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DAYBREAK.

The night seems long, my Father. Shadows rise.
And dark across my pathway fall;
There is no light of dawn in orient skies,
C And corrow shrouds me like a pall.
The stars of faith and hope so dim have grown;
O I sift the gloom and send their radiance down.

The morn was fair, seen with glad childhood's eyes, A world of sunthine, love, and flowers ; Not sweeter was the bliss of Paradise As onward fled the swift-winged bours;
At noon I reveiled in the sunshine still,
And felt no prescience of the twilight chill.

I am to tired, my Father! The rough path
Is atrewn with wreaks of joys long gone;
I scarce can lift my dim and wraty gate I scarce can lift my dim and wear, proTo watch the coming of the dawn.
O I let me lean and rest against thy heart
Till glorious day shall break and night depart.
—Selected.

WHY NOT?

A CONTRIBUTOR in the Watchman, the representative paper of the American Y.M.C.A., gives the following reasons for declining to do Christian

Bécause I can't.

Because I haven't time. Because somebody else can work so much

Bechuse I am'asked too often. Because I'm not asked often enough. Because somebody made fun of me once. Because rolks will call me fanatical.

Because I shan't be popular.

Because I shan't be popular.

Because I shan't be called a hypoice the thing with our

ettire to mind riv

Because I want to get just as much out of this world as I can, and it would be inconvenient to be too active a Christian.

Because I'll have it all to do if I commence. Because I don't want to be bothered over other people's affairs.

.Because I have got a pet sin that I can't give

Because my health is so bad and my head always aches Sundays so the paper is all I have time for, besides week days it is poor policy.

Because I don't want to. In nine, cases out of ten the last is the real The others are mostly poor pretexts.

LONG SHOULD I STAY IN SUNDAY SCHOOL?"

This is the question a young man of eighteen asks us.

As long as you can learn anything or help

You, can learn something so long as you can find a Bible class. The study of the Bible takes in every thing else—history, poetry, biography, travels, human nature; and it is never finished. I have been studying it all my life, and find it

more interesting than any thing else. . Sometimes young men stay too long in one class. The teacher goes over the same ground, or most of the scholars are younger than he and the teaching is not up to his grade. Then he should go into a Bible class; or change from one to

Besides, any intelligent young man or woman

should expect to become a teacher. Would you be so ungrateful as to wish to make no return for all the pleasure and profit you have had from the Sunday-school? How is the

school to be kept going?

Stay in the school till you die. Graduate from the Bible class into teaching. You will be happier, better, more useful, and you will know a great, deal more of God's word and many other

things'all your life than if you give it up. If you have brothers younger than yourself, you should remain for their sakes. Don't you (John iii. 16.)
21 Q.—What should we say for this? see that?

We have noticed that the young men of eighteen or thereabouts who leave the Sundayschool get into loose notions about the Sabbath and often into undesirable company. Those who remain generally become workers in 'the Church, and form associations with other young men of like moud-and often with most desirable young ladies, the best of whom are almost always in the Sunday-school till they marry, and often long after. - Christian Advecate.

VALUABLE TRATINORY .- " Every attempt to get hold of a new city failed, until our medical missionaries first swon the confidence of the raissionaries first (won the connuence of the people by healing, or, at least relieving, in cases where the skill of the native physician would not avail. — Rev. Hunter Corbett of ecclesiastical bastardy. — Watern Watern Watern (Roman Catholic).

A NEW CATECHISM.

THOSE who have memorized the Shorter Catechism cannot do better than go through the following, which is equally it's sound because fu; t as scriptural. The proofs should all be turned

up and every answer verific: by scripture.

1. Q.—What did the Lard Jesus say about giving?

A.—It is more blessed to give than to receive.

(Acts xx.,35.)
2. Q.—Whet kind of a giver does God love? A.—God loveth a cheerful giver. (2 Cor. ix.,7.) 3. Q .- How have we received, and how should

A.—Freely ye have received, freely give. (Matt. x. 8.)

4. Q.—How much should we give? A .- Every man shall give as he is able, ac cording to the blessing of the Lord thy God,

which he hath given thee. (Deut, xvi. 17.)

(Also,) Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee. (Deut. xvi. 10)

5. Q.—What is the least that we should give? A.—Of all that thou shalt give me, I will surely give the tenth unto thee. (Gen. xxv. 22.)

6. Q.—How are our gifts accepted?

A .- If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)
7. Q.—How, should we honour the Lord?

iii[,] 9.)

8. Q.-What promise does God make to

A .- So shall thy barns be filled with plenty. and thy presses shall burst out with new wine. (Prov. iii. 10.)

9. Q.-What, is said of him that pit'authe

he pay him sgain. (Prov. xix 17.) ito, Q.—How shall we give?

his heatt, ye shall take my offering. (Ex. xxv. 2:)
12. Q.—How often should we give?

A .- Upon the first day of the week-let every one of you lay by him in store, as God nath prospered him. (1 Cor. xvi. 2.)

23. Q.—What promise is given to those who

consider the poor?

A.—Blessed is he that considereth the poor the Lord will deliver him in time of trouble. (Psalm xli. 1.

24. Q.—What measure shall be given to those

who give liberally? A:-Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

15. Q.—What does Isaiah say of liberal people?

A .- The liberal deviseth liberal things; and by liberal things shall he stand. (Isa. xxxii. 8.) 16. Q.—What command does God give about

A.-Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy

18. Q.—What about the first fruits?
A.—The first of the first fruits of thy land thou shalt bring into the house of the Lord thy Palon.

God. (Ezek xxiii 19.) 19. Q.-Give us another promise about liberal

souls A.—The liberal soul shall be made fat; and he that watereth shall be watered also himself.

(Prov. xi. 25.)
20. Q.—What is God's greatest gift to man? him should not perish; but have everlasting life.

A.—Thanks be unto God for his unspeakable gift. (2 Cor. iz. 15:)

PRETTY HARD ON PRESBYTERIANISM .- There is no excuse for Presbyterianism to live longer. It has driven all those into infidelity who can be influenced by its teachings. It has told its last lie against the Catholic Church. It, has drawn

Mission Work.

THE YOUNG PASTOR AND FOREIGN MISSIONS.

As we enter on our work let us remember first that the missionary spirit has often been regarded as a sort of appendage to pastoral quali-fications; a good thing, but not essential. The pastor, wa have said, must be devoted, eloquent, bein winning, a good preacher and organizer, and if, on c in addition, he can carry a little missionary zeal, and as he carries his umbrella-generally keeping it the Mosed and rolled into the smallest possible space -no serious objection can be made. To all such ideas we must oppose this fact—the mir aionary spirit is the spirit of Jesur Chri' When His disciples said "All men are see!" Thee," He answered, "Let us go into the towns that I may preach there also." No larity but progress, was his aim. The the Acts is simply's missionary jou in proportion as one fails to have the spirit does he fail to have the Chir An anti mission church is an clurch. The missionary command are of the same rank ascHishry .We have no right to follow the: according to that he hath not. (2 Cor. viii. 12.) Mount and ignore the great co7. Q.—How, should we honour the Lord?
A.—Honour the Lord with thy substance, and with the first fruits of all thing increase. (Prov. says to every lost sinner. C. deemed sinner "Go; and a grand rewards and awful penali urge the sinner to come to Christ. motives, rewards and penalties which's us the command to go.
Admiral Foote was invited to dine with King of Spain. The stern old sailer bowed,

head a moment at the table to ask divine bles-ing. The king looked up in surprise into poor?

A:—He that hath pity ipon the poor lendeth ing. The king looked up in surprise did that? "Sire," unto the Lord, and that which he hath given will thought only missionaries did that? "Sire," answered the admiral, "Every Christian is a missionary."

his heart, so let him give: not grudgingly, or of to be a missionary?" He calls every pastor to necessity, for God loveth a cheerful giver. (a part) The distinction between home and ix 7.)

11. Q.—From whom does God according to the property of the calls every pastor to necessity, for God loveth a cheerful giver. (a part) The distinction between home and ix 7.) A.—Of every man that giveth it willingly, with the Heart Kong. There are foreign mission. This is what a missionary in North China writes his heart, ye shall take my offering. (Ex. xxv. z.) area in New York City. If I mistake not the President of this Union is as truly a missionary The only question is as to the tow sto—the local is the people we are helping to wake up with the basis on which I may stand while I engage in the universal work. Is Christ divided? Then too much for such a people? Once the Church let not the world for which He died be so divided gains a solid footing in China it will be seif-sustible that the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church let not the world for which He died be so divided that the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church let not the world for which He died be so divided that the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church let not the world for which He died be so divided that the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church let not the world for which He died be so divided that the people we are helping to wake up with the light of truth and the Gospel call. Can we do too much for such a people? Once the Church let not the world for which He died be so divided to the people we are helping to wake up with the light of truth and the Gospel call. as any one who ever bore the name of Judson. that any part of it shall be beyond the pale of taining and self-propagating. my Christian sympathy. Let the motto which Philip Schaff has inscribed on the title-page of his history of the Church be ours: "I am a Christian; nothing that concerns Christianity is loreign to me."—Pulpit Treasury.

> GUATEMALA.—The Presbyterian Church in the United States, two years ago, opened a and can really be turned to some account in the mission in Guatemala. The Gospel is freely doing of business, and teaching religious truth. preached, and the President of the country sends five children to the first school opened.

ALL TO THE GREAT CAUSE.-The life of a man like Adoniram Judson should stire the churches, and should stir us+to zeal for the Mission cause. He gave himself, his possesland. (Deut. xv. 11.)

17. Q.—How should we treat those who ask
developing wonderfully. There were, in 1881,
21. Burman and 431 Karen churches, 60,000 such a spirit ', these times of indifference, and such men in these times of little faith .- Yohn

ERROMANGA. - The latest news from Erromanga, is contained in a letter from Rev. H. A. Robertson to the Record, dated 19th August. Mr. and Mrs. Robertson had just returned from a three week's voyage north to Era-20. Q.—What is God's greatest gift to man? kor. Havannah Harbour, Emei, To 1902, Epi A.—God so loved the world that he gave his and Ambrim. They were much gratified only begotten Son, that whosoever believeth on him should not perish; but have everlasting life. where, a few years ago, when Mr. Robertson was there, the people were wild and savage. At this visit, about 300 of the natives were on the shore to welcome the missionary, and under the shade of trees were singing hymns of praise to God.

Pinhey, of the Bombay High Court, has rendered a decision in the case of a husband claiming lie against the Catholic Church. It has drawn the possession of a wife whom he had married world the batteries quietly, unobtrusively, out of the last hard lines in the face of its Christie. If when a mere child, which is of the utmost imagine as much as possible; that he may be more it had the decency of Judas it would use what portance. The child wife did not like the man in mind. He needs eyes, cars and hands more is left in the missionary fund in the purchase of halters. We are glad when anything untoward refused to own him as her husband. She is refused to own him as her husband. She is then his presence will be welcome, his influence now twenty one, and having had the courage to cherished, and the boys will not be prompted to happens any branch's of Protestantism; but we now twenty one, and having had the courage to are particularly gratified to witness the derails of go into court to defend her rights, has been declared, not free exactly, but, at: the same time, not he superintendent was still talking, good sense he have fared so well, but the decision which she us a rest."—Philadelphia Presbyterian.

has secured in her faw thourands of Christ' the empire. It is r law of the land p man, whom she step to take is a null and void maiden, but'r

and one

believe so at staked ha whether it what a missionary in North China with we venture nine of every ten missionaries in China would subscribe to his viewel. And this

PIGEON-ENGLISH.—This is the name given to the broken English, which Chinese learn to speak, who are in the employ of English speaking people in China, or who come to this country to push their fortunes. It is not always quite easy to understand, but serves a purpose, and can really be turned to some account in the Here is a young Chinaman's what he knows about the flood :-- " Noe he good man, and got three son, and son got wife, and Noe wife, that mean eight, eight good man-He God know him good, and Gcd tell him to make a boat, and him Noe, wife, and whole family go in de boat, and get some meal, and fruit; and all fruit all kind good for eat; and put sions, his family, all to the great cause. The fruit; and all fruit all kind good for eat; and put Church, which he founded has lived and is all samee cattle, and horse chicken, all same kind of life, all put in there. Then, bime by, soon, the flood come, and has all people die, A.—Give to him that asketh thee, and from him that would borrow of thee, turn not thou would that the spirit of Judson would come into the would that the spirit of Judson would come into the would that the spirit of Judson would come into the would that the spirit of Judson would come into the would that the spirit of Judson would come into the would that the spirit of Judson would come into the work of thee, turn not thou to our Churches and Missionaries. We need the work of the w The rain come because Noe he good man, and He God wanted save Noe, whole family, and wicked people, every kill him die; rain hard." This is a rerbatim report taken by his Sabbath school teacher, as It fell from his pupil's lips. The Chinese do learn, where they have the chance, not only the language which is so difficult for all foreigners, but the truth.

> Is the Superintendent a Chatterbox?-Some good men must talk. They have no withholding qualities. They are always empty. It is "just another remark," until the patience of the school is broken. He goes over the lesson when everybody has been teaching all that the lesson makers in Christendom can think, imagine and guess about for forty-minutes. Then his turn comes. Often without having looked at the lesson, the grist-is ground over until the exister-ated boys wish he were dead. It is not necessary CHILD MARRIAGE IN INDIA.—Mr. Justice for him to read every hymn and put on rhetorical inhey, of the Bombay High Court, has render- agonies, nor to exhort at the end of every verse. His business is like that of the telegrapher—tocry nut, as we heard a few Sabbaths ago, when

The Family.

CHRISTMAS.

Suristmas is coming to the children crying the weeks that are hurrying by—rhildren, who live at home, as what it is to room his with stockingless for the the lee and sleet.

" thinks hade Tim ; vas do for him? vily.bread in the pich are fed i he dây îs ilone i a min.

> 4 t nse fors, hors, know, ia Claus,

as a true Christian minister and a gentleman." as a true Christian minister and a centleman."
From his own hips had he (tho lecturer) learnt that the great and burning desire of Mr. Gladstone's heart was to give liberty, peace, contentment, prosperity, and justice to Ireland; and to this work, as the crowning act of his great, grand, and glorious public life, no believed that God and the people would yet call him. Mr. Gladstone was a devout, god-fearing, and truly Christian man. An old inhabitant of Hawarden having a son who was becoming wayward and disobedient, Mr. Gladstone sent for him, and in his study talked earnestly with him, and so presented the future before him that the lad's heart was touched and he promised reformation. "Then," said Mr. Gladstone, "that you may have power to carry out this promise of reformation, let us now kneel down together and ask God's help and blessing?" The result of that interview was a complete reform of the young man, who to-day was one of the most respectable tradesman in Hawarden Mr Gladstone often prayed with the dying, Mr. Wainman mentioned an affecting instance in which, immediately on returning from Midlothian, Mr. and Mrs. Gladstone went to the bedside of a dying tenant, Mr. Gladstone in prayer commending his soul to G. d. Mr. Wain-man also mentioned that Mr. Gladstone presented a gold watch as an encouragement to a tallor's, she invariably criticised the sermon pretty sharply apprentice who had exhibited skill in making him when we reached the church porch. But her pew He was very tired; even his mind moved feebly. When he was strong again he would assuredly take stone's last birthday, he and Mrs. Wainman were call and law students, clerks, college lads; her invariably criticised the sermon pretty sharply this place. He was very tired; even his mind moved feebly. When he was strong again he would assuredly take to provide to luncheon at the castle, and the lecturer cousins, or her cousins, friends, or friends of her time—what was it she said about desirving suc

tent; much less for despair. God has been the past, and he will be our hope in the jour motives be pure, and our only aim in the Divine will that we may do that l open up the way, and what is best applished. My attitude at this moment ag and inquiry, and for my guidance infinion of thoughtful intelligent and -English priper.

HOUAKE SCENES.

of the recent earthquake at brains the railroads leading s both shocking and eccentric. It uke, and on one road the moving aght between two twists, that were a huge S, and could neither advance arn. A train on another road started from ville at seven o'clock in the morning, on Tues-Alle at seven o cieck in the morning, on a uesand should have reached Charleston, twentyinites distant in an hour. It did not arrive
antil the morning of Wednesday, having been
thirty-six hours on the way. The passengers
passed through some fearful experiences.
While the train was running rapidly, the car in
which the passengers were seated soudenly turned
to the right and reastly touched the ground

over to the right, and nearly touched the ground. Then, righting itself, it went as far over to the left. Recovering its upright position, it moved back-Then, righting itself, it went as far over to the left.
Recovering its upright position, it moved backward and forward, sprang up into the ale as it is a little room on Kater street, and cooks for a ship at sea. The wonder is that it did not turn outer, and endanger every passenger limit.

The conductor sprang twice for the believes, but was thrown back each time. A young man, as he hasn't much time to give to it, his relooping average eighty cents a week. He lives on the street, and cooks for a ship at sea. The wonder is that it is a little room on Kater street, and cooks for himself—what he does cook."

No wonder his skin is yellow over his bones. The conductor sprang twice for the believes, for the division of the church for the education. There is a find in the church for the education and since the cooks.

but was thrown back each time. A young man, more agile, caught the rope, the engineer applied the air-brakes, and the train stood still.

Ladies fainted and strong men quailed, not knowing what had caused the eccentric movements. When they got out of the car, they were amazed to find the train, engine and all, on the rails.

They had reached Summerville, and soon felt

the upheavals and undulations which indicated the workings of an earthquake. The affrighted negroes ran into the streets, yelling, praying, and singing.

Great stalwart black men held their children up high above their heads, and offered them to God in sacrifice, imploring Him to take the infants and spare the fathers.

"O Lord," shouted one negro, "just spars me

as his lungs warranted. A conductor, a practical Christain, shook him by the shoulder, and bade him get up and help quiet the women and children, or bring chairs and blankets out of the houses for their comfort.

