they are permitted to remain; and their very enmity would be used as an instrument for the punishment of God's people for their idolatry.

PRACTICAL SUGGESTIONS.

It is unsafe to follow the example of worldlings. It leads to idolatry.

The idol worship of this age may not be so gross as it was in the time of the judges, but it is no less deadly.

Following evil examples incurs God's displeasure. God's anger is ever against sin. He is always ready to receive the repentant sinner.

mischievous. Seeing the preparations made to prevent a riot, the students left the church soon after the service began, and marched round the block in which Russell Hall is, singing and shouting, slamming shutters with their sticks, etc. A vast crowd of people was congregated outside. The police, however, kept them well in hand, and, as the roughs were approaching the church by a side street, the Chief took command of his men, and, by his firmness and courage, prevented what might have been a serious riot. The mob then went to the house of Rev. J. S. Morin, where Mr. Chiniquy is staying, and kept the place in siege for nearly an hour, to the great alarm of the members of the family. Mr. Chiniquy drove home, found the house surrounded, and had to drive to one of the police stations and obtain a sufficient guard before he could gain access to the house. Mr. Chiniquy's addresses during his recent stay in Montreal have been kindly and inoffensive—the simple preaching of the Gospel, and yet it is necessary to have a Presbyterian Church guarded by police to ensure his being permitted to declare the message of salvation. Necessary for this old man of eighty years to be escorted by a strong police guard to ensure his entering his home in safety. The police discharged their duty well, and in marked contrast to their conduct a few years ago. They have now a Chief who, at all hazards, seems determined to uphold law and order. The arrest and adequate punishment of the ring-leaders of the mob would probably have a good effect in preventing a recurrence of the disgraceful scenes of last Wednesday evening. The Protestant spirit was never perhaps stronger in the city than now, and one hears expressions from not a few leading citizens of a determination to secure freedom of speech at whatever cost. The desire to live on friendly terms with our Roman Catholic citizens is strong, but the "peace at any price" party seems to be growing less numerous in our midst.

It is reported, seemingly on good authority, that the Dominion Government are to take the full time allowed by law—twelve months—before deciding as to vetoing or otherwise the Jesuit Bill. Meantime, the Executive of the Dominion Evangelical Alliance are petitioning the Governor General in Council to disallow the Bill. In any event it is hoped that the \$60,000 voted to the Protestants for educational purposes will not be accepted. If the Jesuits had a legal right to their forfeited estates, the whole should be theirs—and not \$400,000 merely—and the Protestants are not entitled to anything.

On the evening of Friday next, the 23rd inst., an inter-collegiate debate on the question of "Chinese Immigration" is to take place in the Convocation Hall of the Presbyterian College here. The meeting is open to the public.

On the same evening Sir William Dawson is announced to lecture in the Stanley Street Presbyterian Church on "The Relation of the Prophecies of Daniel to Modern History."

Miss Sinclair and Miss Scott, the missionaries elect of our Church to India, spent Tuesday in Montreal, and sailed early on Wednesday morning per the *Parisian* for Liverpool, whence they go per steamer direct to Bombay. Quite a number of friends saw them on board the *Parisian* on Tuesday evening.

A new church, on the site of the old one, was opened in Richmond, on Sabbath last. Rev. Professor Scrimger and the Rev. F. M. Dewey (a former pastor of the congregation) preached. The church is a handsome structure of brick and is an ornament to the village, as well as a credit to the congregation and to the Rev. J. McLeod, the present pastor.

The congregations of L'Original and Hawkesbury, in the Presbytery of Ottawa, have heretofore formed one pastoral charge. At a meeting of the Ottawa Presbytery last Tuesday they were disjoined, and each now stands by itself. Unitedly they contributed \$500 per annum and a manse towards the maintenance of a pastor. They each now promise \$600 per annum and a manse. The Montreal Presbytery is about to open a preaching station at Calumet and there is a desire on the part of the L'Original people to have this field worked in connection with theirs, the villages being only two miles apart, separated by the Ottawa River.

The syllabus for the current season, of the Young People's Literary Association of St. Matthew's Church, Rev. W. R. Cruikshank pastor, has just been printed. It contains a programme of nineteen meetings, embracing lectures, debates, evenings with poets etc., etc. On Tuesday, 27th inst., an entertainment, which promises to be of more than usual interest is to be given by two of the young men of the Church, Messrs. H. Russell and T. R. Lanskill—Subject, "The War in Africa," illustrated with stereoscopic views.

