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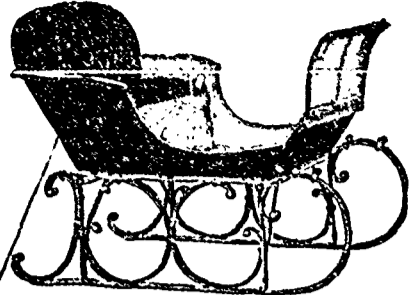
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Sparkles. SCHOOL BOY: Mamma, I wish you'd let the hired girl put up my lunch instead of doin' it yourself. Mamma: It's no trouble, my dear. School Boy: I know. Mamma: Then why do you want her to do it? School Boy: 'Cause she's got a better appetite than you have, and she puts more in. DEAR SIR:—I have been troubled with Lame Back for about six months, and thought I would try Hagar's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.—FRANK PALMER, Winona, Ont. AN Arkansas editor, in retiring from the editorial control of a newspaper said: "It is with a feeling of sadness that we retire from the active control of this paper, but we leave our journal with a gentleman who is abler than we are financially to handle it. This gentleman is well known in this community. He is the sheriff." SIR:—I have great reason to speak well of your B. B. Bitters. I have taken six bottles for myself and family and find that for loss of appetite and weakness it has no equal. It cures sick headache, purifies the blood and will not fail when used. I heartily recommend it to all wanting a pure medicine.—MRS HUGH McNUTT, Truro, N.S. WHAT language would a Bedouin speak if he had lost his teeth? Gum Arabic. DEAR SIR:—My mother was attacked with inflammation of the lungs which left her very weak and never free from cold, till at last she got a very severe cold and cough. She resolved to try Hagar's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried.—MRS. KENNEDY, 50 Smith Ave., Hamilton, Ont. WHY are women like the Atlantic cable? Because they are far in advance of mail intelligence. A HOUSEHOLD REMEDY.—No family should be without some remedy for the cure of affections so universally prevalent as coughs, colds, sore throat, whooping cough and croup—some remedy, too, which can be relied on as safe, sure and certain. DR. WISTAR'S BALSAM OF WILD STRAWBERRY is the article required. If you were going to ask a doctor of divinity to play on the violin, what would you say? Fiddle-dee-dee. DEAR SIR:—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail. I at last thought of trying B. B. B. and after using one bottle have not felt any symptoms of neuralgia since. I regard it as a fine family medicine.—J. T. DROST, Healslip, Man. "I TELL you," said Murray Hill, "There's an indescribable sense of luxury in lying in bed and ringing one's bell for his valet." "You got a valet?" "No; but I've got a bell." DEAR SIR:—Last summer my younger sisters were taken very badly with croup, indeed we were almost in despair, having little hope of curing them. Finally we applied Hagar's Yellow Oil, and to great joy it cured them perfectly and they are now enjoying the blessing of perfect health.—ANNIE OINSTON, Dalhousie, N.B. "My wife is queen of the tea table," remarked a host to a friendly visitor. "And she never reigns but she pours," was the quiet reply. "You have moved into the suburbs, haven't you?" "Yes; how did you know?" "I saw you hurrying down the street with both arms full of bundles yesterday." THE reason why Burdock Blood Bitters leads all other medicines in the race for popularity is because it is absolutely pure, cannot harm the most delicate invalid, and never fails to cure biliousness, dyspepsia, bad blood, constipation, etc. WHEN Dr. Wayland was President of Brown University, a student of philosophy once said to him: "Doctor, I don't believe I have any soul." "Possibly not, possibly not, young man," said the Doctor. "You ought to know. I know I have. Good-day, sir." GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.

INFANTILE SKIN DISEASES CURED BY Cuticura EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusty, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 75c; CUTICURA SOAP, 25c; RESOLVENT, 50c. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases." Baby's skin and scalp purified and beautified by CUTICURA SOAP. Kidney pains, backache and muscular rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.

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RADWAY'S READY RELIEF. The Cheapest and Best Medicine for Family Use in the World. CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA. CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN INTERNALLY. From 30 to 60 drops in half a tumbler of water will in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera, Morbus Colic, Flatulency, and all Internal Pains.

MALARIA Chills and Fever, Fever and Ague Conquered. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Price 25c. per bottle. Sold by druggists. Dr. RADWAY'S Sarsaparillian Resolvent A SPECIFIC FOR SCROFULA. Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists. 25c a bottle.

DR. RADWAY'S PILLS For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25c. DR. RADWAY & Co., Montreal.

Burdock Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS. Direct Proof. SIR: I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia. MARY A. E. DEACON, Hawktown, Ont. REGULATES THE LIVER.

HOWARTH'S CARMINATIVE MIXTURE. This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by Teething, or other causes. Gives rest to Children and quiet nights to Mothers and Nurses. Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET. MINARD'S Liniment Cures Garget in Cows.

# THE CANADA PRESBYTERIAN.

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No. 49.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries

Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 10 cents each. Address—

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## Notes of the Week.

ONE of the penalties of distinction, remarks the *New York Independent*, is to be made the mark of a madman's pistol. Such was the misfortune of Dr. John Hall last Sunday morning as he came out of his Church. But, more fortunate than President Garfield, he was not hit by any one of the three bullets fired at him by a crazy German. It was a wonderful escape, for the man was but a few feet away, and Dr. Hall is not a small mark. With thousands of his friends we are grateful for his escape.

CANON SCOTT ROBERTSON calculates the total contributions in the United Kingdom to missions during 1890 to have been \$6,507,895, of which he credits the Church of England with \$3,500,000. His apportionment is: Church of England societies, \$2,776,690; joint societies of Churchmen and Nonconformists, \$1,075,700; English and Welsh Nonconformist societies, \$1,658,015; Scottish and Irish Presbyterian societies, \$950,590; and Roman Catholic societies, \$46,900. The total is \$1,365 less than in 1889.

IN Spain, the agitation for rest on the Lord's Day is being championed by those high in authority. Minister President Canovas del Castillo has introduced a law into the Cortes to the effect that no person under sixteen be allowed to do any work on Sunday, that in all State, provincial and municipal establishments Sunday rest is obligatory, that labour on Sunday is allowed only in cases where it is absolutely necessary, in which cases special permission must be secured; and that in all cases employers must grant their employes sufficient time to perform their religious duties.

ONE of the most remarkable examples of religious zeal witnessed in modern times is the departure for India of Mr. Munro, late Chief Commissioner of the London Police, as a missionary. Mr. Munro is a man of substance, and enjoys a pension from the Indian Government. His entrance on the mission field is therefore an act of the purest piety and unselfishness. He goes out as the agent of no society, and the advocate of no particular creed. He is what may be called a Bible-Evangelical Christian and he will preach to the natives the great elementary truths of Christianity. He commences his work with one great advantage. He knows Hindustani and will be able to speak at once to the natives of Bengal in their own tongue.

THAT New York Presbyterians, says the *New York Independent*, should be advanced in their views on revision of the Confession is no wonder, but that the Chicago Presbyterians should completely outdo them in this matter was not to be expected from the vicinity of McCormick Seminary. Two of the most influential members of the General Assembly's Committee on Revision belong to that Presbytery, President Roberts and Dr. Herrick Johnson; and notwithstanding their support of the revision report the Presbytery, after three days' session, defeated revision by an overwhelming majority and declared that it believed that the effort should cease and that a new creed thoroughly Scriptural and evangelical in its character should be put in its place.

ADVICES from China report the advance of a large rebel force from the Province of Manchuria toward Peking. On reaching the city of Takau, a station of the Roman Catholic mission, there was a most atrocious massacre in which not only foreign missionaries, including the nuns, were tortured and killed but the native Christians were put to death with fiendish cruelty. The Government immedi-

ately sent a force of four thousand men but they were defeated by the advancing rebels. Additional forces have been sent from Tientsin, but there is fear lest, if these forces do not overcome the rebels, the whole country around will rise in opposition to the Government. The missionaries of the Methodist Episcopal Church at Tsunhua, which is directly on the route of the rebels, have been notified that they cannot be protected and have withdrawn with all their effects. Other missionary stations to the east and west are in danger. There is great excitement among the foreigners resident along the coast, and they demand that if the Chinese Government does not succeed in putting down this rebellion and enforcing order, the foreign governments shall step in and act with the greatest promptitude and decision.

AT a meeting of Greenock U. P. Presbytery the members were for half-an-hour absorbed with a motion by ex-Provost Wilson as to the appointment of a layman as Moderator of Presbytery. Mr. Wilson moved. That in the opinion of this Presbytery elders as well as ministers are eligible to be appointed Moderators of Presbytery, there being no express law of the Church to the contrary. The Moderator, on being appealed to, ruled that it was not a competent motion, as it dealt with the constitution of Presbyterianism, and the proper way to deal with that was by overture to the Synod. The Clerk said for 150 years it had been the rule of the Church, with a single exception, and that a remarkable case in itself which was altogether exceptional, and which therefore proved the rule, that ministers had invariably acted as Moderators of Presbytery. He held that they had no right to change that custom and law without consulting the Synod, as they would be placing themselves in an exceptional position amongst the Presbyterian Churches of the world and the Presbytery would not be faithful to its unity with other Presbyteries and with the Synod. On a show of hands the ruling of the Moderator was sustained by eighteen to two. Mr. Wilson gave notice that at next meeting he would move an overture.

THE Rev. A. Ben-Oliel, Presbyterian missionary in Jerusalem, has published an account of the "Persecution of the Presbyterian Mission in Jerusalem" by the previously established London (Episcopal) Jews' Society. Mr. Ben-Oliel went out to the Holy City to preach to the large numbers of the Spanish Jews in their own language. These are the oldest Jewish inhabitants of Jerusalem, the most learned and religious, the most accessible to the Gospel. No missionary in Jerusalem is conversant either with their dialect, or is able to converse in Hebrew with the rabbis, now so numerous. His mission therefore seems to be not only useful but necessary. He wrote to Dr. Popham Blyth, the Bishop of Jerusalem, a kindly and respectful letter, pointing out that there would be no friction but only harmonious Christian work. The bishop replied that "whilst isolated evangelical agencies may do good to individuals (and that is a high aim) I think that of all peoples to whom the Gospel is preached the Jews require the system, organization and creeds of the Church with its divinely ordered ministry." This correspondence has been only the beginning of a constant succession of attacks on the Presbyterian mission in Jerusalem by the representatives of the older and richer mission. Mr. Ben-Oliel shows in his pamphlet that he is quite able to defend himself. The work is deserving of the cordial support of all evangelical Christians.

THE *Christian Leader* says. To speak of men vegetating like oysters is open to two criticisms. It blurs the distinction between molluscs and plants, and is therefore physiologically wrong, it confounds things that differ in one simile, and is therefore a rhetorical flaw. Much may be said for it, notwithstanding; for in a world where zoophytes have an existence the borderland between herb and animal is not so clear as it might be thought. It is sometimes credited to animals that they have powers of locomotion which plants have not, but it is doubtful whether, after the spat stage, an oyster has much power of self-movement, if any. It is fixed and simply feeds and fattens on what may flow to its

open shell, growing after its kind till the dredge drags it up and demits it to human gullets. It has these vegetable qualities, then. It has no locomotion, it neither moves its shell nor leaves it, and it grows by opening its mouth and seeing what the waves will send it. It fits the type of those sluggish souls who settle under a gospel that drops fatness, and never bestir themselves beyond opening their mouths, shutting their eyes and taking what Providence sends them. They neither move themselves nor others, nor are they moved, inert and inactive, they sit under a "blessed ministry," till death, the dredger, comes and they fall into the jaws of the devourer. They are a confusion of molluscs and religious qualities—they are only "Oyster Saints."

MESSRS. MOODY AND SANKEY lately attended a meeting of Christian workers in Carubber's Close Mission Hall, Edinburgh. The meeting comprised representatives from every evangelical Church. Professor Simpson presided, and Rev. Mr. M'Murtrie explained the circumstances in which they met. Mr. Moody said that three years ago he had made up his mind to go to India and had written to that effect to the people there. He had not been able to keep his promise and that had led to great disappointment. Ever since that time he had been planning to go there. He had everything arranged to go to India for a year when the call from Scotland came. What he ought to do he did not know till, only a few days before that meeting, his path was made clear by his physician telling him it would be dangerous for him to go to India in consequence of the effects left by a sunstroke he had received during the American War. He was anxious to be at the exhibition in Chicago in 1893; but in the meantime he would fulfil the many promises he made to visit various places in Scotland. He could only be one year in the country; and he would like to conduct five day missions in the smaller towns and then come to Glasgow and Edinburgh. Mr. Moody's statement was received with much satisfaction, and Bathgate was suggested as a suitable place where to begin. Mr. Sankey was also most cordially welcomed. The meeting then resolved itself into the noon prayer meeting in which Mr. Moody and Mr. Sankey took part.

