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THE LIFE BEYOND.

THE star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, the rarest
In ours as fresh as when it first arose.

The river is not lost when o'er the rock
It pours its flood into the abyss below;
Its scattered force regathering from the shock,
It hastens onward with yet fiercer flow.

The bright sun dies not when the shadowing
Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dew-drop, and
The gold,
Each goodly thing, instinct with buoyant
hope,
Hastes to put in its purer, finer mold.

Thus in the quiet joy of kindly trust,
We bid each parting salut' brief farewell:
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.
—Horatius Bonar.

HOW TO HAVE A WORKING CHURCH.

BY THEODORE L. CUYLER, D. D.
MR. SPURGEON is not only the most effective preachers of the simple Gospel in modern times; he is also a most admirable administrator of church activities. He preaches to five or six thousand souls on the Sabbath, lectures to a crowd on Thursday evenings, edits his "Sword and Trowel," controls his Pastor's College, Orphanage, etc., and keeps a sharp eye on all the interests of a church of over 4,000 communicants! Henry Ward Beecher, with all his electric eloquence, used to lament that he had no taste for pastoral duties and no executive ability for church management. Dr. Joseph Parker's eminence is in the pulpit. The Rev. Newman Hall's great skill in the driving of church machinery has been one secret of his success during the thirty years of his London ministry. A minister may be an elegant pulpiteer, and yet have an inactive church. Of some very plain preachers it may be said, as Dr. James W. Alexander once said to me of Dr. S., "I envy Dr. S. more than any pastor in New York, for he has the art of keeping all his people at work." How is that to be acquired? A few hints may be of value to young beginners in the ministry.

1. Let me say to every young brother—if you expect to have an active church, you must be a wide-awake, industrious man yourself. An idle pastor makes an idle church. If you are caught smoking a cigar on your lounge and dawdling over magazines; if you are seen oftener out driving for pleasure, or loafing in book stores and picture galleries, than you are in visiting your flock, then your people will soon hold you cheap, and conclude they have a lazy minister. They will come to the same conclusion if you put into your pulpit every man who comes along in a black coat. Never cheapen your pulpit. Go to it as often as possible, even if by unavoidable circumstances you have been hindered from preparing a "finished discourse." An imperfect sermon, soaked with prayer and sent home with fervour, may do great execution. Rest and recreation with easy occupations on Monday, get at your sermon on Tuesday (the minister's best day), and never commit the idiotic crime of writing a sermon on Saturday evening. Make the most of your hours when your mind works like a trip-hammer, and put on paper your best thoughts—whether you ever take the paper into the pulpit or not. Use the forenoon for study and your afternoons for thorough pastoral visitation, and your evenings for meetings and reading and social purpose. Sleep all night if you want to keep your people wide-awake all Sabbath, and when you sleep, as Paddy said, "pay attention to it."

More ministers break down from want of sleep than from want of brains. Know the geography of your parish thoroughly, and, if possible, know every member of every family—especially the poorer and humbler families. Don't have any running places or favourite resorts, and don't let anybody in the congregation own you. Show an interest in whatever your people are doing. Discuss the affairs and activities of your church, with all your families; commend those who are most prompt at prayer meeting and most alert in service for the Master, and kindly chide those who are delinquent. If you win your people's hearts they will bear any reproach kindly; scolding is as useless out of the pulpit as in it.

2. It is vitally important for you, in the next place, to develop the activity of your members and to direct them in

to fields of usefulness. There is a vast amount of latent power in most of our congregations; and in large churches there is a tendency to say, "Oh, you have enough to do the work without us." As small farms are usually the best tilled, so small churches are often the best worked. There must be leaders in every church; but don't try to push into prominence conceited people who happen to have large purses or social conspicuousness. The best workers are often those of humblest social rank; and no man or woman should be prominent unless they have earned their position by consecration to the Master's service. Try to discover what a man is best fitted for, and then set him to it. When a new member comes into your church—either by conversion or by transmission from another church—do not let him settle down into a mere "passenger." Endeavour to enlist him at once into some line of usefulness. There will be some conceited and presumptuous folk who thrust themselves into positions for which they have no capacity; but such very soon find their level. I have generally found the ardent, zealous Christians, even when sometimes indiscreet, accomplish a great deal more than the over-prudent phlegmatic sort. Good Dr. Brainard used to say, "I whip up the fast horses, for there are plenty that don't pull a pound."

3. Keep your eye on all the operations of the church, not to do the trustee's work or the elder's work or the Sabbath-school superintendent's work, but to see that they do it. A meddling minister may be as mischievous as an idle one; yet oversight and wise counsel are your prerogative. Always attend your prayer-meetings, both for your own spiritual profit and also to put honor on the most vital service, next to the preaching of the Word. As long as you have elders or competent laymen who can lead the meeting, commit the leadership of the service to them; this will develop them, and relieve you of "overmuch speaking." Ministers may talk too often; and if a pastor is especially gifted, there is danger that the church may become a one-man power machine. Mr. Beecher used to complain that his people were too slow to take part in his prayer-meetings; and one cause of this was that he took so large a part in them himself. No church can ever be strong unless the strain is put on their own sinews; there is a place for the Aquilas and Priscillas, as for Paul. A timely word from the pastor may help a prayer-meeting, but it is the people's service not his.

4. Drive every wheel in your machinery to its utmost power, but don't have more wheels than power. Widen your activities as fast as you have men and money to propel them. Organize your young people into an association, with a weekly meeting for prayer and training in Christian work. Organize your women into missionary societies and other benevolent labours. Have a total abstinence society, not as a political annex, but to fight the devil of strong drink with God's weapons. Do not overwork any one department to the sacrifice of them, or run your own hobbies to death. Feed your people with the solid meat of the Word if you want them to be strong for the work; and then fire them by constantly pointing them to Jesus and praying for the baptism of the Holy Spirit. Keep Christ in the foreground. Come to your flock every Sabbath with Jesus in your heart and Jesus on your tongue. The only permanent power that can propel any church is the power on high; and that church which is mighty in prayer is the one that is always mighty in work.—The Interior.

CHURCH AND STATE IN FRANCE.

It is certain that if the government of the republic holds its own and grows stronger, the days of the union of the Church with the State are numbered. The budget commission of the Chamber of Deputies has already a majority to demand the suppression of the subsidies for the purpose of public worship. Nothing would be more foolish than to settle such an important question in so summary a manner. It is very desirable that the liberal and moderate party should study the means of providing the necessary transition, for, unless a royalist or Cæsarian reaction takes place, it is undoubtedly only logical that the republican government should complete the secularization of the state by breaking all bonds of union with the various Churches. Let us hope that this great innovation will not be accomplished by authoritarian and irreligious radicalism, for it would certainly compromise its success. Whatever happens, the Church has nothing to lose by this emancipation; on the contrary, it will gain in dignity and moral force, and it will find in the faith of its followers all the resources necessary for its continuance and its growth.

Of this we have a proof in the fine development of Protestant activity in all spheres. In the first place, the churches found immediately the funds necessary to maintain, in spite of the suppression of state endowment, the scholarships in the seminaries connected with our two theological faculties at Paris and Montauban, which are in full prosperity, with a remarkable staff of teachers and many students.

French Protestantism largely supports all propagandist work, Bible societies, tract societies, evangelization societies. It develops year by year its evangelical mission society, which has exceeded the old fields of its missionary labours in the Basuto country, and extended its activity to the banks of the Zambesi, and to most of our colonies. Protestant charitable institutions are innumerable; orphan asylums, deaf and dumb institutions, blind asylums, La-forte asylums for scrofulous and epileptic persons, a deaconesses' institute, home for fallen women, the Penitentiary establishment of St. Foy, help for prisoners and convicts, large subventions for church expenses—the budget of this charity is all sufficient.

Let us note finally the attention paid to social questions by the Protestant as well as by the Catholic Church. A vast association has just been formed with a view to uniting all tendencies in this common task of dealing with these matters in a Christianly liberal spirit.

All this activity is certainly not lost for the general mass of our population. Everywhere where the gospel of liberty is announced—whether in popular meetings, of which a devout English Christian, the Rev. R. W. MacAll, has taken the initiative with marked success, or before cultivated audiences in some lecture-room, the reception is almost always favourable. With greater resources, more zeal, a wider development, and a more ardent spirit of conquest, the evangelical apostleship would have immense efficacy in our troubled country at the obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to this apostleship than the emancipation of the Church.—M. Edmond De Pressensé, Senator, in Harper's Magazine for September.

Mission Work.

OUR FOREIGN MISSION WORK.

SEVEN NEW MISSIONARIES.—DESIGNATION OF THREE LADY MISSIONARIES.—INTERESTING SERVICES.

The growth of our Foreign Mission work and the development of the missionary spirit throughout our Church are clearly manifested in the departure this month of no less than seven duly appointed new missionaries for work in India and China. These new heralds of the Cross to heathen lands are, Rev. John MacVicar, B.A., of Montreal; Rev. John McDougall, B.A., of Montreal; Rev. Murdoch Mackenzie, of Ormstown, Que., all graduates of Presbyterian College, Montreal; Misses McIntosh, Graham and Harris, of Toronto, and Miss Jamieson, of Quebec—the first five named, for the Honan field, the two latter, for Central India. The designation of Messrs. MacVicar, McDougall, and Mackenzie, as already stated in these columns, took place in Crescent-street church, Montreal, on Sabbath 23rd June, last. The designation of Miss Jamieson took place in Quebec, on June 27th last, and of Misses Harris, McIntosh and Graham, in Charles-street church, on Friday evening last.

DESIGNATION OF MISSES HARRIS, GRAHAM AND M'INTOSH.

At the time appointed (8 p.m.) for the commencement of the services the church was crowded by a large congregation, representative of all the congregations in the city and some from other evangelical denominations, to whom also the occasion was of deep interest. Rev. Dr. Wardrope, of Guelph, Convener of the Foreign Mission Committee, presided, and with him on the platform were Revs. Dr. Reid, Prof. MacLaren, D.D., G. M. Milligan, Dr. McTavish, D. J. Macdonnell, J. Wilkie, J. Neil, and Mr. Hamilton Cassels, Secretary of the F. M. Committee. Immediately in front of the platform the missionaries-elect were seated, Miss Graham and Miss McIntosh being in the uniform of hospital nurses.

The proceedings were begun by the singing of the One Hundredth Psalm, after which Rev. J. Neil read the Scripture, Ps. lxxvii., and Rev. Dr. McTavish led in prayer. The hymn "Zion's King Shall Reign Victorious" was then sung, after which Rev. G. M. Milligan addressed the missionaries in very appropriate and impressive terms. He emphasized three points: (1) The Christian missionary must be fully persuaded in his own mind of the truth of the Gospel—a truth that is not mere philosophy or poetry or creed, but Christ. There were, as some one has said, for the missionary but two historic moments—the first Adam, sin; and the

second Adam, salvation. (2) No human being is so endowed or circumstanced as that he may dispense with this Gospel truth. All men everywhere need the Gospel, and for the missionary to accept the dicta of some writers that as all religions contain a modicum of truth all should be tolerated, would paralyze effort and quench zeal. The true kernel of the Christian religion is the exceeding sinfulness of sin. In dealing with sin we must not trust the evidence of our senses merely, but we must walk by faith and believe and act as if God could not look upon sin with any degree of allowance. (3) No one is beyond the reach of salvation. The Gospel of Christ is able to save to the uttermost all that call upon Him. And though missionaries might not be permitted to see the fruit of their labours and might meet with, and certainly would meet with, many trials and disappointments, they were never to despair. It was theirs to labour for the Master and to leave the result in His hands. They were, he said in conclusion, not to be commiserated in going to the foreign field. They were to be envied in comparison with many young ladies that frequent the public promenade and think only of display. They might in the arduous work in which they are about to engage rely upon the sympathy and the prayers of the Church, and, above all, on the approving smile of the Master in obedience to whose command they felt constrained to go forth.

"Onward, Christian Soldiers" was then sung, and Dr. Wardrope, in the name and in behalf of the Woman's Foreign Mission Board of the Church, presented each of the young ladies with a copy of "Brown, Jamieson & Fausset's Commentary," and taking each of them in turn by the hand, in the name of the Committee, designated her to the missionary work of the Church, and commended her to God's guidance and support.

Rev. Dr. Reid then led in prayer. Brief addresses were then delivered by Revs. J. Wilkie and Dr. MacLaren. Mr. Wilkie speaking from personal experience, sought to impress upon the young ladies that if they had any romance about missions that would soon disappear when actively employed in the trying and difficult, and often disappointing work in which they were about to engage. "But they might rest assured that the field if difficult was promising." There were many signs, especially in India, that the vast mass of heathenism in the East there, is awaking to the truth of the falsity of their own systems of religion. The present is the opportunity for Christendom, and faithful missionary work will be sure of fruit. But he also reminded the Church at home that patience is needed. After paying a tribute to the zeal of the Woman's Foreign Missionary Society, he concluded by assuring the young ladies that they would meet a hearty welcome from the missionaries already in the field.

Rev. Dr. MacLaren addressing the congregation, thought that the going out of three lady missionaries from three several congregations of the city was an occasion for much thankfulness and hopefulness. It was becoming, in the circumstances, for those that remained to ask themselves what is their part in the matter, what could be done and what should be done to give the Gospel to the heathen. To the women of the Church the mission fields of the world to-day opened great opportunities for work for the Master, either by personal service among the heathen or by contributing to the support of missionaries. In all ages of the Church the zeal and devotion of women were conspicuous, and in our own day that zeal and devotion were the means of reaching, through the Zenanas and Medical Missions, a mass of heathenism that could be reached and leavened in no other way. It was becoming to remember the promise, so often verified in the history of missions, that those that tarry at home in faith and prayer and by upholding the hands of those actually engaged in the conflict with heathenism, have also divided the spoil. This in present circumstances is to be done by adherence to duty, by firm belief in the truth and by liberality, by intelligent sympathy with the missionaries, by patient waiting for results and by constant prayer in private and public for the coming of Christ's kingdom on earth. In all these respects the Presbyterian Church in Canada has done much in the past, and the record of progress is most encouraging, but she had not begun to approach the measure of her capabilities.

