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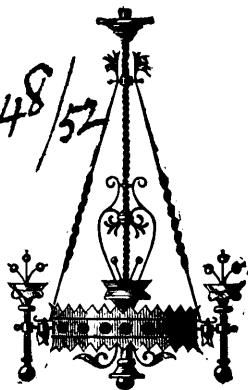
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SEED COOKIES.—One cup of butter, three cups of sugar, two eggs, one cup of cream, eight cups of flour, two and a half teaspoonful of baking powder, one teaspoonful of caraway seed; roll out, cut and sift with sugar, bake in a quick oven.

GRAHAM CAKE.—One cup of brown sugar, one cup of sour cream, two eggs (one will do), two cups of Graham flour, one teaspoonful of soda, a little salt and cinnamon if liked. If the cream is not very sour, use less soda. Do not stir too stiff.

RICE CONES.—Boil one teacupful of rice, with one teaspoonful of salt till tender. Mould in small cups and when cold, take out and carefully arrange on a platter, scoop out a hole in each one and fill, some with crab-apple, some with blackberry jelly. Pour around. Sauce.

BREAD CAKES FOR BREAKFAST.—To a plateful of stale pieces of bread, soaked overnight in a little warm water, beat up two eggs and two tablespoonsful of cornmeal, adding the soaked bread last. Just before baking, as griddle cakes, add one-half teaspoonful of soda, dissolve in as much milk as will make a stiff batter of the mix ure. Salt to taste.

APPLE JAM THAT WILL KEEP FOR YEARS.—Weigh equal quantities of brown sugar and good sour apples; pare, core, and chop them fine; make a good clear syrup of the sugar. Add the apples, the juice and grated rind of three lemons, and a few pieces of white ginger. Boil it till the apple looks clear and yellow; this resembles foreign sweetmeats. On no account omit the ginger.

QUINCE PUDDING.—Cook the quinces in a little water until soft; sweeten them, adding little cinnamon and ginger. To one pint of cream add the yolks of four eggs; stir in the quinces and bake in puff paste. This pudding may be made from quince marmalade by adding the spices, cream and eggs; no sugar will probably be required, as to preserve the marmalade of this fruit it has to be made quite sweet.

POLISH FOR BRIGHT STOVES.—Mix one teaspoonful of turpentine with one teaspoonful of sweet oil, and sufficient emery-powder to make the mixture of the thickness of cream; put it with a soft flannel or rubber on the article to be cleaned, and polish off quickly with another soft duster; then polish with a little dry emery-powder and a clean leather. If there are rust-spots on the steel, rub with emery-powder, and then take a smooth pebble and rub backwards and forwards until the rust has disappeared.

WHITE LAYER CAKE.—Beat to a cream one-half cup of butter and two cups of pulverized sugar, add one-half cup of sweet milk, two and a half cups of flour, sifted with two and a half teaspoonful of baking powder, the whites of eight eggs; bake in layers, and put together with thin icing; boil a half teacupful of water and three teacupful of sugar till thick, pour this slowly over the well-beaten whites of three eggs, and beat all together till cool, and beat before putting on each layer; sprinkle each layer thickly with grated coconut.

APPLE SAUCE.—Make a syrup by pouring a pint of boiling water on a small cup of sugar; bring it to a boil. Pare and cut into eights mellow, sour apples and drop into the syrup as fast as they are cut. Cover close and cook five minutes, or until tender; turn out, taking care not to break one of the slices. If the syrup is boiling when the slices are put in they will not break. If a few raisins or a little lemon is boiled in the syrup the sauce will be yet nicer. Make this in the forenoon to use fresh for supper. Make only enough to be eaten at one meal.

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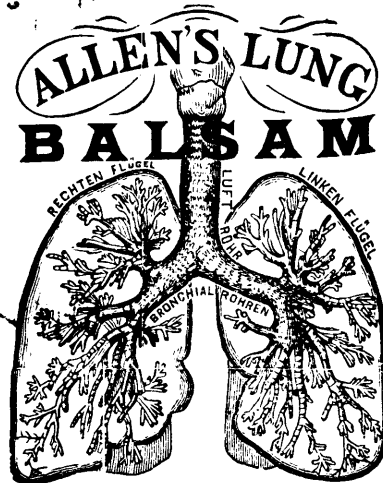
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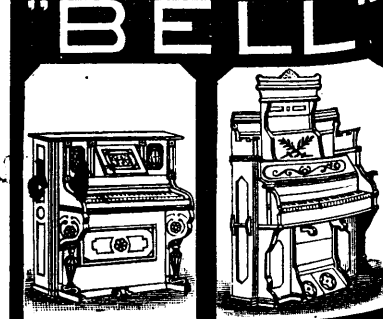
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## Notes of the Week.

PRINCIPAL CAIRNS, uncle of Rev. John Cairns, junior pastor of the Church, preached at the anniversary in Buccleuch Street, Dumfries; at the soiree Rev. W. McDowall, of Kirkmahoe Free Church, expressed a hope that the day was not far distant when they would not be able to say there was a Free and United Presbyterian congregation in the one town but when there would be one large congregation including both. Principal Cairns said that Union with the Free Church might now be regarded as practical politics.

THE Chicago *Interior* disposes of "Robert Elsmere" in the following neat fashion: Mrs. Ward shows how a man can renounce his faith in the philanthropy of the highest type of the virtue that the world has yet seen, and still continue to be a philanthropist. Not finding any such instance in history, she has given us one in fiction. But it is a little too much to ask of Christian women to abandon the faith and the examples of the thousands of philanthropists whom God made, and follow the imaginary one which she has made.

THE death was recently announced of Dr. Robert Young, of Edinburgh, the well-known Biblical and Oriental scholar. He died a short time ago in his sixty-sixth year. He suffered from an aggravated form of heart disease, and had latterly been in a very weak condition. Dr. Young was best known by his most admirable and well arranged book, the "Analytical Concordance to the Bible," a work of high utility; and in the field of Biblical translation and research he was an untiring worker, as is attested by the long array of volumes which he published. He was conversant with more than a dozen languages.

DR. CHRISTLIEB states that the Protestant Churches raise five times as much money for missionary purposes as the Roman Church. The income of the Association for the Propagation of the Faith, established at Lyons in 1822, amounted last year to 6,462,276 francs, 4,000,000 of which came from France alone. As France was the backbone of the Crusades so she seems to be the stoutest champion of the Roman Catholic mission cause of to-day. No other country gave as much as 500,000 francs in 1887. The order after France was Germany, Belgium, Italy, Alsace and Lorraine, and North America. Ireland contributed 165,305 francs.

THE question whether the spirit and principles of our government and people are, says the *Interior*, adequate to penetrate and permeate the native and incoming vast masses of ignorance, is the question of a rising or falling nation. We have means adequate to the education of all. The printing press was never so potent as now. But the sensationalism and immorality of the daily press are not helpful in this work. They afford the means of mental dissipation. And yet it is not easy to get even some Christian families to take for themselves, and aid in sustaining for the common welfare, those papers which devote themselves to the intellectual and moral enlightenment of the people.

THE leading paper of Western Ontario, the *London Advertiser*, has been in existence now for a quarter of a century, and it has celebrated the fact by issuing a mammoth illustrated memorial number. The London of 1888 is vastly different from the same city of 1863, when not a few were alive who could tell you all about "The Forks" and its primitive hostelry. From the start the *Advertiser* earned a reputation for enterprise and consistency, and, under its present and prospective management, there is every guarantee that its reputation will be enhanced. It has ever been the unflinching advocate of moral and social reform, and under the judicious and experienced editorial supervision of Mr. C. D. Barr, a representative Canadian journalist, there is good reason for the belief that the *London Advertiser* will be more than ever a power for good in Western Ontario.

WE learn, says the New York *Independent*, the following important facts from the *Churchman*: The Methodists do not possess the Historic Episcopate, nor, except for controversial purposes, have they ever appeared to claim it. Nor has there been among Congregationalists or Presbyterians any recognition and use of the Historic Episcopate. Then Presbyterians and Congregationalists are greatly in error. They imagine they have one Historic Episcopate even if it be not the Historic Episcopate which the *Churchman* is talking about. If the Bishops at the General Convention two years ago and the Lambeth Council Bishops the other day, meant to make the Historic Episcopate, as possessed now by themselves the condition of Church Union, and meant to deny that other bodies have it, then negotiations might as well cease.

THE following is translated from a recent issue of *Le Monde*, published in Montreal. We extract from a speech lately delivered by M. Le Jeune, minister of justice in Belgium, the following figures which show what frightful progress alcoholism has made in the kingdom of Leopold II. Belgium counted 50,000 saloons in 1850; in 1886 there were 140,000, one saloon for every forty-three inhabitants. In some localities they had even one saloon for every twenty-four inhabitants, which makes one saloon for every five or six adults. The consumption of brandy is six times greater in 1885 than it was in 1851. In 1885, the consumption of alcohol was, in round numbers, 700,000 hectolitres, which would give nearly twelve litres to each inhabitant, and which represents a sum of about 120,000,000 francs per annum, twenty francs for each person, 109 francs for each family.

THE Government agents in British Columbia, says the *Christian Leader*, are bringing discredit upon the Empire of Queen Victoria by their abominable attempts to discredit the work of the Methodist and other devoted missionaries among the Indians on the coast. Some of their charges against the Methodists are peculiarly disgraceful; and at a recent meeting of the Mission Board in Winnipeg it was decided that the honour of the Church demanded an immediate investigation. Three experienced members have been despatched to the field; and we have no doubt it will be made apparent that the charges against the missionaries are vile slander. The record of the civil power in British Columbia in connection with Metlakatlah is the reverse of creditable; the *Presbyterian Witness* of Halifax probably does not exaggerate when it declares that the exodus of the converted and civilized Indians from Metlakatlah is "a disaster and a disgrace."

THE *Sunday School Times* properly classes the practice of carping at the preacher among methods of devil-serving, says a contemporary: We trust that practice is not as common among church-goers, as it said to be by outside gossips. Count up the churches of whose congregation life you may have some knowledge, and see if it is not true that in most of them the people generally praise their preacher at every opportunity. Those who carp are very few compared with those who compliment. But compliments are not enough. A pastor has a right to something more than the praises of his people. He has a distinct claim on them for help in the doing of his parish work. A parishioner whose heart has been stirred within him by the preaching of the Word, should go to the preacher with an appreciative and practical question—"Can I do anything this week to further your plans for Christian service, in the direction indicated in this sermon? Or, can you, out of your richer experience, suggest a way in which I may utilize the fresh impulse to devotion and self-denial, which your utterance of God's message has implanted in my breast?" A heart full of willingness to do something would bring more joy to the preacher than a mouth full of personal praise.

RECENT judicial promotions were thus announced in the *Empire*: The vacancy on the Supreme Court bench caused by the death of Mr. Justice Henry, has

been filled by the appointment of the Hon Christopher S. Patterson, of Toronto, one of the Justices of Appeal for Ontario. Mr. Justice Patterson, has been one of Ontario's Justices of Appeal since June, 1874, having been appointed to the position by the Mackenzie Administration. His career as a judge has been such as to earn for him the warmest encomiums from the Ontario Bar, and it will be generally recognized that his promotion is well deserved. The vacancy thus created in the Court of Appeal has been filled by the appointment of Mr. James MacLennan, Q.C., of Toronto. As one of the leading members of the Ontario Bar, and associated in business partnership for many years with Hon. Oliver Mowat, the experience Hon. Mr. MacLennan has gained admirably qualifies him for his new position. By these appointments the Government have again exemplified the principle that in the filling of judicial vacancies less regard is had to political proclivities than to the securing of competent men for judges. Though the judicial bench should be as free from sectarianism as from politics, the cause of justice will in no wise be impaired by the fact that both judges are good, sound Presbyterians.

AT the autumnal meetings of the Scottish Church Synods, the question of Sabbath observance received much attention. Mr. Blair, of Cambuslang, submitted to the Church of Scotland Synod of Glasgow and Ayr the report of the Committee on Sabbath Observance, which deplored the growing tendency to relax the sacredness of the day. The strictness with which it was wont to be regarded in Scotland is a thing of the past. The laxity is seen in more work being done in some public works than the legitimate demands of trade require and also in the readiness with which farmers employ the day in harvesting. The committee are persuaded that one very powerful cause of non-churchgoing is the amount of labour demanded in some quarters on Sabbath and the inclination with many to make it a day of frivolous amusement. In the Free Church Synod of the same district, Mr. Gillespie, of Airdrie, submitted the report on Sabbath Observance. Deprecating harvest preparation on Sunday, it pointed out that the uncertainty of the weather was not an exceptional but a universal fact, in the light of which all husbandry had ever been carried on. The committee deplored a tendency of visitors at summer resorts to neglect the services of the Church, and also the practice of persons of high social standing devoting the Lord's Day to pleasure, in which the middle classes were only too ready to imitate them.

RECENT Australian papers give a very full report of a very interesting and instructive lecture delivered by Rev. Principal Grant, of Kingston, at a public meeting held in Melbourne, Australia. Sir James Bain presided, and on the platform were a number of distinguished gentlemen. Dr. Grant took for his subject "Canada, Australia, and Britain." He combatted the idea that Imperial Federation was a mere fad. Entering into quite a lengthened description of Canada and Canadians, he said that in this half of the North American continent, while calling ourselves Canadians, we always remembered that we were Britons also. Touching on the subject of the union of the Mother Country and the Colonies, Principal Grant contended that the present union should not only be maintained but made closer. The links that now bind the Colonies to the Mother Land were: The appointment of governors by the Imperial Parliament; the right of veto of the legislature, and the right of appeal to the Imperial Privy Council, as the highest court of law. The Colonies were represented by the whole consular staff of the Empire, and in time of war they had a claim to be defended by the whole force of the army and navy. He did not consider it advisable to concoct a scheme just at present. The conference of Colonial and Imperial delegates held last year in London, was one step in that direction. We must not be impetuous, or wreck the ship in the hope that we might save some of the pieces. The Australian press speaks of the effort in terms of high praise.



## Our Contributors.

### THE DOGMATISM OF ONE IDEA.

BY KNOXIAN.

The man who has room in his head for only one idea at a time is always dogmatic. He cannot well be otherwise. Had he two ideas, the one might modify the other, but as he has only one, that one has everything its own way. The man with room for one idea only never can believe that there are two sides on any question. He sees only one side, or part of one side, and the narrowness of his mental vision makes him positive that there is only one side. A man of that kind is very likely to say that the people who can see both sides are not trustworthy. He thinks they are not sound.

Severe criticism and cheap wit in abundance are hurled at the doctors who differed as to the disease from which the late Emperor of Germany died. Sir Morell Mackenzie differed from the German doctors and the German doctors differed among themselves. Supposing all that to be so, what of it? When they made their diagnosis there was room for difference of opinion. A physician of the highest attainments and of undoubted integrity might honestly conclude that the growth was "benign," while another equally learned and equally good might believe the growth was malignant. Some of the symptoms pointed in one direction and some in the other. There was ample room for difference of opinion in the case. Of course everybody now knows that the Emperor died of cancer in the throat. It is always easy to be wise when the event is over. There is no longer any room for difference of opinion, but there was ample room when the treatment began.

A hundred writers remind us that medicine is not an exact science like mathematics. No reasonably intelligent man ever said that it was. Jurisprudence is not an exact science. Theology is not an exact science. There is no room for difference of opinion about the fact that things which are equal to the same thing are equal to one another, but there is ample room for difference of opinion as to whether many a prisoner is guilty or not guilty. It is clear beyond all question that the whole is greater than its part, but it is not so clear that there is a distinct form of Church government taught in the New Testament. Dr. Mc Laren and Brother Dewart differ widely on the five points, although they have an infallible text book before them. Is it at all wonderful that two medical doctors should differ about a diseased organ they cannot see, or that two judges should differ about a case on which they have no authority at all to guide them.

It would save a good deal of trouble in this world if everybody would admit that there is ample room for difference of opinion on most questions. Life would be much sweeter if people who hold strong opinions would admit that there is even a remote possibility that all who differ from them may not be fools or knaves. The millennium will be near when the man who has but one idea admits that there is one chance in a hundred millions that he may be mistaken.

Free Trade vs Protection is the great question on this continent just now, and may be the leading issue for years to come. The man with room for only one idea in his upper story cannot understand what all the discussion is about. If he is an out and out Free Trader, he believes that not one valid argument can be offered in favour of Protection, or even in favour of a Revenue Tariff. If he is on the side of Protection and has had his own "infant industry" protected by a forty per cent. tariff for the last fifty years, he is absolutely certain that protection for fifty-year-old infants is the right thing. His one idea is that his own "infant" should be protected, and he takes precious good care that no other idea is allowed to jostle it.