A MEETING of the Executive Commission of the Eastern Section of the Presbyterian Alliance was held recently in Edinburgh and was presided over by the Rev. Dr. Blaikie. A minute was read, which had been adopted at the Foreign Mission Committee, in reference to the recent attacks on missionaries in China, and which recommended that a "united representation, on behalf of all our Presbyterian and Reformed Churches having mission agencies in that country, be made to Her Majesty's Government in reference to these Chinese outrages, and that the Convener and the Secretary be a sub-committee to arrange for the same." The Section very warmly approved of the resolutions, adopted them as their own, and instructed the General Secretary to send a copy of them to the Foreign Mission Boards of each of the Churches represented in the Alliance. In the absence of Dr. Lang the General Secretary reported from the Continental Committee that he had lately conferred with the Lausanne and Geneva Spanish Societies and found these very desirous of having some closer connection than exists at present established between the different Spanish Evangelical Societies, that he had attended the recent meetings of the Reformierte Bund at Barmen and of the Swiss Evangelical Union at Olten, and that both unions expressed their desire to become connected with the Alliance as associated societies whose delegates would have seats in the Alliance without votes, that he had also visited Warsaw, and found that the very difficult circumstances of the Reformed Churches in Russian Poland called on us to abound in prayer on their behalf, while in Moravia and in Bohemia he had found the Churches, notwithstanding many difficulties, persevering in their evangelistic labours. It was reported that the Hungarian Reformed Church would hold the tenth Decennial Meeting of its General Conventus in Buda-Pest on December 4, when the General Secretary was instructed to attend that meeting and to represent the Alliance on the occasion.

## Our Contributors.

### CONCERNING THE AVERAGE MAN

BY KNOXIAN

Some years ago two prominent clergymen opened a church in a western town. Both were noted men, though noted for widely different qualities. One of them read a learned and most elaborate essay, which was probably intended for the special benefit of some prominent men who lived in that town. The other preached a rousing popular sermon, which did good and is remembered by some until this day. The learned elaborate sermon was not forgotten by anybody for the best of all reasons—it had never been remembered by anybody. All that anybody could remember was that a dismal pulpit failure had taken place on a very important occasion.

What made the difference between success and failure? Just this. The one had a sermon that might have done good to a very small number, the other preached to the average man. Probably the elaborate sermon might have been of some use to a congregation of clergymen. It might have done them as much good as any other kind of a sermon. Whether any kind of a sermon would do a congregation of clergymen much good, and what proportion of them ever listen to sermons with any desire for spiritual profit, are questions of interest we do not discuss here and now. All we want to say is that the one preacher failed to hit anybody or any thing because he aimed at too small a mark. The other made a powerful impression because he aimed at the average man and hit the whole congregation.

Mr. Barrett Wendell, of Harvard, in his charming new book, takes the ground that the best literary style is the style that strikes the average man. Undoubtedly the most useful style is the one that works up average humanity. If you wish to accomplish anything in either Church or State you must always write and speak with the average man in view. The average man is in a large majority everywhere. There are not very many distinguished people in the world. There are thousands who think themselves distinguished, and tens of thousands who would like to be celebrated for something, but the number of people in any country known to everybody in the country may be counted on your fingers. The number known to many outside of their own country might almost be counted on your thumbs, and perhaps it would not spoil the count if one thumb had been lost in your early days. How many men are there in the British Empire whose names are known even to every civilized man in the empire? Perhaps there is not one. Spurgeon and Gladstone come nearer it than any other two, but there may be white men under the old flag who never heard of either the one or the other.

The upper storey of society is not full and in our country the basement is not crowded. The vast majority are average men, good, sensible, level-headed men as a rule. They are not too easily moved, but when they do move they mean something. When they move in earnest the cranks and dudes, and snobs and hobby horse men and would-be distinguished people have to get out of the way in short order. It is a grand inspiring thing to see the average men march solidly along in the right direction and push the prigs and dudes and would-be leaders out of the way. In a self-governed country the average man is the source of power and once in a while he wakes up and shows his power. It is a thousand pities that he does not wake up more frequently. It does both Church and State a world of good to get an occasional shaking up by the average man. Big little men posing as leaders would become perfectly insufferable if the average man did not interfere once in a while and put things right. Many a minister has been shorn of his strength and worried into his grave simply because he trusted to two or three pets and had no faith in the judgment and fair play of average men.

All great preachers preach to the average man. Spurgeon never uttered a sentence that could not be understood by a man of average intelligence. John Hall is pre-eminently a preacher to average humanity. We once heard him discuss the doctrine of substitution, but he never used the word substitution or substitutionary. All through he said "life was given for life." That is exactly the same thing, but it strikes an average man with a thousand times as much force as the long word substitutionary strikes him.

Successful statesmen always appeal to the average man. The manifesto issued by Sir John Macdonald last winter was in one respect a model. Every sentence, every clause, every word was designed for the average elector of Canada. Keeping in view the well known canon that a piece of literature must be judged by the manner in which it does that which its author intended it to do, Sir John's address was a perfect masterpiece. It was intended to touch the average man and it touched him.

Mr. Mowat knows how to touch the average man in the right place about as well as Sir John knew. The letter addressed the other day to his colleague in the representation of Oxford shows that the Premier's hand is not losing its cunning. The object of that letter no doubt was to show the average man that neither the Premier nor his constituents have any sympathy with annexation. These facts were shown by both the letter and the meeting with an amount of clearness that made misrepresentation impossible. Mr.

Mowat's friends often speak of his knowledge of constitutional law as if that were one of his strongest points. His knowledge of law, constitutional or any other kind, would not have kept him in power these twenty years had he not known the average Ontario man well, and known how to talk and write to him. It may be doubted whether any statesman, however capable and patriotic, can long govern a democratic country unless he knows the average man and knows how to address him. The source of power is neither in the cupola nor in the basement—it is in the main body of the edifice of state, and a man who cannot make himself felt there had better keep out of politics.

Some rare men have a style that moves the average man and at the same time charms the highest culture. Any man of average intelligence feels the power of almost anything Goldwin Smith writes and yet the most cultivated student of literature might study Goldwin Smith's style with profit and pleasure.

Mr. Laurier can move the masses, but he is cultured enough to address any audience in Christendom. He speaks well to the average man and at the same time well enough to satisfy the most cultivated hearer.

Anybody not an insufferable prig would be pleased with Principal Grant's style and yet the Principal is a perfect master at moving average men. His success in dealing with average men has done more than any other one thing in making Queen's what the old University is to-day.

Perhaps some priggish fellow whose eye meets this column may say he cares nothing for average men. All right, young man. The first sermon you preach or speech you deliver strike an attitude, and, in the most affected tone you can command, shout, "DICHLOROTETRAHYDROXYBENZENE." If that superior word does not make the people wonder, try "TETRABROMOHYDROQUININE." These words may not be found in any ordinary dictionary, but any well read young chemist will recognize them at once, and by using them you will be free from the vulgar suspicion of addressing average men. You will also be free from the suspicion of doing anybody any good, but perhaps not from the suspicion that you are a fool.

### IRELAND.

BY ONE WHO WAS THERE.

The writer spent some weeks very pleasantly in an entirely rural region, the part of the country where he was born and brought up. That it was in a familiar neighbourhood I was may easily be inferred from what was said in a former article. That district is not only rural, it is besides free from the residences of local gentry for miles on every side. It is an inland landscape that is spread out before you, and in some places there is a very extensive view. There is nothing of a very striking nature to be seen save a range of not very high mountains running from north to south almost the whole length of the country. The mountains are not very far away and they are seen very plainly. However the natural features need not be dwelt upon; the people are of more interest than the country in which they live. It is not meant that there is no interest in the landscape: there is oftentimes a great deal of interest. Before going on it may be stated that a leading line of railway—that from Belfast to Londonderry—passes quite near, and there is a country station at hand.

As to the people, looking southward from the place of my sojourn during those weeks, they are almost entirely of the Scotch race and so Presbyterian almost to a man. Looking northwards, the country becomes higher and bleaker and the people are more or less mixed until the majority of them become Celtic and Roman Catholic. Of the former class the people are of the usual character, retaining many of the qualities that our fathers in the seventeenth century brought from Scotland and taking on generation after generation some lesser features that are not so distinctively Scotch. The farmers are shrewd, industrious, and fairly well-to-do, in some cases more than well-to-do, in the comparative sense rich. The dialect that is spoken is perhaps changing slowly but very slowly. The Orange principles do not hold the farming class to the same degree as they did half-a-century ago; they are more confined to the cottier class, and where there are some local gentry, as there are some miles away, they belong to the order. It is suspected in some quarters that the gentry have fallen in with the Orangemen in order to control them in the political aspect. Whether or not this be the case, the middle class of well-to-do farmers are not in it, at least in that district, and I believe not in any district in the North.

There is no inclination to spend much on luxuries, save in drink, of which there is far too much taken, though less than formerly. There was a time, some of us remember it very well, when there was no social gathering without drink and often a good deal of it. There does not seem to be much of it used in that way now. In fairs and markets there is still far too much used but there is improvement here too. It may seem to a Canadian that such improvement is very slow, yet there is substantial progress made as compared with the state of things in the generation that has passed away. In a market town this summer a man offered once to treat me after the old-fashioned way, but he was a Roman Catholic. While he meant it in kindness, and with him there seemed at the moment no other way of showing kindness to one whom he had known in the long-ago time, yet it is what not one in a thousand of Protestants would have the face to propose now.

Those of the Scotch race are a church-going people as a rule, and, in the place where I attended when a boy, there is in spite of the decrease of population a far better attendance on the services than there was when I remembered it first. The building that was used in my boyhood was erected in the closing years of the last century, and was in its day a good enough specimen of the country church, or as they called it meeting house of those days. The congregations around prior to that were all of the Synod of Ulster, but it for some reason or other which I never heard was Secession. It is very likely that the graver men who laid the foundation of that congregation were of the notion that a more savoury preaching and a sterner discipline were available in the Secession than under the Synod of Ulster. Although there was no other Secession congregation close by, there were charges of that type on both sides not many miles away. The second minister of the congregation passed away at the middle of this century, after a pastorate of forty years. I was then but a boy, but I can remember him very well, although I cannot recall anything of his preaching or administrative talent. The impression that suggests itself is that he was rather commonplace at the best, and in his later years he was too infirm to effect much if he were so inclined. My father had long been a member of session, but he was as old as the minister was. Whatever prosperity the congregation enjoyed up to that date was as much as anything else owing to the fact that in a larger and older congregation not far away there had not for a long time been much ministerial work of the higher kind done. The old man that was there in my early days put in some sixty years of a ministry, and the best that can be said of him is that there was "little good, little ill" in him or his work. It did not recommend him to those that were inclined to be orthodox, that three of his sons found their way into the Unitarian ministry. These suspicions, together with a somewhat easygoingness in ministerial work, resulted in no very high prosperity in one of the largest congregations in all that region of country.

But enough this week, we will continue the narrative in a week or two.

### EARTHQUAKES IN JAPAN.

BY REV. L. H. JORDAN, BERLIN.

A thrill of horror passed around the world when suddenly the intelligence was spread, a few weeks ago, that Japan was in mourning over a terrible disaster. An earthquake had occurred, and in a moment thousands of souls had passed into eternity. The unfortunate victims had no time to escape, for the first indication of danger was a violent trembling of the ground, which converted villages and towns into heaps of shapeless ruins. Then ensued a panic and a flight, made all the more woeful because impelled by the groans of the wounded and dying. And death stalked everywhere. Some who turned back that they might help the helpless were suddenly themselves engulfed; others who turned deaf ears to every cry, fleeing for their lives, died ultimately from exposure and want.

Those who have made themselves familiar with the history of Japan feel no great surprise that it is an earthquake which is accountable for this terrible national calamity. As far back as existing records carry us, this country has been the arena of similar visitations. It is not to be forgotten that there are over fifty active volcanoes within the empire, and every one knows that such surroundings constitute a natural hotbed for earthquakes. The graceful cone of Fusijama, the pride of all these islands, is manifestly the product of an extinct volcano; once it belched forth flames, breathing out threatenings and slaughter. Hence the foreigner who lands in Japan must prepare to reckon with earthquakes. Those who live there report that about five hundred shocks occur every year.

The writer of these notes spent five weeks in Japan twelve months ago, during which time he passed through the very district which has lately been devastated. Within that short period he twice experienced what it means to feel the earth tremble. In each instance the shock was very slight, other wise it might have been impossible for him to make this record of it; but it was abundantly sufficient in both cases to remove all desire to feel the earth trembling in one of its serious convulsions or to witness the effects of some relentless upwelling of its strength.

