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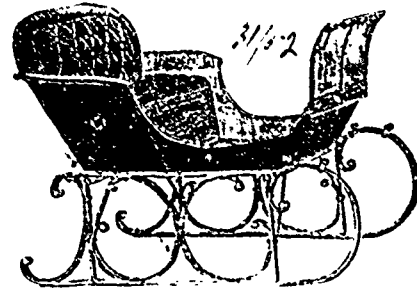
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EGG LEMONADE.—White of one egg, one tablespoonful of pulverized sugar, juice of one lemon, one goblet of water. Beat together.

CREAM CAKE.—One teacupful of sugar, two eggs well beaten together; one cupful of rich, sour cream; one-half teacupful of soda dissolved in one tablespoonful of boiling water. Stir all well together and add enough flour to make it drop easily from the spoon. Bake in a moderate oven.

FRANK C. SWAN, APOTHECARY, Haverhill, Mass., says: "WISTAR'S BALSAM OF WILD CHERRY sells better than any other cough remedy. I can recommend it. I have used it and sold it for thirty years."

APPLE DUMPLINGS.—Three teacupfuls of flour, two heaping teacupfuls of baking powder, one tablespoonful of butter mixed well through flour, and one teacupful of salt. Mix with sweet milk to a dough stiff enough to roll out upon the moulding board. Roll into a sheet half an inch thick, spread with chopped apples. Roll dough up as you would roll rolled jelly cake. Pinch ends well together, so juice cannot escape. Place in a well-buttered steamer and steam one and one-half hours. Serve with cream or milk and sugar, or hard sauce.

MANY persons in Pittston are using Ely's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she had not enjoyed for fifteen years. She had given up her case as incurable. Mr. Barber has used it in his family, and recommends it very highly. A Tunkannock lawyer, known to many of our readers, testifies that he was cured of partial deafness. —Pittston, Pa., Gazette.

A NICE way for using the remains of cold meat is to chop the meat very fine with some ham or other bacon; add a little salt, Cayenne pepper, nutmeg, parsley, a small onion chopped fine, a few bread crumbs and two well beaten eggs to a pound of meat. Put in a saucepan with two tablespoonfuls of cream and two ounces of butter. Stir over the fire for five minutes. Let the mixture get cold, and put it into a light paste in the form of patties.

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SWEDISH ROLLS—One pint of boiled milk, one half cup of butter and one quarter cup of sugar creamed together. Add the whites of two eggs beaten stiff and one half cup of compressed yeast dissolved in a little warm water. Stir in flour enough to make it stiff enough to knead until smooth; set it to rise. When well risen roll out one-half inch thick, spread with sugar, spice, a little grated lemon, or a few currants. Roll up like jelly roll, cut in slices an inch wide, let them rise, and bake in a quick oven.

OUR LADY FRIENDS will be interested in knowing that by sending 20 cents to pay postage, and fifteen top covers of Warner's Safe Yeast (showing that they have used at least fifteen packages), to H. H. Warner & Co., Rochester, N. Y., they can get a 500 page, finely-illustrated COOK BOOK, free. Such a book, bound in cloth, could not be bought for less than a dollar. It is a wonderfully good chance to get a fine book for the mere postage, and the ladies should act promptly.

VERY DELICATE MUFFINS—Beat one teacupful of butter and one of sugar to a stiff cream; beat four eggs very light—yolks and whites separately—and beat them into the sugar and butter until quite light. To four quarts of flour put one half teacupful of salt. Pour into the middle of the flour a cup of good home-made yeast—or whatever yeast you are accustomed to use—as much as you usually take for four quarts of flour; then stir in the sugar, butter and eggs, with two quarts of sweet milk. Let it rise over night, and bake in well-buttered muffin risers in the morning.

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"Untold Agony from Catarrh."
Prof. W. HAUSNER, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."
THOMAS J. HUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.
Eli Robbins, Runyan P. O., Columbia Co. Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

Notes of the Week.

THE Currie case in New Brunswick is, it seems, not terminated yet. It was thought that with the deposition of an erring minister the discipline of the Church would be final. This, however, is not the case. President Wilson, of the Methodist Conference, has been served with a writ of *certiorari* to remove all proceedings in the D. D. Currie case to the Supreme Court, for the purpose of quashing them, and setting aside and annulling the decision of the Conference and Mr. Currie's expulsion from the Church and ministry. The subsequent steps in this procedure will be keenly watched.

A SPECIAL conference on the inspiration of the Bible is announced to take place in the third week of November, in Chambers Memorial Church, Philadelphia. Many of the most eminent theologians on the continent will take part in the proceedings. Professor L. F. Townsend, of Boston, will speak on Bible miracles, and the bearing of prophecy on inspiration will be discussed by Bishop W. R. Nicholson, of Philadelphia. Besides the addresses announced in the full and varied programme, important letters on Bible inspiration will be read from a number of distinguished European theologians. The conference should prove profitable in many ways.

IT is refreshing to find that, though all Europe is bristling with bayonets, there are men of great personal influence in public life who are convinced that there is a more excellent way of settling international complications than by means of the sword. The large and influential deputation of British statesmen and others who waited on the United States President presented their views and urged the adoption of arbitration instead of war. The President's reply was cordial and approving, but at the same time guarded, as might be expected from one who fills a position of such responsibility. The movement has become too strong to be killed by ridicule. It is destined to advance.

THE Pittsburg *United Presbyterian* remarks that the Parker eulogy, or rather the Beecher eulogy delivered by Dr. Parker, was on the whole a disappointment. It was curious to notice that one chief objection to it was that of "exaggeration," though if the orator exaggerated more than other friends of the deceased preacher it was only because he had superior abilities in that direction. They certainly did all they could. The fatal defect in the performance was in the fact that it included an effort, against the speaker's own convictions, to represent the subject of it as a teacher of orthodox evangelical doctrine. The honest sense of the public took offence at so provoking a travesty.

THE Rev. Edward J. Stobo, Fair Knowe Home, Brockville, writes concerning a most praiseworthy endeavour. Permit me to inform your readers that Mr. William Quarrier, the Scotch philanthropist, has been visiting Canada with a view to establish a Distributing Home for Scotch Children and Canadian Orphan Home. He has purchased Fair Knowe, Brockville, formerly the residence of Mr. Henry Abbott, for the sum of \$12,500, and is now busy converting it into an orphanage. Mr. Quarrier has been engaged for many years in the work of caring for the fatherless little ones, and God has greatly blessed the work. The Rev. Mr. McGillvary, of St. John's Church, Brockville, has kindly agreed to assist all he can in the work, and Mr. Quarrier also desires me to say that in the meantime he will receive applications for children. Any desiring children for adoption or as helpers should enclose a minister's certificate as to Christian character and fitness.

To inaugurate its winter work, the London, England, Presbytery held a Conference on Evangelization recently. The work this year will be carried on by

ministers and laymen belonging to the different congregations, several of whom have already volunteered their services. The Conference was presided over by Rev. W. H. Edmunds. Dr. Edmond read a paper on "The Spiritual Life of Congregations in Relation to Evangelistic Work." Warm spiritual life, he said, would naturally lead to evangelistic work, and such evangelistic work would react with stimulus on the spiritual life of a congregation. The subsequent speakers included Rev. W. Michael Smith, Dr. Kennedy Moore, Mr. Robert Whyte, Mr. R. Wales, Rev. D. Fotheringham, Rev. Hugh McIntosh, Rev. N. A. Ross, Rev. Walter M. Roger, of London, Ontario, the results of the Conference being gathered up by Dr. Monro Gibson, Convener of the Evangelistic Committee.

THE *Christian Leader* states that when clergy and moralists inveigh against racing it is thought they don't know or have the puritanic prejudices of the Philistine middle class; but this criticism cannot apply to a letter signed "Edward Sullivan" which appears in a morning paper. After the wise remark, "My experience is that most people are wrong, especially those who are most positive that they are right," he says: "Horsereading is the most demoralizing kind of gambling that exists in the whole world; for three reasons—because it is gambling on credit, because it is impossible to prevent cheating, and because it pervades all classes. The turf has a morality of its own. It may be good, it may be bad; I think it peculiar. The fringe of the racing community is a disgrace to civilized mankind. I know nothing so ghastly." So of the men: thus of the horses: "We talk of the turf improving the breed of horses. We don't allow them even to become horses. The turf is the very grave of horses."

THE *Christian World* says: The important subject of a fuller theological culture for students for the ministry was discussed at Leeds. And undoubtedly it is a matter deserving the careful attention of those responsible for the conduct of our colleges. But there is a question of equal, perhaps of still greater importance—the selection of men who will profit by such culture, and by means of it be prepared to preach the Gospel effectively. Unless the right kind of men are found, the choicest theological training will not make them able preachers. It may prepare them to be professors, secretaries and schoolmasters, which a very considerable number of our students become, because they cannot preach, but unless the genius for preaching be there, no culture will produce it. A candid survey of successful ministries in the Free Churches would show how comparatively little scholarship has to do with making preachers. Where the faculty exists, culture will refine and strengthen it; but if it be wanting all will be in vain. It will no more make a preacher than will classical verse writing a poet.

THE New York *Independent* remarks that the movement for statehood for Utah evidently is to be pushed desperately. A gentleman who was once an officer in the Mormon Church, but who is now anxious to give his family the benefits of Christian schools and churches, says. The Mormon Church calls for \$400,000 to be used in Washington during the next session of Congress. When I consider the methods used by the Mormon Church to secure its ends, I know that such an amount of money will be a great power; and I sometimes fear that we shall soon see Utah a State under the absolute control of Mormons. Men who are not thoroughly acquainted with Mormon ways may feel that this question is of little importance, but there are those who are not so indifferent to the present efforts. Fair promises, reckless disregard of facts in the argument of lobbyists, and the persistent influence of lady delegates will court in Washington, and unless those who want to prevent having a polygamous State in the Union are on the watch, Utah will become a State. This case must not go by default. What is the United States Congress to do with the \$400,000?

THE Rev. Mr. Silcox, of the Congregational Church, Winnipeg, has undertaken to conduct the religious department of the *Sun*, published in the Manitoban capital. He makes a good start by saying: I do this partly because I have an innate love for doing newspaper work. If I was not a preacher I would be an editor; that is, provided I had brains and money enough. There is no higher throne—outside the pulpit—than an editor's chair. It is a position that an angel might covet to fill. We who are not editors sometimes think we could make a better paper than our editor does, just as some people think that they could make a better sermon than the preacher. On the same principle, old maids are quite confident that they would make better wives than do the most of those who are elevated to these serene heights. We sometimes think the editor is not religious enough, and that he gives too much space to the baseball brigade, the slugger, etc. We forget that the paper is a condensed history of every day's doings, and must therefore record deaths as well as births, and chronicle the deeds of demons as well as narrate the exploits of angels. In this department I will try, in the space allotted to me, to keep the readers of the *Sun* posted on the most important doings in the religious world. I am sure there are many who will gladly turn to this department to know how the King's cause prospers. I will do my best to make it wholly unsectarian. I will not push my own denomination prominently before you. In this column we may from time to time be able to say words that will comfort the sorrowing, strengthen the wavering and turn the wanderers back to their Father's home. Our Saviour used a boat for a pulpit. We may turn a newspaper column into a pulpit, and from it preach to a larger audience than the church will accommodate.

THE *Kingston Chronicle and News* says: The condition of affairs disclosed at the recent meeting in the Convocation Hall of Queen's University, was in some respects reassuring, and in others slightly depressing. Of the quarter million dollars required to put the institution on a permanent foundation \$190,000 have been subscribed, chiefly owing to the unexampled labours of the Principal. If that gentleman had been possessed of nerves of steel and a constitution of adamant the remaining sum would have been collected by this time. But as he is merely human, his attempts to do the work of ten ordinary men have resulted in a serious injury to his health, and for a month past he has had to refrain from prosecuting his scheme, knowing that the alternative would probably have been fatal. The sum already promised by friends of the college is marvellous, considering all the circumstances,—the repeated calls made upon them, the shortness of the time, the stringency of money; and it shows the powerful hold that Queen's has upon the reverence and esteem of the country. The residue still to be gathered is, however, large: \$60,000 must be had, and must be had at once, for until the quarter of a million is fully completed not a cent falls due. How then is the project to be brought to a successful termination? There is only one way,—the friends of the institution must relieve the Principal of his burden and do the rest of the work themselves. He surely has done enough; his life is too precious to sacrifice. Can there be any hesitation on the part of the graduates and benefactors to undertake the task? If their professions of loyalty are not mere lip-service and mockery; if their deeds in the past are an index of their feelings, this last campaign is already virtually fought and won. It cannot be supposed that a half century of usefulness, a long career of struggles and triumphs, a marvellous growth and progress to a commanding position, a future of splendid promise, are to be quenched in an endless night of oblivion! No, only one more effort is required. A long and toilsome race has been run, and the goal is within reach. A tempestuous voyage has been sailed. Shall the ship be allowed to go down in smooth water, under a sunny sky and in sight of port? The noble spirit invariably displayed when Queen's College has required work and sacrifice of her friends permits only one answer.

Our Contributors.

THE HOME MISSION CRISIS.

BY KNOXIAN.

The Convener of the Home Mission Committee having issued a circular saying that the Church had reached a "crisis" in Home Mission work, we may imagine that the following is a report of a meeting held in the congregation of Orthodoxville to consider the best means of averting the crisis:

The chairman read the Convener's circular setting forth that \$46,000 will be needed next March, and that \$44,000 had been allocated to the Presbyterian; that the reserve fund is wiped out; that unless the contributions of the Church are greatly increased there will be a deficit next March of over \$20,000; that a heavy loan has been made to meet claims due on Sept. 30, and that unless the contributions of the present year greatly exceed the contributions of the past grants must be reduced one half, and fewer appointments made for next summer. The work is exceedingly prosperous, but the money does not come in.

Having read the circular, the chairman called for discussion.

MR. TIGHTHIDE said that there was only one course that could be pursued under the circumstances, and that was to cut down expenses. Some of the missionaries should be withdrawn from the field, and the salaries of the others decreased until the income and expenditure of the fund become equal. He knew of no way of balancing the account except by reducing the expenditure. That was their only plan. The Home Mission Committee should be instructed to stop expending money until they had a surplus in the fund.

MR. SPITPEA agreed with all that had been said by his friend, Mr. Tighthide. The right way to meet the crisis was to cut down the expenditure. He knew of no other way.

ELDER SKINFLINT was of the same opinion. The Church must cut down the expenditure. He strongly denounced the committee for making a loan to pay claims due last month. His motto was always "pay as you go," and the Church would never be right until this motto was adopted. He never did like that little man Cochrane. His ideas were always too large, and he was spreading the Church out too far. What business had we opening out churches in British Columbia? Let the British Columbians take care of themselves. He was opposed to the reckless expenditure of men like Cochrane, Macdonnell, Warden and others of the same school, and he hoped that the day was near when prudent economical men would come to the front—men who would rather stop all mission work than borrow money. The Church was never better than in the good old times when there was no mission work. He would say to these men, Give us a rest, Give us peace. Let us have a free Gospel for ourselves, and let the Indians and the British Columbians and all other people take care of themselves.

ELDER PAYWELL addressed the meeting at length, and, as his remarks were well on the point, we give his speech *verbatim*, and in the first person. After some introductory remarks, the esteemed gentleman said:

In common with all Presbyterians who love their Church, I deeply regret the occasion which has called us together. To me it is a matter of painfulness that with all our talk about our unions, our great Church, our colleges, our learning, our influence, our growing numbers, our conferences, and our revival meetings that look so large on paper,—with all this talk, I say, it is to me a matter of pain and shame that our Home Mission Fund should be in such a condition. I entirely differ from the former speakers when they say that the only way to balance the fund evenly is to decrease the expenditure. There is another way, a nobler way, a Christian way, and that is to increase the income. (Cheers.) What does cutting down the expenditure mean, Mr. Chairman? It means that we beat a retreat in Muskoka, in Manitoba, in the North-West, in British Columbia, and wherever we occupy mission ground. It means that we break faith with the people that we have organized into mission stations, and promised to supply with Gospel ordinances. It means that the Presbyterian Church is not willing to follow up her sons with the Gospel, and take care of

them even in our own country. It means that we proclaim to the world that we as a Church are unwilling to preach the Gospel even to our own poor, and when we have made this proclamation our first duty is to die. Mr. Chairman, any true Presbyterian should be ashamed to proclaim to the world that we cannot or will not take care of our people in our own country. (Cheers.) Men talk about the "Church of the fathers," and the "blue banner," and the "claymores of the Covenanters," and our "history written in blood," and yet some of these men are willing to hand over their own sons to the teaching of any tramp that may happen to cross their path in Muskoka or the North-West. (Cries of Shame.) Out upon such cant I say! (Loud cheers.) Is not a living son as much an object of interest as a dead grandfather? Should a good man not be as much concerned about his daughter as about his grandmother? (Loud cheers.) I am opposed to the withdrawal of one missionary from any field where he is needed, and the right way is to raise more money, and increase rather than diminish the expenditure. (Cheers.) Elder Skinflint I think it was who laid down the cast iron rule that money should not be borrowed for any purpose. I should like to ask Elder Skinflint one question, and I hope he will answer it.

ELDER SKINFLINT.—Certainly.

ELDER PAYWELL.—Did you vote for that by-law that was submitted to the people lately, authorizing the council to issue debentures for the purpose of raising money to make certain public improvements?