A liberal offering for missionary purposes was then made, and after the singing of "Jesus Shall Reign Where'er the Sun," the Benediction was pronounced by Rev. D. J. Macdonnell.

At the close of the services many remained to bid farewell to the young missionaries and to wish them God-speed.

BIOGRAPHICAL PARTICULARS.

A few particulars respecting the lady missionaries may not prove uninteresting to the readers of THE REVIEW:—

MISS AMELIA HARRIS is the eldest daughter of William Harris, Esq., merchant, Toronto, and grand daughter of the late Rev. David Harris, of Fearn, Forfarshire, Scotland. She was born in Montreal where the family formerly resided, and was educated at Miss Peddie's school and the Girls' High School, Montreal and the Collegiate Institute, Toronto. She is a graduate of the Normal School, Toronto, and Gold Medalist of that institution and has had some experience in teaching. She is a member of Old St. Andrew's and has taken active part in the Sabbath school and mission work of the congregation. She offered for the foreign field two years ago.

MISS MARGARET JAMIESON was born of Scottish parentage at Inverness, County of Megantic, in the Province of Quebec. For some years she held the important position of Principal in a Public School in Quebec City. During her residence in that city she was a member of Chalmers' church; and the late pastor, Rev. Dr. Mathews, in recommending her to the Foreign Mission Committee took occasion to speak in the highest terms of her qualifications for the work in which she sought to be engaged. She devoted much of her spare time to visiting the sick in the hospitals of the city and in ministering to the poor and the outcast. Before going to Quebec she taught a public school in the country, and while there established a Sabbath school and sought to interest the parents in spiritual matters. It was here she first felt the desire to go as a missionary. The letter from Dr. Smith, of Honan, in THE REVIEW asking for more lady missionaries determined her to offer her services to the Foreign Mission Committee.

MISS JEANNIE S. GRAHAM is the eldest daughter of Mr. Henry Graham, of Messrs. Graham & Son, Adelaide Street, Toronto, a highly esteemed elder of Charles-street congregation. Miss Graham was born in the Township of Adjala, County Simcoe, and after residing in Rosemont and other places removed with her parents to this city nearly eight years ago. She received an excellent Public School education and at an early age made public profession of faith in Christ under the ministry of Rev. D. Macdonald, then of Creemore. About two years ago Miss Graham entered the Toronto Training School for Nurses with a view to qualifying for medical mission work, and was graduated last spring. She has taken a very active part in the work of the congregation wherever she has lived.

MISS MARGARET M'INTOSH is the eldest daughter of Mr. Daniel McIntosh, a well known elder of Central church congregation, Toronto. When she was quite young the family removed to Guelph, and there she was educated in the Public and High schools of that city. In Guelph she first made public profession of faith in Christ and became united with Chalmers' church congregation, under the pastorate of Rev. Dr. Wardrope. From Guelph the family removed to Toronto about eleven years ago, and became connected with Central church congregation, in the work of which she has always taken the deepest practical interest. She took special interest in the work carried on by the congregation in connection with William-street and Elizabeth-street Missions, and while engaged in it her long cherished desire to go to be engaged in the foreign missionary work of the Church was strengthened and developed. The better to qualify herself for the foreign field she took a two year's course at the Toronto Training School for Nurses, from which she was graduated last spring.

These four ladies will be supported by the Woman's Foreign Missionary Society of the Church who have provided funds for their outfit and passage. Their route to their respective fields is as follows:—Last Monday evening Miss Graham and Miss McIntosh left Toronto in company with Rev. J. H. MacVicar and his wife en route for Vancouver, B.C., where they will meet Rev. J. Macdonnell and his wife. On October 4th, the party of six will sail in the "Abyssinia" for Chefoo, North China, via Yokohama. Miss Harris will leave for New York October 7th, and be met there by Miss Jamieson, and together they will sail from that port on Oct. 9th, by the "Chicago" Inman Line, for London whence they will start Oct. 26th by the P. & O. Line to Bombay. From New York they will be accompanied by a party of missionaries from the American Board as well as by Dr. Wanless and wife of Parkdale, Ont., going out to the Baptist Mission in Southern India. In the American party are five single ladies among whom is Miss Rogers, sister of Elias Rogers, Esq., of this city, for some time matron of the Baptist Missionary Institute of New York. Mr. and Mrs. McKenzie went last June to Scotland and it is understood have sailed a few days ago for China.

AMERICA AND CHINA.

THE Rev. Charles H. Fowler, D.D., of San Francisco, a bishop of the Methodist Episcopal Church, who had just completed a trip around the world, recently expressed the belief that ten years hence America would pay for its anti-Chinese laws with the blood of her citizens. He occupied the entire session of the Methodist conference in speaking about his observations of missionary work, the object of his trip being personally to inspect the workings of foreign missions. In speaking of the law prohibiting the Chinese from coming to America, Bishop Fowler said it was the most dastardly and disgusting thing that America ever did. "And," he said, with a slow emphasis, which was very impressive, "it will be paid for some day by the blood of some of America's best men." He thought every American should blush for shame when he thought of the violation of the treaty with China, whereby Chinese were not permitted to land on their shores. "I tell you, you are thinking and trouble is brewing." The greatest prince in China said to me, one day, "We are looking to our home interests now. Ten years will put China in shape as to her interior arrangements, then we will look after her outside interests." They are making great guns and ironclads and are manning them. In ten years the country with one third of the inhabitants of the globe will be ready to ask what we mean by trifling with her treaty.

MISSION NOTES.

The British and Foreign Bible Society has just issued a new translation of the Kafir Bible.

A HOME for Hindu widows has been established at Julpigum, Bengal, and efforts are being made to start others at various points.

We agree with *Woman's Work for Woman* that there is call for a leaflet about giving not a "penny" nor a "mite" to missions, but large offerings by the rich.

The Secretary of the Pundita Ramabai Association of San Francisco, left that city August 20th for India, to assist in the organization of the institution for child-widows.

MISS JAY, who has been evangelizing among the Moorish troops in Algeria, says that what seemed to astonish them most was the fact that if they believed in Jesus they must leave their sins. One of the soldiers said: "Truly your religion is better than ours, for we can have our prophet and our sins too."

THE Rev. C. S. Hobson, his wife and little girl, missionaries in the Island of Rautan, West Indies, were murdered very recently. The deed was perpetrated by a man who entered the house evidently for plunder. Mr. Hobson was a native of Jamaica, educated, and a devoted missionary of the English Baptist Missionary Society, and his wife an earnest and energetic worker.

EMMA BRAINERD RYDER, M.D., who has practised medicine in New York city during the last ten years, has opened a consulting room at Albert Hall (Alexandria Girls' School), Fort Bombay. Dr. Ryder was a pupil of Sir T. Spencer Wells and Sir Morrell Mackenzie, and finished her medical studies at the University of Vienna, while for two years she was physician in the hospital there, which has five thousand beds.

It is a fact probably not known by some of our readers that at the commencement of the last Egyptian war the missionaries of the American United Presbyterian Church had to fly from the country for their lives, leaving behind them all their property, furniture, books, etc. When the war was over they returned and found their native servants unharmed, obtained their keys from them, unlocked their houses, and found their furniture untouched and everything safe.

THE British and Foreign Bible Society, the largest Bible Society in the world, was formed in London in 1804. Its president is the Earl of Harroby, and its vice-presidents include the Archbishops of Canterbury and York, bishops of the Church of England and ministers and laymen of all denominations. It circulates the Holy Scriptures without note or comment in nearly 300 languages and dialects, and distributes annually about 4,000,000 copies. Its selling rates place the Word of God within the reach of the poor in every land.

HE that hath tasted of the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it.—Charnock.

MANY go through David's sins without his repentance, and Solomon's experience without his conclusions, and these are the men who rail at both.—Dr. John Ker.

The Family.

HARVEST.

We said, when the spring was late,
And the bitter winds were chill,
It were vain in hope to wait
For the leafage on vale and hill.

We thought, when the summer rain
In floods from the lifted skies,
Was sweeping the upland and the plain,
A-lone before our eyes,

Our labour hard is a waste, and vain
Each needless sacrifice.

But to-day, O fools and blind!
There are purple grapes on the vine,
And the smell of the fruit on the warm south wind.

Is sweet as the breath of wine,
And the sheaves the reapers go forth to bind
Are a gift from the Hand divine!

We never had need for fear,
We had only need for trust;
Ever our lives to our Lord were dear,
And ever His ways were just.

Our faith had but been strong and clear,
We had scorned the moth and rust
Of our shivering doubt and dread;
Nor all on our way had come,

With many a time, a drooping head,
And lips for sorrow dumb.
Dear Lord, we are hardly comforted,
In Thy harvest's splendid sum.

Pardon our trick of grief!
Give us faith to be glad and gay
In the seedtime as in time of the sheaf;
Make us joyful every day.

For alas! alas! our unbelief,
It shames us when we pray,
—Margaret E. Sangster, in S. S. Times.

"NOBODY CARES FOR ME"

The surest way to make that true is to think it, say it, and act upon it. There are very few people in a Christian land of whom it can really and necessarily be said, but once let a man or woman get the idea that such is their forlorn condition, and the notion will grow with very little feeding until it takes possession of the mind, turning light into darkness, and what might be a sweet quietness into bitter melancholy.

There comes a time in most people's lives, if they live long enough, when they are conscious of fading charms, failing powers, faltering step, and general falling back in the race of life, while others are pressing on to possess the place and perform the duty which were once theirs.

Another way is to stand apart, gloomy and idle, bemoaning the loss of opportunity and ability to labour, insisting on the indifference and forgetfulness of former friends and companions, and reiterating the melancholy cry, "Nobody cares for me! I am necessary to no one on earth!"

But there is yet another way of meeting this inevitable point in life, and we submit that it is decidedly the best of the three. It is to accept the position bravely and patiently so far as it is inevitable, and then to resolve to make the very most and best of what is left to us in the service of others.

Who does not know some elderly people who have reached and passed the summit of life's hill, but who yet bless the world while they are in it and leave it the poorer when they go out of it? Their opportunities may have been few and insignificant in their later years and their sphere of influence very limited, but there has been no wail of loneliness, or cry after departed friendship, or longing for old-time activity.

Are you on the down-hill side of life, reader? Then do not even let yourself say or think that nobody cares for you or needs you. Care for those about you—all within your reach, near or far. Make their joys, their sorrows, their anticipations, their plans your own, even if these are far different from those you once cherished.

favour depressing thoughts, all the more does the effort to overcome these become important to those who would hold love and sympathy through the decline of life.

The light from heaven, our Father's house, falls more clearly and brightly on the side of the hill nearest to it. Let its reflection shine unmistakably upon all who touch our lives in any way as we travel gently down the slope towards the river, passing which we shall find ourselves encompassed by the changeful love and clothed with the immortal vigor of the "life that knows no ending."

HERE AM I, SEND ME.

"FRED, I wish you would run to the corner and get me a package of corn-starch," said mother last Saturday morning.

I was just preparing to go to the hall with my sled. Everything was ready, and the boys were waiting. It seemed as if mother always wanted something of me just at the moment when I was in a great hurry, when somebody was calling for me, or when I was specially engaged in something specially pleasant.

"It will then be too late to make the pudding for dinner," said mother. "Well, can't Clara go?"

"No, for she is taking care of baby for me." "O, dear!" I said, throwing down the sled rope angrily, and looking very sour and dissatisfied. "That's the way it always is. I never want to do anything, nor go anywhere, but there is always some errand to do, or something to hinder me."

Then mother just stopped her work and stood stock still and looked at me for—well, it seemed five minutes. I would far rather she had taken the rolling-pin and knocked me down.

"Do you think I would let a boy do an errand for me who did it in such a spirit as that? I don't want anything. You may go. Good morning." She didn't say this in a temper, at all, but sort of sorry like.

"I'll go," I said. "I don't want anything now, Fred," she said. "I think the pudding would choke me when I thought of you."

So I picked up my sled rope and joined the boys. The morning was bright, the coasting fine, and the boys all merry; but I didn't enjoy it at all. I can't tell why, but the hill never seemed so long, nor so steep, nor so slippery, going up; nor so crooked and rough coming down.

The dinner tasted good; mother is the best cook in the world; but when the dessert came on, there was only a bowl of milk for father, a baked apple for Clara, and for mother and me, nothing. I didn't make any complaint, but I wished that mother had some thing nice.

The next day was Sunday, and was ushered in with a steady snow-storm. But I would not miss my Sunday-school for a dozen snow-storms, no, not if it snowed icebergs. I knew that Mrs. Stanton would be on hand—she is my teacher—and I knew I could never get through the week without one good look at her face to start with; so, of course, nine o'clock found me in the class.

The lesson was about Isaiah; and how he saw the Lord, sitting upon a throne, high and lifted up, and the beautiful winged angels all about Him, crying to one another and saying: "Holy, holy, holy, is the Lord of hosts."

"Voe is me," he said, "I am undone, because I am a man of unclean lips," but afterwards, so Mrs. Stanton read to me, when the voice of the Lord said: "Whom shall I send, and who will go for us?" Isaiah bravely answered: "Here am I, send me!"

I told her that if I heard the voice of the Lord I would do the same thing. Then what do you suppose she said? That God often speaks to us by the lips of our mothers. I wonder if she knew anything about that wretched affair of the day before.

Are you on the down-hill side of life, reader? Then do not even let yourself say or think that nobody cares for you or needs you. Care for those about you—all within your reach, near or far. Make their joys, their sorrows, their anticipations, their plans your own, even if these are far different from those you once cherished.

that good wishes were like prayers, and God would answer them as quickly as spoken words; and I do believe He did notice that wish and answer it.