But the earthquake brought out the heroism as well as the cowardice of human nature. Some of the heroes were children. A Charleston family, living in a brick house, jumped out of bed when the shock swayed their dwelling. One of the family, a little boy just seven years old, ran to his aged grand-mother's room, helped pull her out of bed, and assisted in getting her down stairs and out on the lawn. It required ten minutes, but the little hero did not leave her till he saw the old lady wrapped up and sitting in a chair on the wet grass.

In Asheville, a little girl, the granddaughter of a clergyman, hearing her mother talking of the dreadful calamity, became very nervous. After she had gone to bed, she said to herself, "Dear God, please don't let the earthquake come to hurt us to-night," and then turned over and went to sleep. The next morning, as soon as her little eyes were opened, she said, "Ma, ma, God did not eyes were opened, she said, "Ma, ma, God did not let the earthquake come last night because I begged

On the second night of the disturbance, after a severe shaking in Summerville, a father was walking the room in a state of nervous apprehension. His little three-year-old boy was in bed in the same room. "Pa, pa," he called out, "If God wants to shake the house, let Him shake 11, but I want you to come and lie down by me, and go to sleep.

Several families, living near each other in Summerville, gathered after the first terrible upheavel in a large yard. There were forty children of all ages among them, and they, without a word from their elders, gathered together, joined hands in a circle, knelt on the ground, and in their own words

offered prayer. Was not He, who took, little children in His arms and bleased them in the midst of that praying band?— Youth's Companion.

BLIND MAN'S BUFF

Witan wingld crystals fill the air,
And all the fields grow white and fair,
And breaks the Christmas Day,
The olden game of chief and lord,
Of Robert and the Truce of God, fulc at 🍰 Well may the children play.

THE BLESSED SEASON.

REJOICE I Tis the season of laying, The leastiful season of giving a The wish every spirit is moving. To make brighter and richer our living With the love of the Christmas-time

We tell over again the sweet story Of the Child of the promise so holy, Whose life was a mission of glory, Who alike blessed the foly and lowly With the loy of the Christmas-time.

And so the sweet impulse is given, Love worketh in hearts as a leaven, flonds sordid and selfish are riven, And earth seemeth nearer to heaven With the peace of the Christmas-time.

—A. M. Gannett.

DANIEL PONGE'S SUCCESS. BY REBECCA HARDING DAVIS.

Or all the members of the Third Church, Mrs. testified to the wonderful sociability of both Mr. and Mrs. Gladstone. While conversing in the study, hospitality was enough, provided they were stransported in the Irish difficulties to be encountered in the Irish line in thereupon Mr. Gladstone replied, "Difficulties to be encountered in the Irish line in the rew, but there are, but there is no need for distinction in the past, and he will be our hope in the law and shaded by forest trees. It was open to them on Sundays. The lads filled the manner of the months of the past, and he will be our hope in the late took care should be plentiful and delicious, and the was it sho said about destroing succountered in the Irish hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was enough, provided they were stransported to them hospitality was the desirying and the case? He wondered, while a faint color case it to her hospitality was the desiry of the hospitality was the desiry of the hospitality was the desiry of the hospitality was the color of the hospitality was the desiry of the hospitality was the past to her hospitality was the color of the hospitality was the past to her case? He wondered, while a faint color case is th she took care should be plentiful and delicious, and the week, they were at home in the family of a good woman, who treated them as sonr. Mrs. Tate had her own ideas of Christian work, and this was one of them; but we have no time now to discuss it.

One day John Waldo brought a young man with him, by the name of Daniel Ponge; a raw-boned, gaunt, coarsely clad lad, with large and peculiarly luminous eyes that looked out of their bony sockets

at Mrs. Tate with a disturbing power. After din-ner she drew Waldo aside.
"Who is your friend?" she asked. "He has that unmistakable pallor that comes from hunger, but he looks as if he thought life was too short for eating or talking or frivolity of any sort. What does he mean to do in it?"

"Serve God, I suppose," Waldo said, with an un-easy laugh. "Dan always seemed to me to have some of the spirit of the old prophets. He is a farmer's son from Berks County; he has educated himself and is almost ready for ordination. He has supported himself for two years by copying,

is a fund in the church for the education and sup-port of just such poor young theological students." "Yes. But Dan has a prejudice about accepting help. He says what is not worth working for is not

worth having, and he sees no reason why your clergyman should be pauperized at the outset, more than your doctor or lawyer. It's very absurd in him, I suppose,"

"Absurd! I should think so!" said Mrs. Tate,

of a shrewd, practical woman. After his ordination, Daniel Ponge was given, at his own request, mission work in the part of the turn, I found a stranger in the Third Church city where he lived. Kater street could hardly be pulpit. now! Spare me first! Then spare these other could write unto the harvest. It is a narpeople!"

One young white man went around holding a
Bible under his arm as a charm. When a shock came, he would drop on his knees and pray as loud! kinds have tended; Scotch, Irish, German, black held up her head after that. Altered social posiand white Americans. Ponge knew all the tidy women sitting at their door-steps in the evening, and every child in the street was his friend. These people, however, as a rule, belonged to some thurch. But near to Kater street were large out lying quarters of laxiness, want, and vice, from the courts out of which drunken Irish women were hauled to the police station, to magnificent brown stone mansions, in which dwelt bosses who could not write and who kept up their sway over their subjects, principally by barrels of whiskey kept on tap in the cellar. Mr. Ponge went to work among these people. He took them all in. The boss was as much a child of God in his opinion as Mrs Mac-Gurk or Wah Lee. He set them to work to help each other. He brought them first into reading and coffee rooms, into clubs, beneficial societies and industrial schools, and then into prayer-meetings and church. He had, it is probable, a good deal of executive ability, but the secret of his power lay in his single-minded, fiery real. He had been sent into the world to save souls, and he had not a breath of time to give to any other work. His face was familiar in the prisons, in the almshouse Gehenna, out of which the dead foundlings were carried yearly by hundreds, and in every hospital and asylum. His salary certainly amounted to thore than eighty cents a week, but he gave it away so fast that he was more hungry and shabbier than

Dr. Roach, the pastor of the Third Church, met him at Mrs. Tate's, and asked him once or twice to fill his pulpit while he was absent. The people came out silent and awed after listening to him. It seemed to them that they had heard a note of that trumpet which shall summon the dead and the liv-

ing to judgment. How did our young friend succeed?" said Dr. Roach, on his return, to Mrs. Tate. "He, must have been a little nervous at preaching before such a congregation as ours."

a congregation as ours."
"I suppose," she said, quietly, " if Daniel Ponge were preaching to the Apostles and martyrs, he would only see in them fellow sinners in need of a Saviour. He has but one idea, 'Jesus and him crucified."

The doctor went on his round of pastoral visits a little ruffled. Mrs. Tate really permitted her tengue a license akin to blasphemy. Ponge preaching to the Apostles, indeed I if was in the fall of this year that Mr. Ponge broke down, and lay ill in Kater street with malarial fiver. His physician (young Waldo, by the

way) went to Mrs. Tate. "Insufficient diet and overwork have brought him to this pass," he said. "I suppose he thinks the souls of those laundry men and thieves are worth the eacrifice. I don't; but I'm outside the pale. You are inside, Mrs. Tate, and I wish you would think the matter over

and see if anything can be done."

Mrs. Tate thought the matter over. Just at that time an assistant was needed in the Third Church. The people remembered the temarkable young preacher who had so startled them with his ferviol zeal. A word here and there, and the thing was done. The call was given.

"But I shall shirk my work," said Mr. Ponge to his kind friend. She had removed him to her house when he began to recover, and he lay on a pallet under the trees, like the ghost of his old lean self.

"Can you take it up again now?" was her only

answer.
He knew he could not. He had scarcely strength to breathe.

"The mission is a sheer impossibility," and re-sumed, "The work in our church is light, You Clarkson Tate was the one whose religion took the have time to rest. And, indeed, you have deserved most practical turn. Neither prayers nor music this success. I am glad it is coming to you. I ever brought the tears to her cool gray eyes, and know four ministers who are ambitious to step into

He wrote an elaborate sermon once a week on some then she retired to spend her Sunday in her own such subject; but out of the pulpit he was a real-way. They were free of the house; they could ous entomologist. Everybudy knew that his heart read in the quiet library, or play with the children, or look at engravings, or sleep, if they chore, under the trees until tea-time—in a word, for one day of the trees until tea-time—in a word, for one day of the grant place of his own sout for years had been on his bugs and beetles. This pale young fellow, with his fiery cloquence, pleading with each man the cause of his own soul against his frivolous, sensual, vicious body, drew eager, admitting throngs. Every sitting in the church was taken, and chairs filled the aisles when it was known that he would preach.

The next spring Dr. Roach died suddenly. Mrs. Tate came home from a church meeting and hur-

ried in to her niece's room. "There can be no doubt, Evaline, that Mr. Ponge will be offered the dear old doctor's place at once. It is a great step in one year. That miserable mission, and now the Third Church I But he certainly deserves it."

Miss Plumer asked what the salary would be, and whether the parsonage was included.

"Yes. It will be a lovely home for you, dear.
You ought to be a happy woman."

Miss Flumer's cheek, which was of the tint of

the wild rose, did not deepen in hue. "It will need refurnishing," she said, gently. "I hope Daniel will put it into Barber's hand. They are the most stylish upholsterers in town.

All the world, in a few months, agreed with Mrs. Tate. Daniel Ponge's life was successful. He-had a high position, a large salary, a wife when the loved passionately. There was a chiege in him. There were tew poor people in this church. The members all seemed to be good moral profile, purging on teisurely to heaven. There was no need. of the appeals and fervour, which he now began to think, with Evaline, were probably too pronounced to be in good taste. He began, now, too, to be anxious that his church keep up its yearly subscriptions to the great organized charities. He was appointed to deliver certain important discourses, than your doctor or lawyer. It's very absurd in him, I suppose,"

"Absurd I I should think so!" said Mrs. Tate, indignantly. But after that she was particularly kind to the young man, who was utterly alone in the city, and much needed the kindness and care of a shrewd, practical woman.

opinion.

I lost sight of him for many years. On iny re-

tion was too heavy a cross for Eva. His salary went with the position, of course. They went up to a little village in Center County, and there Bya died. I have heard that her death broke him down completely. He certainly was a most devoted husband. Why such a good man should be so afflicted is more than I can understand."

The next summer, among the iron miners in Center County, I happened to meet Daniel Ponge. He was teaching a little school in the woods. He was an old, gray, bent man, but the passionate fer-vor of his youth had returned to him. Not only to the children, but to the miners' huts, to the farm houses, to the lonely cabins of the charcoal burners on the mountains, he went with the same urgent errand—the story of Jesus and His love. He had lost all interest in the world, he talked of nothing else, cared for nothing else. To every human soul he met he came with this one message.

"The time is so short," he said, "The time

given me was short and much of it was-lost. The rough people on the hills called him the crazy gospeller," but they listened to him as they did not to other preachers; they respected and loved him. They had an odd feeling that the half-starved, suffering life had reached a great height of success in its self-sacrifice. But that was not

Mrs. Tate's view.

Some one who had known him in other days once spoke to him of his church and his wife. He was silent; a contortion of pain passed over his face. "The Lord gave," he said, at last, "And the Lord hath taken away. He knew."—Congregationalist.

HE that negociates between God and man As God's ambassador the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul,
To break a jest when pity would inspire
Rathalic arbeits for a said to call the To creak a jet when pay would inspire
Pathetic exhortation; and to address
The skittish fancy with facctious tales,
When sent with God's commission to the heart;
So did not l'aul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text;
Your only one till sides and henches fall Your only one till sides and benches fail, No 3 he was serious in a serious cause And understood too well the weighty terms
That he had taken in charge, and could not stoop To conquer those by jocular exploits
Whom truth and soberness assailed in vain.

-Cowper.

The teatre for initheir غر ed, they atthed to listen persisted until

from the church said to another, "I consider the conduct of the choir to-day as positively disgraceful?" But the other answered, "Choirs always take to themselves Sunday liberties, and young people will be young people, you know."

I was obliged to confess to myself that these young people who had sung hymns of penitence, and of praise, and of thanksgiving, had seemed very irreverent, but I quieted my fears for their character by the hope that they would not generally make light of sacred things, but in most cases would show themselves reverent.

The next opportunity that we had of noticing them was during the Sunday school session. There was a large class of these young people in front of us, and the teacher, a noble specimen of Christian manhood, was addressing them. I knew from the expression upon his thoughtful face that he was speaking of things that he thought important to their best and highest interests. Now and then I caught a word, such as "truthfulness," "faithful-ness," "earnestness," and "self-respect," and I felt that this teacher was trying to press home the teachings of the lesson. At that point when his manner seemed most earnest, and his voice full of feeling for his subject, a young lady in the back seat whispered to her companion; the teacher did not seem to notice it, but for at least a moment the attention of the entire class was drawn from the serious words of the earnest man, who was himself so reverent before the awful truths which relate

to the soul's life or death. The next time that I found my eyes opened to notice irreverence was at a lecture-a company of young people sat near, and during the discourse of the fearned speaker upon a scientific subject they paid no attention to his instructive words, but seemed busy with matters of their own. loss!" one remarked, on leaving the hall, adding, If these young people ever realize what an opportunity they have missed how they will regret it."
"But," answered another, "they did not understand the subject, and of course would not attend to the speaker's words

" But are we to become irreverent towards everything which we do not understand?" one asks. We need to take warning of our infidels, who began their course as some of our irreverent young people are beginning theirs.—Christian At Work.

LECTURE ON MR. GLADSTONE.

THE Rev. E Wainman, of Halifax, England, New Connexion minister, who resided three years at Hawarden, recently delivered a lecture in Queen's road Church, Halifax, on "Hawarden, its Castles, and present distinguished resident, the Grand Old Man." Ald. Ramsden, J.P., presided. Mr. Wainman said that near Hawarden Castle was Mrs. Gladstone's orphanage, where she was clothing and keeping between 30 and 40 orphan boys and girls. Hard by was the ladies home, where Mrs. Gladstone was supporting a number of old ladies who had been left destitute. Mrs. Gladstone had proved herself a model wife. She watched over her husband's health, attended to his personal interests, shared in his triumphs, and was his consoler in all his sorrows. Her personal interest in the lecturer and his family was often expressed. When he received his appointment to Hawarden for a third year, Mrs. Gladstone, on the day that she returned from London, called at his house and expressed her pleasure at the reappointment, kindly adding, "at the Castle we look on Mr. Wainman

Cabbath School Work.

HELPS TO THE STUDY OF THE OLD TESTAMENT LESSONS FOR 1887.*

WIDE-AWARE and carnest American students and teachers of the Bible are desirous of having all needed lielps to an understanding of the portion of the Bible text which is just before them in their lesson course. And now that the lessons for 1887 start once more with the Bible at its beginning, there will naturally be an added interest in any list or description of the more important available aids to the study of the Pentateuch.

It would be very easy to name five hundred volumes, every one of which has its special value in this line of research; and five thousand dollars could be well expended in the purchase of helpful books. But it is hardly to be supposed that readers of The Sunday School Times generally are just now disposed to make such an addition as this to their libraries; hence any list that is given in these columns will, at the best, be only a suggestion of a few of the more available volumes, in one department or another of Pentateuchal study.

COMMENTARIES.

Among the many modern commentaries, the Schaff-Lange stands prominent, because of its fullness. It is a commentary to choose material from, rather than to use Just as it is. It is published by Charles Scribner's Sons, New York. Three volumes, at \$3 00 each, cover the Pentateuch.

The Speaker's Commentary is more compact and available. Canon Cook, its editor, has his own notion of the Pharaph of the exodus, which is not in accord with the view of Egyptologists generally; and there are other points where the commentary must be taken with allowance. Yet, as a whole, it is valuable. A single volume at \$3 00 covers the Pentateuch. This, likewise, is published by Charles Scribner's Sone. An abridgement of it is published by E. P. Dutton & Co, New York, at \$2.75.

Bishop Ellicott's Old Testament Commentary for English Readers is fresher than either of the above named. Its first volume covers Genesis, by Dean R. Payno Smith; Exodus, by Canon Rawlinson; Leviticus, by Dr. C. D. Ginsburg; and Numbers, by C. J. Blhott. It is published, in this country, by E. P. Dutton & Co, New York, at \$6.00 per volume.

The commentaries of Keil, of Delitszch, of Bush of Murphy, of Wheedon, are worthy of note, each in its own way. And there are others innumerable. SCIENTIFIC LIGHTS.

Questions of the correspondence or the conflict of science and revelation inultiply and change continually. It is not easy to keep up with the latest phases of these, even so far as to indicate the volumes which present them.