People who have room for several ideas in their upper story are pretty well convinced that something can be said on both sides of this great trade question. Something is being said on both sides in the United States at the present time.

The Scott Act man with room for only one idea was very dogmatic three or four years ago. If a temperance man for revenue only, for popularity only, he was often worse than dogmatic—he was insulting and tyrannical. He injured the cause and brought down an avalanche of ill-will upon men who were

working on the same side from principle. The Scott Act man for revenue only is not heard from to any extent at the present time. The revenue has stopped and he stands from under. There is no room for two ideas about the evil effects of the liquor traffic. There is room, however, for several ideas in regard to the best method of dealing with the evil. It will be found in the end that the best temperance man is the Christian citizen who is not specially wedded to any one method—whose love to God and his fellow men is so great that he is willing to work by any and all methods to bring about this much needed reform. One idea in regard to the magnitude of the evil is all right, but no good man who really desires the welfare of his fellowmen will tie himself up to one method of exterminating the evil.

There was a discussion in Toronto the other day about deacons and managers. If the history of Presbyterianism in Canada proves anything, it proves that this question has two sides. Some prosperous congregations have deacons and some equally prosperous have not. Some have both deacons and managers. The fact that congregations prosper under two systems shows that neither is essential to prosperity. In some small congregations it would be impossible to elect deacons. Clearly the system would not suit people who cannot work it.

The pew-rent question is another on which there are two sides. In fact nearly every question that does not clearly involve principle, even the annexation of Parkdale, has two sides. A recognition of this elementary fact by everybody would save a world of trouble.

### COUNSELS TO YOUNG MEN.

(Concluded.)

How often have I been told by young men, who wish to follow the right path, that, as to temptation, their position is perfectly unique. No one is assailed as they are or has such a desperate battle to fight. But the frequency of the complaint is its own contradiction.

The fact is, nearly every earnest man who is struggling heavenward thinks his own case peculiar and exceptional. Now, that this idea is depressing, no one can doubt. A sense of isolation in our spiritual conflict makes the ordeal more acute. So long as we can feel that others are tried just as we are, and are battling with the same fierce temptations, and are therefore in full sympathy with us, we keep up hope. There can be no sympathy, in the literal sense of the word, where there is not a community of experience. Now the apostles, knowing this, assure us that there is a brotherhood in temptation. St. Peter suggests this thought as an encouragement to us in our fight with the devil. "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." And St. Paul says the same thing in our text, that there is no temptation come to us but such as is common to man. "Common to man."

One word in the original, "anthropinus," which simply means human, such as man is liable and accustomed to, such as the human will, strengthened by divine grace, may be able, and has proved itself able, to overcome. The temptations that meet us in this world are not such as to task angelic strength. They are what fallen humanity has always been subject to, and has often successfully conquered. But, as the coward soldier has been known secretly to wound his hand, that he might be pronounced unfit for the campaign, and so escape its danger and toil, so we are sometimes tempted to pronounce ourselves weaker than we are, that, beaten by the foe, we may excuse our failure. And therefore we should remember, that there is not a temptation that tries us, which has not often been overcome before, and that by persons no stronger than ourselves.

Do not imagine then, that you are disciplined as none else are. If any person could plead this excuse for discomfiture, assuredly it was the young men of Corinth. It was a sink of iniquity. It was proverbially dissolute. No city of the East surpassed it in shameful licentiousness. Metropolis of dissipation and debauchery. Vestibule of hell. London and Paris in one. Shrine of Venus and Bacchus, and every false god. It was no easy matter to be a Christian there. No wonder the young converts thought they had a moral struggle that was elsewhere unknown. It was a bold thing for Paul to say to

them right out, "You haven't a single temptation to battle with, but such as is common to man. It will be no excuse for you in the day of judgment that you lived in Corinth." I say the same to you. Human nature is much the same everywhere. The devil is just as busy in many a Highland hamlet as he is in London. We talk a deal of nonsense about the innocence of village life. I have lectured on "The Perils of the Great City" in one and another quiet little town in Scotland; and gentlemen have come to me at the close, and said, "We are just every bit as bad here, up to our measure." The sad fact is, these Arcadian pictures we sketch of rural life are pure fancy. In truth, the country is not a whit better than the town.

Young man I don't think it is any excuse for your indulgence in vice that you are located in this city, where your principles are put to so severe a test. And never imagine that your case is exceptional, or that you are framed differently from other men. Thousands have passed through the same ordeal, have fought the same battle as you.

The next thing that the text tells you is, that temptations are proportioned to your strength. Perhaps you say, "It is little to my comfort to be assured that others have the same conflict as myself, so long as I find these temptations as irresistible." But the Apostle replies: "They are not irresistible. God is faithful, who will not suffer you to be tempted above that ye are able." He stakes it, then, on the faithfulness of God, that your temptations will never exceed your strength.

Man has a certain ability to resist all the temptations which God permits to assail him; if he yields, he is answerable for it.

God suffers you to be tempted, up to a measure. When we are tempted to sin it is not because God tempts us. St. James says, "God tempts no man, but He permits it." And, as there is a certain extent to which we are able to resist temptation, so there is a point beyond which we are not able to resist. There is a limit to our power. God knows that limit and engages that we shall not be tempted beyond it. Were we tempted beyond that limit our fall would be unavoidable, and we might question our responsibility. But, as we are tempted only within that limit, if we fail, we are manifestly ourselves to blame. We have strength, either natural or gracious, to resist all the temptations that meet us; and God promises us that no temptation shall come which we shall not be able, if so resolved, to master.

Observe, however, there is such a thing as putting ourselves in the way of temptation, and in such a case God does not engage to extricate us. I fear we often tempt Satan to tempt us. The spark may be his, but the tinder is ours.

Sometimes a man sets bounds to himself in a course that is evil. He resolves he shall go so far into it, and then stop, but that man has no right to claim the divine help. If you allow yourself to take the first step into evil, you have no right to ask God to hold you back from the second. Every temptation yielded to leaves you weaker, every temptation overcome leaves you stronger than ever before. There is a legend among the South Sea Islanders that when a man slays an enemy the strength of that fallen enemy enters into him that slew him. This is true, at least, in the moral warfare. Every time you resist a temptation, the strength of that temptation, as it were, enters into you, making you doubly strong for the next attack. And every time you yield you are so much the weaker for the next encounter. This is true in regard to all sins, but especially in regard to sins of the flesh. Whatever your weak point is, whether it be temper, or greed of gain, or profanity, or drink, or impurity, or gambling, or anything else, your only security is to plant your foot firmly down, and say, this sin shall not get the better of me. Never say of any form of vice, it is unconquerable, for, so doing, you give the lie to Him who says, "My grace is sufficient for you." For years on years it was said that Gibraltar could not be taken. A huge rock, 1,000 feet high, looks down with proud contempt upon the ocean that roars and surges at its base. But through determinate energy it was taken, and has been held ever since. The stoutest fortress of sin may be captured through firm resolve, backed by the grace of God.

Get a good grip, my lad, of this truth—I speak to you who believe in Christ—"God will not suffer you to be tempted above that ye are able."

Don't be whining, like David when he was in low spirits, "I shall one day fall by the hand of Saul." He never did anything of the kind.

Is it not written, "God is able to make you stand?" Did you ever read the life of that remarkable trophy of divine grace, Colonel Gardner? What illustrations it gives of the power of God's spirit in a man to vanquish the fiercest lusts! Passions of which, before his change, the Colonel had profanely said, that "God Almighty could not subdue them, without destroying that body and giving him another," became calmed and governable; and he was able now to "keep his body under, and bring it into subjection." God can do as much for every one of you!

III. Now for the last point. "He will with the temptation also make a way to escape, that ye may be able to bear it." This I take to point to an alternative case. Suppose you were at any time to find yourselves in presence of a temptation too strong for you, a way of egress will be provided.

Some temptations we are to go manfully up to, and vanquish, but as regards another class, we are instantly to take to our heels. You are not to parley with them, nor linger a moment in their presence. Here your safety is not in resistance, but in flight. The Bible injunction in such cases is not confront, nor withstand, nor fight, but "flee!" When the Apostle speaks of "many youthful and hurtful lusts which drown men in destruction and perdition," he adds, "But thou, O man of God, flee these things." Again, "flee youthful lusts."

But, if you are to flee, this implies that there will be "a way to escape"; and God guarantees that this there shall always be. To you it may not be easy to see how it can be; but, as St. Peter says, "the Lord knoweth how to deliver the godly out of temptations." The thought has often occasioned much distress to an earnest soul. If such and such a temptation were thrown in my way, I could not stand. How then can I be a Christian when this is possible? But God does not promise to give you in the meantime grace and strength for all possible and conceivable circumstances of trial in which you may be placed. He engages that his grace will be "sufficient for you." If an extraordinary temptation should come, extraordinary grace will be supplied, and a way of escape will be opened.

Some young men tell me they are at times troubled with the most awful blasphemous thoughts. It seems as if the devil were injecting every imaginable form of iniquity into their minds. There is not an idea too hideous or horrible but it takes possession of them.

These temptations of the mind they find even harder to withstand than those of the body. It is verily as though your inmost soul were being turned into "a cage of every unclean bird."

How can you be a child of God, and yet have such wicked imaginings?

I suppose these are what the Scripture calls *la bœthe de Satan*, "the depths of Satan."

My brother, if these thoughts were your own production, your heart would be delighted with its own issue. They are the device of the enemy of souls.

Satan does not use such weapons except against those whom he is in fear of losing. Do not be over-much disquieted. Give him no quarter. Resist the devil, and in time he will flee from you.

Then some of you are perplexed about certain actions which you try to believe are not wrong, but which you never commit without sharp twinges of conscience. "What's the harm?" you say, and yet the inward monitor will not be still. Take care lest you drug your conscience with pleas which will not stand in the day of judgment. The principle which the Apostle lays down, that he had doubted, is condemned in the act ("for whatsoever is not of faith is sin") is of general application. Abstain from everything you do not know to be lawful and right.

Be sure you do not underrate the power of Satan, or in your own strength you are no match for him. Be sure you do not overrate his power, for he is no match for the Spirit of God.

Some of you are in the thick of the conflict just now. You are at the very point in life when temptations are most fierce and numerous. In a little while it will be different; you will not be so beset and troubled.

But it will be either the calm of defeat—your enemy having the mastery over you—or the calm of victory—your foot upon his neck for ever. Which shall it be?

Napoleon once observed that there was a crisis in

every battle, when ten or fifteen minutes determined the issue on the one side or the other.

Such a crucial point there is sometimes in the history of a soul. Who can tell but with some of you that crisis is to-night? Amen.

#### A SABBATH IN BELGIUM

The following paper which appeared in the *United Presbyterian Magazine*, is from the pen of the Rev. J. C. Baxter, D.D., Kirkcaldy, formerly of Stanley Street Church, Montreal.

On my way, last summer, to Nessonvaux, near Liege, where the Belgian Synod met, I visited several of the congregations. M. Kennedy Anet, the denominational secretary, had asked that this Church inspection should begin at Gohysart-Jumet, the centre of his own pastorate. The arrangement was gladly accepted, and after a most cordial welcome in the manse from members of his family, Sabbath, the 25th of July, found me prepared for work. "That Sabbath was an high day" with surrounding Romanists. They were then to keep their festival of Mary Magdalene, and whatever honour to her memory Papists elsewhere pay, those about Jumet link the anniversary with more than common *acat*. Local legend explains why the yearly return has special significance in their eyes. Ages ago, so rumour runs, the place was fever-stricken. Medical skill failed to cure or check the fierce disease. Sufferers having "spent their all on many physicians, were nothing bettered, but rather grew worse." The neighbourhood, black in aspects of coleries or iron-foundries, became doubly grimed with the blackness of despair. Parish priests resorted to an untried remedy. An image of the *Madeleine* was brought from behind the altar of the sanctuary. Fixed on a platform, it was borne over streets and fields of the afflicted area—it haply its very shadow falling on the wounded might stay the plague. Suddenly the statue showed strange movements—leaping, whirling, giving varied tokens of peculiar joy. These were taken for heaven's response to the prayers of the patron-saint. Tradition says that malady left the district, and the fame of their reputed deliverer is celebrated by descendants of rescued ancestors as often as the feast season returns.

Such a season dawned with my first morning in the Province of Hainault. At sunrise sounds were heard from afar-off, groups converging toward a rallying spot within the village square. Gathered there, some on horseback, more afoot, all decked after holiday style, the procession paraded a chosen circuit with every evidence that diversion, not devotion, swayed the throng, and soon as the hours of united march had gone, scattered bands spent the evening in dancing or drinking revels, winding up their sacred occasion amidst carnival that drove all real rest from body and soul.

Quite a contrast to these noisy, giddy votaries were the groups of quiet, solemn worshippers who mustered under the modest roof of the Protestant "Temple." The latter were not deterred from service by fascinations or fouleries which the former could offer. A sturdy resolve to attend where principle led them a purpose to witness for Christ in view of scornful foes as well as to share fellowship with Christ in the face of trusted friends—these motives seemed to guide faithful frequenters of their simple, yet valued Bethel, and the fact thus marked may wake inquiry among ourselves whether it should not, like a picture, win the lambs of the flock to their wonted fold, or like a pattern, shape the steps of maturer disciples to habitual reverence for their recognized Zion's stated ordinances. Sunday school started at half past nine. Teachers and pupils were punctual. An air of earnest liveliness pervaded the classes. Singing, reading, questioning, answering, went much as at home—and novel to my ear as the diction was, I knew enough of the language to feel that the subject-lessons were subject to the truth in Jesus. More than one case of good results attracted notice. There, at the end of a form, sat a lad older than most of his fellow scholars. The story of his attendance is worth repeating. His youngest brother was pressed by a playmate to come. The boy consented. Ere long, with a heart touched by Bible truth, he begged relatives to join him. They yielded to the request. At intervals they were seen in the church, till ultimately the household renounced Catholicism; and none of the circle stands firmer in Gospel paths than the senior son, who owes his changed profession to a mere mite

of a missionary. Fine comment on the prophetic text: "A little child shall lead them."

Again: in front of his pupils stood a teacher. Every feature of the man bore an impress of devout decision. I inquired concerning him. The replies assured me of his consistency and courage. By trade he is a glass blower. For five days of the week, toiling through common time, he works over hours on the last, that the Sabbath may be free for spiritual labour. This liberty was bravely bought, because when ordered by a manum loving master to do otherwise, he said, "I am your servant, sir, industriously enough during the week, but on the Lord's Day I belong to God alone." This is the stuff out of which strong Sabbath school agents are wrought. Would that all were clothed in like garb, and that, seated at the Saviour's feet, we were ready to receive from His lips the law of a new life, alike glad some to ourselves and useful everywhere as opportunity occurs.

The forenoon that followed was occupied with the Lord's supper. The mode observed differs slightly from the form practised by Scottish Presbyterians. Instead of communicants getting sacramental symbols in their pews, they advance in rows of about twenty to take them from the presiding minister, and as bread or wine is handed by him he conveys some word of comfort suited to each disciple. The "action" sermon, as we call it, was given by me. The obstacle of preaching in a foreign tongue was levelled through the kind skill of a competent interpreter. He translated the discourse part by part; and if the light that shone on the faces of the audience could reflect what inner emotions were, or if the sense of joy that thrilled my own frame could warrant any hope of benefit, then despite divergent dialect, all of us had oneness of mind within the hallowed guest-chamber. Confusion of speech did not break communion of soul! The mutual bond was the common faith, and no verbal barrier could impair the privilege of actual brotherhood. Another item struck me at the close; the number of intimations for work through the week. Almost every night had its proper allotment. Cottage meetings here, evangelistic operations there, tract distribution everywhere. No room for idlers was left. More than camp followers they meant to be—for having vowed a-tresh to wage a noble warfare, these soldiers of the Cross would sally forth with quickened boldness.

Shortly afterwards a small detachment of us set out for Courcelles, a station also in charge of the Jumet ministry. On the road we skirted the ground where alleged rioters had sharp conflict with royal regiments during recent trade troubles. Regarding the aims or claims of the so-called insurgent mob, I am neither able nor disposed to venture an opinion. One fact, however, merits mention. Not a single Protestant was slain or seized among the law-breakers; and even secular rulers are forced to admit the peaceful habits of the evangelical adherents. Let an instance be cited in proof of this statement, for which a reliable informant vouches. When the labour turmoil was wildest, and crafty spite hinted that the sect of the Reformed was secretly disloyal, pickets of police patrolled suspected quarters by night. On such an errand some officers approached a lonely hut whence the subdued sound of voices issued. Halting his men at convenient distance, the captain crept noiselessly to the door, and lingered till the accents of the company were hushed. He had been looking on a family at worship. Having listened to the music of their psalms or the tenor of their prayers, he courteously saluted the father of the home with the declaration, "Were all folks like you there might be no need for our rounds of vigilance. The *commune* should sleep tranquilly."

