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## A GERMAN TRUST-SONG.

Just as God leads me I would go;  
I would not ask to choose my way,  
Content with what He will bestow,  
Assured He will not let me stray.  
So as He leads my path I make,  
And step by step I gladly take,  
A child in His loving care.

Just as God leads I am content;  
I rest me calmly in His hands;  
That which He has decreed and sent,  
That which His will for me commands,  
I would that He should all fulfil,  
That I should do His gracious will  
In living or in dying.

Just as God leads I will resign;  
I trust me to my Father's will;  
When reason's rays deceptive shine,  
His counsel would I yet fulfil—  
That which His love ordained as right  
Before He brought me to the light—  
My all to Him resigning.

Just as God leads me I abide;  
In faith, in hope, in suffering true,  
His strength is ever by my side;  
Can aught my hold on Him undo?  
I hold me firm in patience, knowing  
That God my life will still bestow,  
The best in kindness sending.

Just as God leads I onward go;  
Oft amid thorns and lilies seen,  
God does not yet His guidance show,  
But in the end it shall be known,  
How, by a loving Father's will,  
Faithful and true, He leads me still,  
—Lampertus, 1625.

## REVIVALS.

BY REV. W. A. WALKER, N. A. WOODSTOCK, ONT.

IRELAND: THE SETTLEMENT OF ULSTER.—EARLY REVIVALS.—UNITARIANISM AND ITS BLIGHTING EFFECTS.—THE YEAR OF GRACE (1859).—THE BISHOP OF DOWN.—CHURCH UNION.—"STRIKINGS," "SEIZURES," "PROSTRATIONS."—SOME WORSE THINGS THAN EVEN PHYSICAL EXCITEMENT.—THE MOODY AND SANKEY REVIVAL.

Irreligious revivals have not been so frequent in Ireland as in England, they have undoubtedly been more fervent. What is lost in extension is gained in intensity. In Ireland, very emphatically, the kingdom of heaven has suffered violence, and men of violence have taken it by force. Protestantism in Ireland dates from the Plantation of Ulster about the beginning of the seventeenth century. At this time many Presbyterians in Scotland fled from persecution in their native land, and settled in the Province of Ulster. In 1615, the first Protestant Confession of Faith was drawn up by James Ussher. It was not till 1626 that the beginning of the Presbyterian system was laid by Hugh Campbell. Blair, Livingstone, and other men of good parts represented the Presbyterian cause about this time. Under their preaching a very powerful revival of religion occurred about the year 1628, and continued for some years thereafter. This revival Fleming describes as "a bright, hot sun-blink of the Gospel," and as "one of the largest manifestations of the Spirit, and of the solemn times of the down-pouring thereof, that, almost, since the days of the apostles hath been seen." As to the effects of it upon the character of the people, Livingstone, after describing the conversion of a very bold and wicked man, says, "But why do I speak of him? We knew, and yet know, multitudes of such men who sinned, and still gloried in it, because they feared no man, yet are now patterns of sobriety, fearing sin because they fear God." The goodly vine that was planted at this time struck its roots deep into the soil, and spread its branches over the whole Province of Ulster, and, watched over by the Heavenly Husbandman, it is still bringing forth good fruit. How is it that the people of Ulster are today educated and industrious, happy and prosperous, while the rest of Ireland is poverty-stricken and distracted with lawless violence? Any answer to this question will be exceedingly defective, that does not point us to the powerful awakening during the first half of the seventeenth century.

But trying times were in store for Presbyterianism in Ulster. Especially did it, in the course of time, suffer grievously from the withering blight of Unitarianism, which, though, perhaps, the best heathenism, is the poorest Christianity the world has ever seen. And although Unitarianism was, after many a hard battle, driven from the field, a general indifference and deadness reigned throughout the whole Province. The outward form of religion was there, but the inner life was gone. Church organization was complete, but of spiritual power there was none. A corpse is as well organized as a living body.

Many ministers and earnest Christians felt this spiritual death and mourned over it, and the burden of many an earnest prayer was "O, Lord, revive thy work." Their prayers were answered in the great awakening of 1859. This was *Annus Mirabilis*, a year of wonders in Ulster. During the preceding year, news of the extraordinary display of divine grace with which the American Churches had just been visited were borne across the Atlantic and widely circulated through the country. That year the General Assembly devoted a portion of its sittings to special conference and prayer with reference to this great spiritual movement. These conferences were seasons of peculiar spiritual solemnity and sacredness; and "when one after another of the fathers rose up in his place to tender his paternal counsels, and when the voice of praise and supplication ascended afterwards to heaven, all hearts were touched as by a common sympathy, while from the reigning harmony and fervour, many fondly cherished the expectation of a time of more abundant blessing." The blessing came, but far beyond their expectations. It was indeed a "cloud burst" of grace. Within one year eleven thousand were added to the Presbyterian Church alone. The Episcopal Church, also, largely shared in this wonderful work. Mr. Brownlow North, a member of that Church and an eminent evangelist, visited the country, was publicly acknowledged by the Presbyterian Assembly as an eminent servant of Christ, and preached in Presbyterian pulpits, as well as in those of his own Church, with the happiest results. "When Christian love is at a low ebb," says the late Dr. James Hamilton, "the different sects stand apart, like shrimps in the pools on the sea coast when the tide is low. Each company of shrimps lives in its own little pool, knowing or caring nothing about those in the other pools; but when the tide rises and overflows all the little pools, they are all brought into the same great ocean, and form one family. Thus, when Christian love is strong, it overwhelms all minor differences; it overcomes previous barriers and all who love the Lord feel that they are brethren." So it was during the "year of grace" with the different branches of Christ's Church in Ulster. And a powerful revival of religion would do more towards effecting a real union of the Canadian Churches, of which we hear so much at the present time, than any number of deputations, committees, or resolutions can ever accomplish.

The Bishop of Down, Connor and Dromore, bears the most gratifying testimony to the spiritual blessings of the revival; such as the careless aroused, the impure made pure, the drunkard reformed, the prayerless prayerful, and every means of grace eagerly attended. From the queries addressed by his lordship to the clergy of his diocese on the subject of this revival, I submit the following two, along with a number of answers from the clergy:

Q. 1.—"How has the revival operated in reference to your congregation—the attendance at the Lord's Table—or at your school-house or cottage lectures?"

A. 1.—"I formerly had about twenty at a cottage lecture; for the last ten weeks there has been an average of about 700 every Thursday evening at an open air service."

A. 2.—"Hundreds leave my Church unable to get in. Communion three times the former average."

A. 3.—"The effect of the attendance on every means of grace has been almost miraculous. The Sunday morning service is more than double; the evening service has been increased six-fold, and the communion quadrupled."

A. 4.—"Congregation increased. School-house lecture overflowing. A most solemn feeling and deeply-seated earnestness characterizing all."

Q. 2.—"Since the appearance of the revival, have you observed any improvement in the habits of your people?"

A. 1.—"Decidedly less drunkenness; less violation of the sanctity of the Lord's Day."

A. 2.—"A most marked improvement. Drunkenness and other notorious vices have almost disappeared. In one large establishment, the business of each day is commenced and ended with prayer."

A. 3.—"A total change for the better; the police have confessed they have little to do."

A. 4.—"It is most gratifying to observe the habit of reading the Bible among families, where it was before totally neglected, now become so prominent."

A. 5.—"A reverence for religious subjects, and a willingness to converse upon them."

A. 6.—"The habits of the people completely changed. Formerly, drunkenness was the prevailing habit; now, sobriety. There had been a total neglect of family worship; it is now very general."

A. 7.—"In almost every house, and by the hedges, I find the Bible read."

A. 8.—"Religion is the universal topic of conversation."

A. 9.—"The general aspect of the place is changed."

Here is another striking testimony to the good results of this revival. The speaker is the judge addressing the grand jury of the Coleraine County court. After observing that there was but one case on the calendar before him—and that an unimportant one—and after contrasting this happy state of affairs with his former experiences, when "calendars were filled with charges for different nefarious practices," he says, "How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement, which commenced early last summer, can the change be attributed. I can trace the state of your calendar to nothing else."

The origin of this revival is some times traced to a prayer-meeting composed of four young men who met in an old school-house near Kells. But its more remote source is probably a Sabbath school teachers' prayer-meeting at Tannybrake. It was held at the close of the Sabbath school. Parents were especially invited. And the one great and absorbing topic was salvation through faith in Christ. The beginning of a revival is always hard, perhaps impossible, to fix. We can only see a little way back, and that which we regard as a cause, is itself only the effect of some previous cause. Whatever the human agency employed, we must never forget to give all the glory to the Great First Cause. He alone can awaken the slumbering and quicken the dead.

Reproach has been cast upon this revival because of the intense physical excitement that in some places characterized it. Not that this element was absent from previous revivals in Ireland, England, Scotland, or America; but it was far more intense and violent on the present occasion, than in any other awakening yet mentioned. "These our physical agitations," "striking," "seizures," "prostrations," or whatever they may be called, have been variously accounted for. Some think they have sufficiently explained them by referring them to temperament, sympathy, hysteria, etc., but even admitting that they may be so referred, it is still open to inquire if in the least removes these phenomena from under the Divine superintendence and control. Does not the Moral Governor rule by law in everything? Granting, therefore, that these excitements may be explained on some purely physical theory, may they still not have a most important and spiritual mission? Some again have regarded them as the work of Satan and designed to frustrate the work of grace. And, undoubtedly, when God is doing a glorious work, Satan will rage, and to his utmost intrude; and by intermingling his work, darken and hinder as much as possible God's work. But we are not left without a sure test to determine what is a work of God and what a work of the Devil. Satan does not cast out Satan. And when we see a great reformation take place in a community; when we see multitudes of men suddenly turned from their intemperance, Sabbath-breaking, profanity, uncleanness, and worldliness; when we see error, sin, and selfishness giving way to truth, holiness, and love, we say, unhesitatingly, this is not the work of Satan, but a great and glorious work of God. And we will hold our conviction none the less firmly because the change has been brought about not in ways of our choosing or devising.

Many eminent theologians, such as Dr. Gibson and President Edwards, regard these physical phenomena as the work of the Holy Spirit through various agencies, and graciously designed to glorify God by making a direct appeal to the senses of the unbelieving and the careless. It is well known that in Ireland infidels and scoffers who came to see and ridicule the work, were frequently stricken down, and thus convicted and converted, and made monuments to the power of the Spirit of God. It is not, however, the purpose of these articles to promulgate any special theory of revivals. Our object will be attained if we only succeed in imparting useful information, removing unseemly prejudices, and awakening a more wide-spread and earnest cry for a work of grace throughout our land. We are willing to leave the Holy One of Israel to do His work in His own way. May the spirit descend upon us as the gentle dew, silently imparting life, growth, and beauty; but if God so wills it, let Him come with the thunder and the lightning and the storm. It is a good thing if, under any circumstances, men are awakened from the slumber of death, and brought to rejoice in a new life. Better, sure, to breast the roaring surge on the live ocean and speed on before the favouring gale, than lie becalmed and motionless amid the stagnation and putridity of the waveless sea of death. Give us

the roar of the raging cataract rather than the deadly miasma of the stagnant, putrid pool.

We cannot here dwell upon the Moody and Sankey revival in Ireland in 1874. This awakening was, in many respects, a striking contrast to that of 1859, and similar to that by the same men in Scotland, already noticed. No wild excitements, but quietness and order, and profound solemnity. The size of the meetings was determined by that of the largest buildings in Belfast, Londonderry and Dublin. Over 800 ministers of all the evangelical denominations took part in the work. At some of the meetings there were as many as 750 inquirers; and at one meeting, 2,000 persons professed to have given their hearts to Christ during the preceding six months. Thus 200,000, on her robes of salvation, and corresponding to Jesus were multiplied as the drops of the morning dew.

### HIGHER RELIGIOUS INSTRUCTION.

The Scheme of Higher Religious Instruction in connection with our Sabbath school work, adopted by last General Assembly, is, we are glad to notice, being vigorously taken up in some of our Presbyteries, and not a few of the congregations. There is reason to hope that, at no distant day, the Scheme will be in more or less general operation throughout the Church. With a view to affording information of what has been done in the Presbyterian Church of England, and what is still further proposed to be done there, we give below a circular letter just issued to congregations by the joint conveners of the Committee on the Instruction of Youth, Rev. J. Oswald Dykes, D.D., and Rev. J. Monro Gibson, D.D.:

The collection is appointed by the Synod to be made in all congregations on October 20, 1880.

The efforts of this Committee to promote the religious instruction and spiritual welfare of young people depend entirely on the result of this annual collection. Last October one-half of our congregations made no contribution at all; the sum received from the other half was no more than £329. Every effort is made to keep down expenses, but it is not possible to carry on the various branches of our work on so small a sum as this. What we need and ask for is from £450 to £500 a year. With that income we could work out present schemes, and could try to initiate fresh ones. The sum is not large, and we feel sure if our people knew in how many ways this Committee is endeavouring to foster throughout the Church a more efficient care for the young, congregations and Sunday schools would be glad to make a collection for it.

With a view to stimulate wider interest by simply spreading information, we are content to lay before you once more the merest jottings on our operations. More detailed accounts of them will be found in the Report to last Synod.

1. *Children's Day.*—The Synod again appoints the day of this collection to be kept in all our flocks (as it is by many others throughout England) as a day sacred to the interests of all scholars, and of young persons generally. By special services in church and school, by sermons to children, by addresses suited to parents, to teachers, or to "young men and maidens," ministers and superintendents will, it is hoped, strive to render this a bright and memorable day, on which many tender hearts will open themselves up to the love of Jesus.

2. *Bible Band.*—Short selected passages for each day are printed month by month in the *Children's Messenger*, accompanied by helpful "notes." Last year 753 boys and girls enrolled themselves as readers; and over a hundred sent in replies to the month's questions set for examination. We invite the co-operation of parents and teachers to make this simple plan far more widely useful for training children in the habit of thoughtful Bible reading.

3. *Shorter Catechism Prize.*—This keeps its popularity, and is steadily spreading the knowledge of the Church's venerable manual. To each child under fifteen who repeats it accurately an Oxford Bible is given. The rules are strict, but 183 won the reward last year. Proper certificates of the repetition need to be sent in before the first of March.

4. *New Year Address.*—Our present Moderator prepared the address for January 1st, and the Rev. Mr. Howatt, of Camberwell, is to furnish the next one. We put 5,000 copies in circulation; but we ought to have a larger demand. It seems not to have found its way yet into some parts of the Church.

5. *Teachers' Diploma.*—To encourage young Sunday school teachers to qualify themselves for discharging right the educational side of their responsible and blessed work, the Committee has had a text-book prepared on "The Art of Teaching in the Sunday School," for

the study of which the formation of classes, wherever practicable, is recommended. But the book can be also mastered privately. To those who succeed in passing an examination on its contents, a suitable certificate is offered.

6. *Higher Instruction.*—As the Church is by this time pretty well aware, this scheme aims at guiding and testing the work done in Bible classes, or by private students, in the Word of God. For this purpose Biblical and other subjects are yearly prescribed by the Synod, and a careful examination is held in spring. Competitive prizes are not awarded; for it is not wished to encourage a mere "cram" for examination successes. Those who pass are merely grouped according to results, that all in each group may receive a suitable certificate. The aim is to encourage an accurate and scholarly acquaintance with Holy Writ, and form a taste for deeper study of it on the part of those who are beyond the usual school age.