An ancient superstition used to connect these sudden disturbances of the earth's surface with the struggles of a huge fish, which was supposed to be imprisoned in an unknown subterranean lake; in its efforts to make its escape it was believed to lash itself at times into an ungovernable frenzy. Of late, like many another fable, the story has ceased to be repeated. Such tales lose their interest as soon as science speaks. The enlightened Japanese Government has appointed hundreds of agents throughout the islands to observe and record the symptoms which accompany these disturbances; and, not satisfied to rest even here, it has endowed a chair in the university for the purpose of formulating and disseminating the information thus acquired. This action deserves the highest commendation. That it was abundantly called for will appear when it is mentioned that the earthquakes of Japan are among the worst that are known. In the great majority of cases the loss of life is small; indeed, in very many instances the shock is scarcely perceptible. Still, the appalling catastrophes of 1783 and 1855, not to speak of the disaster which has brought sorrow so recently into thousands

of stricken homes, may well quicken the authorities to do their utmost to cope intelligently with a danger which threatens the very existence of the empire.

In some of the newspaper descriptions of scenes which are alleged to have occurred last month in the neighbourhood of Osaka, we read of falling houses, crushed bodies, burning timbers, etc. This language is liable to convey an entirely false impression. Even in Tokyo, the capital, with its more than a million of inhabitants, there are few houses that could fall very far, or beneath which any one would be very seriously injured. Rarely has one of them a cellar, consequently it is impossible that "people fled there for refuge, but were killed by falling beams." In view of the certainty of earthquakes the houses seldom exceed one storey (or one and a-half) in height. They rest on foundation-timbers which are completely isolated from the ground. They are built of wood, and are purposely of cheap and light construction. Hence it is that when fires break out the unsubstantial character of these structures renders them an easy prey to the flames—with the attendant advantage, however, that everything can be so completely restored within a week or two that a stranger might search in vain for the scene of the conflagration. Even the cities of Japan are architecturally a blank, viewed from a height, only the occasional Pagodas rise above the monotonous dead level of countless low roofs. Hence the loss of one's house in Japan is not so serious a matter as it might seem. It will be quickly recognized, however, that the upsetting of braziers, which in the Sunrise Kingdom are the universal substitute for chimneys and grates, adds invariably the devastation of fire to the havoc of un pitying earthquake.

Nevertheless Japan owes much to this very scourge from which it would fain be free. It owes, primarily, its very existence. This is no idle conjecture, but is the deliberate testimony of some of the leaders in geological research. There has been of course subsidence as well as upheaval; but in the succession of the ages many of the 3,000 islands which now constitute the dominions of the Mikado have doubtless come into man's knowledge simply because they have been pushed above the level of the sea. The same remark holds true of other areas of the Pacific, much of whose bed has been repeatedly rent by remorseless volcanic Titans, and whose island-dotted surface was once a vast uninhabited waste. There is no ocean whose engulfing waves have so often parted to receive the hapless dead, or to yield to the living some domain of enrapturing beauty.

For Japan owes also some of the fairest of its landscapes to the unwelcomed earthquake. Snow-capped Fisijama, to which grand upspringing mountain allusion has already been made, would not be found to-day lifting its head 12,000 feet into the air had not the surrounding hills once struggled in the throes of a terrible convulsion. So of other points among the high places of these islands, where the eye is fairly bewitched by scenes of surpassing loveliness. For nature has taken pains to obliterate, in as far as possible, every vestige of her travail and direful struggle. The wounds of other days have been healed, and where scars remain these have been skilfully hidden away beneath a mantle of verdure and flowers.

Notwithstanding, therefore, the risk even of earthquakes, travellers will continue to flock to the land of the lotus, the cherry and the chrysanthemum. There is something so unique and withal so fascinating about both its past and its future, its original jealousy of all foreign intrusion, its quaint buildings and temples and characteristic costumes, its former civilization and the rapidity with which it is now exchanging that civilization for the more modern ideas of the west—all this appeals strongly to those sentiments which are begotten by some stirring romance. We seem to dream while we are awake, and we rejoice to be assured that it is not all a dream. Japan is in truth a wonderland, which recent discoverers have as yet not half explored. Sir Edwin Arnold, over whose poetic temperament it has easily thrown its spell, describes it as "a land of gentle manners and of rare fantastic arts." To stand upon its shores is to be already captivated by it; to dwell within its borders is to make its cause one's own. Much of anxiety, therefore, and sympathy as have undoubtedly been evoked by the distressing disaster of October, 1891, that event will serve rather to turn attention afresh towards a distant island empire and to intensify that interest with which its remarkable progress is everywhere being watched and chronicled.

### SUMMER SESSION.

MR. EDITOR,—Our Presbyteries must have before them soon the Remit of the General Assembly on a Summer Session for theological students, and every Presbytery having mission stations in their bounds must have seen the good done by willing workers in these stations during summer lost by want of service during winter, and hence our mission stations continue to be mission stations at a considerable expense to the Home Mission Fund instead of becoming pastoral charges, through lack of winter work. What is proposed to give needed supply to these fields during winter is a Summer Session of students who would be able to work in mission fields during winter when the summer workers leave the field for the college course in winter. The question is, can such a summer course be given? And would a sufficient number of students take such a summer course for the sake of our mission fields, and the progress and growth of the Church? Let us not doubt for a moment the want of mis-

sion spirit in our students! They will attend. Try them. Is such a Summer Session possible? Such a session has been. For instance, in the "Divinity Hall" of the Secession Church in Scotland, from which many ministers came to Canada. This session consisted of two months for five years. Most of the students supported themselves by teaching schools so that the Hall met during school vacation. The Professors were ministers in charge of congregations. Such as Dr. Balmer, Berwick, Dr. Brown, Edinburgh, Dr. Harper, Leith, and Dr. Eadie, Glasgow, and their pulpits were supplied by ministers during the session appointed by the Synod. There were no college buildings, a church being used such as Brughton Place, Edinburgh. Hence there was little expense. Students having passed their arts course in some University and examined by their Presbytery, being certified were admitted to the Hall and attended the junior Hall two sessions, and the senior three. During the long recess all students were under the care of the Presbytery within whose bounds they resided.

Such a course would not be in all its details fitted for Canada, but it may show what a Church may do to meet the urgency of a case. A three years' course in Theology would be better, and that, say, of five months, say from the middle of March to middle of September, which would be equal to our winter course of six months, minus the Christmas vacation, and would give time for students to exchange field for college or college for field without leaving the fields vacant. Since writing the above for your paper I have read the Rev. Dr. King's letter in the issue of 11th ult., which it is hoped will be read, admired, and acted on by Presbyteries in considering the Remit. It seems to open the way. There is a spirit of self-sacrifice in that letter that must be admired in our successful Principal of Manitoba College.

A PRESBYTERY CLERK.

### RELIGION AND MORALITY.

MR. EDITOR,—It is as certain as any fact can be—and proved by all history—that the safety of every state and people depends upon the purity of family life and the honour existing in married life between the sexes. Now whilst we have many things in the Dominion of Canada to regret—among them the looseness of political morals among politicians at Ottawa lately proved—yet as a people, especially in Ontario, our family homes are virtuous and parents strive to bring up their children in a religious way as a general rule. It is not so in many parts of the neighbouring American States. This is owing to the non-observance of the Sabbath laws and the looseness of life among married people—in boarding-houses and hotels. This looseness has no more sure proof than that lately shown by one of their eminent professors and pastors wherein it is publicly stated that within twenty years there have been 328,788 divorces in various States in the American Union. During the same period in the Canadian Dominion (wide and extensive as it is and varied somewhat in population) there have not been fifty divorces granted in our Senate. Divorces are not encouraged, whereas in the United States they are encouraged.

This fact calls for loud comment and solemn observation amongst our people. It shows how undesirable it is for us to become politically connected with so adulterous a people as the Americans are. We may well pray for them and hope God will open the eyes of that people to the final result of such things. We know how many good men and women there are in American States, but are sorry to say, as compared with the majority, they are few. I have cut from that very superior paper, the Chicago *Interior*, the following item, showing the religious state among young men of that city. There is a great deal of religious work done in Chicago, but what is the general character of the population?

"The 'Illinois State Notes,' a Christian Association publication, makes the following statement and estimate: 'In the city of Chicago there are 181 evangelical Churches. Recent enquiries were sent to all of these, asking for the total membership of the Church, the number of male members, the number of young men between the ages of sixteen and forty, and the number of boys below the age of sixteen. Replies have been received from sixty-one, fifty-seven of which report 3,906 young men in membership. As twenty-three of the Churches reporting have a membership of 400 or over, it seems but fair to regard them as fully up to the average of the Churches of the city in membership. Taking these figures at their full face value the average is sixty-nine young men to each Church, as reported. Provided the same average were maintained throughout all the Churches of the city, there would be found but 12,500 young men in the combined membership. From the census it was shown that one-fifth of the total population were men between the ages of sixteen and forty. Certainly Chicago has as high a proportion, for 220,000 young men, of whom less than 12,500 are connected with all the evangelical Churches combined—five and two-third per cent. of the young men in the evangelical Churches, scarcely more than one in twenty.'—*Interior, September 3, 1891.*

We see out of 220,000 men of a certain age only 12,500 are connected in Chicago with the evangelical Churches.

Now we doubt it will be found that there is a similar state of things in other large American cities. What can be said of New Orleans, St. Louis, Cincinnati, Detroit, Buffalo, New York and even Boston? I attribute this state of things to

the influence of immoral European populations in part, and more to the state of family home life and the divorce system in vogue. There is still another fault, and that is the want of deep spiritual appeals by the ministers in their Churches against adultery and vicious habits. The Roman Catholic Church now so large in the United States increasing all the time, has also added an increase to vice. No country thoroughly under the Roman Catholic religion was ever moral. Witness Italy and Spain of old and the South American republics now. What can be said of them?

We have abundant reasons to thank God for the faithfulness of our Canadian Gospel ministers generally. Yet we reasonably expect more devotedness even from them. Then we reflect how God has denounced adulterous conduct among the Jews of old and all heathen nations how pure and holy the religion of Jesus is—how imperative the Old and New Testaments are as to these doctrines and for the sacredness of family life, the obedience of children and the constant remembrance of God in prayer. We as a people should be watchful that our country shall not decline in the love of God. It is far better for us to be less in population, not so fond of gold and riches, but pure at home. The Jews failed as a people in not observing the moral law. The old nations, like the Syrians, Babylonians, Egyptians and Romans, came to a speedy corrupt end by their adulterous and corrupt family life. Modern European nations are threatened with the same evils. Only their great armies preserve peace. The remedy is trust in the religion of Jesus—guarding family life—appeals from the pure and evangelical pulpits of all countries. As we sow we will reap as private people or nations.

CHARLES DURAND.

Toronto, November, 1891

### THE PROHIBITION MOVEMENT.

MR. EDITOR, The Prohibition petitions presented to the Commons at the last session have not been without effect. Temperance people however should not rest satisfied with the temporary advantage but should follow it up with greater effort. Sir John A. Macdonald indicated the line of action when in addressing a temperance delegation he said, "If I should accede to the request of these petitions I shall alienate many voters. Can you give me reasonable assurance of increased support to counter-balance this loss?"

The Licensed Victuallers' Association with the 50,000 votes at its command rules Canadian politics and dictates to both political parties. It would transfer its entire support from one to the other in twenty-four hours if either should kick over the traces. The politicians realize this and candidly declare it political suicide for a party to take a stand that will alienate the support of the liquor association. Neither the Liberals nor the Conservatives as a party support the traffic as a matter of choice but of necessity. If a party were sure of receiving the support of 50,000 temperance men to counteract the loss of the liquor vote, affairs would assume a different aspect. The country is not ready for Prohibition, and it never will be till 50,000 prohibitionists can be counted on as safely to vote their principles as the votes of the liquor men can be counted on where the interests of their traffic are concerned. Fifty thousand electors pledged to "Prohibition first, Politics afterwards" means the death knell to the accursed traffic on Canadian soil. Fifty thousand pledged electors to counteract the 50,000 votes controlled by the Licensed Victuallers' Association will solve the problem of this century. Fifty thousand Christians who place the cause of God above the cause of party can surely be secured. If not, God help us. The *Canadian Voice* has taken up the work with a willingness which shows its inclination to branch out on broader lines than those laid down by the so-called Third Party. It agrees to print and furnish, free of charge, the following pledge for circulation by Churches, Temperance Societies, and Clubs:—

#### PLEDGE.

"We the undersigned electors, being profoundly impressed with the need of greater purity in Canadian politics, and conscious of the aggressive power of the liquor traffic and the overwhelming evils—political, industrial, and moral—growing out of it, believe that a strong influence would be exerted upon public sentiment and a long step taken towards the eradication of these evils if the enemies of the liquor traffic would present as united a front as the liquor dealers do when their business is attacked. We therefore agree hereafter to vote only for such party as shall make a total Prohibition of the liquor traffic a plank in its platform, and in the execution of this pledge promise to work on such lines as shall be determined upon by a majority vote of a Prohibition Convention to be called for that purpose, provided the signatures of 50,000 voters be secured to this pledge."

