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Whole No. 875.

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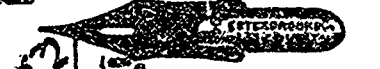
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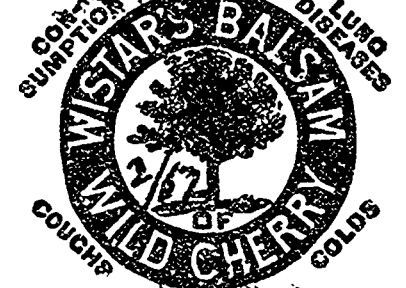
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BREAKFAST BACON.—Slice bacon very thin, remove the rind, fill a shallow pan with cold sweet potatoes sliced, cover the potatoes with the bacon and bake until crisp; serve very hot.

OATMEAL COOKIES.—One cup of sugar, two eggs, one cup of flour, one cup of boiled oatmeal, one teaspoonful of soda, two teaspoonfuls of cream tartar, one tablespoonful of butter; roll thin, and bake in a quick oven.

OYSTERS ON TOAST.—Chop fine fifteen oysters, add salt, pepper, and a little nutmeg. Take a gill of cream and beat into it the yolks of two eggs; beat this lightly into the simmering oysters. When set, pour the mixture over slices of buttered toast.

BROWN BREAD.—One quart of good buttermilk, one teaspoonful of soda, a little salt, half a cup of molasses, one quart of cornmeal, and one pint of rye-meal or Graham flour. Stir stiff; if not stiff enough, add more of the rye or Graham flour. Bake slowly, or boil four hours in a pail.

GRAHAM MUFFINS.—Two cups Graham flour, two cups white flour, two heaping teaspoonfuls Horsford's baking powder, two tablespoonfuls sugar, and a teaspoonful salt, mixed thoroughly together when dry. Then mix with one quart of sweet milk, making a thick batter. Bake immediately in muffin rings.

SUET PUDDING.—Three cups of flour, one cup of suet chopped fine, one cup of currants, one cup of raisins, one and one-half cups of sweet milk, one teaspoonful of salt, one teaspoonful of soda, one teaspoonful of cinnamon, one-half teaspoonful of cloves. Steam three and one-half hours and serve with sauce.

A CHEAP SOUP.—A pound or a pound and a half of lean beef cut into small pieces, six quarts of water; stew in three large onions, with double the quantity of turnips; put in thyme, parsley, pepper and salt, half a pound of rice, a pound of potatoes, peeled and cut into quarters, and a handful of oatmeal. Stew at least three or four hours.

HOE CAKE.—Four enough scalding water or milk on corn-meal (salted) to make it rather moist. Let it stand an hour or longer. Pour two or three heaping tablespoonfuls on a hot griddle, greased with pork or lard. Smooth over the surface, make the cake about half an inch thick, and of round shape. When browned on one side, turn and brown it on the other. Serve very hot.

KILLING FOWLS.—Tie up the bird by the legs, using soft cord for the purpose, so that it will be just level with the operator's breast. The bird is first stunned by a blow on the head, and then the windpipe is severed with a sharp knife. The blood flows freely, and the action of the wings, left loose for the purpose, helps in that direction. In a very short time muscular action ceases.

VEGETABLE MARROW.—Pare the marrow divide, and entirely take away the soft part inside. The marrow may be cut into four equal pieces or cut into slices (slices cook more quickly). Put into the oven a roasting tin containing about one-quarter pound of butter; let the butter brown nicely. Then put in the marrow, and bake until soft and nicely browned. While cooking, this must be well basted with butter.

CARROTS.—Wash and scrape them well. If large, cut into two or three pieces. Put into boiling water with a little salt. Full-grown carrots will require three hours' boiling, smaller one two hours, and little ones one hour. Try with a fork, and when perfectly tender, take them out and dry in a cloth, divide into pieces, and split or cut into slices. Pour melted butter over them, and serve with beef or mutton.

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, NOVEMBER 14th, 1888.

No. 47.

Notes of the Week.

JERUSALEM is growing in size and population at a rapid rate. The Jews build the greater number of houses, but Russians, Greeks and Armenians are also busy. A number of churches have been erected lately, and the Rothschilds have completed a hospital.

NO better way for the manufacture of criminals, says Rev. C. Goldney, chaplain of an English prison, could be found than to press for the imprisonment of every little boy and girl brought before the magistrates. For imprisonments he would substitute committal to industrial schools and corporal punishment.

AN immense sensation has been made in Italy by the preaching of Padre Agostius, who has been called the modern Savonarola. He addresses average congregations of 8,000 people, and reports of his sermons, uncorrected by him, have been published in volume form in Italy. These have been translated by C. M. Phillimore, and will shortly be published in England and America.

THE enterprising managers of the Permanent Exhibition of Manufactures in Toronto, have added a great attraction to the institution, by giving from time to time a series of high-class musical entertainments. Already those who appreciate good music have been delighted with the performances of the Hungarian Band, and the accomplished rendition of classic music by the Mendelssohn Quintette Club.

PROFESSOR CHARTERIS was unable to attend the Guild Conference at Kirkcaldy. During the summer he has not been well, and since his return from Germany, he has been ordered six months' rest by the doctor. In a letter of apology, he expressed a fear that he might never be able to attend another Conference; but an earnest hope was expressed at the Guild meetings that he would yet come back to them with all his old vigour. A cordial message of sympathy was sent to Dr. Charteris, from Kirkcaldy.

THE Anti-Poverty Society, of Toronto, recently corresponded with the Toronto Ministerial Association, requesting the reception of a deputation to explain to the Association the principles and objects of the Society. The ministers declined to receive a deputation, and the officers of the Anti-Poverty Society have addressed an open letter to the members of the Ministerial Association. The letter is ably written and temperately expressed. It remains to be seen what action in the premises the Association will deem best to take.

THE Presbyterian Churches at Kirkintilloch, Scotland, have entered upon an arrangement which has been found to work well, and which might be adopted with advantage in similarly circumstanced places. In the winter months the afternoon services are discontinued, and instead of having five churches open in the evening, and having five divines "nodding their paws" to sparse audiences, service is held in the respective churches in rotation. This plan admits of a definite syllabus of subjects being carried out, and also serves to knit the different congregations more closely together.

ONE of the biggest failures of this year, says the *Chicago Interior*, is Canon Taylor's much advertised *Fortnightly* article on what he falsely calls "the great missionary failure." The result is just the opposite of what the writer sought to reach. He has been confronted by a host of reliable witnesses who correct, contradict and refute him, and the upshot of the whole matter is the laying of greater stress on the established fact of missionary success. The Canon is either a confirmed pessimist, or he has a bad attack of the blues. Such a person cannot enter into the plans and hopes, nor recognize the rewards, of religious propagandists. As a review writer, even, the Canon himself is a failure.

AN English contemporary gives the conversation following as an illustration of the thoroughness of the Presbyterian form of Church government. It took place in the Irvine Established Presbytery Rev J. W. Armstrong. I intend to fit up a gas bracket in my church. Rev. G. Gardiner, It is structural alterations that are referred to. Rev. J. W. Armstrong: Well, I suppose I shall have to interfere with the plaster. Rev. G. Gardiner: This Presbytery will allow Mr. Armstrong to exercise his discretion. Rev. J. W. Armstrong: That's all very well as regards my discretion, but I am afraid of the Presbytery. Rev. G. Gardiner: According to the strict letter of the law, it is illegal to drive a nail into a parish church without the sanction of the Presbytery.

AN address from the Irish Nonconformist ministers is about to be presented to Lord Salisbury and Lord Hartington, at a banquet in the Whitehall Rooms, Hotel Metropole, London, on the 14th of November. The address will be presented by the Moderator of the General Assembly (Rev. R. J. Lynd) and the Rev. Dr. Evans, Methodist minister, and other eminent Nonconformist ministers in Ireland. and its purport is to "deprecate in the strongest manner, as disastrous to the best interests of the country, a separate Parliament for Ireland, or any legislation tending to imperil the Legislative Union between Great Britain and Ireland, or to interfere with the unity and supremacy of the Imperial Parliament." There are upwards of 900 Nonconformist ministers in Ireland, and it is believed that very few will withhold their names.

THE ballot-box has decided that General Ben Harrison is President, and that Levi Morton is Vice-President of the United States for the next four years. The keen struggle is over and the people have settled down with wonderful promptitude to the ordinary business of life. It will not be long, however, till the great rival political parties in the States begin the agitation of issues on which the next electoral campaign will be fought. The great questions raised during the struggle now terminated, have not been finally settled by the election. They will come up again, and agitation will be renewed. It is to be hoped, however, that common sense and neighbourly feeling will prevail over demagogic artifices, and that International questions will be treated with the dignity they deserve. There is no reason in the world why the United States and Canada should not be good and peaceful neighbours.

THE authoress of "Aldersyde," Annie S. Swan, paid a brief visit to Toronto last week. She has been staying in Hamilton for some time. In a letter in the *Christian Leader*, she gives a description of her visit to Niagara Falls, which concludes as follows: I was left to be lulled to sleep by that wild lullaby which for ages has thundered through the night. It did not disturb my slumber, and by sunrise I was up watching the sun gleams and the rainbows making beauty amid the terrors of that awful torrent. It grows upon one, the majesty and grandeur seem to sink yet deeper into one's being. There is no monotony; I cannot imagine that familiarity with the sight could ever lessen the sense of awe. And yet perhaps it would. I have a feeling now that the memory of that great torrent rushing madly in its rocky bed, and the music of its roar as it gathered itself for the final leap will remain with me while I live.

THE movement for building a tabernacle for the Rev. John McNeill, of Edinburgh, has taken definite shape. On the return of Principal Rainy from the Continent, the committee, of which he is Co-treasurer, held a meeting, at which he submitted a first proof of a circular which it is proposed to have printed and scattered throughout Scotland containing an appeal for funds. The chief grounds on which the committee base their appeal are the good work already done by Mr. McNeill, the urgent need for his efforts in Edinburgh, and the probability that if Edinburgh

does not provide a fitting place for him to hold his services in, some other large town will make an offer too tempting to be refused. It is also stated on the best authority that the subscriptions, though the list has not yet been formally opened, amount to over \$10,000. One lady, a well-known giver, and a member of the Free Church, has intimated her intention of giving \$5,000, to be paid in five years, at the rate of \$1,000 a year.

COMMENTING on Mrs. Oliphant's newly issued life of Principal Tulloch, the *British Weekly* says The most pathetic thing in the whole book, not even excepting the story of his death, is the account of his struggle with *Fraser's Magazine*. He began in great hope, but could do nothing with it. This may perhaps serve as a lesson to those gentlemen who are continually criticising editors, and saying how much better they could do the work themselves. Generally when they get a chance they drive the coach over the precipice in about six months. Tulloch, we should say, did fairly well with *Fraser's*. He showed no genius, and had no telling ideas. His politics were of the Laodicean order, and personal considerations of friendship influenced him. Still, *Fraser* under his control was a good magazine, and ought to have lived. The *Church of Scotland Monthly Record*, which he also edited, was on the other hand simply a scandal, perhaps the worst edited religious monthly ever published, which is saying a good deal.

THE English *Presbyterian Messenger* pays the following tribute to the memory of the Rev. John Black, general secretary of the Church, who died on the 20th ult. We are very much grieved to have the melancholy duty laid on us of announcing to our readers the death of the general secretary of our Church, the Rev. John Black. He passed away very peaceably at half-past five on the morning of the 20th October, at his residence, 21 Highbury Grange, N. His loss is a very heavy blow to our Church; for, in the position he held as the first person appointed to the office of secretary on its creation by the Synod, he displayed a remarkable administrative skill, combining the highest fidelity to rules with a tender sympathy for all cases of difficulty that came under their operation. He loved our Church with a deep-seated affection, displayed in other ways as well as in the conscientious discharge of his often severe and trying duties. His truly Christian spirit appeared in all the tenor of his life, and he has left a place empty in many hearts which will not again be filled.

THE first anniversary of the opening of the Toronto new Young Men's Christian Association building, and the twenty-fourth anniversary of the Association was held last week. The night was very unfavourable, but there was a tolerably good attendance. The meeting was presided over by Mr. Stephen Caldecott, president of the Association. The reports presented were favourable and encouraging. Mr. J. J. Maclaren, Q.C., submitted the financial statement which showed the cost of the building and furnishings to total \$120,000, of which \$46,000 was still unpaid. The expenses of the year reached \$12,000, toward the payment of which \$5,000 was received for members' fees, and \$3,000 from donations. As an evidence of their growth, he stated that the members' fees had increased from \$297 in 1885 to \$5,000 in 1888. Secretary McCulloch reported a successful year's work. Their membership had increased to 1,655—a gain of 900 on last year—600 of whom were taking the gymnasium training. The health of many young men had been greatly improved by the exercise of the gymnasium, a class in mechanical drawing had greatly benefited young artisans, and during the year he had equipped fifty young men with letters of introduction to Associations all over the Continent. Mr. Robert Kilgour described in gratifying terms the devotional and religious growth of the year. Dr. Dowling gave an interesting lecture on "The Good Old Times." He preached in Association Hall on "The Secret Working of Silent Forces" on Sabbath last.

Our Contributors.

THE WAY TO AVOID THE REPORTER

BY KNOXIAN.

Congregational quarrels and clerical "troubles" in cities are armed with a new terror. The new terror is newspaper publicity. The morning after the "row," long reports with sensational headings tell the world how Satan is getting in his work. The clever young men from the newspaper offices have been on the scent, and whether they were allowed to remain at the meeting, or were excluded, they write a report of the proceedings all the same. Everything done at the meeting, wise or otherwise, everything witty or wicked, everything that ought not to have been said or done is laid on the breakfast table. And a goodly number of people take the two columns of congregational trouble or clerical scandal along with their breakfast. In fact, if they did not want it along with their breakfast it never would have been served up. The young men prepared the matter, and the publisher published it mainly because they knew a large number of their readers would like it in the morning before family worship. Whether that kind of literature prepares a family for their morning devotions is a question that need not be here discussed. A great many people read it whether it is good for them or not.

There is a short and easy way by which Churches and ministers may avoid the terror of too much publicity. Just stick closely to the Master's work, and the young gentlemen of the press will not trouble you. They never hover around prayer meetings, or quiet congregational meetings, or Church court meetings at which there is nothing but good plain work going on. Nobody ever heard of the reporters forcing themselves into a church in which the sacrament of the Lord's supper was being dispensed. When was a plain, weekly prayer meeting invaded by pressmen? If there is any kind of revival meeting at which Sam Jones is to figure, or at which a "singing," or "weeping," or "boy" evangelist is to hold forth, two or three pressmen may turn up, but the people of Toronto or any other city may meet in every church in the city every evening for a twelvemonth, and no pressmen will trouble them if they merely pray in a quiet, orderly kind of way.

Congregations that complain about the presence of reporters might make a little experiment. Just meet some evening and add \$200 or \$300 to the pastor's salary, and see if the young men of the press give you any annoyance. Not they. The most they would do would be to drop in at the close of the meeting and ascertain the amount. Next morning there would be a little paragraph in the local column saying that the congregation had added \$200 to their pastor's salary. That is positively all there would be about it. If the people met to turn the minister out, and had a big "row" over the turning, they would get a two-column report with sensational headings. If they met to inquire whether the stuff he drank out of a bottle while away on his holidays was milk, or lemonade, or something stronger, they might possibly get four columns. A meeting held to inquire as to whether a popular preacher did or did not salute one of the sisters in apostolic fashion, would get all the space needed for a long descriptive report, accompanied by notes. Perhaps a portrait of the brother might adorn the head of the report, and his biography embellish its tail. Nothing that happens in modern society commands newspaper space so readily as the trial of a popular minister who is charged with following apostolic precepts too literally in social intercourse. A Presidential election is nothing to it.