The Fresh Air Fund Committee, have issued, in pamphlet form, their annual report. Rev. J. Nichols was chairman of the Executive Committee, and among others who rendered most efficient service were the Rev. James Patterson, the Presbytery's city missionary, and Mr. Peter McLeod the missionary of the Stanley Street congregation. A home was opened at Chambly, about fifteen miles from the city on the Richelieu River, and about 1,050 enjoyed the benefits of this during the season. In addition to these, about 1,200 children and mothers enjoyed a day's trip on the water. The receipts for the season were \$5,074, and the expenditure about the same. The experience of the past two years is such as to justify the continuance of the work in a more permanent form. An offer of \$1,000 has been made for the purchase of a home, and it is hoped that this may soon be secured.

The Young People's Societies in the several city churches, are organizing for the winter's work. In St. Paul's the opening social was held on Monday evening, and was very largely attended. In Calvin Church, on Thursday evening, an interesting and instructive debate took place on the question "Are God's Power and Glory as Manifest in the Microscopic as in the Telescopic Portion of the Universe?" Mr. Adam Anderson described the wonders of the former and Rev. Dr. Smyth of the latter, both bringing out the power and glory of God.

stipend promised is \$800, together with a manse. After hearing Dr. Robertson and Mr. D. Harrison as commissioners, the call was sustained, and being put in Mr. Haddow's hands was accepted by him. The Presbytery then resolved to meet for his induction in the church aforesaid on the 22nd inst., at three p.m., the Moderator to preside, Rev. J. W. Milne to preach, Rev. D. J. Macdonnell to deliver the charge, and Rev. J. Neil to address the congregation. Rev. E. D. McLaren reported having moderated in a call from the congregation of Streetsville, which was given in favour of Rev. T. J. McClelland, minister of Shelburne, etc., in the Presbytery of Orangeville. The stipend promised is \$1,000, together with a manse. Reasons for translation were handed in, and held as read. Messrs. J. McAulay, H. McCaugherty and T. K. Beatty appeared as commissioners, and were duly heard. The call was then sustained, and ordered to be sent, together with relative documents, to the Presbytery aforesaid, and Revs. E. D. McLaren and W. A. Hunter were appointed to appear before the same, and to act on behalf of this Presbytery in prosecution of the call. Reports were received from the neighbouring Sessions ament the memorial brought up at last meeting from persons connected with St. John's Mission. The reports were all of a favourable kind and a committee was appointed consisting of Rev. Dr. Kellogg, Rev. W. Frizzell and Mr. John Gowans, to meet with the memorialists and deal with them in the usual way with a view to their being organized as a congregation, and to organize them accordingly, the committee to report at next ordinary meeting. In connection also with the foregoing an interim Session was provisionally appointed, to consist of Dr. Kellogg, Moderator; Messrs. J. Gowans, G. Laidlaw and J. O. Anderson. There was read a copy of a resolution from the congregation of Stouffville, agreeing to apply to the Presbytery for a continuance of Rev. H. Knowles to labour among them for at least the next six months, and promising to pay for said services at the rate of \$10 per week. The application so made was granted by the Presbytery, and on motion duly made and seconded, it was also agreed to apply to the Assembly's Home Mission Committee for a grant in aid of said congregation of \$4 per Sabbath. On behalf of the Presbyterian Ministerial Association of this city, the Rev. W. Frizzell brought up the question of the Presbytery holding a conference on the work of the Church, and submitted the following motion thereon, which was seconded by Dr. McTavish, viz.: That the Presbytery agree to hold a conference in connection with the next regular meeting, and to appoint a committee charged with the duty of preparing a programme and arranging all details. The motion was carried, and Revs. Dr. McTavish, Convener, W. Frizzell, R. P. Mackay, and Messrs. T. Yellowlees and R. S. Gourlay were appointed as the committee. Application was made by Rev. R. Thynne for leave to the congregation of Zion Church, Cedar Grove, to dispose of their present place of worship and erect another in the village of Cedar Grove; and leave was given accordingly. On behalf of the Committee on Systematic Benevolence, Rev. W. Burns read a report, on which were the following recommendations: 1. That an effort be made to introduce into every congregation, in which it is not already adopted, some method of systematic giving, both for the support of ordinances among themselves and for the support of the different Schemes of the Church, and your committee would recommend the adoption of the weekly contribution by envelope for the former, and the monthly contribution by envelope for the latter. 2. The adoption of the principle of dedicating and giving of some definite proportion of their means by the members of the Church, which should be not less than one-tenth of the income. 3. That to accomplish this end a visitation of the congregations of the Presbytery be arranged, and that such visitations if possible be made in the early part of the winter. To these recommendations was appended a scheme of appointments for making the visitation. The several proposals were adopted by the Presbytery; and the Convener of the committee was instructed to notify the various deputies concerning their appointments. According to request previously sent to him, Rev. G. Burnfield appeared before the Presbytery, and made a number of statements ament his relation thereto. After some discussion on this matter, a motion was submitted by Rev. Dr. Gregg and also an amendment by Rev. D. J. Macdonnell, both of which were duly seconded, but were afterwards allowed to be withdrawn, in favour of the following amendment made by Rev. Dr. McLaren, seconded by Dr. Gregg, and unanimously carried, viz.: That the Presbytery, having heard Mr. Burnfield, appoint a committee to consider his statements, and, if necessary, to confer further with him, and to report a resolution to next meeting of Presbytery. The following were then appointed as the committee, viz.: Revs. Dr. McLaren, D. J. Macdonnell, Dr. Gregg, Dr. Caven, R. P. Mackay, Messrs. R. Gourlay, T. Yellowlees, J. Crane and Henry Graham. Several other matters that were dealt with are omitted for want of space. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of December, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