ELDER SKINFLINT.—Ah—um—er—ah—I believe I did.

ELDER PAYWELL.—I thought so. You believe it was perfectly right to borrow money to improve the municipality, but quite wrong to borrow some to carry on the Lord's work! It's the old story. Take all necessary risks, display skill, enterprise, ambition, energy, push in your own affairs, but if any difficulty presents itself in the Lord's work, lie down as helpless as an upset turtle. How many railways, how many gravel roads, how many town halls, how many churches and schools would there be in Ontario today if nobody had borrowed any money? The fact is in a new country like ours we have to borrow all the time if improvements are to be made, and as the country increases in wealth the borrowed money can be paid back.

And besides, Mr. Chairman, whose fault is it if money has to be borrowed? I am a politician. I am not one of those timid people who always are afraid of losing their religion when they go behind the screen to mark their ballot. The reason they are afraid is because they vote for the wrong candidate. If they voted for—well I won't say—(Laughter) they never would lose their religion behind the screen. As a politician I have studied the reason closely why candidates are beaten. I have gone right down to the bottom of the question, and thought over it as intensely as a Ph.D. does over his "severe examination," and I have concluded that any given candidate fails simply because he has not more votes than his opponent. His failure is for want of votes. The Home Mission Committee fails to meet the necessary outlay simply because it has not enough of money. Send in the money, and there will be no deficit. (Cheers.) Send in the money and the Church will not be disgraced by calling home our missionaries. (Cheers.) Send in the money, and, if you can send enough, next year there will be a surplus instead of a deficit. (Cheers.) I am persuaded that the live men of the Church will come out and meet the emergency, as they have always done in the past. (Cheers.) What we want until next March is earnest work, and let every man who is not prepared to help at least keep out of the way. (Cheers.)

At the close of Mr. Paywell's speech, the meeting passed around a subscription list, and the whole sum allocated to the congregation of Orthodoxville was subscribed in a few minutes.

IN NORTH-WEST FORMOSA.

A VISIT TO THE STATIONS OF THE CANADA PRESBYTERIAN MISSION.

We commenced our journey down the west coast on Tuesday morning, March 29. Our company consisted of Dr. Mackay, myself, three students and the necessary bearers, as we went in sedan chairs.

Crossing the river a little below Tamsui, we jour-

neyed south, and in about an hour reached the chapel at Pat-li hun where we halted a few minutes. The chapel is built of sun-dried bricks faced with tiles and painted, the walls are two feet and a half thick, and Dr. Mackay says, "as durable as stone." Besides the chapel there are rooms for the preacher and his family and the missionary on his visit; the whole was built in one month's time. On the first day of the month the ground was bought; on the last day the whole was finished and ready for use.

I attended the service here one Lord's Day when there were 140 persons present. Another hour's journey took us up to the table-land south of Tamsui, from which we should have had a good view of the harbour but for the mist and rain. The table-land is covered with wild grass, excepting where the tea shrub has been planted. The people formerly tried to cultivate mountain rice, which does not require the fields to be covered with water, but it was so often a failure that they were wretchedly poor. Of late they have taken to the cultivation of tea, and each succeeding year sees the tea area extending, and the people in better circumstances.

Here and there fir plantations have been set out, and groves of bamboo grow beside every village.

A journey of three hours brought us to the end of this table-land, and we descended through a beautiful wooded gorge into a well watered plain, where rice fields and groves of bamboo and trees met the eye on every turn. We stayed overnight at Tho-a-kng, where a house is fitted up as a chapel. A crowd of people followed us into the chapel, but we soon came out again, and tooth-pulling was in order for the next half hour, during which about seventy teeth were removed. Dr. Mackay examined the teeth, the students and preacher pulled them; at times, three pairs of forceps were at work. The crowd surged backward and forward, every one wishing to see the operations. If a poor fellow groaned he was greeted with a loud laugh, if any feared to come up he was urged as if they expected to profit by his having his tooth drawn.

In the evening, fully 200 packed the chapel, and listened to the three students and Dr. Mackay. As each speaker rose, a piece of paper having two characters on it was placed on a frame, till at the close eight characters, one under the other, were on the frame. These were Sion-ti, Sin-than, Hok-sai, Thian-tong: "God, obey, serve, heaven." At the close, several play-actors came up to the platform, and said to Dr. Mackay that the doctrine was good and true, but, poor fellows, they do not practise it, yet they will resent anything said against it! They seemed to be well acquainted with Dr. Mackay, and he says he knows them all and sometimes goes on to their stages, where they make a place for him to pull teeth and preach. About thirty more teeth were drawn after the service, making about 100 for the day. As yet there are no baptized converts here, but there are thirty who desire to be baptized, and about 100 regular hearers. Five ancestral tablets were brought in, and given to Dr. Mackay to-night.

We went on through the plain near the sea next day, till we came about the middle of the afternoon to Hng-mo-kang, where there is a chapel. It is built of sun dried bricks plastered and painted, and has rooms for the preacher and his family and the missionary.

The preacher is that zealous carpenter I mentioned before. Dr. Mackay says he has an original, striking way of presenting and illustrating the truth. Here, as in almost every other place, persons came to have their teeth drawn; some little children had teeth that were growing into their upper lips, which of course gave them great pain. No native tooth extractor has now any practice in North Formosa; the people will not allow them to touch their teeth, but will wait weeks or months for Dr. Mackay. In the evening, about 150 persons attended worship, and some stayed till half-past ten o'clock, trying to learn two new Peppohoan tunes. The following morning we went on to Tek-chham, our numbers increased by two young lads from the village, upon whom Dr. Mackay has his eye, as likely to be future students and preachers; they came that they might learn thoroughly the new tunes, and teach them in their own village.

On our way I saw for the first time the native carts; these were drawn by three beasts, a water buffalo between the shafts and a bullock on each side. The body of the cart is about seven feet long, five wide, and two and a half deep. The wheels are made of

planks two inches and a half thick, and about six feet in diameter; they do not turn on the axle, but the axle turns under the body of the cart and they turn with it.

Tek-chham is a walled city of about 50,000 inhabitants, situated in a fertile valley. The chapel is a house fitted up, and in the evening about 150 persons listened to the Gospel. When Dr. Mackay first managed to engage a place for a chapel here, he took Mrs. Mackay down, and they found the place covered with the cobwebs and dust of years, and had to turn four pigs out of one of the rooms. The city was in a great commotion. "What is the 'barbarian' going to do here?" was the question which was answered next morning by Dr. Mackay setting men to work scraping the walls, plastering and cleaning generally, though he and Mrs. Mackay had to stand out doors all day, for none of the neighbours would receive them into their houses.

April 1, Good Friday, we travelled partly by the sea shore, and before noon reached Tiong kang, where a house is fitted up as a chapel, it was crowded with people who listened to Dr. Mackay and the students for about an hour. After dinner we soon got to Sin-kang, the village of the preacher whose grave we stopped to look at in Kap-tsu-lan. His parents are Christians, and we went into their house to sing hymns, because there is no chapel here yet, though the people have been asking for one these three years. They are Peppohoans, but Dr. Mackay says, "The Peppohoans on the west coast are very different from those on the east, they are in fact more tenacious of their idolatry and more superstitious than are the Chinese."

Early in the afternoon we reached Au-lang, the most southern of the stations, though the field extends another day's journey south, where it joins the field of the English Presbyterian mission of South Formosa, but as there are no stations, we did not go further. The chapel is a house fitted over, and was crowded in the evening by an attentive audience. The preacher and his wife, here and at Tiong kang, are examples of Dr. Mackay's match-making. Dr. Mackay pointed out to me an elderly man who never opposed the truth. He came and quietly listened, sometimes asking questions; he took home with him and studied the ten commandments, returned and asked more questions, and finally decided to come out on the Lord's side, from which he has never swerved.

On Saturday we returned to Tek-chham, stopping an hour or so to have service in Tiong kang. Some letters and papers had been sent up from Tamsui; among the latter was a picture of Rameses II., the Pharaoh from under whose hand the Israelites went out of Egypt, taken from a photograph of his mummy, Dr. Mackay had chosen for his subject the next day "The drowning of the Egyptian host," and the song of Miriam and the maidens, and had painted two pictures to illustrate these subjects; imagine then his surprise at getting this picture sent from Canada by J. Morrison, P.M. Mooretown, Ont. He went at once, though suffering from fever and chills, and composed a hymn from Exodus xv., to be sung in connection with the services next day. The people were filled with wonder as he told them on the Lord's Day, after preaching, the story of the finding of the mummy of Pharaoh, of whom this was a likeness. He suffered from fever and chills all that day, having to go to bed between the services and unable to get warm. Monday was a cold, windy day, and as soon as we got to our halting place, Dr. Mackay went to bed. On Tuesday we hastened to reach Tamsui, if possible, before night. We passed through Singteing where there is a house fitted up as a chapel, and got to Tamsui late in the afternoon, when Dr. Mackay went to bed and remained there several days suffering from fever. On the next Saturday, Mr. Jamieson took me to Pangkio, where there is a house fitted up as a chapel. We went first to Bangkah in the steam launch, then across the plain of Bangkah about six miles.

As we passed through the fields of rice, hemp, sweet potatoes and corn, we could not but admire the beautiful dress of varied green which clothed the earth and stretched away to the tops of the encircling hills. In one spot, some men and boys had emptied a pond and were puddling in the mud to get any eatable living creature that might be there; further on, men were on their knees astraddle of the rows of rice, stirring up the mud about the roots of the rice, while the strips of paper on the graves reminded us that the time of the annual worship of the tombs had come.

When we entered Pang-kio we had to pass through a dense crowd of people who were watching the acting of a theatrical company in front of a temple, some few said "hoan-a," but it was only intended to call the attention of others as we passed through. Next morning about forty persons attended the service, and then we took a boat to go down the river past Toa-tiu-tian to Lun-a-teng. The chapel is a frame building, and is the chapel the villagers prepared to defend on one occasion when a mob from another place was coming to pull it down. They said, "If we want it pulled down we can pull it down ourselves."

One morning Mr. Jamieson and I started off, bright and early, to visit the sulphur springs in the mountains about ten miles east from Tamsui. We went through the town of Tamsui, and passing the rice fields at the back, we soon reached the higher ground and were among tea and pineapple plantations. Groups of women and children, whose coats of white pink and blue contrasted finely with the dark green of the tea, were here and there, picking the leaves. Great numbers of a beautiful large white lily adorned the uncultivated spots, with many other beautiful wild flowers. The odour of sulphur assailed our nostrils before we reached the springs, which are in a vale at the foot of one of the ranges of hills.

All over the vale columns of steam arose, some from pools of boiling water. Other small holes in the ground surrounded by stones, under these the steam rushed and roared with great force and noise, while the stones around were covered with the beautiful yellow sulphur clinging to them like hoar frost. Some of the boiling water pools were yellow with sulphur, while others were only black mud. The Chinese collect the boiling water and mud, and boil it in iron pans, the sulphur rises to the top, and the mud becomes as hard as a stone.

Before returning, we boiled some eggs in the hot springs and had our lunch in first-class picnic style.

In these letters I have not said anything of Mrs. Mackay's work, because my journeying took me away from Tamsui, where her work is. She teaches in the girls' school when it is in session, and generally has one or more Chinese women at her house who would rather die than go to the hospital. Being a Chinese woman, the Chinese women confide in her as they would not be likely to do even in a foreign lady physician, and not a little of the success of the mission is due to the gratitude of these women.

I was not able to visit two stations, Chhiu-nih and Go-ko-khi.

In these letters I have tried to give a full and true account of what I saw and heard of the Canada Presbyterian Mission in North Formosa during the months of February, March and April, 1887, in such a way that all readers may have a correct view of the work and workers, if I have succeeded I am content.

C. A. COLMAN.

Canton, May, 1887.

THE SECOND COMING.

MR. EDITOR, I have no desire to take the position of a controversialist. But your correspondent, "Berean," has treated the grand theme of the resurrection in such a summary manner, and laid down his conclusions with so much assurance, without any satisfactory proof or explanation, that it is due to your readers to have a view of the other side, and to hear something more definite and explicit.

In regard to the resurrection of both the just and the unjust we are agreed. And in regard to the nature of the resurrection body, it does not fall within our present design to speak. The one point to which our attention is called is, Does the Word of God teach the doctrine of one or two resurrections? To this question "Berean" gives a decided answer, and maintains that there will be no resurrection till the heavens be no more, and that the resurrection and judgment of the righteous and the wicked will be simultaneous. With this conclusion we cannot concur, and shall endeavour to show that there is a first and second resurrection. In dealing with this subject let us hear what the Scripture saith concerning it.

The only passage in the Old Testament to which I refer is Dan. xii. 2, "Many of them who sleep in the dust of the earth shall awake," etc. All Biblical scholars agree that Daniel speaks here of a resurrection. But certainly it is not a general resurrection. The prophet says, "Many shall awake." But many does

not mean all. This will be readily conceded. Clearly Daniel speaks here of an election, a partial resurrection. Let it be noted further that this resurrection of which Daniel speaks, according to its setting in the prophecy, takes place when the four great worldly kingdoms have run their course, when the Son of Man comes in the clouds of heaven, and when the kingdom and the dominion shall be given to the saints of the Most High, and all dominions shall serve and obey Him i.e., the Son of Man, Christ the Lord (Dan. vii. 22-27) and is evidently the same resurrection of which John speaks in Rev. xx. 1-5. In confirmation of this I would remind you that the rendering given to this passage by a number of the most eminent Hebrew scholars is, "Many of them that sleep in the dust of the earth shall awake, these (i.e., those who awake) to everlasting life, and those (i.e., those who do not awake at that time) to shame and everlasting contempt." This I believe to be the true rendering, and certainly it is the most satisfactory, as it covers the whole subject. But whether you accept this rendering or not, this passage clearly teaches not a general but an eclectic or partial resurrection, and tacitly intimates that the rest will be raised at a future time.

The next passage to which I call attention is Luke xx. 34-36. Please turn up and read. The resurrection of which Christ speaks here is certainly not a general resurrection. It is only for those who are worthy and who are the children of God. This is a second proof that the conception or doctrine of a special or eclectic resurrection was taught and known among the Jews, and confirmed by the great Teacher Himself. Before leaving this passage I would ask "Berean" to note further that when Christ says, "The children of this world," He means the children of this *æon* or age. And when He speaks of that world of which some will be worthy, He speaks of an *æon* or age or dispensation which will succeed this present age or dispensation in this world, which we believe to be the day of millennial glory of which the prophets have spoken, and of which John speaks in Revelation xx. 1-5.

We now turn to Phil. iii. 10, 11. In this passage Paul expresses an intense desire to know Christ, and the power of His resurrection, and is specially concerned to attain to the resurrection of the dead. What does Paul mean? Did Paul doubt the doctrine of the resurrection? Not at all. No man ever had a stronger faith in the resurrection, both of the just and unjust. What then was Paul's ambition? Paul's ambition was this, to attain to the resurrection out from among the dead. This passage as intimated by the Spirit of God makes this clear. In the original Greek this passage reads, *eis την ἐξανάστασιν των νεκρων* which, literally rendered, is, "To the out of resurrection, which is from among the dead." Paul knows that good and bad would both be raised. But he believed in the first resurrection, and his ambition was to be worthy of it, and as Christ Himself to rise out from among the dead, and to know that "blessed and holy is he who hath part in the first resurrection." The teaching of this passage is clearly this: That there is a special or eclectic resurrection in which the righteous only have a part, and that the rest of the dead do not rise till a future time.

But it is said that certain passages teach very plainly that the good and the bad will be raised at the same time. We have already disposed of one of these—Dan. xii. 2. Another on which "Berean" places great dependence is John v. 28, 29—"The hour is coming when all that are in their graves," etc. This, "Berean" thinks, teaches beyond question a simultaneous resurrection of the righteous and the wicked, and a general judgment. This conclusion is plausible, but, as we think, not according to truth. The Greek word *ὥρα* here translated, clearly means a period of time, and not a literal day or hour. In verse 25 the same word is used. All are agreed that the time referred to in verse 25 covers the period from Christ's first to His second coming, and has now reached to nearly 2,000 years. This will be admitted by all. And if we give the word *ὥρα* (hour) the same latitude of meaning in the 28th verse, in which the resurrection of the body is spoken of, there is nothing in it which proves a simultaneous resurrection of both classes, and certainly nothing which conflicts with the belief of a first resurrection at the dawn of the millennium, and another at the close of the world's history. This view of the passage will appear more clear if we note its similarity to Rev. xx. In both there is a

resurrection of life," and a "resurrection of judgment." In John they are placed side by side in one verse. In Revelation they are side by side in the same chapter. All are agreed that John v. 28, 29, refers to a literal bodily resurrection—a resurrection of life. In Revelation we have the same grand fact more fully stated. We are told that the righteous dead (exesae) i.e. were revived or brought to life, and lived and reigned with Christ a thousand years. In John we have the resurrection of judgment, and in Rev. xx. we have the dead, i.e., those who did not rise at the first resurrection, "small and great," standing before God for judgment. The teaching of the Word is one, and Scripture is its own best interpreter. Such, we conceive, is the scriptural setting of the grand theme of the resurrection. That all will be raised is clearly a doctrine of Scripture. But in this great event there are clearly two dramas, separated, as we shall see more fully afterward, by a thousand years. Moreover, the resurrection of the saints is lifted up as a special event in itself, as a high privilege, as a well of rich comfort, and as the grand inspiring hope for every Christian heart. Not only so, but to the candid reader, it stands out in Scripture teaching as an event entirely distinct from the resurrection of the "dead, small and great," when the great white throne is set.