Guyot's Creation; or, Biblical Cosmogony in the Light of Modern Science (New York: Charles Scribner's Sons. \$1 50), is the work of a Christian scientist, who sees no conflict in the works and the word of God. This work in given added value through an extended review of it by Professor Dana prepublished from the Biblotheca Sacra, by E. J. Goodrich, Oberlin, Ohio, at thirty cents a copy. Dawson's Origin of the World (New York Harper and Brothers. \$2.00), and Dawson's Nature and the Bible (New York: Robert Carter and Brothers. \$1.25), are from a like standpoint, and from another eminent scholar. Studies in the from another eminent scholar. Studies in the Creative Week, by the Rev. Dr. George Dana Boardman (New York. D. Appleton & Co. \$1.25), treats incidentally of the scientific questions in-volved in the record of Genesis, while it reverently and eloquently brings into prominence the deeper and truer teachings of the sacred text. Brunton's The Bible and Science (New York Macmillan and Company. Szoo), treats specifically of the relation of the theory of evolution to the truthstof revelation. Drummond's Natural Law in the Spiritual World (New York James Pott & Co. \$1.50) furnishes a series of striking analogies. between natural and spiritual laws and their

The centre of interest in present Pentateuchal discussion is, however, not so much scientific as literary. Those who wish to familiarize thems selves at first hand with the altimate and out. selves at first hand with the claims made by the radical Continental critics, may consult the English translations of Kuenen's Historico-Critico Inquiry into the Origin and Composition of the Hexateuch (Pentateuch and Book of Joshus), (New York: Macmillan and Company, \$4.00) and of Wellhausen's Prolegomena to the History of Israel (New York: Scribner and Welford.) popular statement of the radical theory by its best known Scotch advocate will be found in Professor W. Robertson Smith's The Old Testament in the Jewish Church (New York: D Appleton & Co. 51.75). On the conservative side, and in reply to the radicals the student may consult Stabiliar's the radicals, the student may consult Stebbins's Study of the Pentateuch (Boston: George H. Ellis. \$1.25), which partially replies to Kuenen, and is partially an Independent study of the Pentateuch from the standpoint of a conservative Unitarian; Green's Moses and the Prophets (New York: Robert Carter and Brothers. St.00), which is an able reply to Professor Smith; the English translation (feeble, but not faithful) of König's Haupt-problems—The Religious History of Israel—(New York: Scribner and Welford, \$1.50), which is an of the street effective reply, on critical principles, to the evolu-tionary critics; Vos's Mosaic Origin of Penta-teuchal Codes (New York: A. C. Armstrong & Son. \$1 50), which is an excellent general intro-duction to the study of the Pentateuch; Bissell's The Pentateuch: Its origin and structure (New York: Charles Scribner's Sons. \$3.00), which is more detailed than Vos's book, yet, less temperate in tone; and Curtiss's Levilical Priests (NewYork: Scribner and Welford. \$2.00), a work which, though not bearing specifically upon the lessons of the six months, is of too great importance in the criticism of the Pentateuch, to be passed over by the student of Pentateuchal problems. A compact and independent treatment of the subject is given in Bartlett's Sources of History in the Pentateuch (New York: Anson D. F. Randolph & Co. \$1.00). HISTORICAL LIGHTS.

Stanley's History of the Jewish Church (New York. Charles Scribner's Sons. 3 volumes, \$2 each) is unequalled in its vivid and pictures quo delineations of Oriental life and character. William Smith's Student's Old Testament History (New York . Harper and Brothers. \$1.25), and Philip Smith's Student's Ancient History of the East (New York Harper and Brothers. \$1.25), are

"The Prestyleran News Co. can supply any of the above mentioned tooks at special rates.

excellent condensed chronological histories. The latter may be supplemented by Lenormant and Chevallier's Ancient History of the East (Philadelphia: J. B. Lipplncott Company. 2 volumes, \$5 50 the set). Kurta's Manuel of Sacred History (Philadelphia: H. B. Garner. \$3) will be found useful in tracing what may be called the moral purpose of Israel's history.

purjose of larger's nistory,
Geikie's Hours with the Bible (New York:
James Pott & Co. \$1.50 a volume) is a systematic
Bible history, with free illustrations from the
results of modern research. It is an admirable
work of its kind. The first two volumes cover the
Pentateuchal record. Edersheim's Bible History
(New York: E, and J. B. Young & Co. 75 cents
a volume) has fess of attractive illustrativeness;
but it is a scholarly and reverent treatment of the but it is a scholarly and reverent treatment of the Bible history in its continuity. Its first two volumes cover the ground of the Old Testament lessons

ILI USTRATIVE LICHTS.

The subject-matter of the Pentateuch is capable of Illustration from many sources. Prominent in this line is the history of the early peoples of the Bible story, and the vestiges of their early litera-

Smith's Chuldean Account of Genesis (New York: Charles Scribner's Sons. \$3 00) is suggestive; but it must be used with caution, as Smith's translations of the so-called Genesis legends have not been sustained at all points by later scholarship, Lenormant's Beginnings of History (New York: Charles Scribner's Sons. \$2.30) focuses the light of Oriental traditions upon the period between the creation and the deluge.

The best small history of Egypt is Berkeley's The Pharaohs and their People (New York: Scribner and Welford, \$200). A good larger compend of both the history and the antiquities of Egypt; for English readers, in Rawlinson's History of Ancient Egypt (New York: Dodd, Mead & Co: \$600). The standard history of Egypt is Brugsch's Egypt Under the Pharaohs (New York: Scribner and Welford, \$12.00).

Tomkin's Studies on the Times of Abraham, as published by the Bagsters (New York: John Wiley & Sons. \$5 00) is an admirable independent study of the life and times of Abraham in the light of modern research. Its pictorial illustrations add to its value. Sayce's The Ancient Empires of the its value. Sayce's The Ancient Empires of the (5) The word create is used s. East (New York: Charles Scribner's Sons. \$150) of life, of man.—the very. gives a popular outline sketch of the peoples of ligypt, liabylon, Assyria, Phoenicia, and other lible lands, in the light of modern discovery. l'cadenburg's Witnesses from the Dust (Cincinnati: Cranston and Stowe. \$1.00) culls judiciously from the writings of the best Oriental discoverers, those facts, descriptions, and translations which seem to bear on the early Bible narrative. A valuable series of hand-books, called By-paths of Bible Knowledge, is published by the London Religious Tract Society (New York: E. and J. B. Young & Co. \$1.25 per volume)

J. Comper Gray's The Biblical Museum (New York: A. D. F. Randolph & Co. \$1,25 per volume) gives suggestive notes, and homiletic illustrations J. Comper Gray's The Biblical Museum (New York: A. D. F. Randolph & Co. \$1.25 per volume) gives suggestive notes, and homiletic illustrations and applyings, on the Bible text, such as are likely to be helpful to the average teacher. Its first two volumes cover the Pentateuch. The Notes of "O M." (M. Intosh), on Genesis, and on Exodus, point out the deeper spiritual, truths indicated in the Bible narrative. These books, although published in London, can be obtained of F. H. Revell, of Chicago, and of almost any prominent publishing house. ing house.

The standard books of Oriental illustrations need only to be suggested. Among these are Burder and Harmer, and Payton, and Roberty, and Thomson, and Van Lennep, and Hackett. A very good compilation from the earlier of these writers was made by Bush, fully fifty years ago. It is still of service to those who have it at hand. A recent volume of The Clerical Library is Anecdotes Illustrative of Old Testament Texts (New York: A. C. Armstrong & Son. \$1,50). The illustrations in this, as in Bush's volume, are arranged under the Bible texts in their order.

HOMILETICAL LIGHTS

From Trapp and Matthew Henry onward, there

Kingsley's Gospel of the Pentateuch (New York. Macmillan and Company, \$1.50) shows the gleam of New Testament truths in the beginnings of the Old. Robertson's Notes on Genesis (New York, Macmillan & Co. \$1,75) is full of suggestiveness, as is everything of that writer's work. Maurice's Patriarchs and Lawgivers (New York, E. P. Dut ton & Co. \$1.50) is as rich and as helpful in its vivifying characterizations of the early Old Test ament personages as Stanley's Jewish Church is in its graphic delineation of their history.
.Gibson's-The Ages Before Moses (New York

A. D. P. Randolph & Co. \$1.25) is an excellent little work of its kind. Parkers The People's Bible (New York: Funk and Wagnalls. \$1.50 a volume) is perhaps the fullest and brightest of recent homiletical writings on this portion of Scripture. Each volume is complete in itself. The first volume covers Genesis. Three more volumes

Complete the Pentateuch.

Books which treat of the exodus and wanderings of the Israelites will be spoken of later on in the course of the lesson series. Their number and scope forbid their inclusion in this list. It is impossible now to do more than suggest a fewbooks out of the many which press for a choice. - S. S. Times.

A PRECOCIOUS YOUTH.

A MOTHER gave her little boy two bright, new pennies, and asked him; what he was going to do with them. After is moment's thought the child replied. "I am going to give one to the mission-aries and with the other I am going to buy a stick aries and with the other is an going to only a strength of candy. "After a while he returned from his play and told his mother that he had lost one of the pennics. "Which did you lose?" she asked "I lost the missionary penny," he promptly replied. How many grown people are like that little boy!

—Richmond Religious Herald.

THE CHRISTMAS PEACE.

Brow, bugles of battle, the marches of peace; East, west, north, and south let the long quarrel

cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man?

Ilark ' joining in chorus
The heavens bend o'er us!
The dark night is ending, and dawn has begun.

—Whittier.

LESSON HELPS.

FIRST QUARTER.

Studies in the Old Testament .- URNFSIS. THE BEGINNING.

LESSON 1. January and, Gen. 1. 26-31; ii 1-3; memorizo verses li. 1-3

GOLDEN TEXT. - In the beginning God created the heaven and the earth. - Gen i. i.

CENTRAL TRUTH.

We should worship, love, and obey God our DAILY PEADINGS.

J. Gen. i. 1-25. B. Isa, xt. 12-18. T. Gen. 1. 26 to li. 8. Th. John l. 1-13. Sa. Pr. vili. 1-9. F. Ps. xix. 1-14.

THE PENTATEUCH .- "The five fold book," Includes the first five books of the Bible, which were only one book in the Hebrew.

GENESIS --

(1) Name.—It means origin, and treats of the beginnings of all things.
(2) Author.—Moses, who lived Anno Mundi

243:2553 j. i.e., B.C. 1571:1451.
(3) Place.—Probably in the Wilderness of the Wanderings, south of Palestine.
(4) Date of Writing.—Probably B.C. 1491:1451.
(5) Sources.—From direct revelation, sancer

documents, and personal knowledge.

Introduction,-With the new year west the study of the early history of mankind written from the divine standpoint, and instruction and interest. We must studies with the first verse of the chas a general view of the creative week.

HELDS OVER HARD PLACES - a personal God, a spirit, "infinite changeable in his being, wisdow goodness, truth and love."

The Creation.—(1) All thing in God. (2) The description he fic, but in popular language, (3) The facts as recorded he agreement with the latest ver Therefore they must have I must stop, having been utterly matter, or life or spirit. (6) TR; divine days, ages long. In the hi, sun was formed, there were no 24-ho 26 Man in our image: a spirit like C

reason, will, conscience, feelings, linnoccholy. Man's body was made from the dust, still so made, the elements of the body being same as the elements of dust. Let thent have minion: intellect and character must rule. At the power's of earth are made to serve man's good. 27. Male and female: woman, as well as man, is the creation of God, and with him has do

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Genesis.—The Creator.—The order of creation.—The harmony of the Bible with science. -The creation of man, -The creation of woman -Man made in the image of God.-The seventh day.-God's sabbath work, and man *

QUESTIONS.

INTRODUCTORY - What is the Pentateuch? Why so called? Meaning of Genesis? Who wrote this book and where? Could Moses have known of himself all the things written here? SUBJECT: THE CREATION,—GOD'S WORK AND MAN'S DUTY.

1. THE CREATOR.— Who made all things? Through which person of the Godhead? John 1.
1 3.) What was the work of the Spirit? (Gen. i.
2.) What do we learn about God from this narra-

(John Iv. 24; 1 Cor. viii 6; 1 Tim. l. 17)
What two names are applied to God in Genesis? Why does God say, Let Mr make, etc? What is the best definition of God? What difference does it make to us whether there is a creator or not?

11. THE CREATION.—During how many days was the process of creation? What was done on the first day? on the second? the third? the fourth? the fifth? the sixth? Where these days of 24 hours long, or divine days extending over long periods? In reference to what is the word create used? (Gen. i. 1, 21, 27.) What is the difference between create and made?

Does this account agree with modern science? Point out the harmony How does this prove the inspiration of Genesis? Must God's Works and God's Word agree?

111. THE CREATION OF MAN; (vs. 26-31).—On which of the six days was man created? Of what was his body made? (Gen. ii. 7.) In whose likeness was his spirit created? What is meant by the image of God? Over what was man to have dominion? Why? Has man such dominion now? How was woman created? (Gen. ii. 20 24) How should we acttoward our Creater? (I Tim. i. 17; Matt. xxii. 37; Ps. cvii. 8; Eccl. xii. 13.) What was given them for food? Was man, as well as all nature, good at that time? all nature, good at that time?

Is any nobler method of creation of man conceivable than this? Is it said how man's body was formed of the dust? Would the statements here made agree with the theory of evolution, so far as the body is concerned? Is the soul a direct, immediate creation of God? What comfort and hope in the fact that we are made in God's image? What duties arise from our being created beings? What from our dominion over nature?

IV. THE SABBATH (vs. 1-3).—On which day did God rest? Rest from what? Is that divine seventh day still continuing? What is God doing on this seventh day? (John v. 17; iii. 16, 17; Heb. xiii. 20, 21.) What ought we to do on every seventh day? Repeat the fourth commandment. Should we keep that day after the example of God?

Why is it not said of the seventh day, "There was evening," as after the other days? Has anything been created since the advent of man? What does God's example teach us about keeping the Sabbath? Does this show that the duty of Sabbath shakes in since said. Sabbath-keeping is universal? If we keep Sunday do we keep every seventh day?

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dur Story.

A DAUGHTER OF FIFE

"LIA BARA, AUTHOR OF " JAK VERHER'S WIFE." CHAPTER I

PRACHING OF THE BOAT

gray sea,
bring water,
a and thy plash,
s they lash
s on the shore. is they tour, us hoar,

> rce." Dr. Blackie.

ted haven, into 'ga' of the sea, nch. It is in ld Scotland e, most

Audo it.

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n of Puten

್ಷ the sea, tel-

devel sands. From a little distance, she appeared like a woman standing amid gray clouds—a mombre, soldid, figure; whose attitude was one of grave thoughtfuluess. Approaching nearer, it was evident that her gate was fixed upon a fishing boat which had been drawn high upon the shingle; and from which a party of heavy-footed fishe men were slowly retreating.

were slowly retreating.

She was a beautiful woman; tall, supple, erect

with a positive splendorof health and colour. Her dress was that of the Fife fishergirl; a blue flannel jacket, a very short white and yellow petticoat, and a white cap drawn over her har, and tied down with

a lilac kerchief knotted under the chin. This ker-chief outlined the superb oval of her face; and made more remarkable the large gray eyes, the red

curved mouth, and the wide white brow. She was harefooted, and she tapped one foot restlessly upon

the est sands, to relieve, by physical motion, her

ber an old world Buckie skiff, notorious for fend-

ing in foundering seas; but it had failed Promoter in the last storm, and three days after he and his

sons had gone to the bottom had been found float-

an accordance with the ancient law of the Buchan

and File fishers, it was " put from the sea." Never

again might it toes on the salt free waves, and be

trusted with fishersmen's lives. Silently it was drawn high up on the desolate shingle, and left to

Maggie had watched the ceremony from a little distance; but when the fishers had disappeared in

the gathering mist, she slowly approached the boat. There it lay, upside down, black and lonely, far beyond the highest mark of any pitying tide.

She fancied that the insensate timber had a look of shame and suffering, and she spoke to it, as if it

ing, Lizzie, and you lost them a'. Think shame o' yersel', think shame o' yersel', for the sorrow you have brought! You'll be a heart grief to me as long as you lie there; for I named you mysel',

For a few minutes she stood looking at the con-demned and unfortunate boat in silence; then she

turned and began to walk rapidly toward the near-

est cluster of cottages. The sea fog was rolling in

thick, with the tide, and the air was cold and keen.

A voice called her through it, and she answered the long-drawn "Maggie" with three cheerful wards, ""I'm coming, Davic." Very soon Davie loomed through the log, and throwing a plaid about

four, said, "What for did you go near the boat, Magne! When you ken where ill luck is, you should love far from it."

"A better tooking or a bonnier boat I we'er saw.

46 It's wi' boats, as it is wi' men and women ;

some for destruction, some for salvation. The Powers above has the ordering o'it, and it's a'

Eight, Maggie."

"That's what folks say. I'm doeting it mysel'.

Et's our ain fault nome way. Noo there would be
a calse plumb in yonder boat, though we didna

Michael been a conscious criminal, a hoat which had wilfully and carelessly sacrificed life, it could hardly have been touched with more dislike; and

ing in Largo Bay.

its long and shameful decay.

had a soul to comprehend her :-

Davie.

hi'de thinking o' what would come o' it.

o' our ain job. Hut I hae news for you, and if you-'ll mak' a cup o' tea, and toast a Pinnin haddle, we'll talk it o'er."

The Promoter cottage was in a bend of the hills. but so near the sea that the full tide broke almost at its door, and then drew the linkling pebbles down the beach after it. It was a low stone dwelling, white-washed and heather-roofed, and containing only three rooms. David and Maggie entered lng, white-washed and heather-roofed, and containd the principal one together. Its deal furniture was policiss, its floor cleanly sanded, and a bright turf fire was burning on the brick hearth. Some oars and creeks were hung against the wall, and on a pile of nets in the warmest corner, a little laddie belonging to a neighbour's household was fast assert.

It was a low stone dwell minister; he is n wise man, and we will bath o' us do the thing he says."

After this, the conversation drifted hither and thither, until the meal was finished. Then while Maggie tidied up the room, David opened the door and stood thoughtfully within its shadow. "There's a voice in the sea to-night," he said mournfully, "and when the tide turns back, the wind will have belonging to a neighbour's household was fast

asleep.