Passing solitary, sanctified abodes like that—pacing narrow paths which span busy canals or cut harvest acres or flank dusty pit-mouths—we reached Courcelles after an hour's walk. The chapel—a better one than the Jumet structure—was hired; and the congregation awaited with obvious zest what a foreigner had to tell. Having told them how British Churches fare and how organizations are directed, I was asked by the audience if they might put questions to me. There could be no objection to the proposed catechising. Liberty was granted on condition that inquiries tallied with my mission. Question first came stunningly. "What view do you take of Mr. Gladstone's Home Rule Bill for Ireland?" Question second echoed like a similar surprise: "Why is it

that Protestants of Belfast engage in faction fights?" Of course my reply suggested that politics did not fall within the limits of my credentials to Belgium, which were of a sort above the range of partisanship. They saw the prudence of the reserve, and further examination ran in a groove more ecclesiastical. I respect the thirst for knowledge of all kinds that marked the friends who took speech in hand either on their own account or as the spokesmen for reticent associates; and the anxiety to be taught on vital topics of the times, whether social or spiritual, which oozed out of young intellects in the assembly during question hour, may predict a healthy future for the Belgian Church.

Though it was evening and the day far spent, one more visit remained ere Sabbath journeys ended. Charleroi, the capital of the Province, the theatre of modern as well as of ancient military combats, is also a sphere where battles are being fought against the allied armies of error and evil by the few yet bold forces of Evangelism. That was our next stage, and a rapid ride of six miles from Courcelles took us to the field. When we arrived there nothing in harmony with our Sabbath ideas was apparent. Buying and selling in the shops were brisk. Lounging and sporting on the streets were at their height. Frivolous crowds clustered and clamoured on the principal boulevard over a game of ball, as if success for a trivial prize should stir the energies of reasonable mortals. Never more than then did I mourn the bad effects of loose notions about the fourth commandment; and whatever faults do blot obedience to the divine precept, let us be thankful for every restraint which yet guards our land from the hurt of a closer approach to Continental customs. Hasting from such sights of merchandise or merriment we sought the Protestant Church of the town. Its architecture is beautiful. More attractive it is because of the moral influence radiating thence, like a light shining in a dark place. It is a testimony in stone to the gradual progress of the pure Gospel—a monument graven with ineffaceable inscription to record God's covenant promise, that patient preaching of the word shall not go unrewarded. M. Poinot has, for above forty years, held aloft the banner of the truth there. French by birth, Protestant by conviction, Christian by experience, he has plodded against immense human odds. Popery in its keenest type, scepticism in its coldest shape, worldly sloth in its dullest form—all have been encountered. Often, doubtless, the lonely champion for the faith may have felt faint-hearted. But grace nerved him. He wearied not in well-doing. He has won a position of credit in the esteem of the general populace, while among members of his own Church—many of whom are converts from Pomanism and fugitives from Infidelity—he continues to secure veneration and affection for his work's sake. The service on the evening of our arrival at his Church was a *reunion de question*, or Bible-reading. The lecture-hall was packed. After devotional exercises the president invited queries from persons present. Some had a difficulty about the record of creation in Genesis, others wished a solution of knotty points from the narrative of miracles in Matthew. These were successively dealt with by M. Poinot, whose extempore exposition proved him apt to teach, while at the same time his manner of address was better than mere controversy. Thus a couple of hours passed pleasantly. Inquirers were edified. Listeners were profited. The day begun so well was concluded with satisfaction that our walk and work had not been in vain; and if through clouds the missionary labourers of Belgium still struggle ere the noontide of triumph arise on the whole land, let us lend what aid we can to brethren who cry for our help, that they may persistently and confidently await the meridian of their hopes.

The Sabbath journey now detailed reminds me of what I owe to M. Merle d'Aubigné—a son of the historian whose name is a household word throughout reformed Christendom. He was the first to greet me when I reached the railway platform of Roux. He was my director in every travel, my interpreter in every address during the day described, as well as my friend in many needs while the Synod held Session at Nessonvaux. He has elected to leave his native Switzerland for service in the Belgian ministry; and the enthusiasm with which he has undertaken the office of assistant pastor in Jumet bespeaks not only a large degree of self-sacrifice, but also a bright career for the Evangelical Society that can recruit its ranks

with cultured, ardent volunteers like M. Merle from Geneva, coupled with his college companions, Appia from Paris, and M. Chatelanat from Lausanne.

#### MINISTERIAL LIFE INSURANCE.

MR. EDITOR,—It is well known that the fund for the support of aged and infirm ministers is not and never has been in a satisfactory state, and that the Courts of the Church have been endeavouring with little or no success, to better its condition, so that it may fulfil, in something like becoming measure, the design for which it was instituted. A writer in a Scotch Presbyterian magazine suggests a method of providing for aged and infirm ministers that deserves the earnest consideration of our Church courts.

The suggestion is that the life of every minister be insured at ordination for a suitable sum, the annual payment for which to be equally divided between the ordained minister and the congregation; the present fund to be supplementary, as small congregations would not be able to insure for a sum sufficient for the comfortable support of their pastors when overtaken with age or infirmity. In case of translation from one Church to another, the Church entered on would assume the duty of the Church left.

Were it made obligatory that the life of every minister be thus insured at ordination, no anxiety would be felt as to the support of God's servants when unable to work, whether from age or other cause.

Something must be done to secure a more adequate support of Zion's workmen when disease or years lay them aside; and this insurance scheme has strong claims on the consideration of the Church. And why should not the Church insure the lives of her servants? Would there be aught either wrong or incongruous in the Church having a Presbyterian Life Insurance Company connected with her other institutions?

A. K.

#### "J. B." AND DR. KELLOGG.

MR. EDITOR,—In your issue of the 24th, a correspondent, "J. B." undertakes a review and refutation of Dr. Kellogg's sermons in the *Toronto Globe* on Music in the Church, and condemns in strong terms the use of instrumental aid.

I am not going to discuss that question in your columns, but with your permission I beg to make a few comments thereon.

It struck me on reading it as a very strange thing that "J. B." should send his letter to your journal at all, since Dr. Kellogg's sermons do not appear in your columns. Why did he not send it to the *Globe*, so that people could have a chance to hear both sides?

But since "J. B." has chosen your columns for his attempted refutation, I beg to thank Dr. Kellogg, through your columns, for his masterly discourses, and I could only wish that that both sermons could appear in THE CANADA PRESBYTERIAN *in extenso*. In my humble opinion these expositions are simply unanswerable. He lays down foundations of fact which cannot be successfully gainsayed, and then moves on by faultless logic to conclusions which are as inevitable as any demonstration in Euclid.

And it is simply amazing how intelligent Presbyterians will continue to denounce the use of the organ as un-Scriptural and Popish after all that has been said on this subject the last twenty-five or thirty years. And passing strange that they do not see the inconsistency of saying, in one breath, that nothing but the Old Testament Psalms should be used in public worship; and yet when one ventures to carry out the express teaching of such Psalms as the cl., xc., and others, which sanction instrumental music, they declare with the next breath that it is sinful so to do. *z. z.*, sinful to do the very thing that these Psalms declare is right to do!

Nor is it strange that hundreds and hundreds of our young people, perceiving such unreasonableness, and disgusted with the wrangling and bitterness too often shown by anti-hymn and anti-organ people in the Church, have left us and gone to other communions where non-essentials are not exalted to the position of essentials, and have proved valuable acquisitions to the Churches they joined. I want, therefore, to thank Dr. Kellogg very heartily for the service he rendered to what I believe to be at once truth and true expediency by his timely discourses. PRESBYTERIAN.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### CONSIDER THE LILIES.

BY BEDR.

Only three full-blown roses,  
Fragrant with perfume the air,  
Tinted in exquisite contrasts,  
Lovely beyond compare.

Shall He not clothe you also?  
Can you not trust Him for all?  
Just as He wills take thy portion,  
Letting no ill appal?

Thrilleth the word with sense of  
Infinite grace beyond need;  
Love that is infinite, tender,  
Golden in tone and deed.

Sweet is the vision inspiring  
Hope that can sing in the night,  
Love that His nearest embraces,  
Faith that is almost sight.

Only three withered roses,  
Faded the loveliness rare;  
Feeling engendered abideth  
Fruitage in life to bear.

Thanks to the thoughtful giver  
Loyal to royal command;  
Pressed down and running o'er measure,  
Pour in the kindly hand.

### GOSPEL WORK.

"THAT BIG BEN."

We were just about to begin an evangelistic service, when one of our helpers, as he was called, came into the vestry and said, "I say, I have brought seven fellows out of a public house."

"How did you get them?" I inquired.

"Oh! I went into the public after them."

"And how did you get them, then?"

"Why," he said, "I asked them to come along with me to the service. They laughed at first, and then one of them, that big Ben, you know, said, 'We'll come, master, if you'll treat us to a half a pint each.' 'All right,' I replied. So I ordered them a couple of quarts of beer, and, when they had been served, they came along as quietly as possible."

Peeping out at the vestry door, he said, "Look, there they are, all sitting as proper as their betters."

The means our helper had used to bring these men in seemed questionable; but there they were, and now the next thing was to pray for and expect a blessing upon them.

In the course of my address, I spoke of the various hindrances there were to the Gospel; and among others I mentioned drink, and the love of it, as one of the greatest. I went on to say that the poor drunkard was a loser every way. He received very little enjoyment; he soon lost his right senses, lost his money, and injured his wife and children.

I continued, "Once I heard it said that the very mice in the drunkard's house could find nothing. The poor little things went about with tears in their eyes looking for crumbs in the cupboard, and all in vain!"

The seven men were sober enough to give attention to the sermon, embellished as it was with the tale of the drunkard's mice. After the sermon they all knelt down at the time of prayer, and when others rose up to go, they rose to depart also, thinking, I have no doubt, that they had done enough for their half-pint.

Our young helper asked them to stay a little longer.

"No," said Big Ben, "we have had enough. I'm a-going. That's a fine man, though, to see tears in the mouse's eyes. I wonder how he did that!"

"Stay a little," said our friend, "and we will go and ask him."

No, they would not be persuaded to do that; but about an hour afterwards, who should come back to the church but Ben.

He said, "I've been in bed, but I can't get any sleep. I want to know how the man that preached got to know about me! I declare I never set eyes on him in all my life till to-night. The chaps all say he meant me in his sermon. How did he know about me? that's what I want to know."

"Come along," said our helper, "and we will ask him about it."



So saying, my friend led Big Ben up to me. "Do you know me at all?" said Ben, looking me straight in the face.

"Why do you want to know?" I inquired. "Cause you told 'em about me in your sermon. All the mates said that you meant me. I've been a-bed and couldn't sleep for a-thinkin' how you knew about me, and who told you."

Perceiving that God had been speaking to this man I said, "God knows all about you, and He told me to say those words. You had better give up to Him. Come, let us kneel down."

The man did so, and began speaking in prayer as if mechanically, uttering words after me. It was not long, however, before he put in some ejaculations for himself. It was surprising to witness, though I have seen it often, how the use of the tongue or voice stirs the heart. Now it was as though the man could not stop praying and pleading for mercy for his soul.

As the prayer waxed warmer and warmer his convictions deepened, and he acknowledged what a sinner he was. This thought only added greater earnestness to his prayers. After pleading in this way for more than half an hour, he stopped, as if in despair.

"Is there no mercy for me?" he said; "I know I am a proper bad un. O God, have mercy on me, a sinner. I will give up drink, bad words, everything. Oh, do have mercy on me."

It was evident he was trying to buy his forgiveness with his sacrifices, in the same way that mariners throw overboard their lading to save the ship; but that is not the way of God's salvation.

I said, "God can save you, and He is willing to do so, but only for Christ's sake. You owed a debt, and Christ has paid it. Come and acknowledge God's love in sending His Son, and thank Him for it. 'Take salvation, take it now, and happy be.'"

This was like a new idea to him. "I've been sinning a lot of years," he said, "and will the Almighty pardon me right off like that all at once?"

"Yes," I replied, "He will do so for the sake of the finished work of Christ. God is able to forgive the vilest sinner through the death of Christ upon the cross. Let us praise Him; say, 'Glory be to God, Jesus Christ died for me.' None but sinners can use these words. Christ did not die for angels, therefore, angels cannot sing this song, only sinners; and you are a great sinner; 'Glory be to God, Jesus Christ Christ died for me.'"

It was a long time before I could get him to utter these words: but, when once he began to do it, it was astonishing to see the light breaking into his soul. He was perhaps less conscious of the change which was coming over him than we who were observing him.

That face that had been dull and stupid was now lighted up with an intelligence and an energy which were wonderful. He rose from his knees, and, standing up, said, "Glory be to God, Jesus Christ died for me. He did. I can see it plainly enough. Why, it is as plain as knowing I am a sinner, and there's no mistake about that!"

We united together in singing a verse and chorus of praise, and then sent the man on his way rejoicing.

The next day he came back, bringing some of his mates with him. He was most intent, and earnest in his endeavour to show them the way of salvation, and appeared greatly surprised that they could not see it.

"It's all so plain," he said. His labour of love, however, was not without success among his companions; and, besides this, I rejoice to add that Big Ben's conversion was the means of bringing to Jesus the "helper" who first bought Ben with the half-pint.

"DR. DUFF, what is your theory of missions?" "I have no theory; anything and everything to advance the cause. If I could advance missions by standing at a street corner and beating together two old shoes, I would not hesitate." We are of Dr. Duff's opinion. There is an excessive conservatism that attaches itself to methods after they have become stereotyped, or even fossilized. A good method may lose its vitality and inspiration. So a theory may cramp and cripple our effort. We need to be on the alert to watch the hand of God, and the moving of the Providential Pillar. Let God's plans be ours, and let us not fail to find what those plans are, as revealed by the very signs of the times.

## Our Young Folks.

### EVERY INCH A MAN.

She sat on the porch in the sunshine  
As I went down the street,  
A woman whose hair was silver,  
But whose face was a blossom sweet,  
Making me think of a garden,  
Where, in spite of the frost and snow,  
Of bleak November weather,  
Late fragrant lilies blow.

I heard a footstep behind me,  
And the sound of a merry laugh;  
And I knew the heart it came from  
Would be like a comforting staff.  
In the time and the hour of trouble,  
Hopeful and brave and strong—  
One of the hearts to lean on,  
When we think all things go wrong.

I turned at the click of the gate-latch,  
And met his manly look—  
A face like his gives me pleasure,  
Like the page of a pleasant book—  
It told of a steadfast purpose,  
Of a brave and daring will;  
A face with a promise in it,  
That God grant the years fulfil.

He went up the pathway, singing:  
I saw the woman's eyes  
Grow bright with a wordless welcome,  
As sunshine warms the skies;  
"Back again, sweetheart mother,"  
He cried, and bent to kiss  
The loving face that was lifted  
For what some mothers miss.

That boy will do to depend on;  
I hold that this is true—  
From lads in love with their mothers  
Our bravest heroes grew;  
Earth's grandest hearts have been loving hearts  
Since time and earth began;  
And the boy who kisses his mother  
Is every inch a man!

—Christian Intelligencer.

### GOLDEN GRAIN BIBLE READINGS.

BY REV. I. A. R. DICKSON, B.D., GALT.

#### THE GODLY MAN'S SPIRIT.

He seeks to have a conscience void of offence toward God and toward man. Acts xxiv. 26; Acts xxiii. 1.

He is thankful. I Thess. v. 18.  
He is careful for nothing. Phil. iv. 6.  
Jealously affected in a good thing. Gal. iv. 18.  
Rejoices in the Lord. Phil. iv. 4.  
Kind, tender hearted and forgiving. Ephes. iv. 32.  
Pure in heart and speech. Eph. iv. 29.  
Speaks truth. Eph. iv. 25.  
His conversation is in heaven. Phil. iii. 20.  
The strength of Christ endows Him with ability.

Phil. iv. 13.  
He has learned to be content in all conditions. Phil. iv. 11-12.

Puts off the old man with his deeds, and puts on the new man. Eph. iv. 22-24.

Puts on charity and lets the peace of God rule in his heart. Col. iii. 14-15.