No one is bound until the 50,000 signatures are secured, after which each will be notified, and a monster convention called at some central place to map out plans for future work.

This is the natural outcome and supplement of the Petition movement.

Who will assist in carrying it forward?

Amherst, N.S.

J. BRYENTON.

SIR WILLIAM MACKINNON has given \$1,500 to the building fund of the new Free North Church, Inverness.

## Pastor and People.

### SABBATH EVENING.

How calmly sinks the parting sun !  
Yet twilight lingers still ;  
And beautiful as dream of Heaven  
It slumbers on the hill ;  
Earth sleeps, with all her glorious things,  
Beneath the Holy Spirit's wings,  
And, rendering back the hues above,  
Seems resting in a trance of love.

'Round yonder rocks the forest trees  
In shadowy groups recline,  
Like saints at evening bowed in prayer  
Around their holy shrine.  
And through their leaves the nightwinds blow  
So calm and still, their music low  
Seems the mysterious voice of prayer,  
Soft echo'd on the evening air.

And yonder western throng of clouds,  
Retiring from the sky,  
So calmly move, so softly glow.  
They seem to Fancy's eye  
Bright creatures of a better sphere,  
Come down at noon to worship here,  
And, from their sacrifice of love,  
Returning to their home above.

The blue isles of the golden sea,  
The night-arch floating high,  
The flowers that gaze upon the heavens,  
The bright streams leaping by,  
Are living with religion—deep,  
On earth and sea its glories sleep,  
And mingle with the starlight rays,  
Like the soft light of parted days.

The spirit of the holy eve  
Comes through the silent air  
To Feeling's hidden spring, and wakes  
A gush of music there !  
And the far depths of ether beam,  
So passing fair, we almost dream  
That we can rise and wander through  
Their open paths of trackless blue.

Each soul is fill'd with glorious dreams,  
Each pulse is beating wild ;  
And thought is soaring to the shrine  
Of glory undefiled !  
And holy aspirations start,  
Like blessed angels, from the heart,  
And bind—for earth's dark ties are riven—  
Our spirits to the gates of Heaven.

—George D. Prentice.

### ON PREACHERS AND PREACHING.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

NO. XX.—VISITATION OF THE SICK.

The visitation of the sick is one of the most difficult of the minister's duties, but it is his golden opportunity. It calls for the exercise of many graces, such as wisdom, tenderness, sympathy, prayerfulness, fidelity—in a word, thorough integrity of ministerial character ; but it brings, in answer to all this, a manifold reward. It cannot be done efficiently offhand. There must be preparation made for it. Careful preparation of mind, and above all of heart and spirit. If there is needed study and forethought to speak to those who are in good health, able to listen, and follow an argument, or accompany one in the discussion of a theme, how much more is this needed for those who are in circumstances less advantageous, and in conditions of body less favourable. It must necessarily call for serious consideration of what shall be at the same time seasonable and appropriate and profitable. The spiritual benefit of the sick one must be sought. An effort therefore should be made to find out the state of mind, the attitude of spirit towards truth and God, and the measure of concern about spiritual things that obtain.

A good physician will administer no medicine till he has made a thorough examination of the case with which he has to deal, and so should it be with the spiritual physician. To speak at random in such a case as this, is folly. Wisdom must guide every step that is taken. In many instances, if not in most, we may presume that the conditions will be favourable: that the conscience will be awake, the mind thoughtful, the heart softened, and the natural opposition to the truth gone. That there will be a readiness to receive spiritual counsel and comfort. Whatever there may be of this, should be skilfully used, and used without delay. Hence, the approach of the minister to a sick bed should be that of a friend. One desirous of doing all the good that can be done. The door of the heart may be opened to welcome all the truth that may be presented to it, but, if it is not, it shall be needful to knock, not in a way to excite alarm, but rather in a way to call forth confidence, that it may be opened. It is of great moment that a teachable spirit should be secured in the sick one. Very often an obstinate, rebellious, or indifferent frame of mind will exist, in the presence of which it is difficult to speak. How great need there is then of ejaculatory prayer, "Lord, help," "Lord, prepare the way," "Lord, give me a suitable message," while seated by the bedside.

Here is a wide field for ministerial service. It may be best to point out whence affliction comes (Job v. 6, Matt. x. 30), the object it has in view (1 Peter i. 7, Heb. xii. 5-11), the duties that arise under it (Job x. 4, Heb. ii. 1, Job xiii. 15) and the ends it seeks to accomplish (Isaiah xxvii. 9, 2 Chron. xxxiii. 12, Eccles. i, Psalm l. 15, Zech. xiii. 9, Psalm lv. 6-8).

Above all Christ must be presented as the way to God, the truth of God, the life of God. In the fulness of His mediatorial character He should be held up before the eyes of the sick one. As the Friend born for adversity, the Friend who sticketh closer than a brother, the Friend above all others. The gracious, all merciful Saviour. The One all need, and need evermore to meet all wants.

Great care must be taken to deal thoroughly and honestly with every sick one. What a confession is made in "Orton's Letters to Dissenting Ministers": "Many of my people have died, with whom my conscience has afterwards accused me of not dealing so plainly as I should." Is not this a confession that alas! too many might make? There is wanting a real earnest view of the gravity of the case as a matter of eternal life or eternal death. A sick bed is no place for compliments, even though they are plentiful there: it is no place for flattery, even though that be not wanting. There, the light of eternity should come in, and dispel all temporizing and deceitfully tranquilizing moods. Rev. Richard Cecil gives a very instructive illustration of the faithful discharge of this duty: "Sometimes we have a very painful part to act with sincere men, who have been carried too much into the world. I was called in to visit such a man. "I find no comfort," he said, "God veils His face from me. Everything around me is dark and uncertain." I did not dare to act the flatterer. I said, "let us look faithfully into the state of things. I should have been surprised if you had not felt thus. I believe you to be sincere. Your state of feelings evinces your sincerity. Had I found you exulting in God, I should have concluded you were either deceived or a deceiver; for, while God acts in His usual order, how could you expect to feel otherwise on the approach of death, than you do feel? You have driven hard after the world. Your spirit has been absorbed in its cares. Your sentiment, your conversation have been in the spirit of the world. And have you any reason to expect the response of conscience, and the clear evidence which await the man who has walked and lived in the closest friendship with God! You know that what I say is true." His wife interrupted me, by assuring me that he had been an excellent man. "Silence!" said the dying penitent, "it is all true!" One of our Canadian ministers recently told me of a young woman who was dangerously ill and whom he visited. She professed faith in Christ, but he seriously doubted the sincerity of her profession. As a comment on that insincerity she was surrounded by giddy and frivolous worldlings. Feeling deeply within himself that she was not converted, he armed himself with the most pungent passages for bringing about the sense of sin. These he used faithfully. For a time there was no change, but e'er long the truth did its work, and she confessed that she was not really saved and enquired the way, and found peace in Christ. Then her frivolous companions retired: the atmosphere became too bracing for them. They could not endure it. A great lesson lies here, namely, that we should judge of the profession that is made. It is too often a mere parrot-like utterance. It is not understood. It is therefore far from being heart deep. The work of conviction has not been done, far less conversion. There is need to begin at the beginning, and go on to the end.

Dr. Chalmers tells of a man who sent for him in prospect of death. "A man of profligate and profane habits, who resented my calling him an unworthy sinner, and who spoke in loud and confident strains of his faith in Christ, and that it would save him. Then," says the Doctor, "I represented to him the necessity of being born again, of being humbled under a sense of his sins, of repenting and turning from them." Again and again Dr. Chalmers visited this man, who was "buoying himself up in Antinomian security," and, so far as the narrative goes, no change came to him. But the minister of God had faithfully done his duty, so that he was clear from the blood of the man. Here the minister must act as in view of eternity and the judgment seat! Dr. Doddridge gives this direction as to dealing with the sick: "Gather something from their own mouths—on which you may ground a plain and awakening address. Send their relations, if you conveniently can, out of the room; then ask the person seriously if he hath anything particular to say to you with regard to the state of his soul. Enquire what his hopes are, and especially on what foundation they are built. When you have asked him a few questions on these heads leave him room to talk; perhaps he may freely and fully tell you his state. If he does not, ask him such questions as these: Has sin ever been your grief and your burthen? What have you done to get rid of it? In what view has Christ appeared to you? What are your thoughts of covenant grace? Have you kept up secret prayer? Have you felt the power of Scripture upon your heart? Have you been concerned to give your thoughts and affections to God as well as your external actions? Have you felt a struggle with the temptations of Satan and the corruptions of your own heart? Have you enquired after the remedies of the distempers of your own mind? And so far as you have understood them, have you endeavoured to use them?" etc. Again he says: "If you find that there is anyone sin prevalent in their character, rest your charge upon that." He gives a body of additional directions from which we cull these: "There is great danger in authoritative ab-solution." "Take care that your prayers are not too long." "Take care how you call them the servants of God."

Prayer with and for the sick is always in place. Sometimes the sick one may be unconscious to all around, and it may be thought prayer would not be beneficial, but who can

tell? At any rate God hears. A minister in one occasion had visited a man upon his death-bed who was delirious, and, returning home, met Dr. Chalmers. "Well, said Dr. C., "did you pray with him?" "No, he was delirious, but I prayed with the family." "Ah you did wrong, sir! Who knows but that some old strain of thought might have been stirred up by the tones of a familiar voice? You did very wrong, sir!" There is instruction in that.

When should the minister visit the sick? As soon as he knows. He cannot do it sooner. The quaint Dr. Thomas Fuller says: "To sick folks the faithful minister comes sometimes before he is sent for; as counting his vocation a sufficient calling. None of his flock shall want the extreme unction of prayer and counsel."

There is a good point that Dr. Cuyler makes when he says: "There are many cases of extreme and critical illness, when the presence of even the most loving pastor may be an unwise intrusion. An excellent lady who had been twice apparently at the brink of death said to me: 'Never enter the room of a person extremely low, unless the person urgently requests you, or unless a spiritual necessity compels it. You have no idea how the sight of a new face agitates the sufferer, or how you may unconsciously or unintentionally rob that sufferer of some of the little life that is fluttering in that feeble frame.' I was grateful to the good woman for her advice; and have often acted upon it accordingly, when the family would have unwisely importuned me to do what would have been of more harm than benefit."

In doing this duty faithfully the minister will reap the richest results. He may be instrumental in leading many precious souls to Christ, and he himself will be fitted for the declaration of the truth on a higher key; with a clearer insight of its meaning and a fuller experience of its power. This "walking the hospital" teaches much that we cannot get anywhere else. One word from "Gerard's Pastoral Care" in closing: "In everything a minister says to a sick person, he ought to keep three things steadily in view, the influence which it may have on the person if dying, the influence it may have on him if he recover—and the influence it may have on persons in health who are about him."

### WHAT TO KEEP LISTS OF.

Keep a list of your friends; and let God be the first in the list, however long it may be.

Keep a list of your enemies; and put down the "old man" and the "old serpent" first, and pray for all the rest.

Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

Keep a list of your mercies; and let pardon and life stand at the head.

Keep a list of your sorrows; and let sorrow for sin be first.

Keep a list of your joys; and let the joy unspeakable and full of glory be the first.

Keep a list of the gifts you get; and let Christ, who is the Unspeakable Gift, be the first.

Keep a list of your hopes; and let the hope of glory be foremost.

### SEARCH THE SCRIPTURES.

"They testify of Me," saith Jesus. Is not that word enough? What so sweetly, so powerfully engaging to the soul, as somewhat of our dear Saviour is to be learned from every page? The more we are acquainted with His precious person, His amazing love, His wonderful humanity, His astonishing sufferings, His finished work on earth, so much the more will He be endeared to our hearts. We will prize the word that testifies of Him, and the Spirit that glorifies Him; we shall think of Him, love Him, live upon Him, live to Him, long to be with Him from day to day. So we shall beguile all our troubles and trials below; our hearts will be simple and happy, our conversation and conduct will be more like the meek Lamb of God. Thus shall we grow as Pharaoh's kine, fat fleshed and well-favoured, while we feed in God's meadow."