A plain Presbytery meeting, at which the members do nothing but the vital work of the Church, is generally considered a prosy enough affair. A skilful pressman or Presbytery Clerk can squeeze the proceedings into a report of two or three inches in length. But let it be understood that Dr. Boanerges and the Rev. Mr. Poundtext are going "to have it out" on some old sore, and the proceedings are likely to be spun out to a couple of columns.

A minister may visit the sick and dying for years; he may help the poor and do pastoral work among his parishioners for a life-time; he may write and preach good sermons for a quarter of a century, and in all this time no newspaper man may come near

him. But if the report gets abroad that he followed too literally apostolic injunctions in the matter of salutation, a dozen reporters may interview him in one day, and ask him what he has to say about the rumour that he saluted Priscilla.

If you stick very closely and quietly to your Master's work, the reporters never annoy you. The moment a Church or minister is suspected of doing work of an opposite kind, then the pressmen want items and interviews.

And why? Are these young men wicked above all others? Not by any means. Do they delight in church scandal? Not they. They are simply engaged in their daily work, and are hunting for the kind of stuff that they know very well the public like to read.

THE POWER OF CHRISTIANITY.

The culture of the imagination. The imagination, which is a hand-maiden to the intellect, is a necessary factor in the presentation of truth, in beauty of expression and in the evolution of thought in all the departments of knowledge. Imagination has much in common with fancy, but the one differs from the other in specific aim. Fancy only employs itself about things without regarding their nature; but imagination aims at tracing and getting a true copy. Of imagination, which has just been defined, there are two kinds. The first is what is called descriptive imagination. This kind of imagination is interwoven into the very texture of Scripture, and gives to its context life and sweetness, as Christ is the Rose of Sharon, the Lilly of the Valley, the Root of Jesse, the Branch of Righteousness, the Bright and Morning Star, the Dayspring, and the Sun of Righteousness. In each of these designations of Christ, the grand truth which it expresses is enshrined in beauty, and it is so with many passages which begem the pages of Scripture. Christ addresses His people in the fine poetic strain: "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell. Arise, My love, My fair one, and come away." Glowing with gratitude and sparkling with joy, David, the sweet singer of Israel, depicts the goodness of God in a fine pastoral scene,—"Thou crownest the year with Thy goodness and Thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered with corn; they shout for joy, they also sing." The prophets and the apostles abound in similar strokes and touches of imagination. What is the native effect thereof on the human mind in practical matters, in commonplaces and in speculative themes? On the one hand, the effect on the minds of men in general is a pleasing apprehension of the truth so set forth, and a retentive hold of it in the moral tone and in the tenor of their life; on the other hand, the effect on the minds of writers in particular is refinement in taste and elevation in the habit of thought, or it stands out in their lucubrations with clearness both in matter and in form, as in Dante, Tasso, Thomson, Cowper, Milton and Shakespeare. Besides, in history and in the whole region of concrete facts, imagination is as necessary as in poetry; the historian, indeed, cannot invent his facts, but he must mould them and dispose them with a graceful congruity; and to do this is the work of the imagination.

It is true in the narrative portion of Scripture, as well as in the poetry of Scripture, as in the Mosaic sketch of creation, in the marvellous story of Joseph and in the history of Jesus in the four Gospels. It is, indeed, imagination that gives point, vivacity and brilliancy to every species of composition. The second is what is called creative imagination.

Imagination is so called because imagination, in its highest use, is but another name for absolute power, clearest insight, reason in her most exalted mood.

The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And as imagination bodies forth
The form of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name.

In Scripture, imagination is used to construct ingenious frameworks in which to set forth grand truths, as in the parable of the trees in the choice of a king,

in the parable of Nathan in regard to David, and in the parables of our Lord. In Scripture, the soul soars on the wings of imagination to transcendental heights in order to contemplate God in the creation of the universe, as in the adoring converse of the soul with God: "Bless the Lord, O my soul. O Lord my God, Thou art very great, Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of His chambers in the waters, who maketh the clouds His chariot, who walketh upon the wings of the wind." In Scripture the soul is carried in imagination through the boundless universe in search of an answer to the question, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know?" The finite cannot measure the Infinite. When the imagination is thus so much used in Scripture, it is clear Christianity fosters and expands in us that faculty which is necessary to make progress in the knowledge of things. It is imagination that enables us to trace facts to their source by ingenious devices, and to sift them in every possible way in order to acquire an exact knowledge of them. It is imagination that enables us to conjure up in our minds what is necessary to the solution of problems and theorems in mathematics or in physics or in any other of the sciences. It is imagination that enables us to form distinct conceptions of phenomena and to contrive how to decipher them. It is a well-known fact that the highest class of scientific men have been led to their most important discoveries by the quickening power of a suggestive imagination.

The condition of things necessary to progress. God, who created all things, continues to uphold things in their laws and properties by the word of power. God is distinct from, and independent of, all created things, but He manifests His presence in them as in the growth of plants, in the motion of bodies and in the energies of animals or as in the beauty, the grandeur and sublimity of things either in the material or in the mental world. As all things which God has created are sustained by Him in the continuance of their existence and in the performance of their functions, so all things bear the plain marks of His handiwork in unity of design and in the accomplishment of special ends assigned to them in creation. In this connection of things with God there is certainty of progress or the relation of things to the Creator is the ground of its continuous unity, and unless there be unity we have no right to speak of progress; for succession is of many, but progress of one. Things differ from one another in kind and purpose, but they all stand to each other as parts to a whole in the economy of nature, and invite investigation or stir up intellectual activity. Mind differs from matter as wide as the poles, but the one stands in fine adaptation to the other, and we can accordingly read, understand and explain phenomena within us and without us. The great law of unity is variety, which shines out with radiant light in Scripture, runs through nature and constitutes the basis of metaphysics, philosophy, science and art. The scriptural idea of God is essential to the processes of generalisation, the ordinances of religion facilitate progress in the knowledge of things, and the means for the spread of the truth among the heathen contribute towards the same end. Science is indebted to the Christian missions for their contributions to the study of language, ethnology and comparative religion. In certain quarters, however, the scriptural idea of God in nature is ignored, and the processes, by which God carries on the system of things in the universe, are substituted in His place. What is the character or what value can be attached to the conclusions of a philosophy, which shuts out what is essential to universal concepts? The philosophy, which substitutes the idea of law in the place of the Creator, is the baseless fabric of a vision, and it is therein without value, inasmuch as "the fundamental conception of law is an ascertained working sequence or constant order among the phenomena of nature. The natural laws originate nothing, sustain nothing. They are modes of operation, therefore not operators, processes, nor powers."

Such a mode of philosophizing is the outcome of antipathy to religion on the part of some, and of pretension on the part of others. With not a few, there is the free use of philosophic terms, but there

is neither the knowledge nor the spirit of philosophy.

"Knowledge is often mean, wisdom is always large. The analyst in literature and the specialist in science are in a way that tends toward the trifling and the commonplace. They are too apt to insist upon the importance of trivial things and to avoid originality. On the other hand, genius always insists upon the necessity of the largest truths, the greatest facts. Newton's genius passed from an apple to the universe. Laplace saw planets and suns and solar systems forming out of mere nebular films. Franklin reasoned from a spark up to the largest phenomena. The nebulae which hang in the remotest chambers of space are the thoughts of God slowly and grandly taking the form of worlds. The floating, wavering films of science, that purple atmosphere just beyond facts and the expanses of moral correlations between facts and faith, are the materials with which genius works its wonders. Breadth, liberality, sincerity, the power to rise from details to a comprehension of a finished structure and grand ideal, has always distinguished genius. No great mind ever studied details for the mere sake of knowing them. The creative power is not content with knowledge. God knew chaos thoroughly, but he changed it to a world. God did not dissect the darkness and analyze formless magma. He said: 'Let there be light!'" E. C.

THE ENGLISH PRESBYTERIAN MISSION IN FORMOSA.

CHURCH WORK.

The number of stations remains thirty-five, as last year. At Chiang-hoa and Gu-ta-oan there are now churches, first fruits having during the year been gathered in at both places. At two other places Christians are now meeting for worship, the difficulty of their attending worship with the Church to which they belong leading them to meet together in their own village though as yet we have not recognized them as separate organizations. The first of these is Kiam-paw-a, an offshoot from the Sangkang congregation. Formerly they crossed the river to go to worship, but this was very inconvenient, sometimes impossible. Last autumn, Mr. Throw and I were more than an hour simply crossing this river. Women and children seldom got across. Accordingly we authorized them to put up a place of meeting in their own village to seat about 100, which, with a few dollars from one of us, they did without mission help. Already several new families have begun to come to worship; and we hope, through this new opening, to reach a part of the country not quite so accessible from Sangkang. The elder of the church in this village is a man much respected; one of his sons is a preacher, and one a hospital dispenser. Tiam-a-khau is the name of the other new place of meeting—memorable as the headquarters of the clan which made the attempt on Mr. Campbell's life. Latterly their power has been much broken, and in this very town there are now Christians. They used to go to Giam-cheng to worship, but pleaded distance as a reason for a separate meeting. We shall be very glad if this be the beginning of a work in this town, but are rather less hopeful of extension here than in the other case. To neither of the two have we been able to send a preacher. In this case also they provided the place for meeting themselves. Latterly, not only for economic reasons, we are urging this plan. We find that in almost all cases where trouble arises, it is in connection with an effort on our part to acquire property and put up a building for the Church. To simple preaching of the Gospel they make little opposition, and if anyone chooses to join the Church it is his own look out. He may meet with persecution from his relatives, but not much otherwise. But if we attempt to acquire property, the leading men of the neighbourhood are immediately up in arms to oppose us, if necessary, with violence. Accordingly in the more recently opened centres—Ka-tag-a, Tau-lak, Gu-ta-oan, Kiam-paw-a, Tiam-a-khau—we have instructed the people to meet in a brother's house, enlarging it, if necessary, or putting up additional accommodation in his courtyard, so as to avoid in the meantime the necessity of going before the authorities with a request for a site. In this way we have avoided all troubles, such as we have twice met among the Hakkas.

PREACHERS.

We have at present twenty-three, besides college tutor, middle school tutor, and two Pescadore mission-

aries. Two have left during the year—one dismissed and one resigned. The latter has been a preacher for a good many years, and has been of service to the Church. Unhappily, there have been rumours several times of unbecoming behaviour on his part; and although we have not definitely brought any charge home to him, we think he did well to resign. The other was dismissed for actual impurity; of which, after his dismissal, he showed little penitence. Such matters cause us much grief and searching of heart. That such a man should have been a preacher of the Gospel for ten or twelve years under our oversight is a painful consideration. Of the remainder, for the most part, we have good reason to hope that they are sincerely desirous of being useful. The two months and a half which they spent in college in the beginning of the year were very helpful to them. They got a better idea what studying the Scriptures means; and, through the open-air preaching services, in which they took part, on Tuesday and Sabbath afternoons, they were encouraged to attempt more of this form of work on their return to their various stations.

With regard to the Church itself, we have to report considerable coldness at many of the stations. In too many cases we fear the original movements which led to their establishment were connected with hopes of worldly gain, rather than founded on the work of the Holy Spirit in the hearts of sinners. Now that a truer view of the blessings of religion is becoming prevalent, many of the more worldly minded are increasingly lukewarm in their attachment, and more difficulty is felt in inducing the heathen to attend worship than was formerly the case when prospects of money-making, protection from ill-usage, or freedom from sickness were freely held out as inducements. The present state of things, therefore, though somewhat discouraging, is not necessarily a falling back, as compared with former days of greater external prosperity. The true cure is, we know, to have the hearts of our people enlightened so to understand the benefits and blessings that flow from faith in our Saviour that they will never regret the loss of the earthly blessings which formerly they hoped for, and that they will be infinitely more in earnest to plead with their friends and neighbours, even as the true blessings infinitely exceed in preciousness the lower boons that the carnal mind craves for. And this, by the blessing of God's Spirit, we hope to attain by increasing their knowledge of the teachings of God's Word; partly through more intelligent preaching by the native helpers, and largely through more frequent prayerful reading of the Bible for themselves. We have seen enough to encourage us to hope that much is to be looked for in this direction. We regret that the smallness of our numbers so continually hampers us that we are unable to do much in the way of advance. We do trust that ere long fellow labourers will be sent out to enable us to do more for the 1,300 Christians under our spiritual oversight.

NATIVE CHURCH FINANCE.

Owing to our endeavour to put this matter as much as possible into the hands of the native Church, we follow in our reckoning the Chinese month and year. The end of this year falls about the middle of February, and the blank forms have already been issued to the churches to be filled up and returned. It will be necessary, accordingly, this year again to draw up a separate report when the statements from the various congregations have been received. I have reason to hope that the report this year will again show an advance, though not so marked as in the two preceding years. So far as we see, the method adopted of encouraging the people to pay their preachers direct, instead of our paying them, is still working successfully. It is certainly a great relief to the mission treasurer.

EVANGELISTIC WORK.

The Tuesday afternoon preaching to the heathen has been kept up continuously throughout the year in Taiwanfoo. At several of our stations also we hear of some additions to the list of hearers through this means, though not yet of any admissions to the Church. In Taiwanfoo the work is very interesting. We think, on the whole, there is less opposition; and, for myself, I can bear witness there have been many who have not just been attracted by the strangeness of a foreigner preaching, but have listened with interest to the message. Even though there may yet be acquisitions by this means to our Church

membership, I feel this is a part of our work which must not be given up. It has been a means of blessing to ourselves. Our students have thereby been led to realise the meaning of their work. And I am glad to be able to say of them that they preach the Gospel. Instead of merely attacking idolatry, demonstrating the unity of God, or showing that Christianity is very like Confucianism—only a little later and a little better—they preach the life and death of Jesus Christ, and proclaim Him the one Saviour from sin. During the cooler weather also the students are in the habit of going into the country to the nearer towns and villages to preach the Gospel, going on Saturday and returning on Monday. In this way interest has been aroused in various places, and they have been able to report many interesting visits.

(To be concluded.)

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—Will you allow me space in your valuable paper for a few words in behalf of the western section of this fund. You no doubt agree with me that this Scheme of the Church is not receiving the attention of either ministers or people that its importance demands. The fact that the highest annuity paid since 1880 has been only \$220 is proof positive that, as a Church, we are far short of doing justice to those who have legitimate claims upon us.

No one who really understands the matter can even imagine that the sum mentioned is what it ought to be, and when we compare ourselves with other leading denominations in the land, we find ourselves in a very humiliating position. The retiring yearly allowance in the Episcopal Church (at least in the Diocese of Huron) is \$400 after ten years' service, and \$10 more for every additional year. In the Methodist Church, a minister on retiring, after thirty years service, is entitled to \$300 per annum, and likewise an increase of \$10 for every additional year's service up to forty years. Thus after thirty years' ministerial services in their respective churches, the Episcopal clergyman retires on \$600 per annum, the Methodist brother on \$300, and the Presbyterian minister basks in the sunshine of \$220. Tell it not in Gath, etc.

The question then is, What shall we do? Evidently the time has arrived when vigorous action must be taken to have the capital of this fund increased. There is more than sufficient wealth in the Church to do it, and there is good reason to believe that if a thorough and systematic canvass were made the \$15,000 of capital would soon be augmented to 100,000, or \$200,000.

Why then should it not be tried? Issuing circulars, visiting Presbyteries, and taking up collections, are well enough to a certain extent, and have been of service already, but experience and observation prove that something more is required. This is further evident from the history of college endowment and other schemes that have been successful. Had there been no canvass made for the colleges, their usefulness, if not even their very existence, would have been imperilled. Surely when the constituency of Knox College has, by means of a canvass, raised nearly \$200,000 for endowment, and Queen's College, Kingston, and Presbyterian College, Montreal have raised proportionate sums in a similar way, it is not too much to expect that in the whole range of Ontario and Quebec, a sufficient sum can be raised for the requirements of the fund we are now considering.

It is therefore with pleasure that we hail some indications of a movement being made in the direction suggested. The overture to the General Assembly from the Presbytery of Chatham, which was adopted last year by the Synod of Hamilton and London, shows that a feeling is gaining ground that steps should at once be taken to have personal solicitations made for subscriptions to this fund.