7. *Day Schools.*—By small grants, amounting last year to about £180, we did what we could to aid fifteen of our denominational schools, situated where no School Boards exist, and where, but for this assistance, slender as it is, the children of our people would be obliged to receive their primary education at the hands of the Church of England.

There are yet other methods by which we do, or (if we had the means) would, seek the best interests of the rising generation in our Church; but the list now given may, perhaps, justify our appeal for more extended support. The Committee has a strong staff of willing workers—vice-conveners, examiners, and others—and could, therefore, accomplish more were it more heartily sustained by friends throughout the Church. We ask not merely for liberal aid, but for co-operation, sympathy, and prayer.

### Mission Work.

#### COREA.

CHRISTIANITY FORBIDDEN.

The Boston Traveller prints, under date of Seoul, Korea, Sept. 3rd, a letter from Mrs. Hattie G. Heron, wife of Dr. Heron, of Tennessee, who was reported to have been sentenced to death by the King of Korea for teaching Christianity. Mrs. Heron says she has just passed through a long and dangerous illness which has left her a mere ghost of her former self. She asserts that the King of Korea would not do what has been charged against him, and adds: "He is a man of great strength of character, kindness of heart, and noble ambitions. Moreover, this king and queen have been most cordial and generous in their personal treatment of Dr. Heron and myself. They will do all in their power to protect us. Our only danger is from the ignorant and superstitious lower classes, who, if aroused might kill us before the king could rescue us from them. But, as Dr. Heron has, with his own hands, treated about thirty thousand sick Koreans, who are very grateful to him, it is not likely that they will rise up against him and his family whatever they may do."

Mrs. Heron recites several incidents to show their friendly relations with the royal family, and concludes her interesting letter as follows: "Let me say positively that Dr. Heron and I are not now preaching or teaching Christianity except by an example which we earnestly pray may be worthy of the name of Christian. The laws of the land forbid it, and through the United States minister, about a year ago, the American missionaries were absolutely forbidden to teach religion; but we long for the time when our treaty shall be revised and freedom of religion allowed. Until that time we are doing all in our power to gain the confidence and respect of the people, with what success you may judge from my letter."

#### MISSION NOTES.

MR. GORFORTH mentions that the Yellow River has again burst its banks in several places, and that between 2,000 and 3,000 square miles are flooded and 300,000 people homeless.

MISS HARRIET SUTHERLAND, who was sent out to China, as a trained nurse in August, 1888, by the Foreign Mission Committee of our Church, was married on 3rd September, 1889, at Chefoo, North China, to the Rev. Hunter Corbett, D.D., the veteran missionary at that place of the American Presbyterian Board.

Mrs. GORFORTH fell sick after removing to Lin Ching, and she and Mr. Gorforth were ordered to the coast. After a short stay at Tientsin, she fully recovered and they expected to start on their return journey on the 2nd September. They proposed to travel by river boat, as, though slower, yet more profitable than travelling overland, as their studies could be continued. By this mode they expected to be about two weeks on the way.

In the latter part of July, Dr. Smith, being fatigued with dispensary work and the study of Chinese went off for two weeks on a trip to Corea. He was much benefited by the change and greatly helped by his observation of the mission work carried on in that country. We hope to give some extracts from his interesting letter in our next issue.

MR. AND MRS. J. H. MACVICAR, Mr. and Mrs. John MacDougall, Miss Graham and Miss McIntosh did not sail from Vancouver until the 5th October, the freight for the steamer having been delayed by a washout on the C.P.R., which also delayed their own arrival at Vancouver about ten hours. Mr. MacVicar, writing on the evening of the 4th October, says, "We are off with prospects bright as 'Abram's stars.'"

It will be reassuring to those of our readers who may have thought, after reading of the heat endured by our missionaries at Lin Ching, China, that they might be in danger of scorching, to learn that by taking a trip to the coast they can always get relief. Dr. Smith writes, "I believe, inland, the thermometer registered very high; but the heat has not been so excessive in Chefoo, although it seems to take the starch out of a person much sooner than at home."

A LETTER received from Tarsus, in Asia Minor, gives late and authentic information about the remarkable revival in Aintab, which began last June and continues with remarkable results. Begun by Rev. Mr. Jenyanan, assisted by Rev. Mr. Christie, of Marash, and the native pastors of the churches in Aintab, the result has been the greatest spiritual awakening in the history of missions in the Turkish Empire. Up to August 16th, 650 persons had been received into fellowship of the churches on confession of faith in Christ. The letter describes the daily woman's meeting with 800 present, the difficulty that the missionaries have in finding time to sleep and eat, the preaching to audiences of 2,000, the accessions from the Armenian and Catholic Churches, and the interest the young are taking in the movement. Stalwart, hardened men are as eager for the truth as are the women and the young.

THE first meeting for the winter of the Canadian Auxiliary of the McAll Mission was held in the Young Men's Christian Association, Thursday afternoon, Oct. 3rd. In the absence of the President, Mrs. S. C. Duncan Clark presided. Letters were read from Mr. McAll and Mr. Soltan, Treasurer of the Mission in France, with reference to this Auxiliary undertaking a third hall, a gentleman in Toronto having offered \$200 towards its support. Also a letter from Miss Dods, a worker in the Mission in Paris, sister of the late Rev. George Dods, one of Mr. McAll's earliest assistants. One of the members who had visited Paris this summer, gave an account of some of the halls she saw, and her impressions of the work. The Treasurer reported \$645.18, \$535 having been forwarded in July last. \$1,000 is still required to defray the expenses of the stations undertaken by this Auxiliary before the end of the year in February.

THE Mission Council plead earnestly that at least one more male missionary be sent out to India this year. The following are the solemn and pregnant words of Mr. Campbell in regard to this request:—"I would emphasize the entreaty for more men, though I am losing heart. We go on, year by year, pleading for more men, and yet we have now only one more than we had five years ago. For nearly two years we have been left with from two to four men (with our wives and the unmarried ladies, etc.) to carry on work in our five stations, to say nothing of the other millions of whom it would kill one to keep thinking, so that one can only grow hard and forget them in despair of being able to evangelize them. Numbers of men hear the call and express their willingness to come, but you have not the money to send them, and apparently you cannot possibly get it as you surely would. From various quarters money has been got to send a few out to China, and for that I rejoice, for souls are just as precious there or here, and their salvation is as dear to Christ. But even for China, how very few have gone! And whether from our faults, or from whatever cause, you cannot get enough to send a few more here. We must be patient. Only souls equal in number to about the whole population of Canada have passed from Central India into a Christless eternity since we came here. And even if we hold ourselves responsible for only part of the Western section of Central India, cutting off five or six millions as being more easily reached by others than by us, we cannot well relieve our consciences of more, and there remain, say four millions, of whom from 100,000 to 150,000 pass beyond our reach every year. So, I would emphasize our unanimous entreaty, and beg that a great effort be made to send us at least one or two new men this year."

The Family.

A P L I A
Such tiny, restless birds,
So ready to rise and creep
The flowers round their heads
And cast tiny wings to light some new, strange
thing
That they are tempted hard to touch—
Those black bands— the kind
Such little, tireless feet,
So eager to reach the world
That lies beyond their threshold. Do not
chide
If they, in wonder, go too fast and far.
The years that meet them will do much to
mend
Their steps both slow and careful. Then, be
kind
If they creep the bound that we have set—
Those little, restless feet
Such dew, fond, trusting eyes,
How oft they judge us, and we know it not.
No thought of guile dims their pure innocence,
In their clear depths are mirrored spots of
sorrow,
Each from the hand of God. O, see to it,
That no wrong word of ours, no hasty act
Shall leave such stains, that all the years to
come
Cannot efface them.
Florence A. Jones, in Interior

A NEWCOMER IN TOWN.

THE rush of young people, both men and women, into the cities, is unaccountable and distressing. The letters which come asking the pastors of large churches to visit and look after these strangers, in the cities, will average for each pastor from one to three per week. Both tender and importunate are these letters. They come from parents and pastors and friends, beseeching the over-worked city ministers to look after this exposed and unreliable young person, who has just come to town. The dangers of city life are magnified in the imagination of the writers, and the dangers to which they suppose their friends are exposed are pitifully described.

If these young people are so unfit to meet these dangers and to withstand them, they ought never to have been allowed to come to the city at all. It seems a strange inconsistency for parents to send their children, young or old, into the midst of temptation, and then expect everybody but the parents themselves to protect their children from that temptation, in the midst of which they have sent them. The best advice that can be given to any young man or woman in a village, small town, or especially country districts, who is thinking of coming to a big city is:—"By all means don't do it!" For each man that a city makes a thorough-going, earnest Christian, it sacrifices twenty. And for each woman that it makes a success in life, it utterly overthrows fifty. Even those who succeed in making for themselves a place are scarcely known outside of their own little limited circle. There are plenty of men, elders and others, who are very useful in the churches from which they came, but they came to the big city, selected the largest church they could find, and then expected to find the places of usefulness all unoccupied. They are not now elders. They are not now Sabbath school teachers. They are not now workers at all; they are simply religiously drying up for want of activity.

If these people, instead of seeking out the big churches, and the largest crowds, and the famous ministers, had hunted up some smaller church where a crowd was needed, and where the minister was just as edifying and instructive as any other, they would have been very useful in their new position. They would have been much more useful to themselves, whatever might have been said of their usefulness to others. They, themselves, need the activity which they enjoyed in their own home church; and for want of it they are now substantially spiritual dead-wood in the midst of a big church that does not need them, and are neglecting to be helpful in building up the smaller church that really does need them.

Especially ought those to stay at home, who have not money to last them for two or three months while they look round for a situation. Not a few come to the large city with just money enough to pay their fare to the city, and then must have "a job" immediately or they must suffer; and the distressing accounts which they have to tell are among the most heart-rending experiences of city life. Alas for those who have come to their last dollar, and then find themselves without employment. They have not been in the city long enough to find friends and make them true, and they have not yet obtained employment.

The expectations of some of these newcomers are very extraordinary. They have been raised in some little country town, where from childhood they knew everybody in the town. They think it a marvelous thing to go into a city of 200,000 people and find that they do not know everybody in the church, and that few in the church know them. They complain of the pastor because he does not know them, as their old pastor that baptized them in the east knew them. They complain of the people because they do not feel at home with them, as they felt at home with the Sabbath school and church in the midst of which they were raised. They seem to think that it is the business of other newcomers to look after them. One woman complained dreadfully of the coldness of the church, because

she had not been visited as she should have been. She had been in the church for some five years, and during that term of five years, two hundred other new people had come into the same church, and not one of them had the herself visited, or even supposed that it was part of his duty. But complainants are the last people to take up and discharge the duties, which they condemn others furiously for laying aside and neglecting.

If the newcomers mean to go into church work with the same vigour with which they go into other work, they will have no difficulty in finding friends in the church. There is not a church, large or small, that is not anxious for efficient workers. A Christian woman, accustomed to attend the woman's prayer-meeting, came to a city some years ago, and hearing the announcement of the female prayer-meeting, she presented herself at the time and place appointed. Going to the first lady she met she gave her own name, and said that in the east she was accustomed to attend such meetings, and she hoped to make it her habit in the west. In less than two months that woman was at home with all the active members of the congregation. The fact was, she was exactly the woman who was wanted. Every other woman who is wanted will find places where people will receive her with great pleasure. Useless people, however are not wanted. And it is very doubtful whether they are really worth the running after and hunting up. Christians that have to be coddled and coaxed and fed up with beef tea and other like diet, at a mature age, are likely to be such sickly Christians that they add no strength to a congregation. They are really more trouble than they are worth.

Then, too, the disease called homesickness must be considered. These newcomers are very homesick, as a rule. They cover the old pastor, the old church and the old session in the east with a kind of halo of glory, and think of them with an affection and an enthusiasm which they never felt in those old churches. They measure the western ministers and the western churches, not by the real eastern ministers and eastern churches, but by the ministers and churches as they imagine them. That eastern minister is oftentimes a very soothing minister, and many is the good nap these people have taken under his ministrations; but now, when they think of the east through homesickness, they give all their tenderness to that old preacher, and lampoon the western preacher because he does not preach such sermons as those under which they slept in the east. Really, much of the nervousness and discontent in the west is due to this effect of homesickness. What is needed is earnest, personal, religious life, and the persevering activity of western ministers and western churches will feed and develop and exercise and discipline Christians with all possible efficiency and vigour.—Rev. Dr. Hays, in The Interior.

HOW MRS. MCINTYRE'S EYES WERE ENLIGHTENED.

THERE was a ring at the door. "The postman, I suppose," said Mrs. McIntyre, glancing at the clock. "It's too early for a caller," and she hastily put down the saucer of soap-tree bark, with which she had been treating her old black cashmere, and proceeded to the door without stopping to remove her apron, or to smooth the busy front from her forehead. It was a caller, however.—Mrs. Mayer, one of the prominent women of the church.

"I started early in order to stop for you on my way to the meeting," she said, after the usual greetings had been exchanged. "Meeting?" echoed Mrs. McIntyre, unpleasantly conscious of the presence of her apron, and the absence of her cuffs. "There are so many meetings, I don't pretend to keep up with them." "I mean the annual meeting of our missionary society," said Mrs. Mayer. "We do not often invite a speaker from abroad, but as this is our tenth anniversary we are going to have an especial treat. I believe you were at church last Sunday, so you will remember that Dr. Daniels is to address us on "Our Sisters in China."

"Well, really, there is such a string of notices, and Mr. Young reads them so rapidly, that, by the time he is done, I can't tell a word he has been saying. Yes, I daresay it will be very interesting, very," went on Mrs. McIntyre, her mind on her black cashmere; "but I don't see how I can possibly spare the time to go to-day. I am dressmaking; or, rather, I am ripping and splicing an old dress preparatory to making it over, and I feel that it really must be done this afternoon. I presume you don't know what it is to economize in that way, Mrs. Mayer; but, actually I am so sick of turning and making over and dyeing and 'soap-tree barking,' as Gracie calls it, that I almost envy the Chinese women. I remember reading that the fashions never change in China. What a blessing that would be! I sometimes think it is we who need missionaries most, after all."

"You are tried," said her caller sympathetically. "You need a change of scene and occupation. I can never do good work when I feel in that way. Now, if you come over to the vestry with me, you will get a little fresh air; and the meeting will give a new turn to your thoughts, so that you can plan much better afterwards. As for Dr.

Daniels, you will be sure to be interested in what she has to say. And then you know," she added, "we really owe these little offerings of time and inclination to Him who 'gave Him self.'"

Mrs. McIntyre would a great deal rather have finished "soap-tree barking" her dress than to have heard a whole shipload of missionaries fresh from China; but it was easier to assent to her friend's arguments than to answer them, so she reluctantly prepared to put on what women call the "things."

Her mind, I am sorry to say, wandered during the early part of the meeting, for the trimming on the President's dress suggested a plan for beautifying her cashmere, and concealing its weak points. Nor did she pay very close attention to the annual report for she shared the common opinion, that an annual report is an unavoidable evil to be expected at certain seasons, like malarial fever, or mosquitoes in August.

By and by the president said, in congratulatory tone:—

"Now ladies, I have the pleasure of introducing to you one who has seen heathenism face to face, and will speak to us of what she has seen, Dr. Caroline H. Daniels, formerly of Swatow."

Mrs. McIntyre speedily fell under the charm of the speaker, and listened eagerly while the physician spoke of the fruits of centuries of superstition in China: of the heroism of the Bible-women, who endured the agonies of having their feet unbound that they might be able to carry the Gospel more swiftly; of the personal indignities, the physical torture, the separation from loved ones, and the loss of all their worldly goods, which she had seen patiently endured by Chinese women who had forsaken Buddha for Jesus Christ.