The children of God are heirs of the better resurrection, and will be counted with the worthy to receive, at the close of this aion or age, the resurrection from among the dead, which, as Paul teaches, 1 Thes. iv. 16, is inseparably associated with the Parousia, the coming of the Lord.

For the faithful, no more charming words can greet their ears than these. "Behold, I come quickly, and My reward is with Me." "Thou shalt be recompensed at the resurrection of the just." That this resurrection is special and distinct is evident further, that it is spoken of by Christ and His apostles, and dwelt on at length, where there is no reference to the resurrection of the wicked. We refer you to Luke xx. 34-36, 1 Cor. xv. 1 Thes. iv. 16, and Rev. xx. 1-5. In none of these passages is there any allusion to the wicked, and we might add that the resurrection of the wicked is distinctly referred to only three times in the whole of the New Testament, and never described.

But I must close this article, which is already too lengthy. I reserve what I have to say on Rev. xx. 1-5 to another time. But we trust that it has already been made clear that the resurrection of the just is a special—a glorious event, which stands out in scriptural teaching as a distinct drama in the general resurrection, and that the hope of this resurrection is a fountain of joy to those who are looking for it.

FAITHFUL.

A STRONG CHURCH.

"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of five or 500 members."

FEAR OF POVERTY.

How many seem to spend much of their lives in the fear of poverty? They are constantly striving to lay up something "against the time of need," and are full of anxiety lest losses and misfortunes should deprive them of their hoarded treasures. But, alas! how many seem to have no sort of fear of spiritual poverty, but are willing to spend their lives in a state of religious weakness, leanness and starvation. The Lord has made provision that His people might have divine wealth, and that, though poor themselves, they may make many rich with the durable riches of righteousness. And so to the Christian who wears himself with seeking earthly gains, and whose heart is hungry, thirsty, burdened and oppressed, Christ says, "I counsel thee to buy of Me gold tried in the fire that thou mayest be rich." Happy are they who heed the gracious invitation, and gain the wealth and blessing which the Lord alone can give.

Pastor and People.

YOUR HOUSE.

Be true to yourself at the start, young man,
Be true to yourself and God:
Ere you build your house, mark well the spot,
Test all the ground, and build you not
On the sand or shaking sod.

Dig, dig the foundation deep, young man,
Plant firm the outer wall;
Let the props be strong, and the roof be high,
Like an open turret toward the sky,
Through which heaven's dew may fall.

Let this be the room of the soul, young man,
When the shadows shall herald care.
A chamber with never a roof, a thatch
To hinder the light, or door or latch
To shut in the spirit's prayer!

Build slow and sure, 'tis for life, young man,
A life that outlives the breath;
For who shall gainsay the Holy Word?
"Their works do follow them," saith the Lord,
"Therein is no death."

Build deep, and high and broad, young man,
As the needful case demands;
Let your title-deeds be clear and bright,
Till you enter your claim to the Lord of light
For the "house not made with hands."

—Selected.

PROGRESS OF PRESBYTERIANISM IN TRINIDAD.

In 1885 a beautiful church was opened at Princes Town, through the exertions of the late Mr. Macleod, in which services are held in Hindostanee for the Indian immigrants, and in English for the benefit of Presbyterians and others in the neighbourhood. We have every reason to believe that in the energetic hands of Mr. Macrae, the present minister, this latter part of the work will prove a great success. We cordially wish that it may. In 1886 three new Presbyterian Churches were opened.

(1) OROPOUCHE.

All who know Mr. Grant recognize the untiring and unflagging zeal which he brings to bear upon the work of his large and important diocese. We use this word advisedly. The minister of Sus-a-machar Church is a Bishop in the original Scripture sense of the term. After beautifying and remodelling his own—since our thoughts have taken an Episcopal turn we may as well say—cathedral at San Fernando Mr. Grant, through the liberality of the neighbouring proprietors and other friends, opened in November last, a neat new church at Oropouche, to serve as a place of worship for that large outlying district.

A very pleasing incident in connection with Mr. Grant's church at St. Fernando was this. An Indian convert, now occupying a good position, gave the first fruits of his increase, in the shape of a handsome iron gate and stone pillars to the church. Such acts deserve to be mentioned. They reflect credit on pastor and people.

(2) TUNAPUNA.

This district has only been occupied by Mr. Morton for about six years. But in that short time great progress has been made. A large substantial house for the minister has been built, with an excellent school room underneath. There, Mr. Morton has held services for the Indian immigrants, and two years ago, on the petition of several of the inhabitants, Mr. Dickson, of Arouca, began a service in English on the Sunday afternoon. This service has been largely taken advantage of and much appreciated by the people of Tunapuna. So great has been the success attending both Hindostanee and English services, that the school room was found to be not only inconvenient, but inadequate. In these circumstances, Mr. Morton with his usual indomitable perseverance, set about the building of a new church. He was encouraged to go on by the Presbytery. Unfortunately they could do no more. Material assistance they could give none; and moral support never yet built a church. But Mr. Morton was not daunted. He received valuable help from the Church in Canada, and the proprietors and other friends here, notwithstanding the dull times, came nobly to the rescue. The result has been that a handsome Church has been erected near the centre of Tunapuna, a few hundred yards back from the railway station. The church is quite a feature in the landscape and the approach to it, branching off from the main street, adds greatly to the amenity of

the village. The new church was opened on the 5th December last. Unhappily the day was very wet, still a large congregation had assembled. The English service was also well attended. We understand that the collection amounted to the goodly sum of \$78. Mr. Morton is to be congratulated on the success which attended his efforts. The church which he has been the means of erecting will be a centre for good to generations yet unborn. The Church too will be the means of cementing and strengthening the Presbyterian congregation, which is gradually but surely gathering under the devoted labours of Mr. Dickson. And here too it is to be noticed how the various sections of the Church of Christ "consider one another to provoke into love and to good works." No sooner had the Presbyterian Church entered the field at Tunapuna than the Episcopalian followed suit and, through the exertions of the venerable Bishop Rawle, a new Episcopal church has been erected not far from the Presbyterian one. But there is room and space for both. Tunapuna is a large, populous, and hitherto much neglected district, and we heartily wish both Churches great success in their common work for Christ.

(3) COUVA.

It is only three years since Mr. Wright entered this field of labour as a missionary, in the first instance to the Indian immigrants. But he did not restrict his labours to them. Soon after coming to Couva, Mr. Wright began to hold an evening service for the young Scotsmen and other Presbyterians in the neighbourhood. They rallied around him, and a large and influential congregation soon gathered. The old school room where they worshipped was very uncommensurate, and it was felt that a new church must be built. This was set about very heartily by all parties. Mr. Wright was much encouraged by the liberality of those more immediately concerned and many outside sympathizers. The proprietors too were very generous. Two very successful concerts were also held in aid of the building fund. A few months ago building operations were commenced, and such was the celerity with which they were carried on that the new church was opened on the 26th December last. We had the privilege of being present at the opening services. The building was crowded by a large and attentive congregation of Scotch, Creole and Indian immigrants. Mr. Macrae preached and short addresses were afterward delivered by Messrs. Grant, Wilson, Morton, Ramsay and Lal Behari, who addressed his countrymen in Hindostanee. Several visitors from town were present, and every one seemed greatly pleased with the evening's proceedings. The church is an elegant, substantial structure standing about 100 yards back from the road near the centre of Couva village. It is raised high above the ground and with its graceful spire is seen to great advantage from a large part of the surrounding district. Internally it is beautifully and handsomely fitted up, and will long be a monument of the ability and good taste of Mr. George Brown, the architect and builder, who, it may also be said, had charge of both churches at Tunapuna.

Altogether 1886 has been a red letter year in the annals of Presbyterianism in Trinidad. It has been a year of visible material progress. It has also been a year of progress in ways that do not bulk so largely in the public eye. We trust it is an omen of greater progress in years to come. The old blue banner of the Covenant is now waving over eight of Trinidad's hills of Zlon. Long may it wave.—*Port of Spain Gazette.*

TAKE LIFE IN EARNEST.

I meet with a great many persons in course of a year, and whom I admire and like; but what I feel daily more and more to need, and as life every year rises more and more before me in this true reality, is to have intercourse with those who take life in earnest. It is very painful for me to be always on the surface of things; and I feel that literature, science, politics, and many topics are of far greater interest than mere gossip or talking about the weather, and yet as they are generally talked about, still upon the surface—they do not touch the real depth of life. It is not that I want much of what is called religious conversation; that I believe is often on the surface, like other conversations, but I want a sign which one catches as by a sort of intuition, that a man knows what he is about in life, whither tending, in what cause engaged and when I find this, it seems to open my heart as thoroughly and with as fresh a sympathy, as when I was twenty years younger.—*Dr. Arnold.*

TEXT BOOKS

AUTHORIZED FOR USE IN PUBLIC AND HIGH SCHOOLS AND COLLEGIATE INSTITUTES; ALSO IN THE TRAINING SCHOOLS.

Approved by the Education Department, 1887.

- 1. The text books named in schedules "A," "B" and "C" shall be the authorized text-books for the Public Schools, the High Schools, and the Training Schools respectively, of the Province of Ontario.
2. The text books mentioned in said schedules, the names of which are printed in italics, shall continue to be used in such schools only as have adopted the same on or before the 30th of June.
3. On and after the 1st day of July, 1889, all text books, the names of which are printed in italics, shall cease to be authorized, unless their use is extended for a further period by resolution of the Trustees.
4. The text-books to be used in the subjects prescribed for the First Form of High Schools and Collegiate Institutes shall be the authorized text-books in the corresponding subjects for the Fifth Form of Public Schools.
5. All text books prescribed or required for senior matriculation or for the examinations of the first year in any of the Universities of Ontario, may be used in such Forms as take up senior matriculation work.
6. In the case of text books authorized before December, 1883, the copyright of which has not been surrendered to the Education Department, any addition to or alteration of the contents thereof, made without the consent of the Education Department, shall be considered a violation of the conditions of authorization, and such book may forthwith be struck off the list of authorized text books.
7. After the first day of July, 1888, an edition of each of the English Literature text for Forms II. and III. will be authorized each year by the Education Department.

SCHEDULE A.

List of Text Books Authorized for the use of Public Schools—Forms I.-IV.

Table listing text books for Forms I-IV, including Reading (Ontario Readers), Arithmetic (Public School Arithmetic), Geography (Public School Geography), Grammar (Public School Grammar), History (Public School History), Drawing (Public School Drawing Course), Temperance (Public School Temperance), Agriculture (Public School Agriculture), Music (Public School Music Reader).

SCHEDULE B.

List of Text Books Authorized for the use of High Schools and Collegiate Institutes—Forms I.-IV.

Table listing text books for High Schools and Collegiate Institutes, including Reading (The High School Reader), Orthography and Spelling (High School English Word Book), English Grammar (High School Grammar), English Composition (High School Composition), History (Public School History of England and Canada), Geography (High School Geography), Latin (Harkness' Revised Standard Latin Grammar), Greek (Goodwin's Greek Grammar), German (High School German Grammar), French (DeFivas' Grammaire des Grammaires), Physics (High School Physics), Chemistry (High School Chemistry), Commercial Course (High School Bookkeeping and Précis Writing), Drawing (The High School Drawing Course), Music (The High School Music Reader).

Table listing text books for Training Institutes, including Arithmetic (High School Arithmetic), Algebra (McLellan's Elements of Algebra), Geometry (McKay's Elements of Euclid), Trigonometry (Todhunter's Trigonometry for Beginners), Latin (Harkness' Revised Standard Latin Grammar), Greek (Goodwin's Greek Grammar), German (High School German Grammar), French (DeFivas' Grammaire des Grammaires), Physics (High School Physics), Chemistry (High School Chemistry), Commercial Course (High School Bookkeeping and Précis Writing), Drawing (The High School Drawing Course), Music (The High School Music Reader).

SCHEDULE C.

List of Text Books Authorized for Training Schools.

Table listing text books for Training Schools, including County Model Schools (Baldwin's Art of School Management), Provincial Normal Schools (Browning's Educational Theories), and other specialized texts.

SCHEDULE D.

List of Text Books Authorized for Training Institutes—Forms I.-IV.

Table listing text books for Training Institutes, including Reading (The High School Reader), Orthography and Spelling (High School English Word Book), English Grammar (High School Grammar), English Composition (High School Composition), History (Public School History of England and Canada), Geography (High School Geography), Latin (Harkness' Revised Standard Latin Grammar), Greek (Goodwin's Greek Grammar), German (High School German Grammar), French (DeFivas' Grammaire des Grammaires), Physics (High School Physics), Chemistry (High School Chemistry), Commercial Course (High School Bookkeeping and Précis Writing), Drawing (The High School Drawing Course), Music (The High School Music Reader).

Training Institutes.—In addition to the text books prescribed for High Schools and Collegiate Institutes, the following are authorized for Training Institutes: Quick's Essays on Educational Reformers... \$1 50; Bain's Education as a Science... 1 75; Spencer's Education... 1 25; Landon's School Management... 2 25; Fitch's Lectures on Teaching... 1 00; Bain, On Teaching English... 0 90; Manual of Hygiene... 1 00; Houghton's Physical Culture... 0 50. The books named in the preceding lists are the books authorized by the Education Department, and the law in regard to any other will be strictly enforced. Each half-year, before the Legislative Grant is paid to the Treasurer of a High School, the following certificate will be required in every case:— We, the undersigned Trustees and Head Master of the High School (or Collegiate Institute) do hereby certify that no unauthorized book has been used in the School during the current half-year. The following are the sections of the High School Act of 1887 that bear upon this subject:— 60. No teacher shall use or permit to be used as text books any books in a High School, except such as are authorized by the Education Department, and no portion of the legislative or municipal grant shall be paid to any school in which unauthorized books are used. 61. Any authorized text book in actual use in any High School may be changed by the teacher of such school for any other authorized text book in the same subject, with the written approval of the trustees, provided always that change is made at the beginning of a school term, and at least six months after such approval has been given. 62. In case any teacher or other person shall negligently or wilfully substitute any unauthorized text book in place of any authorized text book in actual use upon the same subject in his school, he shall for each offence, on conviction thereof before a police magistrate or justice of the peace, as the case may be, be liable to a penalty not exceeding \$10, payable to the municipality for High School purposes, together with costs, as the police magistrate or justice may think fit. ALEXANDER MARLING, Secretary. EDUCATION DEPARTMENT (ONTARIO), Toronto, 1887.

LIST OF HYMNALS OF THE PRESBYTERIAN CHURCH IN CANADA. Reduced Price List under new Contract. Hymnal, 16mo.—No. 1. Cloth, red edges, 25c. No. 2. Cape Morocco, gilt edges, 60c. Psalter and Hymnal, 16mo.—No. 3. Cloth, red edges, 65c. No. 4. Cape Morocco, gilt edges, \$1.10. Hymnal, Nonpl., 24mo.—No. 5. Cloth, limp, cut flush, 7c. Psalter and Hymnal, Double Column, Nonpl.—No. 6. Cloth, limp, cut flush, 13c. No. 6½. Cape Morocco, gilt edges, 50c. Hymnal, Large Type Edition, 8vo.—No. 7. Cloth, red edges, 60c. No. 8. Cape Morocco, gilt edges, \$1.10. Hymnal, With Tunes.—No. 9. Cloth, plain edges, 70c. No. 10. Cape Morocco, gilt edges, \$1.15. Psalter and Hymnal, With Tunes.—No. 11. Cloth, plain edges, cut leaves, \$1.30. No. 12. Cape Morocco, gilt edges, cut leaves, \$1.75. Children's Hymnal.—No. 13. Cloth, limp, cut flush, 5c. No. 14. Harmonized, full cloth, plain, edges, 30c. No. 14½. Harmonized, Cape Morocco gilt edges, 65c. Hymnal, With Music, Tonic Sol-Fa Notation.—No. 15. Cloth, plain edges, 70c. No. 16. Cape Morocco, gilt edges, \$1.15. Psalter and Hymnal, Tonic Sol-Fa.—No. 17. Cloth, plain edges, cut leaves, \$1.30. No. 18. Cape Morocco, gilt edges, \$1.75. Orders for Hymnals from this list may be sent through any Bookseller in the Dominion; or direct to the publishers, C. BLACKETT ROBINSON, 5, Jordan Street, Toronto; Or, W. DRYSDALE & CO., 232 St. James Street, Montreal. Terms Strictly Cash.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, NOVEMBER 9, 1887

THE good people of London—London, Ontario, of course—are wounded, deeply wounded, in spirit. The thing that wounded them was the refusal of Dr. Parker to keep a lecturing engagement there last week, though he lectured in Buffalo the same evening. To make matters worse, the Doctor is reported to have described London as “an impertinent little town.” The local papers try to make things even by calling the Doctor “Parker” without any prefixes or affixes. There are two considerations which should help the Londoners to bear up in their trouble. All distinguished Englishmen give the preference to the Americans when they come to this continent. Chief Justice Colvidge could not find time to run across the line and see us; though he made a long tour in the States. The other consideration is that if Dr. Parker had gone to London he would probably have given his audience an old sermon on Hebrews xii. 1, or on “Simon the Tanner.” The Londoners can hear a new sermon every Sabbath for much less than either of these old sermons of “Parker” would have cost them.