J. BECKET.

SYSTEMATIC GIVING.

MR. EDITOR,—The reading of your paper affords me a great deal of pleasure every week, particularly the pointed and forcible letters from "Knoxonian." I think it would prove beneficial to the readers of THE CANADA PRESBYTERIAN if the matter of systematic giving was more freely discussed. For one, I believe in it, but am not clear how it should be carried out. For instance, suppose a man to be in receipt of \$1,000 per annum, and resolving to give one-tenth of that sum—\$100—for the work of the Lord, how is he to divide that sum so as to do the most good with it? He might easily settle the matter of the share for his own Church, but how about the numerous other calls upon him for French Evangelization, Home and Foreign Missions, General Hospital, College, and Young Men's Christian Association. For my part there is never a week that I am not solicited to donate something on behalf of what appears to me a deserving scheme, and I neither want to be mean nor indiscreet but simply wish to do the right thing. Perhaps some of the older and wiser heads of our Church will give us a little light.

MOUNT ROYAL.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ONE THING I KNOW.

BY WILLIAM MURRAY, HAMILTON.

"One thing I know; that whereas I was blind, now I see."—John ix. 25.

I know not much of law or lore,
I'm but a simple youth,
Master of mystery no more,
Than treasurer of truth;
But one thing's plain and clear to me;
I once was blind, and now I see.

The Scribes and Pharisees, no doubt,
Are wise and mighty men,
Prepared the Sadducees to rout,
With either tongue or pen;
But matters move than even they
Can neither see nor sound to-day.

It hath been written there are things
From wisest men concealed,
Which by the Sovereign King of kings
To infants are revealed;
And "Mercy upon whom I will!"
Remains on solemn record still.

So in His everlasting love,
He hath revealed to me
What angels round His throne above
Desire and long to see;
"Unto the poor He'll honour pay;
The rich He empty sends away."

I see, and blessed be His name;
Not only with the eye
That glorifies my mortal frame,
But that which cannot die,
The luminary of the soul
Which through eternity shall roll.

And by that inward light I scan,
In Him who placed it there
The Sun of Righteousness, the Man
Who carries all my care,
My Guide and Comforter, with whom
I see no terror in the tomb.

INFLUENCE OF A GOOD EXAMPLE.

More than a half century ago a young lad, in England, was put apprentice to an ordinary trade. There was nothing remarkable about him, with perhaps one exception—that he learned to be a serious and thoughtful lad, as it was known that he was the child of pious parents. But, alas! in his case, as in that of many others, his early apparent goodness soon passed away. Having to sleep in a room with other apprentices, all of whom were thoughtless and reckless, on retiring to rest he was ashamed to be seen praying as he had been accustomed to do, and so, from fear of his wicked companions, he hurried to bed without bending his knee in supplication. Again and again this was done, till his regard for his former habit got less and less, and by-and-by he gave it up altogether, and seemed, like his companion apprentices, as if he had never known or done better.

After a time, however, another apprentice came, and he also slept in the same room. Accustomed as he was to pray, he quietly knelt to offer prayer to God as he retired to rest. This was seen by the other with deep emotion, conscience rebuking him for his want of Christian firmness, and urgently pressing him to be faithful to his known but neglected duty. Shame to pray in the presence of his fellow apprentices had been the first step in his downward course. And now the example of the other had brought him to reflection, and led him with firmer purpose than ever, to consecrate himself to the service of Christ.

From this time his course was changed; and in after life he became an honest and most useful minister of the Gospel, the distinguished and beloved John Angel James, of Birmingham, England, who after a life of great usefulness, being the means of turning many to righteousness, died in the faith and passed to his rest in heaven.

Who can estimate the power of example, whether for good or evil? What evil may not be done by one example? What good may not result from one act of Christian decision? Who is there that cannot be useful to others by himself being and doing right? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!"

FOR MOTHERS TO PONDER.

It is generally without thought, seldom with intention to inflict pain, that children's misdemeanours are kept fresh in their memories when they might be forgotten. But that it is sometimes done, even by parents, no careful observer can doubt. It is none the less real that the harm thereby done to the child is unrealized.

A hard sullenness is engendered in some natures by this mistake, an unhealthy tendency to brood over their own failures, and a sense of discouragement as to their future comes to others.

Forgiveness which does not forget, nor allow the offender to forget, is of small value. It brings no peace. It will be prized lightly, and slowly sought, by any keen-witted child. "Let bygones be bygones," is a maxim won from the wisdom of the ages. What need to probe a well-healed wound? If the discipline which follows a child's offence is wise, and his own repentance is sincere, the lesson has entered into his life. That is enough. He has taken a step forward, but it was by a rough, hard road. Let him forget the path as far as he can. Do not keep vivid before his mind the thought that he has been naughty, and therefore can be again. He will soon begin to feel that he is rather expected to be so, and he will be prompt to fulfil the expectation. Your child will find out soon enough that he is one of a race of "poor, miserable sinners," without your taking care to emblazon the fact upon the walls of his inner consciousness. Make him feel that rectitude is expected to be the rule of his life; that lapses from it are not to be tolerated, only as the exceptions which shall prove to him the beneficence of the rule. Their lesson learned, they are to be cast behind his back—and yours.—*Southern Christian Advocate.*

THE MISSION CRISIS.

We were informed from all quarters that the Church in all her branches had for the last fifty years been praying God specially to open the gates of the nations to the Gospel.

During this period, as everybody knows, unbelievers and scoffers and worldly-wise men, who looked to commerce and secular education, and the power of the sword to bring about great change for good, did not hesitate to sneer at such appeals to heaven as utterly useless. But what are the facts? Commerce and war have played their part. Nominally Christian nations have not been slow to pour out countless millions for this purpose, and with what effect? Did this enormous outlay conciliate the heathen in relation to the Gospel, or persuade them to open their hearts to the story of the love of Christ? No. The truth must be told. The heathen have been degraded, sunk to lower depths of immorality than formerly known to themselves, by the representatives of commercial enterprise. Rum and opium and European vices have laid waste, like a mammoth scourge, the heathen homes of Africa, India, China and Japan. And it goes unsaid that heathen nations have learned to hate Britain and America for what they have endured from their cannon and their sword, their selfishness and greed.

Secular education, too, has played its part very largely in scattering forms of infidelity before unknown to the heathen. Hence in India and China there is a keen demand for the latest utterances of English sceptics. Surely it is not thus that the way has been opened for the Gospel. But the God who hears prayer, who is constantly bringing good out of evil, and who turns the hearts of men as the rivers of water, has heard the cry of his own elect, and has thrown wide open the gates of empires to the message of His redeeming love. Verily God answers prayers. This was our conclusion.

For half a century and more the prayer of the Church has been for men and women to go to the foreign field. This prayer, too, is answered. Three thousand men and women in Britain and America are to-day willing, waiting, anxious to be sent. How has this come about? It is not the outcome of the intensely secular spirit of the age, of the mammonism, the luxuriance, the worldliness which everywhere prevail. It is not because the attractions, the influence and glory of secular preferments are not sufficiently advertised. Young men are beset on every hand with warnings to avoid ministerial and missionary poverty, and with solicitations to press on and make money, that they

may have a social standing and be looked up to and honoured. The example of those who thus become famous, who live for money, who hold it fast to the end and seem afraid to look the cause of God and their own millions in the face and have not the courage to distribute them even in a last will and testament, are often held up in our parlours and by the press for the admiration of young men. What is it that enables so many to resist these blandishments? The power of the Spirit of God, in answer to prayer, calling those thousands to infinitely higher work and rewards. Again we conclude, let unbelievers say what they please, that God answers prayer; and we have the proof of it in these volunteer missionaries.

Seeing all the fields of the world, with the exception of two or three, are open, and seeing the missionaries are waiting to be sent to them, the thought was born in upon our hearts that we should return to our homes and ask the Churches to pray God to send down His Spirit to teach men the right and highest use of money, that there may be means forthcoming to send out and sustain thousands upon thousands to preach the Gospel.

It was felt that when men experienced a change of heart there should be a corresponding change of aim and of method in business—all should be done for the Lord's sake. As they consecrate themselves to the Lord this should involve the consecration of all they possess and control. Strong and true words were said in favour of men being the dispensers of their bounty during their lifetime, and against *post mortem* benevolence—against men postponing the employment of their means to serve God until after their death.

The belief was expressed that when the claims of the heathen are understood and the urgency of saving the millions who are yearly perishing is felt, and when the sacrifice which Christ has made is appreciated by those who say they believe in Him, and when men regulate their business and modes of life not by selfish considerations, but by the love of God and supreme regard to his glory, they will show as great eagerness to invest their capital in His mighty enterprise of saving souls as in the best stocks now upon the market. And when this occurs, and men count it not a hardship, but a joy to invest millions in missionary work, we shall be at no loss in sending out the coming thousands of godly volunteers sure to present themselves, and the closing years of this nineteenth century may witness the proclamation of the Gospel to all the tribes and kindreds of the world.—*Principal MacVicar in the Presbyterian College Journal.*

SPEAK TO ONE ANOTHER.

Speaking is a token of fellowship, a symbol of friendship. Ordinarily, in good society, persons wait for an introduction before addressing each other. This is necessary in large and mixed communities for protection against unworthy acquaintances and evil associates. But it leads to a strict formality that freezes up friendliness and makes people stand up stiff like pales of a fence around a garden lot. In communities where people know one another pretty well and particularly in a congregation where all are quite well understood by each other, such formal separation is not needful. Persons need not wait for an introduction before shaking hands and saying, "Good morning." But the trouble is not usually a want of acquaintance, but a lack of good, warm feeling. Christian people do not care as much for each other as they should.

This is a feeling to be cherished and cultivated as a part of Christian duty. We may have to school ourselves up to thinking of others, and feeling for their sorrows and sympathizing with their hard lots. But nevertheless we should so train ourselves. A friendly man should show himself friendly. He should crush down pride and repress his selfishness. He should rise out of his modest diffidence and come forward like a man to greet his neighbours. Let him speak to them before church, and after church. Let him stop and say a friendly word, inquire after the health of the family, or after some one who is away from home. This is showing a good spirit and it will awaken a good spirit in others. "As in water face answereth face, so the heart of man to man." But "a wicked man hardeneth his face," and so he hardens hearts against him. Speak to one another, so shall you cheer and encourage and help your-fellow men.—*Mid-Continent.*

Our Young Folks.

CHILDREN'S HYMN.

From the sunny morning to the starry night,
Every look and motion meets our Father's sight.

From our earliest breathing to our latest year,
Every sound we utter meets our Father's ear.

Through our earthly journey, wheresoe'er we go,
Every thought and feeling doth our Father know.

Let us then be careful that our looks shall be
Brave, and kind, and cheerful, for our Lord to see.

Let us guard each accent with a holy fear,
Fit our every saying for the Lord to hear.

Let no thought within us, hidden or confessed,
Ever bring a sorrow to our dear Lord's breast.

Help us, O, our Father!—hear our earnest plea—
Teach Thy little children how to live for Thee!

GOLDEN GRAIN BIBLE READINGS.

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

THE GODLY MAN'S DESIRES.

That he may win Christ, Phil. iii. 8.

“ “ “ Know Christ and the power of His resurrection, Phil. iii. 10.

“ “ “ Apprehend that for which he is apprehended of Christ, Phil. iii. 12.

“ “ “ Grow up into Christ in all things, Eph. iv. 15.

“ “ “ Make known the mystery of the Gospel, Eph. vi. 19.

“ “ “ Seek the spiritual good of God's people, Phil. ii. 20-22.

“ “ “ Be permitted to wait on God's ordinances, Psa. xxvii. 4.

“ “ “ Hear the Word of God, Acts xiii. 7.

“ “ “ Enjoy the better heavenly country, Heb. xi. 16.

“ “ “ Possess spiritual gifts, I Cor. xiv. 1.

“ “ “ Awake in God's likeness, Psa. xvi. 15.

“ “ “ Dwell with God forever, Psa. xxiii. 6.

What a grand summary of His thoughts do we find in what is usually called the Lord's Prayer, Matt. vi. 9-13.

A GENTLEMAN.

“ Step lightly, Arthur; don't make so much noise when you come in,” said a little boy's mother one day, as he burst open the door and sprang into the room where she was sitting.

“ Oh, mamma, why must I always be so still? It's a great deal nicer to make as much rumpus as you've a mind to.” And Arthur didn't speak very pleasantly either, when he said this.

“ Because,” said mamma, in a quiet tone, “ if you are a gentle boy, I shall hope to see you a gentle man some day.”

“ I'm sure I never thought of that. Why, is that what gent eman means?” exclaimed Arthur, in such surprise as indicated that he had got a new idea.

REPLENISHING THE LIGHT.

He stood in the street side by side with the electric lamp, which he had lowered from its lofty perch above the busy thoroughfare. We were curious to see it, and stepped into the street.

“ Replacing the carbon?” we asked the man.

“ Yes,” he replied.

The carbons are slender pipes about nine inches long, a compound of charcoal and other ingredients. These supply the fuel which the electric current kindles into those dazzling embers that light the streets of our cities and large towns.

“ How often do you replace them?” we asked.

“ Every day,” was the answer.

We went away busily thinking. This is not the only lamp that needs replenishing every day. Upon the pilgrim's shaded pathway to heaven, what a light is shed by prayer! Abraham prayed, Jacob prayed, Moses prayed, David prayed. Daniel got himself into serious earthly trouble because he prayed so persistently. All these, though, found light streaming out of prayer's lamp on life's pathway, and were cheered and comforted. Young pilgrim in the better way, if you would have steady light, let there be steadfast prayer. Don't forget to pray every day.

JOE FAIRCHILD'S NEW CAP.

When little Joe Fairchild had his new suit, there was a large piece of the cloth left, and Joe's grandmother said that she would make him a cap of that.

“ Can you make a real nice one?” asked Joe. “ I shall want it to look just like those in the store. I shall not want the boys to know that you made it.”

Grandmother thought that she would make him a very pretty cap. When it was done Joe said it was “ splendid,” and he was sure that the boys would think it was bought at the store.

But on his way to school next morning Joe stopped on the bridge near the falls to throw stones down in the river. The grandmother had told him never to do it. He did it almost every morning, and she had never known it.

As he stood there, a fresh gale of wind came and took his new cap, and before he could catch it, it fell into the river—and that was the last of it.

A CHINESE BOY'S FORTUNE.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters, or words, each set of two representing respectively the exact hour, day, month and year of his birth. These are handed by his father to a fortune teller, whose business it is to draw up from them a certain book of fate, generally spoken of as the boy's pat-tsz, or “ eight characters.” Herein the fortune teller describes the good and evil which the boy is likely to meet with in after life, and the means to be adopted in order to secure the one and avert the other.

In order to understand the value of this document we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to our twenty-four. Beginning with eleven p.m., to one a.m., which is their first hour, their names are rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog and pig. As everybody is supposed to partake more or less of the nature of the animal at whose hour he is born, it is obvious that it would never do to send a rabbit boy to the school of a tiger school-master. Hence the necessity of consulting the pat-tsz of both parties before entering upon any kind of agreement. It is a fact that it is thus referred to on every important occasion.

THE WOUNDED LIP.

“ I do not see what I have to do with missions at all!” cried curly-headed Robin, in answer to his sister Annie's gentle request that he would put just one penny into her missionary box. “ I can see the good of building our church here (I gave my new six pence for that) of feeding hungry little children (we gave up buying sweet-meats last Christmas that they might have soup) but what do I care for work at the other end of the world, amongst black children whom I never shall see in my life?”

Poor Annie left the room with a sigh. Mrs. Mason had heard the conversation between her children.

“ Do you know, my son, that all God's people form one body, though some are in India, some in China, some further off still? No part of the Lord's Church can say to another, ‘ I have nothing to do with thee; I care not what happens to thee.’”

“ I don't understand,” said the child.

Not many minutes afterward Robin came back to his mother, a handkerchief pressed to his bleeding lip, and tears in his eyes.