Maggie quickly threw on more turf, and drew the crane above the fire, and hung the kettle upon it. Then with a light and active step she set about toasting the oak cake and the haddle, and making the tea, and setting the little round table. But her heart was heavy enough. Scarcely a week before her father and three eldest brothers had gone out to the fishing, and perished in a sudden storm; and the house place, so lately busy and noisy with the stir of nearly half-a-dozen menfolk, was now strangely still and lonely. Maggie was a year older than her brother David,

but the never thought of assuming any authority over him. In the first place he had the privilege of sex; In the next, David Promoter was generally allowed to be "extronar" wise-like and unwardly a' his ways." In fact there had been an inten a of breaking through the family traditions and

Ing him to the University of Aberdeen. Late for the use of a Promoter had smoked his pipe very often simple fare, bitious hope of a minister in his family. The interothers and sister had also learned to

o lad as destined by Providence to nours upon the household. No ousy had marred their intended ryounger brother's behalf. Their taught them that Jacob's and ire not likely to be the only ones ger sons should be chosen for nd Will Promoter, the eldest of for all, when he said, " Send syther; gladly we will a' of us f may be we shall live to see ot o' the fishing boats." inded sacrifice had been a

selfish one, it had nevertheless ay it had been refused was the David's heart with doubt and des-with his head in his hands, gazing that March afternoon. Maggie was nim, though he did not perceive it, and inost unconscious mental act was comparim with his dead brothers. They had been ly strong fair fishers, with that open air look if strong fair fishers, with that open air look and get who continually set their faces to the winds and waves. David was different altogether. He was, exceedingly tail, and until years filled in his huge framework of bone and muscle, would very likely be called "gawky." But he had the face of a mediaval ecclesiastic; spare, and sallow, and pointed at the chin. His hair, black and exceeding fine, hung naturally in long, straggling masses; his mouth was straight and perhaps a little cruel; his black, deep set eyes had the glow in them of his black, deep set eyes had the glow in them of a passionate and mystical soul. Such a man, if he had not been reared in the straitest sect of Calvinism, would have adopted it-for it was his soul's native air.

That he should go to the university and become a minister seemed to David as proper as that an apple tree should bear an apple. As soon as it was suggested, he felt himself in the Moderator's chair of the General Assembly, "Why had such generous and holy hopes been destroyed?" Maggie knew the drift of his thoughts, and she hastened her preparations for tea; for though it is a humilating thing thing the is a humilating thing to admit, the most sacred of our griefs are not independent of mere physical comforts. David's and Maggie's sorrow was a deep and poignant one, but the refreshing tea and cake and fish were at least the vehicle of consolation. As they are they talked to one another, and David's brooding despair was for the hour dissi-

During the days of alternating hope and disapmental tension and sorrow.

Ce was Maggie Promoter, and the boat which had just been so solemnly "beached" had been her father's. It was a good boat, strong in every time to think, much less to speak of a future which did father's.

The was a good boat, strong in every time to think, much less to speak of a future which did not include those who might yet return. But hope the promoter's mater heached his was over. When Promoter's mates beached his boat, both David and Maggie understood the rite to be a funeral one. It was not customary for women to go to funerals, but Maggie standing afar off, amid the gray thick fog, had watched the men drag the unfortunate craft "where a boat ought never to be;" and when they had gone away, had stood by the lonely degraded thing, and felt as sad and hopeless, as if it had been the stone at a grave's

mouth All the past was past; they had to begin a life set to new methods and motives: " and the sooner the better," thought Maggie, " if fayther were here,

be wad say that.

" Davie ? "Weel?"

"In the tea gude? And the fish, and the cake?" "Ay, they're gude. I didna think I was sac hungry. I'm maist 'shamed to enjoy them sac hearty."

hearty,"

"Life's wark wants life's food; and we canna sit Lizzie! Lizzie! What cam' o'er you no to bide right side up? Four gude men to your keep-

wi' idle hands anither seven days. You were saying you had news what will it be?"

"Ay, I had forgotten. Willie Johnson's Willie has brought back with him a young man. Ho wants a quiet room to himsel', and there's nae-body in Pittenloch can gie him ane, if it be na us, or the Widow Thompson. He's offered a comm a week for ane." crown a week for ane.

"You should hae said instanter we'd be thankfu'. My pertie! A crown a week, that's a fair godsend, Divie.

"The widow has the first right to the godsend; it she canna tak' it, she'll send it our way,

Maggie."
"Davie, there is £50 in Lurgo Bank." " [ken that."

"You'll tak' it. It will gie you a' the start you need at Aberdeen. Fayther said 130 a year wad do, wi'a carefu' hand to guide it. You'll be helping yoursel' wi' a bit teaching afore it is a' gane."

"I'll no touch it. What are you talking aboot?
Oor fayther saved it for his auld age and his burying."

ing."
"And he'll ne'er be auld now, Davie I and God has found him a grave that only he kens o'! I can spin, and weave, and sew, and the lasses roun aboot have keepit my needle aye busy. 'Why not?' I served 'my time in Largo, and I can cut a skirt or josey, and make a kirk gown, better than any

Weel, weel, she failed in what was expected o' Myou'll be wanting to marry ere lang, Maggie. Arer, and othe's got her deserts. We must take care Angua Reith thinks much o' you; and £50 wad "You'll be wanting to marry ere lang, Maggie.

buy his share in Cupar's boat. I sail hae the cottage, and the £50 is to be for your wedding and plenishing."

"This is no a time to talk o' wedding, Davie; and there is no any promise made to Angus Raith I Go into Kinkell the morn and speak wi' the minister; he is'n wise man, and we will baith o' us

"Can you see aught?"

"Naethin. There's a heavy mist and a thick smur—but I hear steps on the shingle. I'm thinking it will be Johnson wi' the stranger I spoke o'."
"Ay, weel, I has gotten my feet descend." "Ay, weel, I has gotten my feet dressed," and she looked down with approval at her ribbed gray stockings, and low shoes, the brass classes of which she had just latched.

David did not answer her, for he was bidding his visitors welcome. Then Maggie turned round with the freshly lit "cruisie" in her hand, and her eyes were caught by two other eyes, and held as if by a spell. She was conscious, as she stood blushing, that the stranger had been astonished at her appersence, but she certainly did not dream that it was her great beauty which had for one moment made him incapable of controlling his sense of it. It was only one moment, in the next he turned to David, and offered to pay him two shillings a day for the use of his vacant room, and a share of his

The interview lasted but a very short time. Maggie said, she could have the room ready for him by noon of the following day, and as soon as the matter was settled, he went. He had not sat down, and so everyone else had remained standing; but at the open door he caught Maggie's eyes once more, and with a slight movement of adieu to her, he disappeared. She trembled, and turned hot and cold, and felt as if she must cry. It was with difficulty she hid her emotion from her brother,

who looked queerly at her as he said, "I ne'er saw any man look like that man."

"He had a bonnie braidcloth coat on."

"Sae handsome and sae stately; and if kings hae any grander way, there's nae wonder folks have down to them." down to them. I aye thocht that Dr. Balmuto had the maist compelling look wi'him; but I think yonder man wouldna fear him, c'en though the doctor had on his Geneva bands and his silk

gown."
" What's his name, Davie?"

"I dinna ken. I never thocht to ask him." Then a singular sadness, one quite distinct from the shadow of their known sorrow, settled upon both brother and sister. Was it a sorrow of apprehen-sion? one of those divinations which we call pre-sentiments. Neither David or Maggio questioned it; they were not given to analyzing their feelings, indeed they were totally unacquainted with this

most useless of mental processes.

But nevertheless, the stranger had left an influence, and for half an hour they sat silently musing. Maggie was the first to break its spell. In a low voice as she bent lower to the dying fire, she began to talk of the dead for whom "God had found graves;" and to recall little incidents of their hard unselfish lives, which particularly touched David's and her own experience.

"If they were here to-night, Davie-oot on the dark sea—tossed up and down—pulling in the nets or lines wi' freezing hands—hungry anxious, fearfu' o' death—wad we wish it?"

"Na, na, na, Maggie ! When they are noo, the light doesna fade, and the heart doesna fail, and the full cup never breaks. Come, let us ask o' the Book the lither. I dinna doot, but we sall get just the word we are needing."

Maggie rose and look it from its place on the

broad shelf by the window, and laid it down upon the table. David lifted the light and stood beside her. Then with a reverent upward glance, he opened the well-used leaves:—

"Maggie, what needed we mair? Listen to the word o' the Lord;" and with a voice tender and triumphant he read aloud—

"Then are they glad because they be quiet; so fle bringeth them unto their desired haven." (To be continued.)

FRIENDLY WORDS.

As one who, walking in the twilight gloom, Hears round about him voices as it darkens, And, seeing not the forms from which they come, Pauses from time to time, and turns and hearkens;

So, walking here in twilight, O my friends I I hear your voices, softened by the distance, And pause and turn to listen, as each sends
Ills words of friendship, comfort and assistance. -I.ongfellow

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Church Hews.

REV. JAS. D. PERGUSSON, B.A., was inducted into Windsor Mills and Lower Windsor, on the 17th December.

Tite contract for the erection of the Presbyterian church at Carleton Place, has been awarded to Mr. Geo. Willoughby, the price being \$10,150.

In the absence of the pastor last Sabbath, the pulpit of the Central church, city, was occupied by Rev. Hugh Rose, Elora, who preached most acceptably to large congregations.

REV. W. D. BALLANTYNE, Pembroke, Intends holding service at Chalk River at least once a month during the winter. This will be necessary, owing to removal of Rev. Mark Turnbull to Minden, in Peterboro' county.

Tite Sabbath achool Calvin church, Pembroke, in addition to contributing to the maintenance and education of a pupil in the Pointe-aux. Trembles school, has in two years paid for the church bell which cost over \$300.

THE Rev. Walter Reld, pastor of Weston and Woodbridge congregations, preached in Cote St. Antoine, Montreal, Sabbath, December 12th, morning and evening. His services were much

A DEPUTATION has been appointed by the congregation of Brakine church, Hamilton, to appear before the presbytery on the 28th Inst., "to use every effs." consistent with the rules of the church" to retain View. Thos. Scouler (recently called by St. Andrew's, New Westminster, B.C.), as their

RECENTLY a number of the congregation of West Winchester, called at the manse and presented an address to the Rev. Dr. Moffat, with a very well filled purse, to buy a valuable fur overcoat and sauni-lets as a Christmas present. Long may Dr. Mossat be spared to have round him, clear-headed, warmhearted, live Preabyterians.

THE growing interest taken in mission work by the Lord's people, is shown by the goodly number attending the monthly meetings of the "Tupp Auxillary" of Knox church, city. The meeting on Tuesday the 13th, was much enjoyed by all present, as, there was good news from both foreign and home fields. The mite-boxes made good returns, and two more life members were added to the roll, making seven in all.

A VIGOROUS Literary Society has been organized

"REV. R. D. PRASER, Bowmanville, and Rev. G. Wallace, Georgetown, Onti, exchanged pulpits Sabbath 12th, the occasion being the anniversary Sabbath 12th, the occasion being the anniversary services of the Georgetown church. On the following Monday the ladies of the congregation held an "At Home" in the town hall, which proved itself to be one of the most interesting entertainments of the season. Mr. Praser delivered an address on "Christian Work." The next anniversary of this church will probably be held in one of the first officer in the county. the finest edifices in the county.

THE course of "Emergency Lectures" for ladies, which we mentioned in a former issue as being advertised in connection with the Central Presbyadvertised in connection with the street, city, terian church mission on Blizabeth, street, city, has been thus far an unqualified success. lectures have been delivered, the first by Dr. Whehart, and the second by Dr. Riordan, and on each occasion the audience has numbered over fifty. The first lecture, was devoted: the more important; portion of the sekeleton, to gether with the uses and forms of the muscles and perves and other structures in the animal mechism. "In the second, special attention was paid to the illustration of the readiest methods of checking bleeding, and of affording temporary aid in cases of fracture or dislocation. Both tectures were illustrated in the most interesting manner by means; of skeletons, bandages and blackboard The next lecture will be given by Dr. Nattress, on January the 8th.

THE anniversary services of Union church, Brucefield, were conducted by the Rev. John Gray, Brucefield, were conducted by the Rev. John Gray, Windsor, on Sabbath, December 5th. The sermons both morning and evening were of the highest order, and listened to with marked attention by crowded congregations. On the following Monday evening the anniversary tea was held, the church again being literally packed. Excellent addresses were given by the Revs. John Gray; A. D. McDonald, Seaforth; Joseph McCoy, M.A. Bemondwille; P. Musgrave, McKillop; S. Acneson, Kippen; R. Y.: Thomson, Hensall; the pastor, Rev. I.: H. Simpson in the chair. Choice vocal; and instrumental music was furnished, by the church instrumental music was furnished by the church choir, under the leadership of J. B. Jameson, Eeq., the popular leader of the choir. The proceeds of the anniversary services amounted to about \$125 The new gallery just completed and occupied at these services for the first time, along with the new pulpit trimmings, add very much to the appearance and comfort of the church.

THE editor of the Thorold Post in advocating the cause of Mechanica' Institutes and the organizing of reading circles in the town of Thirold, gives, as an illustration of how much may be accomplished by the proper use of one's evenings, the case of the Rev. Mr. McDonald, in these words: "Five or six years ago he adopted the habit of giving his even-ings very closely to books, and the following is the Ings very closely to books, and the following is the result: Successfully passing all the necessary examinations in arts, science, languages, literature and philosophy, he has obtained the following degrees, in the order, given r. Three years ago, the Chatauqua degree; two years ago, the B.A. degree; one year ago, the M.A. degree; six months ago, the B.D.; one week ago, the B.Sc. Five degrees in three years. It has been truly said that what has been done can be done again; the Rev. C. D. McDonald has made the above except, we hope some of our young men of to-day escord, we hope some of our young men of to-day will go and do likewise, that is, make good use of their evenings."

PURE GOLD MANUPACTURING COMPANY. (From the Mall.)

Since the days of the seign of the epicures of Pompeil all nations and peoples have looked to the inventions of manufacturers and the natural l'ompeil all nations and peoples have looked to the inventions of manufacturers and the natural gifts of mother earth for those adjuncts of good living and digestion, spices. It is left entirely to the manufacturer to intelligently prepare for family use goods in the line of roasted and ground coffees, spices, creamtartar, baking powders, flavouring extracts, etc., and it is of these goods that this article will treat. A reporter was despatched to the establishment of the "Pure Gold Manufacturing Co.," No. 31 Front street east, owned and operated by Messrs. Alex. Jardine & Co. A frip through the building, under the guidance of Mr. Jardine, displayed to the reporter one of the most perfectly appointed factories in every respect to be found in the Dominion, if not in the world. The motive power is furnished by a 35 horse-power Wheelock engine, located in the rear of the finished basement. The Burns coffee roaster, with a capacity of 3,000 lbs. per diem, is also located here, together with the two large spice grinding mills and the mills grinding the cream of tarter used in the famous "Pure Gold Baking Powder." The latter mills are entirely separate from the other machinery, which ensures perfect cleanliness and freedom from any foreign substance. Stepping into the elevator the reporter ascended to the and freedom from any foreign substance. Stepping morning and evening. His services were much appreciated.

'Privi lectures on the subject "The Lands of the Bible," have been delivered by Rev. Mr. Howle in the Presbyterian churches of Tara, Port Biglin, Underwood and Pinkerton. The attendance must have been large, for the sum of about \$50 was realized after, Mr. Howie's and other expenses had been paid.

A DEPUTATION has been appointed by the countries of Resking church, Hamilton, to annear entered the whole spice department. The stock pers. Decending to the third flat, the reporter entered the whole spice department. The stock of this firm is so extensive in this class of goods that they can and do offer to dealers who desire to purchase in this form exceptionally low-figures. The second, or ground, flat, front, is occupied by the general and private; flices, and the rear as a laboratory for preparing fluid fruit flavouring extracts, which are put up in packages for family use, also in from 1 to 5 gallon cans for confectioners, etc. Some of the anecialties manufactured by this etc. Some of the specialties manufactured by this company, roasted and ground coffees, are appended: —Baking powders, cream of tarter; Pure Gold bi-carbonate soda, paste blacking, liquid blacking, borax, bay rum, liquid blue, Bologna sausago acasoning, curry powder, chicory, celery salt, fruit flavouring curry powder, chicory, celery salt, fruit flavouting extracts, powdered sage, powdered summer savory, powdered 'thyme, powdered marjoram, 'poultry dressing seasoning, combining' both spices' and herbs, 'p are ground spices, mixed pickling spice, mustard, 'liquid rennet, race, flour and black lead stove; pollsh. This polish being, in a semi-liquid state, can be applied without creating any dust, and not interfering in any manner, with the use of the stove 'during the application. The Carbon stoe blacking, put up under their brand of "Pure Gold," is 'superior' to any ever placed upon the market, and 'is warranted to produce the most brilliant polish, also to soften and preserve the leather. As Pure Gold is the most valuable of all brilliant polish, also to soften and preserve the leather. As Pure Gold is the most valuable of all motals, Messis, Alex. Jardine & Co, have adopted this trade mark for all their productions, guaranteeing all goods put upon the market under this brand to be perfectly pure. Dealers are authorized to refund the purchase money for any article which is not found exactly as represented. Private brands are manufactured to order. Their transactions not; only cover the entire Dominion, but orders, have receivel been received from Australia and other English colonies. Messia Jardine & Co. have received a go'd medal for general dis-& Co. have received a go'd niedal for general dis-play at the Provincial Exhibition held at Guelph': a silver medat for the superiority of their baking powder, also a gold medal this year for general exhibit at London, Ont.

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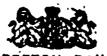
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'ELP-A LITTLE." o respectfully requested to their congregations, to tell their friends, Book this paper for ha present year oharge to all othat they TERIAN if ONE

iostago

THURSDAY, DECEMBER 23kb, 1886.

The Oldest and Best Christmas Greeting.

LUKE IL '8-14, (R.V.)