PRESIDENT CLEVELAND has issued his proclamation calling upon our neighbours to give thanks for national blessings on the 24th day of the present month. As our own Thanksgiving Day is near it is interesting to note the manner in which the President thinks Thanksgiving Day should be spent.

On that day let all secular work and employment be suspended, and let our people assemble in their accustomed places of worship, and with prayer and songs of praise give thanks to our heavenly Father for all that He has done for us, while we humbly implore the forgiveness of our sins and continuance of His mercy.

Let families and kindred be united on that day, and let their hearts, filled with kindly cheer and affectionate reminiscences, be turned in thankfulness to the source of all their pleasure and the Giver of all that makes the day glad and joyous. And in the midst of our worship and our happiness let us remember the poor, the needy and unfortunate, and by our gifts of charity and ready benevolence let us increase the number of those who with grateful hearts shall join in our thanksgiving.

No man of taste can read the foregoing without feeling pretty certain that the President learned his Shorter Catechism when he was a boy in the manse thirty or forty years ago. There is nothing like the old Catechism for giving a man clear correct ideas and the power of properly expressing them.

THE *Ottawa Citizen* has been discussing what is not inaptly described as “making a mountain of a molehill,” the entertainment of Cardinal Taschereau by Lieut-Governor Campbell. We have no fault to find with the *Citizen's* article, only we take the opportunity to state that there is no controversy between THE CANADA PRESBYTERIAN and the Rev. D. J. Macdonnell, on that or any other matter, neither will any one of the quotations the *Citizen* alleges are from this journal be found in its pages. THE CANADA PRESBYTERIAN is not ignorant of the devices of the Papacy, nor slow to warn against its insidious encroachments on free institutions, but it has the sense to discriminate between the schemes of intrigue and its Roman Catholic fellow subjects. It claims civil and

religious freedom for all without distinction of race or creed, and has only scorn and contempt for politicians of either or any party who seek advantage by making a stalking-horse of religious and national differences. As for attacking the new Lieut-Governor of Ontario for inviting Cardinal Taschereau to his table at Government House, we plead not guilty. We are not so oblivious of the ordinary social amenities that we feel called upon to dictate whom he is to invite or overlook. That is his affair, not ours.

THE Rev. J. W. Inglis, pastor of St. John's Presbyterian Church, Melbourne, Australia, preached a sermon last July on “The Rich Young Ruler Who Came to Christ.” The Rev. C. White, of St. Giles', Edinburgh, published a sermon on the subject a short time before. Somebody charged Mr. Inglis with preaching the published sermon of the Edinburgh divine. The charge was met by a square denial, and it was agreed that the editors of two of the leading Melbourne papers enquire into the matter and report. The editors examined Mr. Inglis' manuscript and Mr. White's published sermon, and pronounced the charge of plagiarism false. There was not, they said, the slightest ground for the accusation. Nine out of every ten charges made against ministers for plagiarism would end in the same way if investigated by competent judges. There is a small class of would-be-clever hearers in all countries who shout “plagiarism” every time they hear a sermon on any text on which they have seen a published sermon. If they see a thought in the printed sermon that they heard in the other, they deliberately declare that the preacher gave the printed sermon “word for word.” Scores of sermons have been preached on every good text in the Bible. How can any two men discuss the same text without discussing the same matter?

SPURGEON'S withdrawal from the Baptist Union is a suggestive commentary on the much-boasted superior obedience which Baptists claim they render to Christ. They have always plumed themselves on what they call their “obedience” because they “dip.” The great majority of them never hesitate to charge other denominations with disobedience to Christ because they don't “dip.” And yet many of these people who parade their so-called obedience on every river bank in the country are so utterly disloyal to the Saviour that Spurgeon declares remaining among them is “treason to Jesus.” He says, and doubtless he speaks the truth:

That some persons are allowed to remain in the Union who make light of the atonement, deny the personality of the Holy Ghost, call the Fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the holy Scripture, and hold that there is another probation after death, with possibilities of a future restitution of the lost.

Just fancy a man ringing the changes on “Bapto” and “Baptizo,” wrangling about the quantity of water to be used in baptism, and boasting of his obedience while he makes light of the atonement, denies the personality of the Holy Spirit, calls the Fall a fable, speaks of justification by faith as immoral, disbelieves in the plenary inspiration of the Bible, and teaches that there is another probation after death. But if a man is put properly under the water what need he care about these secondary matters?

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

WHILE there is room for the expression of regret that such an important institution as the Toronto Young Men's Christian Association has not received a full measure of support commensurate with its claims, and the beneficent services it is fitted to render, it is a matter of thankfulness that it has grown from small beginnings to very goodly proportions. The good men identified with its inception in this city entertained few extravagant ideas, and were content to do the best they could with the means and opportunities at their disposal. With the expansion of the city, the growth of the essentially Christian idea that it is a duty and privilege to work for the good of others, and the economizing and concentration of effort, for the first time in its history the Young Men's Christian Association of Toronto occupies a vantage ground in some degree worthy of its aims and objects. The completion and dedication of

the handsome and commodious pile of building erected for its uses mark an era in its progressive history.

The opening meeting last week was a good omen for its future success. The institution has outlived the period when it was looked upon as a rival to the Churches, or that it came into competition with existing agencies of a religious or philanthropic character. It has vindicated the claims of the founders of the Y. M. C. A., that its sole object was to care for and benefit that large and important class which is the hope and stay of every community. It is designed to co-operate with the Churches, not to compete with them, nor in any degree to weaken the influence of the Churches in their relation to young men. It does seek to compete with counter attractions which tend to draw young men from whatever is noble and earnest in life, and to counteract the evil influences with which they are inevitably surrounded in large cities.

Another satisfactory feature of the institution is that it has the good-will and cordial sympathy of all sections of the evangelical Church. On its directorate are prominent men connected with the different denominations. In the carrying on of its special work the same cordial co-operation is cheerfully carried out. At the opening celebration the same feature was conspicuous. On the platform, clergymen and laymen from the various city Churches testified to their cordial approval of the objects of the association, and the vast audience was composed of people who are not of one mind in regard to every little detail of ecclesiastical organization. An institution having the good will and support of the Christian community is bound to succeed. It has a well-founded claim on the liberality of the people, and above all it is justly entitled to the full confidence of the classes for whom it is specially designed.

The services in connection with the opening of the new building were admirably arranged and conducted. Those who have been long associated with the work were, as was fitting, given the places of honour. The speaking was appropriate and to the point. There was not too much of it, and the exercises were pleasingly diversified. The association is fortunate in its principal officers. Mr. Caldecott, the president, and Mr. McCullough, the secretary, are the right men in the right places, and under their careful and indefatigable supervision there is every reason to hope for steadily increasing prosperity. The situation of the new Young Men's Christian Association building and its complete equipment are all that could be desired. May it prove a centre of great and blessed influence for the young men of Toronto.

CHRISTIAN WORK FOR YOUNG WOMEN.

FOR many years much excellent work has been done for the benefit of young men, but earnest Christian effort for young women, as a class, is of comparatively recent origin. None, however, can deny either its need or importance. Of late, endeavours to benefit the moral and spiritual condition of young women have been receiving a large measure of attention. The ninth biennial meeting of the International Conference of Women's Christian Associations in the United States and Canada, was held lately in New York. There were delegates from a number of cities in the United States, and from Quebec, Montreal, Toronto, and London in Canada. The meetings, according to various reports, were very interesting, instructive and profitable. Papers which led to discussion on practical subjects were read by various representatives. The Association had the good fortune to be addressed at separate times by Lord Kinnaird and Professor Henry Drummond. The first named expressed himself as much impressed by the completeness and efficiency of the organization, and came to the conclusion that in this respect much might be learned from American methods. There is no reason to suspect him of paying a merely meaningless compliment to his fair hearers. He is a man that realizes the responsibility of speech too highly for that. As a whole, both United States citizens and Canadians are a practical people, and hence have an aptitude for organization. He counselled the strengthening of national Associations, and hoped for a yet larger and more comprehensive international organization. With much earnestness he urged that the great aim to be

kept steadily in view was "the young women for Christ" and the only means for the attainment of this end was "Christ for the young women."

Professor Drummond is a living illustration that a man may be a profound philosopher and an earnest and humble Christian at the same time. Why should there be anything marvellous in this? Philosophy and religion are not antagonistic, whatever some scientists and religionists may say to the contrary. The two highest exercises of the human soul and intellect are never so grand and beautiful as when harmonized. The Glasgow professor delivered an address bearing the impress of his highly cultivated and earnest nature. He presented thoughts that call for reflection; he said:

What is at present most wanted in Christian work is quality rather than quantity. The soul of man or woman is the most delicate, sensitive and beautiful thing in the universe, yet we deal with it by methods often rough and harsh. To work with it in a truly fine and beautiful way is given to hardly more than one man or woman in a city. The work of Christ cannot be done immediately and without preparation. It must be done by organization, by patience. A man may go to a hundred meetings, and not get the comfort he wants. He is like one stranded on some little shoal, who does not know how to get off, and yet the touch of a kind and sympathetic hand can easily free him. People's hearts must be reached to-day by methods different from those of twenty years ago.

And again:

Among young men in our colleges there is revolt against the narrow things, the unlovely, intolerant and inconsistent things whereof we Christians are convicted. What such men need to be told is, what Christianity is not. They must fall in love with the kingdom of Christ when they see it as it is. And so it is with young women. With many of the best minds and the largest and richest natures and most honest hearts. The problem is to reach those who have never found that hearty faith which would enable them to have a ready and eager sympathy with Christian work. I can imagine no more beautiful future for the Y. W. C. A. than a constant holy aim to add to the beauty of womanhood the flower and grace of Christianity. One can but be awed and solemnized to think of the future of America—a future of such great hope. The aim of all our work should be to make people like Christ—to introduce into every town and village those who love Him and try to live like Him.

It was hoped at one time that Professor Drummond would visit Toronto, but somehow the expectation has not been realized. One thing is certain, that a visit from him would have been greatly appreciated.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—As a weekly record of the literary and scientific progress of the age *Littell* is indispensable.

ST. NICHOLAS. (New York; The Century Co.)—As a delightful and instructive illustrated monthly magazine for young readers *St. Nicholas* cannot be surpassed.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russel Publishing Co.)—The longer the little people are acquainted with this splendid magazine the more they are delighted with it.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—For excellent and instructive general reading, entertaining stories and fine illustrations, this popular weekly occupies a leading position.

MESSRS. N. W. AYER & SON'S "American Newspaper Annual for 1887" has just been issued. Valuable as this work of reference has been in the past the new volume is yet more so in that it is more complete than its predecessors, and has had special pains bestowed to secure the accuracy of the information it is designed to impart.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For frontispiece the *English Illustrated* for November gives a fine engraving, "Girls Coming Home with Goats." It belongs to an admirable series of illustrations of an interestingly written descriptive paper on "Capri," by Linda Villari. The second paper on "Coaching Days and Coaching Ways," is also adorned with excellent illustrations. The "Mediation of Ralph Hardelot," and "The Story of Jael," are continued. The number, as a whole, amply sustains the high reputation of this admirable monthly.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The November number of this monthly amply sustains the high excellence attained by the first issue of the season. There are a number of good papers on interesting and profitable themes, among them may be mentioned the contribution to the Symposium,

on Christian Unity, by Rev. James Flock, B.A., and one *suo more* on "College Cares," by "Our Own" Knoxonian.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons).—The November number opens with a most interesting paper on "Wagner and Scenic Art," with splendid illustrations. Dr. Sargent's second paper on Physical Training gives an exhaustive survey of the "Characteristics of the Athlete." Dr. Henry M. Field writes an attractive descriptive paper finely illustrated "In the Grand Kabylia." There are several other papers of great merit on interesting subjects by eminent writers, together with serial, short story and poems, making altogether a decidedly excellent number of this first-class literary magazine.

THE AMERICAN MAGAZINE. (New York.)—The first number of the new volume starts out with a well and interestingly written and finely illustrated descriptive paper on "Mount Tacoma," by Dr. C. D. Hendricks. Another paper that will interest the reader is "Paul Hayne and His Poetry," by Maurice Thompson. "Olivia Delaplaine," Edgar Fawcett's serial is continued. There are also several very readable short stories. The regular features of the *American* now include, The American Pulpit, Timely Topics, Household Art, Calendar of Health, and The Portfolio. This magazine has made great advances in interest and attractiveness.

THE CENTURY. (New York: The Century Co.)—A portrait, with an autograph, forms the frontispiece to this month's *Century*, and two papers on "The Home and Haunts of Washington," and "Mount Vernon as it is," are interesting. There are also two papers devoted to Augustin Saint Gaudens with exquisite illustrations. The Lincoln history deepens in interest, and "Grant's Last Campaign," is also of much historic value. There are several delightful descriptive papers finely and freely illustrated, which brighten and beautify the number. Two new serials, one, the "Graysons" by Edward Eggleton, and "Au Large," by George W. Cable are begun. Then there are short stories and poems, Topics of the Time, Open Letters and Bric-a-brac—altogether a splendid number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs).—Dr. Donald Fraser, of London, leads off with an admirable paper on How the Pulpit Can Best Counteract the Influence of Modern Scepticism. Dr. Stuckenbergh, of Berlin, gives another of his able and instructive articles on Psychology for Preachers. Dr. Philip Schaff ably discusses The Nation and Christianity. An "Eminent Professor of Homiletics" gives us criticisms on Dr. William M. Taylor. Dr. C. S. Robinson's "God's Image in Man" will greatly interest the reader. Dr. Crosby gives another of his scholarly papers, "Light on Important Texts," while Dr. Pierson's Gems from a Literary Cabinet, and Missionary Field, are full of interest and instruction. The sermon department is represented by Drs. Morgan Dix, Josiah Strong, T. L. Cuyler, J. W. Chadwick, Arnold Foster, and J. M. Gibson, of London. All the other parts of the number are fully up to the usual high standard. The Prospectus for 1888 holds out a promise of unparalleled richness and variety of contents.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"A Lady of the Old School" is the opening paper in the November number of the *Atlantic Monthly*. It is a most charming résumé of Mrs. Susan Lesley's "Recollections" of her mother, Mrs. Lyman, of Northampton. Miss Jewett has a delightful sketch of a New England by-way called "The Landscape Chamber." Percival Lowell continues his series of articles, "The Soul of the Far East," by a paper on Oriental Art, and John Fisk has another of his clear and readable studies in American History, devoted to an account of the adoption of the Constitution. Mr. Philip Gilbert Hamerton, in the sixth paper of his "French and English" series, considers "Variety in the Indulgence of Sense as a result of Individuality." A careful description of the "Red Cross" society and its work is given by Helen H. S. Thompson, and Bradford Torrey has a pleasant paper on "An Old Road." "Historic Points at Fort George Island" are depicted by S. G. W. Benjamin. A paper on "Girl Novelists of the Time," three poems of merit, and the serials by Mrs. Oliphant and Mr. Aldrich, and by Mr. Crawford, close a number of more than usual worth.

THE MISSIONARY WORLD.

CHINA INLAND MISSION.

From the last report of this society we learn that there are in connection with it 129 unmarried and forty three married missionaries, making a total of 172. Counting the wives, the number is 215, and if to this we add ten who are in association with the mission, the gross total is brought up to 225. There are also 117 native helpers. Fifty-two stations are now occupied, and fifty six outstations, and work is being carried on in fourteen out of the eighteen provinces of China Proper. The income for the past year was £22,149 or 11*d.*, being £1,900 more than in the year before. This, however, includes a special gift of £1,500 toward the purchase of land in Shanghai. Allowing for this, the amount received during 1886 is only a few hundred pounds above the income of the preceding year. The number of communicants is 1,655, of boarding school pupils 120, of day scholars eighty eight, and the amount of native contributions, £94 9*s.*

We rejoice in the good work which this mission is doing, and trust that it will be more and more consolidated and effective. It moves on somewhat different lines from those followed by other societies, and time alone can tell which will prove to be the most truly economical of Christian energy and generosity; but China is a wide field, and there is room for many labourers, and for various modes of working. In contemplating the statistics of the China Inland Mission, however, there is one consideration which presses itself home upon us, viz, what a pity it is that the London Missionary Society cannot devote more money and more men to meet the needs of that great empire, in seeking to evangelize which it had the honour to lead the way. Last year they were only able to spend £11,633—a fraction more than half of that referred to above, and the number of our missionaries, all told, married and unmarried, ladies included, was but sixty, scarcely a fourth of the China Inland Mission staff. It is true that a rich blessing has rested upon our work, that there was an increase of 261 in the number of communicants, who now amount to 3,595, and that we have 2,038 children under instruction; but how small are these things compared with what they might be were the Churches more in earnest in sending us missionaries, and the wherewithal to support them and the work which cries out to be done!

EASTERN BASSUTO.