“ Mamma, my foot slipped; I fell on the gravel; I have hurt my lip!” he exclaimed.

Mrs. Mason examined the hurt, and was glad to find that it was not severe, but there was gravel on the wounded lip. “ I must wash and bind it,” she said. “ Run to the kitchen, my darling, ask for a little basin of warm water, bring it to me, and we will, I hope, soon put matters to rights.”

Robin soon came back, carefully carrying the basin, which was full and rather heavy.

Carefully and tenderly the mother bathed her boy's lip. “ Now,” said she, while binding it up, “ does not my Robin see how various parts of his body united in helping the one part that needed help?”

“ I don't just see it,” said the child.

“ The feet never thought, ‘ How far we are from the lip—almost as far as can possibly be!’ Right foot and left, off they trotted to get the warm water. The ears had heard what I wished you to do, and quick as

lightning had given their message to the brain. The tongue, like a kind near neighbour, did its part. The eyes.”—

“ O, the eyes did nothing at all!” cried Robin, laughing at his mother's amusing smile. He had quite forgotten his pain.

“ What! did they not guide you to and from the kitchen? If they had ill naturedly kept shut, you might have had a worse fall than that on the gravel. The fingers—yes, even the little ones—helped to carry the basin of water.”

“ It is a good-natured body,” said Robin, “ every port so ready to help the poor lip.”

“ Now my boy, do you see my meaning?” said the mother with a smile. “ The missionaries who speak to the heathen are like the lip in the body, and they are sometimes in great trouble, and need our help and prayers. The ears are those who listen to the story of the wants of the heathen; and great societies are like the brain, to arrange how to send to them the Bible, and men and women to explain it. We who try to give and to collect may be compared to parts of the feet and hands. I must tell you something more about the body,” said Mrs. Mason, to show you how like it is the Church. There is always a life-giving stream of blood flowing through it from the heart to the head, from the head to the feet, as it were, joining the most distant parts together.”

“ I feel it beating at my wrist,” said Robin. “ What is like the life giving blood? Is it not to love the Saviour?”

“ Yes,” replied Mrs. Mason “ and where that holy love joins the members of the Church together how is it possible for a Christian to say, ‘ I have nothing to do with missions?’”

MOTHER AND SONS.

Does any boy who reads this paper feels that he has a hard time with his chores about the house? I wish he would read this account of a family of four—father, mother and two sons—who lived years ago “ in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut.”

The family was very poor; a few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in ploughing and harrowing; corn-bread, milk, and bean-porridge were their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother; she did her work in the house, and helped the boys do their work on the farm. Once, in the dead of winter, one of the boys required a new suit of clothes; there was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the “ meeting-house,” yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful college presidents; hundreds of young men were moulded by him.

That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D.D., and of Eliphalet Nott, D.D., LL.D., president of Union College.

MOTHER AND CHILDREN.

The mother who wishes her children to grow up with healthy minds must endeavour to deal aright with their minds, just as she strives to treat rightly the bodies which are equally her care. In the case of some children, little need be done for either. In other cases, both require most careful handling; and no one can understand mental needs without sympathy. Sympathy does not mean fussy questions, still less encouragement to self-analysis, which is even more injurious than neglect. It does mean a watchfulness which will at once perceive if a child is depressed, and try to discover and remove the cause by natural and healthy methods; and it means a readiness at all times to enter into a child's interests and amusements, and to aid and encourage every innocent taste, knowing that the more occupations a child can create for itself the better.

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TORONTO, WEDNESDAY, NOVEMBER 14th, 1888.

THE *Globe* makes a mistake when it says that "Harrison will be the first Presbyterian President of the United States." Cleveland is a Presbyterian, and the son of a Presbyterian minister. One of his sisters is the wife of a Presbyterian Foreign missionary, whose children the President educates in the best schools of the United States. When Grover Cleveland was a mere lad his father died, and, rather than allow his widowed mother to draw on the Church fund for support, he stopped his law studies and earned money to keep her comfortable. It is a thousand pities that a man who began life so well should have been betrayed by party politicians into such questionable methods as proposing retaliation and giving British representatives their passports. Harrison is an elder, and has marked success in teaching Bible classes. Whether he can resist the exigencies of party politics remains to be seen. It is assumed by many politicians that he will prove soft clay in the hands of Blaine. Quite likely Blaine thinks so, and the wish is no doubt father of the thought. The Indiana elder may yet show that he assimilated enough of the Shorter Catechism in his youth to prevent him from being soft clay in the hands of anybody. So may it be.

REFERRING to a painful disturbance in one of the Toronto Churches, the *Mail* asks the following sensible questions:

Would it not be well for those concerned to cease writing to the newspapers, and to take the case at once to some competent Church tribunal? What is gained for the cause of truth or decency by the publication of rejoinders and surrebuttals in which one Christian calls another a liar and the other replies that the first is a thief?

Would it not have been better for those concerned if the writing had never begun? What is gained for the cause of truth or decency by the publication of interviews and reports of meetings in which Christians charge each other with the sins referred to? Would it not be better for all parties concerned to allow some competent Church tribunal to investigate the case *before* discussing it in the newspapers? If a man is denied justice by a competent tribunal and has exhausted all reasonable means to obtain his rights he is perfectly justified in appealing through the press to the great tribunal of public opinion. But surely beginning with the press and increasing and intensifying the difficulty by writing up both sides is not the best way to arrive at satisfactory judicial results. So long as people like to read such matter, just so long will newspapers publish it. If Christian people were so thoroughly ashamed of Church "rows" that they would not read reports of them there would soon be no reports.

THE Methodist Church finds itself face to face with a much more important and far-reaching question than that of University Federation. Behind that issue lies the question whether the church is ruled by its supreme court or by a minority of that court. If the minority rules, there is no sort of sense in taking a vote on Federation or any other question. If the minority rules on the Federation question, why not on any or every other question? Church government becomes an impossibility and voting a farce, if after a vote is taken and a question decided, the minority overturns the decision of the majority. Whether Victoria University is, or is not, moved to Toronto,

is a question of educational policy, whether the decision of the Supreme Court of a Church is obeyed is a question of principle. Some of those who are trying to defeat the Federationists are, if we mistake not members of stationing committees. No doubt they think that the congregations in Listowel, Simcoe, Hamilton, and other places that kicked against the stationing committees, and refused to take the ministers assigned them, did wrong. No doubt they would condemn the people in these congregations for not bowing respectfully to the decisions of the stationing committees. While condemning the people for not abiding by the finding of these committees, they themselves are trying to thwart the decision of their Supreme Court on one of the most important questions that has come before it for years:

OF all the questions that perplex Christianized countries the question of text books in Public Schools seems to be the one on which agreement among good men is the most difficult. The Roman Catholics of Boston raised quite an excitement lately about the account given of Tezel and his sale of indulgences, in Swinton's history—the text-book used in the Boston schools. Of course a large majority of the Protestants believe that Swinton gives a correct account of the indulgence business. Professor Fisher, of Yale, Dr. Duryea and others equally prominent take the opposite view and dispute the accuracy of Swinton's history. The *Christian-at-Work* has a pronounced squint in the same direction. 'Twas ever thus. The Catholics are a unit, and because a unit have things a good deal their own way. Protestants are divided and their divisions are often a source of weakness. It would be just as difficult to bring all the Protestant ministers of Ontario to one opinion in regard to the use of the Bible in our Public Schools as to induce the Roman Catholics to give up their Separate Schools. As a rule Baptist and Congregationalist ministers are opposed to giving religious instruction in Public Schools. Some Presbyterian ministers hold the same views. Even among those who believe in having the Bible in the schools there is a considerable difference of opinion as to *how* it should be used. Agreement seems an impossibility at present. Our Catholic neighbours can always agree on what they want.

IF there is but one man in America who feels disgusted at political dodges, that man must be Grover Cleveland. He gave his country good government for four years. His administration was without a stain. He made an honest attempt to carry out reforms in the civil service. He is undoubtedly an able man. Three months ago he enjoyed the confidence and esteem of nearly all reasonable and good citizens in the Republic. He stood well in England. Perhaps nine out of every ten Canadians would have voted for him. A few weeks ago he entered the lists with the lowest of the politicians, and began to adopt their methods of warfare. To catch the Fenian vote, he proposed retaliation upon Canadian commerce, and sent Lord Sackville his passports. A few days before the election, it became painfully evident that he was ready to do almost anything to convince the Irish Fenians that he disliked England as much as the Republicans pretended to dislike the old land. Over the whole continent went the cry "Cleveland is no better than the rest of them—he is a mere politician." No one can say that had he kept along the high and honourable course to the end he would have succeeded at the polls. But we all know that had he been defeated with the record he had three months ago, he would have gone down enjoying the respect of the English speaking world. He stooped to miserable electioneering methods, and the methods did not save him at the polls. More's the pity that a good, clean, record should have been spoilt at the end. No doubt the Democratic National Committee know how it was all done.

SHODDY IN THE CHURCH.

DR. CUYLER, besides being a powerful and popular preacher and an active participant in philanthropic work, has also the pen of a ready writer. Scarcely a week passes but some, if not several contributions from his hand make their appearance in the columns of a newspaper, or the pages of a magazine. The popular pastor of Lafayette Avenue Presbyterian Church, Brooklyn, is no ordinary man. In fertility and ver-

satility he has few equals living. Not many men can talk in the pulpit and through the press every week for many years, without occasionally giving his hearers and readers not a little that is attenuated and commonplace. Though there is no suspension of nature's laws in Dr. Cuyler's favour, he succeeds in a marvellous degree in writing fresh and thoughtful papers that breathe a fine Christian spirit; and that cannot fail in being influential for good to the many readers who look with delight for the thoughts that emanate from the busy brain and the words that flow from the active pen of Theodore Cuyler.

In one of his latest contributions Dr. Cuyler says some plain and much needed things on the subject of extravagant living. That this has become a grave peril to existing society and a menace to a healthy and progressive Christian life, few who look around them with intelligent eye and who can look within their own personality with average acuteness of self inspection, will care to deny. The indiscriminate censure of Fashion is as old as civilization and will likely endure without intermission while the world lasts, but Fashion will continue to exercise her sway over men and women with a degree of tyranny that only they themselves can determine. In all past ages of the world's history extravagant living has claimed its victims, and in spite of all that moralists can say, preachers urge, and the keenest satire of the cynics, this evil will continue to make human lives miserable and failures frequent during ages to come. You cannot kill extravagance as you can stamp out a contagious epidemic. The race of fools is in no danger of extinction, and the line of folly goes on unbroken. One generation of them comes as its predecessor departs. The procession of Fashion's votaries is endless. The extravagant living of this age is not a new thing under the sun, but its general extension and the approbation, spoken and tacit, with which it is now regarded is somewhat of a novelty, and a feature characteristic of the age in which we live.

The same absurd race for social precedence is visible everywhere. In Canadian rural districts, the old substantial dwelling that has sheltered the hardy and industrious toilers for many years must be replaced by something better, more commodious, more modern. This particular farmer who, as the result of his thrift and industry, can well afford it, sets about the erection of a new dwelling. This stimulates a neighbour, whose circumstances have been less favourable, to rival and surpass if possible the new abode which he sees going up in his vicinity. He carries out his intention, but has to pinch for it for years to come. Then the other neighbours follow suit. The whole district is certainly improved and property is enhanced in value. The improvements have given profitable employment to workmen, so that even this eager rivalry is not altogether an unmitigated evil. But once this kind of competition has been begun, it only seems to drive people faster and farther. Dress and equipments of all sorts come within its range. Much that is more precious than silver and gold is sacrificed to outside show. The passion to make the best appearance possible takes possession and continues to drive men down the inclined plane. The same thing in the same or different forms is equally apparent in towns and crowded cities. People in the race of life are driving faster and more furiously. There are tremendous sacrifices made merely for the sake of appearance that much of what is intrinsically best in human life is stunted and ready to die. Life is rushing in many instances at a pace that kills. Many know and feel and acknowledge this, but fashion imperiously and relentlessly drives them onward. To fall out of the race is supposed to mean that they would be trampled under foot. To pause means extinction. The moral and material failures, too often ending in downright criminality, constantly occurring bear emphatic testimony that there are deadly influences inseparable from the overzealous pursuit of wealth and position.

Dr. Cuyler uses no exaggeration when he says "the Church of Christ is cursed with 'shoddy' when it ought to put on the beautiful apparel of humility and holiness." That a measure of responsibility rests on the Church because of prevailing extravagance is only too apparent. True, the teaching of Scripture gives no countenance to prevailing follies, nor is the pulpit silent as to the comparative value of worldly wealth and the true riches, yet there are many in all the Churches who take these things as right and proper, as fine and correct sentiments, but not for practical

application. Denunciations of worldliness are taken in good part. It is right that conformity to the world, the lust of the eye and the pride of life should be vigorously condemned in speech, but then actions are different. Are not wealth and worldly success deities that receive constant homage in the homes of many professing Christians? Is not worldly success the one crowning test of life, the supreme virtue that receives constant praise, and for the want of it there is only bare toleration? With this as a prevalent frame of mind, is it to be wondered at that moral distinctions become dim? A man on the Chicago exchange can command capital sufficient to corner the wheat market by which he amasses thousands he never earned, and ruins by the process hundreds of less favoured competitors. For a time at least he receives anything but kindly criticism, but it is remarked he had his opportunity and he availed himself of it. Another man is in a position of trust in a bank. He embezzles largely and has to take his place as a felon in the penitentiary. Well, he, too, had his opportunity, and he availed himself of it. The difference between the two cases was that the one was not legally culpable of crime, while the other was. The moral difference between the gambler on the exchange and the bank embezzler is only one of degree.

What the age needs for its welfare is a higher standard of life, a truer ideal, one that goes beyond mere material success. Shoddy must give place to reality, show to substance. The unseen and eternal must govern life with higher sanctions and purer aims than the seen and temporal. There is truth and force in Dr. Cuyler's concluding sentence, "a revival of something like old-fashioned, honest, sturdy, courageous Puritanism would be a blessing to both pulpit and people."

FORGIVENESS.

THE ground on which God forgives the penitent sinner is that Christ has atoned for human guilt. God is infinite in His love and compassion, yet Scripture clearly intimates that it is by the shedding of blood that there is remission of sins. Righteousness is as much a perfection of the divine nature as love, and it lies at the very foundation of the moral government of the universe. The vicarious atonement of Jesus Christ satisfies the requirements of God's righteous law, and He, therefore, in perfect consistency with justice, shews mercy and compassion to the repentant sinner. The duty of man's forgiveness of his offending fellow-man is also clearly laid down in Scripture. It has a distinct place in our Saviour's teaching and is incorporated in the Model Prayer which He taught His disciples. The forgiveness of an offending brother is made a condition of our receiving the divine forgiveness. Without forgiving those indebted to us we cannot expect to receive the remission of the sins we have committed in violation of the divine law. This is still more emphatically brought out in the Revised Version. In the form with which people are still most familiar the petition reads "Forgive us our debts as we forgive our debtors;" the amended rendering is "Forgive us our debts as we have forgiven our debtors." Forgiveness of those who have injured us is here presented as a completed act, because we have forgiven others we hope for God's forgiveness of ourselves.

The full recognition of this condition of forgiveness in no way invalidates the fundamental doctrine of evangelical Christianity, that the remission of sins rests on Christ's atoning sacrifice and His fulfilment of the law for us; nor does it in the slightest degree tend to weaken the conviction that faith is the indispensable condition by which we become partakers of the divine mercy. This being conceded there is no difficulty in understanding that the forgiveness of others is a condition in accordance with which our transgressions are forgiven. Compliance with this condition is one of the most direct evidences that we possess the faith that works by love, inasmuch as the absence of this forgiving disposition is a proof that we are undeserving of God's pardoning mercy. What a complete and searching test this petition of the Lord's prayer, properly understood, affords as to the reality of our faith and the presence or absence of the true spirit of Christian discipleship!