He lives in the spirit of prayer. I Thess. v. 17.  
Abstains from all appearance of evil. I Thess. v. 22.  
His charity described. I Cor. xiii.

#### FATHER KNOWS.

A gentleman was one day opening a box of goods. His little son was standing near, and as his father took the packages from the box he laid them upon the arm of the boy.

A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny in a happy tone; "father knows how much I can carry."

Brave, trustful little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in Him that God desires all His children to possess.

### THE HAPPY LITTLE GIRLS.

Mabel cannot eat her supper. She feels sad. She has a pretty pink china bowl and plate. Her spoon is silver. The milk is rich and sweet. The bread is good. But Mabel cannot eat. She sits and thinks.

What is the matter?  
When Mabel went to walk, Nurse took her by an old house. Mabel saw two little girls sitting on the door step. Their dresses were ragged, their hair was not brushed, their cheeks were thin and pale. One of them was talking. Mabel heard her say, "I am so hungry."

Jane said she knew the little girls; their mother was very poor. Sometimes she she could get no work. Sometimes Nan and Nettie had to go to bed hungry.

When Mabel got home and began to eat her supper, she thought about the poor little girls. It made her feel so bad she could not swallow. The tears came in her eyes. She called mamma and asked her if she could send her supper to Nan and Nettie.

"No, my darling," mamma said, "you may eat yours, and the poor little girls shall have some, too."

Then mamma got a basket. She put two nice loaves of bread in it. She put some milk in a pail. She put some cookies in a basket, too. She called Jane, the nurse, and told her to go as fast as she could, and take some supper to the poor little girls.

Nan and Nettie stood by the window. They were watching for their mamma. It was almost dark. Nettie was crying. She said: "I want some supper! I want some supper!"

Nan wiped Nettie's eyes with the corner of her apron. She told her their mamma would come pretty soon.

The door opened. It was not mamma. It was Jane.

"Don't cry," said good Jane. "Get your bowls and spoons quick. Here is your supper. A nice little girl by the name of Mabel sent it to you."

Nan and Nettie opened their eyes wide. They peeped into the pail of milk. They took the cover off the basket. When they saw the big white loaves and the pretty cakes they laughed for joy. They ran to the pantry and got two yellow bowls. Jane poured some milk in them. She cut bread and crumbled it in it. Then each little girl took a bowl and began to eat.

It made Jane laugh to see them.  
"Don't eat so fast," said Jane. But in went the spoons—in the bowls and out, in the little mouths and out.

"Oh! how good it is," Nettie said.  
"So good!" said Nan.

When Jane got home she told Mabel how happy the bread and milk made Nan and Nettie. Then Mabel was happy, too.

### DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complaint, said:

"God gives us many things to do; but don't you think He gives us something to be, just as well?"

"O dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered:  
"God says:  
"Be kindly affectionate one to another.  
"Be ye also patient.  
"Be ye thankful.  
"Be ye not conformed to this world.  
"Be ye therefore perfect:  
"Be courteous.  
"Be not wise in your own conceit.  
"Be not overcome of evil."  
Marion listened, but made no reply.  
Twilight grew into darkness.

The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush than to be patient or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.



**THE CANADA PRESBYTERIAN,**

— 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, \$3.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.



TORONTO, WEDNESDAY, NOVEMBER 7th, 1888

FROM time immemorial medical students have enjoyed the reputation of being a jolly and demonstrative crowd. It is not only at unconventional university seats on this Continent, but in the staid and very proper educational centres of the Old World the same boisterous vitality characterizes learners in the Asculapian School. The young of all animals are said to be playful, and the medical students of Toronto are no exception to the rule. There are occasions when they carry their fun a little too far. Nobody grudges them a certain degree of latitude, but when they attempt the conversion of heterodox medical practitioners from the error of their ways by savage and untimely yells and forcible brick-bats, it is time to remonstrate firmly but gently with these enthusiastic youths. Possibly when some of these same young men have settled down as reputable practitioners and estimable members of society, they will not thank any for recalling the fact that the horses in an actress' carriage were replaced by donkeys who dragged the vehicle in triumph to her hotel.

THE *Interior* thinks that the "still hunt" would be a good way to bring outsiders into the Church;

The political workers have a style of campaign which they call a still hunt. That means no big meetings, no brass bands, no torch light processions, no noise; but a quiet, eager, persistent, thorough, house to house and man to man canvass. They find out the exact voting strength of each precinct, by personal visitation of homes and lodging houses, and then they learn exactly where each voter stands politically. If any voter is not hopelessly rooted to the spot he happens to occupy, the workers labour with him to induce him to change his ground, to come over to their side, if possible. This sort of a campaign is always found to be effective. Why not give it a trial in the church's contest against the world, wherein we hope to bring souls open to conviction over to the Lord's side?

Some ministers do give it a trial and find it very effective. There is no better way of dealing with men. Pursue the still hunt during the week, and if the persons hunted are in church on Sabbath, give them something that will make it an object for them to come again.

ONLY a cold. This phrase is constantly heard on the lips of people who might know that a severe cold is one of the troubles that should be carefully watched and skilfully treated. Valuable lives are lost every winter because people neglect an illness which they describe as "a mere cold." The man who dreads typhoid and goes miles around to avoid smallpox, often exposes himself when suffering from a severe cold without a moment's hesitation. And yet the statistics might show that a much larger number of valuable lives are lost from diseases brought on by colds than from smallpox. In Parliament, at the Bar, at public meetings of all kinds, and quite often in the pulpit, you hear men speaking when the hoarse sounds emitted by their congested vocal organs show quite clearly that they ought to be in bed. When duty makes it necessary to take risks they ought to be bravely, cheerfully taken, but the call of duty which makes a man risk life or even health, should be very distinct. No winter passes without the loss of some good men who undertook work involving exposure when they were suffering from what they and their friends called a mere cold.

THERE are some voters that even the still hunt plan fails to bring to the polls. Some come and vote against the side for which the still hunter is working. There are some men in every community that the most skilful kind of still hunt cannot bring to church. What can be done with these men? Let them alone? Never. Let every kind of legitimate effort be made to bring them within the sound of the Gospel. Do the politicians give up if a voter does not promise to come to the polls and vote on their side the first time he is asked? Not they. They try him again and again, ply him with every kind of argument, and appeal to every side of his nature in order to bring him to the polls. If one man cannot bring him they try another and another, and never cease trying until the poll closes. Heaven forbid that we should advise any Christian worker to imitate all the methods of the political canvasser. His *persistence*, however, is well worthy of imitation. So is his zeal. His skill is often admirable. The most difficult thing for many who do not attend the house of God is to *begin*. If they came one or two Sabbaths, there might be no further trouble; but, as many a minister knows, there is much difficulty in getting them to begin. The still hunt is often the best way to get them started; good preaching will generally keep them in church when the start is made.

THE *Christian-at-Work* has this to say about the Sackville affair:

That Lord Sackville, the British Minister at Washington, should have been led to addressing a naturalized American citizen of British birth—actual or hypothetical—a letter in which the Minister proffered advice to his correspondent as to the casting of his own and the votes of other former subjects of the Queen, in the coming Presidential election, is one of those blunders where good intentions count for nothing, and the violation of the proprieties and the impertinence of official intrusion into our political contests are everything. The President simply does but his duty in asking for the recall of the offending diplomat, and telling Lord Salisbury, as he does, that Lord Sackville's usefulness as a Minister to the United States is at an end.

If the President simply did his duty in asking for the recall of Lord Sackville, he did more than his duty in giving the British Minister his passports before he got an answer from the British Government. If taking any notice of the matter at all was a duty, then some exceedingly small duties occasionally devolve upon Presidents of great Republics. Does anybody suppose that the British Government would dismiss Mr. Phelps for telling an American-English elector how he thought he should vote? We do not believe the British Government would notice any such small matter. The newspapers might give the offending Minister a bit of their mind, and the "stump" orators would no doubt show him some attention, but the Government, as such, would never notice his offence.

THE correct descriptive phrase to apply to the United States at the present time is to say that the "people are in the throes of a Presidential election." If our readers were over there they would find that the "throes" are mainly confined to newspaper offices and committee rooms. The people, of course, take an interest in the contest but not one in a thousand of them is in "throes." The writer of this paragraph was in a great American city on polling day some years ago when an unusually close Presidential contest was going on. From reading the morning papers one would imagine the city was in "throes"; when you went out into the street you found the people quietly attending to their business as usual. There was a little flurry around the polling-booths and a great crowd around the headquarters of both parties in the evening and that was about all in the way of excitement. For two or three days the result was uncertain. People on the other side of the globe reading the press despatches would have imagined that the American Republic was a political volcano. A man walking the streets of an orderly American city would not know that there was anything going on except business. Whether they try to do so or not, daily newspapers convey a grossly exaggerated idea of the amount of political excitement that exists in any civilized country during election contests. The great body of the people are never in "throes" over an ordinary election. In these days of newspaper enterprise, sensible people should always remember that many things look much bigger in print than anywhere else.

**GOVERNMENT BY HUMBUG.**

WHEN people are moved by a great impulse they will say and do things that they would not dream of in their sober moments. It is wonderful to what lengths they will go under the stimulus of a great excitement. Among all free peoples there are at certain times accessions of intensity of feeling on political questions. Few of the constitutionally governed peoples of the present time can afford to throw stones at each other. They are all of them living in glass houses. Here in Canada we can hardly understand how it is that the Irish question should create such a depth of animosity among the British electorate, nor the passionateness which constitutional revision stirs up among the French. For the present, the Canadian political pulse beats with its normal regularity. There is no burning question that stirs men's blood and makes their speech voluble and acrid. Concerning questions on which they differ they can talk reasonably, and if not, at all events, with comparatively good temper. If a general election was in progress, it would, no doubt, be different. Then each would be strenuously seeking to advance the interests of the party with which he was identified. At such a season Canadians, like all free and independent people, are just as liable as others to do things that border on the ridiculous.

The presidential campaign just terminated among our neighbours, affords a glimpse of several absurdities into which ordinarily sensible people may fall when political feeling runs high. As it is easier to see a neighbour's faults, than it is to discern one's own, some of the lessons such a struggle is capable of teaching are made more obvious when the contest is one in which we have no immediate interest.

The conflict between the Republican and Democratic parties in the United States, shows plainly that it has not been fought on a field of unsullied honour. Both the candidates for the highest office in the Republic are vouched for by their respective friends as men of great personal integrity, but that has not prevented the degeneracy which party exigencies, if allowed to dominate, are sure to produce. Direct, manly and frank appeals to the reason and intelligence of the electorate have not been so numerous and prominent as they ought to have been. The most conspicuous thing has been the trickery by which one party has sought to outmanœuvre its rival.

The plain and honest endeavour made to settle the Fisheries dispute was regarded by all the parties concerned as reasonably satisfactory. Britain consented, the Canadian Parliament expressed its willingness to ratify the Treaty submitted, and the United States Executive and Congress were prepared to do the same. The Senate, with a Republican majority, saw a fine chance to make political capital by appealing to anti-British prejudices, and thought it would be a smart move to cause the rejection of the Treaty. The most lenient onlooker can hardly be brought to consider this as statesmanship; the mildest critic can only be induced to classify it as partizan strategy. To conciliate the same turbulent element in the United States who are not quite so influential as they are noisy, the President, urged by his party, responds by a threat of retaliation against Canada, his message asking for investment with the necessary powers having obviously been prepared in anticipation of the Senate's action.

The next election sensation was the letter written by the British Minister at Washington. How silly the whole affair will look after the excitement has subsided! What a fuss has been made about a mere nothing, of which all sensible people will feel heartily ashamed. Ostensibly a naturalized American of British nationality asks Lord Sackville for advice as to how he should cast his vote. The British Minister, thinking no evil and meaning none, in the simplicity of his heart, in a somewhat guarded manner under the seal of privacy, gives his answer. It was thoughtless of him, and he might have known better than to fall into the snare that was set for him. The parties who planned the device were delighted. The fact that, even in their own showing, the British Minister's letter was confidential was not in their estimation worthy of a moment's consideration. It was, at what was deemed the fitting moment, published broadcast throughout the Union. The stately serio-comic diplomacy to secure the recall of the offending ambassador was the next piece of humbug that runs in a rich vein through the whole campaign of 1888.

Now these tactics have been abundantly transparent to ordinary observers. Are the people of the United States so devoid of common sense and intelligence that they alone of all people are in such a condition that they must take these devices for serious, sober realities? How is it with ourselves? Are we not ready to applaud the astute politician who can formulate a taking election cry? Of course we wouldn't believe it, but it would be a fine thing for catching the popular vote. Is there not much that is demoralizing and degrading in thus treating the common people as deficient in intelligence and common-sense? From the length to which United States politicians have gone during the campaign just concluded it is clear that there has been an ominous lowering of the moral tone. Has the popular conscience become as devoid of sensitiveness as is that of the average political leader? If so, the outlook is rather ominous. When a people's rulers have parted with honour, integrity and righteousness, when they seek ascendancy by palpable humbug, and when the people acquiesce in such methods, there is a danger that both ruler and ruled will come to be despised.

**Books and Magazines.**

**LITTELL'S LIVING AGE.** (Boston. Littell & Co.)—This indispensable weekly publication continues to keep its readers fully supplied with the best current literature.

**OUR YOUNG FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Company.)—This little monthly gives its interesting circle of readers the best material in the shape of story, poem, brief article and illustration that can well be imagined.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—Every week this delightful and instructive magazine gives to its young readers much that is useful, entertaining, and well fitted to promote their moral and intellectual improvement.

**THE OLD TESTAMENT STUDENT.** Edited by William R. Harper, Ph.D (New Haven, Conn.)—It is doubtful whether this valuable help to a thorough, comprehensive and scholarly study of the Old Testament Scriptures is so well known, as it deserves to be. Among the contributors to its pages are to be found the names of men distinguished for their attainments in sacred scholarship. The New Testament supplement is a recent and valuable addition to this most excellent monthly.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: The Canada Educational Monthly Publishing Co.)—Professor Clark's paper on the "Formation of Opinion" is concluded in the October number of this magazine published in educational interests. It is followed by a good and timely article by Dr. H. P. Yeomans on "Sanitary Supervision of schools." Another valuable feature of the *Monthly* is its "Scripture Lessons for School and Home" department.

**CAPITAL AND ITS EARNINGS.** By John B. Clark, M.A., professor of History and Political Science, Smith's College, (Baltimore.)—This is one of the publications of the American Economic Association, of which Richard T. Ely, of Johns Hopkins University, is secretary. The object of the Association is to disseminate sound economic principles by means of the press. Professor Clark's little treatise on "Capital and its Earnings," is a clear and masterly contribution designed to help a solution of one of the stirring problems of the time.

**KNOX COLLEGE MONTHLY.** (Toronto.)—An earlier notice of the October number of this decidedly excellent monthly would have appeared had it arrived at the usual time. The principal papers are "Presbyterian System and Spiritual Life," by Principal Caven; "Spencer on Kant," by J. E. Wells, M.A., and "Dr. Samuel Johnson and His Opinions," by the Rev. A. M. McClelland, D.C.L. The missionary department is fresh and interesting. *Knox College Monthly* is gaining health, strength and vigour as the time goes on.

**WHAT SHALL WE DO WITH THE SUNDAY SCHOOL AS AN INSTITUTION?** By George Lansing Taylor, D.D. (New York: Wilbur B. Ketcham.)—This little treatise was delivered originally as an essay at a ministerial meeting, and subsequently read at several Sabbath school conventions, and pub-

lished by request. It has already gone through four editions. It is an able and judicious criticism of the Sunday school as an institution by one who is fully alive to its importance, and who urges what he deems to be greatly needed reforms in Sunday school methods. It deserves careful and thoughtful perusal.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—This high class magazine has taken its permanent place in the first rank of periodical literature. The November number presents many attractions. The engravings are numerous and finely finished. An interesting paper by General Philip Sheridan, abounding in personal touches, describes the progress of the German army "From Gravelotte to Sedan." Augustine Birell contributes a paper on "Matthew Arnold." "The Every-Day Life of Railroad Men" is interestingly told. "First Harvests" is concluded, and Robert Louis Stevenson begins a new novel, "The Master of Ballintrae." Other attractive features help to make up an excellent number.

**HARPER'S MAGAZINE.** (New York. Harper & Brothers.)—The number of this standard monthly presents a fine appearance. Its illustrations are good specimens of artistic excellence, and they are given with no stinted hand. "The Lower St. Lawrence," affords a fine theme for literary and artistic treatment in which the writer of the paper and the artist have been successful. Other illustrated papers in which average readers will feel interested are "A Museum of the History of Paris," "Elk Hunting in the Rocky Mountains," "Boats on the Tagus," "The New York Real Estate Stock Exchange," and the third and concluding paper of "Our Journey to the Hebrides." "The New Orleans Bench and Bar," and "Invalidism as a Fine Art," also afford interesting reading. The serials by William Dean Howells and William Black are concluded. The other contents of the number are up to the high standard maintained by *Harper's*.