The missionaries of the Berlin Society, established here since 1860, regard their work as the most important and hopeful of any of the missionary operations in that part of Africa, not only as regards the immediate results, but in its influence on the future of mission work in the centre of the Dark Continent, and all along the eastern coast. This hopeful view is partly based on the fact that the Bassutos and Bechwanas, among whom they work, are agriculturalists as well as cattle breeders, and are not, like many native races, destined eventually to die out. Another reason is that the belief in a God is not extinct among them. They say, for instance, of the man about to die, "God calls him." Again, the Christianized Bassutos often give proof of possessing the evangelistic spirit and gifts. Nevertheless, the Berlin Society has found their portion of this great field a very difficult one to cultivate. It lies in the eastern and northern portions of the Transvaal, and is inhabited by Metebelus as well as Bassutos; and as the former are of Zulu origin they are more opposed to the Gospel. Wars, too, have frequently occurred. Nevertheless, they reckon more than 9,000 converted heathens as belonging to their stations. It is difficult to estimate the number of the heathen Bechwanas, Bassuto and semi Bassutos living in the Transvaal, but Missionary Inspector Merensky thinks that they number at least 400,000, if to these be added those of the same tribes dwelling elsewhere, a total of 750,000 is reached, of which one-tenth or thereabouts have received Christian baptism. The same missionary speaks of the truly satisfactory character of the work of the Berlin Society. Unlike the French missionaries, he says, the German missionaries have insisted on the entire abandonment of polygamy, and the sale of daughters by their parents, and the mysteries of the Koma, and in this they have met with the greatest success. Thus the prospects of the work in the Transvaal are most hopeful.

Choice Literature.

NANNIE'S ANSWER.

BY M. WATERMAN.

"Them cows fall off dretful in their milk, 'n the lump o' butter's smaller every week!" said Aunt Judith, as she pressed with her paddle the fat mass in the tray, while her face wore an anxious look.

Nannie was stirring chicken-feed, and watching the butter-making at the same time. She knew the meaning of that look on the good old face; for Aunt Judith had often taken her into close confidence in their dressing and furnishing plans.

"She is thinking about her new cloak," thought Nannie. "She *must* have it this fall somehow, but if the butter is falling short I daren't mention a new hat. Oh dear! The old one is so shabby, 'n it'll look worse in the fall when the girls have their new ones, 'n the Sunday school's in the new church. I don't mind, so much while it's in Mr. Black's kitchen.

She watched the brood of Plymouth Rocks as she stood out by the ash-heap scraping the scalded bran from the pan for the hurrying chickens.

"I'm glad they're mine," said she, "but I wish they were big enough so that I might get some money for their eggs. I've got nothing to sell!"

Then she looked over at the yellow wheat field beyond the narrow potato piece. Farmer Trot had rented Aunt Judith's acres, and now he was harvesting with his three gray horses.

"Poor crop this year!" he had said to Aunt Judith. "Won't more 'n git yer bread; but of course you'll say yer thankful for that much!"

"I'm glad we'll have our bread," said Nannie, watching the reel flying round and round; "but I do wish there 'd ha' been lots of rain all summer, 'n there 'd ha' been a good, heavy crop, 'n I might ha' dared to say I'd like to have a new hat, like Jane Winters' 'n Bell Joys'! But I must get along somehow. I ought to feel glad 't the hail didn't take the wheat 'n the garden, like it did John Burton's! Why, there! I never thought! Miss Telfer said last Sunday we must go to God with everything that troubles us, no matter how small it is, 'n say hat matter is pretty big to me! I'll go right away 'n tell Him I do really need a new hat, 'n ask Him to send me one if He thinks best, and whenever He sees fit to send it. I'll just give the whole thing right up to Him, 'n not bother any more about it, that's the way she said to do!"

So when Nannie went into the house to do her usual work in Aunt Judith's room, she knelt down by the chintz-covered trunk, and did just as she said she would do—left her request in the hands of her heavenly Father, who clothes the lilies of the field and feeds the tiny sparrows.

Nannie's heart was very light as she went about her various tasks that morning. Aunt Judith saw the sunshine in her face, and said, softly, "Bless the Lord for bringing her to me! She is a dear, good child!"

The two sat out on the porch that afternoon mending stockings.

Nannie loved to watch the tall sunflowers close to the porch. They had such gorgeous yellow-frilled caps round their honest brown faces.

"They turn toward the sun; we must look to God the same way," said she to herself, as she placed the darning egg in her red stocking.

"Prayer makes the darkened clouds withdraw,"

Aunt Judith was softly singing to the tune "Hebron," as she listened to the hum of Farmer Trot's harvester.

Clouds of blackbirds were flying hither and thither on foraging expeditions, chattering as they flew; the tall, tasselled corn waved in the lazy breeze; houses and haystacks jutted out into the sky all along the horizon, and one might see lines of growing young willows here and there on the distant prairies.

"Do you always have your prayers answered?" suddenly asked Nannie, as Aunt Judith stopped singing.

"Yes, certain!" responded Aunt Judith promptly. "He says when we call upon Him, He'll answer, and while we're yet speaking, He'll hear!"

"Have you always really got everything you prayed for, Aunt?" asked Nannie eagerly.

"No, no, Nancy; you're only fourteen, 'n I'm sixty. He ant showed you as many of His ways as He has me. blessed be His name!" answered Aunt Judith. "I don't always get just what I've prayed for, but I always get an answer when I pray to the Lord in a believin' way, givin' up entirely to His will! There's different kinds o' answerin' as you'll find out, Nancy! 'Once when I lived down east, 'n had a cozy little tenement, I wanted a centre table for my sittin' room do much! I asked the Lord if He'd send me one when it was His will, 'n sure enough one evening your uncle 'Siah says to me: 'Judy, I bought a pooly little round table fur you to-day, got it kinder cheap. I'll fetch it home to-morrer!' That was *one* kind o' answerin'. Then when I was a widdler, 'n come here to live on the prairie, my money went dretful fast one winter, 'n I didn't see how I was going to buy coal enough to keep me warm till spring. I took that trouble to the Lord, 'n waited my answer. It came one day with one o' my neighbours, who begun tellin' me how she'd been burning twisted hay, 'n she showed me how to make 'em tight 'n hard 'n how to manage my fire, 'n I tried it, 'n got through that winter nicely. That was another kind o' answer. Then just the year 'fore your mother died 'n you come here, I got terrible homesick. Thought I must go down east if I'd have to go out at day's works. Well, I told the Lord how bad I wanted to go 'n kep a lookin' for somebody to send me money to go with, or somethin' like that; but no, I didn't get there at all. He didn't give me any way to go; but He give me such peace and contentment! Took all my homesickness away, 'n I enjoyed this country 's I never had before. That's a third kind of an answer." Aunt Judith went on

singing again as she peered over her spectacles searching for thin places in her stocking.

"Gives exercise to faith and love,
Brings every blessing from above."

Nannie listened to the quavering voice, and let her eyes rest on the creamy, feathery row of ripe "fox-tail" grass growing alongside of the sweet corn. Something in their plummy tops must have sent a bright idea into Nannie's head, for she cried out all at once, "Splendid! Just the very thing!"

Aunt Judith was laughing a queer, easy laugh. "That's a funny thing to say when I say I don't b'leeve but what Farmer Trot's boy'll have to lose his leg with that fever sore."

"Why, I never heard what you was saying, I'm sure, aunty!" said Nannie with reddening face. "I was thinking of something so different—something I've been praying about, 'n I believe God's going to help me to get it; but not the way I thought. I'll tell you by and by."

"All right, dear child," said Aunt Judith, as she folded her stockings. The old lady was called away the next afternoon to tend Mr. Trot's sick boy, and Nannie had an opportunity for carrying out the plan which the plummy "fox-tails" had hinted to her.

She brought out her shabby old straw hat with its bands of rusty velvet, and ragged red flower, lying beside it on the table a faded gray plume, the best end of which was soon snipped off by Nannie's scissors, also a strip of crumpled black lace, which she smoothed and pressed till it looked like new. Then she carefully cleaned the old hat with shoe dressing, after raising the crown and widening the brim, and when the edge was bound and the velvet brushed and mixed with the lace and the bit of a feather sewn on, Nannie surveyed her work with delight.

"It'll do me as much good as a new one!" cried she. "I never thought my answer would come to me in this way!"

"God helped me answer my prayer myself, didn't He, aunty?" Nannie said, when she had displayed the pretty hat to Aunt Judith's wondering eyes.

"He does that way sometimes, dear," said Aunt Judith, "It's of more service to you to have your answer come so than to 've had a bran new hat come right down from heaven. He always answers us in the way that's best for us."

THE END.

FRENCH COMIC PAPERS.

Much of the blame on the score of morality that is inflicted by the English on the French may be ascribed to a few comic newspapers that the Englishman compares to *Punch*. The French papers of this class are usually as inferior to *Punch* in wit as they are in morality, but I may observe that Mr. *Punch* occupies a much higher position in the state, and also a very different position in society, and therefore has certain responsibilities from which his French contemporaries are exempt. I have never yet met with one of the coarse and shallow French comic papers in a private house. I have only met with them in cafés or hotels, where they are glanced at for a moment by the men. There is one of these little publications (I forgot its name) which regularly illustrates vice in so dull a fashion that the effect of it must be almost moral. The *Grelot* is a very coarse sheet, with large coloured caricatures, perfectly merciless, and in the style that pleased our grandfathers.

But there are clever and amusing sketchers in France, Mars, for example, is refined and charming as well as humorous. Soldiers and sailors have found their own illustrators in Randon and Lepic. As for the wit of Cham, it was inexhaustible, but more in the invention of sentences than in the art of the designer. Paul Renouard, the intentionally indiscreet revealer of all commonplace ugliness, is now as much appreciated in England as in France. Here, as everywhere else, there is a great difference between one man and another, a truth that I once ventured to insist upon to an old lady who was always calling one person by another person's name, and considered the error of no consequence.—*November Atlantic*.

THE SWITZERLAND OF AFRICA.

Like the Swiss, the Kabyles have an intense love of their country. They love it for its very savageness, in which every peak and crag seems to frown defiance at an invader. They are as jealous of its independence as the brave warriors of Montenegro. Those who have fought for generations against the Turk in the passes of the Black Mountains, overlooking the Adriatic, have not shown more valour than the natives of Kabylia. This courage flames out clearest and brightest in moments of greatest danger. One custom they have which shows that the blood of heroes is in their veins. When tidings of an invasion come to their mountain retreats, the whole land rises up at the sound of war. The young men of the different tribes enter into a solemn "league and covenant," which might be called the league of death, since all who join in it swear to die for their country. So complete is this off ring up of their lives, that the prayers for the dead are read over them, so that when they go forth to battle they are already as dead men, and have only to seek the place where they may give up their lives. If, indeed, they annihilate the enemy, they may return and live. But if the foe is still in the field, they must seek death until they find it. If one were to flee in the day of battle and return to his tribe, he would be received as the Athenians received the one survivor of Thermopylae. He would be an outcast in his tribe, doomed to suffer a thousand insults worse than death. But for those who are killed there is glory here and rest hereafter. Their souls ascend to paradise, while their bodies are buried apart, in a place which is thus rendered forever sacred, and to which pious Moslems will come and pray over the dust of their heroic dead.—*Rev. Henry M. Field, D.D., in Scribner's Magazine for November*.

MORPHOMANIA.

Persons who have become morphia habitués remain free from trouble for variable periods of time. Some begin to suffer seriously in a few months, others only after years. This difference depends rather upon individual peculiarities than upon the quantity of the drug which is taken. But sooner or later all degenerate, both bodily and mentally. They become pale, sallow and emaciated; their appetite is greatly diminished, and the digestive processes are disordered; sleeplessness sets in in spite of their morphia, and what rest they do get is disturbed by horrible dreams. They become sterile, and lose their energy and interest in life, while all their thoughts are concentrated on the morphia. If they have been accustomed to inject the drug subcutaneously, those parts of the body which are within reach of the syringe are one mass of sores, so that they are sometimes at a loss to find a sound spot where they can tolerate an injection. These physical troubles are bad enough, but the moral change eclipses them. No one who has not had experience of these melancholy cases can form an idea of the moral perversion which this habit produces. "The constant and increasing use of the drug—for this is the rule—at length enfeebles the will and makes the man a moral paralytic, of all spectacles the most pitiable this side of the grave." ("Opium Smoking and Opium Eating," by George Shearer, M.D., 1881.) Untruth is a second nature with them. "As a rule, no one thinks of trusting to the word of an opium smoker, his character is wholly unreliable" (George Shearer); the same may certainly be said of the morphia habitués. Levinstein, one of the greatest German authorities on the subject, says: "Educated, intelligent men and women, otherwise deserving of respect, descend to lying." Even De Quincey, though he denies moral perversion, admits that opium renders a man incapable of doing what he knows to be right. "The opium eater loses none of his moral susceptibilities or aspirations; he wishes and longs as earnestly as ever to realize what he believes possible and feels to be exacted by duty; but his intellectual apprehension of what is possible infinitely outruns his power, not of execution only, but even of power to attempt. He lies under the weight of incubus and nightmare; he lies in sight of all that he would fain perform, just as a man forcibly confined to his bed by the mortal languor of a relaxing disease who is compelled to witness injury or outrage offered to some object of his tenderest love; he curses the spells which chain him down from motion; he would lay down his life if he might but get up and walk, but he is powerless as an infant, and cannot even attempt to rise." ("Confessions of an English Opium Eater.") The morphia habit may even transform the tenderest affection into hate. I have known a happy home rendered almost uninhabitable and a husband driven to despair by the terrible change produced in the character of his wife by the influence of this habit.—*The Nineteenth Century*.

DEEP AND EARNEST OPINIONS.

What most people call "deep and earnest convictions" on political and social topics are generally muddle-headed medleys of knowledge of fact and opinion. They know that such and such a thing is an evil, and they opine that they see a way to amend it, and if wiser people point out to them that the evil would not be so amended, or that greater evils would accrue from the attempt, they only feel that their "convictions" are affloated and opposed by cold-blooded calculations. This kind of opinion is often as confident as actual knowledge. When Carlyle said that it was impossible to believe a lie, he can only have meant that it was impossible to believe it with that highest kind of certitude which consists in intellectual perception. Probably no one could believe a lie with that degree of faith which would enable him to suffer deliberate martyrdom for it. Protestant and Catholic martyrs have usually been sufferers for one and the same faith or at least parts of the same faith, in which parts they have considered the whole to be involved. Very few, if any, have ever carried the courage of mere "opinions" to the stake. There can be no absolute certitude about the impressions of the senses or the inferences drawn from them. There can be about moral and spiritual things. The knave may sincerely opine that it is best for his interests to lie and cheat, but the honest man knows that he is a being whose interests are above all eternal contingencies, and that under certain circumstances it would be madness to behave otherwise than in a way which would be directly opposed to every argument and persuasion of the senses. It is only the mind of the most highly "scientific" constitution that will have its confidence in knowledge of this kind tried by considerations of its moral and intellectual obligations to Hottentots and Australian aborigines. "We can live in houses without being architects," and we can know, without knowing or caring to know, how we came by our knowledge. The house of the gods has signed intact since Abraham and Hesiod, and shows no sign yet of tumbling about our ears.—*Coventry Patmore, in Fortnightly Review*.

TWO BROTHERS.

Two brothers met a lady dressed in blue, whom they had never seen before, at a military dance. Each of them asked at once to be introduced to her at first sight; each asked the same officer for an introduction (though they had several friends in common present); each described her in the same way, not as "the lady in blue" (the most obvious point of appearance about her), but as "the lady with the beautiful ears"; each fell desperately in love with her off hand, and each asked her for a particular flower out of a little bouquet containing four or five more conspicuous blossoms. Finally, each came up at the end of the evening to confide in the same married lady of their acquaintance their desire to see more of the beautiful stranger. Now, small as are all these little coincidences, they nevertheless show, to my mind, a more profound identity of mental fibre than far larger and more important matters of life could

do. For on great emergencies or in the great affairs of one's conduct it is only natural that somewhat similar characters, being governed by the same general emotions, should act on the whole very much alike, while often, on the other hand, a particular difference will make the action of similar characters at a special crisis extremely divergent. Thus the two Newmans, essentially the same in fibre, both re-examining their creed at a certain epoch of life, follow out their own logical conclusions with rigorous precision, one to free thought, the other to the cardinalate, so that outsiders would be apt to say at first sight, "What a striking difference between two brothers!" But the exact identity of tastes and preferences shown in these minute touches of feeling—the choice of an introducer, the phrase about the ears, the selection of a particular flower (it wasn't even a violet, which might occur to anybody, but a spray of plumbago, in itself quite without sentimental interest), and the unburdening of mind to a particular confidante—all these things abundantly testify to an underlying similarity of mental structure, down to the merest side tracks and by-ways of the brain, which could hardly happen under any other conceivable circumstances than those of actual family identity.—*The Cornhill Magazine.*

THE DRINK QUESTION IN IRELAND.