Does the willingness to forgive our fellow men the injuries they have inflicted find a place in our hearts, in a degree proportionate to the place assigned to it

in the teaching of Christ and His apostles? In Christian circles does it receive that practical exemplification that its importance demands? If it were more fully understood and more generally practised, would there be as much unseemly strife and quarrelling as unhappily prevail among those who claim the Christian name? If we go to the throne of grace imploring the forgiveness of our sins, while at the same time cherishing harsh and revengeful feelings against an offending brother, can we in the light of the Lord's prayer expect a gracious answer?

In considering the duty of forgiving our fellow-men there is another condition that is generally overlooked. As Christians, in any case we ought to stand ready to forgive the offender whether he asks for forgiveness or not. In no circumstances are we entitled to avenge ourselves. That is forbidden by law both divine and human. At the same time, if forgiveness is to be free and full, there ought to be acknowledgment of the wrong done. If one has inflicted an injustice on a neighbour, he cannot expect to obtain that neighbour's forgiveness without a full and frank confession of his fault. This duty of Christian forgiveness is often sadly perverted by those who have but dim conceptions of its meaning. An aggressive wrong-doer is surprised when he finds that his encroachments on a neighbour's rights are not received in a spirit of meek acquiescence. In an injured and superior tone he proceeds to lecture him on his want of the submissive and forgiving spirit. Such an one needs to be told in language that cannot be misconstrued that the principles of righteousness are as imperative as the binding duty of Christian forgiveness. Were it otherwise, the unprincipled and the strong would pursue their selfish and grasping course till the rights of the weak were trodden under foot. The Christian who prays for the forgiveness of sin will not cherish resentment. He cannot be a Christian and harbour relentless feelings in his heart toward any human being. The man who values his own rights will be the last to trample on the rights of others, and when the wrong-doer admits his error, the upright man will be the first to extend forgiveness and help. An unforgiving man will always be an unhappy man, because his own unforgiven sins will lie heavy on his conscience.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—The first number for the Session of this sprightly and attractive academic monthly has made its appearance, and presents its readers, in addition to various good things, with the excellent addresses delivered by Professors Watson and Williamson on University Day.

ST. NICHOLAS. (New York: The Century Co.)—This charming monthly for young folks begins a new volume with the November number. It abounds in what is instructive and entertaining. There is variety sufficient to meet varying tastes and moods. The illustrations in design and execution are masterpieces of art.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The "Eminent Professor of Homiletics," who has been critically dissecting some of the ablest representative preachers of the day, has selected the Rev. Alexander MacLaren, of Manchester, for treatment in the November issue of this able magazine. Philip Schaff, D.D., writes on "Chrystom," and Dr. Behrends deals with "Christian Evidences." Dr. Lyman Abbott discusses "The Christian Church and our Workingmen," and Dr. Arthur T. Pierson gives another of his "Clusters of Gems." The Sermonic Section is specially rich and suggestive, and the other contents of the number are of the usual excellence.

THE TREASURY FOR PASTOR AND PEOPLE (NEW YORK: E. B. Treat.)—The November number of this evangelical monthly has, as a frontispiece, vignette portraits of the five bishops of the Episcopal Methodist Church in the United States, and a sermon on "Scriptural Holiness" by one of them, Rev. John P. Newman, D.D., LL.D.; another sermon given in full is by Dr. Charles L. Thompson. Dr. S. H. Kellogg, of this city, under the head of Exegetical Comments, has a paper on "Conviction in Respect of Righteousness." There are biographical sketches of the five Methodist bishops. There are other special attractions which make the number as a whole one of great value and interest.

THE MISSIONARY WORLD.

HONAN AS A FIELD OF LABOUR.

Mr. Paton writes: Your selection of North Honan has been a most happy one. . . . The province is very healthy, being dry and bracing; so there is every reason to expect that your missionaries will have good health in the prosecution of their labours. . . . In all probability a firm footing may be gained through the influence of your medical men, as the Chinese are now quite aware of the benefits of a free dispensary. If you can include a female M.D., the door may open the more widely. I would suggest that the points, Hwai-Kui, Chauyte and Hweite, be selected, and, if possible, occupied by a medical ministerial gentleman in each, also one or more single women for work among the women. A lady doctor would get an easy entrance into the homes of rich and poor. . . . The points in triangle would be about five days' travel apart, so that frequent intercourses can be had with each station. The circle, with a radius of about one hundred miles, does not include the station of any other mission. . . . It reaches down to the Inland Mission Stations in south and west, and eastward to the American Board stations. So you fill up a territory which seems as if specially reserved for the Canadian Church. There are over ninety cities, and hundreds of market towns and villages. There is no limit to your field, and it rests entirely with the Church at home to say how far you may go. . . . Send out your men and your women; and in three years' time you may have such a working mission as will stimulate your hearts, and draw down the richest blessing on the Church. . . . I have had the great pleasure of meeting Mr. and Mrs. Goforth. . . . Honan has been my field of labour as a colporteur for two years; and I shall gladly give all the information I can. Hold up the hands of Mr. and Mrs. Goforth and of Dr. and Mrs. Smith by special prayer on their behalf."

BEFORE leaving Vancouver, Rev. Donald McGillivray, B.D., sent a brief letter in which occurs the following passage in reference to the above extract from Mr. Paton's letter: Subjoin our request that the Church in Canada join us in the daily prayer that the Lord of the harvest would thrust forth two more labourers to man the third strategic point mentioned by Mr. Paton. We can man two only now. Surely six men for ninety cities is a small force to begin foundation work. We want these men soon. Matt. xviii. 19, 20 encourages us to expect them in answer to agreed prayer.

PALESTINE AND SYRIA.

The population of Palestine and Syria is about 2,000,000, and the people are divided religiously into several sects. The largest portion of the people are Mohammedans. The next largest are the Maronites—a sect acknowledging the Roman pontiff as their head, but having all their services in Syriac. There are nearly a hundred Maronite convents in the Lebanon, inhabited by about 2,000 monks and nuns, and enjoying large revenues.

The Druses come next. They believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls.

The Greeks are those connected with the Orthodox Greek or Oriental Church. They own allegiance to a patriarch residing at Jerusalem and one at Antioch.

The Jews number probably 25,000, and are scattered through the country. There are also Arminians, Jacobites and some Protestants.

The climate is varied and uncertain. The land was once very fruitful, but now many portions are sterile. The taxes are very heavy.

There is not much country life, the population being largely gathered into towns and villages for mutual protection, and the manners, customs, daily life, and costumes of the people are to-day very similar to what they were in olden time.

A NEW station in connection with the M'All Mission has been opened in Paris. It is named the Salle Rivoli. It is situated in a densely-populated quarter, at the confluence of the Rue St. Antoine and the Rue de Rivoli, about half way between the Bastille and the Hotel de Ville. It was formerly used as a ball-room; then a fashionable billiard room; later it was most notorious for the low dances which were held in it; and since the days of the Republic it has been the meeting-place of the Anarchists.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER III.

"For the highest and humblest work had been given them to do."

Yes, Allison Bain was in an evil case, but if an entire change of scene and manner of life, and hard work and plenty of it, were likely to have a beneficial effect upon her, she had come to the right place to find them. And she had come also to the right place to get faithful, patient, and kindly oversight, which she needed as much as any change.

When she had been longing to get away—anywhere—out of the great town, which was like a prison to her, Dr. Fleming had spoken to her about taking service at the manse of Nethermuir, and she had said that she would go gladly and at once.

The only manse which she knew much about was in her mind when she made the promise—a house apart, in a sheltered, sunny spot, having a high-walled fruit garden behind it, and before, a broad, sloping lawn, with a brown burn running at the foot. Yes, she would like to go. She would get away from the din and closeness of the town. In a place like that in which the old minister lived alone among his books, with only his children or his grandchildren coming home to see him now and then, she would be at peace. She would be away from the curious eyes that were aye striving, she thought, to read her sorrowful secret in her face. Yes, she would be glad to go.

But it was a very different place in which she found herself when she reached Nethermuir. Anything more unlike the ideal Scottish manse than the house to which she had come could not well be imagined. There was no walled garden or lawn, or "wimplin burn" to see. If it had even a right to be called "The Manse," might be doubted.

For it was only the house of the "Missioner Minister," a humble abode, indeed, in comparison with the parish manse. It was a narrow, two-storied house, with but the causey (pavement) between it and the street. Across the close which separated it from a still humbler dwelling, came the "clack, clack" of a hand-loom, and the same sound, though the night was falling, came from other houses near.

"A poor place, indeed," was Allison Bain's first thought as she stood regarding it from the darkening street, with a conscious, dull sinking of the heart, which had already fallen so low. Not that the place mattered much, she added as she stood looking at the lights moving here and there in the house. She was too weary to care for anything very much that night. The morning stars had lighted her way the first two hours of her journey, and there had been little time for rest during the short November day. Foot-sore and exhausted after her thirty miles of travel, she went slowly and heavily in. She could only listen in silence to the kindly welcome of her new mistress, and then go silently to the rest and quiet of her bed.

Morning came. Rest and quiet! These were not here, it seemed. The sound of many voices was filling the house when Allie, having long overslept herself, awoke at last and lifted her heavy head from the pillow. There were shrill, boyish voices, laughing, shouting, wrangling, without pause. There was a racket on the stairs, and wrestling in the passage, and half-stifled cries of expostulation or triumph everywhere, till a door opened, and closed again, and shut it all out.

And so Allison's new life began. She had not come to seek an easy time. And as for quiet, if she had but known it, the noise and bustle and boyish clamour, the pleasant confusion of coming and going about the homely little manse and the many claims upon her attention and patience and care, were just what she needed to help her. Whether she knew it or not, she set herself to work with a will, and grew as content with it, after a while, as she could have been anywhere at this time of her life.

Mr. Hume belonged to the little band of remarkable men, to whom, on their first coming North, was given the name of "Missioners." Some people say the name was given because these men were among the first to advocate the scheme of sending missionaries to the heathen. Others say they were so named because they themselves came, or were sent, to preach the Gospel of Christ to those who were becoming content to hear what the new-comers believed and declared to be "another Gospel." In course of time the name given to the leaders fell also to those who followed—an honourable name surely, but in those days it was spoken contemptuously enough sometimes by both the wise and the foolish, and Mr. Hume, during the first years of his ministry in Nethermuir, had his share of contumely to meet or to ignore as well as the rest.

But all that had been long past before Allison Bain came with her spoiled life, and her heavy heart, to seek shelter under his roof. By that time, to no minister—to no man in all the countryside—was a truer respect, a fuller confidence given, by those whose good word was of any value.

He had not been over-eager to win the good word of any one. The courage and hopefulness of youth and an enthusiastic devotion to the work to which he had been set apart, carried him happily through the first troubled years, and when youthful courage and hopefulness had abated somewhat, then natural patience, and strength daily renewed, stood him in good stead. He loved his work not less, but more as time went on, and it prospered in his hands. His flock was only a "little flock" still; but the gathering in of these wanderers to the fold had given him, as one by one they came, a taste of such perfect satisfaction, as few of the great ones of the world—be they heroes or sages—have claimed to be theirs, even in the moment of their highest triumphs.

This kind of success and his satisfaction in it might not be appreciated by those who looked on from the outside of his circle of influence; but there was another kind, both of success and of satisfaction in it, which they could appreciate, and at which they might well wonder.

By means of the pennies and sixpences and shillings slowly gathered among themselves, though few among them had many pennies to spare, and with the help of occasional pounds, which by one hand and another found their way into the treasury from abroad, first the kirk had been built and then the manse. They were humble structures enough, but sufficient for their purpose, and indeed admirable in all respects in the eyes of those who had a part in them.

Then out of a low stretch of barren clay, which was a slimy pool with a green, unhealthy margin for some months of the year, the minister had made such a garden as few in the town could boast. The hawthorn hedge around it, as well as every tree and bush in it, was planted by the minister's own hand, or under his own eye. It might not have seemed a very fine garden to some people. They were only common flowers and fruits in it, and still more common vegetables: but the courage, the skill, the patience which had made it cut of nothing, must have been appreciated anywhere. To the moderately critical community of Nethermuir, the visible facts of kirk and manse, of glebe and garden, appealed more clearly and directly than did the building up of "lively stones into a spiritual house," which was his true work, or the flourishing of "trees of righteousness" in their midst, which was his true joy.

And, perhaps, this was not so much to be wondered at, considering all things. For some of the "trees" looked to be little other than "crooked sticks" to their eyes; and of some of the "stones" it might well be said, that they "caused many to stumble." And since it was halting, and shortcoming, and inconsistency that some of their critical neighbours were looking for among "folk that set themselves up to be better than their neighbours," it is not surprising that it was these that they should most readily see.

Even the minister himself saw these things only too often. But then, he saw more. He saw the frequent struggle and resistance, as well as the rare yielding to temptation, and he saw also, sometimes, the soul's humiliation, the repentance, the return.

And even the "crooked sticks" were now and then acknowledged to be not altogether without life. Saunners Crombie might be sour and dour and crabbed whiles, reader with reproof and rebuke than with consolation or the mantle of charity. But even Saunners, judged by deeds rather than by words, did not altogether fall short of fruit-bearing, as many a poor soul, to whose wants, both temporal and spiritual, he ministered in secret, could gladly testify.

And on many of the folk who had "ta'en up wi' the little kirk," a change had passed, a change which might be questioned and cavilled at, but which could not be denied. In more than one household, where strife and discontent had once ruled, the fear of God and peace and good-will had come to dwell. To another, long wretched with the poverty which comes of ill-doing, and the neglect which follows hopeless struggle, had come comfort, and at most times plenty, or contentment with little when plenty failed.

There were lads and lassies among them, of whom, in former days, evil things had been prophesied, who were now growing into men and women, earnest, patient, aspiring—into such men and women as have made the name of Scotland known and honoured in all lands. They were not spared a sneer now and then. They were laughed at, or railed at, as "unco gude," or as "proud, upsettin' creatures, with their meetings, and classes, and library books," and the names which in the Scotch at that time and place stood for "prig" and "prude," were freely bestowed upon them. But, all the same, it could not be denied that they were not "living to themselves," that they were doing their duty in all the relations of life, and of some of them it was said that "they might be heard o' yet" in wider spheres than their native town afforded.

Neither could it be denied that some who had set out with them in life, with far fairer promise than they, had "gaen the wrang gait," with an ever-lessening chance of turning back again. And what made the difference?

Was it just the minister's personal influence teaching, guiding, restraining, encouraging? Or was it that a change had really passed upon them—the change in which, at least, the minister believed, and which he preached—which, according to him, must pass on each man for himself, before true safety or happiness, either in this world or the next, could be assured—the change which can be wrought by the power of God alone?

Converted! The word had long been a scoff on the lips of some in Nethermuir, but even the scoffers had to confess that, to some of the missionaries at least, something had happened.

There was Peter Gilchrist. If an entire change of heart, and mind, and manner of life meant conversion, then Peter was converted. And that not through the slow process of reading the Bible on the Sabbath day, or by learning the catechism, or by a decent attendance upon appointed ordinances—not even "under the rod"—the chastising hand of Him who smites the sinner for his good—which would have been reasonable enough. It had happened to others.

But Peter had been converted by one sermon, it was said, a sermon preached at the house-end of Langbarns in the next parish. No great sermon, either. At least many a one had heard it without heeding it. But it had "done" for Peter.

The very last thing that Peter had been thinking about was listening to the sermon. He, with some of his chosen friends, had gone to the meeting—held out of doors, because there was no other place in which to hold it—for the help and encouragement of the constable, who, it was said, had a warrant to seize and carry before a magistrate "the missioner minister" for a breach of the law, in holding a

preaching meeting at Langbarns without the consent of the parish minister. The presumption was that the sight of the constable, and the announcement of his errand, would be enough to silence the minister and disperse the meeting. But that did not follow. If he were to be meddled with, "it should not be for nothing," the minister declared to a rather timid friend and adviser. And his courage stood him in good stead. He gave the folk assembled such a sermon as probably few of them had ever heard before. The constable had not, he acknowledged, nor Peter; and the worst of it—or the best of it—for Peter was, that having heard it, he could not forget it.