It snowed all that day, and in the afternoon I took my library book—it was called "Maggie's Text," a splendid story—and was having a good time with it, and so glad that I didn't have to be out in the storm, when I heard mother say:

"I can't help thinking about old Auntie Filkins to day. She is all alone in the little cabin, and with no one to go to the well for water, or to the shed for wood. If I had anyone to send, I would like to hear if she is in any trouble."

"Here am I; send me!" sounded out a voice like a trumpet. I was so frightened that I almost dropped "Maggie's Text" out of my hand, and looked about to see who had spoken these wonderful words.

"Bring the subject to your Mother's Meeting," Mrs. Jeffrey. They will listen to you, though they wouldn't care for my opinion," replied Miss Nancy, her black eyes twinkling as the proverb about "old maid's children" flashed through her mind.

"Here am I; send me. I will go to Auntie Filkins'."—The Pansy.

AN OLD MAID'S OPINION.

"For my part, I'm glad Mrs. Burrill is left with daughters and not with sons to depend on," said Miss Nancy Willis, as she tucked a glass of currant jelly into a basket she was filling for one of Mrs. Jeffrey's poor people.

"Why? Because girls are a dependence, and boys are not; leastways, that's my experience. I suspect it's their bringin' up. I think the materi'als the same to start with, but boys and girls have different creeds instilled into them."

"Look at those Lennoxes, now," and she brought her sharp knife through a plump loaf of gingerbread with a whack. "The boys earn about ten dollars a week, and pay five apiece for board. Their washing, ironing and mending are included. Their sisters do all their ironing, and most of the mending."

"The girls—dear me! Sallie gives every cent to her mother; and Ellen not only paid the rent last year—thirty dollars a month—but bought a carpet for the dining-room, and saved enough besides to give her mother three sets of woollens at Christmas. And what does Mrs. Lennox say? 'Oh, Willie and James must have money; they go out among young folks, you know, and a boy looks mean if he has no money.' But the girls? 'Oh, they can't go out much; they must dress well and entertain if they do, and we are forced to economize, you know.'"

Miss Nancy jerked out a loaf of bread, and poked it back viciously. "And the airy way in which these boys shirk responsibilities," she went on, as her visitor said nothing. "I knew a boy, Mrs. Jeffrey, who was clever and talented, but too poor to go to college. His sister taught school, and she and their widowed mother saved enough to send Frank to Harvard. He made a name there, and had a fine position given to him soon after he graduated. Instead of lifting the burdens from his mother and sister, now that he had a chance to show his gratitude, what does my fine lad do but get married! Get married, right away!"

"Don't you think these were exceptional cases, Miss Nancy? Can't we hope these were unusually selfish boys?" interrupted Mrs. Jeffrey's soft voice. "No, indeed," was the quick reply. "They were trained to it. These boys are manly, generous and honourable enough in other things, but they looked upon these sacrifices as their right, and their mothers and sisters were to blame. Why, just listen to this: Near a little Ohio town I once lived in, there was a family named Baxter. The father died when the children were small, and their little farm kept the mother, with four boys and one girl, poorly enough. When the boys grew up, Eliza and her mother kept boarders, sewed for stores in the town, and wore the plainest clothes in the county, to educate these four boys. The girl went without, you see. They were bright lads, and did well, every one of them. They all married into good families, and moved in society several degrees above Eliza and their mother. I suppose they meant to do their duty, but Eliza and Mrs. Baxter had no style and no education, and they weren't comfortable when they paid the boys a visit. So they stopped paying visits, which weren't returned, anyway. The boys think they are not to blame; they are very sorry. Mrs. Baxter is very proud of her sons, but Eliza feels a little bitter towards them. Mrs. Baxter and Eliza are both old and worn

out now, but they are working still, and have few comforts in their home. I tell you, Mrs. Jeffrey, there was something wrong in those boys' education. Before they went to college, and in every letter she wrote while they were there, their mother ought to have driven home the truth that it was their duty to profit all they could by the advantages they had, and then to come home, unburdened by any fresh responsibilities, to cheer and lift the lives that made these advantages possible.

"I wish there were some way to cure the wrong. I acknowledge that there is a wrong," said Mrs. Jeffrey, rising and pulling her pretty cloak about her, as the basket lid was tightly fastened.

"Bring the subject to your Mother's Meeting," Mrs. Jeffrey. They will listen to you, though they wouldn't care for my opinion," replied Miss Nancy, her black eyes twinkling as the proverb about "old maid's children" flashed through her mind.

THE VISITING CHILD.

WHEN my friend Ada writes to announce that she is coming through our town, and will pay me a short visit, if agreeable and convenient, my first emotion is one of delight. Ada and I were room-mates at college, shared each other's joys and sorrows for four years, and she will always seem a little dearer and sweeter than any other woman in the world.

But I am invariably ashamed because, of late, a vague, unuttered wish follows my first thought, which, if expressed in words would read, "If she could only come without the children! Now I love children dearly, and no visitor is ordinarily more welcome than the child visitor. Ada's two boys are manly little fellows of three and five. As babies they held a warm place in my heart. How is it, then, that now they are to me an undisguised terror? It begins at the table. Baby Ned has some very decided likings. One of them leads him to lay hold of any article of table-ware within his reach, and throw it, with all his small strength, at any person or object which he sees. Ada thinks that he is so cunning, that she cannot endure the thought of eating without him, though Baby's meal is taken with his nurse. And he is pretty and very sweet in his ways. But there are days when he is the only satisfied party at the table. The crash following a well directed spoon or fork aimed at one of my engraved glasses, is sweetest music to his ears, and last winter, a good half-dozen of my choicest pieces were destroyed in this way. Often the target is some member of the family or a guest who may be sitting opposite. Ada invariably laughs at these small exhibitions, which are really laughable in themselves, and says, 'Naughty, naughty,' to baby, with a smile on her lips, and baby understands very well that he may repeat the performance when he pleases. Sometimes he chooses to stand in his high chair until he is allowed to get on the floor, where he serenely trots about in front of the waitress or, with a beguiling invitation, secures a seat with some of the company."

"Now don't let him annoy you," says Ada. And we very much wish we were not annoyed. But his little fingers, fresh from the chicken bone or bread crust, are so fond of tracing patterns on pretty gray cashmeres and pink ribbons. Broadcloth, white ties and immaculate shirt fronts are his especial delight, and what can one say when his mother, one of the dullest of dressers, seems to look over or beyond or through, anywhere but at the baby's unwelcome attentions.

The library and drawing room are Master Phil's stamping grounds. His dear little brown hands snatch at everything within his reach. A choice bit of Royal Worcester or Crown Derby is none too good for his plaything. His hands are usually filled with cookies, supplied by his indulgent nurse or mamma to keep him quiet, and when he seats himself jauntily on a delicate satin couch, is the hostess to be blamed if she wishes that both small boy and cooky could be transferred elsewhere? In the library, where no delicate bric-a-brac or furniture are found, and where he may have a good frolic and enjoy the toys with which my cupboard always abounds for the delight of wee folks, his mother insists on showing him my choice books of art treasures, and many a valuable page bears the marks of the small sticky fingers.

Perhaps some mother says, "What a fuss about a small matter," but let me ask you, dear friend, is there not a courtesy due to one's hostess which the guest is bound to respect? Are the children any happier for being allowed to indulge in the habits of vandals? It is my opinion that Master Phil enjoys the Red Riding Hood and Jack the Giant Killer books, which he is free to tear and rend to his heart's content,

and which I will gladly replace each day of his life, much better than the reproductions of foreign etchings in their dark, rich bindings, with which Ada tries to entertain him. And a bag of bright marbles is every bit as useful for purposes of amusement, as a choice vase or plate. Moreover, a child who is early taught to refrain from touching objects within his reach without permission, learns one of the cardinal principles of good-breeding and, indeed, of a good character. For meddling will always appear wrong to him, whether the object be a person's property or his reputation. It is really quite as easy to teach the little one obedience in this particular as it is to be forced to watch him constantly, or to replace broken or defaced articles. And I heartily wish that some one would teach Ada this simple lesson.—Christian Intelligencer.

ESTEEM.

IN domestic rule esteem is more potent than indulgence or even forbearance. When boys or girls go wrong, a very frequent cause is that they are not esteemed at home, or fancy they are not. This esteem must be genuine, it cannot be pretended or counterfeited. Hence in a governing person there are few qualities so valuable as readiness to appreciate merits, or ingenuity in discovering them, especially the latter. In every large family or small circle of friends there is generally some very difficult person to understand. This person is often exceedingly troublesome, and to use a common expression, "very trying." His or her merits, for he or she is sure to have some, have not been found out. Find them out and appreciate them; a great deal of the trouble of dealing with that person will be removed. The value of imagination in domestic government is very great. If we could have statistics on the subject we should find, I think, that the children of unimaginative people are particularly prone to go wrong.—Arthur Helps.

DANGERS FROM BEER DRINKING.

IN appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with other inebriates, who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—Scientific American.

METHOD.

IT must have occurred to every observer of work in progress how much time may be saved by a little method in the way the various operations are performed. One man will take half the time another requires to get exactly the same result, although they may both apparently be equally busy. The one who gets through with whatever he has in hand first does not seem to go about it hurriedly, nor does the other seem to dawdle and waste time. Why is it? Simply because one works by method, using the accumulated stores of experience, while the slower one does not, possibly only because he may not have done the particular piece of work so frequently that he is able to grasp all the facts in connection with it. The man who is constantly at one class of work acquires a manipulative skill which not only causes admiration in the onlooker, but conveys lessons which it is unwise to disregard.—American Workman.

The Children's Corner.

THE BLACKBERRY TART.

MAMMA was busy in the kitchen making blackberry pies, and Freddy was standing at one end of the table watching her intently. Oh, how good mamma's blackberry pies were! Freddy smacked his lips in anticipation as he thought of the treat in store for him. There was a little piece of pie-crust left over, so mamma rolled it out flat, and cut it in a circle, and then crimped a cunning little edge around it, and lo! it was a little tart.

Freddy's eyes beamed approval as he watched her. He knew what delicious things mamma could make out of left-over bits of dough, and he knew, too, to whose share these cunning little dainties usually fell. Mamma filled it with blackberries, and spread a little criss-cross of strips of pastry over the top, and then it was all ready to go in the oven with the "grown-up pies," as Freddy called the larger ones.

An hour later, Freddy came in the kitchen for something, and there were the pies and the little tart cooling on the dresser, looking so tempting and smelling just delicious. Freddy turned the little tart around with his brown fingers, and sniffed the inviting odour till his mouth watered. He was so hungry, and he was sure he could never wait till dinner-time. It was of no use to ask mamma for the

tart now, for she never let him eat anything rich so near the dinner-hour. Oh, dear!

Why not take it and eat it, any way? Freddy knew his mamma would not be pleased to find that her little boy had taken what did not belong to him, yet he wanted the tart so much that he did not stop to listen to his conscience, but, taking the delicious morsel in his hand, ate up every crumb.

As he passed the parlour window he heard the sound of voices, and, standing on tiptoe, so his bright eyes just peered over the sill, he looked in, and saw a lady there talking to his mother, with a dear little girl whom Freddy was always glad to see.

"Freddy!" said mamma, "suppose you go out in the kitchen and get that little blackberry tart. You can put it on a plate, and bring in two forks, and you and Natalie can eat it together."

"Yes'm" came in such subdued tones, as the eyes vanished, that mamma wondered whether her little boy was becoming selfish, and did not want to share his tart with Natalie.

How Freddy did wish from the depths of his miserable little heart that he had never touched the tart! If mamma was only alone, he could have confessed the truth, but he did not want Natalie and her mother to know how greedy he had been. It was a long time before Freddy's slow reluctant steps came along the hall.

"Well, Freddy, where is the tart?" asked mamma, glancing up.

Such a guilty-looking boy stood in the door, with his flushed face all smeared with blackberry stains, that mamma guessed the truth at once.

"I can't find it," Freddy answered slowly, his eyes fixed on the carpet. "I guess the cat must have eaten it up. She looked like it."

Then a little sob choked his voice, and he rushed upstairs and threw himself down on the floor, more unhappy than he had ever been.

He had really told a lie, one of those wicked things that he had promised mamma that he would never, never do.

A queer swelling came in his throat as he thought what a sorry look would come into mamma's loving eyes if she should ever know it, and he cried softly to himself.

In the meantime, mamma had comforted Natalie for her disappointment concerning the tart, by giving her a generous piece of pie. Her heart was almost as full as Freddy's; for, with all his other childish faults, he had always been truthful, and now she could not doubt that he had told her a falsehood.

When the visitors left she went upstairs, and took Freddy up in her lap.

He turned his head away, and would not meet the grave, tender eyes.

"Freddy, look at me," said mamma; and very slowly the little boy lifted his flushed face and his brown eyes till they met mamma's looking straight into his guilty heart, as it seemed to him.

"Has my little boy anything to tell me?" asked mamma.

Freddy was silent for a moment. He did want to tell mamma all about it, and lift the burden of guilt that made his heart so heavy.

"The cat did eat it," he faltered, but mamma checked him.

"Freddy, go and look in the glass, and tell me what you see."

Freddy slipped down from her knee, and went and looked in the mirror. The tell-tale traces of his guilt were on his lips and cheeks, and he realized that mamma knew he had told a lie.

He burst into tears, and put his head on the shoulder that was still his refuge in trouble, while he sobbed out his sorrowful little story. Very tenderly and lovingly mamma talked to him, making him feel what a terrible thing a lie is in the sight of a pure and holy God.

"These stains on your lips can be washed away," she said; "but, Freddy, the stains on your heart I cannot wash away. Do you know who can?"

"Jesus," whispered Freddy.

"Yes; He can wash away the stains of sin, if you ask Him. Shall we kneel down now and tell Him all about it?" The burden was lifted from the childish heart at last, as mamma asked that Freddy might be forgiven, and washed clean in the blood of the Lamb of God. And Freddy resolved that a lie should never again stain his heart.—S. S. Times.