In the year 1881-2 there were thirty-two public houses for every 10,000 of the population of Ireland; in 1834-5 there were 34.3 for the same number. In 1881-2 the arrests for drunkenness for every 10,000 of the population were 153; in 1834-5 there were 188. In 1881-2 the money value of the intoxicating liquors per head consumed by the population was £2 1s. 3d. In 1834-5 it had risen to £2 4s. 4d. If we take the gross sum of the increase of the money value of the intoxicating liquors consumed in Ireland, when these same two years, 1881-2 and 1834-5, are compared, the full significance of these figures can be seen. The total amount spent in 1834-5 on drink is larger by £750,000 than that spent in 1881-2. In three years the drink bill in Ireland rose by £750,000. It is a most singular fact that this sum is almost exactly the total amount of the reductions made under the Land Act of 1881 in those years. Instead of the saving in rent going to raise the moral or material condition of the peasantry, it apparently went into the publicans' pockets. If it is only to be a choice between whiskey and rack-renting, it seems doubtful whether the drink tyrant is not as bad as the most rapacious of landlords. What makes the increase in the consumption of stimulants in Ireland particularly disheartening is the fact that the people in England and Scotland have been spending less and less on intoxicating liquors. For instance, this year's returns show that while England, compared last year, with has reduced her "consumption of spirits as a beverage" by 626,357 gallons, and Scotland has decreased hers by 175,781 gallons, Ireland has increased hers by 210,510 gallons. We learn also from this year's returns that "where an Englishman drinks one bottle of spirits, an Irishman drinks two." In the case of spirits, these figures show nothing as to the consumption of whiskey illicitly distilled. This is in Ireland, however, a very important matter, since last year there were 1,186 cases of illicit distilling against nine in England.—*The Spectator.*

EDUCATED RUSSIANS.

In many countries—notably in Germany—lamentations are frequent as to the overcrowding of all the learned professions. The universities are said to produce more highly-trained men than the country can employ, so that many aspirants are yearly doomed to failure, and these are said generally to drift into the ranks of the most extreme political parties. Yet in Germany and elsewhere those who fail have other possibilities of life open before them. In Russia their position is far worse. Almost every man of liberal education who does not possess a private fortune is an official. Many of the large commercial houses receive subventions from the Government, or did so at the time of which we are speaking; all are anxious not to incur unpleasantness by employing any one who is distasteful to the authorities. The men who are unable to complete their education, and those who were viewed with suspicion, were therefore cast helpless into a world which for them, to use a German saying, was nailed down with boards on every side. It was only natural that they should join the extreme party, but their influx into the brotherhood of land and liberty rapidly changed its character. We cannot at present follow the story further. The only idea of the original founders which seems still to have a vital force is the hope that by the offer of large material advantages to the peasants and workmen, the latter may be induced to lend their support to political movements which have now become entirely revolutionary. Many of the Nihilist leaders, however, are already rather Socialists than Liberals, Radicals or Republicans.—*The Saturday Review.*

THE OLD FRENCH FORMS OF VERSE.

The new volume of the Canterbury Poets, "Ballads and Rondeaux," bids fair to be as popular on your side of the Atlantic as ours, writes the London correspondent of the November *Book Buyer*. A large number of writers of the old French forms of verse, both American and English, have generously assisted in the construction of the volume. The selection has been made with great taste and rare discretion by Gieson White, who also contributes a preface and an exhaustive introduction. Among the principal contributors may be named Algernon Swinburne, Austin Dobson, Clinton Scottard, W. E. Henley, Mrs. Moulton, John Payne, F. D. Howland, Andrew Lang, H. C. Bunner, Edmund Gosse, C. H. Luders, Miss Robinson, Brander Matthews, John Moran, Oscar Wilde and Arlo Bates. The perusal of this little book will show to what extent the cultivation of the old French forms of verse has been carried. The adoption of this species of verse dates from about fifteen years ago, and the present volume shows a

great result in the harvest here garnered. We learn from the introduction that the first *ballade* was written by Austin Dobson, the first *villanelle* and *chant royale* by Edmund Gosse, and the first *double ballade* by W. E. Henley. We are also told that the first *triolet* was published by Mr. Bridges. I am inclined to think that many, many years ago some verses in *triolet* form, or something very much like it, were printed in a little volume by Mortimer Collins. There is a danger, I fancy, of form in verse getting overdone. The master, the true poet, can "carol in letters" most successfully, but when the mere poetaster attempts it, it becomes a somewhat wearisome and mechanical operation.

TRUE ART.

[In this graceful little poem, which appeared in a recent number, a misprint in one line impaired its meaning. To correct the mistake the verses are reproduced.]

To paint the picture of a life
Sincere in word, in deed sublime,
Noble to reach the after-time,
And find a rest beyond the strife:—

This is the highest goal of art,
To mould a form of rare device,
The fruit of early sacrifice—
The true devotion of the heart.

We work in shadow and in doubt,
But view our Model, and with trust
Toil on, till He, the Good, the Just,
Shall bring the perfect fullness out.

—W. T. Herridge, in the *Presbyterian College Journal.*

A LESSON TO THE CLERK.

A clothing dealer in an interior town, says the *Dry Goods Chronicle*, had occasion to visit the city to purchase goods. While he was gone a young man entered his store to buy a coat. A salesman waited upon the customer and showed him a coat plainly marked \$7. The customer tried it on and said in a pleasant, confiding way: "I want a good article, and I can afford to pay a little more." The salesman showed him many coats, and, finally, having removed the tag, again offered him the \$7 coat which had fitted him at first, and said: "Here is a coat, a fine article, just your fit, which I can sell you for \$12." The coat was again tried on, the young man seemed pleased, paid his money and went away. On the merchant's return the salesman, with a smile of triumph all over his countenance, rushed up to him and boasted of what he had done. The merchant looked grave. He only asked: "Does any one know who the customer was?" A little boy had recognized him as a workman in a neighbouring factory and remembered his name. The merchant sent for the young man, told him of his mortification, gave him back \$5 and the privilege of returning the coat if he chose, and then said to the salesman: "Now, sir, I will pay you your week's salary, and I wish you to go. If you cheat my customers you have not principle enough not to cheat me. If I can't have my people sell goods honestly I will go out of business. Good day, sir."

PREHISTORIC REMAINS IN MERCIA.

In the upper soils of Mercia, which the river has deposited in later times, there are flints carefully wrought and implements nicely polished, showing that a superior race had become occupants of the land. From their habit of choosing caverns for their dwellings, when these could be found, they have been distinguished as cave-men. Their haunts were not confined to the river valleys, but, though they spread themselves further over the hills, they still made no attempt to construct habitations, contenting themselves with those which nature offered. The same field at Hicham, where the relics of the river-drift man lay in the lower gravel, has yielded also three flint celts of this latter race. One of these measures nine inches in length, with a breadth of three inches. A flint javelin head and many other relics of the same character have been found in the fields and woods at Taplow. Polished axe-heads, seven inches in depth and three in width, have been taken from the river bed, one of greenstone at Taplow Mills, and another of quartzite just below at Maidenhead. Here, also, among leaves and sticks in the peaty soil a few yards from the river, there was lately found, some four feet below the surface, the small skull of a primitive woman, whose antiquity is sufficiently proved by the thigh bone and broken antlers of a reindeer that lay beside it. The Irish elk was in these days the last survival of the older extinct animals, and men had learned to fashion pieces of his vast antlers for their instruments. A hammer of this character has lately been taken from the river bed at Monkey Island.—*Blackwood's Magazine.*

THE cottage at Nether Stavey, in which Coleridge spent the most peaceful years of his life, and where he wrote "Christabel" and "The Ancient Mariner," is now the village tavern.

THE Khoonds in Orissa used formerly to kidnap children and offer them in sacrifices to the earth goddess. This was stopped by our Government about thirty years ago, and one rescued victim is now a Christian pastor.

A GENERAL conference, of an œcumenical character, on Foreign Missions, will be held next year, in London, from 10th to 20th June. The topics to be discussed will have reference not only to the work abroad but also to its relation to the churches at home.

MR. WALLACE, on being nominated in Glasgow Presbytery to the Moderatorship of Partick Gaelic Church, remarked that he had no knowledge of Gaelic; but Dr. Adam having assured him that this ignorance was rather an advantage than otherwise, he accepted the appointment.

British and Foreign.

THE jubilee of Dr. Ritchie, of Longforgan, will be celebrated in February next.

A MONTHLY magazine devoted to the interests of women has been established in Rome.

PROFESSOR BRUCE opened the new Free Church in Postpatrick. The congregation enters almost free of debt.

THE Rev. A. W. Williamson, of St. Cuthbert's, Edinburgh, preached before the Queen at Balmoral on a recent Sunday.

DR. BLACK, of Inverness, and Sheriff Cowan, of Paisley, opened a week of evangelistic meetings in Dr. J. J. Bonar's Church at Greenock.

PROFESSOR CHRISTIE has nearly completed the exhaustive work on the history of preaching, on which he has been engaged for several years.

THE Scottish Liberal Association have resolved to press the question of Disestablishment on the notice of Mr. Gladstone as being ripe for settlement.

PRINCIPAL CAIRNS was one of several eminent speakers at the annual Fidesute Christian Conference held in Dunfermline, at which 500 were present.

THE Rev. Dr. Edgar, of Mauchline, the retiring Moderator, preached before the Glasgow Synod from 2 Tim. iv. 13. Mr. M'Laren, of Houston, is the new Moderator.

THE average duration of life in England has been raised from thirty to forty-nine years during the Queen's reign, a result due chiefly to better drainage and cleaner personal habits.

A Bust of Hugh Miller is to be placed in the hall of heroes in the Wallace monument on the Abbey Craig by Dr. Gunning, of Brazil, who erected the tablet to Jenny Geddes in St. Giles.

BISHOPS WORDSWORTH, of Salisbury, and MacLagan, of Lichfield, have been holding a conference at Bonn with Bishop Reinkens on the relations between the Anglican Church and the Old Catholics of Germany.

THE Government of New Zealand have determined that dipsomaniacs shall be sent to an asylum by order of a judge of the supreme court. An asylum is to be erected at Porirua, where they may be employed in regular farm labour.

THE Rev. Gordon Webster, M.A., minister at Girvan for fifteen years, was presented with an illuminated address at a congregational meeting on the eve of his departure to become pastor of St. Andrew's Church, Christchurch, New Zealand.

IN order to insure that the next generation of ministers will have some elocutionary power, Mr. J. M. Douglas has again taken upon himself the cost of providing the students at the English Presbyterian College with high-class teaching in this department.

THE most brilliant woman of letters in Italy at present is Caterina Pigorini Berri, who, after publishing many studies on the folk-lore and the songs and traditions of the peasantry of the Marche and Calabria, now occupies her pen chiefly in literary criticism.

THE architect of the building in which the Free Church General Assembly will hold its meetings at Inverness is now receiving offers from contractors, and building operations will be commenced presently. It is to be a wooden structure accommodating over 2,000.

THE Queen has accepted the dedication of the work on old Scottish communion plate which Rev. Thomas Burns, of Lady Glenorchy's Church Edinburgh, will publish presently. The frontispiece will represent the communion service presented to Craibie Church by her Majesty in 1863.

MR. JOHN SINCLAIR, of Grangemouth, author of "Heather Belles," which recently appeared in these pages, is likely to receive an invitation to become the Gladstonian candidate for the Ayr Burghs. A speech he made lately at Ayr on the Irish Question made a profound impression.

THE FIVE Free Church Synod unanimously agreed to transmit an overture to the Assembly suggesting that there should be associated with the ministerial Convener of the Sustentation Fund Committee an office-bearer or unordained member of the Church acquainted with practical business to take a general oversight of the working of the fund.

A HALL seated for 300 has been built at a cost of \$4,000 for the mission at George connected with Barclay Church, Edinburgh. Dr. J. H. Wilson raised \$3,000 in a fortnight and the remaining \$1,000 was got from the Home Mission Committee. Application will be made to have the congregation sanctioned as a mission charge, and it is intended to erect a church.

FOR some time the zenana home at Calcutta has been inadequate for the growing requirements of the work, and it has been decided to build a new home on an unoccupied site near Dr. Duff's house, in which the senior missionary usually resides. It will accommodate the zenana missionaries and their Bengali assistants, with a spare room or two for other contingencies that may arise.

THE question of divinity students preaching in parish churches was again raised by the ministers of the East and West Churches, Aberdeen, in the Synod, to which they had appealed against the finding of the Presbytery sustaining the examination of a student who had broken the law in this matter. By eight to seven the Synod dismissed the complaint, and an appeal was taken to the General Assembly.

ABERDEEN Free Church Synod had a lively discussion on the subject of the agricultural depression arising out of an overture expressing sympathy with the farmers. Rev. Mr. McQueen said their condition was utterly hopeless, and declared his conviction that the whole system of landlordism would have to be swept away entirely. Principal Brown held that it was not the business of the court to suggest anything for relief. The overture was ultimately adopted.

Ministers and Churches.

SPECIAL evangelistic services have been held in Cooke's Church, Toronto, during last week. The pastor, Rev. W. Patterson, has been ably assisted by Rev. Dr. McTavish, of Lindsay.

THE Rev. R. J. M. Glassford, of Waubaushene, preached a special sermon to Lodge 93, A. O. U. W., in the Presbyterian Church, Caledon East, on Sunday, October 30. The local press states that long before the hour of service the church was packed and many were unable to gain admittance.

THE Rev. G. Branch Howie delivered three lectures on 30th and 31st Oct., in Melville Church, Fergus, and a fourth on Nov. 2, in St. Andrew's Church, same place. In the first three he described Jerusalem in its present relation to prophecy, and also gave a sketch of Bethlehem and its neighbourhood. "Weddings in the East" was the subject of the fourth lecture.

THE new Presbyterian Church, Waldemar, was opened on Sunday, the 23rd ult. Professor McLaren, of Knox College, preached at morning and evening services. On the following Monday a soiree was held at which several prominent speakers were present. Mr. W. H. Hunter, Reeve of East Garafraxa, occupied the chair, and the Orangeville choir rendered excellent musical selections.

THE Rev. William H. Geddes, of Kussell, writes: In the report of the proceedings of the Ottawa Presbytery, which sat last Tuesday week in Ottawa, my name is coupled with certain charges made against a certain North-West Missionary. Let me say that I have no charges to make against any missionary of our Church, and that the elder present who then laid the complaint is the person whose name should be associated with the matter, and not mine.

THE Rev. D. J. Macdonnell, pastor of St. Andrew's Church West, appeared at the Toronto Court of Revision last week, and protested against Roman Catholic priests being entirely exempted from taxation on their incomes. The claim of the priests is that they have no income, as everything they have belongs to the Church. Mr. Macdonnell says that the Protestant and Roman Catholic clergy stand in the same position, and that no distinction should be made between them. The matter is likely to come before the county judge.

A VERY enthusiastic meeting was held recently in Knox Church, Stratford, at which the principal business was the presentation of a kindly-worded address in which the devoted and abundant labours of the pastor, Rev. P. Wright, B.D., were appreciatively recognized. The address was accompanied by a very valuable gold watch to Mr. Wright and an elegant tea service to Mrs. Wright, bearing suitable inscriptions. These kindly expressions of cordiality and good feeling were very ably responded to by Mr. Wright in a comprehensive and finely-toned speech.

THE annual meeting of Erskine Church, Toronto, Young People's Christian Association was held on Thursday evening last in the school room of the church. The reports of the secretary and treasurer showed the society to be in a flourishing condition. The following were elected officers for the ensuing season: W. Stark, president; W. Findlay, first vice-president; D. A. McKillop, second vice-president; J. Arbuthnot, secretary; Mrs. J. K. Mitchell, treasurer; Miss Adamson, pianiste; F. J. Travers, editor of journal; J. A. Paterson, M.A., critic; Miss Mackenzie, J. M. Campbell, J. K. Mitchell, J. B. Campbell and W. R. Madill, executive committee.

MR. R. H. HUDSON, of Parry Sound, writes: The Young People's Missionary Society of the Presbyterian Church here are wanting books and magazines, etc., to send to the lumber camps in our neighbourhood. We cannot purchase all necessary, and take this opportunity of asking your many readers to help us in our efforts to feed the mind and soul of those hundreds of men who cannot and perhaps would not attend any place of worship, but are led by force to read whatever is put within their reach. This is not an experiment, but we have tried the work in former years, and feel thankful to say with beneficial results. We will gladly pay freight on all packages or boxes sent to Parry Sound.

THE young people of St. Andrew's Church, Belleville, who for a number of years back have had a live Mutual Improvement Association, organized last week for the present season. The attendance was large, and the interest shown was calculated to inspire enthusiasm. The election of officers resulted as follows: Rev. M. W. McLean, M.A., honorary president; Mr. J. Stewart, president; Mr. W. N. Ponton, M. A., first vice-president; Miss E. Robinson, second vice-president; Miss A. Keith, secretary. Mr. G. W. Peace, treasurer; Miss L. Edwards, Mrs. T. Duncan, Mrs. Stewart, Messrs. Biggar and Gibson, literary committee; Misses B. Falconer, L. Robertson and Messrs. J. Stanistreet, F. W. Rutherford, T. Duncan, musical committee.

AT the late County convention of the Welland Sabbath School Association the Rev. George Burson, of St. Catharines, delivered an address on "How to Study the Word and Works of God." He held that in the first place it was necessary that the teacher should have, not only the belief, but the conviction that the Bible is the Word of God. No teacher could speak with authority, unless he has the conviction of the inspiration of the Bible. Without this the teacher is mentally and physically weak. He who has not the conviction is like some unconverted theological professor who tries to catch what he calls the spirit, and then fits the words to suit his own ideas. Some teachers do this, but they are not the ones that make the most successful teachers.

A VERY successful "honey social," under the auspices of St. John's congregation, Brougham, one of the stations under the pastoral care of Rev. J. J. Cameron, was held on the evening of the 28th ult. An attractive programme, consisting of musical selections, readings, recitations, speeches,

etc., was rendered to the delight of all present. An interesting feature of the entertainment was an address read by the pastor, and the presentation of several pieces of silverware to Miss Nellie Phillips by the congregation, as a small expression of its appreciation of her services as organist of the church for the past several years, to which she made a touching and appropriate reply. The proceeds went to pay off the last instalment due on a very superior "Dominion" organ recently placed in the church.