**AIMS AND OBJECTS OF THE TORONTO HUMANE SOCIETY.** Edited by J. George Hodgins, M.A., LL.D. (Toronto: William Briggs.)—In furtherance of the praiseworthy benevolent work undertaken and successfully carried on by the Toronto Humane Society a handsome volume has recently been published by them. It is edited with great care. The original matter, and selections, judiciously and aptly made are admirably arranged and classified by Dr. Hodgins, one of the vice-presidents of the Society. It is in five parts: What the Society Will Seek to Prevent; Care of the Wufs and Strays of Our Cities; Lessons in Kindness to Animals and Birds, the Human Education of Children; and miscellaneous Objects. The book is made attractive by a large number of illustrations, several of them of more than average excellence, while poem and story, judiciously interspersed, will make it deeply interesting as well as instructive to young readers who will learn valuable lessons in the virtue of kindness from reading its pages.

**THE ATLANTIC MONTHLY.** (Boston. Houghton, Mifflin & Co.)—There is uncommon fascination in the brilliant novel entitled "Passe Rose," by Arthur Sherburne Hardy, a fresh instalment of which appears in the *Atlantic Monthly* for November. "A November Chronicle," by Bradford Torrey, describes, in a charming way, the possibilities of an out-door excursion at this season of the year. Ellen Terry Johnson contributes an article on "The After Suppers of the King." Much of the genuine value of the *Atlantic* lies in the terse, clear-cut and vigorous articles on American history, by John Fiske, the latest of which is entitled "The Eve of Independence." Lillie B. Chace Wyman continues her "Studies of Factory Life," Miss Murfree her serial story entitled "The Despot of Broomsedge Cove," and William Howe Downes his papers on "Boston Painters and Paintings." William Roscoe Thayer contributes an article on "The Makers of New Italy," John Trowbridge writes on "Economy in College Work," and Philander Deming, of Albany, writes a bright skit entitled "A Lover's Conscience." The poetry of this number is, "The Fifth Symphony," by Lucy C. Bull, and "Dante and Beatrice," by the California poet, Walter Kelly. A review of Mrs. Deland's book, "John Ward, Preacher," and Mrs. Ward's "Robert Elsmere," is timely reading. There are other excellent notices and reviews of new books, the usual "Contributors' Club" articles, etc.

**THE MISSIONARY WORLD.**

**A NEW MISSION ON LAKE NYASSA.**

Recently an ordination took place at Graaf-Reinet, which marks a great extension in the sphere of mission operations undertaken by the Dutch Reformed Church in South Africa. Such work hitherto has been chiefly carried on within or on the frontiers of the Colony and of the Transvaal, and that is on a more extensive scale than is generally known. The resolution, however, has been formed, and so far carried out, to begin missionary operations in a region outside of South Africa; and Lake Nyassa has been chosen as that field. The Rev. A. C. Murray, of Graaf-Reinet, has volunteered for that work, and proceeds this month to Quilumane, on his way to the lake.

There he will join the Livingstonia Mission for a time, and be received as one of the force now at work. Arrangements between the committees of the two Churches have been made to this effect. Later on, if it shall be found desirable or practicable, the Dutch Reformed Church may found a separate mission, or may continue to work in conjunction with the Livingstonia Mission, in which, as is well known, two of the Scottish Churches have from the commencement worked together with harmony and success. These are the Free and United Presbyterian Churches of Scotland. It will be a happy omen and a consummation to be devoutly wished for, should the distant future find the Dutch Reformed Church working permanently in conjunction with two of its old historical allies.

The Rev. A. C. Murray is a Stellenbosch student—passed through the theological curriculum there, and has also spent rather more than a year in Europe chiefly in acquiring such medical knowledge as may be useful to him in his distant sphere of work. For that, his missionary enthusiasm and devotion seem to peculiarly qualify him.

There is a unique feature in this new mission which cannot fail to commend it to the sympathies of all Christians. It is, strictly speaking, a ministers' mission, the funds for its support being contributed exclusively by a certain number of ministers of the Dutch Reformed Church from their own original stipends.

**SUMATRA**

The Rhenish missionaries in Sumatra report well of their work. In the southern part of the island among the Passumahs, two Dutch missionaries are settled, but have not yet got permission from the Dutch Government to begin their proper work as missionaries. The east of the island may be said to be under the spiritual care of three Rhenish missionaries and their native helpers. In Battaland, in the north of the island, a sudden and unexpected raid of a band of robbers, headed by an escaped prisoner, threatened for a time to put a stop to mission work. Happily, the career of these ruffians was soon stopped by the Dutch soldiers, and in and around Balge the time of fear and distress seems to have tended to draw the native Christians more closely together. Both at this station and at that of Lagaboti there has been considerable increase of membership. The members at the two stations number over 1,000, and further additions to this number are likely soon to be made. On the further side of the Toba Lake a colporteur and several voluntary evangelists have done good work. In the district of Silindring, for instance, the Church at Pantgar-na-pitu has become quite an important one.

**JAVA.**

In the central district of Java there are some 5,000 native Christians in connection with the Netherlands Reformed Missionary Society. For many years this field has been under the exclusive care of one missionary, who is stationed at Poerworedjo. Recently two other missionaries have been sent to Poerbolingo, one of whom is to be engaged in training native evangelists and preachers. Still more recently a young medical missionary has been sent out. He is to be supported by the Dutch Reformed Missionary Society in London. An attempt is being made to form the various churches or stations into a Presbytery, presided over by a Synod. Meanwhile, Christianity is spreading also in the Djogjokarta district, and some 5,000 natives have accepted the truth.

## Choice Literature.

BY A WAY SHE KNEW NOT.

## The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER II.—(Continued.)

"Ah, yes! Aye waiting, my bonnie dooie (little dove)." When his wife entered the room he was sitting in silence with the pale cheek of his only daughter resting against his. A fair, fragile little creature she was, whose long, loose garments falling around her, showed that she could not run and play like other children, whatever might be the cause. It was a smile of perfect content which met her mother's look.

"Well, mother," said she softly.

"Well, my dear, you are happy now. But you are surely not going to keep your father in his damp clothes? And tea will soon be ready."

"Ah, no! I wanna keep him. And he is only going up the stair this time," said the child, raising herself up, and fondly stroking the grave face which was looking down upon her with love unutterable. He laid her upon the little couch by the fireside and went away without a word.

"Come soon, father," said the child.

It was not long before he came. The lamp was lighted by that time, and the fire was burning brightly. The boys had come in, and the mother went to and fro, busy about the tea-table. The father's eyes were bright with thankful love as he looked in upon them.

It was a large room, and might have seemed crowded and uncomfortable to unaccustomed eyes. For all the six sons were there—the youngest in the cradle, and the little daughter's couch took up the corner between the window and the fire. The tea-table was spread with both the leaves up, and there was not much room certainly between it and the other table, on which many books and papers were piled, or the corner where the minister's arm-chair stood.

The chair was brought forward in a twinkling, and he was seated in it with his little white dove again on his knee. This was the usual arrangement for this hour evidently. To-night the brothers stood before them in a half circle looking on.

"Well, and how has my Marjorie been all this long time?"

"Oh! I have been fine and well, father, and the time has not been so very long. Do you ken what Mrs. Esselment has sent me? A doll. A fine doll with joints in her knees, and she can sit down. And her clothes come off and on, just like anybody's. Jack has made a stool for her, and he said he would make me a table and a chair if you brought a knife to him when you came home. Did you bring Jack a knife, father?"

"Well—I'm not just sure yet. I will need to hear how Jack has been behaving before we say anything about a knife," said her father; but his smile was reassuring, though his words were grave.

"I think Jack has been good, father. And mother was here, ye ken, and she would settle it all, and not leave anything over till you come home, unless it were something serious," added the child gravely.

Jack hung his head.

"So I am to let bygones be bygones?" said his father.

"And, father," said the child again, her sweet, shrill voice breaking through the suppressed noise of her brothers—"Allie has come!" And even the introduction of the wonderful doll had brought no brighter look to the little pale face. "Allie has come, and I like Allie."

"Do you, love? That is well."

"Yes, father. Eh! but she's bonny and strong! When she carried me up the stair to my bed, I shut my een, and I thought it might be father himself. Robin is strong, too, and so is Jack, but I'm not aye just so sure of them," said Marjorie, looking deprecatingly at her brothers, "and I aye feel as if I must help mother when she carries me, because she's whiles weary. But it is almost as good as having you, father when Allie takes me in her arms."

Marjorie was "whiles weary" also, it seemed. She had talked more than all the rest of them put together, which was not her way in general; so she said no more till tea was brought in. It was the new maid who brought in the bright tea-kettle at last, and set it on the side of the grate. Marjorie raised her head, and put out a hand to detain her.

"Father, this is Allison Bain. And, Allie, ye must tell father about the lady. Father, Allie kenna a lady once, who was like me when she was little, and hardly set her foot to the ground for many a year and day. I think she must have been even worse than me, for once they had her grave clothes made," said the child in an awed voice, "and when she didna die, they were hardly glad, for what was her life worth to her? they said. But she patient and good, and there came a wise woman to see her, and whether it was the wise woman that helped her or just the Lord Himself, folk couldna agree, but by and by she grew strong and well and went about on her own feet like other folk and grew up to be a woman, and was the mother of sons before she died."

Jack and his brothers laughed at the climax, but the child took no notice of their mirth.

"It might happen to me too, father, if a wise woman were to come, or if the Lord Himself were to take me in hand."

"Ay, my lamie," said her father, softly.

"The mother of sons before she died," repeated the child. "But she did die at last, father. It aye comes to that."

"Ay, dear, soon or late, it comes to that."

"But, father, I wouldna like it to be soon with me. And if only a wise woman would come here—But never mind,

father," added she, laying her soft little hand on his as his kind eyes grew grave; "I can wait. I'm only little yet, and there's plenty of time, and now Allie has come, and she is strong and kind. I like Allie," she added, caressing the hand which she had been holding fast all the time. "Allie says that maybe the best thing that could happen to me would be to die, but I would like to live and go about like other folk a while first."

"I am sure Allie will be good to you," said her father.

"Ay, that will I," said Allie, looking gravely down upon the child.

"Come, now, tea is ready," said the mother's cheerful voice. And rather quietly, considering their number, the boys took their places at the table.

There were five of them; the sixth was asleep in the cradle. Robert, the eldest, just fifteen, was a "good scholar," and dux in the parish school. He was ready for the university, and was going there when the way should be made clear for him. As a general thing, he had a book in his hand while he munched the oaten bannocks, which formed the chief part of the boys' evening meal. But to-night he listened and put in his word like the rest. And there were words in plenty, for their father had been away ten whole days, and he had much to hear.

The others were handsome, hardy boys, with dark eyes and sun-browned faces, and the fair hair of so many Scottish laddies, darkening a little already in the elder ones. They were seen at their best to-night, for their father had been expected, and clear hands and faces had been a matter of choice, and not, as was sometimes the case, of compulsion, and "the lint white locks," longer and more abundant than we usually see them on boyish heads nowadays, were in reasonable order.

If a hundredth part of the pride and delight which filled their father's heart, as he looked round on them, had been allowed to appear on his face, it would have astonished them all not a little. His eyes met those of their mother with a look in which was thankfulness as well as pride, but to the boys themselves he said quietly enough:

"I am glad to hear from your mother that you have been reasonably good boys while I have been away. If there is anything that any of you think I ought to hear of, you'll tell me yourselves."

A look was exchanged among the elder lads.

"The nicht, father?" said one of them.

"Well, to-morrow may do, unless it be something more than usual. Is it Jack?"

Of course it was Jack. He looked at his mother and hung his head, but said nothing.

"Hoot, man! get it over the nicht," whispered Robin.

And so he did. But poor Jack's mischief need not be told. It was not really very serious, though the father listened seriously, and kept his smiles till he was alone with the boy's mother. *Mischief* is a generic term in the Scottish tongue, including some things bad enough, but also some things in which fun is one of the chief elements, and Jack's mischief was mostly of this kind. Sometimes his father laughed in private, even when he found it necessary to show displeasure to the culprit.

But he was reasonable in his punishments, which was not invariably the case with even good men and good fathers in that land in those days. There were whispers among some of the frequenters of the little kirk to the effect that the minister's laddies needed sharper discipline of one kind or another when they should be out of their father's hands.

Jack got easily off, whatever his fault had been, and had his knife besides. They all grew a little noisy over their father's gifts. As it was Saturday night, his first thought had been that they should not be distributed till Monday. But their mother said they might, perhaps, think all the more about them if they had not seen them. So each got his gift, and their delight in them, seeing there was so little to rejoice over, was in the eyes of the father and mother both amusing and pathetic.

But little and great are comparative terms when applied to money's worth as to other things, and, considering the amount which must be made to stand for all that was needed in the home, the presents were not so trifling. Still, the minister was a rich man in the opinion of many about him, and it cannot be said that he was a poor man in his own opinion. At any rate, between them, his wife and he had made their comparative poverty answer a good many of the purposes of wealth, not to their children only, but to many a "puir bodie" besides, since they came to Nethermuir.

"And now, my lads, we'll to worship, and then you'll to your beds, for I have my morrow's sermon to look at yet, and I see your mother's work is not done."

So "the Books" were brought out and Allison Bain was called in from the kitchen. The minister asked God's blessing on the reading of the Word, and then he chose a Psalm instead of the chapter in Numbers which came in course. It was the thirty-fourth:

"I will bless the Lord at all times; His praise shall continually be in my mouth," and so on to the end.

"The Lord redeemeth the soul of his servants, and none of them that trust in Him shall be desolate."

"He believes it all," said Allison Bain to herself, lifting once again her sad eyes to his face. And then they sang:

"Oh! God of Bethel, by whose hand  
Thy people still are fed,"

which was their family song of thanksgiving, as it was of many another family in those days, on all special occasions for rejoicing. It was the mother who led the singing with a voice which, in after years, when her sons were scattered in many lands, they remembered as "the sweetest ever heard." The father sang too, but among the many good gifts which God had given him, music was denied. He did not know one tune from another, except as it might be associated with some particular Psalm or hymn, and his voice, both powerful and flexible in speaking, had in singing only two unvarying tones. But he was never silent when the time came "to sing praises," and truly his

voice did not spoil the music to those who loved him. The boys had their mother's gift and they all sang with goodwill to-night. Allie's voice was mute, but her lips trembled a little, and her head dropped low as they sang,

"God of our fathers be the God  
Of their succeeding race."

She was not forgotten in the prayer which followed. It was not as "the stranger within our gates" that she was remembered, but as one of the household, and it was reverently asked that the casting in of her lot with theirs might be for good to her and to them for all time and beyond it. But there was no brightening of her face when she rose and passed out from among them.

The minister's sermon was not the first thought when he returned to the parlour, after carrying his little daughter up-stairs. By and by his wife sat down with her stocking-basket by her side. They had many things to speak about, after a ten days' separation, which had not occurred more than twice before in all their married life, and soon they came round to their new servant.

"Well, what do you think of her?" said the minister.

"I cannot say. I cannot quite make her out," said Mrs. Hume gravely.

"You have not had much time yet."

"No; I mean that I do not think she intends that I should make her out."

"She says little?"

"She says nothing. She has passed through some sore trouble, I am quite sure. She looks, at times, as if she had lost all that she cared for, and had not the heart to begin again."

"I think you have made her out fairly well," said the minister smiling.

"Why was Dr. Fleming so anxious to send her here? Had he known her long? And how did he come to know her?"

"He had not known her very long. This is the way he came to know her: She was brought to the infirmary, ill of fever. She had gone into a cottage on the outskirts of the town 'to rest herself,' she said. But she was too ill to leave the place, and then she was sent to the infirmary. She had a struggle for life, which none but a strong woman could have won through, and when she began to grow better she made herself useful among the other patients, and was so helpful that when one of the nurses went away, they kept her on in her place. But evidently she had not been used with town life, or even indoor life, and she grew dowie first, and then despairing, and he was glad at the thought of getting her away, for fear of what might happen. It was change which she needed, and work such as she had been used with."

"But it was a great risk to send her here."