. Ind there were shepherite in the same country abiding in the field, and keeping watch by night over their flock And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, He not afraid, for beholf, I bring you good tillings of great joy which shall be to all the people for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a take scrapped in escaldling clothes, and lying in a manger. And suddenly there was with the pagel a mul litude if the heavenly host praising (fol, and saying, Alory to God in the highest,

> And on earth prace among men in whom he is well pleased.

of the completed papers will be pubright to issue it has already been t of a British and American Pabiost generously allowed them to umas. The first of the series will , anuary 7th, and the subsequent A Weekly succession throughout the reno doubt will be eagerly waited for wyoung. In permitting the publication able papers in the Raviaw we are gratified Mackay thus expressing himself : " I would Just paper to any other because its circulation is than that of any other Presbyterian paper in the sideo, and because I have no sympathy with the ...empts that may be made to injure its prosperity."

In this connection we may draw attention to the first chapter of our new story, "A Daughter of Fife," given in this issue, which will doubtless prove acceptable to our numerous readers.

A QUESTION FOR OUR READERS

WHEN this journal was first issued it sought the suffrages of the Presbyterian public, on grounds which appeared to its promoters amply sufficient to justify its existence. While it began its career in no spirit of hostility to existing journals, it gave no uncertain sound as to the principles which would govern its columns. It proposed first and always to help the spiritual life of our people. It declared its purpose to be thoroughly independent of all parties either within or without the Church. It announced its views with perfect frankness on the subject of the Bible in the Schools, the Temperance Question and the danger menacing the country from Papal Aggression. Our shareholders were every one of them aware of our policy, and our subscribers have only to turn up the first numbers of the REVIEW to assure themselves that these are the facts.

virulence by the politicians? Simply because an man's or criticisms had they not, as it so happens, been seeking the suffrages of the electors? Certainly not. They now clamour, for no consideration higher than that of party politics, that revival at the Kirk of Shotts were evil. The the discussion of the subjects haid out by us in testimony of history establishes the fact that an our programme should absolutely cease, as they find them troublesome to deal with on the platform and in the columns of the party press. 29th of:December.

Now we put it to all honest Christian men call ourselves independent of politics and politicians if we could trim and dissemble either to help or hamper a political party? If we have spoken the truth; if papal aggression is menactemperance workers have been befooled in trusting to politicians, surely it is our duty to speak out, election or no election. If our statements have been exaggerated or unwarranted they detrue, they are of such vital importance to the

ence would be criminal. quences which may follow our action as long as aries and evangelists.

they are prepared to keep silence on every subject or any subject; the discussion of which might make the issue of an election campaign

The objection is urged in certain quarters that we have unwisely carried on a discussion on the eye of an election; and we have been pressed to keep quiet on the subjects now agi-tating the public mind. Might we ask of those who thus complain of our action, whether they are not virtually admitting that there is something concerning these subjects which needs to

be, in the interest of party, suppressed?

We say frankly we have no confidence what ever in the party politicians on either side when the question of the Catholic tote is at stake. We look forward with no hope to truth and righteousness prevailing with out and out party men-ministers or laity-when in competition with the desire for place and power. But we

fulleg 1837 we are happy to be able to an cause he thought any of his followers would not the well known Biblies scholar and attractive | be reached by the active steps he took to scatter ttechism." The papers will be in the ing an attack upon itself and so to drag it triand will be especially mitable for umphantly at his heels throughout the country, family instruction in the doctrines of or to make what capital he could out of our reyour which Mr. Mackey has con- fusal. If we had listened to his proposal a thers, and the interest be manifests large number of our readers would have been apparent from the fact that though indignant, and if we had picked out extracts as the completed papers will be pub. our contemporary the Canada Presbyterian did —culled with great care so as to injute the REVIEW and its friends—we would certainly have done a poor service to Mr. Mowat. Let Mr. Mowat address a letter to the Editor of this journal on any question that has been discussed in it, and it will appear at once, and be fairly dealt with. But it is quite in vain for him' to seek to entrap us into political partisanship, or to seek to do us in vry with fair minded people because of our refusing to be entrapped.

We answered the parts of his letter which con-cerned us; and if we did him injustice our columns were open to him for reply. Every unbiassed reader of the REVIEW, however, is aware that nothing on our part would satisfy Mr. Mowat but an absolute surrender of our independence, and neither he nor Mr. Meredith may ever look for that. To say we want to injure him is absurd; we desire to speak the truth, and if our speaking the truth hurts him or any one else, we are not to

The present excitement will soon be over, but we shall continue to uphold the principles for which we promised to contend when we issued our first number f and we are not without hope that even those who have expressed themselves bitterly concerning us will by and by acknowledge the service we have rendered our country by our faithful dealing with these momentous questions, and seeking to inform the public mind with regard to the encroachments of the Church of Rome.

THE RESULTS OF A TRUE REVIVAL

WE have heard deplorable accounts of the sad results: of so-called revival movements in Canada and the United States. Ministers having some right to speak with authority, Now the question for our readers is simply tell us of districts in our western peninsula, this: "Have we swetved from our principles where special services, as conducted by mere by one jot or tittle since our career began?" We are quite ready to appeal to our constituency behind them a moral, and spiritual wilderness, on this issue and without any doubt of the re- where churches will to day take no root and the gospel receive no welcome. Now, we are not Why then have we been assailed with such in a position either to confirm or deny these statements, but we are ready to repudiate with election is pending. Would the partisans on either side have paid much attention to our de- of a genuine revival of religion. Let us, bowever, consider what have been the results of revivals in the Presbyterian church. Will any one venture to suggest that the results of the impetus was there given to the spiritual life of the Church of Scotland which has never been lost. What about the revivals in Kylsyth and Their interest in such topics will expire on the in Dundee? Would anyone hesitate in describing these movements as of mighty influence in the onward march of the Church of Christ. Would we be justified in keeping silence because Many noble Christian men who have been the an election is at hand? Could we any longer pioneers of our Church in Canada, as is well known, were converts of McCheyne or William Burns; and some of the most devoted ministers and missionaries of the generation passing away, received their first spiritual impulse from the ing us; if our Public Schools are interfered times of blessing in those Scotch churches with, and Separate Schools favoured unjustly; if What of the revival in Ireland and Scotland covering the period between 1857 and 1859, and spreading in its mighty-influence across the ocean to the United States? In not very remote days a large proportion of the students serve to be condemned as such; but if they are in the divinity halls, it was observed, were the fruit of these revivals; and we believe the same spiritual and moral life of our country that sil- I fact was noted at that time in all the theological halls in the United States. What about the It is strange to find ministers of the gospel as results of the work of Moody and Sankey in a few are doing, expressing on purely political England and Scotland in 1873 and 1874? This grounds disapproval of our course. They say much many can say, from personal experience, you are playing into the hands of one set of that all the evangelical churches were helped partisans who may be more unscrupulous, than and strengthened by the good work of these the other. 'We say distinctly that we have men, and as in the other cases, a large accession no right to look for one moment to the consel was made to the ranks of the ministers, mission-

as have come under personal observation during life past twenty years.

1. We have seen a great change wrought apon ministers through revival work. They have become expert soul-winners and carriest and faithful preachers, whereas they had been before but cold and half-hearted in their work. They have become delighted students of God's work when before they only seemed to think of it as a book of texts. They have reaped great harvests of precious souls, when before they had only been sowers of the seed, and exceedingly discouraged sowers at that:
Surely every Christian minister would be thankful for a revival which produced such results in himself and in his brethren round about him.

2. We have seen God's people wonderfully stirred up by a revival. There are in all our churches large, numbers of Christian men and women whose gifts and graces are covered over believe that God reigns and our purpose is to trust in Him and do the right though the heavens fall.

Mr. Mowat and some of his followers have been denouncing us for refusing to send out as these Christian people will be the first reached the content of the conten A NEW CONTRIBUTOR.

a fly-sheet to all our readers his Letter addressed and influenced to action by it. The member to Mr. Milligan. Did he ask us to do that be- who has been inclined to grumble will be put to silence and to shame when he sees his own son or daughter distressed on account of sin and seeking v. A. D. Mackay, paster of Crescent Street | his manifesto broadcast over the Province? Not | the Saviour. The member who has always refused 'sl, will contribute to our columns a series at all. His object was simply to coerce the to bear his share of the financial burdens of the be general title, "Scripture Illustrations Review into the riduculous position of circulate church "because of the way things are many aged," will open his purse strings and astonish his fellow-members by his liberality. The member who was too busy to attend week-day services will seldom miss a meeting, and will ever after, enjoy these means of grace. The member who sharply criticised the preaching and wished the minister would give them "something worth listening to," will shake that astonished man by the hand and thank him for his faithful words The member who was officious and captious will become gentle and modest. "All these fruits of a genuine revival have been frequently seen, and we are sure all our ministers will say, God send us a revival if any of these results may be

3. From genuine revivals there frequently arises a large increase to the church from among its own adherents and young people. There are, it will be granted, in all our churches, many who are very near the kingdom, who give an attentive hearing to the Word, and whose life and conduct show that they are somewhat, at least, under the power of the world to come. A revival always brings in many such, and it is found that these often put the older members to shame by their real and faithfulness. But there are other young people, the careless children of Godly parents, who are likely to be venched in a season of revival through the prayers of their parents and the whole churchi. It minimum who lately hook part in such meeting, affirms in the the pastor began every service by reading requests. for prayer, requests coming largely from Christ-ian fathers and mothers for the conversion of

wayward sons and daughters. 4. We have seen those who had no church connection brought in through revival work. It is a strange fact that those who will not attend services in the church on the Lord's day, and who never think of going to an ordinary prayer meeting, will attend evangelistic meetings. We have never known such meetings to be held without men and women appearing in the audience whom everyone was surprised to see there. Nay more, we have never known a genume revival where a number of such wandering sheep have not been gathered in. The Church of God must be aggressive. And how is she to reach the careless if not by such meetings as are found suited to attract them and instrumental in leading them to the Saviour?

The above are some of the practical results witnessed from revivals. Every statement we have made can be confirmed by ministers who speak out of their own experience. It would be most profitable to our readers if we could get from the pastors of our churches such practical testimony as would prove encouraging to those who have hitherto been afraid to venture upon such work, and we cordially invite our friends to ventilate this great question in our columns.

SABPATH SCHOOLS AND MIS-SIONS.

EN years ago a few far seeing women, in our Church, discerned the difference between general and special interest in mission work, and demonstrated by experiment the possibility of enthusiastically enlisting in a special department of Caristian work large numbers who had before taken only a general interest in the general work of the Church. The growth of the Woman's Foreign Missionary Society, in ten years, from 18 Auxiliaries to 191, from 3 Mission Bands to 50, and from a contribution in 1877 of \$1,00;, to \$13,453 in 1886, proves conclusively that the principle of their organization is a sound one. Their work is for the women and children of heathen lands, and though all their contributions come to the Foreign Mission Committee and all their workers are appointed by and are under its direction, they know just where their money goes, and what it accomplishes, for they have regular letters and reports from those sent, and supported by their contributions.

The Alumni Association of Knox College, on the same principle, now proposes to establish a mission of its own in some part of the vast heathen field as yet unoccupied by any Church. It will easily raise, by special contributions, from the students and graduates of the college, These ministers, seem to forget there is an weight with objectors, because they are perhaps enough to support one missionary, and may enough to support one missionary.

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THE "REVIEW" FOR 1887.

Wa invite attention to the inducements we offer to our old subscribers to renew promptly, and to, all, who are interested in the welfare of the REVIEW, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books. With the inducements now offered we hope to have the list greatly augmented during the next few weeks. Will the friends of the REVIEW kindly exert themselves in its behalf by entering upon a vigorous canvass? Our advertising columns testily to the appreciation in which the Raving Is held enithe. mercantile world. During the Christmas season we may be obliged to give up some of our usual reading space to we are satisfied that we are doing our duty. But general statements of this kind have little the demands of trade, but friends will be glad to learn that we here, completed arrangements, to go list effect with the New Year, for meeting these growing sumands without abridging the space for reading matter.

wider and more general application? . Yould should have permitted party feeling to warp his not our Sabbath schools and libbo classes take better ludgment, and to separate thimself from a far deeper interest in mission work and contribute to it with corresponding liberality if their form the public inlind regarding the inroads which share in it could be distinctly defined, and they are constantly being made on our educational could know just what their cents and pennies go for, and where they go to? Young people have little notion of the abstract but intense interest in the particular. It is vain, as the last Report on Sabbath Schools suggests, to think of interesting the scholars in all the schemes of the Church. They cannot "be taught to regard the great work of the church in all its departments as their work," and while the attempt is continued we need not expect to see any considerable increase in Sabbath school contributions. Though \$17,000, the amount from this source last year, from 100,000 scholars, is not a small sum, it is small compared with what might be had for foreign missions alone, if some special departments were assigned to the Sapbath schools for support, and the claims of the cause properly presented so as to attract and secure the sympathetic interest of these one hundred thousand young hearts.

It might not be easy, for the Foreign Mission Committee to, divide and distribute the work under its charge so as to give the Sabbath schools a share they would feel special interest in, but the object to be attained is surely worth the attempt. A division which suggests itself is, that the W. F. M. Society should contribute to work for women only; Sabbath schools to the support of all the mission schools; each department to be expanded as the funds raised should warrant

There is no limit to the good possible to be done through the mission school, and there is a general agreement now among foreign missionaries that work among the young will in a very few years, yield the largest and most blessed re-sults. If all our children and young people were made to see and feel that the education of the children in all our foreign fields depended upon them, and were informed, as they might be, of the methods and progress of the work, by letters from teachers and pupils and in other ways through the missionaries, can anyone doubt that both the interest felt and the contribillions made would be vastly increased? And there would be no fear that as they grow older they would fail to bear their share of the burden of of the general, work of the Church.

PRESETTERIAN UNION IN THE OUR FINANCIAMATES: JUM

MOVEMENT, beare approxime ago in the Missouri Synod of the Southern Presbyterian Cauch in Approximation has been followed up in the Arkansia Synod which passed with only one dissenting voice, this resolution: the two. Synods of Missouri, looking to a unification of the two great divisions of the Presby-terian Church in this country, on terms alike honourable to both, this Synod halls with delight such action, as being in its judgment conducive to the best interests of the Presbyterian Church, and therein to the advancement of the kingdom of Christ throughout our entire country, and we express the desire that such action shall be speedily taken by the two Assemblies as will bring about this result."

Alabama Synod, wore recently followed in the same line, unanimously declaring we do not healthte to lay it before our readers, reserving that:-The time has come when measures should be taken by the General Assemblies of the two great Churches herein concerned to barmonize and combine all their strength, resources and means on some plan of co-operative union so as to avoid all friction and waste in the various fields and departments of church work, and so as to make them as efficient as possible in advancing the cause of our common Lord and Master in the extension of the Presbyterian Church in this land and throughout the world:"

A thoroughly and cordially united Presbyterianism will in the United States, as in Canada, take a foremost place-in every department of Christian work. We wish all our Presbyterlan sisters to the south of us may all soon see eye to eye as we in Canada have been doing for the last ten years. "Behold how good, and how pleasant it is for brethren to dwell together in unity."

THE Rev. D.D. McLood, Barrie, has inserted a letter in the Globe complaining that we made false statements which have neither been retracted nor apologized for, instancing the statement about the preparation of an English History. and that the present Ontario Government recognizes the divine right of the Archbishop to control our educational system. As to the first statement, we may say that we informed our readers, that, it had been publicly reported that Mr. O'Sullivan, a Roman Catholic writer, had prepared an English History for use in our schools, and had received remuneration from the Educational Department for his services. Mr. O'Sullivan, in one of the Toronto newspapers, denied receiving any compensation for his book and without soliciation we inserted his denial. The fact, however, remains undisputed by Mr. O'Sullivan that a History intended for use in our schools was prepared by him. We may add that Mr. O'Sullivan quite recently informed the editor of this journal that he had prepared an Historical work intended for use in our schools. As to the second statement of Mr. McLeod, we may remark that it would be desirable for him to produce the alleged statement before accusing us of asserting that the Government recognized the divine right-of the Archbishop and nominator low friendly they may be to the present

directly to the whole cifele of their friends and to control our educational system. We think he acquaintances.

It would not the principle admit of far tion. We exceedingly regret that M. McLood

and cigar stores, and drug, stores were all closed, and for once, the proprietors and employees en-loyed what they have a perfect right to every week—a "whole" day, iliven the horses and their drivers were out of harness for one day, and yet though the "Hub," has begun to rest once a week according to the Commandment, the acknowledged to me, are apt to lose their times, and to judge of everything as the population have learned such a lesson that the affect the polls. But they do not the law is likely to continue to be enforced, and a week according to the Commandment, the law is likely to continue to be enforced, and "the enemy" will liave to try some other dodge. New: York has followed the example, the police being instructed by Mayor Grace, last Saturday week to see that the Sunday law is strictly enforced. Toronto is far famed, and justly so, for its Sunday observance and will do well to see to it that no encroachments of selfishness are allowed upon any pretence, to secularize the sacred day. All of our cities, and the whole country would be everyway. better off if the aim were to see how much rest could be secured, instead of how much business could be done without breaking the law.

A most interesting event showing the growth of Presbyterianism in England, recently occurred in / connection with the congregation of St. John's Wood, London, of which Dr. Monto Gibson, personally, well-known to many; of our readers, is the honoured pastor. This is the establishment of a new congregation at: Brondesburyl distant from St. John's Wood about two miles. Brondesbury has been unknown to fame, till-now, but preparation for the event has been; going on quietly for about two years: On Sunday, November 17th, at the services at Mariborough place, allusion was made by Dr. Gibson to the interesting position which the latter congregation now occupies. 3, Special 3 prayer was offered on behalf of the new enterprise; and the friends engaged therein, who would of nocesticy have to sever their connection with the mother congregation, were affectionately commended to God in their endeavour to spread the light of His truth from a new centre. This, says the Mes senger, is admirable, ! We bless you in the name of the Lord. It is no light matter to leave such a congregation as St. John's Wood - such a ministry as Dr. Glbson's - but, under such a 'God speed you' as was given in this case, the friends at Brondesbury may, indeed, quit themselves like men."