There was an energetic "lookout committee" belonging to the Woman's Missionary Circle of the Bethany church and by the time Mrs. McIntyre left the vestry that afternoon, she found that she had pledged herself to become a member of the society, and had taken a mite box.

A year later, when she passed in her box at the annual meeting, she was asked to give her experience.

"I am almost ashamed to tell my story," she said; "but I want you to know what our Woman's Circle has done for me, and so I shall have to confess just where I stood a year ago. I didn't realize how much I needed this help, and if our dear good sister here had simply invited me to come to the last annual meeting, I should probably have thanked her, and staid at home; but she took the pains to come out of her way to call for me, and I couldn't find it in my heart to disappoint her, so I went unwillingly, thinking all the while of the dress I wanted to finish cleansing, and not at all about my soul, which needed to be washed a great deal more. I had grown so short sighted, that a little saucer of soap-tree bark was big enough to shut out the whole heathen world! Butterick's fashion catalogues looked a great deal more attractive to me than than missionary news. I should have been more pleased to receive a receipt for a new kind of cake than to have heard of the conversion of a tribe in Africa, and it troubled me infinitely more to be obliged to economize in my purchases than to know that the work of missions was hindered because the treasury was low. I heard Mrs. Mary A. Livermore say in one of her lectures, 'Don't live in the basement of your nature.' That's what I found I had been doing."

"Since I have been reading, I have learned what discomforts the missionaries endure cheerfully, and the little daily annoyances that used to keep my nerves on edge all the time have dwindled till they are too small to be seen with the naked eye. Why, my sisters, you and I think it a hardship to ride down street sitting in a car beside a poor creature who has not yet learned that 'cleanliness is next to godliness.' Probably you read, not long ago, a letter from one of our missionary ladies describing a trip of several days, I think, on one of the Burmese rivers. The weather was intensely hot; and, as she tried to teach the people about Christ, she was crowded in among natives with unwashed bodies; both men and women smoking, and having with them their food, the odour of which, she intimated, was a pretty severe test of the sea-going qualities of one's stomach. She said she did not know of anything that would induce her to undergo the annoyances which she had to submit to, if it were not the privilege of giving the Gospel to those who did not have it."

"We feel indignant if our trunk is delayed a day when we are travelling. I read of a missionary on the Congo, whose house was to be brought up in parts, ready-made, by the natives; but month after month passed, and the house did not come. The rainy season was at hand, and all the household goods, so precious in that country, would be spoiled; for they had to be left outside, because there was no room for them in the mud hut. How you and I would have worried, my sisters! 'The missionary only said, 'The Lord knows all about it.'"

"But while the missionary cause has made my trials microscopic, it has brought out far away things like a telescope. I was near-sighted from a child, but I didn't put on glasses till I was sixteen; and I shall never forget the sensation. It seemed as if a new world had opened before me. Well, that is

what a little knowledge of missions has done for me in the moral world. You remember how the eyes of Jonathan were 'enlightened' when he put forth his rod, and tasted of the honey. The mite-box on my bureau reminds me that I am a part, a very insignificant part to be sure, but still a part, of God's mighty plan of redemption, that shall take in 'every nation and kindred and tongue and people.'—The Helping Hand.

THE ART OF PROLONGING LIFE

SOMEWHAT different advice must be given with regard to bodily exercises in their reference to longevity. Exercise is essential to the preservation of health; inactivity is a potent cause of wasting and degeneration. The vigour and quality of the circulation, the functions of the skin, and the peration of the blood, are all promoted by muscular activity, which thus keeps up a proper balance and relation between the important organs of the body. In youth the vigour of the system is often so great that if one organ be sluggish another part will make amends for the deficiency by acting vicariously, and without any consequent damage to itself. In old age, the tasks can not be thus shifted from one organ to another; the work allotted to each sufficiently taxes its strength, and vicarious action can not be performed without mischief. Hence the importance of maintaining, as far as possible, the equable action of all the bodily organs, so that the share of the vital processes assigned to each shall be properly accomplished. For this reason exercise is an important part of the conduct of life in old age, but discretion is absolutely necessary. An old man should discover by experience how much exercise he can take without exhausting his powers, and should be careful never to exceed the limit. Old persons are apt to forget that their staying powers are much less than they once were, and that, while a walk of two or three miles may prove easy and pleasurable, the addition of a return journey of similar length will seriously overtax the strength.—Dr. Robson Root, in the Popular Science Monthly for October.

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop, a life spent in the labourer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—Canon Farrar.

GOOD SERMONS FOR CHILDREN.

"Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily. A Swedish boy fell out of the window and was badly hurt; but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man of an emergency. And so he did, for he became the famous General Baur. A boy used to crush flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did for he was Michael Angelo. A German boy was reading a blood-and-thunder novel. Right in the midst of it, he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Richter, the great German philosopher. Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make man or woman good or not.—Selected.

WITHOUT AND WITHIN.

THERE are those who have real grace in the heart, whose manners and bearing do but scant justice to that which is within them; and there are those, on the other hand, who have succeeded in catching and cultivating outward graces of manner, so that they are exceedingly amiable and pleasant to meet socially, who are utterly devoid of grace within. I need not say which of these two classes furnishes the more creditable specimens of humanity. It is a pity that a man of a warm and gentle heart should have rough manners and be a Philistine; but you can admire and respect him, for it is not the manners that make the man, but the heart of him. When the grace is all outside, a mere polish on the surface, a veneering of the gentleman, with selfishness or coarseness in the soul—is not an honest savage better than such a hypocrite? There has been in our day a great revival of the appreciation of grace in the old Hellenic sense of the word and that is altogether good so far as it goes; but let us see to it that we do not exalt the

outward at the expense of that which is within. Give us both the outward and the inward by all means, if it be possible; but if it must be only one, for heaven's sake let it be that which is real and deep and true, if there is to be a difference between the outside of us and the inside, let that which is deepest be the best. Cleanse first that which is within the cup and platter, that the outside of them may be clean also.—Rev. J. M. Gibson, D. D.

The Children's Corner.

H AND PERHAPS.

If every one were wise and sweet,
And every one were jolly,
If every heart with gladness beat,
And all were unalloyed,
If none should grumble or complain,
And nobody should labour,
In evil work, but each were fair
To love and help his neighbour—
Oh, what a happy world 'twould be
For you and me—for you and me!
And if, perhaps, we both should try
That glori time to hurry;
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kin and sweeter hearted—
Perhaps in some near-by and-by
That good time might get started.
Then what a happy world 'twould be
For you and me—for you and me!
—Emma C. Dowd, in Harper's Young People.

ELSIE'S MNEMONICS.

ELSIE was rather a favourite with the Captain of the big Atlantic liner during the voyage. He had a daughter at home about her age, so he said, and sometimes he would invite her to come up on the bridge in fine weather. So it happened that one day up on the bridge, when the sea was like glass, she spied a dark purple band, gradually growing broader and drawing quite rapidly toward the ship, across the silver-gray ocean. "What is that," she asked. "That's a westerly wind coming," he replied. "Will that help us along?" asked Elsie. "Yes, if it blows hard enough."

"Shall you make sail?" Elsie was sure of that phrase, for she had used it several times and had not been laughed at. "Yes, I think so," said the Captain. "There's a westerly current hereabout, and we want all the help we can get." Elsie pondered awhile in silence. Presently, "Captain," she said, "didn't you say a westerly wind?" "Yes." "And a westerly current?" "Yes."

"Well, if a westerly wind helps us, why doesn't a westerly current help too?" The Captain glanced at her quizzically. "Why, you see," and he hesitated a moment—"you see, we say that winds are east or west when they blow that way—no, the other way; but currents—well, currents are different. They go the same way as the wind; I mean an easterly current goes toward the east, don't you see?"

Elsie reflected for a full minute without speaking, then, "Why do you suppose that is so, Captain?" she asked. But the Captain had gone to the end of the bridge, and was looking very hard through his marine glasses at a distant sail. "Mr. Jones," he called suddenly, addressing the second officer, "loose the fore-sail." Then, "Miss Elsie, I'm going to get sail on her now; you'd best get on deck."

So Elsie was helped down the step ladder without having her question answered; but as she watched the men "lay aloft" and loose the big smoke-discoloured sails, she could not help wondering why people should make such contradictory rules. Afterward she was seen in the saloon with pencil and paper, and when the Captain took his seat at the dinner-table, he found a neat little note beside his plate, and here is what was written inside in Elsie's hand:

"The currents of air
Are named where they blow;
The currents of water
Whither they flow.
"Thus an easterly current—
Please bear it in mind—
Runs the very same way
As a westerly wind."
—Harper's Young People.

TWO WAYS OF OBEYING.

"I DON'T understand it," said little Susie, her face rather sober. "It doesn't quite seem right to me, but Amelia says it is, and she ought to know. My sister Amelia wouldn't do what was wrong. Tommy Burton, I don't think it's nice of you to say such things." "Why, I only said I heard your mother tell you not to pick any flowers till she came back, and now every one in the garden is picking, and that's true, isn't it?" "But Amelia says she didn't mean on the very day when she was coming back, and when the flowers were on purpose to make the rooms look nice to welcome her. Amelia says, 'How would the rooms look without flowers in them, when mamma has been gone for five whole days!' And there's lots and lots of flowers in the garden. Or, I mean, there were lots; every one is gone now." Despite her desire to make it plain to Tommy that everything was just right, her voice took a sorrowful tone.

She could not help wondering what her mamma would say when she saw every blossom picked. She could not help feeling glad that her own little busy fingers had picked none of them.

"Well," said obstinate Tommy, shaking his round head so hard that he shook off some of the blossoms from the bouquet he was holding, "I've nothing to do with that, and the flowers aren't mine, and I didn't touch 'em, and I'm glad of it. But all I said was that I heard your mother tell Amelia not to touch the flowers till she came home, and she did. If Amelia knows that she didn't mean a word she said, why, I didn't contradict her. I only told you what I heard Aunt Manticie didn't say anything to me about flowers. She knows I never pick 'em, and she knows Amelia does; and it was Amelia that she told—you know it was Susie Parker, so what's the use of being cross?"

This was nearer being a quarrel than the cousins, who lived in the same house, and were constant playmates, often reached. Susie fingered the two or three blossoms she held and looked down to try and hide the fact that there were tears in her eyes, and spoke with more dignity than before.

"Tommy Burton, you are only a little boy, and my sister Amelia is most a young lady; she is more than twelve years old, and it is very mean of you to go and say that she has done a wicked thing, when she says it is right, and she knows mamma will be pleased!"

"Oh! oh!" said Tommy, jumping down from his perch, in great excitement, tumbling his flowers in a heap at his feet, "I didn't say any such thing, Susie, you know I didn't. All I said was I heard Aunt Manticie tell her not to, and I don't see how she had any right to touch 'em after that. If you thought it was right, Susie Parker, why didn't you pick some yourself?"

It was a stroke of genius, that last question. Susie dropped her flowers and herself in a miserable little heap and cried outright.

"I wanted to," she wailed. "I wanted to pick my dear mamma some flowers and put them in her room, all myself, but she told me not to and I knew I must not; but Amelia says I don't understand, and that she is older and does."

"All right, then!" said Tommy philosophically. "Let Amelia manage it with Aunt Manticie, then. Come on, don't let's touch the old flowers, or, here, I'll pick them up out of the sun and carry them to Amelia, it won't do any good to let them lie and fade. Now, then, let's you and I run to the meadow and pick some of the biggest buttercups and daisies your mamma ever saw."

No sooner said than done. Susie, much accustomed to being led by the more energetic Tommy, landed the flowers she had been arranging in a bewildering tangle in front of Miss Amelia, waiting only to explain:—"We are going to the meadow for daisies and buttercups." Then she was off.

"Going for weeds!" said Amelia, with a curl of her pretty lip.

Only two hours afterwards she was standing with her mother looking at the flower decked rooms.

"Aren't they lovely, mamma? I arranged every one of them myself. The children began to help, but they soon tired of it."

Mamma's face was grave.

"Did my daughter forget that she was not to pick any flowers while I was gone?" she asked at last, in a low tone.

"O, no, mamma! I remember it, and I didn't pick one until to-day, but these are for you, you see. Of course we had to have the rooms dressed with flowers in honour of your coming home. I knew you couldn't mean that we were not to pick them for to-day."

"But, Amelia, didn't I expressly say you were not to pick any until after I reached home?"

Amelia's eyes drooped before her mother's searching ones.

"Yes, mamma," she said at last, seeing that she was being waited for. "I know you did, but I didn't suppose you would care if I picked them for you. I thought you would be pleased. I did indeed."

Foolish Amelia, to suppose that her mother would be pleased by a love-token whose price was disobedience.

"I am very sorry," said her mother, "but I don't enjoy these flowers. Their breath says to me all the time that my daughter preferred her way to her mother's. I shall have to ask you to take them away. Carry them to the kitchen or throw them out; do what you will with them, only so I shall not have to see them any more." Her voice was low and sad, but very firm. There was no help for it. Amelia, half-blinded by tears, had to carry away all the beautiful blossoms over which she had spent her morning.

"I had a special reason for my direction," her mother said. And Amelia knew that evening what it was. Some guests whom they especially wished to honour, came to take dinner and spend the night. The guest-room and parlours were arranged by the mother's careful hand; but the flowers were daisies and buttercups Susie and Tommy brought from the meadow.

The verse that the mother gave her daughter for the next day was one that she always remembered with a little touch of pain:

"Behold, to obey is better than sacrifice."—Pamy.

Our Story.

TWO WAYS TO BE HONEST.

THE FIRST WAY.

"Well, perhaps I be blunt, but I'm honest."

Squire Barlow looked up at the speaker with an odd smile. He had heard Ephraim Green make that remark before, and he knew just what it meant, but he did not say so. It is just as well to be silent sometimes when such men as Ephraim are about.

So Ephraim turned to the keeper of the village store, where he had been sitting an hour by the stove, though it was now empty of fire, with his hat on his grizzled head, chewing tobacco, and with his feet comfortably put up on the counter so that no one could pass him on that side. Now he got up and said in his loud, harsh voice, "Sam Slocum, weigh me out a pound of sugar, and don't ye give me the sandy kind, nor no light weight, nuther!"

Samuel Slocum, a tall, weedy youth of twenty-one, who had just succeeded his father as keeper of the little "general store" at Hockanum, coloured all over his sensitive, sallow face, at the implied imputation; but he dared not say anything. Farmer Green was a steady customer, and as he owned a pair of good horses, could easily drive seven miles to the city of Deerbrook, and buy his goods there. But Ephraim saw him redden, and burst into a horse laugh.

"What d'ye git so red for? Ain't I got a right to tell ye 't I won't be cheated? Guess I have! I'm honest, and I expect other folks 'll be honest to me. More-an-over, I'm goin' to hev 'em, or know the why and wherefore!"

He took up the bundle of sugar and strode out of the door homeward. Sam leaned back against the shelves of dry-goods behind him, and meditated.

Squire Barlow, as he, too, passed out, stopped a moment, and, laying his hand on the counter, said kindly, "Don't take it to heart, Sam. Hockanum people know you're your father's son and your mother's boy. You couldn't cheat anybody if you tried."

A very different look illuminated the hot color that rose again over the young man's face as he smiled back at the squire.

"Tain't all that," he said, timidly. "I was thinking what if—why—well, if it's needful for truth to be so disagreeable."