When the meeting was over, Mr. Hume went silently and swiftly away with the departing crowd, and he never would have been quite sure that anything serious had been intended if he had not afterward had Peter's word for it.

Returning home from a similar meeting, held in another direction, a week or two afterward, he was waylaid by that unhappy man, and in a rather unexpected manner called to account for his sermon, and for the misery it had caused. They went home to the manse together, and spent a good part of the night in the minister's study, and more nights than one before Peter "came to himself" and "went to his Father," and so was made ready to begin a new life indeed.

It was a new life. There was no gainsaying that. He had been a reckless character, a drunkard, a swearer, an ill husband and a worse father, in the sight of all men. But from the day when at last he came out of the minister's study with a face which shone, though there were tears upon it, all that was over.

For days and months his wife watched him and wondered, and rejoiced with trembling, never sure how it all might end. His children, with something of the dogged indifference with which in former days they had come to bear the effects of his drunken anger, took the good of his changed ways "while they lasted," they said to one another, hardly daring to hope that they would last "for aye."

But though he had had a stumble or two since then, he had, on the whole, during thirteen years walked warily and wisely, even in the unwilling judgment of those who had watched for his halting. Even they were compelled to allow that "to be converted" meant something to the purpose, at least in the case of Peter Gilchrist.

There were many besides him whose lives illustrated the power of the Gospel as held forth by Mr. Hume, and there were but a few in the place who went beyond a grumble of dissent or disapproval of him and his doings now. Even the most inveterate of the grumblers, or the most captious of the fault-finders, could not withstand the persistent friendliness which never resented an injury nor forgot a favour, and which was as ready, it seemed, with a good turn for those who wished him ill as for those who wished him well.

According to some folk, the minister ought to have been "sour, and dour, and ill-conditioned," considering the belief he held and the doctrines he preached. These were the folk who never went to hear him. But even they acknowledged that he was friendly and kindly, cheerful and forbearing, even when vexation or indignation on his part might have been excusable. And they also acknowledged that "he was na man who kept a calm sough, and slippit oot o' things just to save himself trouble." He could be angry—and show it, too—where cruelty, or dishonesty, or treachery came under his eye, or where blasphemous words were uttered in his hearing. And there were two or three of the evil-doers of the place who had been made to feel the weight of his words, and the weight of his hand also on occasion, and who were in the way now of slipping down the lanes, rather than meet the minister in the light of day.

And he was "a weel learnt man," and fair in an argument, and willing to look at all the sides of a subject. This was Weaver Sim's opinion of the minister, and he was an oracle in a small way among his neighbours.

"He has his ain notions and opinions, as is to be expectet o' the like o' him. But he's a weel learnt man, and on the whole fair and liberal. And whiles he has a twinkle in his e'e that tells that he sees some things that ither folks canna see, and that he enjoys them."

All this had been conceded during the early years of the minister's life in Nethermuir. He had made his own place among the town's folk since then, and so had his wife. It was a good place, and they were worthy of it. And it is possible that, in all Scotland, poor Allison Bain could have found no safer refuge than she was likely to find with them.

She filled her place well—was indeed invaluable in it. But when weeks and months had passed, her master and mistress knew nothing more of her heart or her history than on the day when she first came among them. But they had patience with her, and watched her with constant and kindly oversight, and they trusted her entirely at last.

"Her trust in us will come in time," said her mistress; "and in the meanwhile I can only be thankful that she has been sent to us, both for her sake and ours."

It was indeed "a great relief and comfort" for Mrs. Hume to know that a wise head and capable hands were between her and many of her household cares. For what with her husband, and her six sons, and her frail little daughter, and the making, and mending, and thinking for them all, her days was sometimes over-full.

To the minister his wife was hands, and eyes, and sometimes head. She had to keep her heart light and her face bright, and now and then she had to "set it as a flint" for his sake. She had to entertain many a wearisome visitor, and to listen to many a tale of care or trouble or complaint, that the quiet of his study need not be broken in upon. She stood between him and some vexations which he might have taken seriously, and from which he might have suffered, but which yielded under the influence of her smiles and soft words, or disappeared in the presence of her indifference or her anger, as the case might be.

British and Foreign.

CANON LIDDON has been sojourning at Hawarden, as the guest of Mr. Gladstone.

CANON WILBERFORCE, who has again broken down from overwork, has gone for a change to Constantinople.

THE Rev. J. M. Ross is being nominated by some of the Presbyteries of New South Wales for the Moderatorship of next Assembly.

DR. F. L. ROBERTSON, of Glasgow, preached at the opening of the new parish church at Bo'ness, which has cost over \$35,000.

THE Russians have built a high tower on the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen.

MR. ANDREW LANG has been appointed English editor of *Harper's Magazine*, and has also become the chief "taster" for Longman's.

MISS EMILY, daughter of Dr. Verner White, of South Kensington, has sailed for Calcutta to take charge of the Free Church Normal School.

HADDINGTON Presbytery has accepted the resignation of Mr. Tainsh, of Morham, expressing regret that the state of his health compelled the step.

THE widow of Mr. W. E. Otto, Jedneuk, factor to the Marquis of Lothian, has erected three stained glass windows to his memory in Jedburgh parish church.

IN the Aldershot Presbyterian congregation there is a band of eighteen members who carry on evangelistic work at four different centres of the neighbourhood.

THE Rev. Archibald Henderson, pastor of Lathones congregation, St. Andrew's, for over forty-eight years, has demitted his charge on account of age and infirmity.

THE Rev. Hugh Callan, a young Glasgow minister who some time ago won a prize for the best bicycling story, is making a bicycling tour from the Clyde to the Jordan.

THE Rev. F. C. B. Fairy, "the canoe evangelist," who like Mr. McGregor calls his boat the *Rob Roy*, in addition to his personal work, is seeking to establish a river mission.

MR. STREAD, they say, is likely soon to cease his connection with the *Pall Mall Gazette*, and it is possible that a religious daily may be started in London under his editorship.

THE Melbourne North Presbytery recommends that a committee of Assembly be appointed to whom ministers desirous of changing their field of work should make known their wish.

THE late Crawford Ross, Cadboll, Ross-shire, has bequeathed \$10,000 to agencies of the United Presbyterian Church; and an anonymous friend gives \$2,000 per Professor Calderwood.

A PROPOSAL is on foot to erect a building near Westminster Abbey to be called the Victoria Chapel where, in the coming years the illustrious dead will be buried, instead of in the Abbey itself.

LORD WATSON, of Cardrona, presided at a missionary meeting which closed a two days' conference on life and work in Peebles Parish Church. One of the papers read was by Dr. Cameron Lees.

BESIDES being a popular lay preacher in the Irvingite church, Mr. Macdonald, the new Lord Justice Clerk of Scotland, is a chemist, archer, yachtsman, artist, leader of volunteers, and military strategist.

THE *Mid-Continent* says: The Rev. Dr. Wolf is lecturing every Sabbath evening on infidelity as contrasted with the fruits of Christianity. These lectures to the young are heard by crowded houses at Alton.

AT the Moffat meeting of Dumfries Free Church Synod, Dr. Smith, of Corsock, a paper on the conditions of successful prayer; and at night a great evangelistic meeting was held, one of the speakers being Mr. Scott, of Natal.

AN Edinburgh cabman charged at the police court with failing to drive at a walking pace past a church during the hours of divine service was let off by the magistrate on the ground that the hire was a doctor hastening to a patient.

THE Rev. Walter Brown, M.A., in opening the winter session of the Sabbath School Teachers' Association in Edinburgh, said the deepened interest in the work arose from a feeling that the day school teaching was not sufficient.

THE Rev. John McNeill gave an address lately at Leicester before the Y. M. C. A. to an audience which crowded the largest hall in that town. He has undertaken to preach in Mr. Spurgeon's tabernacle, morning and evening, on 9th December.

A BIOGRAPHY of the late Mr. Duncan McLaren, M.P., for Edinburgh and brother-in-law of Mr. Bright, from the pen of J. B. Mackie, will be published presently. It will include correspondence with Macaulay, Cobden, Gladstone, and other eminent men.

MR. JAMES WEIR, an elder at Wanlockhead since 1844, has died in his seventy-ninth year. His natural gifts were of a high order, and his sterling character combined with these to make him a leader among his fellow-workmen. To young men on the Lord's side he was a constant source of strength and stimulus.

THE Rev. James Paterson, who has arrived from Scotland on a visit to Australia after an absence of twenty-five years, has been preaching in the church at Sydney where he was ordained. He has also been lecturing on his extensive missionary travel in Russia, India, Burmah, Turkey, Mexico, Palestine and other countries.

IT is seven months since the important step was taken of appointing Mr. Robert Stark as the organizing agent of evangelistic work in the London Presbyteries. He has now on his list 115 laymen who are willing and able to assist in all manner of ways, such as addressing meetings, conducting open-air services, children's services, and temperance work.

'MONGST THE HILLS O' SOMERSET.

'Mongst the hills o' Somerset
Wisht I was a roamin' yet I
My feet won't get usen to
These low lands I'm trompin' through
Wisht I could go back there, and
Strike the long grass with my hand,
Like my school-boy sweetheart's hair
Smoothed out underneath it there!
Wisht I could set eyes once more
On our shadders, on before,
Climbin', in the airy dawn,
Up the slopes 'at low growed on
Natcherl as the violet
'Mongst the Hills o' Somerset!

How 't 'u'd rest a man like me
Jes fer 'bout an hour to be
Up there where the mornin' air
Could reach out and ketch me there!—
Snatch my breath away, and then
Rense and give it back again
Fresh as dew, and smellin' of
The old pinks I ust to love,
And a-flavourn' ever' breeze
With mixt hints o' mulberries
And M' apples, from the thick
Bottom-lands along the crick
Where the fish bit, dry or wet,
'Mongst the Hills o' Somerset!

Like a livin' pictur' things
All comes back; the bluebird swings;
In the maple, tongue and bill
Trillin' glory fit to kill!
In the orchard, jay and bee
Ripens the first pears for me,
And the "Prince's Harvest," they
Tumble to me where I lay
In the clover, provin' still
"A boy's will is the wind's will."
Clean forgot is time, and care,
And thick hearin', and gray hair—
But they's nothin' I forget
'Mongst the Hills o' Somerset!

Middle-aged—to be edact,
Very middle-aged in fact,—
Yet a-thinkin' back to then,
I'm the same wild boy again!
There's the dear old home once more,
And there's Mother at the door—
Dead, I know, fer thirty year,
Yet she's singin', and I hear.
And there's Jo, and Mary Jane,
And Pap, comin' up the lane!
Dusk 's a-fallin'; and the dew
'Pears like it 's a-fallin' too—
Dreamin' we 're all livin' yet
'Mongst the Hills o' Somerset!
—James Whitcomb Riley, in the *Century*.

JAPANESE MAIDENS.

A pretty Japanese maiden, dressed in soft embroidered silk, sitting on the mat on the floor, bending over a Koto, on which she strums an accompaniment to her voice, would in all probability touch the heart of a young Japanese, but no matter how much he might be touched, he must appear utterly indifferent to her and ignore her charms and her presence. For, progressive as is Japan, young men and women are never allowed together alone, and such a thing as a flirtation or coquetry is unknown. Unlike China and Corea, Japan allows parents to invite a young gentleman to their house as their guest, but he devotes his time to the parents, and the daughter may play the Koto, or entertain him in other ways, but she is noticed no more than is a coloured servant-woman by a guest in a Southern home. It seems strange to us that custom can so control feelings and sentiment, especially when every day we see here at home young men doing the exact opposite, ignoring parents and older members of the family, and feigning more interest in the young woman than they really feel. Marriages in Japan are carried on much as they used to be, the parent making the choice, but now-a-days if it chance that either young lady or gentleman, seeing the other, object to become husband or wife, the parents do not force the matter, and, as a rule, babies are not betrothed by their parents as they are in some other Asiatic countries. Neither are women so secluded as they are in those countries, for nearly as many Japanese women are to be seen on the streets in Japan as are American women in this country. In fact, the Japanese woman or girl is to Asia what the American girl is to Europe.—*American Magazine for November*.

BOOK STEALING IN PARIS.

Book stealing seems to have been elevated into a regular trade in Paris, for, according to a return drawn up by the Prefecture of Police, the number of persons prosecuted for this offence within the last two years has been 145, of whom only five have been acquitted, while ninety others have been sentenced to fine or imprisonment, and the remaining fifty are still awaiting their trial. The amount of bail lodged and of fees paid for hearing has exceeded £3,000, these sums being exclusive of counsel's fees and other legal expenses. The report goes on to say that several publishers have received anonymously sums varying from £20 to £700 from persons who had stolen books from them, but who were impelled by either remorse or fear to make restitution. The publishers of illustrated works, encyclopedias, and dictionaries, are the greatest sufferers. Upwards of 10,000 volumes have been seized, and are now collected at the Palais de Justice for distribution among their rightful owners.—*Pall Mall Gazette*.

She had slow, dull natures to stir up, and natures hard and crabbed to soften and soothe, and in numberless other ways to hold up her husband's hands, and maintain his honour in the little community to which he stood as God's overseer.

There were "puir bodies" in every street, into whose dim little rooms the face of the minister's wife came like sunshine. She was a kind of providence to some of them, having made herself responsible to them for cups of tea, or basins of soup, or jugs of milk in their time of need. And for better help still. To the suffering and sorrowful she came with words of comfort and consolation, and with words of chiding or of cheer to the "thraward" and the erring, who had helped to make their own trouble. She was mindful of all and kind to all as they had need and she had power.

She had other uses for her time also. duties and pleasures which she could not neglect. A new book found its way to the manse sometimes, and she had the *Evangelical Magazine* to read—it would be thought dry reading nowadays—and the weekly paper as well, for great interest was taken in public affairs at that time. These books and papers were to be thought over, and considered, and then discussed with her husband, and sometimes with the two or three hard-headed farmers or artisans of their flock, who had, under their teaching learned to care for books and even for "poyms," and for all that the great world in the distance was trying to say and to do.

It was well for her that she had learned to do two things at once, or even three,—that she could enjoy her book quite as well with her knitting-needles glancing busily in her skilful fingers, and her foot on her boy's cradle, and withal never forget to meet and answer the smile of her patient little daughter, or by glance or word or touch to keep her restless lads in order.

Her brown eyes seldom looked troubled or weary, and her voice, though at times imperative enough, never grew sharp or fretful. Her steps went lightly up and down the stair, and through the streets of the town, and her smile was like sunshine at home and abroad.

And the help that Allison's willing and efficient service was to her mistress cannot be told. It would have helped her more if the girl had been happier in the giving of it.

"But," said her hopeful mistress, "that will come in time."

(To be continued.)

THE PRESENT GOD.

The same temper of mind that would leave God behind us in the past, would persuade us also to banish Him to distant space. He is not *here*, but *there*. We look for Him above, beneath, around us. In majesty He broods over the abyss; benignly He gazes from the stars. He is under the ocean, in the desert, on the mountain top. But has seldom we recognize that He is *here*. Our surroundings are vulgar; and to associate God with the poor, common things of life seems little less than profane. But this was not Paul's view of the divine. In the tentmaker's workshop at Corinth, where the canvas and the tools were lying as he entered upon his morning task, lo, God was there! His bodily eyes saw only the plain, common-looking men who worked with him, but a keener sight beheld the spiritual presence of the divine Workman, who was great enough to fashion the world, and humble enough to toil once at Joseph's bench. The lane in which the apostle lived may well have seemed too dingy for anything heavenly to enter. But in His humble lodgings Christ was an hourly guest. He loved His disciple, and would not leave him comfortless. When Paul passed down into the hold of the Mamertine prison, Christ passed down there too. In persecuting the follower the world has always persecuted the Master; for He cannot desert His own. To all believers in all time He has fulfilled this promise to the letter; "I will never leave thee, I will never forsake thee." We have, hence, to pass, if we are His children, over no great distances to find Him. We say He is at the centre of the universe. And so He is; and so is every one of His creatures. The centre of the universe to you is just where you stand, and at that centre is God.—S. Giffard Nelson, in the *November American Magazine*.