A LITTLE LIGHT.

'Twas but a little light she bore, While standing at the open door; A little light, a feeble spark, And yet it shone out through the dark With cheerful ray, and gleamed afar As brightly as the polar star.

A little light, a gentle hint, That falls upon the page of print, May clear the vision, and reveal The precious treasures doubts conceal, And guide us to an open door, Where new regions may explore.

A little light dispels the gloom That gathers in the shadowed room, Where want and sickness find their prey, And night seems longer than the day, And hearts with many troubles cope Uncheered by one slight ray of hope.

O! sore the need that some must know While journeying through this vale of woe! Dismayed, disheartened, gone astray, Caught in the thickets by the way, For lack of just a little light To guide their wandering steps aright.

It may be little we can do To help another, it is true, But better is a little spark Of kindness, when the way is dark, Than one should miss the road to heaven For lack of light we might have given.—Selected.

Our Story.

HIS MONTH AT POKE ISLAND. IN TWO CHAPTERS. CHAPTER I.

THE Rev. Phineas Dustin, of Huckins, near Barnbury, found among his mail one evening a letter in a yellow envelope, addressed in an old-fashioned turned hand. It was from the clerk of the church at Poke Island. Would he hear the Macedonian cry and visit Poke Island, there to break to them the bread of life for one month, with a view to settlement? The Rev. Phineas Dustin went home to his wife with glad heart, and that night they offered thanks to God for this providential opening. He had preached in Huckins many years and would have gladly remained many more; but the craze for a younger man had struck the parish. He was not so very old—only fifty-three or thereabouts—but he had not learned all the new and novel methods, useful and otherwise, which the younger generation were using. The young people and some of the older ones demanded a minister who should introduce all the new ways, giving little or no thought to such a thing as individual conversion resulting. Some had resigned not with resentment, but with sorrow.

That was four months before. The church had not settled a pastor though there had been several candidates. The Rev. Phineas Dustin had preached as a supply a few times here and there, but no hint of calling him had ever been made; so this letter from Poke Island seemed to him almost a call. It was Wednesday evening when the letter came, and the parson and his wife, after long consultation over the matter, decided that he should start for Poke Island that following Friday by the forenoon coach. This was done. The Rev. Phineas Dustin took his departure with light heart and serene face, carrying his inseparable friend, the umbrella, and his hand bag. This latter was facetiously referred to by the driver as a "gripsack full of Gospel"; but he meant no harm, as he gave the parson a free ride to the depot at Barnbury. It was only a two-hours' ride by railroad to the coach connection for Poke Island, but it was nearly evening when he reached the end of his journey, and was left by the roadside at a path leading to a house perched high above on the bluff which gave an unobstructed view of the ocean. This was the home of Deacon Purkis who kept the "ministers' hotel," which in every parish some warm heart usually opens. The deacon and his wife were, from principle, the friend of the minister, and, having no children and still mourning over the death of the deacon's aged mother six months ago, were very glad to entertain the Rev. Phineas Dustin. The next day our parson took a look over his prospective parish, a sort of bird's eye view, geographical and spiritual. It was a crooked, straggling sort of town.

Nearly every street began at a small wharf and, running back a little way into the country, ended in some farmer's door-yard. The one road worthy of the name was the old turnpike by which he arrived, which led along shore to the newer settlement at the Bluffs. The people were plenty, hard-working, warm-hearted, many forehanded. Farming and fishing were the industries, and most families carried on both branches. Before he got back to the house the deacon met him and asked him to go and visit his mother's grave. It was on a bleak hillside, seaward, one of a few mounds composing the family lot, and very dreary because of its location. Over the maternal grave a plain marble slab had been erected, with this remarkable inscription following the name and age:

"Honour virtue, Love, combine, This mother is mine. J. P." It was original; the deacon's masterpiece, carved in marble, with his own initials added. In the eyes of the village and in his own eyes the deacon had at one stroke given honour to his mother and won fame for himself.

Sunday morning dawned bright and clear and the Rev. Phineas Dustin entered the church in like condition. A little embarrassed during the preliminaries, he forgot it all during the long prayer, when he uttered the real longings of his heart. The sermon was somewhat lengthy, logical, and full of life and hope. In fact, the preacher thought that night that if he had only preached that way in Huckins he perhaps would not now be candidating. The people of Poke Island were delighted. Just what they wanted, they said to one another. Several of the brethren told the preacher so; some of the sisters wanted to. He was invited to call at many places, and then and there made several engagements to dine during the week. Squire Davis became his supporter because of a reference the preacher had made to the Squire's *Alma Mater*, Tompkins Academy of Barnbury, now gone into a decline. In the Sunday school and in the evening service our parson strengthened his hold on the people, and he in turn was charmed with them and their homely ways. He was astonished beyond measure that he who had been so snubbed and unappreciated in Huckins should be so admired in Poke Island. What wonder that he went off to sleep that night a happy man? During the week that followed he faithfully visited among the many families of the parish, going by neither the

poor house at the East End nor the great glaring white hotel at the Bluffs, where the summer boarders congregated. Before the week was over there were none who had not seen and spoken with the sweet-faced minister, and there were few who did not love him. The parish of Poke Island had not drawn the "dead line" in the ministry nor had they harboured the "young-man-for-the-pulpit" craze. He was discussed, of course, and critically analyzed. Spiritually, there was no fault. Corporeally, an erect frame, graceful carriage, a bright intelligent face, a pleasant smile and ready word for all, dignified, but not austere. Even his clothing was beyond reproach; to be sure it was somewhat the worse for wear, but they were neat and the fit was perfect. Besides, the good wife at home had supplied him so well with white ties and linen that he made these the central point of his attire, and all the rest did well as a setting. All these things were noticed and commented on by Poke Island, and the verdict pronounced on the new minister was a favourable one. The standing committee felt that the work of supplying the pulpit was nearly over, and glad they were to be relieved of the task.

On Wednesday of this week Tom Brierly, the local correspondent of the *Jackson Ensign*, went up to Jackson Junction and "dropped in" to see the editor. Brierly had an insatiable love for gossip and even scandal, which made him not only the spice but the terror of the town. His persistency in gathering news for the *Ensign* had won him favour with the editor, and at the same time had led the people of Poke Island to believe that they were of great importance in the world because paraded so often and at such length in the public print. He was willing to write good of any one, but if there could be a little wickedness mixed into any story, it took on an added interest. The wicked tales were those the people talked about the most. Brierly appreciated this fact, and it was this that made him so eager in his work of gathering and culling his weekly news budget for the *Jackson Ensign*.

As Brierly sat down the editor passed a box of cigars and with feet on desk, the two men settled down to a short smoke and gossip; two things which go together even though it be a man who pulls at the cigar. A few moments of silence and smoke—then Brierly began: "Got anything new for the folks this week? The *Ensign's* grown drier than a last year's codfish." "Yes," replied the editor, talking in ejaculatory style between the frequent puffs at his cigar and paying no attention to the criticism on his paper. "There's a rich thing this week, column article, fresh matter, startling news, country wild over it, niece brought it from Barnbury. Ever been up to Barnbury?" Brierly nodded. "Remember stone church on square? Bird store underneath, opposite hotel?" Another nod. "Fun alive there." The editor winked and Brierly grinned. "Minister smart, handsome, built 'em up, big salary, imprudent, faction in church, jealous husband, suit for divorce. How's that? Got it all fresh. Oh, I'll wake things up on the *Ensign* this week."

Puff, puff, puff, and the sanctum is made blue and the men nearly invisible by the smoke. "Editorial?" "Of course," loftily; "sad occurrence, misused power of the clergy, wolf in sheep's clothing, and all that, you know." Again the editor winked and Brierly grinned.

"Where is he now?" "Off on a forced vacation. Reported to be engaged to preach somewhere down along shore." Brierly's round eyes snapped when he heard this. "What sort a looking man is he," he asked. "What's up? Have you seen him?" "P'raps, we've got a parson at Poke Island that hails from Barnbury or somewhere near by." A silence of smoke. Then the editor drew from Brierly all he knew of the Rev. Phineas Dustin. He decided that Brierly should work up the matter at home for the next week's issue, and in tomorrow's paper he would hint at "startling developments in a near-by town on the shore." (To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON I, October 6, 1889.

THE TRIBES UNITED UNDER DAVID.

2 Sam. v. 1-12.

COMMENTS VERSES 1-3.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Ps. cxxxiii. 1.

CENTRAL TRUTH

"Let all the ends thou aim'st at be thy country's, thy God's, and Truth's."

DAILY READINGS.

M. 2 Sam. i. 1-16.

Tu. 2 Sam. ii. 1-11.

W. 2 Sam. ii. 17-30.

Th. 2 Sam. iv. 1-12.

F. 2 Sam. v. 1-12.

Sa. 1 Chron. xi. 1-9.

Su. Ps. xxx. 1-12.

TIME.—B.C. 1048, seven and a half years after Saul's death. David reigned at Hebron seven and a half years, B.C. 1055-1048, when he was made king over all Israel.

PLACE.—(1) Hebron, twenty miles

south of Jerusalem, David's capital while he reigned over Judah. (2) *Jerusalem*, now first brought fully into possession of the Israelites, and made the capital of the united nation.

DAVID.—In the thirty-eighth year of his age, having reigned over Judah alone for seven and a half years. He was the son of Jesse, born in Bethlehem, strong, brave, a soldier, a poet, a musician, a statesman.

PARALLEL ACCOUNTS.—1 Chron. xi. 1-9, and xiv. 1, 2.

ISRAEL AS SAUL LEFT IT.—(1) The country was divided and on the border of a long civil war. (2) It was largely in subjection to Philistine enemies. (3) The state of religion was at a low ebb.

DAVID BECOMES KING OF JUDAH.—Immediately after Saul's death. His capital was at Hebron. The other tribes were led by Abner, the late king's commander-in-chief, to place upon the throne Saul's remaining son, Ishbosheth. His capital was at Mahanaim in Gad, beyond Jordan. For five years Abner was reconquering the country, then Ishbosheth reigned two years. All this time there was a mild civil war. At length Abner revolted to David, and Ishbosheth was murdered.

HELPS UNDER HARD PLACES.—1. *All the tribes*: 339,600 men and 1224 chiefs (1 Chron. xii. 23-40), a national assembly with their chiefs. *Saying*: they give their reasons. (1) *Thy bone*, etc.: kinship. (2) *Thou leddest out*, etc.: military capacity. (3) *The Lord said*: divine choice. The first and third reasons accord with Deut. xvii. 15. 3. *Made a league before the Lord*: king and people entered into a solemn covenant with God, whose subjects both were. 6. *Jerusalem*: Hebron was too far south for the capital. Jerusalem was the best capital. (1) It was central. (2) It was on the borders of two tribes, and chiefly within Benjamin, the smallest tribe, and therefore the least likely to excite jealousy. (3) It was close by David's own tribe, Judah. (4) As a military post it was unrivalled, being surrounded on three sides by deep ravines. (5) It was selected under divine direction (1 Kings xi. 36). *The Jebusites*: one of the Canaanite tribes. They held the citadel, while Jews and heathen lived in the city below. *Except thou take away*, etc.: better "thou shalt not come thither; but the blind and lame shall keep thee off." They felt that their position was so strong that even blind and lame soldiers could defend it. 8. *Hated David's soul*: the taunt of the Jebusites aroused David's indignation. 10. *David grew great*: (1) He had a united kingdom. (2) He made alliances with some nations. (3) He conquered all the rest. (4) The bounds of the empire were greatly enlarged. (5) There was great wealth and prosperity. (6) There was a wonderful revival of religion, and development of religious institutions.

SUBJECTS FOR SPECIAL REPORTS.—The state of the kingdom as Saul left it.—David's reign at Hebron.—The civil war.—The united kingdom.—Jerusalem.—The capture of the fortress.—What David did to advance the kingdom.—Patriotism.—Why we should love our country.—Religion the basis of prosperity.—What we can do for our country.

QUESTIONS. REVIEW.—Under what circumstances was King Saul slain. Who were the victors? INTRODUCTION.—What book of the Bible do we now study? About whose reign? Give the leading dates. Point out the places on the map. SUBJECT: PATRIOTISM. I. THE STATE OF THE KINGDOM WHEN SAUL DIED.—What enemy was overrunning the country at the time of Saul's death? (1 Sam. xxxi. 1, 7.) What shows that the people were in a divided, unsettled state? (1 Sam. xxx. 2; 1 Chron. xii. 1-23.) What shows that the state of religion was low? (1 Sam. xxii. 18, 19; xxviii. 7.) How long was there civil war? (vs. 5; 2 Sam. iii. 1.)

II. DAVID BECOMES KING OF ALL ISRAEL (vs. 1-5).—Of what portion of Israel was David king at first? For how many years? How old was he? Who was trying to rule over the other tribes? (ii. 8-10.) Had the kingdom been promised to David? (1 Sam. xvi. 13.) How many years had David been waiting for the fulfilment of the promise? (From at least B.C. 1065.) Had he been preparing all this time? How were his seven years as king of Judah a preparation for his wider kingdom? (Matt. xxv. 23, 29; Luke xvi. 10.)

Who came to make him king over all Israel? (v. 1; 1 Chron. xii. 23-40.) What had become of Ishbosheth? (2 Sam. iv. 5, 6.) What three reasons were given for electing David? (vs. 1, 2.) What is said of the coronation feast? (1 Chron. xii. 38-40.) How long did David reign over all Israel?

III. THE NEW CAPITAL (vs. 6-9).—Where did David propose to make his new capital? What were some of the reasons? Who held the fortress at this time? How did David obtain possession of it? What did David do to it?

IV. THE NEW NATION (vs. 10-12).—What is said of David's progress? What enemies did he overcome? (viii. 1-14.) How did he improve the government? (viii. 15, 18.) What did he do for religion? (v. 12; vi. 1-5, 13-15; vii. 1, 2; 1 Chron. xv. 16-21. See also his Psalms.) Who helped

him build a palace? (v. 11.) Did David take the glory of all this to himself? (v. 12.)