Sam was a New England youth, and took to speculative metaphysics as a duck takes to water. He was timid, morally, beside, and rather melancholy by nature. He did not understand the government of the universe, and daily bemoaned himself that he did not.

Squire Barlow laughed softly. "You will have to find out by experience, Sam; 'Experience doth teach,' the copy-books say, and I guess it's so."

Then the squire went away. Let us go after Ephraim Green. "There's your sugar, Jane," he said, putting the bundle down on the table with a thump.

"Just in time, Ephraim; pies is mixed all but the sweet'nin'."

"You use a sight of sugar, seems to me. My mother put in m'lasses." And with a growl he went out to the barn. Mrs. Green was hurt. Ten years of matrimony had not quite hardened her to Ephraim's manner of speech.

In the barn his hired man was cutting hay.

"Look here!" began the master. "You gear up that machine better! You cut the feed too short; the critters get more'n 's good for 'em out of their maysure. Hev' you heed that corn this afternoon, and hilled up them beans?"

"No, I ha'n't. I've hed to go to mill; the' wasn't no flour, Mis' Green said, and I told ye yesterday the' wasn't no hoss feed."

"Well, you'd orter hev' did it all. You haven't got a mite of faculty about ye."

"I don't soot ye, do I?" remarked Jake, in a cool voice. Yet under all its coolness an observer of quick ear would hear that there was an undertone not so cold.

"No; you don't! I've got ye here and I've got to keep ye. The devil you know is better'n the devil you don't know; so I don't go in for changin', but—"

"Oh, you needn't say no more: pay up my wages out 'o hand, Ephraim! Green! I'm goin' by sun up to-morrow."

Ephraim stared at him, astonished. Jake was a good man in most respects, and his employer knew it. He was not a rapid worker, but he was thorough and trusty, and Green well knew the value of those traits. He said, still gruffly, "Sho now! What makes ye so dreadful peppery? I'm honest, if I be blunt."

"'Twould be consider'ble more to the puppus if you lied real pleasant!" retorted Jake. "I've stood it as long as I can stan' it, and I'm a goin' sure. I do'no' but it's as uncomfortable to have a man blunt as to have him ugly. I'd jest as soon be knocked down as hev' hard words throwed at me. I done the best I knew how, and you knowed it. I'm goin' to-morrow!"

And go he did, Ephraim Green much wondering why the man was such a fool as to leave a good place, and not at all amazed to think that he had been a fool in his bluntness.

Next day his sister drove up to the farm-house door. She was a feminine replica of Ephraim. Mrs. Green decided

her semi-annual visits; but they had to be borne, for Mary Ann was a tailor-ess, and it was a part of her way to "pay" for her visit to make her brother's common clothes, and help in the family sewing.

"Well, Jane," was her greeting, "how be you! Why, seems to me you grow poorer every time I see ye; ain't nothin' but skin and bones, be ye?"

"I don't sense it," coldly answered Jane. "I'm usually well, if I don't look so."

"Lan! I don't get your spunk up so quick! I'm one of them that naterally blurt out the truth first go-off; and you do look real peck-ed, now don't she, Eph?"

"I do'no'. I ha'n't noticed her." Jane took her sister-in-law's shawl and bag up stairs as quickly as she could reach the door; for she would not let them see the tears in her eyes.

Naturally a bright, sweet-tempered woman, she was actually sore to her heart from long endurance of Ephraim's bluntness, and when Mary Ann came, she felt like one about to run the gauntlet.

But there was no escape; she must endure her trouble, and be glad it was no worse. After dinner she took the opportunity, when Mary Ann lay down to rest after her journey, to walk over to a neighbour's house with some eggs. Mrs. Duane kept summer boarders, who came early and staid late. Jane looked at the pretty pony carriage waiting at the door for one of them to drive, and a sigh of envy parted her lips.

She thought, as many a one has thought before her, how hard it was that she could not have the peace and luxury of these rich people; why were they any better than she, that they should be so pampered? At that moment she heard a voice.

"Anne, are you ready?" "No, I am not."

"But the carriage is waiting, it has been at the door this half hour."

"Well, let it wait! I wonder if you know how tiresome you are, Jack Sayres?"

"I wonder if you know how uncivil and disagreeable you are, Anne!"

"I suppose you think I ought to be a liar, and say what I don't mean; but I sha'n't do it! I pride myself on telling the truth; and I do think you are as exasperating as you can be!"

Jane's heart sank. Here were these very people she had envied making each other miserable by being "honest" in their speech. She was a really good woman herself, brought up to consider that truth was a necessity as well as a virtue, but her experience confused her. When her husband came out on her with a volley of fault-finding and hard words, and wound up with his favourite phrase, "I'm blunt, but then I'm honest," she sometimes longed to throw a good, large stone at him; honestly a stone, and blunt at that, by way of illustrating his favourite aphorism. Now she saw that he and his sister were not alone in their views of truth. There were other better bred, better taught persons who were "blunt but honest."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON V, November 3, 1889.

DAVID'S REBELLIOUS SON.

2 Sam. xv. 1-12.

COMMIT VERSES 4-6.

GOLDEN TEXT—Honour thy father and thy mother. That thy days may be long upon the land which the Lord thy God giveth thee.—Ex. x. 12.

CENTRAL TRUTH.

A foolish son is the calamity of his father.

DAILY READINGS.

M. 2 Sam. xii. 23-39.

Tu. 2 Sam. xiv. 1-24.

We. 2 Sam. xiv. 25-33.

Th. 2 Sam. xv. 1-23.

F. 2 Sam. xv. 24-37.

Sa. Ps. xli. 1-13.

Su. Iv. 1-23.

TIME.—Absalom's rebellion occurred B.C. 1022, 3, 11 or 12 years after David's r.c.

PLACE.—Jerusalem and Hebron.

DAVID.—62 or 63 years old, in the thirty-second year of his reign.

ABSALOM.—20 years old when he slew his brother, 3 years in exile, 2 years in retirement in Jerusalem, 4 years plotting his rebellion; hence 29 or 30 years old when he usurped the throne.

SOLOMON.—8 or 9 years old.

DAVID'S COUNSELLORS.—Nathan the prophet, Ahithophel, the grandfather of Bathsheba, a man of marvelous wisdom; Hushai, a wise friend of David.

PSALMS.—xxxix, xli, and lv probably belong here.

HELPS OVER HARD PLACES.—I.

After this: Absalom's reconciliation to his father. *Chariots and horses*: like a great prince, to show his kingly spirit, and to attract attention to himself. 2. *Rose up early*: in warm Oriental countries public business is transacted early. *Beside the way*: to meet people on the way to the law court. *The gate*: the open space before the gate was the place of public business and courts of justice. *A controversy*: a suit, v. 4. *No man deputed of the king*: the king could not do all, and had not appointed enough deputies. It is probable, from Ps. xli. 8, that he was sick at this time. 6. *Absalom stole the hearts*: it was indeed stealing, for they belonged to his father. 7. *After forty years*:

this should read *four years*. 8. *Geshur*: a region south of Damascus, and east of the Sea of Galilee. Absalom's mother was the daughter of his king 9. *Went to Hebron*: the old capital, and Absalom's birthplace. 10. *Sound of the trumpet*: probably arranged on hilltops, so that the signal could quickly spread over the whole country. 12. *Ahithophel*: see David's Counsellors. For his wisdom, see 2 Sam. xv. 23. 12. *Gilonite*: belonging to Giloh, a town south or south-west of Hebron.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Absalom.—His early training.—His crime against his brother.—The story of his exile and return.—His plot against his father.—Ingratitude to parents.—Ingratitude to God in rebelling against him.—How the rebellion succeeded.

QUESTIONS.

REVIEW.—What great sins did David commit? What did he do when he realized his guilt? What calamities were threatened on account of his sin? (xii. 10)

INTRODUCTION.—How long after the last lesson was Absalom's rebellion? How long had David been king? Point out the places on the map. Who were David's counsellors? Which of David's Psalms belonged to this part of his life?

SUBJECT: THE DISOBEDIENT AND UNGRATEFUL SON.

I. ABSALOM, THE UNGRATEFUL SON.

—Where was Absalom born? (iii. 3-5.) Who was his mother? May this heathen mother account in part for Absalom's bad training? What was Absalom's appearance? (xiv. 25, 26.) What crime did he commit against his elder brother? (xv. 28, 29.) Where did he then go? (xvii. 37.) How long did he remain there? (xiii. 38.)

What effect would his dwelling so long in a heathen land have upon him? Why did it not affect his father David so unfavourably, when he fled from Saul? What were David's feelings toward him? (xiii. 39.) How was Absalom brought back to Jerusalem? (xiv. 1-23.) How long was he there before he saw his father? (xiv. 28.)

Did Absalom have many good influences about him? Could he have been a good and noble young man had he so chosen? What evils do you find in his character? Was he very ungrateful? What was the old law about disobedient children? (Deut. xvi. 18, 21; xxvii. 16; Matt. xv. 4.) What is said about them in Proverbs? (x. 1; xvii. 21, 25; xxx. 17.) Are such children a bitter sorrow to their parents? Was David partly to blame? (Prov. xxii. 6.)

II. PLOTTING AGAINST HIS OWN FATHER (vs. 1-6).—What did Absalom do after he was restored to favour? What was his object? What plans did he pursue to gain the favour of the people? Was there any neglect on David's part?

Probably David was in ill health. See Ps. xli. 8, written about this time.

Was Absalom hypocritical? What powers of attracting men did he have? Might they have been put to noble use? Are we responsible for the good use of such power as beauty, wealth, attractiveness, can give?

III. OPEN REBELLION (vs. 7-12).—How long did Absalom continue his insinuating course? Where did he propose to set up his kingdom? Why did he haste to do this while his father was alive?

He was the oldest living son, and hence the heir, but he feared that Solomon would be appointed king instead of him. (1 Kings i. 13.) Besides, his father was sick and might die, and was not in a condition to resist so actively as usual.

What were Absalom's plans to get possession of the kingdom? Who was his counsellor? What is said of his wisdom? (vii. 23.) Where these plans temporarily successful? Was Absalom the best person to rule over such a kingdom? Which of the commandments did he break, as revealed in this story of his life?

IV. NEW TESTAMENT LIGHT.—How should children treat their parents? (Eph. vi. 1-3; Col. iii. 20.) What exhortation did Paul give to a young man he loved? (1 Tim. iv. 12; 2 Tim. ii. 22.) What does the apostle John say to them? (1 John ii. 13, 14, 28.) How should we treat our Heavenly Father? Is rebellion against him as ungrateful as it is wicked?

PRACTICAL SUGGESTIONS.

I. How sharper than a serpent's tooth it is to have a thankless child.

II. We see the evil of defective training and bad influences around youth.

III. Yet around all are many good influences, and every young person chooses for himself which he will follow.

IV. We see in Absalom the baseness of ingratitude and disobedience to our Heavenly Father.

V. Every power of attraction and influence is given us to use for good.

VI. Wiles, hypocrisy, and flattery may succeed for a time, but end in failure.

VII. There is only one way to true success, and that is by obedience to parents and to God.—*Psalmist*.

Submission is the footprint of faith in the pathway of sorrow.—*Central Baptist*.

A DUMB SUNDAY-SCHOOL SUPERINTENDENT.

"Dr. PHILEAS DUBBS" gives an amusing account of a Sunday school he visited "on the other side of the world." The superintendent tapped the bell, without uttering a word, and the chorister arose and led the singing. Another tap brought another man to his feet, who read a chapter of the Bible. At a third tap a prayer was offered, and so it went on. He said to one of the teachers, "Things move on very quietly here. I noticed that you got at the lessons very soon." "Yes," said the teacher, "that is what I came here for." "I noticed also that the superintendent did not say a word." "He can't," replied the teacher, "he is dumb. We selected him because he couldn't talk, and we have had plenty of time for the lesson ever since. The last superintendent we had nearly talked us to death."

LORD ABERDEEN ON SUNDAY SCHOOL WORK.

At the Scottish Sabbath School Convention held recently at Aberdeen Lord Aberdeen said:—"I think we are now beginning to recognise the fact that something more than willingness—of course that is the first thing—that something more than willingness to undertake Sunday school work is required on the part of teachers. It is a matter which requires special qualifications, special training, and unremitting zeal and care. I think that is a part of the advance which has been made in this matter. There is not as there used to be, so much tendency to be, to some extent, satisfied with what might be called the mechanical system of teaching children—repetition, without a real understanding of the meaning of the language used. I have known cases when children were giving an answer when, perhaps, some visitor has asked the meaning, visitors have been interrupted by the teacher saying, 'Oh, we have not come to the meaning.' And, of course, that tendency may be carried too far. Sometimes curious illustrations are given of that. On a recent occasion, at a Sunday-school gathering, a dignitary of the Church of England narrated how a young clergyman friend of his on meeting one of his parishioners, a worthy woman, asked her how her husband was in health. The woman replied—'Oh, he has been badly, sir. His sight is gone. He has a catholic in each eye, and population of the heart.' Well, of course, that was a case representing the possibility of confusing terms, and using them without knowledge of their meaning. But I think I ought not to be satisfied by giving an illustration from the South West in the North might be a little delighted in thinking that we never make mistakes here. I have another illustration of the same sort of thing much nearer home—in this country, perhaps in my own immediate district. On one occasion, a worthy man, a crofter, having become affected with a slight shock of paralysis, there being no doctor at hand, the minister of the parish produced an old galvanic battery which he happened to have. He applied this to the man with some advantage. Next day a neighbour came to inquire of the wife of the crofter—'How is your husband?' 'He is no verra well, I'm,' thinking though, he'll stune be better, for the minister gave him a shock of the galvanic battery.' Now, as I say, we are aiming at not only accurate teaching, but intelligence in teaching. I think that at the present time there are before us two main considerations, two prominent facts, which illustrate and may bring home to us the paramount importance of Sabbath school teaching as an agency for good, and as a prominent part of the work of the Church. These two facts are as follows:—Firstly, that there is a great tendency of Public opinion and of public practice towards a division between the secular teaching and religious teaching. The Lord Provost on Thursday night, in his most interesting speech alluded to an apparent effect of the introduction of the Education Act for Scotland of 1870, in that it produced or at any rate stimulated the production of the Sabbath school Convention, which was formed, of course, specially to look after the religious education of the young in Scotland. Well, of course, I shall not for a moment attempt to offer any opinion here as to the large and delicate question involved in the subject of religious education, but I merely allude to what we are all aware of, namely, that the principle of the Education Act, under which we are now working, is, in the main, that religious teaching is not made an integral, an essential, part of the instruction carried on in the schools. As the Lord Provost also remarked, some teachers throw themselves with great earnestness into that particular work, and the use and wont, as the expression was, has generally been maintained throughout Scotland by the School Boards. Still, as I say, that is not laid down as a necessity so much—at any rate, to chers are not paid for it. I am not one who looks with real alarm on that fact, because I believe religious teaching is really in the hands of the people of Scotland, and that they will see after it if they have such a mind."

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THURSDAY, OCTOBER 24, 1889

HOME MISSIONS.

THERE is no more urgent and important work before the Church today than the supply of the money necessary to carry on Home Missions. The operations of the Home Mission Committee which ought to be conducted in a circle widening year by year, and only limited by the bonds of our great Dominion, are hampered by an increasing deficit in funds.

In almost every Presbyterian throughout the Church more or less work of a missionary character is carried on among people who are either too poor, too few in numbers, or too cold spiritually to maintain ordinances for themselves; but the great field is the new North-West, in the Presbyteries of Winnipeg, Rock Lake, Brandon, Regina, Calgary and British Columbia.