PERSONAL.

LUTTER TO THE ROUSER PROM BRY, IAL MIDDLENISM, D.D., ELORA.

[Trin following letter from Dr. Middlamies has reached any comments upon it that may be necessary till next love - Mr. Raview.1.

To Gao. H. Rosinson, Esq., Toronto.

Editor PRESENTERIAN REVIEW. rhev Dran Sin, --When, ervand months ago, I endeav-oured to give you a little assistance is your work, by, writing on the subject of Christian realigious lastraction is our National schools, I had no thought of you were being amb-jected to such an experience as you have had during the last few weeks. Having preserved the draft of my articles, I find, in blocking it over, the following sentence, refetting to the duty of a sustained effort to have our crucation made distinctively and decidedly Scriptural or C risting; which I humbly thing it can be, without being at all which I humbly thing it can be, without being at all denominational or sectarian t -" We must take a leading deseminational or returnant — "We must take a leading part in the agitation, and percevere in it, undeterred by the strife of tongue and of pen that it cannot fail to give cise to, and striving to maintain a Christian equinantity when assailed with the swinn eags of controversy, which we can handly, in these times, avoid exposing ourselves to, if we would be faithful to the best interests of the community." Though, on consideration, I rejected what I regarded as a coarse and unassemly expression, it cannot now help being impressed with its property as descriptive of the treatment to which you have been unbjected, especially in corsin anonymous letters. If did not know, at the time, that you were anything but a Literal know, at the time, that you were anything but a filtered in politica, like myself; nor was I aware of your being a Conservative of any type, until, in connection, with your conscientions endeavour to serve the best interests of the community hour man hairs to be a connected. of the community, you were being held up to reprobetion, by resten legs throwers, as a Apperished least Asset, and more mildly and courteously branded Accè, etc., and more mildly and courteously-branded by our admirable, and is my-judgment, all but families Premier as a prenounced Conservative. It is surely greatly to be deplored, that the simple fact of your being of a different party should be regarded by a writer as ijustifying his use of the language of vituperation, and his ascription of unworthy aim or motive. For I same but think, from intimate acquaintance with you, that the simple fact of your twing a Conservative of any kind is the one reason of the viincation of which you have been the object. It would even seem we are within night of the time when a would even seem we are within sight of the time when a man must be seprested on the sole ground of his political

It is an unhappy circumstance that your endeavours t awaken attention to matters that are in danger of cluding the action of the public, should have come to synchronise with the election. Though you are in no way respon-sible for this, and cough the preparent of the Ruytaw expressly indicated the line which you are now denounced for following, I would have been glad, if, as I suggested incidentally two or thise weeks ago, the discussion of the questions at lowe had been as much at possible suspended in the Rayraw when the elections were ordered. For,

to control our educational system. We think he will search our columns in white can be will search that M. Me Lood should have permitted party feeling to warp his better lyndynient, and to separate thimself from those who are conscientiously kndeavouring to inform the public minid regarding the inroads which are constantly being made on our educational system and the liberties of Pretestants.

All who love the Sabbath and delight in it will rejoice to liberties of Pretestants.

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All who love the Sabbath and delight in it will rejoice to liberties of Dramath the found wanting in a readiness to do all that is necessary to give a distinctively Christian character to our Education.

In a letter for the purpose of indicating sympathy with you, in view of the ungenerous treatment to which, as I believe, you have been subjected, it would be a serious consistency. The results have amazed the general public, and fairly taken the wind out of the general public, and fairly taken the wind out of the conspirators. The saloons and barber shops and cigar stores, and drug stores were all closed, and cigar stores, and drug stores were all closed, doubtless some who will fail to see that the Revi. Government, it is impossible that the discussion of the

consequence of the use that has been made of its adhere to the course indicated in its Prospectus. And there' doubtless some who will fail to see that the Raviport of the Presbyterian Church. But I believe withdrawal of their support will probably be made up for by the support of others who will credit for a straight-forward and independent the most sensible of men, as some of them hi ating view of things will be taken by ment, I think, is warped by the feat common with myself, in relation to

party.

Though this is written as a lotte from a friend who feels himself up other way, I do not, on reading fee anything in it to prevent you which you think it may serve as.

Broká, Dec. 2014, 1486

Communic.

FRENCH EVANGELIZATION WILL FROM PATHER CHINIQUE

STE. ANNE, KANKAKÉE CO.

(To the Editor of the PRESBYTERIAN REVIE "MY Dear Brother in Christ, -The last six mad my evangelical work, from the shores of Lake Huro-the N. East extremity of Cape Breton, in the Maritin the N. East extremity of Cape Breton, in the Maritim-Provinces of Canada, are among the most blessed days of my long life. To have been enabled to give \$38 public addresses, during those six months, without feeling any fatigue; with my 77 years and 4 months of age, is anrely are markabled thing, for which I cannot sufficiently thank God. 'But what smakes one bless the Lord more than anything else, is that I have found, nearly everywhere, in the \$30 places I have visited, a most remarkable current which is carrying the poor slaves of the Pope, almost in spite of themselves towards the regions of the Classed light and teath, ables two them you of them have come to shake hands with one, and have asked me to belp them to bless God for their having found the Truth, and them to bless God for their having found the Truth, and given up the errors of Rome, either in the previous months, or in the very hours of my addressing them.

mosths, or in the very hours of my addressing them.

I would write a most interesting volume were I to give the history of many of those conversions. But in order to be brief, I will speak of only one of them.

Last year, it was my privilege to address the interesting congregation of our emigrated converts, in the city of Fall River, State of Massachusetts. It was at the invitation of their stations on, the Rev. Mr. Cote, who is now the superintendent! of all the French-Canadian Missions of New England. When, there, my merciful God granted me the favor of persuading one of our most eminent and respectable French-Canadian families to give up the errors of Rome and follow the Gospel. They had a family of three sons and three daughters, all married and surrounded by many children. But soon after their conversion, they came to tell me how their own children had insulted them for their change of religion. children had insulted them for their change of teligion. I consoled them in the best way I could, and I advised them to pray, day and night, that they might also see the light and give up their errors.

This year, - when coming back from the Maritime Previnces I was invited by the Rev. Mr. Joseph Allard, who has taken the place of Rev. Mr. Cote, to visit again out dear exiled converts of Fall River; and to my un-speakable Joy, I learned that nearly all their children and grand children had accepted the Gospel. Some of those conversions bear such a character of the

Apostolic days, that I consider it my duty to give you

nd your readers some details about them. One of the sons of the converted family referred to, who is pretty well educator, was more than the rest attached to the Church of Rume. He had strictly forbidden his children to have any communication with the Protestants, and to receive any Gospel books from them. -But this did not prevent grandmother to give a fine little Gospel book to his pet son John, about 13 years old. Of course, John had to conceal hu practious Gospel, and he could not read it, accept, when alone, and fas from his father aloyes.

This went on pretty well, for a time: but, is an avil, or rather a blessed evening, the father suspecting what true going on, squarely said to his boy: "John, I am told that you have a Protestant Gospel and that you read it ! Is that so ?" The boy answered bravely: "Yes, father, I have the Gospel of Jesus Christ, and I read it every day!"

Trembling with wrath, the father arms simself with a whip, and strikes his toor, defenceless boy, without mercy, till he is bruised from head to foot. He stops only when he is tired and assamed of his own cruelty. only when he is tired and ashamed of his own cruelty.

During this terrible flagellation, the martyred, boy does not say a word of complaint: but two streams of tears flow on his blanched cheeks. When the torture is over, he raises his head, turns his face to his father, and he says with his pale and trembling lips: "Father, you have just mercilessly braien me, and braised my hody: But, thanks be to God, you have not changed my mind. These last few months, I thought that, your religion of Rime was wrong and my Gospel right, and I do telleve it, now, more firmly. Surely, a religious which causes my dear lather to beat me, his own son, so cruelly, for having read the Gospel of Jesus Christ, can not be the my near namer to neat me, aits own son, so cruelly, for having read the Gospel of Jesus Christ, can not be the religion of Jesus Christ! Dear papa, you have beaten me to-day to your heart's content, because I read the Gutpel of Jesus Christ! Dut I will not be always a little boy, in a few years I will be A MAN I Then, neither you, nor anybody else will dare to beat me for that Gospel which I will keep and read till the end of my life !"

These words fell upon the father as thunderbolts. Unable to answer a single word, he withdrew to his private coon, where his wife was bathed in tears.

Of course, the next night was a sleepless one for the heart-broken parents,—and its hours must have been long and dark to them. However, there were lights, attange, mysterious, beautiful, divine lights around their suals, during that night. The marvellously brave and wise words of their more than ever dear Jone were ring-

mki to his wife's i'll wate & him ingly regret having so cruelly, be brave and so wise words have, on me. It is courage and courage and the windom of get that marvellous streng his Gospel! That best must read it."

And the ner Light and Litt' which flow, them and happy in "Pal"

Toronto : E. H. 1992.

This is the fearth willing to the visualis work which has already been reviewed at some length in these columns. It contains forly-three pagests discussing leading topies, natural and leading topies, carry as many prepers, naturalismentary. "Anadius of purpose," and notes, all in the author's well-known original, easy, and seggestive style, completed by a welcome index.

"Pew, Pulpit, and Platform: Shots at Sundry Targets,"
by Rev. T. DeWitt Talmage, D.D. r vol. 8vo., pp.
700. L. B. Treat, New York.
The distinguishing characteristics of the famous Brook
lyn preacher, originality, felicity, pungency, humor, cloquence, pathba, and sarcasm are all prominent in this
volume. As we have given in recent issues two chapters
of the book we need not further specify its merits, except
to add that it contains a finely engraved portrait of the
author.

'Uld Testament Characters," by Dr. J. C. Geikie. (New York : Jas. Pott & Co.) Toronto: S. R. Briggs.

This book, from a writer of such well-known merits, furnished much fresh information to Bible readers. In a most readable style it discusses all the principal agures in Old Testament history in the light of modern antiquarian research. Its appearance is timely in prospect of next year's return to the old Testament has the laber-national S. S. course. This volume is distinct from the series of "Hours with the Bible," by the same author.

Canada, our Home." Anniversary (Sermon, preacholt before the St. Andrew's Henevolent Society, Hamilton,

by Rev. R. J. Laidlaw, Nov. 28th, 1836.
As might be expected this is a stirring patriotic address, reseating faithfully our privileges and responsibilities. Ye quote just one sentence as to duty: "In the midst of political party strife, to whatever party you may belong, let your motto be that of an honoured Scottish-Canadian atatesmen who recently announced that if at any time the litterests of his party should be found in conflict with the interests of his country, he would be found on the side of his country." The pamphlet is beautifully printed and the covers artistically and appropriately illustrated.

"The Book of Revelation," by Issael Warran, D.D. (New York: Funk and Wagnalla," Toronto: Win.

Briggs.
This little book is not a commentary, but an exposition based on the principles of Prof. Stuarts, which appeared forty years ago, and introduced new and simpler methods of interpreting this mysterious scripture. It is intended to familiarise non-professional readers with the a princi-ples. It finds the key to the book in the purport indicated in its title literally understood—"to show things which must shortly come to past," and in a recognized co-locidence between chaps, vi-si, and Matt. xxiv. xxv. It will be helpful to many even if they do not agree in all the author's conclusions.

.. The pamphlet giving an account of the proceedings of the Centenary Celebration, St. James church, New Glasgow, N.S., described in our columns recently, may be obtained by enclosing 25 cents; to G. W. Underwood, Eaq., New Glasgow, N.S.

In addition to the list of books likely to be useful to those engaged in Sabbath School work which we have reproduced in another column from the S. S. There must be emphasised Vincent's Select Notes and the Pileuhi Series (John Young, Upper Canada Tract Society, Toronto.) which are too well known to need further commendation; and also the very neat and useful "Annual Biblical Geography," by Dr. H. S. Osborn. The Oxford Map Publishers, Oxford, Ohio. Bound, gilt, 50 cents; plain 30 cents.

The sales of The Century Magasine, we understand, have gone up over 30,000 copies in six works; sance beginning the Life of Lincoln. A second addition of December was issued on the 15th. A veteran New York peboer was assent on the 15th A veteran New York peb-lisher predicts that the permament edition of the maga sine will go beyond 300,000 before the completion of the Lipcoln invory. The January instalment, which is said by the editors to be of most surpassing interest, occupies ing in their-cars as if coming from the golden barps of thirty pages of the mag zine, and treats of Mr. Lincoln's the marriers who surround the throne of the Lumb in stitlement in Springfield; his practice of law in that city; settlement in Springfield; his practice of law in that city; the Harrison compaign; Lincoln's marraige; his friend-The dawn of the next day was not yet come, when the ship with the Speeds of Kentucky; the Shields doel; father, who is a very intelligent and respectable man, and the campaign of 1841.

to the few ways was training

SSION COMMITTEE. this Section

C PRIJEY! laned by Conveners of Im to post one the Annual * this great work of witions of office-vny appeal to ibutions.

may deem best in order to secure a generous contribution.

There are this year 150 congregations in the western section of the Church receiving s.d. and the whole amount required is \$20,000. This sum has been apportioned by the Committee among Presbyteries, in the hope that each presbyter; will endeavour to secure the amount asked from it. It rests with ministers and sessions to adopt plans for the actual rusing of the money in the several congregation. May I rely on your nearly co operation in this matter?

There will be no difficulty in raising \$20,000 if each congregation realizes its obligation to contribute its fair share. When I remind you, however, that the total share. When I remind you, nowers, that the total receipts from congregations last year were under \$24,000, you will see that there is need of increased liberality if the honourable position which the Church has taken on this question of ministerial support is to be maintained.

Kindly bear in mind that the Augmentation Fund, while administered by the flume Mission Committee, is entirely distinct from the fund for Home Mission work.

Should you wish to use special Entwieses, they may be blaized from the Secretary, Rev. R. II. Warden, Montral, I am, yours faithfully,
D. J. MacDonkel,
Contents of Sub Com, on Augmentation.

fty-ninth public debate of Knox College cal and Literary Society was held in a Hall on Friday evening, December a highly cultured and appreciative

mbled to listen to an interesting and programme. The President, Mr. 1,1 B.A., invited Rev. Principal de over the meeting, who, on comredially received by the audience. neen words he called upon, the 'cal selection, and "Comrades indered. Mr. A. R. Barron, pared essay, the subject being ey." A trio, "O, "Skylark, tell sung by Messre, Gordon, "" Prot. Neff gave an excel-daud Muller," amid breath th he was encored and read Pamily." The Glee Club Companions." The subject red, That Supersition is istantly Than Infidelity." yigorously maintained by reside J. J. Hobbin, and the aupported by Mesars. W. A. McKinnon, B.A. A short review was then made by the chairman, and .col.decided in favour of the affirmative. wotes of thanks beling passed, the meetng lie benediction.

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wm. Elliott, Esq., Wholesale Druggist, Pront- 8t., Toronto, Ches. Stara, Merchayt, 32 Church St., F., G. Poster, R.-q., of F. G. F., eter & Co., Wholesale Merchants, 16 Colborns' St., Toronto, Ham O.borne, Esq., Proght and Pastenger figent 40 Yongel St., Toronto, Jas. Watere, Req., Manager, Poeple's Savings and Dengel Co., Adelasia St., Toronto, Rev. G. M. Midlgan, B.A., Toronto, Itev. S. H. Kellogg, D.D., Pastor St. James Square Presb terian Church. Toronto, Rev. John Potes, D.D., Torento, Hem. T., B., Pardes, Sarain, D. D. Hay, Esq., M.P., Listowel, Thos. Baliantyne, R.-q., M.P., Stratford, Rev. John Unry, Middleville, Robert H. Heury, E. q., Wholpeg, Alex, Jardice, Esq., Pare Gold Manufacturing Co., Toronto, Thomas Reown, E. q., Ingeredl, J. J. Hoyt, M.D., Ingeredl, D. Chaschill, M.D., New York, H. Covert, S.-q., D. restor Toronto Bunk, Park, Hope, W. H. Storoy, R.-q., Ghire M.T., Act m., Wm. Hersee, E.-q., Princeton, J. Lister, Req., P. M., Nasseng, Barrie, F., W. Bestertro ke, Leq., P. M., Nasseng, Barrie, F., W. Bestertro ke, Leq., P. M., Nasseng, Req., Barrie, F., W. Bestertro ke, Leq., P. M., Nasseng, Req., R. M., Nasseng, Req., P. M., Nasseng, Req., W., Red. P. M., Nasseng, Req., P. M., Nasseng, Req., P. M., Nasseng, Red., P. M., Nasseng, Req., P. M., Nasseng, Red., P. M., Nasseng, Reg., P. M., Nasseng, Red., P. M., P. R. M., Nasseng, Red., P. M., P. R. M to 64 and 66 YONGE STREET, we will consider the construction of th

September 10th, 1886.

Dain Sin -1: consider it cay a daty to syon and to the public go strainy to sgive, a short history of my case, if found typelf gradually failing physically, a.though my mentil (powers, so far as I or siy fries's ould judge, remained intest (and) undisturbed, c. Soos I began to recognise the alarming fact that I was grad-nally sinking into the grave; having lost forty pounds of Se-h in feur mouths. I suffered severe nearnigis in one or both samples, shooting down into the shoulders occasionally, of ithe most exernosating ebaracter; accomplished by morbid consistent is my extremities. After all mesus had failed: I thought I would try clost-ticity/knowing it was a powerful remedial agent when centionaly and akilfully applied, and baving ascertained that you were the most successful electro-therapeutist in Unterio, I thought'i would, if pos-ible, obtain your services, and you very kindly and promptly, visited me and proved on that account your complete mestery of nervous diseases. Through your instructions as to the application of the lattery and from several treatments I am now in very good health.
I remain, as ever, thankfully yours, a received at your office after I was able to yisit Torunto,

8. VARNOT :

Malvera P.O., formerly of Toronto.