### NOT THE RIGHT METHOD.

There are some people who give up and lose all their courage and faith the moment any trouble comes. They cannot endure trial. Sorrow utterly crushes them. They think they cannot go on again. There have been lives broken down by affliction which have never risen again out of the dust. There have been mothers, happy and faithful before, who have lost one child out of their home, and have never cared for life again, letting their hope grow dreary and desolate, and their other children go uncared for, as they sat with folded hands in the abandonment of their uncomfited grief. There have been men with bright hopes who have suffered one defeat or loss and have never risen out of the dust. But God's word teaches that we should never faint under any trial. God chastens us, not to crush us, but for our profit, that we may be partakers of His holiness. To faint, therefore, under chastening is disloyal to God. We should accept the affliction with reverence, and turn the whole energy of our life into the channels of obedience and service.

WHAT is more annoying than going about constantly hawking and spitting? This is the result of catarrh, and Nasal Dain will cure any case when faithfully used.

## Our Young Folks.

### I WILL NOT BE A BUTTERFLY.

The butterfly, an idle thing,  
Nor honey makes, nor yet can sing,  
Like to the bee and bird;  
Nor does it, like the prudent ant,  
Lay up the grain for time of want,  
A wise and cautious hoard.

My youth is but a summer's day;  
Then, like the bee and ant, I'll lay  
A store of learning by;  
And though from flower to flower I rove,  
My stock of wisdom I'll improve,  
Nor be a butterfly.

### SUE'S SECRET.

"I wonder how it is that everybody likes Sue Hamilton so," mused her classmate, Katie Lee. "My recitations are just as good as hers. I try to be pleasant, seldom lose my temper, and yet she is the favourite with every teacher and scholar in the school. She is not pretty, either," Kate continued as she looked with a slight blush in the mirror that hung opposite. "Yet even brother Tom, who is so fastidious, said last night, 'What a noble girl Sue Hamilton is, Kate, I am glad you are thrown so much in her company.'"

"Sue," cried a chorus of voices at the foot of the stairs, "Where are you?"

"There it is," sighed Katie, "they cannot do anything without Sue's help, while they never think of coming for me." She brushed the tears from her eyes and joined the bevy of girls in the hall.

"Oh, we thought it was Sue," said the leader of the band in tones of disappointment.

A hot flush covered Katie's cheeks, and angry words rushed to her lips. "Sue, Sue; I'm sick of the very name," she said, and then paused, for the door opposite suddenly opened, and Sue's curly head was thrust out.

"Here I am, girls, helping Fanny Jones with her examples; just wait five minutes longer and I will be through. Katie, dear, won't you come in? I want you to settle one or two difficult points." Katie drew haughtily back, but was persuaded to enter the room, and before she knew it was as much interested in the examples as Sue herself.

"Now let us join the others," said Sue.

"It is you that they want, not me."

"But I want you, Katie," Sue lovingly continued, as she drew Katie on.

"What a happy bevy of girls," said one teacher to another, as they stood together looking out of the hall window five minutes later. "I believe Sue Hamilton carries sunshine everywhere! I wonder what is the secret of her success?"

"She is a Christian, you know," was the quiet answer.

"Oh, yes, to be sure, and so are Katie Lee and Fanny Brown and a score of the others. Still, you must be ready to admit that there is a difference. I think the child is endowed with much of the Spirit of Christ, who pleased not Himself. The Golden Rule is the standard of her life, I am sure."

"Sue," said Katie, as they walked together in the now deserted school-yard, "what makes everybody love you so?"

"I don't know," said Sue, blushing, "unless it is because I love everybody."

Tears dimmed Katie's eyes. "You are so good," she said "and I find it so hard to serve Christ faithfully."

"Oh, Katie, I am not good at all. I am very weak and erring, but the dear Lord has said that He will help me, and I am taking Him at His word."

"I have learned," said Katie Lee that evening to her brother Tom, "the secret of Sue Hamilton's success."

"Well?" he smilingly answered.

"It is the same spirit as that which prompted the Saviour, who sought not to please Himself, but spent His life in self-sacrificing service for others. Sue's life is governed by the Golden Rule."

### SIX THINGS.

The chief guide at Lauterbrunnen in Switzerland gives to each Alpine climber before he sets forth on his perilous journey an alpen-stock and a half-dozen words of warning.

May we not give to our boy and girl friends a few practical hints to use on their upward journey?

Six things which a boy ought to know:—

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labour impossible to the boy of fourteen will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but a love of work, simple tastes, and a heart loyal to his friends and his God.

Six things which a girl ought to know:—

First—That drawing tones languishing eyes, or an affected manner will never deceive any one into the belief that she has a gentle nature.

Second—That while the best unguents, depilatories, and cosmetics may fail in affecting her beauty, every secret thought and hidden emotion will leave an indelible mark upon her face which he that runs may read.

Third—That the true gentlewoman, like every other jewel of great price, never thrusts herself into view. Neither her clothes, her voice, nor her manner challenge public notice.

Fourth—That the girl with whom young men romp and flirt is not the one whom they chose when they wish to marry.

Fifth—That as God has prepared woman and sent her into the world to be a wife and mother, she should look forward to those conditions of life, not with silly and vulgar jests but with reverent, earnest effort to fit herself for them.

Sixth—That the "old maid" may find for herself a work and position as noble as that of any other woman.

These hints may help both boys and girls to reach surer standing-ground on the heights of life.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Dec. 20, } THE RISEN CHRIST AND HIS DISCIPLES. { John xxi. 1-14.  
1891.

GOLDEN TEXT.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. iii. 1.

#### INTRODUCTORY.

Jesus after rising from the dead remained forty days on the earth, before ascending to heaven. These days were not all spent in the company of the disciples. He appeared to them with sufficient frequency to convince them beyond possibility of doubt that He was the same Jesus who had sojourned with them, and taught them, and wrought miracles. He did not remain in their company all the time that they might understand more clearly the spiritual character of the relation that henceforth was to subsist between Him and them. During the forty days of His post-resurrection life on earth, Jesus appeared eleven times to witnesses who could not be mistaken as to

His identity, and whose testimony is beyond question. The subject of to-day's lesson is the seventh of these eleven appearances.

I. The Risen Lord at the Lake of Galilee. The preceding chapter records the successive appearances of Jesus to the women and to His disciples. This continues the narrative of His appearances in Galilee. On the morning of the resurrection it will be remembered that Jesus instructed the women to tell the disciples that they were to go before Him into Galilee, where He would see them. The Sea of Tiberias is another name for the Lake of Galilee. It was so named from the city of Tiberias erected on its shore. The precise spot on the margin of the lake where this memorable incident took place is not known. Seven of the disciples were together there, Peter, Thomas, Nathanael, the two brothers James and John, and two others whose names are not given. The disciples were waiting for Jesus to appear. They had not yet received their commissions to preach the Gospel of the kingdom, but they were not content to wait in idleness. Possibly they had to do something for their own support. Peter therefore proposes to engage again in his former occupation, saying "I go a fishing." The others gave their consent and embarking on a fishing boat went out on the lake. Night was usually the best time for catching fish, but though they remained out the whole night they were unsuccessful, they caught nothing.

II. Jesus Appears to the Disciples.—At daybreak Jesus stood on the shore of the lake, but the disciples in the boat did not know Him. The light may have been dim, and possibly the disciples did not then expect to see Him at that particular place. It is also possible that Jesus could conceal His identity until the proper time for its revelation had come. Jesus addresses them in the old familiar terms and says "Children, have ye any meat?" They had none and so they responded to His question. He then told them to cast the net on the right side of the boat. This did not convey to their minds that it was Jesus standing there. A person on a higher elevation may observe the movements of a shoal of fish when those in a boat cannot so readily see them. At all events they obeyed the advice given them, and were surprised at the quick and great catch that followed. The net was immediately filled with one hundred and fifty-three large-sized fish. The burden was too heavy for them to haul into the boat. John was the first of the disciples to recognize that the stranger standing on the shore was their blessed Master. He speaks of himself throughout the entire Gospel as the third person, so conspicuous is his modesty. John tells Peter "It is the Lord." Peter, who while busy at work had thrown off his outer garment, hastily seized his coat and jumped into the water. In these simple touches we have a glimpse of the distinguishing characteristics of the two disciples. The beloved John was the first to discover Jesus, while Peter was the first to reach Him. It might have been that Peter, so deeply repentant for having denied His Lord, was anxious to manifest the depth of his devotion, and thus leapt into the water and swam to land that he might immediately reach the Saviour on the shore. The other occupants of the boat probably betook themselves to a small boat and towed the net to land.

III. Jesus Eats with the Disciples.—When the others came to land they found a fire kindled on the shore, and fish were being cooked on it, and bread was provided. It is not said that the kindling of the fire and the presence of the provisions were miraculous, but there is no doubt that we are to understand the catch of fishes as the result of Jesus' control over the powers of nature. While the meal is being prepared Jesus tells them to bring some of the fish that had just been caught. These were to form part of the repast of which they were about to partake. Peter as usual takes the lead, and, when the net is landed, to their astonishment they found it filled with large fishes; so great was the number that they set about counting them. Jesus invited them to the morning meal. They had now no doubt whatever that it was Jesus, yet, lest a direct question might indicate uncertainty, they refrained from putting questions to Him. Jesus acted as Master of the feast. He distributed the bread and the fish to the disciples, no doubt after giving thanks, as was His custom. It is not here said that He did eat of the food provided for the disciples. It may be that He did, for it is recorded that He supped with the two disciples at Emmaus. What like the resurrection body of our Lord was we cannot tell. The lesson ends with the statement that this was "the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." The meaning is that it was the third appearance to the disciples as a body, He had appeared to the ministering women, and to the two disciples who were journeying to Emmaus.

#### PRACTICAL SUGGESTIONS.

The resurrection of Christ is a fundamental doctrine of Christianity and has been attested by the most indubitable evidence. He showed himself alive after His passion.

While the disciples waited for the manifestation of the risen Saviour they engaged in their ordinary work. We can see Christ in the path of daily duty.

Jesus still manifests His sympathy with His people, and is at home with them in the ordinary affairs of life.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 9th, 1891.

EVERYBODY thanks the Providence that saved Dr John Hall the other day from three bullets fired by an insane man, but who can feel quite comfortable when he remembers that the firing of the bullets was the first evidence of insanity? There may be insane men around us every day waiting for a chance to shoot. The law against carrying firearms should be rigidly enforced. It is a good law anyway, but the necessity for its enforcement is increased by the fact that the first symptom of insanity may be a desperate attempt to shoot somebody.

THE election courts are hard at work showing how innocent men are often punished under cover of law while guilty men escape. The creature who sells his vote and thus proves his unfitness to exercise the privileges of a freeman escapes without any punishment, while the candidate who perhaps was quite anxious to conduct the election fairly is unseated and compelled to pay an enormous bill of costs. Why not disfranchise for a term of years or for life every man proved to have taken a bribe. Were this done there would be few corrupt voters in the country in ten or fifteen years. The hundred election petitions of this year alone would sweep away a large number of them.

COMMENTING on the "impotence of mere critics in the domain of creative work," the *Christian-at-Work* says—

There is nothing to which young men with the pen in hand take to so readily, in the main, as to criticism, and probably because most of the material is already supplied. Yet if they will but believe it far better it is to write a simple story, sketch, a letter, or whatever the article may be, which shall be original, and part of the author's thought, observation and reflection, than to prepare a critical essay of which it may be said in the words of Montaigne, yet with a literalness of significance not far removed from sarcasm. "I have gathered a posy of other men's flowers, and naught but the thread that binds them is my own."

The best reply to many a priggish faultfinder, posing as a critic, is: *Why don't you do something yourself?*

HOW are your congregational accounts likely to stand at the end of the year? Is there a large balance in the treasury? How does it happen to be there? Does the balance owe its existence to the great liberality of the people or to the fact that the congregation has not done anything during the year? A balance may mean nothing more than that a congregation has made no progress—no improvements of any kind. A balance against the congregation is never a good thing. It is always disheartening to begin the year in debt. The time to attend to that matter is now. December is usually a good business month. Make it a good month in Church business. A little liberality during the next three weeks will put almost any congregational balance right.

IT is said that the criminal law of England will soon be so amended that criminals on trial may tell their own story if they wish so to do. For years law reformers have been trying to make this change. Sir John Thompson is understood to be willing to withdraw all opposition to the reform as soon as it becomes the law of England, and Mr. Cameron's oft-defeated bill may then pass. It seems the most absurd thing imaginable that everybody connected with an alleged offence should be allowed to have his say except the person most concerned. And this seems a good place to say that there is not much use in people holding up their hands in horror and shouting ruin when any slight change is suggested in Church or State. Changes are taking place every day that alleged wise men declared would bring on the deluge. Things go on as before,

many of them much improved. Allowing an accused man to tell his own story will never wreck the empire, but it may aid mightily in the administration of justice.