V. PATRIOTISM.—Was David a true patriot? What is patriotism? Why should we love our country? What are some of the evils to which our country is exposed? What can we do to overcome them? Is a country safe without true religion? What can we do in our own town to help our country? What can we do by home missions? Read some expressions of patriotism. (Ps. cxlii. 6, cxlviii. 5, 6, 12; lxx. 1, Jer. ix. 1.) Give some examples of patriotism. (1 Sam. xvii. 32; Nehemiah ii. 2, 3, 11-18; Esther iv. 16.)

VI. PRACTICAL SUGGESTIONS. I. There are certain evils and dangers in our country, as intemperance, love of money, dishonesty, oppression, selfishness.

II. The true patriot uses every possible means to overcome these evils.

III. Then he waits patiently God's time for triumph.

IV. By doing our own duties well in smaller spheres we find the ways to larger fields.

V. Patriotism is the privilege and duty of all.

VI. Religion in private and in public life is the basis of our country's welfare.

VII. We can aid our country by sustaining and improving the church and Sunday-school, by helping home missions, by favouring good things in all places and at all times.

SABBATH CONVERSATION. THERE is an alarming prevalence of purely worldly conversation among church members on the Lord's Day at the present time. An old story of the good old times, recently republished in the *Sunday-School Times*, illustrates the fact that there has always been too much tendency in this direction.

There lived a couple of worthy deacons in little Massachusetts town. Like most orthodox New England deacons, they were exceedingly scrupulous in the fulfilment of all religious duties. They were also great lovers of horse-flesh, and shrewd in the matters of trade.

It chanced on a fine Sabbath morning, so the story goes, as those two deacons drove up to the church door with their families, that Deacon Smith had a new horse, which he had purchased only a few days before. Deacon Jones observed the fact, and took a good look at the animal. Nothing was said at the time; but after the morning service Deacon Jones cautiously approached his brother deacon with the remark:

"So you've got a new horse, eh? Quite a fair looking nag, too. If it wasn't the Lord's Day, how would you trade with me?"

"Brother Jones," returned Deacon Smith with just a shade of reproof in his tone, "You know I don't trade horses on the Lord's Day. But, seeing you've mentioned the subject, if it wasn't the Sabbath, I'd like to talk with you. Your horse is a trifle old, you know, and can't do as much as this one. I should probably want \$50 to boot."

"If it wasn't Sabbath," rejoined Deacon Jones, "I'd give you twenty-five." Thus the "dickering" went on. Each time the offer was made with the saving clause, "If it wasn't the Lord's Day," until finally a point of agreement was reached, and it was mutually understood that they should meet on Monday morning and make the trade. Then they went into the church, and slept through the afternoon sermon with a peace only consistent with restful consciences and the assurances that they had strictly observed the sanctity of the Sabbath in all that they had done.

There are too many church members in these days who do not even qualify their worldly conversation by the statement, "If it wasn't the Sabbath." The writer in the *Times*, who quotes the above incident, very truly adds:

"The sanctity of the Sabbath is profaned by worldly conversation as really as by worldly labour. Our conversation and our action are inseparably linked together. We do not wholly lay aside our work so long as our minds are busy thinking and worrying about it. The farmer who talks over plans for the coming week, or discusses the best markets, is really doing a part of his week-day work. The merchant who spends the hours of the Sabbath in reading the latest news of failures or good bargains is saving time, and thus doing a part of his regular daily work. Every one who permits his mind to dwell on secular affairs, and makes them his chief subjects of conversation on the Lord's Day, is bringing in the cares and labours of the week to the exclusion of those higher thoughts and nobler aspirations that ought to fill the sacred hours. The ban was laid upon man's work, not as a privation, but that men might be free to turn their attention wholly to God's work; and this purpose of the Sabbath is frustrated if we occupy our time with worldly thoughts and words. To accomplish its divine purpose, the sanctification of the Sabbath must be complete. Not the hands and feet only, but the mind and the tongue and all the powers, whether physical or mental, must be turned from the things of the world, and consecrated in an especial manner to God. 'Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.'"—*The Young Christian*.

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THURSDAY, SEPT. 26, 1889.

TO OUR CITY SUBSCRIBERS.

SUBSCRIBERS in this city whose residences have recently been re-numbered would confer a favour on the publishers of THE REVIEW by sending to this office both the old and new numbers.

COPIES OF "THE REVIEW" WANTED.

In order to complete files, copies of THE REVIEW of the dates April 2, Sept. 3, Sept. 24, Nov. 12, 1888, and Jan. 14, 1886, are required. Persons who may have copies of these issues to dispose of will please communicate with this Office.

CHRISTIAN ENDEAVOUR.

TO a large proportion of our church-going people, the word which stands at the head of this article has acquired a special meaning within the past few years. In Canada, notably within the last two years, the Society of Christian Endeavour has been introduced into many congregations, and with most gratifying results.

Although the Report is a volume of goodly size, comprising 188 pages, the information furnished as to the business operations of the Society, may almost be said to end with the statement of its numerical strength: 7,586 recorded societies of Christian Endeavour in America alone, with a membership of nearly 500,000.

The common, unobserved and uninteresting duties which fill up the daily round of most lives, demand from the Christian the same consecration and the same high purpose as are essential to the more strictly spiritual work to which he is called, if he would do all to the glory of God.

affecting the success of the Church will be solved. The youth of the land, instead of requiring to be looked after constantly by pastors and elders, and coaxed or decoyed into the Church, become themselves the recruiting agents of the Church Fellowship; the Gospel of the hand, as one speaker calls it, Christ exercised His Divine power through personal contact.

One prime characteristic of the Christian Endeavour movement lies in the fact, that it is not a disintegrating force. In and for the Church is one of its guiding principles. Testimony is borne in almost every address, and especially by ministers, to its great efficiency as an aid to the pastor.

It is most satisfactory to notice the frequent reference in the Report to the simplicity and naturalness of the exercises engaged in by the young Endeavourers at their meetings. There is apparently no straining after effect, and little or no opportunity for unwholesome emulation in these services.

We do not know the history of the name which the Society bears. It certainly is comprehensive enough. If properly understood in its length and breadth, much more than is sometimes supposed ought to be included in its operations. It might be said with truth, that every endeavour of a Christian is Christian endeavour.

We are glad to see that the conceptions of duty set forth by some of the speakers extends to the highways and byways of everyday life, as well as the more special function of attendance upon and participation in meetings.

The common, unobserved and uninteresting duties which fill up the daily round of most lives, demand from the Christian the same consecration and the same high purpose as are essential to the more strictly spiritual work to which he is called, if he would do all to the glory of God.

annoyances and privations, as well as heavier trials with a brave and patient spirit, in meekness and quietness, and to do it for Christ's sake, is Christian endeavour. In short, to be unselfish, helpful and happy in the world, while not of it, witnessing for the Master by deed as well as word, is an aim which we do well to exist in the eyes of young Christians.

We say with our whole heart, God-speed to the Christian Endeavour movement. It will be an auspicious day for the Church, when one or more of these circles of young people is established in every congregation. The constitution is so simple that, under it no special machinery is required to carry on the work.

THE ANGLICAN SYNOD.

THE triennial sessions of the Synod of the Ecclesiastical Province of the Church of England in Canada, which has just been held in Montreal, has been one of the most important Church gatherings of the present year.

Among the matters touched upon in the opening sermon by Rev. Dr. Courtney, Bishop of Nova Scotia, and which afterwards engaged the attention of the Synod, was the question of Church Union, or as he put it, the Reunion of Christendom. He expressed the opinion that though their deliberations could not result in the final settlement of the question so as to bring about visible union, yet it might bring the world to know of the truth of their love and charity for each other.

The question of "How to reach the masses," received a large measure of attention on a discussion arising on the Pew system. A resolution affirming it as the opinion of the Synod that it is desirable that the sittings in all their churches should be free and unappropriated, was carried almost unanimously.

The report on French Work recommended the training of persons to speak to French Canadians in their own tongue and to show them in all love and charity a more excellent way.

referred to the "shamefully small" amounts sent in to aid Mission work in the North-West as compared with Presbyterians and Methodists, who had their whole machinery in full working order. With reference to Foreign Mission work it was resolved that, in the meantime, candidates for the foreign field should obtain employment through the Society for the Propagation of the Gospel, or other Church of England Society, with the proviso that the Board of Management shall be free whenever the time and circumstances favour it, in their judgment, to send missionaries directly into the foreign field.

Questionable methods for raising money for church purposes received much attention, and, respecting this, it was resolved that the bishops and clergy be requested to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving.

EDITORIAL NOTES.

THE true character, sympathies and intentions of the Papacy were never more clearly revealed, in this day and generation, than in the pastoral letter from Cardinal Gibbons read in the churches of the United States on Sunday, the 15th inst.

A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that upon a public square in Rome impious men dared to unveil the statue of an apostate monk. Dragging the memory of a wild theorizer, a shameless writer and denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, these men, backed by brute force, have set up on a pedestal in the Holy City the statue of the infamous Bruno.

In a communication to the New York Evangelist, Rev. David G. Wylie, Ph.D., of Hillside College, Poughkeepsie, gives his impressions of Toronto after a six days' visit.

Much has been said of the church attendance of the city. It is claimed that in this respect it is the banner city of the world. If one may judge from the large attendance during the month of August, the number must be very large during the cooler months of the year, when the people are at home.

The report on Missions showed total receipts for Home and Foreign Missions of \$81,315.08—for the former \$45,574.10, and for the latter \$35,740.98. The Secretary in presenting this report complained of lack of interest in the work, some large centres having given only from \$50 to \$100. Another delegate

THE Chicago Interior thus speaks of the Assembly Minutes just issued from this office: The Acts and Proceedings of the fifteenth General Assembly of the Presbyterian Church in Canada, just received from the PUBLISHERS, Review Publishing House at Toronto, resemble those of our Church reviews in appearance, but it contains more reading matter than any of the latter could afford to print at current subscription rates.

THE Rev. Thomas Macadam, of Strathroy, has been appointed Professor of Logic, Mental and Moral Philosophy, and Systematic Theology, in Morrin College, Quebec. The news of this appointment will be received throughout the Church with favour.

Literary Notices.

THE LORD'S SUPPER. Compiled and Edited by John Brandt. Cincinnati: Standard Publishing Company. Price \$2.00.

The object of this compilation, as stated in the preface, is "to furnish a volume giving the views of the Lord's Supper as held by the leading religious bodies of the world; to furnish a variety of fresh and suggestive thoughts on nearly every phase of the subject as viewed by the various theologians; to aid those who frequently serve the emblems in making the service sweet, impressive and Scriptural."

Perhaps no subject has elicited so much beautiful and comforting Christian thought as the Lord's Supper. The powerful influence of that sacred ordinance, which carries us to the very heart of our religion, has drawn forth the richest treasures of pious feeling, and the sweetest strains of holy thought on the part of those who have had to speak in connection with it. No part of our worship is so closely identified with our Saviour personally, no part of it speaks so impressively of the grounds and riches of our Christian hope.

THE unworthy are often far from eating and drinking unworthily. We are glad also to observe the prominence given to the joyous side of this precious sacrament. There are many true Christians who deprive themselves of much of the benefit and helpfulness of this means of grace by giving way to sad and fearful thoughts. But the communicant should never forget that this is a feast rather than a funeral, and that one of its chief objects is to turn our eyes from unworthy self to Christ, our Passover, who was sacrificed for us.

required on the part of the reader, as there are occasionally views represented with an amplitude on the one side, and with a weak or disproportionately brief presentation of the other, which might mislead an ill-informed reader as to the real strength of the argument on each side. One instance of this we find in the opinions given on the question of the kind of wine to be used at the communion. We believe unfermented wine of proper quality to be perfectly legitimate; but one could form no opinion from this book of the weight of evidence that can be adduced in favour of the use of the fermented juice of the grape. In a new edition, which will probably be required at no distant date, we trust the editor will consider this question of endeavouring to present an adequately proportional balance of views on this and other controverted points.

GENERAL LOYD BRUCE, the new editor of the North American Review, is the author of several short novels which have been having a good deal of reading; one of them is "Paradise."

QUEEN MARGHERITA, of Italy, gave a private audience to the chief rabbi of the Jewish community in Venice during her recent visit to that city. She is an admirer of Jews and is a close student of the Hebrew language and literature.

In another column it will be observed that a literary announcement of great interest to the reading public is made. After a lapse of about five years the publication of The Bystander will be resumed on October 1st. As formerly, the journal will be conducted by Prof. Goldwin Smith. It will be issued monthly and will be independent in tone, a review of current events, Canadian and general. The Bystander is sure to have a large constituency of intelligent readers.

"How God's House Grew" is the opening paper of the October Quiver. Another timely article is "A Manchester Ministry," sketching the life and work of the Rev. J. A. Macfayden, M.A., D.D. "Aunt Jane's Nieces" is a bright story and is followed by a more serious contribution, "Hands and Hearts" from the Rev. Fred Hastings. "Our Soldiers' Amusements" is an amusing paper as its title suggests. Then comes an essay on "Influence," and then stories and poetry, and then again a more solid paper, being one of Rev. Prof. Blake's chapters in the "New Book of Martyrs," more poetry and more stories follow, and then the solid in the form of "A Supreme Appeal," by the Rev. Arthur Finlayson. A carefully prepared article on "Cruelty to Children," and a well selected bundle of "Short Arrows" bring the number to a close.—[Cassell & Co. New York.]

Contributed.

THE SEA OF GALILEE.

MR. W. MORTIMER CLARK'S TWELFTH LETTER: THE ROAD FROM NAZARETH TO TIBERIAS.—SCENE OF THE SERMON ON THE MOUNT.—FIRST VIEW OF THE LAKE OF TIBERIAS.—THE SEA DESCRIBED.—CAMPING ON ITS SHORE.—THE CELEBRATED HOT BATHS.—EVENING MEDITATIONS.—TIBERIAS.—IN QUEST OF A TELEGRAPH OFFICE.—FREE CHURCH OF SCOTLAND MISSION.—A SAIL UPON THE LAKE.—CAPERNAUM.