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"YOUR LABOUR IS NOT IN VAIN." BY REV. W. D. ARMSTRONG, OTTAWA.

I PLOUGHFD my field with patient toil, Then sowed the good seed in the soil, And prayed that it might grow. O'er it earth baked with Iron frost : I thought my toll and seed were lost ; My heart and hope sank low.

But April a me with genial power,
And May sent down her fostering shower,
Life quickening my seed,
And now the green blade holds the dew;
A golden harvest is in view;
The mailtan faith was a col-Tis waiting faith we need.

O ye who drop a seed of truth
In the warm solt of clowing youth
And ask will it take root?
Int years of sin and worldly strife,
Like winter frosts, check back the life;
You look in vain for fruit.

Ye sowers of the spiritual seed. Take heart, stint not in word or deed ; Away with faithless fears, Another reaps where you have sown to God pledges each a harvest home Beyond this vale of tears.

. No change will be made in the orthography of foreign names in countries which use Roman letters: thus Spanish, Portuguese, Dutch, etc., names will be spelled as by their respective nations.

3. The true sound of the word, as locally pronounced, will be taken as the basis of the spelling.

4. An approximation, however, to the sound is alone aimed at. A system which would attempt to represent the more delicate inflections of sound and accent would be so complicated as only to defeat itself.

The broad features of the system are that vowels are pronounced as in Italian and consonants as in English.

the syllable on which tress is laid.

come together each one is sounded, though the re--uit, when spoken quickly, is sometimes scarcely to be distinguished from a single sound, as ic. at,

The letters b, d, f, l, m, n, p, r, s, l, v, w, k and s have the same sounds as in English. V is always a consensat, as in yard, and should never be used as a terminal.

The amplification of a few of the rules is given

telow:

A-ah, a as in father: Java, Barána.

B-eh, e as in benefit: Tel-el-Kebir, Olcleh, Yezo, Medina, Levúko, Peru.

I-English e; f as in ravine; the sound of se in bect. Thus, not Feefce, but Piji, Hindi.

O-o as in mote: Tokio.

U-long w as in fule; the sound of so in boot.

Thus, not Zooloo, but Zulu, Sumatra.

All vowels are shortened in sound by doubling the following consonant: Yarra, Tanna, Mecca, Iidda, following consonant: Yarra, Tanna, Mecca, Jidda,

Doubling of a vowel is only necessary where there is a distinct repetition of the single sound: Nuulua, Oceima.

AI—English f as in ice: Shanghai. AU—ow as in Aow. Thus, not Foochow, but Fuchau.

AO—is alightly different from the above: Macao. EI—is the sound of the two Italian vowels, but

C—is always soft, but is so nearly the sound of s that it should be seldom used: Celebes. (If Celebes was not already recognized it would be written

CH—is always soft as in Church: Ching-chin.
F—English /, ph should not be used for the sound of /. Thus not Halphong, but Haifong, Nafa.
G—is always hard: Galápagos. (Soft g is given

by f.)
H—is always pronounced when inserted.

J—English j. Dj should never be put for this sound: Japan, inchuen.

K—English k. It should always be put for the hard c. Thus, not Corea, but Korea.

KH-the Oriental guttural: Khan. GH-is another guttural, as in the Turkish: Dugh, Ghazi.

YOU CAN TRUST HIM -Nicholas Biddle, of Philadelphia, when president of the old United States Hank, once dismissed a clerk because he refused to write-for him on the Sabbath. The young man was thus thrown out of employment by what some would call an over-nice acrupts of con-science, but-what really was true fidelity to prin-ciple. Not long after, however, Mr. Biddle, being asked to nominate a cashler for another bank, recommended this very man, mentioning what had occurred as proof of his integrity and trustworthiness, and adding, "You can trust him, for he would not work for me on Sunday."

THE SALOON KEEPING THE SARBATH .- The THE SALOON KEEPING THE SABBATH.—The time character of the saloon appears in the evident intendruly when a saloon-keeper poses as a Christian man, as in the following cotice addressed by one of that trade in Kancas "To the public in general":—"I, Mors. Ed. Faber, wish that all frequenters of my line of business (particular friends as well) will distinctly and emphatically understand that the sall de MO harings on Sanday and the that I will do NO business on Sanday, and this shall be the last in regard to it. The Sablath is my day as well as the most sincere Christian's on earth, for I know whereof I speak, and no matter to what creed you belong."—N. Y. Independent.

woman's work.

Por 140 l'artayteriam Review "I WAS SICK, AND YE VISITED ME NOT," BY P. O. MACDONALD, GANANOQUE, ONT.

Amono those who are shut in, either from sickness, inmeness, or any other physical infirmity, and also among the poor, the sad, and the desolate, the great complaint of the day seems to be, ioneliness, or that they are left too much to themselves. In the work of tract-distribution, and in visiting from house to house, the writer has often been the reciplent of these complaints, and in sympathy for
them, ventures to suggest a remedy. We live in an
age when every one seems to be in a hurry. In a
city especially, there is a constant rust of either
business or pleasure, and men are so driven by
pressing duties and engagements that they seldom
have leisure for paying friendly or sympathetic visits
to those who are shut in, or have perhans fallers to those who are shut in, or have perhaps fallen behind in the race of life. What a grand thing it would be if all our merchants, and business men in the various callings, were each to seek out some case (we sil know of them) where they would pay a visit of half an hour every week, speak a word of sympathy and encouragement, perhaps read some short, interesting article, and above all, point out the Comforter of the lonely, the Great Physician Is the first question one asks about the name of a foreign place or person, and is a question sometimes not very easy to answer. Here are a few rules adopted by the Royal Geographical Society which will help any of our readers who master them, and the accompanying illustrations, to pronounce almost any name he meets, at a glance. You had better cut them out and paste in your dictionary for reference.

1. No change will be mediated to the name of the first question one asks about the name of the lonely, the Great Physician was stands ready and waiting to relieve and make them whole, without money, and without price, if only they will accept His services. Many a poor fellow, during a two or three months' illness, either from accident, or otherwise, has thanked God for words like these spoken at such a time; they have given an impetus to all his after life, and prihaps won a soul to praise Him throughout endicated the standard of the lonely, the Great Physician was stands ready and waiting to relieve and make them whole, without money, and without price, if only they will accept His services. Many a poor fellow, during a two or three months' illness, either from accident, or otherwise, has thanked God for words like these spoken at such a time; they have given an impetus to all his after life, and price are also a property of the complex of the complex of the complex of the complex of the lonely, the Great Physician was stands ready and waiting to relieve and make them whole, without money, and without price, if only they will accept His services. Many a poor fellow, during a two or three months' illness, either from accident, or otherwise, has thanked God for words like these spoken at such a time; they have given an impetus to all his after life, and price are also at the most and acceptance of the lonely, the Great Physician was a sould be ready and waiting to relieve and make them whole, without money, and without money, and without money, and without money, and them whole, without money, and without money, an

All men must admit that this is a work which angels might envy them, and yet, comparatively speaking, how few of them engage in it! Strangely letters: thus Spanish, Portuguese, Dutch, etc., names will be spelled as by their respective nations.

2. Neither will any change be made in the spelling of such names in languages which are not written in Roman character as have become by long usage familiar to English readers: thus Calcutta, Cutch, Celebes, Mecca, etc., will be retained in their present form.

2. The true sound of the word as locally needs. ment of the new year? It it is a man who is laid aside, nothing so cheers and satisfies him as a visit from one of his own sex. They welcome the kindly women who visit, and speak with, and read to them; but these other visits are far more highly valued. They like to hear what is going on in the business world from which they are excluded, and also a man's view of things in general. And the writer has known one of these invalids cheered for a week after such a view of the second or a week after such a view of the second or a week after such a view of the second or a week after such a view of the second or a week after such a view of the second or a view or a view of the second or a view o s. The broad features of the system are that workers are pronounced as in Italian and consonants is in English.

6. One accent only is used—the acute—to denote the syllable on which tress is laid.

7. Every letter is pronounced. When two vowels brighten the lot of one of these invalids cheered for a week after such a visit, and has also heard retailed many of the pieces of news their community cated. How little it is to give, and yet what important results may follow I results which only eternity shall disclose. In trying to cheer and brighten the lot of one of those who is shut in, brighten the lot of one of those who is shut in, many a man has found a valuable friend. Being laid aside, they are often able to see more clearly through business deceptions and evasions than one who is in the midst of them; and much valuable advice and many a timely warning has been received from sources such as these.

In regard to the Christian weenen of this age, all of them have their time occupied in work for their Master. In a city a great deal of this time is taken up in attending meetings of various kinds, all of them most useful and profitable; but where two or more members of one family belong to the same

more members of one family belong to the same society, would it not be well if one of these was always present, to represent the family, and to report any items of interest and importance, while the others might use this time, if they have no other, in paying bright, cheery visits to the cick and lonely, and for those talks face to face which win so many souls for Christ. Of course, one's personal circumstances must govern these things this is merely thrown out as a suggestion for those whose love for the work is greater than their time

And what about our young ladies, whom we regard with sc much love and pride the wives and mothers of the next generation? To their credit, be it said, many of them take up this, and similar work; and their sweet, bright faces and winsome ways carry their welcomes with them, and are like is frequently slurred over, when it is scarcely to be gleams of sunlight gilding the dingy rooms and distinguished from ey in the English they: Beirdt, Beildt.

C—is always soft, but is so pearly the sound of soft percentage, probably not more than one hundred girls out of four hundred engage in this labour of love. What are the others doing with their time and talents? Will not a great number of them resolve, with God's help, to enrol themselves under His banner, and consecrate their lives to His service, at the commencement of the new year?

"It is only a step to Jesus, Come now, He waits for thee."

And let all of those who decide for Christ commence at once to work for Him.

mence at once to work for Him.

When Moody was in Toronto, one of the questions in the question chamber was, "What shall we do with our young converte?" To which he replied, "Ah! that is a very important question, but one easily answered. Set them right to work for Jesus;" and he added, in his quaint way, "Nothing keeps Satan at such a distance; he cannot find a foot-hold." Until she has tried it, no young girl can understand the happiness of work for Christ. It makes her life so much richer and fuller, and is so infinitely satisfying, that girls might try it, as a recipe for happiness, if from no higher motive. And one step in this pleasant path opens out into another, and still another, and she is led on, and upwards, until she feels that work for her Master is the very happiest in which she can en-Master is the very happiest in which she can engage. And she will find herself hurrying through pursuits which once she found most absorbing, and from engagements which, not long since, she and from engagements which, not long since, she considered most important, that she may secure more time for His work, which has become the dearest of all. And when her last earthly day is drawing to a close—it may be suddenly—she will be ready; and when called to render her final account, it will be with joy, and not with grief. Then face to face with the Master whom she has loved and served, she will hear His voice saying unto her: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." vant; enter thou into the joy of thy Lord."

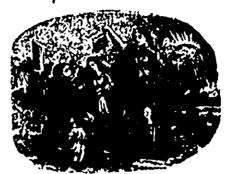
Bend to some high and holy work of love And thou an angel's happiness shalt know,
Shalt bless the earth, while in the world above.
The good began by thee while here below.
Shall like a river run, and ever broader flow."

GANANOQUE, Dec. 41k, 1886.

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Church News.

of Pirst'Church, Brantford, had a supper on the evening of the 7th per was served in the lecture room lied choice selections ts were very enjoy-t \$100; hwas held in the

inst., under the Society, which congregation. Interesting of vocal

his charge at next regular meeting, and asking the presbytery to take steps to relieve him of his charge. After reasoning, it was, on motion duly made and seconded, agreed to lay Mr. Crombie's letter meantime on the table, and appointed Dr. Campbell and Mr. Bremner to hold a meeting with the congregation on 12th January next in the hope ions, and afterwards a very me the congregation on 12th January next in the hope on in the church Rev Dr. that Mr. Crombie may not press his resignation."

"In the chair, a capital addition of the chair, a capital addition of Mr. Hutchinson, and the chair of Mr. Crombie from his congregation to resign his chair of the chair of t regret having given currency to erroneous state-

> ided—some \$2,000—if the building was layondale church, after the historic church the parish of Avondale, Scothich is situate the battlefield of Drumthe old Covenanters defeated Graham use, shortly after the battle of Bothwell ,ch the army of the Covenanters was all ede. This generous offer was too good presbytery meets for ordinary business in the usual and in consequence the new building place on Tuesday the 11th of January, 1887, at and the church, and on Sunday was 10 a.m.—R. MONINATH, Clerk. ndale church, and on Sunday was God free from debt. Rev. G. M. hed morning and evening, and Rev. Georgetown, in the afternoon, Mr con in the evening being described eloquent, powerful and practical rise ever heard in Tilsonburg, and tels as feloquent and affecting, many friends being moved to tears. The has already been described in these ... On the following Monday a most suc-Aul tea-meeting was held, at which the speakers Jul tea-meeting was held, at which the speakers fre, John Charlton, Esq., M.P., chairman; Revs. M. Milligan, Toronto; Dr. Cochrane, Brantford; Taylor, Courtland; Hamilton, Lynedoch; McRobbie, Ridgetown; and Mitchell and McGregor, Tilsonburg. Rev Mr Ware gave his valuable assistance in the musical department. We heartly congratulate the Tilsonburg friends on these renewed tokens of prosperity and vigour.

MEETINGS OF PRESBYTERIES.

Lindsay.-Met at Uxbridge on Tuesday the 30th November at 11 a.m., Rev. E. Cockburn, M.A., Moderator. Present-Ten ministers and eight elders. Minutes of 31st August and 1st November read and sustained, also agreed on a minute skipressive of the feelings of presbytery in parting with the Rev. S. S. Johnston from his pastoral charge of Wick and Greenbank congregation. The presbytery was occupied at considerable length with the vacancies and appointment of supply, arranging with the members to supply the mission field of Digby and Sebright. The sessions were instructed to arrange for missionary meetings and report at the next meeting. Schedules were given out on state of religion, statistics and finance. After other routine business, the presbytery agreed to hold next meeting at Lindsay on the last Tuesday of February, 1887, at 11 a.m.—JAMES R SCOTT

Toronto Junction anent a combined adherence to the promise of \$750 as stipend, reported through Rev. J. Mutch favourably thereunto, with the hope of \$100 more being added within the year. Rev. J. A. Grant declared his acceptance of the call given him by said congregations; the moderator and the clerk were appointed to assign him sub-jects of trial for ordination; said trials will be heard in the usual place on the 11th prox., and in case of their being sustained the presbytery agreed to meet at West Toronto Junction on the same day at 3 p.m. to ordain and induct Mr. Grant, the moderator to preside, Rev. W. Patterson to preach, Rev. D. J. Macdonnell to deliver the charge, and Rev. A. Gilray to address the people. It was also agreed to apply for a supplement of \$250 for said agreed to apply for a supplement of 3250 for said congregations from the Augmentation Fund. Acommittee was appointed consisting of Revs. A. Gilray, D. J. Macdonnell, and Mr. W. Carlyle to confer with the congregations of Weston and Woodbridge anent the propriety of raising the salary of their pastor; and Mr. Gilray was appointed to preach at said places on the 19th inst. Rev. Dr. Gregg and particularly with the committee of the committee of the committee. submitted and read a report from the committee appointed at last meeting to visit and confer with the congregations of Union church and Norval anent the tender of resignation made by their pastor. The report set forth in substance that said congregations are warmly attached to their partor, Rev. J. Alexander, and wish his continuance among them, but that seeing he decidedly wishes-on the ground of bodily infirmity, to retire from the pastorate, they would quit the thought of seeking a colleague, and offer no opposition to his resignation. The committee were thanked for their diligence in this matter, and the clerk was instructed to cite the congregations to appear for their interests at next ordinary meeting. An application was read from the congregation of Leslieville, for a separation of said congregation from that of York townline. Messrs McDonald We find that an account of the late meeting of and 1Gibb were heard, as commissioners there anent, as also the pastor, Rev. W. Frizzell. After some deliberation, Revs. J. Neil, R. P. Mackay A. Gilray, and Mr. A. Gemmell were appointed a committee to confer, with 'said' congregation in regard to this matter, and report at a future meet-

was appointed, consisting of Revs. H. M. Parsons, D. J. Macdonnell, G. M. Milligan, and Mr. Carlyle, to prepare answers to said reasons, and submit the same at next meeting. There was also read a second memorial and petition from Mr. Inglis asking the presbytery to re-open the whole case, inasmuch as he had learned since last meeting that a majority of those who voted for the amendment which then carried were shareholders of the Pressyrerian lieview, and, therefore, in his opinion interested parties, but that if he should fail in this request, he might have permission to ments, and trust that this correction will dissipate amend his reasons by adding another, the terms of any wrong impression that may have been created which were given by him. It was moved in sub-by the publication of the item in our columns. ON Sabbath, 5th Inst., the Avondalo church, Tilsonburg, Ont., was opened. The Observer contains a long and most interesting account of the formation and growth of Presbyterianism in the locality, and of the opening services, from which we make a few extracts. After detailing the history of the old church building it says: "It was at meeting of the congregation, that a new church should be erected. The congregation was in great measure induced to take this step from the fact that Mr. John Cowan, late of the Pederal Bank, had left the congregation a legacy of \$2,000. Libital and left the congregation were received from members, and the creeking of the creeking of the creeking of the congregation was seen length and is not given here; in authorized by Rev. D. J. Macdonnell, that the remit on marriage be approved of; on a vote being taken of the case. In amendment, it was moved and of the crection proceeded. At the laying of the on marriage be approved of; on a vote being taken idation stone, Mr. John Scott, of Bayham, one eleven voted for the amendment and nine for the members of the building committee of the motion; the amendment was therefore declared turch, offered to furnish the balance of cost carried. The year and mays being taken on said amendment, eleven voted yea and nine nay. Thereafter, Mr. W. A. Martin, a student of theology, read a discourse on a subject recently prescribed to him. The discourse was sustained, and the clerk was instructed to attest him to the senate of Knox College. Various matters—of no public interest—were taken up and dealt with. The