THE financial escapades of young Field in New York furnish another illustration of the fact that neither brains nor grace are hereditary. To start a young man in life with better advantages than this young man enjoyed would be an impossibility. He had wealthy influential friends, high social position, presumably a good business education—in short, everything that a young man beginning life could wish. He began more than half way up the ladder and had nothing to do but climb. For him, climbing should have been comparatively easy. In a short time he wrecked his business, wrecked his worthy father's large fortune and brought shame to one of the most honoured family circles in America. There is no great advantage in coming of good stock if you are no good yourself. Indeed the contrast between the elder members of the Field connection and this unfortunate young man makes his position look all the worse. Poor men with industrious brainy sons need not regret that the boys had not more money at the start.

A CIRCULAR signed by Chief Justice Taylor, chairman of Manitoba College Board, and by Principal King has been issued reminding congregations that the third Sabbath of December is the day appointed by the General Assembly for special collections in support of that institution. The excellent work done by Manitoba College entitles it to the fullest confidence and liberality of the Church. It has steadily been gaining in usefulness and in influence and its work is extending. The attendance is larger than in any previous year of its history and the number of students in the Theological department number thirty-four. The appointment of Professor Baird, which is universally regarded with satisfaction, necessarily entails an increase in the expenditure. This will doubtless be taken into account by the congregations that have hitherto contributed liberally and will surely not be overlooked by those who have omitted in the past to consider the claims of Manitoba College. It is hoped that the Western seat of learning will have sufficient funds at its disposal to enable it to continue and extend its good work with greater efficiency than ever.

THE movement in favour of dividing the Synod of Toronto and Kingston suggests a much larger and, we venture to say, much more important question. The Synod of Manitoba and the Territories extends from some point on the north shore of Lake Superior to Victoria, B. C., a distance of about 2,500 miles. If the brethren on the Pacific coast can come down to Winnipeg or Brandon to a meeting of Synod there should be no great difficulty in going from Kingston to Toronto or Toronto to Kingston for the same purpose. There must, we think, be a general reconstruction of Synod before long. The Presbytery of British Columbia is scarcely large enough for a Synod, and yet making it a Synod would not be any more absurd than expecting its members to attend Synod at Winnipeg, a distance of 1,500 miles. A few years of good work will make an immense difference in the North-West and West, and the attention of the Church should be largely given to our interests in that region. Foundation work is always important work. Perhaps if those brethren who are taking an interest in dividing the Synod of Toronto and Kingston would wait a little and extend their vision northward and westward they could see other changes that must come and for which it might be as well to wait.

THE only question in regard to the establishment of one or more Presbyteries in the Manitoba and Algoma region is a question of time. To expect ministers to come from Algoma Mills, or the Manitoulin, or Sault Ste. Marie to Southampton or Walkerton to attend Presbytery, or from Sudbury or North Bay to Barrie is to expect something unreasonable, if not unjust. Anybody who knows the cost and inconvenience of travelling such magnificent distances knows that no minister in those regions can afford to attend his Presbytery once a year, if he can afford even that. If the brethren in Muskoka and Algoma are to enjoy the blessings of self-government about which we hear so much at times, they must have the machinery of government brought within their reach. It is quite easy for the "fathers" to tell about the distances they used to travel to

Presbytery in "the good old times." About these early travelling feats several things might be said. The travellers lost much time on the journeys that might have been more usefully spent in other ways. They did not like the expenditure of either time or money, and they got Presbyteries near home at the earliest moment they could. That is exactly what we ask for the brethren in Algoma that are moving in favour of a new Presbytery. Give them organization at the earliest moment the interests of the Church permit.

COMPLAINTS are often made about the manner in which grave and important questions are discussed in the General Assembly. It is said, and with much truth, that trifling matters often occupy a large amount of time, whilst vital questions too frequently receive very little consideration. It is also alleged that when important questions are being discussed the same men continually come to the front and occupy the time of the court so long that no one else can get a hearing. The most important questions now before the Church have been sent down to Presbyteries. It would be interesting to know just how much time some of the Presbyteries take in discussing these questions. How many Presbyteries have spent a sederunt over the remit on the Foreign Mission Secretary and another on Summer Sessions and related remedies for the scarcity of labourers in the Home Field? These are two of the most important matters that have been before the Church for years, and any Presbytery might do a much worse thing than spend a day in considering them. Do any Presbyteries leave the considerations of these remits until the rag end of the meeting and then push them through in a hap-hazard sort of way in a thin court? If considerable time is not given to these important matters in the Presbyteries, uncharitable people will be tempted to think that the cry about not being allowed to discuss in the General Assembly arises, in part, from a desire to make speeches in the supreme court.

DR. CUYLER, than whom there is no better authority on such matters, does not believe in the modern practice of planning revivals, nor does he think that any one should "guarantee results" that are beyond our control. The Doctor says:—

After a long pastoral experience and frequent labours in revivals, I confess that there is much that is utterly mysterious in regard to them. Our God is a sovereign. He bestows spiritual blessings when He pleases, how He pleases and where He pleases. He often seems to withhold His converting power at the very time when, according to our fallible calculations, we ought to expect it. Never in my whole life have I arranged any peculiar measures to produce a revival which have been successful, nor have I ever made many such attempts. Some such attempts ended in disappointment. On the other hand, several copious showers of heavenly blessings have descended when I was not expecting them.

What the Doctor would do is this:—

Lay hold of your heaven appointed work of preaching the whole Gospel—especially the cardinal truths of repentance, faith, the claims of Christ and the Bible rules of godly living; soak your sermons in prayer; do your utmost to keep your people at work; and then leave results with God. Do not worry; do not be discouraged because the seed does not sprout at once; do not scold your people; do not venture on rash or sensational devices, undertake nothing but the fearless and faithful discharge of your duty to your Master and to immortal souls. Keep your eye on Jesus only. Deal with sin boldly; press home upon the consciences of your hearers the tremendous claims of God, and the necessity of immediate yielding to Christ. Watch with open eye and ear for the first tokens of an especial manifestation of the Holy Spirit's presence, and the moment you detect such a manifestation, follow it up promptly.

Yes, no doubt that is the right way, but the pastor who follows that course sometimes finds himself placed at a disadvantage by the man of "sensational devices," who promises to convert the neighbourhood in a few evenings and talks as if he had an absolute monopoly of the power of the Spirit. A minister who believes in the sovereignty of God must avoid boasting, and boasting is very popular with some kinds of people. One must just wait until God brings the boaster to nothing or worse than nothing, but waiting is often a difficult duty.

## THE CHINESE UPRISING.

ACCOUNTS of the state of affairs in China are somewhat conflicting. It is difficult to ascertain the actual facts of the disturbances that are known to exist. The character of the commotion occurring in the Flowery Land does not seem to be definitely understood, and there are diversities of opinion as to the causes occasioning the popular discontent. So far as later accounts show, the statements made some time ago by intelligent mission-

aries are fully borne out. The harassing of native converts, the unutterable cruelties inflicted on them and the avowed determination to drive out all foreigners are not the primary and impelling cause of the movement. What really lies behind it is a wide spread disaffection to the reigning dynasty. During the internal strife that distracted the country two centuries ago, one faction invited the aid of the Manchus in the pacification of the country. Being a vigorous and war-like race, they not only kept the foothold they had got but seized the government for themselves. Successive Emperors of that race have ruled at Peking till the present time. The desire for a return of the Ming dynasty has rapidly extended in recent years, and now it seems many are prepared to risk the conflict that is to determine the future rule of China. The rebels have evidently been long engaged in the work of preparation. By various devices they have been procuring arms. Their cause has been advanced by influential secret societies, and it appears that there is considerable sympathy with the movement among different classes in the Empire. Officials have been politic, but they have shown how ready they are to shield those who have been guilty of deplorable excesses. The ringleaders in the attacks on missionaries and native converts have in numerous instances been allowed to escape, and in other cases they have been treated with marked deference. Again it is said that many who are identified with these insurrectionary movements belong naturally to the turbulent and disorderly class. They join it for the sake of plunder. The popular prejudice against foreigners was taken advantage of and the feeling inflamed by the circulation of outrageous misrepresentations. Such wicked tactics are largely responsible for the misery and suffering to which European and American missionaries have been exposed.

Late advices indicate that an important struggle will likely take place at the Great Wall. The rebels from the north are bent on marching to Peking. The imperial authorities had despatched a large force to prevent the entrance of the insurgents in the province of Hunan. Much depends on how the contest there is decided. If the imperial troops succeed in preventing the incursion of the rebels it is possible that the movement may collapse, or at all events be kept in check until sufficient force is organized for its suppression. Should the insurgents prove superior in the conflict and pass the barrier, then they expect to march uninterruptedly with augmenting forces to Peking. If they manage to capture the capital a long and disastrous conflict is certain to follow and the position of foreigners throughout the Chinese Empire would be serious in the extreme.

From all appearance it is evident that the position of Christian missionaries and their converts will be one of grave danger and ceaseless anxiety. Those who have devoted their lives to the work of the Gospel abroad are in general of heroic mould. When entering on that work many of them would have but little apprehension of encountering such formidable dangers as those they are now threatened with, yet it may be anticipated that they will display the fortitude and faith, combined with common sense and prudence the occasion may require. They will doubtless remain at their respective posts as long as duty demands, for the protection and encouragement of the native Christians, and in the interest of their work. Such fidelity, however, does not demand the certain sacrifice of life, when Providence opens up a way of escape. It is quite possible that numerous mission stations may have to be temporarily relinquished, and work abandoned. Christian missions in China may have to pass through a fiery trial. Yet, as all events are under the control of Him who doeth all things well, it may be expected that in the end these sad trials will result, as in many cases in the history of the past, in the furtherance of the Gospel. Meanwhile, our sympathies will go out to the missionary servants of Christ in China, and more particularly to those who have gone forth as the representatives of the Canadian Church to that land which but a short time since was so full of encouragement and promise. They deserve our heartiest sympathy and most earnest prayers; may they have the care and protection of Him in whose name they have gone forth.

#### DARKNESS AND DAWN.\*

**H**ISTORICAL romances well written are valuable additions to literature. Scott, Bulwer

and Dickens have wrought that rich vein with success. One of the most notable attempts in that direction—one of the most ambitious character—has obtained a degree of well deserved admiration and has been highly appreciated by a wide circle of readers. "Ben Hur," by Lew Wallace, will survive much that has secured an extensive though ephemeral popularity. There has recently appeared a work that deserves a still higher place in public esteem, and is certain to secure a wide circulation. Archdeacon Farrar has entered what in one sense may be described as a new field, though the epoch selected for treatment and the personages and scenes described are those with which he has long been familiar. "Darkness and Dawn" is the appropriately selected title of a work of fiction which portrays the decadence of Roman idolatry and the rise of Christianity as the vital force of the new civilization.

"The Early Days of Christianity" is an ample guarantee that the accomplished author has made an extended study of the period covered by the new work. The painstaking and conscientious labour and research bestowed, the intimate acquaintance with the poets, philosophers, and historians of Rome, and the thorough study of the historical sources and legends of early Christianity enable the author to present a life-like picture of the age he so lucidly describes. He has been remarkably successful in his effort to re-vivify the past. The reader whose familiarity with the Roman classics may be somewhat imperfect will have no difficulty in following with ever-growing interest the vivid and brilliant narrative so skilfully and artistically told by the Archdeacon of Westminster, while to one versed in the history and literature of the period there will be an added charm in the quotations and allusions to the satirists, philosophers and historians of the Roman Empire. It may be remarked that the author has availed himself of the license accorded to poet and novelist alike of departing from strict chronological order in the occurrence of minor events, and incidents having no better authority than dubious legend have, not inappropriately, been incorporated in the narrative. An instance of this may be found in one of the admirably drawn characters in the story. Onesimus the bond slave, whom Paul sent back to his master Philemon, has a varied and adventurous career. The hints as to his character in the brief Pauline epistle suffice to give consistency and verisimilitude to the author's creation of the Onesimus of "Darkness and Dawn." The beloved disciple is referred to as having visited Rome on two different occasions, and the tradition that he was condemned to a cruel death by being placed in a cauldron of boiling oil, affords an opportunity for a powerfully descriptive passage relating to the first of the ten persecutions of the early Christians.

The central character of the book is the Emperor Nero. The splendour and misery of imperial Rome, the intrigues, the awful crimes, the moral degradation and the dying throes of paganism are depicted with a graphic power rarely equalled. The unprincipled ambition of Agrippina, the sad fate of Britannicus and Octavia and the awful Nemesis that overtakes the guilty actors in the terrible tragedy are in strict accord with historic fact. Dr. Farrar lets history tell how the darkness of the heathen world grew in its intensity until the cup of its iniquity was full. The moral degradation, the reckless disregard of human life, the arrogant and brutal exercise of imperial power, the baseness and sycophancy of those in high station, the terror that settled down on the common people and the sad condition and viciousness of Roman serfdom are elements in the darkness that overspread the seven-hilled city. Into that dense gloom shafts of clearest and purest light pierced their way, presaging the coming dawn. In Cæsar's household there were confessors of Christ. There were many converts to the faith of the Crucified One throughout the city, and though the mass of the Christians belonged to the lower classes and to the servile ranks, not a few in high position in the army and in social life were in sympathy with the lofty truths and the pure morality taught in the Gospels. The manner in which many of the Christians in Nero's reign went in the calm strength of a victorious faith to martyrdom, being made a spectacle to men and angels, made people wonder at their endurance and the intensity of their belief. The work is surpassingly interesting; it has all the attractiveness of a well-written novel by a master hand, and at the same time it is a Christian apologetic of great value. At the present time its perusal will be most beneficial to many. Like the other works of its distinguished author, it will have an abiding place in the literature of the Victorian age.