It might be thought to be a not very difficult task to establish churches among a people of whom so large a percentage is already nominally Presbyterian. Perhaps it would be less difficult if they were, as they are sometimes represented to be in missionary addresses, hungering and thirsting for the Gospel.

But with judicious supervision there is surely much in the Home Mission correspondence that might be safely made public and which would afford valuable material for rendering missionary meetings interesting.

It was pointed out by one of the speakers on a recent occasion that Home Missionaries were buried while the Foreign were exalted; that two young men equally gifted had, a short time since, graduated in the same year, both giving themselves to mission work,

One to set up his kingdom with all its bad influences for the production of criminals and outlaws. The men who go West and throw off their religion are worse than the Indians. Their downward career is very rapid. In respect to missionary effort on behalf of such, the words of Holy Writ have a special force and meaning, "Behold, now is the accepted time, now is the day of salvation."

In respect to personal interest the Home Mission Scheme would stand second to none. We believe that incidents and experiences quite as varied and equally thrilling are to be met in the Home as in the Foreign field.

If these things were kept as they should be before our people, we are confident that personal interest in the work would develop in a very marked degree, and with its development money would flow into the treasury.

But we would suggest, that valuable as these reports are, they do not contain all the information which the people crave, and which would stimulate their interest in the work.

Details of progress, or of failure, as the case might be, should be published, the former giving occasion for rejoicing and encouragement, the latter to be made a subject of prayer, not in the lump, but specifically and individually, when Church members meet to consider missionary affairs.

It is to this end that so much correspondence from our Foreign missionaries appears in these columns, not for the glorification of mere men, as has sometimes been jealously hinted—though we would hold all missionaries in honour wherever their lot is cast—but simply that links of interest and affection may be formed between the representatives of the Church and those who furnish the means for their support.

We are not unaware of the difficulties and dangers of a system of free correspondence with any Mission field, and especially a Home field. Indeed, some might prefer to see the present state of things continued rather than take risks of harm being done by indiscreet publication.

There are some passages in the Confession of Faith and in the Larger Catechism, of which it may be doubted whether they are founded on the Word of God, and which are offensive in their expressions.

THE experience of our neighbours to the south of us in dealing with language problems, may help us to some solution of our own difficulties.

one in the North-West, the other in China. The name of the latter was, he said, constantly in the public print while the former is never mentioned, although his work is equally arduous and nobly performed.

We are told in the Home Mission Report for 1888, p. 22: "The Church does not seem to think much of the Home Missionaries. We print the names of our Foreign Missionaries prominently in our Reports, set them before our children in the Church and the Sabbath school, study geography of India and China so as to know where all our missionaries are labouring, but who cares for a Home missionary?"

EDITORIAL NOTES.

DR. TALMAGE appeals to the whole English-speaking world for help to build his proposed new Tabernacle. We cheerfully make mention of this appeal, and trust that it will be entirely successful, and that the new house will soon be built.

As the title of this little book indicates it is a discussion of the ever-present question—"Shall we know each other in heaven?" After devoting a chapter to the examination of objections to recognition after death, Dr. Hodge proceeds to unfold the teachings of Scripture on the recognition and fellowship of souls.

THE question of revision of the Confession of Faith sent down to Presbyteries by the Northern Assembly, has, in most cases, been handed over to committees to report at the Spring meeting.

There are some passages in the Confession of Faith and in the Larger Catechism, of which it may be doubted whether they are founded on the Word of God, and which are offensive in their expressions.

THE experience of our neighbours to the south of us in dealing with language problems, may help us to some solution of our own difficulties.

Public schools as being "profitless and a waste of time, which can better be devoted to the pursuit of English studies." New York has also been considering the question, and the special committee on "Plans and Studies" has recommended to the Board of Education the abandonment of that branch of instruction, proposing that the time given thereto be hereafter given to gymnastic exercises, and to additional studies in English.

THE Chair of Mental and Moral Philosophy in the Provincial University, rendered vacant by the lamented death of Dr. George Paxton Young, has been filled by the appointment of Prof. James Mark Baldwin, Ph.D., formerly of Princeton University, but at present on the staff of Lake Forest University, Chicago, and Mr. J. G. Hume, B.A., a recent graduate of Toronto University and a highly distinguished pupil of Dr. Young.

As we go to press a letter reaches us on the subject of "College Statistics," from the Editor of the Presbyterian College Journal. The letter will appear in our next issue.

Literary Notices.

RECOGNITION AFTER DEATH. By the Rev. J. Aspinall Hodge, D.D. Robt. Carter & Brothers, N.Y. D. T. McAnish, Presbyterian Book Room, Toronto.

As the title of this little book indicates it is a discussion of the ever-present question—"Shall we know each other in heaven?" After devoting a chapter to the examination of objections to recognition after death, Dr. Hodge proceeds to unfold the teachings of Scripture on the recognition and fellowship of souls.

"Ah, Christ, that it were possible For one short hour to see The souls we loved, that they might tell us What and where they be."

This cannot be. But such thoughts as this little volume furnishes are calculated to bring comfort to many a sorrowing heart oppressed by the great inquiry, "Shall we know each other there?"

THE SERMON BIBLE. Vol. 3, Psalm Ixxvii to Song of Solomon. A. G. Watson, Toronto Willard Tract Depository, Toronto. \$1.50.

We have already, in noticing vols. 1 and 2 of The Sermon Bible, given an outline of its purpose. Doubtless many of our readers have made themselves possessors of the book. Such will be glad to hear that the third volume is to hand. It finishes the Psalms and includes the Proverbs, Ecclesiastes and the Song of Solomon.

cludes matter from manuscript reports and fugitive periodical sources, as well as from books. Under every text is given: (1) Outlines of important sermons by eminent preachers existing only in manuscript or periodicals, and thus inaccessible; (2) Less full outlines of sermons which have appeared in volumes which are not well known or easily obtained; (3) References to or very brief outlines of sermons which appear in popular volumes such as are likely to be in a preacher's library; (4) Full references to theological treatises, commentaries, etc., where any help is given to the elucidation of the text.

SEVEN writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of The Century.

THE publishers of St. Nicholas announce that that popular children's magazine is to be enlarged, beginning with the new volume, which opens with November, 1889, and that a new and clearer type will be adopted.

Contributed.

THE ORIENTALISTS IN STOCKHOLM.

BY REV. S. H. KELLOGG, D.D., TORONTO. MONDAY, Sept. 2nd, in Stockholm, "the Venice of the North," was as bright and beautiful a day, as any one could have wished for the brilliant opening of the Orientalist Congress.

Soon after 11 a.m., all the members of Congress, proceeded, according to order, all in full dress and decorations—professors in their bright hoods and official robes, military men in their uniforms, all wearing as a badge a rosette of the national colours of Sweden and Norway, to the Riddarhus, or House of the Swedish Nobility.

On the part of the platform right of the King's chair, sat in their official robes, so far as it was possible there to seat them, all the professors present from the various Universities of Europe and Asia; on the section to the left were the members of the Swedish Cabinet, the British Ambassador, the U.S. Minister, and other members of the Diplomatic Corps, with many ladies of their families.

the Parsees; the pure white of his dress contrasting finely with the scarlet and green and gold of the other Orientals around him.

Soon the band outside struck up the Swedish national anthem; the cannon boomed their salute, and all fell into instant silence, and rose to their feet, as presently, through the broad central aisle, came H. M. the King, a soldierly-looking man, over six feet in height, with a very kindly and thoughtful face, in brilliant admiral's uniform, decorated with the blue sash of the Order of Seraphim, followed by the Crown Prince, and high officials of the Swedish court.

Blowing with a cordial smile to either side, he passed along to the platform, shaking hands with the various foreign ambassadors and a few of the most distinguished professors on the platform, took his seat in the chair: before him, tables, spread with many of the works on Oriental subjects, written by members of the Congress, which, in accordance with His Majesty's intimation, we were permitted to present for his gracious acceptance.

THE evening His Majesty had invited us all to a reception and banquet at his summer palace at Drottningholm, a beautiful island on Lake Malar, about seven miles from Stockholm. To convey us to the palace he sent the Royal yacht for the Diplomatic Corps and delegates from Foreign Governments, and for other members of Congress, three other steamers. As the time for embarkation drew near, it seemed as if all Stockholm had turned out in honour of the occasion.

Lake Malar is full of thickly wooded islands, over 1,200 in number, so that a shore on both sides is always near; while, as one passes one and another island, long shadowy reaches of water stretch off between the dark pine fir, no one can see whither. All the way, on the shores of every island, wherever there was a hut, a villa or a village, all the people were on the shore or in their windows, waving handkerchiefs and flags, firing cannon, and shouting their welcome to Sweden—men, women, and little children! In the course of an hour, in the light of a beautiful sunset, we reached Drottningholm Palace, a noble building on a wooded island, a few hundred feet up from the edge of the lake. The palace was a blaze of light, and looked most beautiful in the evening dusk.

had come in, almost immediately an officer announced the entrance of the King, who then entered, accompanied, as in the morning, by the Crown Prince and high officers of state, passed up between the guests, who fell back to give him place to the further end of the salon, cordially greeted the ambassadors and other high functionaries present from various lands, and then all formality was ended. His Majesty mingled freely with the company, and all then fell into conversation, each in the language which suited him best. Such a polyglotted assembly has rarely been gathered on such an occasion. One might hear, on every side, not only French, English, Swedish and German, but Russian, Italian, Arabic, Turkish and I know not how many other unfamiliar languages. Among all the eminent scholars present, the king was conspicuous for the extraordinary facility he showed of conversing, I had almost said, in all the languages spoken by his guests. I have it on good authority that he converses with ease in no less than eleven modern languages, besides Latin and Greek, in the former of which, as well as in French and German, he spoke at subsequent sessions of the Congress. His manner was every one; kindly, affable, and unaffected, with nothing of that distant hauteur which one sometimes associates with the conception of kingship; and we did not wonder at what we were told, that he had the hearts of his subjects. The Queen did not appear, being seriously ill; every one speaks of her as a Christian woman of rare saintliness of character. Indeed, a member of the Swedish Parliament, himself an active Christian worker, assured me that in not only the Queen, but also the King, the Crown Prince, and the other members of the royal family, bear a character as Christians such as greatly endears them to Christians in Sweden. To use the words of this gentleman, "They have all learned pray the Lord."

Almost immediately now, an attendant brought in, on a rich salver, ices and wine, which he offered first to the King and Crown Prince, when others, following him, served the wine to all the guests. An hour then passed most pleasantly in a social way, when the King led the way to the dining salons, five magnificent rooms opening one into the other, in which were set six long, richly burdened tables. The dinner being finished, His Majesty took his place in a door of the first salon, which commanded a view of all the rooms, and raising his glass of wine, in a brief and cordial speech in French, expressed his gratification at being permitted the pleasure of thus entertaining the oriental scholars of the world in his own palace, and drank therewith "to the health of the Eight International Congress of Orientalists." To this, response was made by the Secretary of the Congress, thanking His Majesty for his distinguished hospitality, and proposing that the Congress now drink to the health of the King of Sweden and Norway, with the Queen, Crown Prince and Royal Family, which was then done *con amore*, and the dining salons rung with cheers in a score of languages for our august host, and therewith the magnificent reception was ended.

On going out of the palace, we found in progress a grand illumination, not only as appeared in the end of the palace grounds and the country around, but of the shores of Lake Malar, all the seven miles to Stockholm, a scene of brilliancy and magnificence, which can not be well described. First, as we came out of the palace, we saw the whole horizon before us illuminated with coloured fires burning at regular intervals along the low hill tops; while in the palace grounds, rockets were everywhere ascending, and almost every clump of trees or bushes seemed on fire with green, blue and crimson flames.

All the Stockholm steamers had come down to escort us back to the city, and, brilliantly illuminated, were drawn up about the palace; and as our four steamers, the Royal yacht preceding as before, passed out into the Lake, they, one after another, fell into a long illuminated procession, half a mile or more in length. As we slowly moved towards Stockholm, the banks of the lake just in advance of us ever kept blazing out before us into light as we approached. Here a grove of pines or firs would suddenly flash out in coloured fires; here on a high headland, a lofty pyramid of light would suddenly stand out on the dark sky, disappearing as we passed, in showers of stars and coloured fire. Here shone out an Oriental temple in recess of dark wood land and again, came a brilliant explosion of rockets with showers of golden fire from some dark overhanging bank, while for half a mile or more behind us, the many coloured lights of the Stockholm steam fleet played about in the darkness, hither and thither, as the steamers wound their way through the tortuous channel. When, after about two hours, we approached the city, every building that we could see was illuminated in every window, the lofty spire of the Riddarholm's Kyrka, the Westminster Abbey of Stockholm, near which we were to land, shone out brilliantly in the midnight, with the bright light of a powerful electric beam cast on it from a distant eminence; the streets all about were blazing with coloured fires, rockets fell in showers from over head, and water rockets flashed about the surface of the lake as if they would fire our boats; scores of tiny row boats, themselves invisible, played about our

fleet, burning blue lights; towers, pagodas and various symbolic designs blazed into form for a while and then disappeared in showers of green, gold and crimson stars. The cannon boomed from island to island, and cheers passed from steamer to steamer and from shore to shore, now in one language, now in another—*Vive le roi! Vive der König von Norland, Viva Sverige Konungen!* And so at last, again into the midst of a thronging multitude, at midnight we landed, and the first day of the Orientalist Congress was ended.

During the week that followed, the forenoon was given up to the reading and discussion of papers on various subjects in the wide field of Oriental learning; the rest of the day we were the recipients of the same enthusiastic hospitality which had distinguished the first day of our sessions. All Stockholm was open to anyone who wore the bright rosette of the Congress and each night banquet followed on banquet, in which the ancient University of Upsala, the City of Stockholm, the Swedish and Norwegian Committee of Arrangements, seemed to vie with one another in the munificence of their hospitality. To us all who had the honour to be members of the Eighth International Congress of Orientalists the regal reception given us by the King of Sweden and Norway and the enthusiastic welcome of his people will ever remain among the most delightful memories of our lives.

Correspondence.

**TEMPERANCE SOCIETIES.**  
 [To the Editor of the Presbyterian Review.]  
 SIR,—The letter of Mr. Thos. Caswell in your issue of Oct. 3rd, in regard to the establishment of Temperance Societies in connection with the Presbyterian churches of this city, embodies a scheme which in my view should meet with general approval. This is a subject on which the writer has thought a great deal, believing that to carry on temperance work effectively it must be done in connection with the Church. Why should each church not have its own temperance society, so that members and adherents could enroll their names and have the influence of brethren to assist them in overcoming temptation. I fully endorse this proposal to form one general society for all Presbyterian churches of Toronto, and trust he will make an effort to mature his well devised scheme. Yours etc.  
 H. GRAHAM.  
 Toronto.

**INDORE COLLEGE FUND.**  
 ACKNOWLEDGMENTS.  
 [To the Editor of the Presbyterian Review.]  
 SIR,—Kindly find room for following list of subscribers, thus far, to the funds of the Canadian Mission College, Indore, India: TORONTO.