A long day's ride brought us from Nazareth to Tiberias. The road was about as bad as any we met with, except for some miles before reaching Lubiych, when we passed through a fertile but badly cultivated plain—or rather valley. We lunched near a large pool, about which we observed some remains of ancient masonry. Our lunch tent was pitched in a bed of wild flowers, most of which were unfamiliar to me. All along this fertile bottom our path seemed literally carpeted with the flowers of the spring. We saw no signs of life during our forenoon's ride except when we passed some men driving a mixed drove of horses and cattle. As usual no regard was paid to the growing corn, and these animals were not in any way prevented from straying among the grain. The lifeless appearance of the country is most depressing and the effect monotonous. Near this point the French under Junot had a desperate encounter with a large Turkish army.

We then traversed a hilly tract and crossed a rolling country covered at the season of our journey with long grass. Now and again at long intervals we saw among the knolls, or small hills, shepherds with a few herds of diminutive cattle and black goats. The passage of our train seemed to awaken in their stolid faces but a momentary glance of curiosity as they leaned on their long staves and vacantly stared at us. At length we reached the hill above Tiberias passing to the left, the Karn Hattin, or Horns of Hattin. This is a small round protuberance rising some sixty feet over the elevated plateau surrounding the Sea of Galilee. A tradition, dating from the time of the Crusades, tells us that this was the scene of the Sermon on the Mount and the Feeding of the Five Thousand. Many writers are of opinion that tradition is in this instance probably right. The spot is visible and easily accessible from the Lake, and the level ground around this knoll is very suitable for the assembling of an audience. Near the Karn Hattin the last struggle of the Crusaders took place. On the 3rd and 4th July, A.D. 1187, Saladin signally defeated the Crusaders and gave them their death blow. The Knights were sold as slaves and the Templars and Hospitallers executed. From the top of the hill above Tiberias we obtained our first view of the famous Lake so familiar to us all, and around the shores of which cluster so many memories of "Jesus and His disciples." We were by no means disappointed at the prospect, and as we rode for some time down the hillside towards its shores could enjoy an admirable view of its waters. It was late in the afternoon when we first saw it, and as it lay sleeping in its bosom of hills it looked not unlike the Dead Sea. It resembles the latter sea as it is surrounded by a rampart of hills, open only at the north and south ends where the Jordan enters and leaves it. This basin is about 620 feet, at the surface of the water, under the level of the Mediterranean. Its form is oval, its length about 16 miles, and its width from 4 to 7 miles. I had difficulty, from the clearness of the atmosphere, in believing that the steep and lofty banks at the opposite side were distant fully six miles from the western shore. The hills around were all clad in verdure and the whole prospect was one of placid beauty. We did not enter Tiberias, but turning southward, passed round the west side of its walls and along an excellent bit of road for about a mile, till we found our camp waiting us near the beach. We had our lunch 'ent pached on the shingle and enjoyed a dip in the clear water before dinner. We saw fish swimming about in large numbers, and had some next morning for breakfast. Some of the fish are excellent, while others are soft and insipid. The fishing seems to be done from the banks, and no sail was to be seen on a sea which, from the Gospel narrative, was at one time navigated by many little ships. It is said that in the Lake are found varieties of fish not met with except in tropical climates. This may be accounted for by the great depression of the sea, which occasions a high temperature and induces also an almost sub-tropical vegetation along its shores. It may be mentioned that the water is very slightly saline but is quite wholesome. Our camp was situated about half way between Tiberias and the celebrated Hot Baths. A well made road runs along the shore from the baths to Tiberias. On it we saw a roller, evidently formed of a column from some of the ancient palaces of Tiberias. A stream of people was passing along this road between the baths and the town, and many persons made the journey in a large boat which did duty as a ferry. The Sea of Galilee attracts large numbers of pilgrims and, as cleanliness and godliness have not in their creed any very close connection, their cutaneous diseases are benefited by repeated plunges in the steaming waters. These baths have been celebrated from time immemorial. The water has a temperature of 142° Fahr., and has a strong sulphurous odor. The taste is bitter, and as the overflow runs down over the beach it leaves a green deposit on the shingle. Even at a considerable distance from the spring the water is so hot that one cannot bear to put the hand in it. There have been erected two bath-houses at these springs. They look like small mosques and have domed and vaulted roofs. I looked into them and found that the whole of the centre was occupied by a large circular tank surrounded by a narrow pavement of stone. Dense volumes of steam rose from the water, which, combined with the sulphurous fumes and the odours issuing from the filthy bodies and garments of the saintly pilgrims, compelled a speedy retreat. A sort of khan or caravanserai stands between these bathing establishments. This seemed to be occupied by eight or ten families or companies of pilgrims. As the evening shades crept on the pilgrims all returned to Tiberias, either on foot or by the boat—or rather scow— and an intense stillness followed, broken only by the noise of our horses as they crunched their evening meal of chopped straw and barley. The sunlight gradually disappeared from the hill tops on the eastern shore, among whose ravines the Derzoniac doubtless wandered and down whose steep slopes swine so violently rushed to their doom, and after lingering for a while in golden splendour on the snow-clad Hermon vanished in the sudden darkness of an Eastern night. As we sat at our tent

doors while the stars appeared, and watched the faint outline of the surrounding hills as they became visible under the clear shining of these lesser lights and listened to the dreamy murmur of the wavelets on the beach, the past seemed to revive again. We could hardly realize that we were sitting in the land of Zabulon which saw the "great light" and on the shores of that sea which witnessed so much of the life of the Redeemer and His disciples; where the fishermen were called from their boats and nets to become fishers of men; where the hook was cast for the fish which was to furnish the tribute money; where the Master taught from the little ship, and met his afflicted disciples in the midst of the sea, and where in the dim, grey dawn the solitary figure in his resurrection body filled to the breaking the empty nets of his toiling friends. In the morning I set out with my dragoman for Tiberias. On our way along the road we met many of the pilgrims going to the baths. They were a motley crowd, consisting however chiefly of Russians and Jews. We passed, all along the sea, the remains of many buildings jutting out into the lake, doubtless the vestiges of Roman grandeur. The town itself is surrounded by crumbling walls and towers which give it a very picturesque appearance as it stands on a small promontory. The streets were like narrow lanes and oozy with filth. We searched for some time among courts and slums for the telegraph office which at last we found without any sign to indicate its existence. Descending a few steps into an earthen-floored and very low room we found the operator, a rather pleasant looking and civil Turk dressed in fez and European costume. After due oriental deliberation he succeeded in despatching a message to Damascus. I found that for fifteen days previous to my visit no message had been sent from the office, and I understand that a longer interval had intervened between that despatch and the one preceding. The Turkish telegraph system exists really for military and governmental purposes, and to give effect to that organized espionage prevalent through the empire. I then set out on my search for the Free Church of Scotland Mission and found it in miserable enough quarters but like an oasis of cleanliness in a desert of dirt. The kindly greetings of the Rev. W. Ewing rendered the production of my letter of introduction unnecessary, and I found it most delightful to meet with the Christian friends of this Mission. Dr. Torrance, the medical missionary, had gone to Gaza and his place was temporarily occupied by a Syrian medical gentleman from Damascus, who had received his medical education in Edinburgh. I spent a delightful morning with Mr. Ewing in visiting the school, dispensary, etc. The school is under the charge of Miss Fenton, and there I saw a number of children, Jewish and Turkish, who were all scrupulously clean and who recited long passages of Scripture and sang many Christian hymns. Some of these children had not known, six months before, what it was to be washed. The people seem very willing to send their children to this school but are, of course restrained by the Rabbis and Mohammedan priests. During the intense heat of summer, which in the basin of Galilee renders life almost insupportable, the missionary staff remove to Safed and carry on a school, etc., there. Mr. Ewing told me that there, on their first visit they were subjected to many petty annoyances, but that on leaving they were regarded as public benefactors and met with much kindness. From the top of Mr. Ewing's house I looked down into the courts of the surrounding houses and saw something of the wretchedness of life in Tiberias. Many of the women I saw were engaged in cleaning their pans or articles of brass, and I learned that on the approach of the Passover a general cleaning of cups and platters takes place. In the afternoon we had the pleasure of welcoming our friends of the Mission at our camp and of enjoying a sail on the sea. Some friend of Mr. Ewing's, in Scotland, with thoughtful kindness sent out to him two beautiful boats called the "Clyde" and the "Kelvin." These were carried over the mountains and now form to the staff a source of great enjoyment, and permit them, after the confinement of the day, to escape for a little from the vile odours of Tiberias. Next morning at seven these boats were waiting for us, and sending our horses along the shore we were rowed to El-Mineyeh where we again met our men. Dark masses of clouds rolled over the lake as we coasted along, peals of thunder crashed among the hills and ominous gusts of wind swept along the sea. We were fearful of meeting one of those sudden storms so common on this sea and hugged the shore. But the sun soon broke out and a delightful day followed. As we skirted the coast we passed what remains of Magdala, and the shore of the fertile plain of Gennesareth. After a delightful sail by the shores of this plain which were lined with oleanders we reached El-Mineyeh which is supposed to be the true site of Capernaum. Nothing now marks the spot but a few heaps of rubbish. A fig tree, a spring and a rock are the landmarks, and near this spring we bade a regretful farewell to our friend as we turned northward to the waters of Merom and he rowed back to his work of love among the wretchedness of Tiberias.

REVIVALS.
III.
BY REV. W. A. WEAVER, D.D., WOODSTOCK, ONT.
ENGLAND.—WICLIFFE.—CRANMER.—HOOPER.—THE PURITANS.—WHITEFIELD, WESLEY AND THEIR TIMES.—THE METHODIST CHURCH AND REVIVALS.
ALTHOUGH the term "Revival" was not generally applied to active religious movements in the fourteenth century, yet even at that date England experienced an awakening which might well be called by that name. To Wicliffe, "the morning star of the Reformation," must be given the credit of inaugurating this movement. The keynote of the period was "an open Bible." Too long it had been a sealed book. But Wicliffe made a remarkably faithful translation from the Vulgate, and the people were exhorted to study that blessed book for themselves. He regarded the Scriptures as the supreme authority. "Even though there were one hundred popes, and all the monks were transformed into Cardinals, in matters of faith their opinion would be of no account unless they were founded on Scripture." Realizing that it was impossible for a single individual to accomplish all that required to be done, he organized a company of itinerants who could carry the Gospel far and wide. These men were students and graduates of Oxford, and were known as the "poor priests." But though poor in this world's goods they were rich in faith and good works; and they emulated the zeal, the heroism, the devotion, and the enthusiasm of their Master. To render the work still more effectual he sent forth a company of lay preachers who laboured principally around Oxford and Gloucester. Clad in the plainest garments, without shoes, and armed only with a staff, they travelled through the country and summoned men to repentance. Although the results of this movement cannot now be tabulated, yet there can be no doubt that the efforts of Wicliffe, as well as those of his "poor priests" and lay preachers were crowned with great success. Many of the clergy were induced to lead purer lives; many of the careless awakened; many of the thoughtless aroused; many of the defiant made penitent, and the moral tone of many districts was greatly elevated and purified. But gradually the Church was lulled to sleep again, and though dreamily opening her eyes as spasmodic efforts were made here and there, she was not thoroughly aroused till the sixteenth century. Then the trumpet blasts of Luther in Germany were heard in England, and the strains were echoed by such men as Cranmer, Ridley, Latimer and Hooper. Their movement met a serious check during the reign of Bloody Mary, but was revived with fresh power under the Puritan divines. Great indeed was the impetus given to spiritual life and activity through the characteristic preaching of these men. The style of their preaching was clear, logical and subdued; and if it lacked the "fire" that characterized some of the later English revivals, it was calculated nevertheless to tear down the props of self-righteousness, and to build up a vigorous type of Christian character. The third and grandest of the English revivals was inaugurated in the last century by the "Holy Club" or Methodists—names given in derision to the Wesleys and their like minded fellow-students who met regularly on stated days of the week, at Oxford, for prayer, Bible-study and mutual edification. There was a crying need for a fresh baptism of the Holy Ghost. With the restoration of the Stuarts there rolled in a flood of licentiousness which swept away almost every barrier interposed by religion for the safety of good manners and morals. Many of the upper classes were saturated with infidelity, while many of the lower were shamefully ignorant of the first principles of Scripture truth. "The Church," says one, "was a fair carcass without the Spirit." Many of the clergymen were ignorant of theology, and in their preaching they passed the Gospel by on the other side. Sad to say, not a few of them went drunk into the pulpit. The river of life seemed to be frozen over. "England," says Isaac Taylor, himself a Churchman, "had lapsed into virtual heathenism, when Wesley appeared." "No man could tell," says Cardinal Manning, "into how deep a degradation England would have sunk had it not been for the preaching of John Wesley." But the darkest hour is just before the dawn; and about the year 1730, gleams of light began to stream out from Oxford. The light glimmered for a short time in London, where George Whitefield spent a few days preparatory to his embarking for America. A few months afterwards it burst in full glory upon the crude, benighted, irreligious colliers in Kingswood, where Whitefield, who had returned from America, began the then unpopular practice of field preaching. His preaching was indeed a revelation to these men. They had been so long neglected that they had become coarse and brutal. So much terror did their very name inspire that scarcely any one would venture to go among them. But Whitefield was no coward. The door was opened and he entered. This was on Feb. 17, 1739. The effect was marvellous. From their sooty pits these swarthy colliers listened with uplifted faces, and streaming eyes to the words of life. Whitefield himself says, "The first discovery of their being affected was to see the white gutters made by their tears which plentifully