> REGINA. - Met at Moosomin on the first Tuesday of November. There was a large attendance of ministers and imissionaries. The name of Mr. George McQuaig, appointed to represent the session at Medicine Hat was received and placed on the roll. The committee reported that during the past half-year the sum of \$5,266.68 had been expended within the bounds of this presbytery and that there would be for disposal during the current half-year the sum of \$3,133.32. The committee recommended, the appointment of Rev. J. M. Gardiner to Battleford for one year; Rev. R. Goudie to Carlyle for six months; Rev. John Geddes to Cathcart for six months; Rev. H. Robson to Fort Qu'Appelle for one year; Rev. C. Mc-Killop to Lethbridge for one year; Rev. James Herald to Medicine Hat for one year; Rev. Wm. Nicoli to Moosomin for six months; Rev. A Robertson to High River for one year; Rev. A Hamilton to Qu'Appelle Station for one year; Mr. W. J. Hall to Wolseley for three months; Rev. A. H. Cameron to Donald and points in the A. 11. Cameron to Donald and points in the Rockies for one year; Rev. A. Campbell to Carrot River for one year; Mr. A. Matheson to Jumping Creek for one year; Rev. S. J. Taylor to Moose Jaw for one year. Mr. A. Ogilvie to Whitewood for six months. Mr. D. McMillan to Indian Head for three months. Mr. Marsh in Gienfell and Broadview for six months. The Rev. John Fotheringham gave notice that at the next meeting the following overture would be proposed for consideration. lowing overture would be proposed for consideration. Whereas in regions, where ministers and missionaries are widely scattered, it is sometimes difficult to form a quorum at special meetlugs of presbyemployed as catechists in mission fields, and render important service to the Church, and are qualified to give valuable aid in conducting the business of the presbyteries: and whereas it is proper that their labours as catechists and their office as elders in the Church be suitably recognized.

teries; and whereas ruling elders are sometimes nized and honoured. It is humbly overtured to the venerable the General Assembly of the Presbytwo make four. In anybody else, such an artitude of absolute certainty would seem too.ish, but somehow it harmonizes so well with 'Christ's character that it does not occur to anybody to criticise it. This peculiarity marks Christ as a Being not of earth, but divine. Every one of these emphasized asyings of the Lord, so tar as it has been possible to test them by experience, has come true, and they will all come true. Christians should treasure themselves for election to Parliament or the North-West Council to use their best efforts to curtail the "permit?" system and to secure such laws, regulations and appointments as shall debar all illegitimate traffic. Three months leave of absence was granted to the Rev. James Herald, if he decided to visit Britain in the interests of the congregation at Medicine Hat. The committee appointed to draw up a minute anent the resignation of Rev. W. Mcwhich was endorsed by the presbytery "The Presbytery of Regina would desire to record its sympathy with the congragation of Prince Albert in its loss of Mr. McWilliam, as the pastor thereof, and its sense of the loss sustained by the removal of Mr. McWilliam from the important field occupied by him during the past three years, with so much faithfulness and zeal. It would also express the hope that a suitable successor may soon be found and that Mr. McWilliam may have many years of further service in the Church's work," At a subsequent stage of the proceedings Dr. Jardine was presented and heartily welcomed as Mr. Mc-William's successor and it was moved, seconded and carried that the action of the 'Assembly's H. M. Committee be homologated and that Dr. Jardine's name be placed on the roll of this presbytery. Certificates were granted Rev. Messra. Munro, Currie and McWilliam, and Mr. A. S. Grant, B.A., was certified to the Senate of the Presbyterian College, Montreal. In the evening Mr. W. S. Moore was ordained to the office of the ministry. Rev. D. H. Hodges preached. The Moderator, Rev. H. McKay, addressed the ordained and Rev. James Robertson, Superintendent of Missions, the people. It was reported that churches at Fort Qu'Appelle and Carlyle had been burned and the sympathy of the court was extended to the congregations deprived of their places of worship, and especially to the Rev. A. Robson of Fort Qu'Appelle. The clerk was instructed to correspond with all stations at which churches are erected advising the taking of all necessary precautions against loss by fire. A number of ministers and missionaries reported the dispensing of ordinances at, Cut Arm Creek, Indian Head, Green Valley, Yorktor, McLeod Station, Lanadowne, Whitewood and Sunnyside. Notice was given of the changes of the Church's year to correspond with the calendar year. An JUST PUBLISHED.

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Ims humber a yaswang a Luassand increase of nool work, 346, juilon per family e Schemes of the per family over the effice contribution for the water Church per communicant for the water Church is \$1.55; and for the presbytery

Rev. Da Knillodo, St. James Square, Toronto, preached the anniversary is square, toronto, preached the anniversary is sermons at Erskine Church, Hamilton, on Sabbath, 12th inst. Inc. sermon in the evening was on the "amens" and "verilies" of Christ. "The use of the word 'verily, " said Dr. Kellogg, "marks the peculiarity of the Lord's teaching. No other writer or teacher of ancient or modern times, has written or talked in the many of the word shows in that way. Christ, by the use of that word, shows a serene, calin, absolute certainty. Plato, pro-bably the wisest of the Greek writers, often used the phrase, 'It seems to me.' Christ never said that. He always adopted a tone of ringing certainty. He knew it all, as He knew that two and will all come true. Christians should treasure these sayings as the most precious jewels; any one of them is worth all the philosophy of this world, for we know that in them we have absolute truth."

REV. John H. George has been inducted into the pastoral charge of the John Street church, Belleville. This pulpit has been vacant since January last, and during the interim the congregation has heard about twenty-two candidates for the vacancy, from whom Mr. George was unanimously selected. Rev. M. W. Maclean being confined to his house through illness, Rev. Mr. Gray, of Sur-ling, officiated as Moderator. The other members of the Presbytery present were: Rev. Messrs. Allen, of Newburg, Young, of Napanee, and Wil-kins, of Trenton. Air. Allen preached, Mr. Gray put the usual questions, Mr. Young addressed the new pastor, and Mr. Wilkins the congregation. Mr. George took his stand at the door and was introduced to, and received a hearty shake of the hand from each member of the congregation as they passed out. Rev. Mr. George, whose home is in Cobourg, took his degree of B.A. at the Albert University in 1880, when he carried off firstclass honours in mentat philosophy, and also the proficiency gold medal. His first charge was in Port Perry, where he remained for about a year. From Port Perry he went to Ottawa, where he was pastor of the Metropolitan Methodist Episcopal Church. He remained there until the union of the Methodist bodies. In 1885 he received his MA. degree at Victoria College, and in the same year went to Boston and took a post-graduate course in metaphysics and mental philosophy. After the union of the Methodists he joined the Presbyterian Church of Canada. This is, therefore, his first Presbyterian charge, and it is sincerely to be hoped that every success may attend him in his new field. of labour, both congregational and throughout the

the Lanark and Renfrew Presbyttry, copied verbatim from an exchange into our columns and not vouched for by the Clerk, gives an entirely erroneous impression as to the circumstances attending the resignation of Smith Palls' charge offered to the presbytery by the pastor, Rev. John Crombie. From the official report of the meeting of presbytery to hand we find the facts are briefly thus. Rev. W. Inglis spains the decision come to by "A letter was read from Mr. Crombie, Smith's the presbytery on his case, at last meeting; and Mr. A. Cemmeit were appointed a dispensing of ordinances att. Cut Arm Creek, Indian Head, Green Valley, Yorktor, McLeod Indian Head, Green Valley, Yorktor, McLeod Station, Lanadowne, Whitewood and Sunnyside. Notice was given of the changes of the Church's the presbytery on his case, at last meeting; said encouraging report of work among the Indians reasons were produced and read. A committee BRITISH AND FOREIGN.

PRINCIPAL RAINY Is to be the moderator of next assembly, Pres Church.

DR. PERCLYAI, president of Trinity College, Oxford, has accepted the headmastership of Rughy.

THE first Presbyterian minister who gathered together a church in the modern city of itome, was the late Rev. Mr. Lewis, formerly of Leith, Scotland.

MP. Pajar Mackinlay, M. A., has been appointed to the rectorable of Edinburgh training college, vacant by the death of Dr. Currie.

THE annual report of the Universalist General Convention lately held at Akron, Ohio, shows 900 Universalist churches in this country, with 35,214 members and property worth \$7,000,020

THE title of the forthcoming history by Rev. A. H. Drysdale of Rochdale is "Presbyterians in England: their rise, decline, and revival." It is nearly ready for publication.

THE union of the Waldensian Church and the Free Italian Church has been virtually accomplished—Miss Lennox, who recently died in New York leaves £23,000 to the Presbyterian schemes.

Miss Seward, M. D., a member of the American Presbyterian Mission in India, has taken charge of the hospital for women in Allahabad, provided by the scheme which owes its origin to the Queen and lady Dufferin.

THERE are in connection with the Free Church of Kilmadock, Doune sixteen members whose accumulated ages reach, the great total of 1,362 years.
The ages are 90. 89, 89, 86, 86, 86, 85, 85, 84, 84, 84, 83, 83, 82, 82. A record like this must really be very rare.

THERE is a growing desire for cooperation, if not union, among all branches of the Methodist family in England. Dr. Antilff has been preaching the anniversary sermons in the Wesleyan Chapel, Long Eaton. The fact of an exchange of pulpits between Primitive Methodists and Wesleyans is

ONE of the last acts of the Queen before leaving Balmoral was to call at Crathic manse and say "good-bye" to the minister and Mrs. Campbell. During her brief sojourn at Holyrood Palace Her Majesty received the widow and two daughters of the late Norman Macleod and the wife of the Rev. Cameron Lees.

DR. WAYLAND of Philadelphia, the Baptist editor, says he cannot compre-hend the laxity in doctrine, which is making its appearance among the Angerican Congregation and the most liberal-of-all the denominations in regard to foreign and home missions.

WITHIN the last three months there have sailed from the United States for foreign mission fields, ninety-sine men and women-some for Africa, some for India, some for China and Japan, some from Siam, etc. Among the rest were twelve from the United Presbyterian Church of America, five for Egypt and ·five for India.

PRINCIPAL CUNNINGHAM, in his inaugural address at St. Andrews, said that if the reason why no Government grants were allowed to the theologial chairs was because the professors were bound to the Established church, he would throw them open to all theologadded that they be set free from all the creeds.

MR. GLADSTONE is reported as saying that there are now in the Universitics ten times as many infidels and atheists as when he was a student; but that there are, on the other hand, twenty times as many devout and earnest seekers after truth. This seems to us a judicious presentation of the case as regards Christianity in the present day.

THE statement is made that the Parsees have had three large and thirtythree smaller fire temples in Bombay, India, and that they have just instituted another. They use toot pieces of fuel, sixteen different kinds, to obtain the sacred fire, which is thenceforward fed with sandal wood. The process of getting this fire, with attendant ceremonies, cost about \$12,000

AT the celebration of the ministerial subilee of Dr. William Grant, of Shoal-haven, New South Wales, where he has been pastor for upwards of thirty years, Dr. Steel recalled the days when Dr. Grant, as one of the Disruption heroes, preached in a tent and sometimes on the snow near the Pass of Killiecrankie. Dr. Grant is the father of Illawaira presbytery.

THE late Rev. William F. Keen left by his will \$3,000 to the Trustees of the Western Theological Seminary, for the founding of a scholarship therein, which is to be called the "William F. Keen Scholarship;" to the Board of Home Missions of the Presbyterian Church, \$2,500; to the Board of Foreign Missions, \$2,500; to the Board of Church Erection, 1,000; the Board of Publication, \$500; the Board of Education, \$500; for the relief of disabled ministers, widows and orphans of deceased ministers, \$1,000; the Trustees of the General Assembly for Freedmen, \$1,000.

THE Rev. Dr. George Hutchison, of Banchory Ternan, Kincardineshire, is to be the next Moderator of the Established Church Assembly. He has been in the ministry for more than forty

years, and is regarded as the leading ecclesiastic in the important Synod of Absideen. In eminence, however, he is not, says the Christian World, to be mentioned in comparison with the man whom the Free Church has chosen for a similar honour. The choice of Princi-nal Rainy is significant on more grounds than one. He is the first of the minis-ters ordained since the Disruption to be called to the Moderator's chair.

REY, WILLIAM S. SWANSON, who has been selected to fill the Moderator's chair at the next meeting of the English Presupterian Synod, with one exception, that of Rev. George Smith, is the Church's oldest China missionary. Mr. Swanson arrived in China in 1860, and returned home some three years back, since which time he has been engaged In secretarial and visitation work. Mr. Swanson, who is a capital speaker and a man of rare comnon-sense, has intimated his acceptance of the nomination, and his occupancy of the chair next April, cannot fail to give an impetus to the foreign mission work of the Church.

THE PEACE SOCIETY have just issued a useful paper in which the question is put, "Where are the millions gone?" Referring to the tremendous sums spent every year upon the army and navy, they point also to the charges of extravagence lately made, and to the little hope there is of these abuses being re-medied. "Any real progress towards pacific retrenchment," it is added, must came from the people's determination." it is suggested that it would be well to form a network of local Leagues for promoting that administrative reform which, at one period, the late Mr. Samuel Morley and a few others were anxious to bring about, but which neither they nor any other Englishmen have yet been able to

IN a letter to the rector of Chisle. hurst on the subject of holding missions, the Archbishop of Canterbury writes:—"There are two subjects of prayer which I especially desire to suggest to you at the present time (1) the morals of our, people and our own class. I do not compare the past with the spresent, or judge which its better or worse; buttyou will feel with me that there is a need to pray that God would guide us, clergy and laity, men and women, old and young, to make Temperance, soberness and chastity, the absolute rule and cherished principle of our society; (2) unbelief, free though as it is called, is not free. It is a tyrannical fashion in some circles, and many who would condemn its re-sults are helping it on by carelessness in religious observations, carelessness as to teaching their children or their depolarment the reaccessions they can to faire all the concessions they can to the stadifference, etgine, epitits of the world, and then wonder that it grows stronger.

THE Missionary work of the American Sunday school Union during the past year has been crowned with many tokens of God's favour. Many hundreds of souls have given evidence of conversion; 1618 new Sunday schools have been planted where but few religious privileges of any kind had before ex-isted; over 60,000 scholars were gather-ed into these schools during the year, and nearly 150,000 in other Sunday schools were aided. The calls for en-larged work have been so urgent and necessitous, that it would have seemed heartless to deny them, but in con-sequence of this, and the falling off in receipts from legacies, the Society has become so much embarrassed that the Managers are seriously apprehending that it will be painfully necessary to dis continue the work in some important mission fields, or to reduce the already small salaries of the missionaries. We submit this simple statement to the sympathy and prayers of Christian people all over our country, with the confidence that it will call forth a generous response. J. M. Crowell, Sec. of Missions. Contributions may be sent to Richard Parkhurst, Treasurer 1122 Chestnut street, Philadelphia.

THE recent Pan-Psalmody Council, or Conference, that met in Glasgow, Scotland, that had first been called to meet in Holland, was not attended by any delegates from America. Letters of regret were sent by those appointed, on account of their inability to attend. Three meetings, were held, and the following paper was adopted as a basis of action to be reported to the several Churches represented for their approval: t. That an Association be formed, and be designated "The Psalmody Alliance." 2. That the objects of this Alliance shall be to sustain and promote the Exclusive Use of the Pailms in the praise of God. 3. That the membership of the said Alliance shall consist of all delegates nominated by the Churches that are exclusively Paalm singing, and by all Associations formed in connection with other Churches that fully approve of the objects of the Alliance. 4. That the Alliance Executive Committee shall have power to invite, as associates, such ministers and other office bearers of Presbyterian Churches as are known to them to be in full sympathy with the aims and work of the Alliance. The Executive Committee was clothed with power to call another conference within iwo years at such place as may be deemed advisable.

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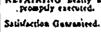
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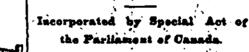
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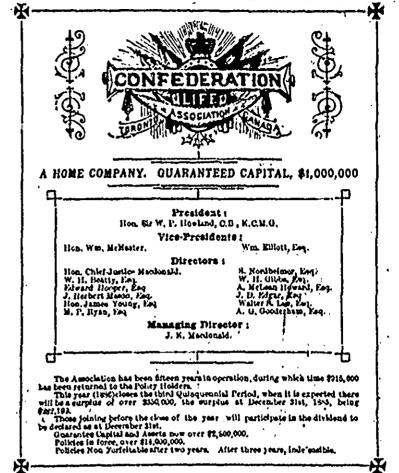
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other contract from a

Positively curse Atthems, Dyspesia, below Liver Compisiate and Kishey Affe, thos, acting powerfully on the Urase and slightly on the Borels. It is a powerful Tonlo, Researing Leet Appetite, hitentheoring the Ricart, Partiying the Blood, giving New Life, Houlth, Activity and Viver to the Weak and Buffering.

Dust:—A wineglassful to be taken one bour 'te-fore meshe, and at bed time.

June of Life contains no alcohol, nor mineral or other poleons. It is purely veretable, is unlerscated, pleasant to take, and diffuses an agreeable feeling thoughout the whole system. I Authorising and elisabilities, but not intomating, Manufactured by JAN, TURNER, Oxy, Bibor and Young Sta, Toronto: Price Sox, and \$1, per bottle, ITD A MM. CTITINGS.

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