"Yes, in one way. And I hardly think he would have ventured to do so but that, quite by accident, he had heard about her from an old college friend. It seems that this gentleman came to see Dr. Fleming at the infirmary, and, getting a glimpse at the young woman's face, he betrayed by his manner that it was not for the first time. He was bound, he said, for her sake, not to seem to know her, nor would he say anything about her home or her station in life. But he said that he knew well about her, that she was an orphan who had suffered much, that she was a good woman, one to be trusted and honoured, and he begged his friend to ask her no questions, but to get her out of the town into some quiet country place where she might outlive the bitterness of the past. And his last words were, 'Fortunate will they be who can have her as a helper in the house.'"

"It is a pity for her sake that she should refuse to trust us."

"Yes. There is one thing you ought to know, though Dr. Fleming rather betrayed it than expressed it openly. I think, from what he said, and also from what he did not say, that there had been some fear that her mind might give way under the strain of her trouble, whatever it is. She seemed to have lost the power of turning her thoughts away from it, and yet she had never uttered a word with regard to it. She was sometimes, he said, like one walking in her sleep, deaf and blind to all that was going on about her. She had a dazed look, painful to see."

"I ken the look well."

"She had been used with country life, he thought, for in the town she was like a creature caged and wild to get out. Her best chance he said, was an entire change of scene and of work, and he thought it providential that we were to lose our Kirstin at this time. Our house, he thought, would be a good place for her. She will have plenty to do, and will have every allowance made for, and she will be kindly and firmly dealt with. And then, there are the bairns, and our bonny Maysie. I confess the glimpse I have gotten of her has greatly interested me."

"I acknowledge I have felt the same. But others will be interested in her also. Does she really think that she can keep a secret in a place like this? What she will not tell, others will guess. Or worse, they will imagine a story for her."

"We must do what we can to guard her from ill or idle tongues."

"Yes, and if she were just a commonplace servant-lass, like our Kirstin, it might be easy to do. But with a face and eyes like hers, to say nothing of her way of carrying herself, every eye will be upon her."

"She is a stately woman truly. But her dark, colourless face will hardly take the fancy of common folk. They will miss the lilies and roses. She has wonderful een," added the minister.

"Yes, like those of a dumb creature in pain. Whiles I feel, looking at her, that I must put my arms about her and let her greet (weep) her heart out on my breast. But she has hardly given me a chance to say a kind word to her yet. That may come in time, however."

"It will be sure to come," said the minister heartily. "What sorrowful soul ever withstood you long? And you have reason to trust her? She has done well thus far?"

"I have had no cause to distrust her. Yes, she has



wonderfully well. Though I doubt whether she has occupied a servant's place before. And she gets on with the lads. Jack has once felt the weight of her I believe. I do not think he will be in a hurry again to see her with his nonsense."

"I must have a word with Jack, and with them all." As for our Marjorie, her heart is taken captive quite. "My precious darling! She may do Allison good. And must all try to help the poor soul as we may, for I fear it is in an evil case."

(To be continued.)

IN DARKNESS.

I will be still;  
The terror drawing nigh  
Shall startle from my lips no coward cry;  
Nay, though the night my deadliest dread fulfil,  
I will be still.

For oh! I know,  
Though suffering hours delay,  
Yet to Eternity they pass away,  
Carrying something onward as they flow,  
Outlasting woe!

Yes, something won;  
The harvest of our tears—  
Something un fading, plucked from fading years;  
Something to blossom on beyond the sun,  
From Sorrow won.

The agony,  
So hopeless now of balm,  
Shall sleep at last, in light as pure and calm  
As that wherewith the stars look down on thee,  
Gethsemane.

Florence Earle Coates, in Harper's Magazine for November.

THE RECEPTION OF EXILES.

From George Kennan's illustrated article in the October *Harper's*, we quote the following: The prisoners had disembarked before we reached our destination. We found them crowded in two dense gray throngs at the ends of a long shed, which was surrounded and turned into a catwalk by a high plank wall. Here they were identified, and turned over by the convoy officer to the warden of the Tomsk forwarding prison. The shed was divided transversely through the middle by a low wooden fence, at one end of which was a fenced enclosure, about a quarter of a mile square, for the accommodation of the officers who were to take part in the reception of the party. About half of the shed had been formally "received," and were standing at the eastern end of the shed, while the other half were packed in a dense throng at the western end, waiting for their names to be called. The women, who stood huddled together in a group by themselves, were mostly in peasant dresses, with bright-coloured kerchiefs over their heads, and their faces, I thought, showed great anxiety and apprehension. The men all wore long gray overcoats over their linen shirts and trousers; most of them were in the bare heads of the convicts and the penal colonies had been half-shaved longitudinally in such a way that the side of the scalp was smooth and blue, while the other side was hidden by long, neglected hair. Soldiers stood guard there around the shed, leaning upon their bayoneted rifles, and inside the little enclosure were the convicts of the party, the warden and the surgeon of the Tomsk forwarding prison, the chief of the local bureau of exile administration, and two or three other officers, all in uniform. Colonel Yagodka introduced us as American travellers who desired to see the reception of an exile party, and we were invited to stand inside the enclosure.

The officer who was conducting the examination of the party drew a folded paper from a large bundle in his pocket and glanced at it, and then shouted "Nikolai!" A thin, pale man, with heavy, wearied eyes and a helpless expression of face, who was standing in the rank of the exile party, picked up the gray linen bag that lay beside him on the floor, and with a slow clink, clink of chains, walked to the enclosure. The examining officer compared his face carefully with a photograph attached to the "stateini speesok," or identification papers, in order to make sure that the pale man had not changed names with some other exile, while a Cossack examined him from head to foot, and rummaged through his bag to see that he had neither lost or surreptitiously sold the articles of clothing that he had received for Moscow or Tiumen, and that his "stateini speesok" was for.

"Everything there?" inquired the officer.  
"Everything," replied the Cossack.  
"Stoopai!" ["Pass on!"] said the lieutenant; and the pale man shouldered his bag and joined the ranks of "received" at the eastern end of the shed.

The photographs are a new thing," whispered Colonel Yagodka to me; "and only a part of the exiles have them. They are intended to break up the practice of exchanging names and identities."

"But why should they wish to exchange names?" I inquired.

"If a man is sentenced to hard labour at the mines," replied, "and has a little money, he always tries to buy the name and identity of some poor devil of a convict who longs desperately for a drink of vodka, or wants money with which to gamble. Of course the officer has no means of preventing this sort of transaction, because he cannot possibly remember the names of the four or five hundred men in his party. If a convict succeeds in finding a colonist who is willing to exchange names, he takes the colonist's place and is assigned to some village, while the colonist takes the convict's place, and goes to the mines. Hundreds of hard-labour convicts escape in this way."

THE METROPOLIS OF ICELAND.

Reykjavik, poor little metropolis of 2,000 inhabitants, has, nevertheless, its sights and sounds. Its houses, with but few exceptions of wood, consist usually of a single story, but in isolated instances rise to the dignity of two. Through the town runs a wide and tolerably straight street, on which live several of the dignitaries of the island, the Bishop, the Governor, the Chief Justice, and other members of the Government. Upon one side, surrounded by wooden palings, is the public square, in the centre of which stands a bronze statue of Thorwaldsen, presented by the Danish Government to the native country of the sculptor. At the farther end is the little cathedral, which contains a marble font by the artist himself. Around the different sides of the square are grouped the new parliament house, the post office, and a school for girls, which draws its pupils from all parts of the country. One of the most imposing buildings of the capital is the jail, and two of the most awe-inspiring of her citizens are the policemen, who in turn patrol the streets in felt helmets and uniform. It was not discovered, however, that they ever arrested anybody, because nobody ever so far forgot himself as to warrant arrest. The jail consequently is always empty, a fact that can be but imperfectly understood when one sees its manifest superiority to all other dwellings. One of the policemen exercises, in addition to his function of guardian of the public weal, that of librarian of the Icelandic Literary Society, which was established as long ago as 1816, and has published many works. He is also an author, and has written at least one valuable book.

The streets of Reykjavik are unpaved, but at certain corners, wide apart, stand lamp-posts, whereon burn kerosene lamps to light the belated citizen to his door. One of the most characteristic of streets sights is the long lines of ponies that almost continually come and go, bringing loads of dried fish, and carrying back the necessities of life; and almost all of life's necessary demands in Iceland must be supplied from without. Even the wood with which the houses are framed comes from Norway, and must be taken into the interior on the backs of horses. A frequent sight is a procession of ponies, each with a board on either side, fastened at one end to the pack-saddle, while the other end is left to trail and bump along the uneven road. On pleasant mornings another kind of procession is often seen. It is composed of women and girls, each with a wooden tub, and all going to the warm springs to do the household washing. The water can be had at all temperatures, from boiling hot, where it bubbles up out of the earth, to tepid, farther down the little stream formed from the overflow. Dipping up a tubful of hot water, the washerwoman puts her washing to soak, and then selects a convenient place upon the bank near the water's edge, where she kneels and rubs and wrings piece by piece.—William H. Carpenter, in *October Atlantic*.

A SINCERE OPINION.

"We talk of writing easily and dashing off impromptus; how say you if we should try it now? Here are six of us, who are all thought to have some knack of that work; and here are pens, ink and paper, ready to our hand. Let us see who can write the best impromptu."

He who thus addressed the gay group of London fashionable wits assembled in the chief room of Will's Coffee-house (at that time their favourite place of resort) was a tall, handsome man in the prime of life, who still lives in English history as Charles Sackville, Earl of Dorset, one of the kindest as well as richest men in all England, the friend of all distressed poets, and himself possessed of powers that would have made him a poet of no mean rank if he had but had the luck to be born poor.

"Agreed!" cried the rest with one voice; "and 'glorious John' here shall be our umpire."

The last words were addressed to a plump little old man with very large bright eyes, who was sitting in a snug corner by the fire, and seemed to be treated with great respect by the whole company, notwithstanding his rather shabby suit of threadbare black. Nor was this without reason; for this quiet old man was none other than John Dryden, the greatest poet whom England had produced for a whole generation.

Dryden readily undertook the office of judge, and to work went the whole six with paper and pen. But to the amazement even of those who best knew his ready wit and wonderful fluency, Lord Dorset finished and folded up his contribution almost before his companions had begun theirs.

"You see now, gentleman," said a laughing voice, "why Charlie proposed this trial to us; he had his impromptu ready beforehand."

"Thou canst scarce rail at me for that, Jack," retorted the Earl, "for men say thou hast once written an 'impromptu' which took thee a month to compose."

The papers were handed over to Dryden, who had hardly taken time to glance over them when he pronounced that the best was that written by Lord Dorset. All other competitors looked surprised, as well they might; but the wonder ceased when the contributions were examined, and Dorset's effusion was found to run thus:

"Pay to John Dryden, on Demand, the Sum of One Hundred Guineas.—DORSET."—David Ker, in *Editor's Drawer, in Harper's Magazine for October*.

THE memorial stone of St. George's English Presbyterian Church, Brondesbury, was laid recently by Sir Charles E. Lewis, M.P. Addresses were given by Principal Dykes, Rev. W. S. Swanson, and Rev. R. F. Horton, of Hampstead.

THE applications for the vacancy of the Prestons Park Parish Church had risen at the latest date to the sad total of 103. For the vacancy in Spott Parish there are no fewer than 143 candidates. In Barr Parish the congregational committee are struggling to select a lect from 140 candidates.

British and Foreign.

DR. MACAULAY, of the *Leisure Hour*, is to edit a volume of the speeches of the Prince of Wales.

MAJOR WHITTLE, of Chicago, has arrived in Ireland and will begin evangelistic work in Belfast.

MRS. JOSEPH PARKER is said to take a report of her husband's sermons every Sunday for publication.

THE Duchess of Roxburghe opened a sale of work at Kelso, on behalf of the female foreign missions.

DR. MARCUS DODS preached as a young man to more than twenty vacant churches before he received a call.

THE *Athenaeum* declares that Dr. Norman Kerr knows more about meebriety than almost any one else in this country.

SERMONS in connection with the Armada and the Revolution, were preached in the churches of the Liverpool Presbytery on 22nd ult.

MR. AXEL GUSTAFSON has sailed for Australia to take part in the International Temperance Convention to be held at Melbourne in November.

PROFESSOR STORY and Dr. Cameron Lees, have been the latest preachers before her Majesty at Balmoral and both had the honour of dining with the Queen.

THE Rev. W. W. TULLOCH's peasant little monthly, *Sunday Talk*, is to be merged in the *Scots Magazine*, which will continue to be edited by Professor Story.

DR. JOSEPH PARKER declares that, always allowing for exceptions, he is driven to the conclusion that the pulpit is too often the paid slave of respectable society.

THE short list of three selected from forty candidates for Auchterarder are Messrs. Milroy, Larbert; Jamieson, assistant of Dr. Macleod, of Govan; and Orr, Glasgow.

PRINCIPAL CAIRD and Rev. John Hunter, of Trinity Congregational Church, were the preachers at the anniversary services in Queen's Park Church on a recent Sunday.

IN accord with the unanimous wish of the united committee of St. Columba Church, Glasgow, the Presbytery have issued a presentation in favour of Rev. P. Robertson, Lamlash.

MR. ALLISON, M. P., thinks it a disgrace to Englishmen that on the subject of Sunday closing they should be thirty years behind Scotsmen, ten years behind Irishmen, and five or six behind the Welsh.

A SHORTHAND writer who takes Mr. Spurgeon verbatim every Thursday evening says his average is 144 words a minute; and as the exordium is in slow time, it may be imagined how rapid is the delivery of the latter parts of the discourse.

STAINED glass, illustrating Gethsemane and the Resurrection has been placed by the congregation in the two large windows beside the pulpit of Infirmary Street U. P. Church, Edinburgh, to the memory of Dr. William Bruce, pastor from 1838 to 1882.

THE Great Western Railway Company granted the use of the shareholders' meeting room to the men to hold the opening temperance meeting of the new session. Mr. Alex. Hubbard, one of the directors, took the chair, and the chief speaker was the Bishop of London.

BRANTWOOD, the residence of Mr. Ruskin in the lake country, was formerly the abode of Linton, the engraver, and his wife, and afterwards of Gerald Massey. At present it is occupied by Mr. and Mrs. Severn, the former a distinguished water-colour painter, the latter Mr. Ruskin's favourite cousin.

MR. JAMES SELLAR, the architect of the Glasgow Exhibition, whose genius is illustrated in many of the most important structures reared in the second city in recent years, has been suddenly cut off by blood-poisoning in the year which witnessed his greatest professional triumph. He was only forty-five.

LORD KINNAIRD presided at a public meeting of the members of the Church at Patroddie, held to celebrate its centenary. Mr. Whyte, the pastor, gave an interesting history of the congregation, recalling the fact that one of his predecessors, Mr. Proudfoot, became a theological professor in Canada.

BUCCLEUCH Church, Edinburgh, after alterations, which include beautiful windows of stained glass, was reopened on a recent Sunday, when special services were conducted by Drs. MacGregor, Gray and Alison. The funds were raised entirely by the congregation without any appeal to the outside public.

No fewer than forty-five missionaries were present at a valedictory meeting held in connection with the Church Missionary Society at St. James's Hall. Twenty of the number are leaving for the first time. They are all bound for Asia—Palestine, Persia, India, China and Japan each receiving their allotted number.

SEMI JUBILEE services in Morningside, U. P. Church, Edinburgh, were conducted recently by Rev. J. M. Sloan, of Grange Free Church, and Dr. Alexander Mair. The latter stated that during the fifteen years of his pastorate, the membership had increased from 162 to 714, while the total income had been \$210,000, \$55,000, of which was collected for missions.

GLASGOW Free Church Synod, on the motion of Mr. Ross Taylor, unanimously resolved to ask the Assembly for permission to hold the October meetings in one or other of the provincial towns; and as Ayr Presbytery was unfavourable, Mr. Taylor suggested that Ayr should be the place selected for the first meeting in the event of the Assembly's permission being granted.

PRINCIPAL EDWARDS, of Aberystwith, in an address to the students of Trevecca College, expressed the opinion that Mr. Spurgeon is the greatest preacher living. Although Canon Lidon excelled him in some respects, yet, taking him as a whole, he believed Mr. Spurgeon to be in the front. Dr. Edwards exhorted the students to be original—to be their own selves and not anybody else.



## Ministers and Churches.

SERVICES are being held regularly in St. Andrew's Church, Milton, by Rev. R. Bennett.

THE congregation of Knox Church, Milton, have unanimously agreed to give a call to the Rev. Mr. Haddow.

THE induction of Rev. M. McKinnon to the pastorate of St. Andrew's, Eldon, is to take place to-day at half-past two p.m.