## Books and Magazines.

**OUR LITTLE ONES AND THE NURSERY.** (Boston: The Russell Publishing Co.)—Fine illustrations, graceful little stories, and useful information, make this standard monthly for little ones a welcome favourite.

**HARPER'S YOUNG PEOPLE.** (New York: Harper and Brothers.)—Every week this handsome publication, specially designed for youthful readers, makes its welcome appearance, laden with literary and artistic treasures, which are highly appreciated.

The latest bound volumes of the *Century* and *St. Nicholas* present a handsome appearance, and contain a large amount of most interesting and instructive reading on a great variety of subjects. The wealth and beauty of the illustrations also add to their charm.

**ST. NICHOLAS.** (New York: The Century Co.)—The December issue of this favourite magazine for young people is in all respects most attractive. Through all the varied contents a wholesome and pure tone is apparent. It also bears evidence that the festive season has come.

We have received from Messrs. Ward & Drummond, 711 Broadway, New York, "Primary Exercises for Sunday Schools," by Harvey C. Camp. These consist of hymns, with music, responsive readings, and a complete order for conducting the exercises of the Sabbath School, "Golden Texts and Bible Gems for 1892." Within its beautifully illuminated covers is found a list of the International Series of Lessons, Golden Texts, and a great many useful things in small space; and "Mary of Bethany, a Plain Talk to Christian Young Women," by J. R. Millar, D.D. Most excellent, fervent and helpful counsels are given to the class specially addressed. It is neat and inexpensive, and would form a suitable gift book.

**THE MISSIONARY REVIEW OF THE WORLD.** (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The issue for December contains as the leading article in the Department of Literature of Missions, a full report, covering seventeen pages, of the Foreign Mission day at Northfield, Mass., last summer. Among the other articles of special note are: "European Literature in the Mission Fields," by F. F. Ellenwood, D.D.; "The Evangelization of Israel," by Professor George H. Schodde, Ph.D.; etc. Two valuable tables in the Department of "General Missionary Intelligence," compiled by Dr. D. L. Leonard, give statistics of Missionary Societies in Great Britain and on the Continent for 1891, and statistics of Woman's Missionary Societies in America and Europe. A valuable index, furnishing a means of ready reference to all the subjects treated in *The Review* during the year, accompanies this number.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—This month's *Harper* is emphatically a Christmas number, and a splendid one it is. The frontispiece *Ecce Ananias Dominus* is a reproduction of Dante Gabriel Rossetti's picture in the National Gallery. "The Annunciation," by Rev. Henry van Dyke, presents a remarkably fine selection of artistic masterpieces. William McLennan, a rising Canadian literary star, writes "Melchior, La Messe de Minuit," a French Canadian Christmas legend. "Measure for Measure" is the Shakespearean study for the month. Eight fine illustrations are given, and Andrew Lang supplies the commentary. Mark Twain contributes a curious paper "Mental Telegraphy, a Manuscript with a History." Other papers solidly interesting are "Chartering a Nation" and "A Walk in Tudor London," by Walter Besant. The illustrations of the issue are rich and numerous.

**THE QUARTERLY REGISTER OF CURRENT HISTORY.** (Detroit: The Evening News Association.)—This new venture has reached its third number, and it is one of marked excellence. The evident usefulness of this publication will make it indispensable to all who wish to be intelligently informed on all questions of public interest throughout the world. Nothing of importance is overlooked in its pages. To give an idea of its contents it may be stated that its arrangement includes International Affairs, the Affairs in Europe, Asia, Africa, and America. Record of Progress in Science, Literature, Art, Music and the Drama, Archaeology, and Religion. Then it gives a Necrological list. Glancing at the part devoted to Canadian affairs it is evident that it has been compiled in a fair and impartial spirit. There are in the present number several very good illustrations and portraits of prominent personages.

**THE TREASURY FOR PASTOR AND PEOPLE.** (New York: E. B. Treat.)—Dr. B. B. Tyler, pastor of the Disciples Church, West Fifty sixth Street, New York, has the place of honour assigned him in the December number. There is a sermon of his on "The Co-operation of the Divine and Human in Nature and in Grace;" a view of his Church, and a sketch of his life. Professor Watts of Belfast has a lengthy but able paper on "Dr. Briggs' Biblical Theology traced to its Organic Principle," and Joseph Cook of Boston writes on "Self Contradictions." The Leading Thoughts of Sermons are numerous, varied and suggestive. Dr. A. T. Wolff contributes a paper on "Have we a right to Protect the Sabbath by Law?" a question which he answers in the affirmative. The Rev. Thomas Cumming, of Truro, N.S., writes on "The Plain of Esdrælon." A number of other short papers on varied timely subjects enhance the value and usefulness of this month's issue.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—Like its contemporaries *Scribner* provides its readers with abundant and varied Christmas literature. The frontispiece is "The First Christmas Tree," and Rev. Henry van Dyke tells the legend of "The Oak of Geismar." Other short stories are: "Esper-Gorgoni, Gondolier;" "A Charge for France," a story of the Franco-Prussian War; "Peter Rugg, the Bostonian," a ballad; and "A Little Captive Maid." The joint story, by Robert Louis Stevenson and Lloyd Osbourne, "The Wrecker," is continued. Papers certain to interest readers are "Afloat on the Nile," by E. H. and E. W. Blashfield; "A Painter of Beautiful Dreams," by Harold Frederic, the accomplished and well informed London correspondent of the *New York Times*. His paper relates to the artistic work of Albert Moore, engravings from whose pictures form the illustrations. Charles F. Lumis describes scenery and conditions of life in Arizona and New Mexico under the title of "The Land of Poco Tiempo." The illustrations of the number are many and of excellent quality.

\* DARKNESS AND DAWN, or, Scenes in the Days of Nero. An Historical Tale. By Frederic W. Farrar, D.D., F.R.S. New York: Longmans, Green & Co.; Toronto: Williamson & Co.)

## Choice Literature.

## A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH

BY JAMES M. LUDLOW, AUTHOR OF "THE CAPTAIN OF THE JANIZARIES," ETC.

CHAPTER II.—Continued.

Captain Hanno's favourite bireme was not one of the largest of her class in length of keel, but seemed to be the very behemoth of the Tyrian pleasure fleet by reason of her high prow and stern, both of which projected far beyond the water-line. Her unusual breadth of beam gave play for the long oar handles and immense leverage for each of the sixty oarsmen, who were arranged in four rows, two rows on either side, one placed above another. They worked their tough oaken propellers through upper and lower oar-holes in the side of the galley.

At the word of Hanno, "Away!" the chief of the rowers clapped his hands, timing the strokes which raised the vessel half out of the water and sent it plunging and bounding like a veritable dolphin through the sea.

As the bireme struck the high waves King Hiram advanced to the prow. Throwing off his cap and toga, he indulged in a bath of wind and spray that dashed against his bare head and breast.

"Oh, to be a sea king indeed, with no councillors but you, Hanno! What a life!"

"I would counsel you to follow your own free mind," replied the captain.

"That is the reason I like you," said Hiram.

"Why have any adviser, then?"

"For the pleasure of being confirmed in my obstinacy."

"But I might thwart you some day."

"That would be impossible, for I should turn and follow your counsel. Will you be my prime minister, Hanno?"

"No."

"Why not?"

"Because I want to remain your friend."

"Why not be both?"

"It might not be possible. The interest of the state of Tyre may be one thing; the interest of Hiram another."

"That's treason, Hanno."

"Hang me to the masthead, then," replied Hanno, "for I am going to stick to Hiram, whatever becomes of the king."

"You think of me as a crab that may shed the shell of royalty some day," replied Hiram, laughing. "Well, I confess that if it were not for the claws of power, which I rather like the pleasure of using, I would let my shell go to-morrow. But I must pinch off the heads of some of the priests first. Thus—"

As he spoke the king took from a shelf just beneath the prow a half-dozen little clay images, uncouth figures representing the Cabeiri, the gods which were supposed to preside over the arts and navigation. He broke off their heads and threw them into the sea.

"One day, Hanno, we shall throw overboard all such trumpery from the state of Tyre. That's what I told the council to-day."

"Told the council? That was a bold speech," replied the captain, his face flushing and paling with sudden emotion.

"And an unwise one, I know from your look," said Hiram.

"Ay, and dangerous! May I take the liberty of cautioning you, my king?"

"Liberty? It's your duty, Hanno. Haven't I appointed you for life to be my other self? I have never had a secret from you since we were boys, and sent to sea under old Dagon."

The king took the arm of Hanno.

"Do you remember, old comrade, how once I even lied for you and you lied for me, but the old water dog believed neither of us and flogged us both, though your father owned the craft and mine was king of Tyre? I expect to see Dagon's ugly head rise from the waves some day, for the Cabeiri cannot keep such a restless ghost long down there with them."

"I remember too that it was just such a day as this," replied Captain Hanno, "that we ran away and in an open boat went to Sidon to see the Sidonians fight with the Persians. I came near going after old Dagon when the boat capsized. I felt the gates of Sheol snapping at me like a shark's jaws but you held me on the keel until we drifted into the shallows. Since then my life has been yours. I am only watching my time to save you. I had a notion of telling Mago there at the helm to drive the *Dolphin* on the reef as we came out of port, just to get a chance of pulling you out of the wreck. But if you go on wasping the priests you will give me my chance before long. Every one of those hypocritical butchers, from Egbalus to the dirtiest offal carrier, thinks of you when he feels the point of his sacrificial knife. You need a thicker shell about your ribs than that of your kingship."

"Oh, the priests to Beelzebub, the god of all such venomous flies!" cried the king in petulant rage.

"Have you then, as the priests say, lost all faith in the gods?" asked Hanno.

"Yes, in such as ours."

"But the Greeks, whom you praise so much, believe in them."

"Not in such as ours, Hanno. They make theirs beautiful. They deify the nobler sentiments. They have no hideous Moloch, no beastly Astarte. They leave their philosophy about unseen things unexpressed until they can express it artistically. You remember the temple to the god Theseus which we saw in Athens. Herodotus explained its meaning to me. The religious idea enshrined there surpasses ours as much as the graceful proportions of the building are finer than anything we have built. Theseus was a hero-god; that is, a man to whom they gave divine honours because of his heroism. His great exploit was slaying the Minotaur of Crete which the people believed was a monster, half bull and half man, that fed upon the bodies of human beings. The people of Athens sent yearly a number of young men and maidens to appease the appetite of the monster and the greed of King Minos, its owner. According to the story, Theseus sailed to Crete and slew the Minotaur in his labyrinth. Now

this Minotaur was nothing but our Moloch whom we represent by a bull-headed image and whom we pretend to appease by human sacrifice. We Phœnicians carried this monstrous worship to Crete and thence it drifted across to Greece. But Theseus, who was a wise king, forbade such cruel offerings, demolished the images of Moloch, and saved his people from the horrors which our priests would perpetuate in our land. So they slew the Minotaur. And by all the gods of Greece! I will slay our Minotaur. If I were El, or Bel, or Baal, I would wring the necks of Egbalus and his swarm of priests when they annoy me with their cries, 'O Baal, hear us!' just as I crush these flies that buzz in my face."

"Your words are safe with me, my king," replied Hanno, "but I beg you to have a care; for the priests are all powerful in Tyre. Their hold on the people is tightening. They are plotting deeper than you and I know to day; but we may know to-morrow. The old image of Baal Moloch on the mainland is to be repaired, and I am told that the market at Aphaca has more maidens enrolled this year to disgrace themselves to Astarte than for a generation past. Your cousin Rubaal's sister, the Princess Elisa, has been announced as a candidate for the shambles."

"It is monstrous!" cried Hiram. "I would risk my crown to wipe out our shame, for the crown will not be worth keeping if I am to be king of a horde of devils and strumpets."

"And I pledge my wealth and life to help you," replied Hanno. "Except your own wealth and that of Ahimelek—which the gods grant may come safely to your house—my resources are, perhaps, the greatest in Tyre. But we must be cautious."

"No, no, Hanno! King Hiram will never take a shekel of his friend's riches to gild his own glory."