Geo. Craig, \$50; Wm. Mortimer Clark, \$100; Mrs. Helen G. Clark, \$100; Mrs. Jane Topp, \$50; Misses Stewart, \$100; Donald Mackay, \$100; John Kerr, \$50; A. M. Smith, \$50; John M. Martin, \$50; W. Barclay M'Nurich, \$50; Mrs. Hugh Macdonald, \$50; Wm. MacLaren, (Rev. Dr.) \$50; J. Henderson, \$50; Chas. Cockshutt, \$25; S. C. Duncan Clark, \$25; James Scott, \$20; O. Mowat, (Hon.) \$20; Mrs. C. S. Ewart, \$20; H. W. Mickle, \$10; G. W. R. \$10; Alex. Jardine, \$5; J. W. Lang, \$5; Swan Brock, \$5; John Wanless, \$5; Geo. P. Dickson, \$5; Wm. Patterson, (Rev.) \$5; "A Friend," per B. MacM., \$5; M. W. Davidson, \$5; Miss Smith, \$5; John Young, (Rev.) \$5; John Sim, \$5; smaller sums, \$20; Total, \$1,505.

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**RENFREW.**  
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**CARLETON PLACE, St. Andrew's.**  
 James Gillies, \$25; Sabbath collection, \$22.24; other sums, \$19.25; total, \$66.49.

**ZION Church.**  
 P. W. McEwin, M.D., \$20; others, \$11; total, \$31.

**OTTAWA.**  
 Geo. Hay, \$100; Jas. M. Russell, \$50; J. Durie, \$50; Geo. R. Blyth, \$50; K. Blackburn, \$25; Wm. McGillivray, \$10; Robert Dale, Jr., \$10; A. Masson, \$5; John Marsland, \$5; Neil McKinnor, \$5; smaller sums, \$9; total, \$319.

**SMITH'S FALLS.**  
 Collections at Union meetings, \$37.40; Frost Bros., \$20; Rev. Chas. Cook, \$10; smaller sums, \$15; total, \$82.

**MISCELLANEOUS.**  
 Brucefield Sabbath School, per Mrs. Ross, \$41.37; D. Goldie, Ayr, \$40; Friends in Gal., per Miss Camt, \$42.60; Rev. Dr. James Walkerton, \$25; Friends at Assembly, \$22; Collection at Oshawa, \$21; Collection at Appleton, \$9.77; Collection at Blakeney, \$8.92; Collection from Pakenham ladies, \$6.50; Mrs. Steele, Dundas, \$6; Rev. A. M. Hamilton, Winterbourne, \$10; smaller sum, \$28.15.

**SCHOLARSHIP FUND.**  
 "Neil" Scholarship, for five years, from J. Neil, E. G. Coles Corners, \$20; "Hopewell, N. S." Scholarship, per Rev. Mrs. McLean, \$20; "Forgie" Scholarship, from Mrs. James Forgie, Almonte, \$25; "Helping Hand" Scholarship, from Mission Band of Gananoque, per Mrs. Rye, \$10; "Chalmers Church," Guelph Bible Class Scholarship, per Professor Pantor, \$25; "Ball" Scholarship, per Rev. W. S. Ball, Vanneck, \$25; Gal., collection at meeting in Knox Church, \$62.64; Sarnia, per Young People's Association, \$53.10.  
 Smaller sums given to this fund: Rev. Dr. Moffat, Toronto, \$5; Mrs. Beatty, Pembroke, \$5; Miss Patterson, Almonte,

\$5; others, \$2; total \$17. Total amount \$357.  
 In Toronto, the greater part has been given by the members of Knox Church, thus far, but it is expected that other congregations will follow. Parkdale church, under Rev. R. P. Mackay, expects to give at least \$500, and probably the Central church will do as well. Guelph expects to give \$1,000; Norval has already secured the greater part of the \$200 promised. Pembroke, Almonte, Ayr, and other places are moving, we understand; but let me urge the friends to take the matter up soon, that our return to India may be as little delayed as possible. Surely \$10,000 can be raised amongst the Presbyterians of Canada without keeping me here a year to carry on the canvass personally. I ought to be on my way back now; but, unless the friends assist, I must remain an indefinite time.  
 Yours, etc.,  
 J. WILKIE.  
 70 Coolmine Road, Toronto,  
 Oct. 18, 1882.

Church News.

**REV. PRINCIPAL RAINY IN TORONTO.**  
 REV. ROBERT RAINY, D.D., Principal of the New College, Edinburgh, who, it will be remembered, was deputed by the Assembly of the Free Church of Scotland to visit all the Presbyterian Churches in the Australian Colonies and to take part in the Victorian Jubilee begun on July 30th, reached Toronto, on his way home, last Thursday evening. The venerable Principal remained in the city till Saturday morning, and spent the interval in visiting some places of interest and in receiving a number of our ministers and laymen, who called to pay their respects to him, one of the first being his old class mate, Rev. Prof. Gregg, of Knox College. Advantage was taken of Dr. Rainy's presence in the city to invite him to address the students of Knox College, which, with his accustomed kindness, he consented to do. The intimations in the evening papers that Principal Rainy was to address a public meeting in Knox College Convocation Hall was sufficient to draw together a large audience from all parts of the city. Principal Caven presided, and alluded in graceful terms to his visit to Toronto, eight years ago. He also referred to the valuable work accomplished by Principal Rainy and to his efforts to unite the Presbyterian Churches of Scotland. It was, said Dr. Caven, a matter of regret—he could not venture to say censure, that would be wrong—that the mother Churches, those great historical Churches from which these of Canada had sprung, should not yet be organically united.

PRINCIPAL RAINY

was cordially received by the students. He said that it always interested him to address a Presbyterian audience in this country or in the United States—more emphatically he might say that with reference to the Presbyterianism of Australasia—simply because in this country progress was necessarily and visibly so rapid. It was quite plain that what has been referred to as the "mother Churches" were destined progressively to be dwarfed by the growth of the daughter Churches. There was a limit to the numerical development of Presbyterianism—Presbyterian people and Presbyterian ministers—in Scotland, even where Presbyterianism was strongest—but who could prescribe the limit of the size of the numbers of Presbyterian communities in America and in Canada? Already the Presbyterianism of America in the number of charges exceeded that of the Presbyterianism of all Europe. (Applause.) They were in the position here in Canada and America of preparing the way, and preparing the lines and the tone of work which was to characterize this great Church of the future. Dr. Rainy went on to say that everything tended to show that the future of the world lay with the English-speaking races. Not only were they multiplying extraordinarily by the natural process of increase, but by the rapid multiplication of families of the English-speaking race, but into the lap of the English-speaking race—especially America—all the races of the world were pouring themselves to become Anglicized. There was an extraordinary change in the centre of gravity of races in favour of the English-speaking races. He had heard a good deal in the colonies about why the Mother Church was so far behind in the matter of union. Sometimes an old house with a chimney has a way that smoked which people who lived in a new house could not understand. (Laughter.) However that might be, he had no doubt that they, at home in Scotland, could have managed a union of the Churches if at home the union of Churches implied all the Churches concerned and union of nothing and nobody else. (Applause.) He once said on an important occasion, and he would repeat it, that their Presbyterianism in Scotland was in a ridiculous position, and everything that helped to emphasize that idea was altogether welcome to him. As to the lines of action upon which that union was to be secured he did not intend that evening to enter upon. One thing that struck one, travelling as he had been, was how remarkably alike Presbyterianism in one country was to that found in another. One of the great themes on which he was compelled to harp while in Australia was that Presbyterianism was neither peculiarly Scotch nor Northern Irish. Historically, it was a mistake to suppose that it was. Historical Presbyterianism was not some thing Scotch; it was a form of Scotch worship characteristic of a great branch of the Reformation Church. It was very well and a source of great strength that recollections, traditions, sentiments, associations, connected with descent from Scottish or Irish Presbyterianism, should lead their influence to cement our Churches and animate our operations. Yet they must remember that the day had come when they had to look at these matters from the point of view of the duties, and the convictions, and the necessities of the existing people of each place. Churches would not permanently be swayed by the sentiments of emigrants, and if they could not hold people by some stronger reason than the mere recollections, and sentiments, and associations of those who had ties to the

Old Country, then they would find themselves occupying a weak position. Principal Rainy gave some interesting facts of the development of Presbyterianism in the Australasian colonies. Queensland, he said, offered a field for the development of Presbyterianism of an extraordinary character. Alluding to Australasia as a field for emigration he said that the frequent occurrence of extraordinary droughts made it quite a serious question how far ordinary agriculture would be likely to succeed in large portions of it. Therefore, it did not seem to him that it would soon come into competition with America, so far as the great stream of emigration from the Old Country and other countries was concerned. The question of education was agitating the minds of earnest men in Australia, and especially in Victoria. In the latter colony there was a rigid exclusion of reference to religion from the teaching in the schools. There was a strong impression in Victoria and other colonies that this system was producing bad effects, and, especially when there was such a hideous blank in the minds of a large class of the population in regard to a knowledge of God or Christ, constituted a public danger. The question was likely to receive considerable attention in the near future. Referring to union, he said how far the interests of denominations could be waged against the interests of the Church of Christ as a whole was the question to solve. On the one hand, there was a danger of loss on the Presbyterian side, where they found themselves in the minority. But for the present the various Churches required to do their best, doing resolutely what they thought right; not trying to run one another out of the field, but rejoicing in each other's welfare and purity, till they could judge of the best lines on which organically to unite. (Applause.) Each Anglo-Saxon community was, in a certain sense, working out its own destiny from a political and religious point of view, and much depended on the fidelity and courage of the members of the Church of Christ, and the strength and courage with which they took hold of its destiny. (Applause.)

Dr. Rainy concluded by reminding the students before him that this, as in Australia, history is being made from day to day, and that everywhere there is need of men of the right stamp. He trusted they would all be first-rate working-men whom the Master would acknowledge, and whose labours He would stamp with the seal of His approval.

Rev. Dr. MacLaren moved a vote of thanks to Principal Rainy, whom he characterized as a Christian statesman.

Rev. Dr. Reid seconded, Professor Gregg supported, and the thanks of the meeting were heartily awarded.

Principal Caven expressed the pleasure which it would give him to have Principal Rainy present at the great Toronto meeting three years hence.

Dr. Rainy, in acknowledging the vote of thanks, hoped to be spared till the meeting of the Pan-Presbyterian Council, but whether he would be a delegate depended on the will of the General Assembly. But he would venture to hope that he might return to Toronto again and renew acquaintance with Knox College, its esteemed professors, alumni and students.

Next morning Dr. Rainy left for Montreal.

LITERATURE FOR MISSION FIELDS.

SABBATH Schools, B.B.'s Classes, and Mission Bands having at their disposal libraries, S.S. papers, or other literature suitable for distribution, and desirous of sending such to destitute mission fields, can do so through the Knox College Students' Missionary Society by sending the same to the undersigned.

As the demand for reading matter is greatest during the winter months, a large supply is earnestly solicited.

T. SMITH,  
 (Convener of Literature Committee.)  
 Room 19, Knox College.

CHRISTIAN ENDEAVOUR.

THE Christian Endeavour movement has been spreading rapidly through the Province of Ontario, although there has been no attempt at organization or co-operation, except in a few of the larger cities. At the request of many societies through the Province, a Provincial Convention has been called, to meet in Toronto on Monday and Tuesday, Nov. 18th and 19th, with the object of making the movement more widely known, of increasing the efficiency of existing societies, and of forming a Provincial Union on similar lines to the Sabbath School Union. Among the speakers will be the Rev. P. E. Clark, D.D., of Boston, the founder of the first Y.P.C.E., and President of the "United Society of Christian Endeavour." The programme will include addresses and conferences on several most practical topics and the Convention should attract a large number of Endeavourers from all parts of the Province. Societies and Churches, that are not already furnished with particulars, may get them from Mr. M. A. Pennington, Ham Iron, or Mr. A. F. Wickson, 36 Toronto street, Toronto.

At the late communion services, West church, city, Rev. R. Wallace, pastor, forty-two new names were added to the roll, the majority being on profession of faith.

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SYNOD OF THE MARITIME PROVINCES.

FIRST DAY.

The Synod of the Maritime Provinces met in Pictou, N.S., Oct. 3rd, in Prince street church.

The roll having been called, Rev. Neil McKay, of S. John's church, Chatham, was, by a large majority, elected Moderator.

Following the formal notice a resolution congratulating Rev. Dr. McCulloch, of Truro, N.S. having attained the jubilee of his ordination was passed by a standing vote.

SECOND DAY.

The first hour was devoted to worship. The Hunter Fund report submitted by Rev. Dr. Burns was adopted.

ECCLIASTICAL CO-OPERATION.

The Committee on co-operation with other Christian bodies reported that they had not been able, though by no fault of theirs, to meet the corresponding committee of the only other Church which has a similar committee, viz., the Methodist.

The Committee was continued. OVERTURE ANENT RECEPTION OF MINISTERS.

The overture from Miramichi Presbytery, which was supported by Revs. Hamilton and Thompson, urged the requiring of the whole course in Arts and Theology of ministers of other denominations received by the General Assembly, that is required of the students of the Church with, as the wording of the overture would make it understood, no exceptions.

CONDOLENCE.

A telegram conveying an expression of the Synod's sympathy with Rev. Dr. McRae in his sad bereavement was ordered to be sent him on suggestion of the Moderator.

FINE HILL COLLEGE.

A reference from the Board of Pine Hill College, concerning increased accommodation for students seeking admission, led to a discussion as to whether it would be better to sell the Pine Hill property and erect a large and suitable new building on the site near Dalhousie College.

HOME MISSIONS.

In the evening the report on Home Missions, presented by Rev. John Macmillan, of Halifax, was considered. The report indicated a prosperous condition of affairs, more money having been raised and more and better work done than in any previous year.

At least fifteen new men were needed. Last spring ten young men graduated from Pine Hill, and within six weeks of their graduation all were settled. He paid a glowing tribute to Dr. Robertson, Superintendent of Missions, and introduced him to the Synod.

Dr. Robertson, who, on rising, was very warmly received, dwelt upon the character of the North-West as resources, capabilities and needs. He hoped that for the sake of Canada as well as for God's glory and the salvation of men's bodies and souls, the Churches of Canada would profit by the sad lesson taught by the results of the carelessness of the American churches, when their North-West was being taken possession of by the settlers.

He referred to settlement after settlement he had been the first representative of the Churches to enter, which have been for years—one twenty years—without a religious service. All Christendom had its eyes on the great Mission fields in the east, but unless the Canadian Churches care for the North-West none others will speak of the work of the Presbyterian Church, he said that the present number of Home Missions in the North-West was 43, besides the twenty-two working among the Indians.

are ninety-seven preaching stations, about 1,305 families, and 6,800 people, one-sixth of whom are communicants.

Rev. J. H. Cameron moved a suitable resolution asking for more men and more contributions, expressing warm interest in Home Mission work, especially in Dr. Robertson's work in the North-West. Mr. Cameron supported the resolution in an earnest practical address.

THIRD DAY.

DR. McCULLOCH'S JUBILEE. Dr. McCulloch made response to the resolution passed by the Synod with regard to his jubilee. He stands as the last remnant of the Presbyterian Church of Nova Scotia.

He referred to the absence of Rev. George Christie, detained on account of sorrowful bereavement. He recalled the time when Mr. Murdoch moved and he seconded the formation of the Home Missionary Society.

In the third year he had \$12 from his own congregation. They had then "no nothing." Now they have—what you heard last night. So with regard to our Foreign Mission, the contrast is just as great.

He spoke of Murdoch, Maclean, R. S. Patterson, and McGillivray, the first ministers trained in Nova Scotia. He spoke of the building at West River, where the work began which has culminated in Dalhousie College.