flowed down their cheeks as they came out of their coal pits." It was no unusual sight to see an audience of 20,000 persons, and sometimes 60,000 many of them visibly affected. "Probably," writes one, "no other unimpaired man ever preached to so large assemblies, or enforced the simple truths of the Gospel by motives so persuasive and awful, and with an influence so powerful upon the hearts of his hearers." A single incident will serve to show the power of Whitefield's oratory. Chesterfield was listening on one occasion while Whitefield described the sinner as a blind beggar led by a dog. By-and-bye the dog left him, so he was forced to grope his way, guided only by his staff. Continuing, the preacher said, "Unconsciously he wanders to the edge of a precipice; his staff drops from his hand down the abyss, too far to send back an echo; he reaches forward cautiously to recover it; for a moment he is poised on vacancy, and,"—"Good God, he is gone!" shouted Chesterfield, as he sprang from his seat to prevent the catastrophe. From Kingswood the movement spread to the neighbouring town of Bristol, where Whitefield was joined by John Avesley. The latter had some scruples against field-preaching, but under the persuasion of his companion he set them aside. It was a good thing for these two great preachers that they were shut out of the churches; they might have been shut in. Day by day the interest deepened. Thousands flocked to hear the preachers; and, both before and after service, hundreds came to enquire the way of salvation. The opposition was mighty but not almighty, and divine grace prevailed. Moorefield, Gloucester, Halstead, Dedham, Ipswich, Withersfield, Colchester and other places were visited, and in all a gracious work was accomplished. In Moorefield in a single day about 300 were converted. "Give me," said John Wesley, "one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; they alone will shake the gates of hell and set up the kingdom of heaven upon earth." He got his heart's desire. The early preachers of Methodism, though for the most part strangers to college training, were men of conviction, men of courage, and if not so profusely adorned with literary titles as Canadian clergymen of to-day, they were certainly behind none of us in faith, in zeal, in self-sacrifice, and in a determination to win the world for Christ. The gates of hell were indeed shaken, Satan was aroused, and the preachers were subject to almost every form of insult and outrage. They were mobbed and spit upon; and not infrequently, they returned from a religious service bleeding with wounds. But sometimes "fools who came to scoff remained to pray." On one occasion Wesley was preaching in a barn. At the close of the service a man emerged from his hiding place in the hay-loft, and, with club in hand, thus accosted the preacher, "I came here, Sir, to break your head but you have broken my heart." So true is it that God is sometimes found of those who are not seeking Him. Fortunately for the cause of Methodism and for Christianity in England John Wesley was a master organizer. His brother Charles supplied the hymns which were then, and are still, such a power in the Methodist Church, and no less than thirty of which are found in the hymnal authorized by the General Assembly, for the use of the Presbyterian Church in Canada. Men of Apostolic zeal like Fletcher and Dr. Coke did much to advance early Methodism. There can be no doubt that to the great awakening in which Wesley and Whitefield were the leaders, may be traced back many of the ever-widening and deepening streams of religious beneficence of the present day. The history of the wonderful progress of Methodism since the days of Wesley is almost a continuous history of revivals. To only one of these can we here refer, and that in the briefest terms. Many people in Toronto and Montreal will distinctly remember the Rev. James Caughey. Wonderful indeed was the power of the grace of God as seen in the labours of this man in many parts of England. During the two years, 1845 and 1846, more than ten thousand persons professed to have been converted through him. We look at the great Methodist Church throughout the world to-day—so evangelical, so earnest, so mighty a power for good, and we ask how did this Church attain its present position and character. The reply comes: Its converts have been made not one now and another again, but they have come in by fifties, by hundreds, and by thousands under mighty outpourings of the Holy Ghost. The Methodist Church is a revival Church, and we thank God for revivals. In our next we shall look at the Presbyterian Church and revivals. BE of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death.—Socrates, B. C., 470. I wish the term "secular life" could be blotted out from our language, that we could understand that the life of shops and our farms is as truly the religious life as the Sunday church-going.—Rev. G. Guild.

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Church News.

We are thankful for items of Church News...

A BRANCH of the Christian Endeavour Society has been formed in connection with the Aylmer (Que.) church.

The induction of Rev. E. B. Chestnut into the united charges of Haines Ave. congregation, St. Catharines, and St. David's took place on the 29th ult.

MEETINGS OF PRESBYTERIES.

MEET IN Fullerton on the 9th inst., Rev. W. M. McKibbin, Moderator. Mr. Chrystal read a paper on "Exemptions from Taxation," after which a general discussion of the subject took place.

MEET IN Durham on the 10th Sept. Mr. Straith, on behalf of the committee appointed to draft a deliverance agent circular on Prison Reform, gave in a report which was received and adopted.

MEET IN Wingham, 10th inst., Rev. K. McDonald, Moderator. The clerk presented a call from Chalmers' Church, Kincardine township, and Knox Church, Berwick, in favour of Rev. A. Urquhart, of Dunwich, London Presbytery.

from Huron congregation asking for the sanction of the Presbytery to a sale of five acres of the glebe land for a cemetery was granted. It was agreed to instruct the clerk to assess the congregation on the basis of families for the Assembly Delegates' Fund.

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Praser. The request was agreed to. Rev. Geo. Cuthbertson, of Wyoming, was invited to sit as a corresponding member. Rev. C. A. Doudiet was also asked to sit, and addressed the Presbytery in the interests of French Evangelization.

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dent be sent to Morris, or, if possible, that a permanent supply be secured; that licence be left vacant for the winter and put under the care of the Port William minister; that Whitcomb receive student supply; that Stony Mountain, Royal and Niverville receive student supply weekly, and that Greenwood, Millbrook, Silver Mountain and Schreiber be supplied continuously as at present.

MEET ON the 3rd inst., Rev. Walter Amos, Moderator. Agreeably to application made, Rev. Wm. Meikle obtained leave of absence for three months, and Rev. A. Drumm obtained the same for three months and a-half, arrangements being promised in both cases for the supply of their pulpits during their absence.

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British and Foreign.

THE PRESBYTERIAN JUBILEE IN VICTORIA, AUSTRALIA.

BY THE REV. ROBERT RAINY, D.D., OF SYDNEY

The colony of Victoria was a part of New South Wales till 1851. A few settlers established themselves there in 1835. In 1836 the population consisted of 224 persons. In 1837 the site of Melbourne was laid out, and two land sales held. In January, 1838, the Rev. James Forbes was sent by the Presbytery of New South Wales to conduct regular religious worship. In 1839 a humble edifice was erected on a site of two acres given by the Crown. In 1850, gold was discovered, and in the year after, licenses were issued for mining. A great influx of population followed. The new colony got responsible government in the same year. Progress then became very rapid, and a populous and wealthy State has been created.

At the end of fifty years there is a population of one million in the colony, and Melbourne is a city of 400,000 people. The Presbyterian Church has 158,000 of the whole population, nearly 200 ministers, 172 pastoral charges, a college built by the liberality of one gentleman, the late Mr. Ormond, within the University, and a theological hall, with three professors, two lecturers, and twenty students. There is a minister for every 790 of the Presbyterian people, and the average attendance on public worship ranks highest of the Protestant communions. In their Sabbath schools are 28,000 children, under 2,800 teachers, while first-class High schools have been provided for both sexes. The funded money contributed amounts to \$800,000, and the annual income is \$475,000. The Stipend Fund last year was nearly \$300,000. The ministers receive from \$6,000 to \$1,125. It is now proposed to bring all stipends up to a minimum of \$1,500 and a manse. A Jubilee Fund was initiated a few years ago of \$300,000, and it has been nearly all subscribed.

To celebrate the jubilee in a worthy manner, the General Assembly, in November, 1888, resolved to invite several distinguished ministers and elders from the churches of Great Britain and Ireland. The negotiations failed to secure more than three, and one of these, the Rev. R. J. Lynd, ex-Moderator of the Irish General Assembly, was at the last moment prevented from starting by the death of his wife's sister, after the passages had been taken for him and his wife. The Rev. Robert Rainy, D.D., Principal of the New College, Edinburgh, came as a deputy from the Free Church of Scotland, to visit all the Presbyterian Churches in the Australian colonies, and to take part in the Victorian Jubilee. The Rev. James Macgregor, D.D., minister of St. Cuthbert's parish, Edinburgh, and one of the Queen's chaplains, came from the Established Church of Scotland. The Jubilee celebration began on July 30th, when a special meeting of the General Assembly was held in Melbourne. There were deputies present from Presbyterian Churches of New South Wales, South Australia, Tasmania, and New Zealand. A conversation was held in the large Town Hall of the city of Melbourne in the evening, to welcome the delegates. Sir James Macgavin, K.C.M.G., President of the Legislative Council, and an elder of the Church, presided, and 3,000 people were present. On the 31st, special religious services were held by the General Assembly, and in the evening a united communion took place. The Rev. Dr. Macgregor preached from Christ's Temptation with great spiritual power, and Principal Rainy assisted the Moderator.

The great Jubilee day was August 1st, when congratulatory addresses were delivered by colonial delegates, and a large meeting was held in the Town Hall in the evening. At the latter a report of the Jubilee Fund was read. It appeared that \$265,000 had been subscribed, and only \$35,000 was wanted to complete the fund. Six gentlemen that night offered \$20,000, if the congregation would give a golden offering on the Jubilee Sabbath. Drs. Macgregor and Rainy spoke at length, and amid much applause. On August 2nd, a meeting was held in connection with theological education, when an admirable address was given by Principal Rainy. Dr. Macgregor also spoke. On the 3rd, a Saturday, a great gathering of Sunday school scholars took place, and Jubilee medals were distributed. On the Jubilee Sunday the fund was completed. One congregation gave a collection of \$1,500, a second \$1,500, and from fifty came a total of \$10,000. The remainder was more than made up. Altogether it has been a most liberal offering. On August 5th, after a reception by the Moderator at the Grand Coffee Palace, a missionary meeting was held, and the Rev. J. H. Davies, M.A., was ordained for Korea, where he will co-operate with American Presbyterian missionaries. The Victorian Church has five missionaries in the New Hebrides, one among the aborigines in the colony, and several Chinese catechists among their countrymen there. A liberal missionary spirit prevails, promoted chiefly by the fervent appeals of the Rev. J. G. Paton, of the New Hebrides, who has visited all the congregations. The sermons and addresses of the distinguished deputies have been very highly appreciated, and it is believed

that the Presbyterian cause has got a new impulse from them for years to come. An historical sketch of the fifty years has been prepared by the Rev. Alexander J. Campbell, D.D., and has been dedicated, by permission, to Queen Victoria. It is written with fine spirit and full information, and contains some illustrations of the architecture of the churches. One in Melbourne, which now occupies the site of the first humble building erected fifty years ago, was rebuilt lately at a cost of \$150,000. Presbyterianism has taken a high position in Victoria. The ministers are able, earnest, and active; the elders are a fine body of respectable and warm-hearted men, and the people are distinguished for their love of evangelical preaching and for Christian liberality.

Fifty years ago the Presbyterian ministers in all Australia did not number twenty-five, and now there are about six hundred. The time may soon come when a meeting of the General Council will be held in Melbourne. It may be added, that Principal Rainy has visited all the Australian colonies, and has just gone to New Zealand, from which he sails in September by San Francisco and New York, on his homeward route. The Rev. Dr. Macgregor has visited New Zealand, and is expected in the Australian colonies after the Jubilee in Victoria is over.—N. Y. Evangelist.

THE membership of the Wesleyan Methodist Church in Scotland is only 4,800.

By the death of the Rev. Alexander Rentoul, M.A., of Sandymount, Dublin, the General Assembly of the Presbyterian Church in Ireland has lost one of its most prominent and most popular members. Mr. Rentoul died on Thursday, August 29th, at Howth, where he had gone for his health. He has left a widow and three children to mourn his loss. Mr. Rentoul was one of five brothers, four of whom entered the Church. His father, two uncles, and his grandfather were all ministers. Mr. Rentoul was a most active and successful pastor, and a constant attendant at church courts. He was a graduate of the University of Glasgow, and took his theological course at the Assembly's College, Belfast. He was for some years minister of St. Peter's church, Liverpool, in connection with the English Presbyterian Synod, but on the death of the former minister of Sandymount, he accepted a call from that congregation in 1881, and laboured in Dublin with much acceptance till the time of his death. Mr. Rentoul was highly esteemed by his congregations, and greatly beloved by his congregation.

"THAT the 'Ulster Plantation' has done great things for the North, morally and materially," says the Irish correspondent of the Presbyterian Messenger, "must be evident to any one who will take the trouble of comparing it with the rest of Ireland. What was the poorest and most uncivilized province of Ireland stands now in the foreground for education, respect for the laws both of God and man, and that industry and thrift which characterise the Scotch-Irish wherever they go. The counties of Derry, Antrim, Down, Armagh, and Tyrone pay two-thirds of all the income tax derived from Ireland, while the City of Belfast ranks after London and Liverpool as to Customs revenue. If any one wishes to know what is the cause of this, we unhesitatingly reply, Protestantism. Our Bible-loving and God-fearing people have made Ulster what it is, and what it will, we hope, continue to be. In the counties referred to we have only eleven policemen to 10,000 of the population, while in the rest of Ireland there is an average of twenty-nine to the 10,000, and in West Meath, Limerick, Clare, Kerry, Meath, and Tipperary, it reaches thirty-seven to the 10,000 of the population."

DR. MONRO GIBSON, of London, writing to his congregation from Northfield, Mass., says: "We were highly favoured on the passage out. The sea was somewhat rough the first two days; but all the rest of the voyage it was calm, so much so that almost every day there were the customary sports on deck, shuffleboard and deck quoits; and even cricket was played after a fashion, a light strong string being attached to the ball. One decided advantage of going by a somewhat slow and old-fashioned steamer is freedom from overcrowding. The saloon passengers numbered only eighty-one, so that almost all were acquainted with each other before the voyage ended. In the steerage there was a company of fifty of Dr. Barnardo's boys on their way to Canada. They were very lively and happy during the voyage. Having had too good an excuse for not taking part in the Sunday services (which were conducted by Messrs. Barclay and Brooks, Presbyterian and Episcopal), I made up for my silence that day by giving addresses later on to the boys, who listened with interest and answered with intelligence. They seemed to be under admirable management and control, and were all delighted with the voyage, and with the prospects of work in Canada." The first Sunday in America, Dr. Gibson says, was the most restful he has had for years. It was the last day of the voyage to Montreal, which was reached on Monday morning. Montreal is much improved after these nine years, some portions of it being scarcely recognizable.