JOHN RICHARD GREEN'S MANY-SIDEDNESS.

A complete life of Green would be an impossible task to carry out satisfactorily. First of all, such a biography would have to be founded on the personal recollections of a hundred different men and women, each of whom knows, perhaps, only one aspect of his character. "Brilliantly" and "versatility" are the words which come into the mind when we think of his conversation. The account of each period of his life, for it was divided very sharply into distinct periods, would have to be supplied by the person with whom he was most intimate at the time. . . . He enjoyed saying sharp things to those he knew best; but, though extremely witty and amusing in conversation, he never made a really unkind remark to any one; not that he was what is called "amiable," or "popular," but, rather, because he would have thought it beneath him. He did not care to associate with stupid people, or people whom he even suspected of stupidity; and the friends he gathered most closely about him were, in many instances, men who were supposed to know some subject thoroughly. Each man, therefore, of the whole group imagined that his particular object or "ology" was the one thing in which Green took the most interest. . . . It would be impossible to give an adequate idea of the inexhaustible fund of interest which he had always at command for the ambitions, troubles and doubts, or successes of his friends. Literary jealousy was unknown to him. After labouring hard at some historical problem, he would place the results of his researches freely at the disposal of the first man who seemed likely to be able to make a good use of them. He revelled in the good work done by others. Sick or busy, he could always find time to help a serious worker who sought his advice.—W. L. Loftis, in *New Princeton Review for November*.

Ministers and Churches.

KEMBLE Presbyterians are building a new manse to cost \$1,000.

REV. WILLIAM MEIKLE, B.A., Queen's, the evangelist, is holding revival services in Sydney, Cape Breton.

THE Rev. Alexander Jackson, Galt, will preach in College Street Presbyterian Church, Toronto, next Sabbath morning and evening.

NINETEEN new members have been added to the Presbyterian Church, St. George, during the year, making the total membership 160.

THE Rev. A. T. Love, of St. Andrew's Church, has been elected Moderator of the Presbytery of the district of Quebec in succession to Dr. Mathews.

MR. G. M. MACDONNELL has received a letter from Principal Grant, which states that he is in excellent health and that he will be in Kingston in December.

DR. ROBERTSON, Superintendent of Presbyterian missions in North-West, has selected A. M. Smith, of Queen's University, as a missionary for British Columbia.

THE New Presbyterian Church at Georgetown, which has just been opened, cost \$14,000, of which \$9,500 is provided for. A \$1,000 organ is to be put in the church at Christmas.

THE anniversary services of the Orillia Presbyterian Church will be held on the first Sunday of December. Both morning and evening sermons will be preached by the Rev. Dr. McLaren.

THE Rev. S. H. Eastman, Ottawa, recently gave an account of his California trip to a large and appreciative audience in his own Church. The sketch included only the westward journey, observations in California and returning being reserved for another evening.

MISS MCGREGOR will, if desired, give addresses on the following subjects to the various branches of the W. C. T. U. or other temperance societies. Drinking Customs in the East, Word Pictures of Indian life, The Fire Worshippers of India. The address, 19 Duke Street, Toronto.

HAWKESBURY and L'Orignal Presbyterians are concerned over the residence of the joint pastor for both places. There is at present a vacancy and each town insists upon having the manse. The outlook is that each village will retain its own pastor, though the financing would be simpler in the old way.

THE Rev. A. B. Dobson, Presbyterian minister at Jarratt's, has been holding a series of special services of late with gratifying success. Rev. A. A. Arketts, of Warrimister, is assisting Mr. Dobson in the good work. When the shepherds of the different flocks unite forces, blessing must follow. A great revival at Jarratt's is expected.

A VERY successful five o'clock tea and promenade concert was held by the ladies of Knox Church, Goderich, on the 1st inst. in the town hall. The sum of \$240 was realized. In the course of the evening, the lately inducted pastor, Rev. J. A. Anderson, was presented with a very rich purple gown, and Mrs. Anderson, with a handsome silk cushion.

THE Pembroke *Observer* of a late date said: In the Presbyterian Church, on Sunday morning, the pastor spoke strongly in favour of a large attendance at the Wednesday evening prayer meeting, and said that it should be considered an impertinence for any one to get up an entertainment on that evening, as it was the evening set apart for prayer by the Protestant churches of the town.

MRS. J. C. NICHOLS, of Peterboro', has extinguished the debt of St. Andrew's Church there with a subscription of \$12,000. She also contributed a cheque for \$3,000 to the Building Fund of St. Paul's Presbyterian Church. With the presentation of the Nicholls' Hospital building and a \$5,000, Endowment Fund and her contributions to church purposes, Mrs. Nichols is making good use of her great wealth.

THE Farrington Independent Church Sabbath school, Branford, has kindly sent to our Home Mission Fund the sum of \$200 (through Dr. Cochran) towards paying the expenses of a missionary in the North West last summer. Such a handsome contribution on the part of a Church, not directly connected with the Presbyterian Church, should stimulate other Sabbath schools and congregations to similar liberality.

At the meeting of the Presbytery of St. John, held at St. Stephen, Home Mission work was the principal subject for discussion, and in this connection a number of accounts from catechists and probationers were read. Some were ordered to be paid and some were referred. A communication from the Synod of the Lower Provinces was read, authorizing the Presbytery to sell some land at Grand Falls, and also giving them power to manage the McLaggan bequest.

CALVIN Presbyterian Church, Laguerre, held their annual missionary meeting on Thursday, October 18. The chair was taken by the pastor, the Rev. Hugh McLean, who conducted devotional exercises and gave the introductory speech. Earnest and eloquent addresses were delivered by the following ministers: The Rev. Dr. Watson, on Foreign Missions; the Rev. John C. Martin, on Home Missions; and the Rev. J. B. Muir, on French Evangelization.

At a congregational meeting held in St. Andrew's Church, Glencoe, on October 16th, it was resolved to proceed at once with the erection of a new church. The site chosen is that which was occupied by the Burns' Church, destroyed by fire some years ago. The Building Committee have met with a success in obtaining subscriptions such as will enable them to build a church which will be a credit to the village and congregation. This will be the third new Church put up by the Glencoe congregation within four years.

THE Brampton Presbyterian Y. P. A. organized for the season last week, when the following officers were appointed: Rev. E. D. McLaren, honorary president; Mr. G. R. Anderson, president; Mr. Hutton, first vice-president; Miss

McClelland, second vice-president; Miss Haggert, secretary; Mr. John McClure, treasurer; Misses Cameron, Robertson, Dick, Pringle, Robinson, Rowe, and Rachel Ballentyne, and Messrs. McQuarrie Brown, S. McCandless, Buckham, Andrew Douglass, McLaughlin and Eadie, councillors.

KNOX Church Young People's Christian Association have resumed work for the ensuing season. The following are the officers elected, viz.: Rev. H. M. Parsons, D.D., honorary president; Mr. W. J. Greig, M.D., president; Mr. James Knowles, jun., 1st vice president; Miss Emma Parsons, 2nd vice-president; Mr. John A. Imrie, treasurer; Mr. William McDougall, secretary; Miss C. Ashby, assistant secretary; Mr. R. U. McPherson, B.A., editor; Miss Lillian Winnett, Miss Maria Mackay, Mr. John Wanless, jun., and Mr. Peter Campbell, Executive Committee.

THE communion service in St. Andrew's Church, Strathroy, on November 4, was conducted by the pastor, Rev. T. Macadam. The attendance of communicants has been steadily increasing, being larger than ever before, and twice as large as it was a few years ago. Thirty-five members have been admitted during the year on profession of faith in Christ, in addition to those received by certificate. The pastor preached an appropriate sermon on the text, "I sleep but my heart waketh," and in the evening the Rev. W. S. Ball, of Vanneck, delivered an eloquent discourse on "Abiding in Christ."

ST. ANDREW'S CHURCH, Peterboro', held their anniversary on Sabbath, November 4. Sermons were preached by Rev. R. N. Grant, of Orillia. Monday evening there was an old-fashioned soiree. Addresses were delivered by Rev. R. N. Grant, and the ministers of the town. Rev. Alexander Bell, the pastor, said that he had a very pleasant duty to perform, and that was to announce that they were free of debt through the generosity of Mrs. Nichols, who had quietly put her cheque on the collection plate for \$12,000. The Presbyterians can now be picked out on the streets of Peterboro' by the broad smile on their faces.

THE anniversary services in connection with the Dawn Centre Presbyterian Church were held on Sunday and Monday, October 27 and 28. Services were conducted on Sabbath by the Rev. Mr. McCauley, of Galt, and Rev. S. T. Bartlett, of Dawn Mills, and on Monday the annual tea-meeting was held. Tea was served in the town hall, after which the audience adjourned to the church, where addresses were delivered by Rev. Mr. Taulach, of Dresden, Rev. S. T. Bartlett, of Dawn Mills, and Mr. William Nesbit. The chair was occupied by Mr. T. B. Anderson, of Dresden. The choir of the Dresden Presbyterian Church furnished the music. Proceeds amounted to \$58.

THE West Presbyterian Church, Toronto, Band of Hope commenced their meetings for the season last Thursday evening. There was a good attendance of members, most of whom have been connected with the band since its organization in 1886. The officers are: David Miller, superintendent; Captain Sylvester, assistant superintendent; Dr. Robert Moffat, secretary; Miss Edith Wythe, assistant secretary; Miss Carrie Smiley, treasurer; Miss MacGregor, organist. There is also a committee of management, which has been strengthened by the addition of several active workers. The interest in the meetings has been well sustained, and the work is entered upon at this time with increased expectations. The motto for 1888-89 is, "Do thyself no harm."

THE Tait's Corners Presbyterian Church connected with the Glencoe congregation was opened for divine service on Sabbath, October 21st. The Rev. Professor Ross, B.D., of Queen's College, Kingston, preached in the morning and also in the afternoon, and the Rev. J. R. Johnston, M.A., of Alvington, in the evening, to large congregations. The services were continued on the following Sabbath, when the Rev. W. R. Sutherland, the father of Presbyterianism in this district, officiated in the morning, and the Rev. Mr. Butt (Methodist) in the afternoon. On Monday, the 22nd October, an entertainment, which proved in every way a success, was held in the new church. The total receipts in connection with the opening services amounted to \$212. The payment of the church is about entirely provided for.

THE Canadian Auxiliary M'All Mission held its regular monthly meeting on Thursday, Nov. 1, in the Y. M. C. A. building, Mrs E. Blake presiding. The treasurer's report showed that \$539 94 had been collected up to date. An exceedingly interesting letter from Mr. M'All was read, describing the opening of a new hall at Grenelle. This is the first hall built by the Mission. Hitherto the meetings have been held in rented buildings. This is not new work at Grenelle; it is fourteen years since the first meeting was held there. The letter recounted the difficulties Mr. M'All and his co-labourers met with in establishing a Sunday school which now numbers 200. Fresh work has been begun by the Mission in the historic old town of Poitiers, with its 40,000 inhabitants. A pleasing feature of the meeting was a French hymn, sung by Miss McCallum from the collection used by the Mission in France.

THE *Belleville Intelligencer* has this reference to the lady missionaries designated at Kingston last week. Miss Jennie Sinclair was born in Madoc, and always resided there with her parents until three years ago. After teaching school for one year in Deseronto, she entered the Woman's Medical College, Kingston, to pursue a course in medicine, and has been there about two years. Miss Sinclair was carefully brought up in a Christian home, under the pastoral care of Rev. D. Wishart, pastor of the Presbyterian Church, Madoc. She united with the church about seven years ago, and has been an active worker in the cause of missions. In response to an urgent demand, the Foreign Mission Board of the Presbyterian Church in Canada decided to send two more lady missionaries to India, to engage in the zenana work. Miss Sinclair and Miss Scott have been chosen for the field. Miss Scott, who goes with Miss Sinclair to the mission field, was born at Burnbrae, near Campbellford, and was brought up under the pastoral care of Rev. Dr. McNeil. She was a teacher in the Marchmont Home for two years, afterwards took a partial course in medicine in Kingston, and has lately been engaged in teaching in Manitoba. She

is an earnest consecrated Christian lady and intently devoted to mission work.

THE congregation of East Toronto, held their anniversary services on the 28th of October last. The speaker was Rev. E. D. McLaren, B.D., of Brampton, in the morning; Dr. Caven, of Knox College, in the afternoon; and Rev. J. Neil, of Charles Street, city, in the evening. The little church was full on each occasion, and the people evidently enjoyed the masterly discourses that were given. On the following Monday evening the anniversary tea meeting was held. A novel feature in connection with the tent erected at one side of the church in which the tea served. It was all done systematically and none were overlooked. When the inner man had been satisfied, all took themselves to the church. There was an arrangement on the platform. Through the kindness of the Church choir, those present were entertained with a musical programme of a high order. The Rev. T. T. John was the chairman, discharging his duties with his customary tact and good humour. The Rev. Mr. Wellwood made a short address, and was followed by a more lengthy one from Rev. Mr. Idle. The Rev. Mr. Patterson told a little tale, in which wit and instruction were delightfully blended. It was a well-spent evening, and the only expression of regret uttered was that it did not last longer.

THE *Ottawa Citizen*, in a recent issue, gave a full outline of the church accommodation provided in the Capital of Dominion. The following is the portion relating to Presbyterian Churches: Rev. Mr. Farries, of Knox Church, said that the seating capacity in his church was about 1,200. The revenue was received from weekly offerings and the pews were free, although they were apportioned to parties who regularly attended the services. There were very few really poor people in the congregation, almost all of the attendants being capable of contributing something to the Church Fund. What poor people were in need of assistance were assisted by a fund, under the control of Session, for the relief of any who may be in distress.

He said that from a long experience in the city he was convinced that almost all the poor people either attend church, or at least claim that they do. The revenue for the church was derived from the envelope system, and it found to work well. Mr. Whillans, trustee of St. Paul's Presbyterian Church, said. There are about 550 sittings nearly all being taken up. The pews are not rented, but are apportioned to the attendants. Whether a worker gives much or little, he can get a seat, and there is no preference in any case. There are not many poor in the congregation, almost all being able to contribute something. There are a few people who have to be helped by the congregation. The envelope system is in vogue in this church.

Last year the income derived from that source amounted to about \$1,650. Mr. Hugh Allan stated that there were about 700 sittings in the Bank Street church. The revenue is mainly derived from the envelope system. Almost everyone in the congregation can pay something. Although a wealthy body there are very few really poor in the congregation. The seats are apportioned. Anybody who announces his intention of attending the church is immediately provided with a seat. He is simply asked to contribute what he can. If he can afford to give nothing he is welcome and has a seat of his own. The man who gives five cents a Sunday gets a seat just as good as the man who gives \$5 a Sunday. The name of each pewholder is placed on the seat. St. Andrew's Presbyterian Church has a wealthy and earnest supporter in Mr. Peter Larmouth. The seating capacity of St. Andrew's is about 900. Every seat is filled and consequently vacant seats there are none, with the exception of a few in the gallery reserved for strangers. The pews are rented and an income of \$4,000 is derived from same. It has been found necessary to refuse a large number of applications for sittings. Among the congregation are a great number of what are termed labouring men. Questioned as to the number of poor in the congregation Mr. Larmouth said: They are very few, we attend to them and contribute to the support of a great number outside our own congregation. At the New Edinburgh church there is seating accommodation for 400 persons. The seats are allotted and the revenue is raised from envelope contributions.

Erskine church, Rochester, has a seating capacity of 600, with allotted seats and the envelope system. A prominent gentleman in the Presbyterian communion, who marked to the *Citizen* recently, that among the Presbyterians there were literally no poor. It was in the Anglican and Roman Catholic communions that this class was to be found. He held that there was not a poor Protestant in Ottawa, who, if he chose to attend church, would not have a seat allotted to him, whether he chose to pay anything to the support of the church or not.