Services were held on Thanksgiving Day in the several Churches, the attendance generally being good. Special attention was given to the musical part of the service in some of the Churches. Notably was this the case in Knox Church, which was crowded to its utmost capacity on Thursday evening. The edifice was tastefully decorated. The choir consisted of fifty voices, and the music was of a high order. The Rev. J. Fleck preached a sermon appropriate to the occasion from 2 Samuel x. 12.

The Rev. C. Chiniquy is at present in Montreal. He conducted the prayer meeting service in Russell Hall on Wednesday evening. There were rumours during the day that there was likely to be trouble, and the Chief of Police, being notified, sent some twenty policemen to the church. Before the appointed hour for service the building was packed full, including a number of medical students bent on

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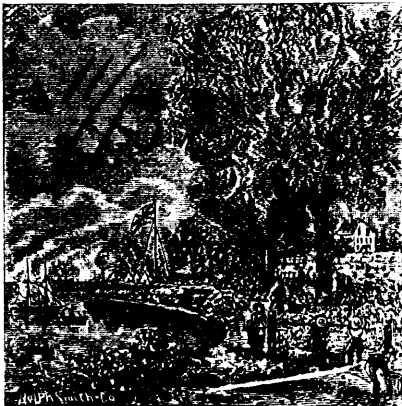
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SUFFERING humanity read Carbolic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 754.

DE SMITH (to Lawntie who has returned from a tour abroad): Did you see the Latin quarter in Paris? Lawntie: No; saw nothing but French coins and a few English shillings.

MAGISTRATE (to prisoner): You are charged, sir, with beating your wife. Prisoner: Yes, sah, an' I'se proud of it, sah. Magistrate: Proud of it? Prisoner: Kase, sah, she weighs twenty poun's mo'n me.

LADY; And what does your father do? Little Girl: Oh, papa is a doctor. Lady: I suppose he practices a great deal, does he not? Little Girl: Oh no. He doesn't practice any more. He knows how now.

SCRIBBLER: I understand that Manager Poster refuses to continue the production of your play, "The Fatal Pie." Scrawler: Y-s, but I'm going to fix him. Scribbler: How? Scrawler: I'll have him put under bonds to keep the piece.

CHUMLEY: I'm in a little fix to-day, Brown, for money; what would you say if I were to ask you for a temporary loan of a hundred or two dollars? Brown: Well, Chumley, if the loan will be temporary, I might let you have the \$2.

DR. WISTAR'S WILD CHERRY BALSAM.—This Balsamic compound has become a home fixture. Let all who suffer and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy.

WIFE (at breakfast): My dear, will you have some more of the stewed potatoes? I cooked them myself. Husband: No; I've had enough. Wife: What is the best way to keep potatoes, John? Husband: I think the best way to keep potatoes is to stew 'em.

"Is this one of the proscenium boxes?" asked the guileless young maiden of the inexperienced young man who was showing her over the Metropolitan Opera House. "No; there are no proscenium boxes in this building," he replied. "They are all chatter boxes."

LADY (at the polls: I want to vote, sir. Election Judge: All right, mum; how old are you? Lady (flushing): What? Judge: How old are you? Lady: Do I have to tell that? Judge: Certainly. Lady (tearing up the ticket). Thanks, I don't want to vote that bad.

LESSING, coming home one evening, knocked at his own door. The servant, looking out of the window, failed, in the darkness, to recognize his master, and cried, "The poet is not at home." "Never mind," responded Lessing, "I will come at another time," and went quietly away.