Special Notices.

A HOME for Divorced Wives has been established, it is said, by the Government at Salt Lake City, at a cost of \$70,000. It is intended as a refuge for the women whom the Edmunds' law separates from their polygamous husbands.

THE tent meetings for evangelistic purposes, which are held by different denominations in Ireland during the summer months, have been very successful this season. The one just closed, which had been continued for several days at Banbridge, has been most successful.

ANALYSE ARTISTS.—You will find at The Golden Basil, 310 Yonge Street, a choice selection of studies, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes. Pictures framed promptly. Original paintings a specialty, on exhibition and for sale.

THE Baldwin Book Fund has been established in Hartford Theological Seminary by a bequest of \$20,000 from the late Rev. A. C. Baldwin, of Yonkers, N. Y. The interest of this sum is to be devoted to helping the members of the graduating classes in starting their working libraries.

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

A ROMAN Catholic prelate says that for the Pope to leave Rome would be impolitic. "Princes who flee from fear of revolution seldom come back, and when they do it is with faded glory. Charles I. went to the scaffold, and his family enjoyed his heritage. James II. fled, and there was an end to the Stuarts. Napoleon fled after Waterloo, and died in exile."

Messrs. C. C. RICHARDS & Co. Gentls.—I have used your MINARD'S LINIMENT successfully in a serious case of cramp in my family. In fact I consider it a remedy no home should be without. Cape Island. J. F. CUNNINGHAM.

SO SAY ALL.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

A THIRD edition of the pamphlet entitled "Hear the Other Side," which gives an account of the conversion of the Rev. Thomas Conncellan, late Roman Catholic curate of St. Peter's, Athlone, has been published. It is written by himself, and describes the way in which he was led to renounce the Pope's supremacy, the confessional and transubstantiation, and several of the other doctrines peculiar to the Church of Rome; and gives much insight into the training and duties of the priesthood.

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of DR. C. H. LAND, of Detroit, Mich., no matter how badly teeth may be decayed they can be restored to their normal appearance of pearly whiteness that is the pride of true nature. The new process can have new crowns attached to them and become as useful as ever, free from aches and pains. Undeveloped teeth can be enlarged to their proper size and made to assume a natural appearance so perfectly that the art is concealed. A with the facilities now in becoming a thing of the past, and no less true is the disappearance of conspicuous gold or any metallic fillings. The operations are comparatively painless by the practice of Modern Dental Art.

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So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating over to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

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Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

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Presbyterian Review.

THURSDAY, SEPTEMBER 26, 1889.

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

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

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

MEAFORD church is now lit by electricity.

KNOX COLLEGE will reopen Wednesday, October 2nd. See Announcement.

A WELCOME home social was given to Rev. Alex Jackson, of Galt, last week.

REV. PRINCIPAL CAVEN has returned to this city after a brief transatlantic trip.

REV. MESSRS. JACKSON AND DICKSON, of Galt, have returned from their trip to Scotland.

THE pulpit of Knox church, city, was occupied on Sabbath morning, 15th inst., by Rev. John Wilkie.

THE new manse, Lynedoch, is rapidly approaching completion. It promises to be an ornament to the village.

ON Sabbath evening, 15th inst., Rev. Dr. Cochran preached on the subject of "Sabbath Desecration," taking as his text, Isaiah lviii. 13-14.

AT the late meeting of Brockville Presbytery, the induction of Rev. M. H. Scott into the pastoral charge of West Winchester, was fixed for to-day.

THE pulpit of Charles street church, city, was occupied last Sabbath morning by Rev. John Hogg, formerly pastor, now of Battledore, Presbytery of Brandon.

REV. F. H. LARKIN, B.A., B.D., of Lowell, Mass., has been called by First church, Chatham, Ont. Mr. Larkin is a graduate of Presbyterian College, Montreal.

REV. PRINCIPAL GRANT occupied the pulpit of First church, Victoria, B.C., Sabbath morning, and St. Andrew's in the evening, Sept. 8th, preaching to very large congregations.

THE Presbyterian, Congregational, Baptist and Methodist ministers of Kingston have decided to co-operate with Messrs. Crossley and Hunter in evangelistic work in that city.

AT the annual missionary meeting, Calvin church, Pembroke, September 18th, addresses were delivered by Rev. Hugh Taylor, of Pakenham, and Rev. John Macdougall, missionary-elect to Honan.

MR. W. MCLEOD was, on the 12th inst., ordained and inducted by the Presbytery of Miramichi into the pastoral charge of Welford. Rev. N. McKay preached, Rev. J. H. Cameron presided and addressed the people, and Rev. T. G. Johnstone the newly inducted pastor.

REV. R. Y. THOMSON, M.A., B.D., returned to Toronto on Monday last, after spending six months in Germany. Mr. Thomson's health has greatly improved. He will go to Winnipeg in about a fortnight, and resume his lectures on Biblical Introduction and Philosophy in Manitoba College. After Christmas he will return to Toronto to lecture during the second term in Knox College. It is expected that after this session Mr. Thomson will give all his time to the work in Knox College.

MRS. MONTGOMERY, widow of the late Rev. Mr. Montgomery, for the last twenty years missionary of the American Board at Adana, in Asia Minor, has been spending a few days in this city, at the residence of Mr. Joseph Stevens, McCaul street, a respected elder of Central church. It will be remembered that it was at the widowed home of Mrs. Montgomery that Mrs. MacLachlan, wife of Rev. Alex. MacLachlan, of St. Paul's Institute, Tarsus, and eldest daughter of Mr. Stevens, died in December last. On Sabbath afternoon last Mrs. Montgomery addressed a large gathering of ladies in Central church, upon mission work in Asia Minor, giving some deeply interesting particulars of the great revival now in progress in the church in Antab.

THE annual convention of the Brockville Presbytery's Sabbath School Association was held on the 11th inst., in St. John's church, Brockville, the President, Jas. Moodie, Esq., in the chair. The report of the Secretary showed the following interesting figures:—No. of scholars, 39; No. of scholars, 3,997; No. of scholars added, 262; No. of teachers, 273; No. of elders teaching, 35; No. of scholars who became communicants, 226; No. of libraries, 24; Contributed to Missions, \$634. Among the topics discussed were, "The Advantage of Visiting the Scholars," "The Teachers' Meeting for the Study of the Lesson," "Should we have Graded Classes?" "The Qualifications of the Successful Teacher," "The Bible, and How to Study It." The Convention was very successful.

REFERRING to the death of Rev. J. J. Richards, the Gananogue Reporter says: "The somewhat sudden death of Rev. J. J. Richards, pastor of the Lyn Presbyterian church, will cause a feeling of deep regret in that village and vicinity, where Mr. Richards was well known and deservedly popular among all classes. Mr. Richards was taken with typhoid fever some time ago, but had so far recovered that, on Saturday morning last, he went out for a short walk. There seems little doubt that, although he was recovering, he was not yet sufficiently strong to venture out, and the result was a speedy relapse, which ended fatally on Sunday afternoon. Mr. Richards was in the prime of life, and an earnest worker in every good cause, and will be greatly missed. He was born in Pictou, N.S., was educated at Pine Hill, Halifax, and ordained to the ministry in 1875, his first

charge, we believe, being the church at Westport."

THE corner stone of the new Presbyterian church at Genceo was laid on Monday afternoon, Sept. 9th, by the Rev. D. J. Macdonnell, M.A., B.D., of Toronto, in the presence of about 800 people. After the usual formalities an adjournment was made to the old St. Andrew's church building, where a supper was given by the ladies, four tables running the entire length of the church being filled no less than three times before the large gathering had been waited upon. A platform having been erected in front of this church, the rest of the evening was taken up with addresses by James Armstrong, M.P., Dr. Roome, M.P., Robert Ferguson, M.P., Mr. Sutherland, of Napier, number of visiting clergymen and by Rev. Mr. Macdonnell, who made the speech of the evening. The effertory amounted to about \$180, which, with other collections realized by the sale of badges, etc., will bring the total proceeds of the day up to about \$250. The plans of the new church show a building of the finest architecture, large, roomy and such as would be an ornament to any city. Its cost when completed will be in the neighbourhood of \$12,000.—Dutton Enterprise.

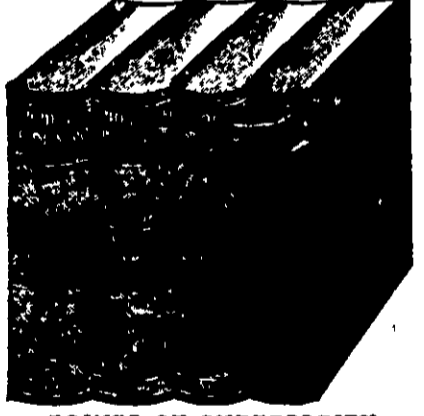
THE third annual meeting of the Brandon Presbytery was held in First church, Brandon, Man., on Tuesday the 10th inst. Delegates were present from Portage la Prairie, Carberry, Chater, Brandon, Humesville, Rugby, Rapid City and Oak Lake Auxiliaries. The morning session was occupied with reports of last year's work and the election of officers for the ensuing year. The officers elected are as follows: President, Mrs. MacTavish, Chater; Vice-Presidents, Mrs. Uiquhart, Brandon, Mrs. McNaught, Rapid City, Miss Walker, Portage; Treasurer, Mrs. McDiarmid, Brandon; Corresponding Secretary, Mrs. Murray, Brandon; Recording Secretary, Mrs. Mackay, Portage. In the afternoon, the President delivered an address dealing with the importance of mission work, the uncertainty of life, the advancement already made by the Society, and the need of still greater effort on the part of each member. An address of welcome was read by Mrs. Uiquhart and responded to by Mrs. Mackay. Miss Walker, missionary at Portage la Prairie, followed with a very interesting paper on "The Sioux Indians and School." Miss Preston, Brandon, next gave an admirable paper on "Japan." The rest of the session was devoted to discussing best methods of carrying on the work of the Society. Resolutions of sympathy with the Auxiliaries that have lost members by death during the year, and with the General Society in the great loss sustained by the death of Mrs. MacMurchy, Toronto, were passed and the session closed. In the evening an eloquent missionary sermon was preached by Rev. Peter Wright, of Portage la Prairie, and an address given by Rev. Mr. Currie, of Virden. The choir of First church furnished excellent music.

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KNOX COLLEGE.

Knox College will open on Wednesday, 2nd October. The Introductory Lecture will be delivered by Rev. W. MacLaren, D.D., in the College Hall at 3 p.m. Subject—"The Unity of the Church and Church Unions."

Meetings of Presbyteries.

BARRE—Barrie, Oct. 1st, 11 a.m. CALGARY—Calgary, March 5th. HURON—Clinton, Nov. 12th, 10 a.m. LINDSAY—Woodville, Nov. 26th, 11 a.m. MATHIAS—Wingham, Dec. 10th, 11.15 a.m. MONTREAL—Montreal, Oct. 1st, 10 a.m. ORANGEVILLE—Orangeville, Nov. 12th. SARNA—Sarna, Dec. 10th, p.m. SAUBERT—Mt. Forest, Dec. 10th, 10 a.m. TORONTO—Toronto, October 1st, 10 a.m. WHITBY—Oshawa, Oct. 10th, 10 a.m. WINNIPEG—Winnipeg, Dec. 10th, 7.30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

McCALLUM—ELLIOTT.—On Sept. 11th, at Milton, by Rev. Robert Haddow, B.A., John F. McCallum, druggist, Owen Sound, to Maggie, youngest daughter of the late Thomas Elliott, Esq.

HENRY—STEWART.—At Toronto, on Sept. 12th, by the Rev. J. M. Cameron, Mr. George Henry to Janet Stewart, all of Toronto.

DICKEY—McMULLEN.—On September 18th, at Mount Forest, Ont., by the Rev. W. T. McMullen, D.D., and the Rev. R. N. Grant, assisted by the Rev. D. Bickell, Walter S. Dickey, of Kansas City, Mo., U.S.A., to Kate L., daughter of James McMullen, M.P.

WARWICK—GIFFORD.—At Toronto, on September 18th, by the Rev. J. M. Cameron, John Warwick, to Catharine, eldest daughter of Mr. Andrew Gifford.

WILLIAMS—WALKER.—At Bradford, on Sept. 17th, by the Rev. F. Smith, William Williams, of Copetown, Ont., to Ania M. Walker, of Braford.

MULLAN—TURNER.—At Montreal, on Sept. 17, 1889, by the Rev. Dr. Wells, A. W. Mullan, of Hudson, Que., to Lizzie E., second daughter of Wm. J. N. Turner, L.R. C.P., of Montreal.

HUNTER—COWAN.—On Sept. 18th, at Montreal, by the Rev. A. B. Mackay, D.D., Herbert S. Hunter, to Maudie, daughter of Robert Cowan.

COOK—WEIR.—At Spencerville, on Sept. 18th, by the Rev. Dr. Kellock, James Judson Cook, to Mary Calvert Weir, both of Spencerville.

Deaths. RICHARDS.—At his residence, Lyn, Ont., on Sabbath, Sept. 15th, Rev. John J. Richards, of typhoid fever.

MITCHILL.—At his residence, corner College and Henry streets, Toronto, on September 19th, Ex-Ald. John Ewart Mitchell.

JACKSON.—At Bradford, on Sept. 14th, Frankie, eldest son of Mr. Jas. Jackson, aged 10 years, 3 months and 21 days.

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