THE Rev. Isaac Campbell, of Listowel, occupied the pulpit of Knox Church, Brussels, on Nov. 4. Mr. Howie returns to his congregation next week.

THE Rev. James Fraser, of Los Vegas, New Mexico, brother of the Rev. Mungo Fraser, D.D., preached a very able sermon in Knox Church, Hamilton.

THE Rev. R. D. Fraser has been ordered to take a rest for some time to recruit himself, and the pulpit will be supplied by other ministers for some Sabbaths.

THE concert given by Mrs. F. F. McArthur, at their residence lately, for the Organ Fund of St. Paul's Church, Bowmanville, was a successful and pleasant affair.

AT the sacramental services held on October 21, at Shelburne and Primrose, the session received fourteen new members. Out of an increase of sixty last year, thirty persons professed Christ for the first time.

THE Rev. M. H. Scott, the new principal of the Ottawa Ladies' College, has lately been visiting the towns and villages along the C. P. R. in the interest of the College. He is endeavouring to secure financial aid for the institution.

THE Rev. J. M. Robinson, the newly-inducted Presbyterian minister of Moncton, N.B., preached two very acceptable sermons on the morning and evening of his first Sabbath as settled pastor, and drew large congregations.

THE Rev. Mr. Doudiet gave a very interesting address in St. Andrew's Church, Lindsay, Tuesday evening on the subject of French Evangelization in Lower Canada. He reported that good progress was being made in the work.

ON Thursday evening week, the members of St. Andrew's Church choir, Lindsay, were invited to the residence of Mr. James Watson, where they were most hospitably entertained by the Misses Watson and a very enjoyable evening spent.

THE Rev. M. H. Scott, principal of the Ottawa ladies' college, has been invited to fill the pulpit of Emmanuel Reformed Episcopal Church, pending the induction of the successor to Rev. William Walsh, who preached lately his farewell sermon.

THE Rev. D. J. Macdonnell, assisted by Dr. Parsons, united in marriage Mr. G. B. Howie and Miss Sarah Spurr on November 1. Mr. and Mrs. Howie left the city last week for Lisowel. Mrs. Howie is quite willing that they should go as missionaries in the event of a suitable opening occurring.

THE opening meeting of the Band of Hope in connection with Sunnyside Presbyterian Church was held the other night. An interesting programme was provided, consisting of addresses, recitations and vocal music. There was a large audience present who seemed thoroughly to enjoy the proceedings of the evening.

ANNUAL SERVICES were held in Brighton Presbyterian Church, of which Rev. A. K. McLeod is pastor, on a recent Sabbath when the Rev. George Burnfield preached morning and evening to crowded congregations. On the following evening Mr. Burnfield delivered an interesting and instructive lecture "An event in and around Jerusalem," to a large and appreciative audience.

A SONG service was conducted by the Rev. Dr. Moore in the Bank Street Church, Ottawa, last week, a large congregation being present. The choir rendered "The Hand-Writing on the Wall" in excellent style, and during the offertory Professor Selwyn and Mrs. Selwyn sang as soloists, "Je-us, Lover of My Soul" with good effect. A very powerful and impressive sermon was delivered by Dr. Moore.

ON Wednesday, October 10, the Ladies' Aid Society of Knox Church, Shelburne, Mrs. Fisher, president, took advantage of the annual county fair in the town to hold their bazaar. They also had a concert in the evening. The efforts of the day were a financial success and highly gratifying to the ladies. More than \$175 was realized after all expenses were paid, which is to be devoted to payment of the manse debt.

A LECTURE on Palestine was given by Mr. Howie, of Brussels, in Wroxeter Presbyterian Church on October 25. The weather was favourable, the audience large and Mr. Howie spoke over two hours, describing the modes and cost of travel, and the length of time it takes to cover certain distances. Food and materials and the preparation of them were described and specimens of the song and speech of the people were given.

THE St. Andrew's Church, Belleville, Association held their first meeting of the season lately, when over sixty new members were added to the roll. The officers elected were as follows: Rev. M. W. Maclean, honorary president; William M. Ponton, president; M. Waters, first vice-president; Mrs. Devlin, second vice-president; Miss Brownlee, treasurer; Thomas Stewart, secretary; Miss Pearson, assistant secretary.

MR. RUMBELL, B.D., of Toronto, who has had charge of the High Bluff and Prospect Presbyterian congregations for the summer, in the absence of Rev. H. McKellar, the regular pastor, was presented lately by the teachers, parents and scholars of the High Bluff Sabbath school, with a Bible, Psalter and Hymnal, as a tangible proof of their appreciation of his labours in the Sabbath school. Mr. Rumbell thanked the donors in very appropriate terms.

THE majority of the members and adherents of the Presbyterian congregation at Oueltenham and also from Mount Pleasant met at the manse on Friday evening week to welcome amongst them their new pastor, the Rev. J. L. Campbell and Mrs. Campbell. After partaking of the

delicacies provided by the ladies, a very agreeable evening was spent by all. The entertainment consisted of vocal and instrumental music, reading, recitations, etc.

THE twenty-fourth anniversary of the Toronto Young Men's Christian Association will be held in Association Hall on the evening of Thursday next, November 8. The usual reports will be submitted, and an address will be delivered by the Rev. G. T. Dowling, D.D., of Cleveland, on "The Good Old Times." On Sunday next Dr. Dowling will preach in Association Hall at four o'clock in the afternoon on "The Secret Working of Silent Forces."

A MISSIONARY meeting was held in Carmel Presbyterian Church, Hensall, lately, on which occasion stirring and appropriate addresses were given by the following reverend gentlemen, and in the order named: Rev. Messrs. Acheson, of Kippen; McCoy, of Egmondville; McDonald and Danby, of Seaforth. Rev. Mr. Henderson, pastor, occupied the chair. The attendance, considering the state of the roads, was very good, and the collections in aid of the different missionary schemes, liberal.

ST. ANDREW'S CHURCH, Montreal, Young Men's Association, held its twenty-first annual meeting lately, Dr. A. Laphorn Smith in the chair. The annual reports having been read and proving satisfactory, the following gentlemen were elected office bearers for the Session of 1888-89: Rev. J. Edgar Hill, honorary president; Mr. Selkirk Cross, president; Dr. A. L. Smith, first vice-president; Mr. Frank Robertson, second vice-president; Mr. Alford, secretary; Mr. D. Roland, treasurer; Messrs. William Blaiklock, Alcock, R. Findlay, George Starke, Fred Cushing, committee; Messrs. C. N. D. Osgood, and John Beattie.

LAST week a meeting of Knox Church Church, Guelph, Literary Association was held in the basement for the purpose of electing officers and talking over the prospects for providing suitable entertainments during the winter months. The following officers were elected: Rev. R. J. Beattie, honorary president; A. Scott, president; C. Peterson, first vice-president; Miss M. Hadden, second vice-president; John Lillie, secretary; Miss Murray, assistant secretary; Miss M. Hackney, treasurer. Standing Committee: R. Hood, A. Frew, and Misses Knowles, Stevenson and K. Hadden. The first open meeting will be held on the evening of Thursday, November 22.

THE annual soiree in connection with the Presbyterian Church, Clayton, was held on Monday week, and was a very successful affair. The Church was as full as it could comfortably be. The chair was occupied by the pastor, Rev. Mr. Knowles. Able and instructive addresses were delivered by the Rev. Messrs. Bland, of the Methodist Church, Clayton, and Ross, of Knox Church, Perth. The addresses were listened to with marked attention. The choir, of the Methodist Church, Almonte, under the able leadership of Mr. Clint, gave several fine selections of hymns and chants. Mr. P. C. McGregor, of Almonte, gave readings, and Miss Brown, from Seaforth, sang with much effect "The Call of the Roll on High."

A LARGE audience was present in the school room of the First Presbyterian Church, Brantford, on the occasion of an entertainment given by the Sunday School Mission Band of the Church in aid of their mission fund. Mr. M. H. Jones presided and delivered a neat opening address, after which a capital programme of music and recitation was rendered. Scripture recitations were given by members of the Band. Miss Fax gave a solo, Miss Dewe an instrumental number, Rev. Mr. McLellan and Miss Brennan gave readings; and the junior choir rendered a *Te Deum* and missionary hymn. The entertainment was a financial success. Rev. Mr. Tolmie was expected to preside, but is very ill with typhoid fever. Mr. Jones filled the vacancy ably.

ON October 26 a meeting of the young people was held in the lecture-room of the First Presbyterian Church, Brantford, for the re-organizing, for the coming season, the Young People's Literary, Musical and Debating Society. There was a goodly attendance and the greatest enthusiasm prevailed. The following officers were unanimously elected: M. H. Jones, president; Miss Rachel Morris, vice-president; J. H. Gray, recording secretary; G. E. Horne, reporting secretary; Miss C. Woodyatt, treasurer; J. D. Buchanan, editor of *Young People's Advocate*. The following committee were appointed, term of office to be one month: On Debates, M. H. Jones and Miss R. Morris; on Music, G. E. Horne and Miss C. Woodyatt; on Recitations, Miss M. A. Hill.

MR. ROBERT WILLIAMSON died at Beverly, Ontario, on the 21st ult. He was born at Cromarty in 1822, and learned the trade of stone-cutter. Mastering much of the details, he received an appointment under the British Government, and while holding that appointment was superintendent of the erection of the national monument to Sir Walter Scott at Edinburgh, and the renovation and re-erection of several of the cathedrals in Scotland, now historical, and monuments of the early builders' art and the powers of the early Churches. Mr. Williamson was cousin and also brother-in-law of the world-famed geologist and writer, Hugh Miller, and from his intercourse with him undoubtedly arose in Mr. Williamson's mind that thirst for reading and information which through his after life characterized him. In 1854 he went with his family to Ontario, and in succession resided on farms at Keelworth, Eramosa and Mount Forest. A few years ago he settled at Beverly, near Galt, Ontario, where he died. Mr. Williamson made friends wherever he went, and his death is much regretted. He is survived by his widow, two sons and six daughters.

THE annual missionary meeting in connection with St. John's Church, Almonte, was held last week. The Rev. Mr. Edmondson opened the meeting, and then called Mr. John McCarter to the chair. The chairman, before introducing the members of the deputation, gave a short but stirring address on the duties of Christians to the cause of missions. Rev. Mr. McNabb, of Beachburg, spoke at some length on Home Missions and the Augmentation Scheme. He briefly reviewed the field and its needs from the Atlantic to the Pacific, and made a strong appeal for help for

the weaker congregations in the sparsely settled portions of the Dominion. Rev. Mr. Cook, of St. Andrew's Church, Smith's Falls, gave a short account of the work done in the various parts of the foreign field where the Church has its missionaries. The choir at intervals sang several hymns of a missionary nature. The delegation praised the congregation for its liberality in the past, and urged them to aim at still higher things. Last year this congregation raised for missionary or kindred purposes \$981. The congregation hope to be able to show even a better record for the current year.

THE opening of the Chalmers' Church, Guelph, Literary Association for the season was held lately. There was quite a large turnout. Mr. James Stirton, president, opened the proceedings with an excellent and appropriate address, in which he sketched the objects and aims of the association for their mutual improvement, and the programme which they hoped to carry out. He bespoke for them the countenance and co-operation of the older members of the congregation in their good work. The vocal part of the programme was taken by Miss Annie McIntosh, Miss Maggie Brown and Mr. Campbell Strachan, who acquitted themselves well, each being encored. Miss Mary Grant gave a piano solo very effectively and Misses Mabel Jones and Simcoe Brown did remarkably well in their instrumental duet for young girls. Mr. Lindsay Torrance's witty and humorous essay was a clever production and well received. Mr. James Kerr's recitation was well and forcibly rendered. Mr. W. H. Wardrope's humorous reading created much amusement and Mr. Innes gave some interesting episodes in the early life of Thomas Edwards, the Scottish naturalist. The entertainment was an excellent one, was highly appreciated, and marks a very auspicious beginning of the association's winter work.

THE Rev. Dr. Wardrope, Convener of the Foreign Missionary Committee of the Presbyterian Church, on his way home from the Evangelical Alliance meeting in Montreal, visited Kingston where he arranged for the designation of two lady missionaries for India. One is Miss Jennie Sinclair, of Madoc, who for two sessions has studied medicine at the Women's Medical College. A year ago she made application for a commission on the completion of her studies, but in consequence of urgent need she accepts a call at once. Miss Scott, the second appointee, was a student last year in Medicine, and has been since teaching at Poplar Point, Manitoba. She has long been desirous of engaging in the work. She goes out with Miss Sinclair to teach and visit in the zenanas of Indore, India. She left Winnipeg to-day to prepare for the voyage, starting in November. At Queen's College Dr. Wardrope made special reference to the noble service of the Woman's Foreign Missionary Society. He said it has had a reflex influence upon the entire Church. This society had not only effectually helped the Church in sending missionaries to foreign lands, and had not only subscribed tens of thousands of dollars, but had developed energy, tact and talent which had never been dreamed of.

SPECIAL services were held recently in the Presbyterian Church, Midland, the occasion being the first anniversary of the opening of the new church building. The Church, which had been beautifully decorated with natural flowers, was filled both morning and evening with large and appreciative congregations. The Rev. Mr. McConnell, of Craivale, conducted the services and preached eloquent and impressive sermons, choosing for his text in the morning, Psalm xxxvii. 2, "The Lord loveth the gates of Zion more than all the dwellings of Jacob," and in the evening, Isaiah xi. 31, "They that wait on the Lord shall mount up as eagles." In the afternoon, Mr. McConnell also gave an address to the Sabbath school scholars. On Monday evening, a social gathering was held which was attended by a large number of the friends of the congregation. Tea was served in the basement from five to eight o'clock, and in this department the ladies more than excelled in their efforts to minister to the comfort and pleasure of their guests. At eight o'clock the chair was taken in the church by Mr. John M. Dollar. A choice programme was rendered. No special mention can be made of any part, as all was alike good. All the speakers made touching reference to Mr. Dollar's removal from the congregation, and expressed many good wishes for the welfare of himself and family in their future home. The various speakers also referred to the prosperity of the congregation during the past year, and expressed their hearty wishes for its continuance. On Tuesday evening the children of the congregation were entertained, so that all had an opportunity of enjoying this their first anniversary.

PRESBYTERY OF QUEBEC.—This Presbytery met in Quebec on the 23rd and 24th October. Dr. Mathews presiding. An elder's commission in favour of Mr. Duncan Stewart, Inverness, was accepted. The report of the deputation appointed to visit the French Church, Quebec, was called for, and was laid on the table and read by Mr. James Sutherland. The consideration of this report engaged much of the Presbytery's time. The report set forth: 1. That the congregation is in a measure disaffected; 2. That the complaints against the missionary were not sustained by the evidence; 3. That many of the complaints were of a trivial nature; 4. That the deputation did not, from the investigation and evidence, see sufficient cause to recommend the Presbytery to call for the missionary's resignation; 5. That the deputation recommended the Presbytery to seek out some way in which more work in French Evangelization may be accomplished in the field and vicinity for the large outlay of the Church's Funds. After lengthy consideration the following resolution was adopted: "That in view of all the circumstances the Presbytery resolve: 1. That the status of the French Church, Quebec City, shall in future be that of a mission station with an ordained missionary in charge; 2. That the missionary in charge shall be required to do evangelistic work in and around Quebec City, including pastoral, catechetical, colportage and any other form of Christian work that may be for the benefit of the French-Canadian community, giving the people such Sabbath day services as may be practicable; 3. That the Presbytery sug-

MONTREAL NOTES.

The Rev. Mr. Sackling, whose application was before the General Assembly in June, has been received as a minister of the Church by the Presbytery of Newfoundland and is now on a visit to friends in Montreal. Mr. Sackling was a minister of the Reformed Episcopal Church. He proposes settling in this district should a suitable field open up for him.

On Sabbath last the Rev. Dr. Mathews closed his ministry in Chalmers Church, Quebec. On Tuesday evening a farewell social was held in the large hall of the Young Men's Christian Association, which was crowded by the members of Chalmers Church and their friends. The chair was occupied by Mr. Robert Brodie. Addresses were delivered by Revs. Professor Scrimger and Dr. Warden, of Montreal, and Rev. Messrs. Rexford and Bareham, Trinity Church, and Mr. G. M. Webster, all of Quebec. The two last named gentlemen presented to Dr. Mathews a resolution adopted by the Quebec Auxiliary Bible Society expressive of their regret at the loss of his services as president. Mr. Archibald Foulds in the name of the congregation presented Dr. Mathews with a beautifully illuminated address and Mr. C. Brodie presented another on behalf of the Young People's Society, accompanied with several handsome paintings of local scenes in costly frames. Dr. Mathews suitably replied to these addresses and with evident emotion bade his people farewell. He and the members of his family sailed with the Vancouver the following day, carrying with them the best wishes of very many friends in Quebec. He enters immediately on his duties as General Secretary of the Presbyterian Alliance, his headquarters being in London, England. The congregation are to be sympathized with in the loss of their pastor. It is to be hoped that they may ere long secure the services of another.