A VERY interesting meeting of the Canadian McAll Auxiliary was held in one of the rooms of the new Y.M.C.A. building Thursday afternoon. The motto of the auxiliary for the present year—Malachi iii. 10. It being the wish of the ladies to prevent monotony by occasionally speaking on some other good work, at this meeting, a very pleasing and instructive address was given on "Missions in Mexico." It was suggested by one of the members that a Bible reading form part of the monthly exercises, and decided to take "Our Stewardships" as the subject for the next meeting. One of the ladies present, who had recently visited some of the halls in Paris, spoke briefly on the work. The treasurer's report was encouraging, only \$240 being required to complete \$1,000 for the support of Rochefort and La Rochelle Stations.

THE members of the North Delaware Presbyterian Church met recently at the residence of their pastor, Rev. J. A. McConnell, who has resigned his charge, and made him and Mrs. McConnell the recipients of an address and presentation. A large number was present, and a very pleasant time was passed by all. Vocal and instrumental music was furnished by Mrs. H. Lockwood, Miss Nellie McLellan, Miss E. Lockwood, Mr. John Forsyth, Mr. Charles Lockwood and Mr. Stewart. Addresses were delivered by Messrs. W. Harker, S. E. Sutherland, W. A. Hutton and W. Harris. The address to Mr. McConnell was read by Miss Bessie Brody, and the presentations were made by Mr. D. Donaldson. It gave strong expression to the high esteem in which his personal character and worth and his ministerial services were held by his many friends, and concludes with good wishes for the future prosperity and happiness of himself and his partner in life. Mr. McConnell in his own and his wife's behalf made a very appropriate reply.

ABOUT seventy five ladies assembled at the residence of Mrs. Alexander Smith, Aylmer Street, Peterborough, recently, to bid farewell to Mrs. John Bertram on the eve of her departure for Toronto. A pleasant social evening was spent, during which refreshments were served. Miss Edwards read an address expressive of best wishes for Mrs. Bertram, appreciation of the valuable services rendered by her in Christian and philanthropic work, and personal regret at being deprived of the co-operation and society of one so highly esteemed. The address was accompanied with a handsome Davenport in solid walnut, richly carved, and complete in all its appointments, including a full supply of stationery. Mrs. Bertram replied most feelingly, acknowledging the kind words of the address, and the accompanying gift, and referring to the many highly-esteemed and valued friends she was leaving behind in Peterborough, whose friendship she had learned to appreciate during her twenty-two years' residence amongst them. She regretted the necessary separation from them, but hoped to often see them in the future. The ties of friendship would not be broken on account of the short distance which would separate them, and she would doubtless meet them from time to time. In conclusion she heartily thanked her friends for their kind expressions of esteem and regret. The assembly broke up at an early hour, each one present saying farewell to the guest of the evening, whose departure from their midst they regarded with so much regret.

ON a recent Sabbath the Rev. James Carmichael, M.A., Norwood, preached an impressive and thoughtful sermon from 1 Cor. iii. 9, in which he made interesting reference to the completion of the fifth year of his ministry in that congregation. He concluded the discourse with the following words: During these five years 129 names have been added to the communion roll, ninety-nine on profession of faith and thirty by certificate; an average of almost twenty-six yearly. The sacrament of baptism has been administered to eighty-seven infants and nine adults, or a little short of twenty a year. Regular attendance has been given by me in the Sabbath school, and the central truths of each lesson enforced and illustrated by blackboard exercises. In the Session the utmost harmony and good fellowship has prevailed. Never has a discordant word been heard or an unbrotherly thought uttered. In the congregation the same Christian spirit and brotherly love have been manifested. From all of you I have uniformly received the utmost kindness and consideration. God has surely blessed us, minister and people; and it well becomes you and me to say to-day, with thankful and grateful hearts: "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

A WINNIPEG contemporary says. The action at the meeting of the Presbytery last week was the first official notification of the approaching departure of the Rev. D. M. Gordon from this city to fill the pulpit of St. Andrew's Church in Halifax. Knox Church will be sorry to lose the pastor who has so long presided over it, but as the change is evidently for the best for Mr. Gordon, they will wish him God speed. It is expected he will leave for his new home about the 1st of December. In going to Halifax, Mr. Gordon will not have to familiarize himself with a strange people and place, for he is by birth a Nova Scotian. He was born in Pictou, in the county which is celebrated as having given to the ministry no less than ninety-six persons, of whom seventy-five were Presbyterians. Mr. Gordon received his preliminary education in his native town. He went to Scotland, and studied in Glasgow University. His

course was distinguished. As an all-round man there are few who may be more depended upon in scholarly attainments than Mr. Gordon. He was ordained in 1866, and was settled in the following year in St. Andrew's Church, Ottawa. This church, from its having been the first in Ottawa, and having connected with it many of the oldest families in that city, as well as being favourably situated near the parliament buildings, has always occupied a prominent place in Central Canada. Mr. Gordon was a great favourite in St. Andrew's Church. In 1881 Knox Church in this city was left without a pastor by the appointment of the Rev. James Robertson to the general superintendency of the North-West missions. During the years 1881-2—the years of the boom—a succession of leading ministers of the Church came to Winnipeg at the request of the congregation. The Rev. D. M. Gordon was called, and refused the first invitation; but on the second call being issued, Mr. Gordon accepted it, and arrived in Winnipeg in the autumn of 1882. Since that time he has laboured among his congregation with great acceptance.

PRESBYTERY OF WINNIPEG. A *pro re nata* meeting of this Presbytery was held in Knox Church, Winnipeg, last week. On motion, Rev. Dr. Bryce was appointed Moderator *pro tem*. There were present Revs. Dr. King, D. M. Gordon, James Robertson, W. H. Spence, C. B. Pitblado, Professor Hart, Hugh Fraser, James Hamilton, and J. C. Quinn, Clerk; Hon. Gilbert McMicken, Messrs. C. H. Campbell, J. D. Conklin and John Sutherland, elders. The Clerk read the call from St. Andrew's Church, Halifax, to Rev. D. M. Gordon, of Knox Church, Winnipeg, with all the documents. The call was exceedingly hearty, unanimous and enthusiastic, and was signed by eighty-five communicants and fifty-four adherents. The salary offered was \$2,500. It was moved by Principal King, seconded by Professor Hart, and agreed, that the call be received, and given to Mr. Gordon; that the congregation of Knox Church be cited to appear for its interests, and that Professor Hart and Principal King be appointed as a committee to answer the reasons of translation, and report at next meeting of Presbytery. It was, on motion of Dr. King, seconded by Mr. Conklin, agreed that Professor Hart be appointed to cite the congregation on Sabbath. Moved by Mr. Pitblado, seconded by Professor Hart, and agreed to, that the Presbytery adjourn to meet on Nov. 8, in Knox Church, Winnipeg, at half-past three p.m.—JAMES C. QUINN, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst., when the amount of business transacted was unusually small. A circular was read from the Assembly's Home Mission Committee, setting forth the large and clamant needs of the fund committed to their care, and apportioning \$6,000 to be raised within the Presbytery's bounds for the requirements of said fund. Several schedules were submitted and read, and the contributions that might reasonably be expected to the Schemes of the Church from the congregations and mission stations within the bounds. The remaining schedules were promised soon, and the Clerk was instructed, in terms of these, to inform the several Sessions of the sums which were thus apportioned to them. In relation to an application made at last ordinary meeting for the organization of a regular congregation at the corner of Bloor and Huron Streets, reports were received from neighbouring Sessions, offering no opposition to said application, and a committee was appointed, with Rev. Dr. McLaren as Convener, to meet with the applicants, and such others as may wish to unite with them, in lecture room No. 1 of Knox College on the 15th inst. at eight p.m., to deal with them in the ordinary way, whether ancient church certificates or a new matter of Church adherence, and to constitute them as a regular congregation of the Church, under the care of the Presbytery, the committee to report thereon at next meeting. A minute was read by Rev. D. J. Macdonnell of the late Dr. J. Barclay; the minute was adopted, and a copy thereof was ordered to be sent to Mrs. Barclay. Attention was drawn to the recent issue of a new Book of Forms, transmitted by a committee appointed by the General Assembly. For the purpose of examining said Book and reporting thereon at a future meeting, the Presbytery appointed the following committee, viz. the Moderator (Rev. P. McF. McLeod), Revs. Dr. McLaren, Dr. Reid, Dr. Kellogg, W. G. Wallace, J. Smith, A. Gilray and Messrs. J. MacLennan, Mortimer Clark and J. R. Miller. Agreeably to applications made, authority was given to moderate in calls from Laskey, etc. and Queensville, etc. Rev. J. Carswell, of the Presbytery of Barrie, stated that a meeting of said Presbytery had been summoned for the previous day to deal with a call to Rev. F. Smith, of Markham, but that owing to the lack of a quorum said meeting had not been held. He wished however to learn from this Presbytery if its Clerk, on receiving in proper time official intimation of said call being sustained, etc., would have power to cite the congregation of Markham to appear for their interests at next meeting? The question thus put was answered in the affirmative, and the Clerk was empowered to act accordingly. The next meeting was appointed to be held on the first Tuesday of December, at ten a.m.—R. MONTEATH, *Pre. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met in Oshawa on the 18th October, at ten o'clock a.m., Mr. A. Fraser, Orono, Moderator. The following were the principal items of business transacted. Mr. R. D. Fraser submitted this motion, which was cordially adopted. In view of the fact that, since the last regular meeting, the Moderator has been brought to the gates of death through illness, and through the mercy of God has been fully restored to health again, the Presbytery would record devout gratitude to God for His goodness to their brother in sparing him to his family and congregation and to further usefulness in the Church. The Presbytery would also rejoice in the presence in their midst of the respected Clerk of Presbytery in restored health and strength after his sojourn in his native land, and offer earnest prayer that he may be long spared to the court and to the Church with unimpaired power and ever-increasing comfort and success in the work

of the Lord. The Presbytery will further express their deep sympathy with their Clerk and his household in the removal by death, on the morning of meeting, of an aged relative, long a member of his family and an humble and earnest disciple and servant of the Lord Jesus. It was agreed that a missionary meeting be held in all our congregations during the winter, each Session to make its own arrangements; this Presbytery recommends that the subject of missions be brought before the congregation on the Sabbath Day, when the congregation would be fully out. On motion, \$125 were appropriated to the travelling expenses of the commissioners who attended the General Assembly at Winnipeg, to be divided equally amongst them; and on the recommendation of the Finance Committee the rate of 10 cents per member was struck to meet the expenditure of the Synod and Presbytery fund for next year. Mr. Cameron was appointed to deliver the annual meeting of the Presbyterian Woman's Foreign Missionary Association to meet in Whitby on January 7. Mr. Carmichael reported that he had presented the application for augmentation in behalf of Enniskellen and Cartwright to the executive of the Home Mission Committee, and that they had granted the amount asked if the funds admit. The Presbytery instructed the Clerk to make out a new roll of Presbytery, according to the date of induction of each minister into his charge within the Presbytery. The Presbytery appointed the following committees to examine the remits of the General Assembly and report at next quarterly meeting, viz. 1. Travelling Expenses, etc., Messrs. Craig, Abraham, Carmichael and Holmes. 2. The Marriage Question, Messrs. Cameron, Kippen, McClelland and R. McLaughlin. 3. Book of Forms, Messrs. Drummond, R. D. Fraser, A. Fraser, Farbairn and Renwick. A very interesting conference on the State of Religion was held, in accordance with the recommendations of the Assembly (Minutes, page 73), in which several members took part, and the following resolution was cordially adopted: "The Presbytery, while expressing gratitude for the present condition of the congregations within the bounds, as exhibited by the full and regular attendance on public worship, the active prosecution of Sabbath school and Bible class work, and the increasingly large contributions to the Schemes of the Church, regard with deep solicitude the small ratio of ingathering into full communion with the Church. The Presbytery would earnestly impress upon ministers, Sessions and congregations the necessity of fervent and united prayer, and of specific effort for a revived condition of spiritual life among the Christian people and a consequent arousing of the undecided and indifferent to the acceptance of Christ as their Lord and Master. And further, would recommend all the Sessions to consider the desirability of holding a series of evangelistic services as soon as the way may seem clear. The Committee on the State of Religion is instructed to take into their consideration the practicability of carrying into effect the recommendation of the Assembly's committee to prepare a Scheme of special services adapted to reach all the congregations of the Presbytery and report to next meeting." Mr. Craig informed the Presbytery that their new church at Highland Creek had been opened for public worship since last meeting, free of debt. The Presbytery embraced the opportunity to congratulate the Session and congregation on the beautiful, substantial and commodious edifice which has been erected for the worship of God, and which the Presbytery understands is entirely free of debt. The Presbytery rejoices in this token of the prosperity of the congregation and of their laudable enterprise in providing suitable church accommodation, and earnestly pray that the rich blessing of the Lord may continue to attend the labours of pastor and people for the advancement of the cause of Christ. The Presbytery will hold its next quarterly meeting in St. Andrew's Church, Whitby, on the third Tuesday of January, 1887, at ten o'clock a.m. A. A. DRUMMOND, *Pres. Clerk*.

MONTREAL NOTES.

On Monday last the Rev. J. Crombie, of Smith's Falls, moderated in a call in St. Andrew's Church, Perth. The call was unanimously in favour of the Rev. W. R. Cruikshank, of St. Matthew's Church, Point St. Charles. St. Andrew's Church, Perth, has only been vacant for a few weeks, its former pastor, Mr. McGillivray, having been translated to Chalmers Church, Kingston. The congregation is one of the oldest in Eastern Ontario, and is large and wealthy. The call to Mr. Cruikshank is most hearty, and the people are resolved to leave no stone unturned to secure him as their minister. His own congregation is alarmed at the prospect of losing him. For nearly nine years he has laboured in Point St. Charles, building up a large congregation, and one of the largest Sabbath schools in the city; and his departure, should he accept the Perth call, will be a severe blow to his people.

St. Matthew's congregation, Point St. Charles, continues to publish a monthly supplement to the *Record*. The November issue is as usual bright and interesting. At the communion last month 270 were at the table, eighteen of whom were new members. The prayer meeting attendance is on the increase, and the average Sabbath school attendance is a little in excess of 400.

The Rev. L. H. Jordan, of Erskine Church, on Sabbath morning preached the regularly quarterly sermon to the children of the congregation on "Glimpses into the Life of a Diamond." Mr. Jordan is delivering a series of sermons on Sabbath evenings on "Tabernacle Types and Symbols," the first of which was given last Sabbath, the subject being the "Curtains of the Tabernacle."

To give accommodation to the number attending Mr. Jordan's Bible class a larger room has been set apart and the ladies of the congregation have just laid down a handsome Brussels carpet on it at a cost of about \$200. There is now accommodation for 100, and that is a pleasant church parlour.

In a city such as Montreal the number of young men who go astray or who drift away from church connection is very great, and perhaps no part of a minister's work is more im-

portant, or is fraught with greater issues than work among the young men. It is encouraging to know that in many of our Churches the minister's Bible class for young men is this year more largely attended than usual, and that in other Churches efforts are being made to reach this class by sermons specially addressed to them. The Young People's Associations connected with our congregations also accomplish good in this direction.

The Rev. G. H. Wells, of the American Presbyterian Church here, purposes spending a considerable portion of the winter in Europe. He intends leaving in January, visiting Spain, Italy, etc., and will be absent for three or four months.

The Rev. W. M. Roger, of London East, is now in Britain, where he has been fairly successful in raising money to reduce the debt on his church. He purposes returning next month, sailing from Liverpool on the 24th inst., spending a few days in Halifax and Montreal on his way home.

The Rev. C. Chiniquy is announced to deliver lectures here on the 16th and 18th inst. on his way to Lowell to visit his daughter, and where he is to conduct several French meetings.

The Presbytery of Montreal has apportioned among its congregations the amounts asked from it by the General Assembly's Committee for Home Missions and Augmentation of Stipends.

To save the Home Mission Fund of the Church the Millie Isles congregation are making a vigorous effort to meet the entire expense of this winter's supply, and that with fair prospects of success, thanks to Mr. S. McCusker, the student missionary labouring there for the past six months.

Farnham Centre having recently become vacant, the Presbytery, in view of the present state of the Augmentation Fund, has arranged for its being supplied without expense to the Fund for the next few months.

A circular has been issued to the ministers of the Church calling for a special Thanksgiving collection on the 17th inst. (Thanksgiving Day), on behalf of the fund for the extension of the Pointe aux Trembles Mission Schools Buildings. If anything is to be done to secure increased accommodation for next session, the contract should be let soon, and the work begun early in the spring. The policy of the Board of French Evangelization is to keep free from debt, and till sufficient funds are forthcoming to justify the giving out of the contract, nothing will be done to enlarge the buildings. Between \$600 and \$700 have already been received, but about \$10,000 are required, according to the architect's estimate. The schools are now filled to their utmost capacity, and some very clamant applications have recently been received, which have had to be declined.

The following are the officers just elected for the year of St. Mark's Church Young People's Association: Rev. J. Nichols, honorary president; Mr. G. C. Barry, president; Mr. John Taylor, vice-president; Mr. A. J. Bowles, secretary; Miss M. White, treasurer. Arrangements are being made for a series of lectures, etc., during the season. The course will be inaugurated by a lecture from the Rev. J. Barclay, of St. Paul's Church, on "Savonarola," on Tuesday evening, the 15th inst.