THE AGED AND INFIRM MINISTERS' FUND.

The General Assembly at Halifax last June resolved to appeal to our people to raise \$200,000 capital by contributions, chiefly from our wealthy people, aided by contributions from our congregations generally. The General Assembly Committee for this Scheme have appointed Rev. William Burns, who has been so successful in securing an endowment for Knox College, as agent for this object, and he and Mr. J. K. McDonald, the Convener of the Committee, design soon to commence operations, and hereby solicit for them the hearty co-operation and generous contribution of all our Presbyterian people. There need be no difficulty for our Church to raise this proposed capital. Our wealthy men take the lead and contribute as God prospered them. (1 Tim. vi. 18.) The greater part of it should be raised by the wealthy so as not to interfere with the yearly contributions to this and the other funds. Ten of our wealthy men each giving \$10,000, or twenty \$5,000 would raise the half of this amount; and one \$1,000 each, or five hundred \$200 each, would raise the other \$100,000. Surely we have enough wealthy men to contribute these amounts, to be paid in three or four years—paying interest on the amounts till paid up. Such persons dedicate a portion of their means to the service of Him who gave them their power to get wealth.

in order to make this necessary provision for His servants with whom He identifies Himself. (Deut. viii. 18; Matt. xxv. 40.) The divine blessing need not be expected by professing Christians who fail to do their duty to the servants of Christ. He has promised His special blessing to those who honour Him by properly sustaining His servants. (Isa. xxxi. 8; Proverbs iii. 9, 10; Proverbs xi. 24, 25; 1 Corinthians viii. 9.) If then we are to look for the blessing of the King of Zion on our Church and people, and for the success we desire, let means be taken to put this fund in a proper position. This capital of \$200,000 would only yield about \$10,000 a year, whereas we now need \$14,000 a year to pay even the paltry sum of \$200 a year to about sixty ministers (more being added every year), but we should pay \$10 per year of service as was agreed on nearly forty years ago, and this would require over \$20,000 per annum.

As to the necessity for this, let any one read the article in THE CANADA PRESBYTERIAN of May 23, 1888. Some say, do not press this matter just now. For many years this fund has been kept in the background by endowment for several colleges, while great injustice has been done to the aged servants of Christ who have had their old age embittered by privation and sorrow, after having spent their lives in the service of the Church. No; this fund should have been provided many years ago. No fund has such a claim in justice on the liberality of our people if we judge by the mind of God, plainly set forth in His Word (Pro. xxxix. 10; Mal. iii. 8-12). Now that so much has been done for colleges, let no time be lost in doing this tardy justice to the aged servants of Christ, who have laid the foundation of our Church prosperity, and made it possible for our younger men to live in comfort without the excessive toil and privations of the past.

A MEMBER OF COMMITTEE.

HOME MISSION FUND.

The following circular is addressed to ministers: As the time is near at hand when congregations and missionary associations make their appropriations to the various Schemes of the Church, permit me to remind you of the increasing demands made upon the Home Mission Fund. The report presented to last General Assembly, contains the names of 247 mission fields, or 744 preaching stations under the care of and assisted by the committee, with a Sabbath attendance of 27,369, and a communion roll of 9,714. The stations themselves gave last year for the support of Gospel ordinances the sum of \$48,636, showing most conclusively that despite their average poverty, they were giving with praiseworthy liberality for the maintenance of ordinances. In Manitoba and the North-West the work done and the prospects for the future are exceedingly encouraging. The appeals made by Dr. Robertson through the press, for both men and means, indicate the vast fields that are opening up for settlement and for ministerial supply. In British Columbia the mission stations are exceedingly prosperous, and in many cases will soon be self supporting. A much larger expenditure of money will, however, soon be required to meet the calls that are made from this comparatively new field. The expenditure of the committee for the year ending March 31, 1889, will be nearly \$50,000 (exclusive of the \$28,000 required for Augmentation). This amount can easily be reached, if the necessities of the fund are conscientiously placed before congregations by ministers and office-bearers, and opportunity taken to state in detail the work that is being done by our self-denying missionaries in the nearer and more remote mission fields. Relying on your individual efforts in your own congregation and Presbytery to enable the committee to meet its indebtedness next March. Believe me, yours very truly, WILLIAM COCHRANE.

P. S.—Will you kindly see to having all contributions from your congregation for Home Missions and Augmentation, sent to Dr. Reid, not later than 1st March, 1889.

The following circular to Presbyteries is issued. At the meeting of the Executive of the Home Mission Committee, held on the 10th of last month, I was directed to issue circulars to Presbyteries specifying the amount assigned to each, to meet the estimates for the year, and to urge very earnestly the claims of the fund upon the liberality of the Church. After a very careful estimate of the membership and ability of all the Presbyteries in the Western Section of the Church, the sum of \$..... was apportioned to the Presbytery of..... for Home Missions. I trust that your Presbytery will without loss of time take steps to inform the different congregations and mission stations within the bounds of what is expected of them, in order that at least the amount specified may be raised. The total amount placed in the estimates for the current year for Home Missions was \$46,000, but in view of several new grants made to the North-West and elsewhere, at the meeting in October, this amount will be exceeded. At the present date the fund is not simply exhausted, but \$20,000 have been borrowed to pay the salaries due missionaries 30th September last. It is therefore earnestly urged that the contributions of congregations be sent in to Dr. Reid, at the earliest possible date, and that Presbyteries make every effort to call forth the liberality of congregations, so as to meet the increasing demands made upon the funds. All contributions should be forwarded not later than 1st March, 1889. Yours very truly, WILLIAM COCHRANE, Convener Home Mission Committee.

AUGMENTATION FUND.

The following circular is addressed to Clerks of Presbyteries: At the meeting of the Home Mission Committee in March last, the amounts that had been suggested as desirable contributions from the several Presbyteries in the Western Section of the Church to the Augmentation Fund, were carefully revised in view of the probable needs of the fund for the current year. The whole sum required for this year is about \$28,000. Of this amount, the committee think

that \$..... is a fair share to suggest to the Presbytery of..... and it is earnestly hoped that the Presbytery will use all reasonable effort to secure the raising of this amount from the congregations within its bounds. Your Presbytery last year contributed to the fund \$..... and drew from it \$..... for the benefit of weak charges within your bounds. The sub-committee would respectfully urge upon Presbyteries in which there are charges requiring aid the importance of a thorough consideration of each case before application for a grant is made or renewed. I am yours faithfully, D. J. McDONNELL, Convener of Augmentation Sub-Committee.

MONTREAL NOTES.

Mr W M Rochester, B A., of the Presbyterian College, Montreal, has been appointed assistant to the Rev. L H. Jordan, B D., of Erskine Church—Mr Rochester is a student of great promise of the second theological year. The Erskine Church congregation purpose opening a mission in one of the schools of the city, and Mr Rochester is to work this mission, as well as render assistance to Mr. Jordan in his work.

A great stimulus has been given to the work of Foreign Missions here by the visit of Mr. Wilder, student of Union Seminary, New York, and a son of the Rev. Mr. Wilder, for thirty years a missionary in India. On Sabbath last Mr. Wilder addressed three meetings of the students of the different colleges here, besides preaching in Erskine Church in the evening. His addresses were simple and unpretentious, but most telling and effective. As a result of his visit several students have been added to the number of those who purpose offering themselves for the foreign field. Mr. Wilder expects to labour in India himself. He left on Monday for Kingston, and was to be present at the Inter-Collegiate missionary gathering held in Cobourg in the end of this week. To that meeting a number of students went on Thursday from the four theological colleges here.

A member of Erskine Church in this city, anxious to see the number of labourers in China multiplied, contemplates supporting a missionary there himself. Arrangements are being made with a view to secure the services of one of the students who complete their course at the Presbyterian College here next spring.

The Rev. A. B. Mackay, of Crescent Street Church, was recently waited upon and asked to conduct a class for Sabbath school teachers on Saturday afternoons during the winter. He consented on condition that at least sixty teachers should agree to attend. Upwards of one hundred and twenty have signified their intention of doing so, and the class meets this—Saturday—afternoon to organize. It is not confined to Presbyterians, but includes Sabbath school teachers of the other denominations in the city.

Mr. Reynolds, of Peoria, Illinois, President of the International Sabbath School Association, has been here this week in the interests of Sabbath school work in Quebec Province. He addressed a large meeting of Sabbath school workers on Thursday evening in the parlour of the American Presbyterian Church, and held a meeting in Richmond last night on his way to Sherbrooke, where he is to spend the Sabbath. At the meeting in the city on Thursday evening Mr. D. T. Fraser read a carefully-prepared statement regarding the Sabbath schools of the Province of Quebec, which would seem to indicate that a large number of the children of Protestants are not attending Sabbath school. The Protestant population of the Province is about 200,000. Mr. Fraser's statement is as follows:

DENOMINATION.	SCHOOLS.	TEACHERS.	SCHOLARS.
Methodists	201	1,570	11,308
Presbyterians	135	1,173	9,859
Episcopalians	172	834	8,739
Baptists	22	174	1,565
Congregational.	20	151	1,382
Reformed Episcopal	1	23	260
Lutheran	1	6	45
Union	84	355	2,677
Total	636	4,146	36,125

According to the Dominion census returns of 1881, the Methodists in the Province of Quebec numbered 39,221; Presbyterians, 50,287; Episcopalians, 68,797; Baptists, 8,853; Congregationalists, 5,244; Reformed Episcopal, 423; Lutherans, 1,003, and the Roman Catholics, 1,170,718.

The Presbyterian Sabbath School Association of Montreal is this season holding meetings of teachers periodically in several of the Churches away from the centre of the city, at which addresses are given showing how best to teach the Sabbath school lesson of the following Sabbath. On Thursday last this meeting was held in Taylor Church, the address being given by the Rev. W. R. Cruikshank. About one hundred were present and the meeting was one of great interest. To Mr. J. Murray Smith, the president, and Mr. D. T. Fraser, the secretary, the success of these meetings is largely due.

The growth of McGill College in the last twenty years, so far as the number of students in arts classes is concerned, is most encouraging. In 1869 the number was seventy-eight; in 1879 there were 149, and this year upwards of 300. In the Donalds department for women there are at present forty nine matriculated students, and forty nine occasional, or a total of ninety eight. In the city papers this week the following list is given, obtained from the latest calendars, showing the number of women students at the end of last session in the Arts Faculties of the Universities named:

University College, Toronto	17
Victoria College, Cobourg	16
Queen's College, Kingston	15
Dalhousie College, Halifax	34
McGill College, Montreal	109

At the recent communion service in St. Matthew's Church, Rev. W. R. Cruikshank, pastor, the communicants numbered 292; the addition to the membership being twenty-two, viz: nineteen by certificate and three on confession of faith. The present membership is 440.

Sabbath School Teacher

INTERNATIONAL LESSON.

Nov. 25, } THE COVENANT RENEWED. } Joshua 24
1888. } 19-28.

GOLDEN TEXT—The Lord our God will we serve, and His voice will we obey.—Joshua xxiv. 24.

SHORTER CATECHISM.

Question 103.—The will of God is the supreme law for human action. Being infinitely wise, just and holy, He knows what is best for His people, His will is therefore accordant with absolute righteousness and ought to prevail. Man's will by nature is not in harmony with God's will. It is by His grace that His people are made willing in the day of His power. It should be our daily prayer that we may know clearly what God's will is, according to which heart and life should be governed. His will is made known to us by the promptings of conscience, by His manifestations in providence, and still more distinctly in the Bible. Our prayer is for clearer knowledge, but knowledge is not enough. The servant who knows His Master's will but does it not, shall be beaten with many stripes. We have to pray for ability and desire to obey the divine will by doing what it requires and declining to do what it forbids. When God's will imposes on us suffering and defeat, we require patience and humility to submit resignedly to His will. The prayer teaches us that obedience to God's will should be as complete on earth as it is in heaven.

I. Joshua's Solemn Appeal.—For eighteen years the people had dwelt peacefully in the land of their inheritance. Joshua had lived quietly at Timnah-Serah, near Shechem. He had now reached the advanced age of 110 years. The time of his departure was drawing near. He counsels the rulers of the people that they might be faithful and earnest in God's service. Now he assembles the congregation of Israel in the neighbourhood where twenty-five years before the blessings and cursings had been pronounced. The scene and the service were alike impressive. The aged warrior who had wisely ruled and led them to victory after victory, now earnestly and in impressive words, commends to them the service of God. The attention of the people would be at once aroused by the form of his address "Ye cannot serve the Lord." God and idols cannot be served at the same time. A decided choice must be made. The infinitely holy and righteous God cannot share His glory with idols.

II. The Covenant Renewed.—The solemn words of the venerable chief produced a deep and powerful impression on the minds of the people. They are ready at once to promise obedience and say, "Nay; but we will serve the Lord." Had they the same fear of failure that prompted the solemn warning that Joshua's words imply? They did not seem to be moved by any distrust. Joshua knew them well and the dangers to which they were exposed. He does not reply to their strong expressions of devotion to God's service with compliments and congratulations, but in tones of deep solemnity says, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him." They accept this position by replying, "We are witnesses." This is a public promise that they recognized it as their duty to serve God, and that if they rebelled against Him, He would be just in punishing them for their disobedience. The exhortation which Joshua then addressed to them shows that he had good reason to be most emphatic in his appeals to them that they might serve the Lord. Even when they were giving expression of their readiness to serve the Lord, they had strange gods among them. The sin of idolatry was one to which the children of Israel were specially prone. Idolatry prevailed among all the nations of the East. They alone were the professed servants of the living and true God. The service of idols did not call for self-denial, and was very pleasing to human nature, and the power of bad example is always strong. They were therefore exposed to temptation. This is why Joshua at this time warns them so earnestly to "put away the strange gods which are among you, and incline your heart to the Lord God of Israel." It is heart worship that is always true worship; if the heart is inclined to God there will then be no room for idols there. The people do not hesitate to respond at once, "The Lord our God will we serve, and His voice will we obey." Thus thrice over had the people declared their willingness to serve God. The covenant was solemnly ratified.

III. The Covenant Recorded.—The solemn engagement entered into by the people was recorded by Joshua in "the book of the law of God." The people had acknowledged that they would be witnesses against themselves if they failed to keep their sacred promise. There in the handwriting of Joshua was the record of the entire transaction which could be appealed to. There was also another witness. Joshua took a great stone and set it up where the ark had stood to be a standing memorial of the renewed covenant. Every time the people saw this stone they would be reminded of their solemn engagement. The very words in which Joshua called their attention to it would make the occasion memorable for it hath heard all the words of the Lord which he spoke unto us; it shall be therefore a witness unto you lest ye deny your God." This is a strong figure of speech. Of course there was no encouragement of anything superstitious suggested by the words. The stone would be a mute witness to every Israelite who had been present in that solemn assembly that day that he had pledged himself to the service of God.

PRACTICAL SUGGESTIONS.

The service of God must be the heart's willing choice.

God's claims to our service demand immediate compliance. Whatever we give God's rightful place in our heart be comes an idol we are bound to put away.

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, November 27, at eleven a.m. LINDSAY.—At Woodville, November 27, at eleven a.m. STRATFORD.—At London, December 11, at two p.m. PARIS.—At Tilsonburgh, on Tuesday, January 12, at two p.m. WHITBY.—At Bowmanville, on Monday, November 19, at ten a.m. QUAS.—In Chalmers Church, Richmond, on Tuesday, January 8, at 10 a.m. BROCKVILLE.—At St. John's Church Brockville, on December 11, at three p.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, December 11, at ten a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, November 20, at nine a.m. OWEN SOUND.—In Division Street, Owen Sound, on December 18, at half-past one p.m. BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27. GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 20, at half-past ten a.m. LONDON.—In First Presbyterian Church, London, on Tuesday, December 11th, at two p.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 8, at ten a.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 17, at half-past seven p.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.

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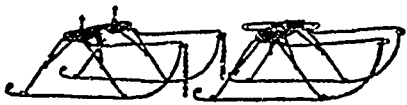
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