The address of the congregation, in many respects, a model one, give expression to the unfeigned sorrow with which they regard the termination of Dr. Mathews' pastorate, a devout recognition of the all-wise orderings of Providence, grateful acknowledgment of the value of his ministerial and public services, and fervent well-wishes for his future prosperity and that of those dear to him. The address is signed on behalf of the congregation by James Hossack, Alexander Grant, Robert Brodie, William C. Young, Daniel Cream, D. H. Geggie, O. L. Richardson, J. Myles, William Sutherland, William Brodie, and Archibald Foulds.

The regular monthly meeting of the Montreal Woman's Presbyterian Missionary Society, was held on Friday afternoon, Mrs. Robert Campbell presiding. An interesting paper was read by Mrs. Walter Paul. In addition to the French Bible woman employed by the society, the services of Miss McSween, formerly of the General Hospital, have been secured as English Bible woman and nurse.

The first number for this Session of the Presbyterian College Journal has just been issued, and presents a most creditable appearance. In addition to many other articles, it contains a sermon by the Rev. Dr. Campbell, of St. Gabriel Church, a paper by the Hon. John Macdonald, of Toronto, on Christian Unity, a paper by Rev. John Nichols, on Woman's Position in the Church, and another by Rev. Principal MacVicar, on the Missionary Conference held in London last June. The price of the journal is \$1 for the Session. It is well worthy of a place in every Presbyterian home. Subscriptions should be forwarded to Mr. James Nasmith, B.A., 67 McTavish Street, Montreal. Mr. C. W. Whyte, B.A., is the editor in chief this season.

Heretofore the Bible Society has had its depository in part of the V. M. C. A. building. It has now secured a building of its own, having purchased the double house of the late Dr. Reddy, on the corner of St. Catherine and Aylmer Streets, facing Philip's Square. The depository is to occupy fully one half of the ground floor; the other half is to be used as a board room, with secretary's office behind. The upper flats are to be occupied as a residence by the general manager.

The sixty-sixth annual report of the Montreal General Hospital has just been issued. Though a Protestant institution, under Protestant control and supported almost entirely by Protestant money, there were, during the past year, 896 Roman Catholic in-door patients, as compared with 207 Protestants. The religion of the out-door patients is not given. The ordinary income of the year was \$27,236 and the expenditure, \$41,485. Of the receipts \$1,000 over \$1,000 came from Churches in the city and immediate vicinity, chiefly in the form of Thanksgiving collections. The Presbyterians contributed of this amount, \$523; the Unitarians, \$81; the Episcopalians, \$56; the Methodists, \$5; and from union societies \$51.99 was given. The Hospital is to be congratulated on the fact that it has about \$230,000 invested in stocks, etc., besides its valuable property on Dorchester Street. As is well known, Sir G. Stephen and Sir D. A. Smith a year ago gave \$1,000,000 to build and endow a new hospital in the city, in addition to about \$100,000 for a site. The amalgamation of the Montreal General Hospital and that of the contemplated new one has not yet been effected. While the Roman Catholics enjoy, almost equally with the Protestants, the benefits of the Protestant hospital, the Protestants of this city and province do not receive their fair share of school moneys. The school taxes of joint stock companies, such as railways, banks, manufactories, etc., are not, as in Ontario, applied according to the religious faith of the owners, but according to the population. As the Roman Catholics in Montreal are about four times as numerous as Protestants, they receive four-fifths of the school taxes of joint stock concerns, and the Protestants only one fifth, whereas upwards of three-fourths of the stock of these companies is owned by Protestants. It is estimated that fully \$10,000 of the school taxes of Protestants in Montreal are in this way annually given to the Roman Catholic School Commissioners for the city. It is hoped that the attention which has been directed to this glaring wrong by Principal MacVicar's paper before the recent Christian Conference will result in action being taken to have the law rectified on this point.

Sabbath School Teacher

INTERNATIONAL BIBLE SOCIETY. November 18, 1888. HELPING ONE ANOTHER. Joshua 24:14-19. GOLDEN TEXT - Bear ye one another's burdens, and so fulfil the law of Christ. -Gal. vi. 2.

SHORTER CATECHISM.

Question 102 - This world at present has two kings, one the rightful heir to the throne, the other a usurper and cruel tyrant. Satan is in a sense the god of this world. All who have not from the heart accepted Christ as their Saviour and King are in subjection to the evil one. The Christian prays daily for the coming of Christ's kingdom. In doing so they desire the overthrow of Satan's tyranny over the souls of men. The second petition of the Lord's prayer also implies that we desire to be the true and faithful subjects of King Jesus, and to enjoy the blessings of His grace. As loyal subjects of the King of kings, we should desire the extension of His kingdom, which shall at last merge in the kingdom of glory. His kingdom is an everlasting kingdom.

INTRODUCTORY.

In due time the conquest of Canaan by the Children of Israel was completed. Hebron and the district surrounding it had been bestowed on Caleb in accordance with his request and according to the promise made to him by Moses. The armed delegation from the two and a half tribes settled on the east of the Jordan had faithfully remained with their brethren till the land was subdued, and the people prepared for peaceful settlement. These representatives of the tribes of Reuben and Gad, and the half tribe of Manasseh were honourably discharged and permitted to return to their own inheritance.

I. God's Promises Fulfilled. - The land which God had promised to Abraham and his descendants was now in the possession of the Children of Israel, "for they possessed it and dwelt therein." The Canaanites were subdued though not entirely driven out. They were, however, a conquered people. Their power was broken, and they were not able to combine against their conquerors. The people of Israel, after years of hard fighting, at last had rest, and their power was such that their enemies were kept in check. The promises God had made concerning His people were completely fulfilled. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." "God's promises are yea and amen in Christ Jesus."

II. The Warriors Return Home. - The number of armed men from the two and a half tribes settled on the east of the Jordan was about 40,000. They had remained steadfastly with the multitude who had crossed the river to find their inheritance on its western side. Their services had ended victoriously, their presence was no longer needed and they received honourable discharge, and permission to return to their own people. Before their departure, they were addressed by the commander-in-chief, who ungrudgingly praises them for their fidelity and obedience. On receiving their inheritance, they were told that they would have to accompany their brethren and share their dangers till their enemies were subdued. They had kept the commandments given them by Moses, and had shown the same devotion to Joshua, which he fully acknowledged. Though faithful service is a duty, it is nevertheless entitled to grateful recognition, and a well-merited word of praise judiciously given will have a good effect. The fidelity of the trans-Jordan tribes was not merely to their commander, they were obedient to God, whose will and work Joshua was made the instrument of accomplishing. They are sent home with God's blessing resting upon them in the enjoyment of the inheritance He had bestowed. The parting word of Joshua contain a earnest exhortation to serve God faithfully and to keep His commandments, and to love Him with all their heart and soul.

III. Faithful Service Rewarded. - Before they left on their homeward march, the soldiers, whose settlement was east of the river parted with a portion of their kinsmen. One half of the tribe of Manasseh received their inheritance on the western side where they were to settle in peaceful possession. One half obtained the fertile fields of Bashan, and the other had a strip of country extending across the country from the Jordan to the shores of the Mediterranean. The returning soldiers had not only the satisfaction of fulfilling their obligations and the approval of their leader, they carried with them substantial rewards of their bravery and faithful service. The people of Canaan were rich, and as was the custom of ancient warfare, the treasures of the vanquished were spoils. What was taken in war was divided among the victorious soldiers, and among the Israelites; the people that remained at home were sharers in the spoil. The returning soldiers took with them much cattle, precious metals and very much raiment. From Shiloh, where the Tabernacle of the Lord was pitched and which continued to be the headquarters of the people of Israel until David's time, the armed representatives of Reuben, Gad, and the half tribe of Manasseh, pursued their peaceful march till they reached their homes where they had rest and opportunity to follow the pursuits of peaceful industry.

PRACTICAL SUGGESTIONS.

Every promise that God makes is certain of complete fulfilment.

Faithful service and obedience of God's commandments receive His approval and blessing.

We need the exhortation to faithful continuance in well-doing, and entire devotion of heart and soul to God's service.

The faithful service of God never goes unrewarded. It brings blessings here and hereafter.

to the Board of French Evangelization that there be greater economy in the expenditure of the Funds of the Church in connection with the French mission in Quebec City." Students' exercises from Messrs. M. Mackenzie, James Robertson, W. J. Jamieson and J. M. Whitelaw were submitted and sustained. Mr C. A. Tanner submitted the report of French work in the bounds. Among other things the report set forth that the Mission Day School in Quebec City is attended by six Roman Catholic children, and by thirteen pupils—Roman Catholic and Protestant—who would attend Roman Catholic schools if this mission school was not in operation. Title deeds in the hands of Dr. Mathews were handed over to the Clerk's custody. Mr. T. Z. Lefebvre and Mr. C. A. Tanner were instructed to inquire into the financial condition of the French Church, Quebec. Mr. A. Lee was instructed to visit Angers, with a view to establishing a mission station there. Messrs. J. H. T. Blue, Hugh Craig, and Robt McCulloch, students in Morrin College, were taken under the care of the Presbytery as students having the ministry in view. Mr. D. J. Jamieson was certified to the authorities of Morrin College as a student of the second year in Theology. Deputations to visit augmented congregations were appointed. Mr. Love, Dr. Cook and Mr. Tanner were appointed a committee to examine the proposed "Book of Forms." In absence of the Convener, the Clerk submitted the Presbytery's Home Mission Committee's report. Dr. Mathews' resignation of Chalmers Church, Quebec, was next considered. There was read an extract minute of the proceedings of "The Alliance of the Reformed Churches holding the Presbyterian System." This extract intimated to the Presbytery the appointment of Dr. Mathews as General Secretary of the Alliance, and the appointment of Drs. Hall, MacVicar and Cochrane as commissioners to appear before the Presbytery in behalf of the Alliance. Dr. John Hall, of New York—the only commissioner present—was heard in the interests of the Pan-Presbyterian Council, who urged upon the Presbytery the dissolution of the pastoral tie in order that Dr. Mathews might assume the duties of Secretary to the Alliance. Messrs. Brodie, Young and Hossack, commissioners from the congregation, appeared before the Presbytery, all of whom expressed the warm attachment of the people to Dr. Mathews. Dr. Mathews, being heard, intimated his acceptance of the Alliance appointment, and pressed his resignation. The resignation was accepted, to take effect on October 31. Rev. W. B. Clark was appointed during the vacancy. A committee consisting of Rev. Messrs. W. B. Clark, James Sutherland and J. R. MacLeod was appointed to draft a resolution expressive of the Presbytery's regard for Dr. Mathews. The Presbytery adjourned to meet in Chalmers Church, Richmond, January 8, 1889.—J. R. MACLEOD, Pres. Clerk.

THE INTERNATIONAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The Executive Committee of the Associations of the United States and Canada, appointed by the International Convention, meets biennially. There are thirty-three members, representing the various sections of the two countries, with a quorum in New York City where the headquarters are, at 40-East 23rd Street.

It helps and strengthens the state, provincial and local association in all parts of its field, having the special supervision of the college, railroad, German and coloured departments.

Through visitation, correspondence and publications, it employs the entire time of fourteen regular secretaries and assistants, reinforced for brief periods by a number of special visiting agents. It issues annually over 100,000 copies of fifty small suggestive pamphlets concerning work for young men. This extended work is so economically administered that it costs annually less than \$45,000 contributed by the friends of young men.

Since the committee was located in New York City, in 1866, the associations on this continent have made the following remarkable progress, largely due to the careful general supervision of the committee, sustained by the state and provincial organizations formed under that supervision. Number of Associations from fifty-nine in 1866 to 1,240 in 1888. Membership from 15,000 to 175,000. Association buildings from one valued at \$11,000 to 132 worth \$5,600,000. Total net property from \$93,000 to \$7,260,000. Paid secretaries and assistants from less than a dozen to 795. State organizations from none to thirty-five, twenty three of which employ forty-two travelling secretaries and assistants, and all of which hold annual conventions. Annual contributions for the local work from less than \$50,000 to \$1,200,000. Amount contributed annually for the general work (state and international) from \$522 to \$105,000. During this period the work among special classes of young men has been started and to-day there are 275 College Associations, seventy-seven Railroad Associations, ten German Associations, twenty-nine Coloured Associations, and fifteen Indian Associations.

The following additional statistics show the present condition of Association work along other lines. There are 488 libraries containing 350,193 volumes. 583 reading rooms, over 1,500 educational classes; 2,919 lectures and 3,000 sociables annually; 398 Bible classes, 366 Bible training classes; 1,242 weekly prayer and Gospel meetings for young men only. 237 gymnasiums, and 135 literary societies, 12,700 situations for young men were secured last year.

The following topics for young men's evangelistic meetings during the Week of Prayer for young men have been arranged: Sunday, November 11, "Have You Seen Him?" John i. 29; Luke xviii. 35-43. Monday, November 12, "Curious, Serious, Saved," Luke ix. 1-10. Tuesday, November 13, "Drifting," Acts xiv. 24-27; Heb. ii. 1-4. Wednesday, November 14, "Dwellers in Darkness," John iii. 19, 20; viii. 12. Thursday, November 15, "The Danger Thoroughly Understood but not Avoided," Prov. v. 1-13; Neh. viii. 26-14; Cor. x. 13. Friday, November 16, "A Wise Man's Plan," Matt. xiii. 45, 46; Luke xiv. 33. Saturday, November 17, "Not Afraid to Stand Alone," 2 Sam. xxiii. 11, 12; 2 Tim. iv. 17.





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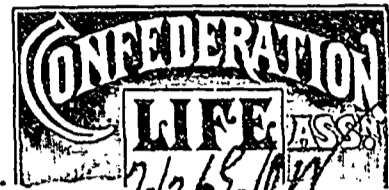
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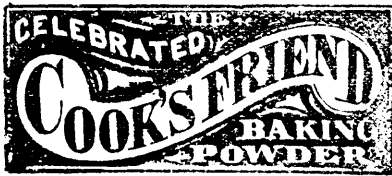
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MEETINGS OF PRESBYTERY.

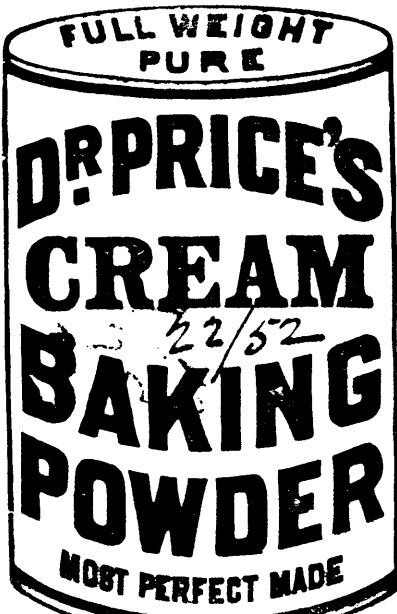
HERON.—In Blyth, November 13, at eleven a.m.
BARRIE.—At Barrie, November 27, at eleven a.m.
LINDSAY.—At Woodville, November 27, at eleven a.m.
STRATFORD.—At London, December 11, at two p.m.
PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m.
ORANGVILLE.—On Tue-day, November 13, at half-past ten a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
TORONTO.—In the usual place on Tuesday, November 6, at ten a.m.
WHITBY.—At Bowmanville, on Monday, November 19, at ten a.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.
HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, November 20, at nine a.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, N. V. 27.
GUELPH.—In Chalmers' Church, Guelph, on Tuesday, November 20, at half-past ten a.m.
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 12, 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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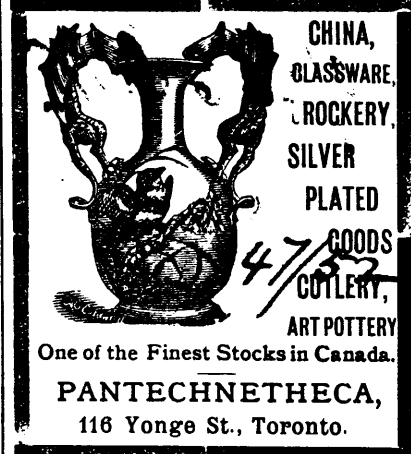
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