The November number of the *Presbyterian College Journal* has just been published. It is fully up to the mark as compared with the preceding number. Its articles are varied, well written, of general interest, and should ensure for the *Journal* an increase over its present large subscription list. The price is only \$1 per Session, and the *Journal* is deserving of a place in every Presbyterian home throughout the Church.

The Rev. R. H. Warden left on Saturday morning for Lowell and Boston on Church business. He is expected to return by Thursday or Friday.

EXTENSION OF THE POINTE AUX TREMBLES SCHOOLS.

THANKSGIVING DAY COLLECTIONS.

The mission schools at Pointe-aux-Trembles are now in session, with 120 pupils in attendance. Three hundred desired admission, but we were obliged, through want of room, to refuse more than one-half the number. Surely this state of things will not be allowed to continue. When the youth of this benighted Province are knocking at our doors, and asking to be taught the way of life, our duty is plain. Shall we decline to give them the truth? The General Assembly last year directed the Board of French Evangelization to appeal to the Church for funds to enlarge our buildings. We venture, therefore, to ask ministers and sessions to bring the matter before their congregations and to solicit from them a liberal Thanksgiving collection for this purpose, on Thursday, the seventeenth inst. This collection being for a special work should not be allowed to interfere with the regular contribution for French Evangelization. The Lord has greatly blessed the work of the French Evangelization. The Lord has greatly blessed the work of the Pointe-aux-Trembles schools in the past, and is now manifestly calling us to largely extend it.

Will His servants give the money so urgently needed and continue to pray earnestly for teachers and pupils, that many may be brought out from darkness into light.

Yours faithfully,
D. H. MACVICAR, D.D., *Chairman*.
ROBERT H. WARDEN, *Sec. Treasurer*.

THE Cambridge professors have agreed to give up the absurd method of pronouncing Latin hitherto in vogue in England and to adopt the Continental, which is also the Scottish and correct.

GRIFF Parish Church was decorated at the harvest thanksgiving services on a recent Sabbath with wreaths of autumn leaves, bright coloured flowers, corn, pot flowers, vegetables and fruit.

Sabbath School Teacher.

INTERNATIONAL LESSON.

JUDGMENT AND MERCY. Matt. 11: 20-30.

GOLDEN TEXT.—Come unto Me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi. 28.

SHORTER CATECHISM.

Question 49.—The first Commandment clearly sets forth the only object of worship, the living God; the second teaches us the manner in which God is to be worshipped. It teaches that God's worship must be direct and immediately spiritual. Nothing must come between the soul of the worshipper and God. All images, pictures and elaborate ceremonials are strictly and absolutely forbidden. The worship of God is essentially spiritual. Whenever and wherever this truth has been departed from only evil consequences have followed. All heathenism is a sad commentary of the effects of image worship.

I. Solemn Warnings Against Rejecting Christ.—"He began to upbraid." The spirit of Christ's Gospel is a spirit of love. He never blames without reason. Hitherto in His recorded ministry we find only the statements of Gospel truth and gracious invitations. Now He speaks in tones of earnest reproof. He speaks these solemn truths in love still. The dwellers in the Galilean cities had precious opportunities. They had heard Christ's own words and beheld His mighty works, but they continued in unbelief and repented not. Woe is pronounced on Chorazin and Bethsaida because of their rejection of the Messiah. The first-named town was near Capernaum, but its site is now a matter of conjecture. It has long since ceased to exist. Bethsaida was situated near the head of the lake of Galilee, on both banks of the Jordan. Tyre and Sidon were, during our Saviour's sojourn on earth, flourishing commercial cities. Extravagance and luxury were common, and the usual consequences of selfish indulgence followed. Great evils prevailed. But the inhabitants of these sea-coast cities had not had the moral and spiritual advantages the people of Galilee had enjoyed. Our Saviour, who knows all hearts, says that had the same mighty works been done there the Tyrians and the Sidonians would have repented in sackcloth and ashes. Then comes the solemn statement that in the judgment day it will be more tolerable for them than for the soul-hardened Galileans. When the people of Nazareth drove Jesus from their town He took up His temporary abode in Capernaum, a flourishing town on the north-western shore of the lake of Galilee, and on the highway between Damascus and the Mediterranean. The inhabitants had the opportunity of witnessing the pure and holy life of Jesus, listening to His teaching and beholding His miracles, and yet they rejected Him. The Revised Version reads, "Shalt thou be exalted unto heaven?" Great privileges always bring great responsibilities. The greater the privilege the greater the danger of misusing it. The people of Capernaum might imagine that their spiritual opportunities exalted them to heaven, but failing to understand or profit by them, Christ told them that they should be brought down to hell. Then comes the startling contrast of their condition with that of the inhabitants of Sodom, a city whose very name has become the synonym for the most awful moral and spiritual degradation, and yet in the judgment it would be more tolerable for Sodom than for Capernaum. The Saviour's "I say unto you" in this, as in all other particulars, is full of solemn meaning for ever reader of the New Testament.

II. The Mystery of the Divine Dealings.—The truth contained in the warnings Christ had just spoken in the hearing of the disciples could not fail to awaken anxious thoughts as to God's purposes. To prevent wrong conclusions the Saviour thinks of the grandeur and vastness of the divine procedure. He who is infinitely merciful and just, who knows the Father, says in the language of prayer, "I thank Thee, O Father, Lord of heaven and earth." We with our finite natures and imperfect conditions may not comprehend the divine mysteries, but Jesus does, and thanks His Father for them. So we can trust Him. Earthly wisdom and prudence cannot fathom the boundless wisdom and love of the Infinite God, but these things in their saving power come even to little children, and it is only in the childlike spirit that the greatest and most learned can enter the kingdom of heaven. The intimate relation between the Father and the Son, into whose hands all things are committed, and through whom is the only way to the Father, teaches us that we can repose in Him with unlimited trust.

III. The Gospel Invitation.—It is free and full. "All ye that labour, and are heavy laden." The import of these words is that all who are consciously labouring under the burden of sin are earnestly invited to come to Christ. They can never get rid of their burdens otherwise. It is not by labour but by faith in Jesus that the burdened soul finds rest. There is the promise that Jesus makes, that never fails of fulfilment, "I will give you rest," soul rest, peace with God. Coming to Christ also means entering into His service. In place of the galling yoke which sin imposes, He places the obligation of discipleship. "Learn of Me," the best, the wisest and most loving of all teachers. The burden that He asks us to bear is light. Sin's burden becomes intolerable and crushes those who bear it; Christ Himself helps His people to bear theirs, and they know that a time is coming when He shall wipe away all their tears.

PRACTICAL SUGGESTIONS.

Let us give earnest heed to Christ's solemn warnings. He speaks in love.

The wickedness of Sodom was unspeakably great, but greater still is the wickedness of wilfully rejecting a loving Saviour.

Let not the mysteries of the ways of God perplex us. "What ye know not now ye shall know hereafter."

SAM SMALL'S BROTHER.

WHY DID GOD MAKE SO MUCH OUTDOORS? TWO WOMEN'S EXPERIENCES.

"Sam Small, Evangelist!"

The proverbial philosophy of "Old Si," the venerable plantation darkey, who gave to the world through the medium of Small's pen maxims of worldly wisdom, clothed in a verbiage of irresistible humour, has found a permanent place in humorous literature.

Great surprise was shown when it was announced that he, having been converted under the ministrations of "Sam Jones," would become an evangelist.

At first thought, a humourist in the pulpit seems incongruous. Is it really so?

No doubt the mere buffoon attempting to turn men's hearts to solemn truths would meet with only contempt. But truth is not hidden in gloom. Genuine humour frequently illustrates and fastens in the mind bits of wisdom that would otherwise pass unheeded.

In his eulogy of Henry Ward Beecher, Rev. Dr. Parker says: "Whenever he came among men, he brought June sunshine and music, and made even desponding and surly men feel that a fuller and warmer summer, 'the Kingdom of Heaven,' itself was 'at hand.'" That is genial Christianity.

Mr. Small belongs to a witty family. He has a brother connected with Appleton Knox's and "Fat Contributor's" "Texas Siftings," a paper which has had phenomenal success in the field of humorous literature. Mr. Frank A. Small is the present representative of that popular paper in England, and, like his distinguished brother, he takes a deep interest in the welfare of other people.

Under date of 18 Porten Road, Kensington W., London, England, Sept. 27, 1887, he writes: "While at Yalding in Kent yesterday, I met Prof. S. Williams, Head Master of the Cleaves Endowed school. In the course of conversation about America, Professor Williams remarked that Warner's safe cure had been of great benefit to his wife, who had been much troubled with a disordered liver. Warner's safe cure (an American preparation) was all she had taken, and she had experienced none of her old trouble for some months past."

Mrs. Annie Jenness-Miller, editor of New York Dress, and a very popular woman in the fashionable world, says in her own magazine for October: "Warner's safe cure is the only medicine I ever take or recommend. In every instance it gives new energy and vitality to all my powers." This distinguished woman also says that for ladies this great remedy is "peculiarly effective."

Sam Small is likely to succeed as a moral teacher. When we remember how near together in human nature lie the fountains of laughter and of tears, the deep effect his discourses must have on the masses can easily be imagined.

"Why did God make so much outdoors?" exclaimed a little girl. We know not. He has made it and we should grow in it, broad charitable and genial, judging everything by merit, not by prejudice.

PLEASURE admitted in undue degree enslaves the will.—Mary Candor.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the Gospel.—Hannah Lee.

A SAD CONTEMPLATION.—It is sad to contemplate the amount of physical suffering in the world. How many weary, broken down invalids there are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers of B. B. B.

It is not disgraceful to any one who is poor to confess his poverty; but the not exerting one's self to escape poverty is disgraceful.—Pericles.

CONSUMPTIVES should try Allen's Lung Balsam; it can be had of any druggist.

RELIGION gives part of its reward in hand, the present comfort of having done our duty and, for the rest, it offers us the best security that heaven can give.

RELIGION has such a part in poetry that I doubt whether any one who knew absolutely nothing about Christianity could understand four stanzas of any good modern poet.—F. Marion Crawford.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

Sparkles.

A LADY says that she loves the bustle in a large city. It does look rather ridiculous in the country, that's a fact.

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb nail.

PAIN-KILLER has cured cases of Rheumatism and Neuralgia after years' standing.

"OH, Mr. Story! I see fixed your book dat you gave sister. She said it was dry reading; so I see put it in de baf-tub."

A POET sent to an editor a contribution entitled, "Why do I live?" The editor answered, "Because you sent your contribution by the mail instead of bringing it."

(YOUNG Mr. Sissy had declared his passion and was feverishly awaiting his fate.) "Mr. Sissy," she said, and the name as she spoke it fell upon his ear like music in the night. "Have you said anything to your mother about this?"

THE fine new Y. M. C. A. building in this city, situated on the corner of Yonge and McGill Streets, will be formally opened early in November. It contains a public hall (seating 1,400) lecture rooms, lodge rooms, reading rooms, parlours, libraries, swimming, shower and bath, bowling alley, gymnasium, etc. The southern store in the building is occupied by Barker & Co., jewellers, whose "multiform" show window is one of the most attractive in the city.

WHEN an Irishman went into a Chinese laundry and told the Mongolian in charge to hurry up his washing, because he hadn't a clean shirt bosom to his back, that was a bull in a China shop, wasn't it?

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

JUDGE to prisoner: Your name? Prisoner: Henry. Judge: That's your Christian name. What's your family name? Prisoner: My father was a Pole. I have never been able to pronounce his name.

WE find Campbell's Cathartic Compound the best article we have ever used for Costiveness or Biliousness, and easy to take.

AN exchange remarks: A young lady wishes to know if you can tell anything about a gentleman by the colour of his eye. We should not like to risk any positive reply, but will venture to say that something can be determined by the colour of his nose.

CURED BY B. B. B. WHEN ALL ELSE FAILED.—Mr. Samuel Allan, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and kidney trouble; nothing benefited him until he took Burdock Blood Bitters, four bottles of which cured him.

"WHY, Miss Clarwa, are you weeding another of Tolstoi's novels? Weally, you are so devoted to this new literature that I shall have to call you 'Wussia.' "All right, Mr. Featherly; you call me 'Russia,' and I'll call you 'Half-calf!'"

THE MODUS OPERANDI.—The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood, to cleanse, regulate and strengthen. Hence its almost universal value in Chronic Complaints.

"I SAY, Blade, did Shakespeare write the play of 'Charles the Second'?" "Why, of course not. Shakespeare lived long before Charles the Second." "Oh, that wouldn't make any difference, Blade, my boy. Don't you know that Shakespeare is full of anachronisms?"

COUNTRYMAN: Fi' pounds too much for him? He's a won'erful good sportin' daug-sir? Why he come to a dead p'int in the street, sir, close ag'in a ol' gen'loman, the other day—sust o' September it was, sir—and the gen'loman told me arterwards as his name was "Partridge!" Customer: You don't say so! Bargain struck.

THE queen of perfumes—"Lotus of the Nile."

"My dear, can you change a ten for me?" asked the wife of a penurious husband when company was present. "Yes," he answered with a wild, dazed look, not understanding how his wife was possessed of so much money. "Will you have it in small bills?" "I meant a 10-cent piece," she said, meekly. Tableau.

Worsford's Acid Phosphate. In Nervous, Mental or Physical Exhaustion.

DR N. S. READE, Chandleersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

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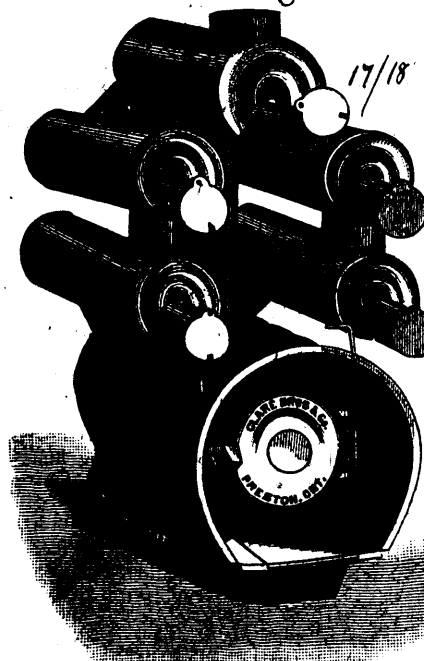
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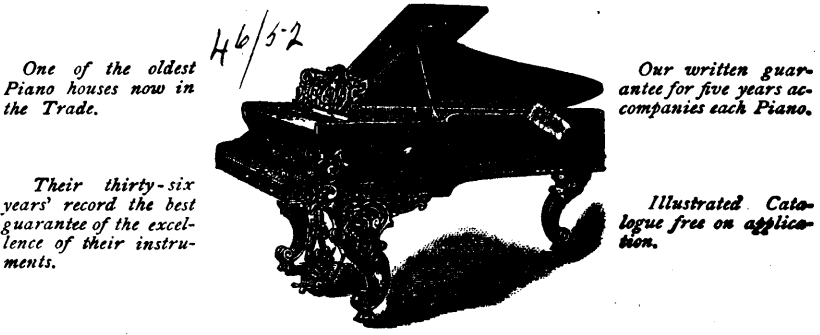
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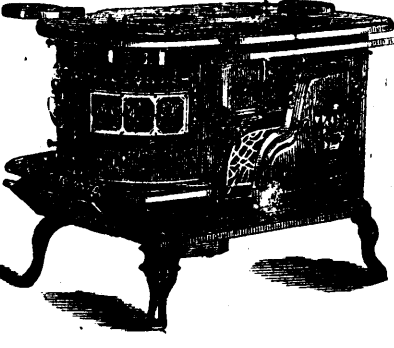
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LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m. SAUGREY.—In Mount Forest, on Tuesday, December 13, at ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m. BROCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m. BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m. QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m. CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m. CHATHAM.—In First Church, Chatham, on Tuesday, December 13. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, November 15, at half-past ten a.m. BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m. HARRIS.—At Barrie, on Tuesday, November 29, at eleven a.m. PORT HURON.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m. MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m. SARNA.—In St. Andrew's Church, Sarma, on Tuesday, December 20, at two p.m. HAMILTON.—In St. Paul's Church, Hamilton, on the third Tuesday of November (18th), at nine a.m. LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m. REGINA.—At Broadview, on Wednesday, December 14. TORONTO.—In the usual place, on Tuesday, December 6, at ten a.m. ORANGEVILLE.—At Orangeville, on Tuesday, December 13, at half-past ten a.m. MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.

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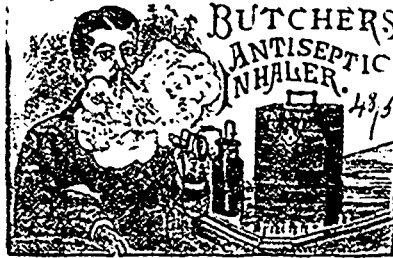
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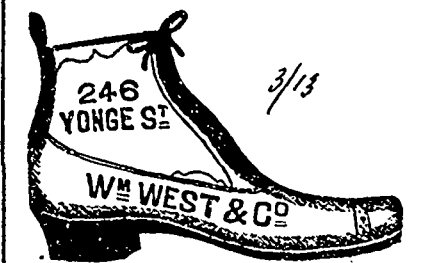
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