He gave a kindly word of encouragement and advice to the young ministers before him—warning them to stand by the form of sound words and beware of sentimentalism, ritualism, and the tendency to too much change.

He said: "You want, he said, a successful ministry—let your people understand that the world is large, that if they don't want you can do without them. Do your duty and help others to do theirs. Is there any discipline in the Church? The contrast is not altogether in favour of it, as he showed by instances from his own knowledge.

Take care of the young, but do not neglect your old people. Minister at the sick bed. The cure of aged and the sick is the main element of a minister's success.

He concluded with very hearty thanks to the Synod for its kindness and sympathy. PRESBYTERY OF TRINIDAD.

Rev. E. A. McCurdy reported from the Committee appointed to consider the relationship to the Synod of missionaries in Trinidad, and the Synod decided as follows: "That inasmuch as the Presbytery of Trinidad has been recognized by the Synod, and inasmuch as our ministers in that Presbytery are ministers of our Church, it is resolved that their names be placed on the roll of Synod under the heading of the 'Presbytery of Trinidad.'"

Rev. T. Cumming, Truro, read the report on Sabbath Observance, indicating improvement all along the line. He referred to the Act lately passed by the Local Legislature, the formation of Provincial and Dominion Sabbath Alliances; the example of President Harrison in refusing to travel, or do State business, or even open letters on the Sabbath.

Even in the city of Paris a Sabbath Congress has been formed. Events point to the early ceasing of carrying all freights by many leading railways on that day. In accordance with a request from the Dominion Lord's Day Alliance, it is recommended that this Synod petition the Dominion Parliament for improved legislation for the better protection of the Lord's day.

Dr. Burns moved the adoption of the report. He showed some advantage already attained by late legislation: (1) Increase of the fines. (2) Ability to get at corporations. (3) Ability to step over the county courts in cases of appeal. Attempts are to be made, once to test the constitutionality of the new Act.

Mr. Robert Murray seconded the motion, and referred to the influence of the Salvation Army in breaking down the sanctity of the Sabbath day, their incessant drumming and noise, opening the way for the coming in of all sorts of professions. Another form of Sabbath desecration is just creeping in, namely, semi-state dinners and banquets on the Sabbath.—Report adopted.

SYSTEMATIC BENEFICENCE.

Rev. M. G. Henry gave a report on Systematic Beneficence, showing encouraging progress. (1) In number of Sessions reported. (2) Decrease of arrears of stipend. Only fifteen congregations reported arrears and seven Presbyteries are clear of arrears.

(3) Improvement in the method of raising funds. The weekly offering is now adopted by about one-third of our congregations. (4) Large increase in contributions for the missionary work of the Church. (5) Blank returns are hopefully decreasing. (6) Increase in number of congregations contributing to all Schemes of the Church. The answers to the methods clearly indicate that the weekly offering is by far the best method, but behind this there must be the "laying by in store." The increase in this matter is yet slow. The Committee issued a tract last year, of which 13,000 copies were circulated. Copies of this tract can be had free on application to Rev. M. G. Henry, Shubenacadie.—Report adopted.

FOURTH DAY. LADIES' COLLEGE. Rev. Mr. Laing presented the reports of the directors of the Halifax Ladies' College, and Rev. John Macmillan reported as visitor. This institution has been remarkably successful. The students in the college last year numbered 225 and in the co-servatory of music 205. The college faculty numbers fourteen, that of the conservatory six, besides Professor Porter. A fine arts department has been added under Mrs Howard. Financially the balance is on the right side. The number of students has so exceeded expectations that the original building has had to be enlarged, and an additional building erected for the conservatory of music, at a cost of \$20,000. All the departments are well and fully equipped. The trustees, thanking Mr. Laing and the directors for the interest they had taken in it, and commending the

Institution, were unanimously carried amidst general applause.

STANDING COMMITTEES. Rev. B. Grant reported from the Committee to appoint standing committee. Conveners of committees are as follows: (1) Sabbath Observance—Rev. Thomas Cumming, Truro. (2) Temperance—Rev. Neil McKay, the Moderator. (3) Systematic Beneficence—Rev. M. G. Henry, Shubenacadie. (4) Public Education—Principal McKnight. (5) State of Religion—Rev. G. S. Carson, Pictou. (6) Synod Fund—Rev. J. R. Munroe, Antigonish. (7) Sabbath School—Rev. T. C. Jack, Mountain. (8) Bills and Ordinances—Rev. E. Smith, Lower Stewiack. (9) Widows and Orphans—(nominated for the Assembly), Rev. R. Laing.

SYSTEMATIC BENEFICENCE AGAIN.

Synod resumed consideration of the Systematic Beneficence report, when the following recommendations were adopted: 1. That all the members of our Church be earnestly advised to adopt proportionate giving and weekly storing, as a principle of Christian stewardship.

2. That our congregations adopt the weekly offering either with or without the envelope. 3. That every minister faithfully instruct his people in the Scriptural principles of giving, and discourage all un-Scriptural methods of raising money for religious purposes, and use means to keep his people thoroughly informed concerning the work of the Church and its claims upon their liberality.

4. That those who have the oversight and instruction of the young, use special efforts to train them to take an interest in and give to the work of our Church.

5. That the Committee on Systematic Beneficence, in each Presbytery, endeavor to meet under direction of Presbytery, with Sessions and Managers of congregations where there is want of system in collecting for ministers' salary and Schemes of the Church, and, if possible, secure the adoption of an efficient working of some plan which will secure the full and prompt payment of stipend, and contributions to all the Schemes of the Church.

NEXT PLACE OF MEETING.

A discussion took place regarding the time of meeting, some wishing to go back to the old custom of meeting on the first of the week, but the Synod was most decidedly in favor of continuing the meeting over the Sabbath as has been done this year.

The Synod appointed the next meeting in S. John's Church, Moncton, on the first Thursday of October, 1890, at half-past seven o'clock.

AUGMENTATION FUND.

Last year \$8,000 was allotted to the Presbyteries, and \$1 but a few dollars was raised. The Presbyteries of Wallace, Pictou, Halifax, Lunenburg and Shubenacadie exceeded the amounts allotted to them. All others fell below. 134 congregations contributed in full, twenty-five in part, and nine gave nothing. Applications were made by Presbyteries amounting to about \$10,000. Of these forty-three have been granted, \$7,841, and twelve applications have been deferred for further consideration.

Two congregations became self-sustaining and others increased local support \$500. Since the scheme began on the new plan, four congregations grew into self-support, and an increase in local support was made \$3,568. The augmented congregations also gave \$1,000 for the fund, and \$3,000 to other schemes. Gratification was expressed at the improvement. The object of the scheme is to aid congregations unable to aid without aid. It is not an endowment. This must not be forgotten. The number of supplements are increasing. There are fewer vacancies now than formerly, and income has fallen a little short of expenditure. The Committee made three recommendations:

(1) That after this year the expenditure be not allowed to exceed the income. (2) That Presbyteries, in their visitations this year urge an increase of local support on the part of congregations that have not made any reasonable advance for some years. (3) That \$8,000 be asked for this year, and allocated to Presbyteries the same as last year.

A long and animated discussion took place over the first recommendation. The first recommendation having been withdrawn the others were passed.

FOREIGN MISSIONS.

Rev. E. Scott in presenting the report on Foreign Missions, stated that financially, last year, the balance was on the right side. The income met expenditure. Last year the work in the New Hebrides had been very prosperous, 120 adults having been baptized on one island alone, and three congregations having over 300 communicants each.

Rev. John Morton gave an admirable address on mission work in Trinidad which was listened to with great pleasure by the large audience assembled. A resolution was adopted expressing gratitude to God for blessings in the past, welcoming Mr. and Mrs. Morton, sympathizing with Mr. Macrae in his sad bereavement, thanking the lady teachers retiring from the field and commending to God those going to take their place, acknowledging the work of Mr. Cropper on St. Lucia and commending anew to God the Missionaries and the Mission, and asking from the people on their behalf hearty prayers and liberal support.

Rev. J. D. Murray from Australia, briefly addressed the Synod. He had been sent out eighteen years ago to occupy Aneim, but his wife's health compelled him to retire after a brief tenure of the position. He gave a brief sketch of Australia, which was heard with much interest.

The Synod adopted a resolution of welcome and thanks to Mr. Murray.

Fifth Day. JESUIT'S ESTATES ACT.

On motion of Rev. Dr. Burns, the following resolution was adopted after prolonged discussion: "The Synod desires in harmony with the finding of the last General Assembly:—"

To express emphatic condemnation of the Act passed by the Province of Quebec incorporating the Order of the Society of Jesus, commonly known as the Jesuits, particularly on these grounds:—that the body thus incorporated is an alien one and under bar throughout the Empire, and that its influence, as might be expected from its teachings, and as is fully

confirmed by its history, is hurtful to the public welfare, and even dangerous to the public peace.

To express like emphatic condemnation of the Jesuits' Estates Act, passed more recently by the same Province, on the ground that besides carrying with it an unconstitutional and dangerous recognition of the authority of the Pope and a consequent invasion of the supremacy of the Queen, it diverts public funds and funds held in trust for educational purposes to ecclesiastical and sectarian uses, and is thus subversive of well-understood civil and religious rights.

That the Synod desires to call special attention to these legislative enactments, as, along with other occurrences, affording evidence of the growing influence and aggressive spirit of Ultramontaniam in our country and of the persistent aim to gain ascendancy within the Dominion, and to urge on the members of the Church in the interests alike of Scriptural and Evangelical religion, and of those civil and religious rights so dear to us and once more imperilled, to have prayerful regard to the situation in all its bearings and to employ all legitimate efforts to secure the removal of existing, or the prevention of, threatened abuses.

That a committee be appointed to watch over this matter and take such measures in the premises as circumstances render advisable, in line with the act on of the General Assembly and any other bodies whose co-operation the Assembly's Committee may secure."

SABBATH SCHOOLS.

Rev. T. C. Jack submitted the report Schools that have actually reported, 396. Four hundred and eighty-eight schools return; 18 per cent. failed to send returns; statistics very defective. No proper registers are kept. Officers and teachers, 3,273; scholars, 26,467, total contributions, \$10,983. Contributed to missions, \$4,165. "We ought," he said, "to have at least 12,000 more in our Sabbath schools. Schismatics and infidels are making a prey of some of the children that ought to be under our care." Progress is noted—90 schools reported more than last year. "S. S." means, or ought to mean "Scripture school." We should have the most competent Bible teachers for our children. There is a large mass of literature in the Sabbath school libraries—40,000 volumes. Would that all were good books. We want readable histories of the Church, biographies, etc. A scheme for higher religious instruction has been prepared, and is earnestly recommended. The Young People's Society of Christian Endeavour is cordially recommended.

Rev. T. F. Fotheringham presented the Scheme for Higher Instruction.

Mr. J. S. Smith, Halifax, spoke briefly of Sabbath school auxiliaries; specially of the Christian Endeavour Society. It is the training school of the Church. Of 60 societies in Nova Scotia, 50 are in Presbyterian churches.

Dr. McCulloch spoke of the objectionable character of Sabbath school libraries.

Rev. J. Anderson urged the importance of the service of praise in the Sabbath school, and the value of the Tonic-solfa notation.

The motion was adopted. On motion of Dr. Burns, the Synod endorsed the Higher Instruction Scheme prepared by Mr. Fotheringham, and commended the Scheme to ministers and Sabbath school teachers.

On motion the Sabbath School Committee was instructed to prepare a catalogue of Sabbath school books and print and circulate it.

Rev. N. McKay, (Moderator) presented the Temperance report, indicating much progress. The evil is declining. A great change for the better is going on. The chief agency producing the change is the faithful preaching of the Gospel. The Canada Temperance Act, where well enforced, has done much good. Prince Edward Island is the banner Temperance Province of the Dominion. We should preach prohibition to our congregations. Our members should vote only for men who are sound on prohibition in elections for municipal, provincial and Dominion representatives. The recommendations were adopted.

AGED AND INFIRM MINISTERS' FUND.

Total receipts, \$3,518.47. Expenditure, \$2,583. Balance, \$835.47. One hundred and nineteen congregations aided, 67 gave no help, 114 ministers paid rates, 73 gave no rates. \$2,350 will be required this year for annuities. In all we will need over \$3,000. It is proposed to pay annuities a little more if possible. We have 16 annuitants. One has served over 40 years. Receiving full annuity he would receive \$300, but this we cannot pay. Total required would be \$3,680—nearly a thousand dollars more than we now pay. Shall the Committee pay this larger allowance? They could if all ministers would pay their share, and if all congregations would send in collections. The highest amount now paid is \$200.

An appropriate resolution, moved by Rev. D. S. Fraser, was adopted.

STATE OF RELIGION.

Rev. John Murray presented the report on the State of Religion. Eight Presbyteries—117 congregations—reported. All indicate progress. General tone hopeful and encouraging. Attendance on services is on the whole good, but there is room for improvement. Family religion is not neglected. The necessity of observing family worship is insisted on.

WIDOWS' AND ORPHANS' FUND.

Total assets, \$76,170. Three ministers on the fund died. Total ministers on the fund, 98. Widows on the fund, 19; orphans, 18.

A MISSIONARY.

Rev. E. Scott, on behalf of the Foreign Mission Committee, introduced to the Synod Mr. Fulton Johnson Coffin, who has volunteered for Couva, Trinidad. His (Mr. Coffin's) offer has been most cordially accepted by the Committee. The Moderator offered a prayer of thanksgiving.

The concluding prayer was offered by Dr. McCulloch, and the Benediction was pronounced by the Moderator, at 12 o'clock, midnight.

Rev. J. Morton and wife, whose presence at the Synod added so much to the interest taken in Foreign Mission matters, will shortly return to Trinidad, accompanied by the three new missionaries appointed by the Synod—Miss Adella Archibald, of Upper S. Swiacke; Miss Maggie J. Graham, of Lawrenceton, and Rev. F. J. Coffin, of Prince Edward Island.

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British and Foreign.

MEMORIAL TO DR. DUFF.

A HANDSOME red granite Celtic cross has just been erected to the memory of Dr. Duff, the great Indian missionary, on the road between Moulin and Pitlochry, in the beautiful Highlands of Perthshire. It was in the former village he was born, and the memorial is about a quarter of a mile from the humble cottage of his nativity. At the unveiling of the memorial on Saturday, Sept. 19th, Sir William Muir stated that subscriptions for the monument had been received from every church in every part of the country. While passing through Calcutta, in 1846, he and lady Muir breakfasted with Dr. Duff, and afterwards visited the schools. It was a sight to see the Doctor in his theatre wielding at will that vast assemblage of natives, bringing out their sentiments, not only in intellectual, but in spiritual matters. From the enthusiasm of his character, Sir William added, Dr. Duff had been able to sow those seeds which produced such unparalleled results in the intellectual advancement of India, and in the growth of many admirable specimens of the Christian character. Referring to the recent criticisms of missionary enterprise, Rev. R. W. Barbour, of Bonkside, said that the Church of the cause which derived its inspiration only from the past was already pregnant with decay. Those who had assembled round that Celtic cross that afternoon had already given answer to those who asked a reason of the hope that was in them. Dr. George Smith, Sir Francis Outram, and Sir John H. Kennaway also addressed the gathering. The cross bears a suitable inscription, and at the base is an expressive bronze-relief medallion of Dr. Duff.

DUBLIN CHRISTIAN CONVENTION.