TOMMY: My father is a church member. Johnny: So's mine. Tommy: But my father says your papa ain't 'cos he don't never come to church, nor put nothin' in collection box. Johnny (bravely): Well, my papa is an honorary member, and honorary members don't chip in.

STERN Parent: Angela, I am surprised that you should care to marry young Flimsy. Why, everybody has to trust him, even his landlady and his landress. Angela: Papa, you are a Blaine man, aren't you? Stern Parent: Yes, but what has that to do with it? Angela: Then you ought to know that "trusts are private affairs, with which neither the President nor any one else has a right to interfere."

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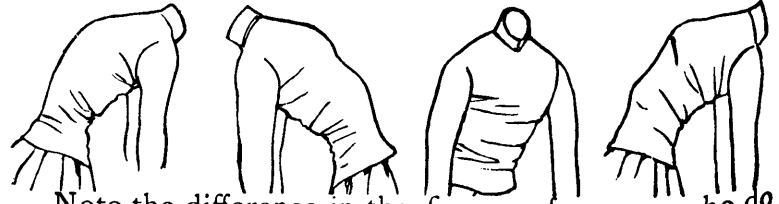
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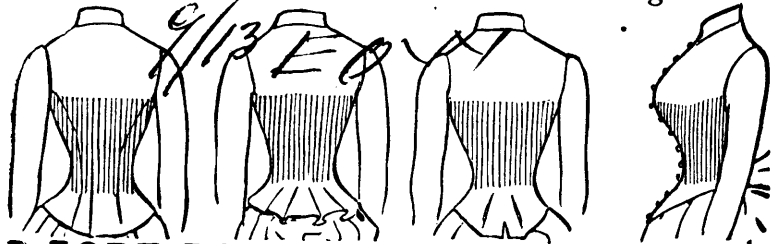
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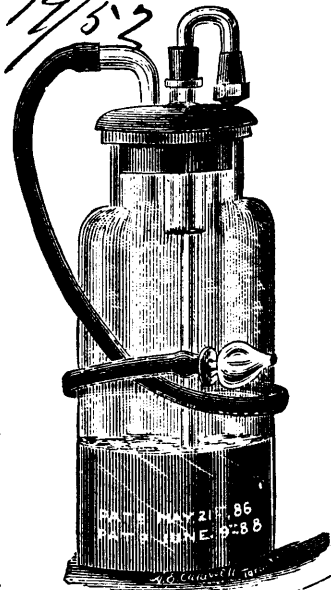
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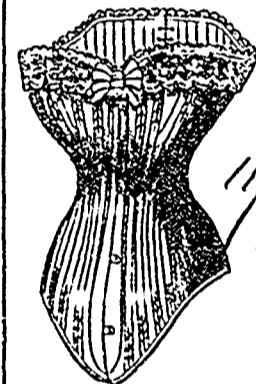
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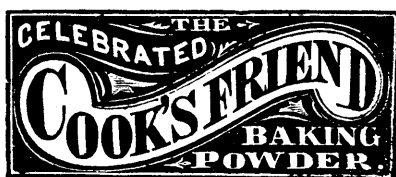
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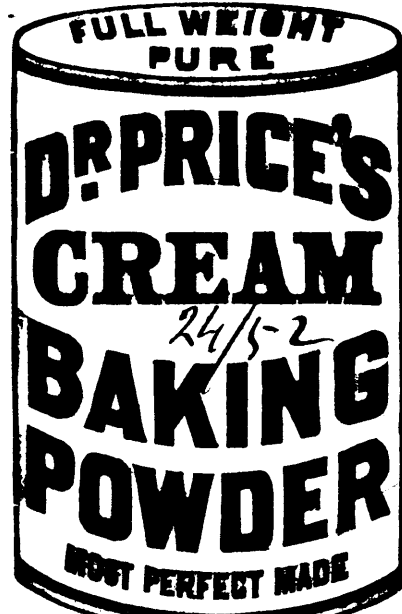
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MEETINGS OF PRESBYTERY.

Barrie.—At Barrie, November 27, at eleven a.m. LINDSAY.—At Woodville, November 27, at eleven a.m. STRATFORD.—At London, December 11, at two p.m. PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m. QUEBEC.—In Chalmers' Church, Richmond, on Tuesday, January 8, 1889. BROCKVILLE.—At St. John's Church Brockville, on December 11, at three p.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, December 11, at ten a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m. OWEN SOUND.—In Division Street, Owen Sound, on December 18, at half-past one p.m. BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27. LONDON.—In First Presbyterian Church, London, on Tuesday, December 11th, at two p.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 8, at ten a.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday December 17, at half-past seven p.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.



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