THIS Assembly, originated during the visit of Messrs. Moody and Sankey to Dublin, in 1874, has been holding its annual session in the Christian Union Buildings. Its object is the bringing of the various evangelical Churches into closer fellowship and co-operation for evangelization purposes and the deepening of the spiritual life. Year after year the interest in the gatherings has been well maintained. The committee was successful on the present occasion in securing a list of speakers which could not fail to draw large audiences. A letter was read at one of the meetings from the Archbishop of Dublin, stating that though he was at home, as he had changed his plan in regard to his visit to America, other engagements made it impossible for him to be present at the Convention, but he conveyed his cordial congratulations and his desire that the cause of Christian Union might be promoted by it. The Foreign Missionary meeting was one of uncommon interest. Mr. Swanson spoke of his experiences in China during a ministry of thirty years. From two small churches, with twenty-five or thirty adherents, the mission of the English Presbyterian Church had advanced to 120 churches, with 4,000 communicants and 12,000 adherents. The addresses of Dr. Marshall Lang were very highly appreciated, and that on "The Spiritual Kingdom and its Conditions of Membership," as set forth in Christ's conversation with Nicodemus, will be long remembered. Rev. Geo. Davidson, B.Sc., of Edinburgh, in his address on "The Law of Spiritual Capital," as illustrated in the parable of the Talents, said that the loving Father never sends out a soul without dowry to begin the business of life. The last day was one of special interest, as Rev. Mark Guy Pearce came from Belfast to give a Bible-reading in the afternoon and an address to men in the evening. Besides, Mr. George Clarke, who is exceedingly popular in the city, was also advertised to give the closing address. The large hall and the mince hall, with all the passages thereto, were packed to their utmost capacity, and the United Presbyterian church and the schoolroom adjoining had to be brought into requisition. The attendance throughout was remarkably good, the tone of the meetings high, and the various churches were evidently labouring with increasing zeal and success.

MISS FLORENCE CHRISTIE, who had the honour of singing before Her Majesty and the Royal family at Balmoral, on the 14th ult., is a daughter of the late Professor Christie, D.D., of Aberdeen. She has already been engaged to take part in a sacred concert in connection with one of the Presbyterian churches in London next month.

THE members of the Llandderfel village choir, numbering fifty, who gave selections of Welsh music before the Queen on the occasion of her visit to the principality, have been presented by the Queen, through the conductor, with a large photograph of the group. Each member has also received from the Queen an engraving of her Majesty.

MR. H. M. MATHESON, a well-known elder of the Presbyterian Church of England, contradicts a statement that the Confession of Faith has been introduced into the mission-field of China. Some years ago, the Presbytery of Amoy, composed of native pastors and elders with the European missionaries, drew up a brief confession for the use of the native Church.

REV. JAMES MCASKIE, pastor of Second Clontarf, County Monaghan, Ireland, has been presented by his congregation with an address and a well-filled purse of sovereigns, to mark their high appreciation of his faithful and successful ministry amongst them of twenty-five years. He has secured for them a manse and farm, and the renovation of the church.

THE Federal Council, consisting of representatives of the Free and United Presbyterian Churches of Scotland and the English Presbyterian Church, meets next month in Edinburgh. Among the delegates sent by the English Synod will be the Moderator, Rev. Dr. Macleod, of Liverpool; Sir George B. Bruce, Rev. Dr. Monro Gibson, Mr. R. T. Turnbull, Rev. J. T. McGaw, of London, Mr. J. C. Stevenson, M.P. of South Shields, Mr. Samuel Sutt, of Birkenhead, and Mr. Thomas Hall, of Manchester.

A STATEMENT has been issued by the Disestablishment Committee of the United Presbyterian Church of Scotland, with reference to the proposal to establish and endow Roman Catholic education in Ireland. The Committee declare that all friends of religious equality ought to take up a position of uncompromising opposition to the proposal, and assert that the effect of this denominational policy of the Government will, if carried out, be directly disastrous to Ireland, and have a reflex injurious influence on England and Scotland.

A HEATED discussion having taken place in Arbroath Town Council with reference to the abolition of Fast days, Rev. Andrew Douglas, of the Abbey Established Church, states in a letter to the *Arbroath Herald*, that throughout Scotland the question has been dealt with in an extremely feeble fashion. Mr. Douglas asks, "Are we to remain without any week-day consecration? Why should not the Church boldly say that the festivals of Christmas and Good Friday are a healthy symptom of Christian life and fix their communions at these dates?"

DR. DONALD FRASER, of London, has another note in his congregational *Journal* on the discussion arising out of the Archbishop of Canterbury's letter to the Presbyterians, amongst others on the subject of Union. "It is curious to notice," writes Dr. Fraser, "the cool assumption of Anglican writers that theirs is the only Church, and that all non-Prelatic Christians around them are waifs and strays who have gone out from them, and must be called back. They even call the Episcopal Church in the United States (a comparatively small religious denomination) the 'American Church.' They must descend from their 'high horse' if they would talk to us to any purpose."

BETWEEN the clergyman and the lawyer the Welsh farmer who objects to pay tithes for the support of an alien Church is in a parlous condition. If he do not pay promptly, a bill of costs is speedily run up against him that may exceed seven or tenfold the original demand. In one case £98 has had to be paid for an original claim of £10 15s.; in another £71 for a claim of £6 17s. 6d. Four and a half tons of hay, valued at £4 10s per ton, were, in June, taken away for a demand of £7 18s. 3d., due as tithes, and no balance has been returned. Two cows were distrained on and left in the cow house for a time to see if the farmer would redeem them. He turned them out to graze, and for this terrible crime of "pound breach" was served with a writ for thrice the amount originally claimed. In another case a farmer put into consumption a portion of the hay and corn seized and left on the premises. He also had to pay treble value. Mr. J. Walter Jones, barrister at law, and Mr. Frank Edwards, B.A., who have inquired into these and similar cases, say that cattle and goods distrained upon are deliberately left on the farms, and by means of these actions of "pound breach" and other legal devices the costs are run up to an enormous extent. An "Appeal to the Nonconformists and Liberals of South Wales," for financial help to enable the farmers to resist such tactics is issued from the Liberal Federation Offices at Cardiff.

THE will of Miss Cordelia Stanley, of New Britain, Conn., divides \$40,000 between the American Missionary Association, the Hampton Institute and the American Missionary Society.

IN Boston upon the opening of the public schools in one of the districts, the Roman Catholics withdrew, without notice, six hundred of their children and placed them in parochial schools.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR. DR. ROBERT HUNTER, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 73 Bay Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

Their treatment by medicated air inhalations is so successful, that it has been adopted in all Hospitals for the special treatment of the lungs, in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

By an edict of Victor Emanuel, the Waldensian Church has recognised civil position, and can hold its property in its own name—a right not yet possessed by other Protestant bodies in Italy.

A HANDSOME grey granite monument has been erected in Old Kilpatrick churchyard over the grave of the late Rev. J. H. Pringle, the first minister of St. James Established Church, Clydebank.

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

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MR. HUGH A. MCKENZIE, a licentiate of the Route Presbytery, has received a call from the Maze congregation, as successor to Rev. Mr. Stevenson, who has been obliged to retire from the active duties of the ministry on account of failing health.

C. C. RICHARDS & Co. Gent.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical. For, after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. Yarmouth. CHARLES PLUMMER.

ABERDEEN Established Presbytery, on the motion of Dr. Jamieson, has unanimously agreed to congratulate Rev. R. Fairweather, of Nigg, on the attainment of his jubilee. Dr. Jamieson remarked that this was his fifth experience of a minister of the Presbytery reaching his jubilee.

REGULATES THE Bowels, Bile and Blood CURES Constipation, Biliousness, all Blood Disorders, Dyspepsia, Liver Complaints, Scrophula and all other acute Conditions of the System. FINE SHOES—A Choice Selection. See our leaders in Ladies Goods at 87, 89, 91 and 93. Gentlemen's Shoes at 246 YONGE ST. Choice and cheap, our own make. Men's, Youth's, in half size. THE OLD RELIABLE GOLDEN BOOT. Maff order promptly filled. C. V. SNELGROVE, DENTAL SURGEON, 97 Carlton Street, Toronto. New Process Porcelain Fillings and Porcelain Crowns a Specialty. Telephone 2031. GIBBONS' TOOTHACHE GUM Prepared by J. A. Gibbons & Co. Toronto, and sold by druggists. Price 15 cents.

Special Notices.

THE Wesley Memorial Chapel and School, erected at Epworths, in memory of John and Charles Wesley, at a cost of about £4,000 were formerly opened lately.

MR THOMAS BLACK, of Elliston, near L. Irenkenny, who was probably the oldest member of the Irish Presbyterian Church, has died at the advanced age of 108 years.

AMATEUR ARTISTS.—You will find at The Golden Label, 316 Yonge Street, a choice selection of studios, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes. Pictures framed promptly. Original paintings a specialty, on exhibition and for sale.

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Miscellaneous.

EXPOSIUM OF DENTAL ART. A treatise on the science of dentistry, in which the utility, beauty, comfort and durability, of modern dental art is explained. In one of the most important improvements of MODERN DENTAL ART. Every tooth that is in decay is restored to complete health by the use of the method of practice. The restoration of the natural teeth to their original whiteness and color. Price 15 cents.

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J. YOUNG, THE GRADUATE UNDERTAKER AND EMBALMER 217 Yonge Street. Telephone 679.

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COOKE'S Institute for Asthma, Blindness, Catarrh, Deafness, Hay Fever, Piles, Neuralgia, Sore Eyes, and all kinds of Throat and Bronchial Trouble, now open in Toronto. Catarrh a Specialty. No drugs or Actina used. Consultation and one treatment free. B. COOKE, Principal. 88 Peter Street, Toronto, Ont.

YES, CATARRH Can be Cured. ALSO Asthma, Blindness, Catarrh, Deafness, Hay Fever, Neuralgia, Sore Eyes and all kinds of Throat and Bronchial Troubles. Cure Guaranteed. CATARRH - A SPECIALTY. Reputation Established. Given on 15 days' trial. Those who advertise no drugs or Actina used, depend upon some of the drugs used in Actina for what little success they may have. W. T. BAER & CO. 171 Queen St. West, Toronto.

Your doctor has done all he can for you with medicine. Electricity is your only remedy. Obey his order, and get one of CHARLTON'S GOLD MEDAL BATTERIES. They are simple, effective and guaranteed to give satisfaction. They are made by our own skilled workmen, under our own supervision. Full instructions for treatment with each instrument. Prices from \$6.00 to \$10.00. Woodward & Co., 314 Yonge St.

YES! I bought an "Electric Bottle," and consider it the best and simplest remedy in the market, as I had suffered from Catarrh for a long time and it completely cured me in a few weeks. I would recommend everybody to keep a bottle in the house, as it also cures Neuralgia, Asthma, Headache, Hay Fever, Earache, Rheumatism, Muscular Soreness, Pains, etc.

NO! I did not buy an "Electric Bottle" when it was recommended to me, but tried to do so at once. I have tried a number of other remedies for my Catarrh, but have not yet got relief. My hair is getting thin, and the fact is I feel bad.

THE "ELECTRIC BOTTLE." An entirely new remedy, is one of the most wonderful scientific discoveries of the age, and is guaranteed to cure. It will last a whole family a year. Retail Price Only \$1. Manufactured by The Canadian Introduction Company, 67 Yonge Street, Toronto, Canada. AGENTS WANTED.

Miscellaneous.

The DAVIS AUTOMATIC INKSTAND. An Inkstand that pays for itself. Indispensable for professional and business men. Ink in these stands is preserved in its natural colour, kept free from dust, so evaporation, thus a saving of 60 to 80 per cent. will not spill when tipped over. The ink springs up at each dip of the pen, then goes back into the stand, where it is kept practically air-tight. The reaction is caused by a float which always has the same elasticity, being constructed of hard rubber and glass, will last a lifetime. No blot on books or papers from a formation of the funnel—the surplus is taken from the pen every time. Money invested in these stands will yield from 50 to 100 per cent yearly. Write for descriptive circular and introductory prices. E. R. JAMES, No 11 King St. West, Room 13, Toronto, Ont.

No Universal Remedy has yet been discovered, but, as at least four-fifths of human diseases have their source in Impure Blood, a medicine which restores that fluid from a depraved to a healthy condition copies as near being a universal cure as any that can be produced. Ayer's Sarsaparilla affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles, which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial. Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple. That insidious disease, Scrofula, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimply eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil. All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—adding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

THE SCOTCH BAKERY, 182 Queen St., Parkdale, BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Wilson Proprietor.

DALE'S BAKERY, 448 Queen St. West, Cor. of Fort St. Celebrated Pure White Bread. Dutch Bread. Best Family Home-Made Bread. R. F. DALE.

Good News from Toronto. "JOY INDESCRIBABLE." Day and night irritation, pain, burning, kidney trouble, etc., made life to me miserable. For the past four months have used Dr. Lee's Mineral Water. It cured me quickly. I use it daily, and feel much better. I would much rather be in the world to equal St. Leon. The flow of high spirits and joy it brings is indescribable. W. GILL, Jewellery case maker, 4 Adelaide St. West, Toronto.

The above Water can be had at the leading Grocers and Chemists, and wholesale and retail at 55 Victoria Square, Montreal.

The Climax of Absorption. A CURE WITHOUT MEDICINE. Our Appliances act as perfect Absorbents by destroying the germs of disease and removing all impurities from the body. All diseases are successfully treated by correspondence, as our goods can be applied at home.

STILL ANOTHER NEW LIST. SENATOR A. E. BOSTFORD, Sackville, advises everybody to use Actina for Failing Eyesight. Miss LAURA GROSS, 166 King Street West, Granulated Eye Pills cured in four weeks. Rev. CHAS. HOLT, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina. A ROGERS, Tobacconist, Adelaide Street West, declares Actina worth \$100—Headache. Miss FLORENCE McDONALD, 21 Wilton Avenue, misses a large lump from her hand, thirteen years standing. E. FLOYD, 1193 Portland Street, Liver and Kidneys and Dyspepsia cured. G. R. GLASSFORD, Markdale, Sciatica and Dyspepsia cured in six weeks, 15 years standing. Mrs. Mc-KAY, Atlas Craig, after suffering 15 years, our Sciatica Belt cured her. Mrs. J. SWIRT, 37 Agnes Street, Sciatica cured for years, perfectly cured in six weeks. CHAS. COXSON, P. M., Toronto, General Nervous Debility, now the first day, now perfectly cured. Wm. COLE, G. T. R. Fireman, cured of Liver and Kidney Trouble. A. E. COLWELL, Engineer, Toronto, Rheumatism in Knees cured. J. C. T. IRY, cured of nightly Emissions in six weeks. "Your Belt and Suspensory have cured me of Impotency," writes G. A. "Would not be without your Belt and Suspensory for \$50, says J. McCI. "For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price." H. S. says: "Emissions entirely ceased; have not felt so well in 20 years. These letters on file.

Catarrh Impossible under the Influence of Actina. ACTINA WILL CURE ALL DISEASES OF THE EYE. GIVEN ON 15 DAYS' TRIAL. COMBINED BELT AND SUSPENSORY ONLY \$5. Cure Certain. No Vinegar or Acids used. Illustrated Book and Journal Free. Name this paper.

W. T. BAER & CO. TORONTO ONTARIO.

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Advertisement for W. B. EWING. 1236 Queen St., St. Albans Ward, late Parkdale, CABINETS. Oil Paintings, Crayon, Water Colour and Ink Pictures. Estimates given. Work called to say in city. Time of Sitting—A Fraction of a Second.

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