"But I am prime minister, you know, and may do what I please," replied his friend, laughing. "But this is not resting you. Shall we give these steersmen a lesson?"

Two long oars rigged one on either side of the keel line at the stern served as rudders. They were joined by a brace at the handles, by which they could be connected or disconnected, and thus be worked by one person in a quiet water, but needed the strength of two in heavy seas or in putting the bireme through rapid manœuvres. Two brawny fellows were manning them as the wind was rising. The brace of helmsmen, doffing their caps, gave place to the king and his companion.

"Quicker!" shouted Hiram to the master of the oarsmen, whose hands beat out the gradually accelerating time until the sixty blades cut the water as the wings of a king-fisher cut the air. The wind still freshening they set the great square sail. Soon they tacked far to the north and, rounding to the west, crossed the bows of the bireme of Herodotus.

"The king! the king!" shouted the sailors on the *Dido*, as they recognized the well-known forms at the helm.

And "Hanno! Hanno! Hanno!" was given with equal enthusiasm.

All the oar-blades of the *Dido* were lifted from the water as the *Dolphin* dashed past. On the high stern stood the venerable Herodotus, his head uncovered and his noble brow white and shining like an aureole, in contrast with his bronzed lower face and dark beard. He held aloft a goblet of wine and shouted as the *Dolphin* flew by—

"To Hiram! To Tyre!"

The *Dolphin* careened far over as she turned, her great square sail throwing a shadow on the deck of the *Dido* as it intercepted the western sun. It was a dangerous manœuvre for any but helmsmen of utmost skill to have attempted.

"It was never done better since your father, Captain Hanno, ran the gauntlet of a score of Greek ships at Salamis," said one of the helmsmen as they took again the steering oars.

"There's no praise we like so well as that of our sailors," replied Hanno.

Turning to Hiram as they moved out of hearing of the men, Captain Hanno said: "So I would work with you, my king. The two oars, though disconnected, worked as one in our hands. I followed with my whole might every movement you made."

"No," said Hiram, "I waited until I caught your purpose for you are the better helmsman. Had I not done so, we surely had gone over."

"It is strange! I thought I followed you and you thought you followed me. I suspect that we both followed our common sailor's instinct. We will take it then as an omen. So we will work together for the throne of Tyre. Events may occur in which it will be wise for me to appear to take no part in the affairs of the court. But, believe me, I shall pull with you as on the steering oar. I think I know your heart O, king! And I put my heart within yours. I believe as little in the gods as you do. I have but one object of devotion on earth, but one vow, and that I give to my king."

Hiram gazed into his friend's face. The tears started to his eyes. But, though the heartiness of this avowal was grateful to him, he could not repress his surprise at it. He knew Hanno's loyalty, but why should the noble fellow make so much of telling it? It was very unlike him. He was generally either reticent or extremely laconic in speaking of his purposes. He acted quickly—like lightning that lets the report come afterwards. Hiram again searched his friend's face for some explanation, but saw nothing unusual, except a closer knitting of the brows as if from perplexity and pain; a silent prophecy of evil that the noble fellow would avert, though with the sacrifice of his own life.

## CHAPTER III.

The two friends parted at the quay. The king entered the palanquin which had awaited his return.

"To Trypho, the dyer's!"

An unusual commotion was made in the streets, or rather the alleys, through which the king's litter passed, for seldom until Hiram's accession had royalty cast its aristocratic lustre among the shadows of the common artisan's life. But Hiram was well known in these places. As a lad he had spent many hours in the factories amusing himself with tools and questioning the workmen about the details of their various arts.

The palanquin stopped at a low door, from which a cloud of steam was emitted. In the midst of this, like the statue of some god in a halo of incense, stood a man naked to the waist, his arms and parts of his bare breast red, as if with blood.

As the king alighted the man made an awkward salam, knocking his head against the low lintel in resuming the per-

pendicular. Without losing any of his courtliness of manner Hiram put the fellow at ease by his genial familiarity.

"Ah, Trypho! You are like the god Tammuz, killed by the wild boar, but coming to life with the blood-marks on him."

"Like a king, rather," said Trypho, "for the red will be purple when it dries."

"No; like a queen," retorted Hiram, pleased with the man's banter, "for I swear by Astarte that the dye on your arms is the same that is going into the robe of the future queen of Tyre."

"Such is the honour your patronage has brought me," replied Trypho, making another salam, that ended by nearly tripping the king into a dyeing vat.

"But how goes the cloth?" asked Hiram, laughing.

"It is nearly completed," said the workman, leading the way to an inner room. "Come in and judge for yourself. I need not keep the secret of my art from one who knows it already."

At a leaden sink a half-grown boy was drawing the snail-like murex from its shell. Cutting off its head he dexterously detached from its body the long sac of yellow liquid, which, on exposure, changed first to green and passing through the intermediate shades to a bright purple. At a bench near by a workman crushed with a wooden hammer the smaller shell of the insect since called *buccinum*, which, together with the body of the animal, was thrown into a vat, mixed with salt, the whole mass heated, and reduced to a liquid state by an injection of steam. The gritty substance from the shell was then carefully skimmed from the surface, leaving a lighter purplish liquid than that obtained from the murex.

"They tell me, Trypho, that you can mix these two dyes at sight so as to produce the rare tint for which your cloths are so famous. Have you no written formula, and do you never measure out the proportions?"

"No, sire," replied the man, "I never learned the proportions by weight or by measure. If I knew them myself I might tell somebody; then my secret would be gone. So I never told myself how I do it. I think of a tint and pour the dyes together and they always come out the tint I think of. How do I do it? Just as my old legs carry me where I think of going without counting my steps or watching which way my toes turn."

The fellow was garrulous, and, seeing that he had the king's attention, went on:—

"I got the secret where I got my blood—from my father, and he from his, and he from his. For you see we have been in this trade for thousands of years. You know that story the priests tell about the discovery of the art of dyeing? Well, it is true, because it was to one of my grandfathers that the great god Melkarth came when his dog ate off the head of a shell fish and colored his jaws with such beautiful tints that the nymph Tyrus refused to marry the god until he gave her a gown of the same colour. It was my ancestor, the first Trypho, who helped the great Melkarth to get his bride, and to no one else than to Trypho the last should the noble King Hiram come for a gown for his beautiful queen: whom may Tyrus bless! Come now and see if the cloth I have prepared for your lady be not as lovely as was that of Tyrus herself. No woman could refuse a lover who wowed with such a garment in his hands as I have made."

Trypho led the way to another room where cloths were hung before a window, by manipulating the screens of which the artisan adjusted the light that gave the required tone to the colour.

"Truly a divine art!" cried Trypho in his enthusiastic appreciation of his own work. "For see, I must use the beams of Baal, the sun-god, to bring it to perfection. It must be a divine art that uses Divinity."

"Does Baal let you use his beams at your will?" asked the king. "Then you must be the god and Baal your servant. Baal could not make that splendid tint without you."

The man stared at the king as if stricken dumb by the blasphemy he had heard. His look of perplexity tempted Hiram to banter him further.

"And indeed, Trypho, I think you are more divine in your naked muscle, daubed with this insect's blood which you can transform into beauty, than the brass image of Moloch is when dyed with children's blood. No beautiful thing was ever taken out of the blood vat at his feet. How say you, Trypho?" tapping the man's bare shoulders.

The workman made no reply but moved a pace or two away from the king, looking at him in a sort of stupid terror. Recovering his senses, he pointed to a hanging of finest texture, whose exquisite tint brought an exclamation of delight from his visitor. It only needed to be washed in a decoction made from a certain sea-weed found on the coast of Crete to fix its colour.

"This is for the robe of the Queen of Tyre," said Trypho, bowing low in as much obeisance to his own pride in his work as to the royal dignity of his visitor.

"You, Trypho, shall have a skin of finest wine from the marriage feast," said the king, grasping the hand of the workman and leaving in it a gold daric.

Hiram and his attendants threaded their way through a low arcaded street which was lined on either side with bazaars or cells of tradesmen and debouched into a small court surrounded by the foundries of the bronze workers. The open space was covered with scraps of metal, heaps of charred wood, broken moulding boxes, piles of clay and sand. Leaving the palanquin at the entrance to the court, Hiram walked across it, followed by the eyes of scores who gazed after him from their various doorways. He entered the foundry of one of the most noted artisans. The owner greeted him with dignified cordiality.

"The Cabeiri have sent you at the right moment, your majesty. Finer work than I have just completed was never done by the Greek Vulcan. You admire the Greeks, as all artists must. But I shall prove to your own eyes that Tyre is keeping her ancient renown. See this bronze dish! But first listen to its musical ring," striking it with his centre finger. "It sounds longer than a diver can hold his breath. The gods have taught us the secret which I whisper to you, sire: One part tin; nine parts copper. And never did embosser do better work with hammer and graving tool. Look at the muscles in the fore-arm of that figure on the rim."

"Finely wrought, indeed!" said the king. "But will they all be done in time? It wants but three moons to the wedding. And the number of pieces?"

"Yes, your majesty; five great dishes of gold, two-score of

silver, a half score of vases in bronze, and— But here is the order which I shall have ready—"

"That is enough. I am pleased with your skill and promptness and shall reward them," said the king, presenting his hand, which the artisan reverently touched with his lips.

King Hiram emerged from the network of streets and by-ways upon the Eurychorus Square, crossing which the royal palanquin disappeared beneath the portal of his palace. This was the residence of the ancient kings of Tyre. It was a large building constructed of great blocks of stone, which were joined without mortar on smooth-fitting surfaces. About each stone was a depressed border or bevel which clearly marked the size of the blocks, making the whole more impressive to the eye and at the same time revealing the antiquity of its construction. The edifice was windowless on the exterior. The only entrance was guarded by an enormous gate of oaken planks which were banded together with thick and broad bars of burnished bronze. Pegs and sockets of the same metal made the hinges. It required the full strength of two burly porters to open these doors, for their great weight and the generations during which they had done service had worn the sockets into irregular shapes. As old Goliab, the porter, closed his half of the folding pair and watched his comrade struggle with the other, he remarked:—

"The hinges squeak like a howling priest. If they had not been used since the days of the Great Hiram our king would order them to be taken off and the new fashioned ones put on."

"Hiss, now!" replied his comrade. "They say that the king is going to stop the priests' howling first. The priests suck in the old ways they have worn for themselves which, Baal save me! are not the ways the gods made when they lived in Tyre; and may be they lived in this same palace, for they do say that the first king was a god."

"Have a care!" rejoined Goliab. "I have seen many a priest watching this gate of late. Who knows but they will take it for a temple and move in themselves?"

"Then I move out. I serve none less than the king. But have you read the proclamation, Goliab? I thank Ashtar for never sending me any children to be burned to Moloch."

"That is not for such as we to talk about," replied Goliab.

"Why not?"

"Because!" lowering his voice to a whisper, "there's a priest outside this moment. I can see his shadow through the crack under the gate."

The palanquin bearers set down their royal burden in the court around which the palace was built. Hiram alighted by the fountain that rose in the centre and flung its spray over the beds of flowers which tastefully decorated the borders of its marble basin. He lingered a moment under an orange tree, whose silver blossoms and golden fruit, in simultaneous fulness, made him think of a proverb that was common every where in those lands famous for their orange groves: "A timely word is like golden fruit in a basket of silver." And then he thought of Hanno's words on the birem. "Were they timely? Does Hanno know of dangers that I am ignorant of?"

He sought his private chamber, a room whose high walls were lined with alabaster, great pieces of which were cut into noble panels and carved with delicate tracery. The room was lighted chiefly through windows set near the ceiling, covered with curiously shaped bits of glass which flung variegated colours, as in a floral shower, upon the white walls and floors. Servants loosed his sandals, washed his feet, brought perfumed water for his hands and face. His hair-dresser was ready with his ointment; his wardrobe-keeper with the special chiton and tunic which he knew his master liked. Others came bearing a repast.

When he had eaten and taken a double cup of wine—for the mental excitement of the council, together with the physical exhilaration of the run upon the sea, prompted that unusual indulgence—the king threw himself upon the divan to think. He first scanned with knit brows and curling lip a copy of the proclamation of the council, which he found upon his table. The parchment, however, soon fell from his hand, for he was tired even of his own wrath. The lines of writing changed into thick webs which, it seemed to him, gigantic spiders had spun about the room. He looked closely at one of these monsters. Its head was surely that of Egebalus. There was a smaller spider with the leering look of Rubaal. Ahimelek, too, with sleek, smooth face of hypocritical amiability, and a score of legs with anchors on them for sandals, was timidly crawling out of a corner. Then Hanno appeared and walked straight through the tangled webs, and the spiders darted into holes from which, with little red eyes, they watched the intruder. Then, with unrustling robes, Zillah came. In the light which her presence dispensed the webs disappeared, as those on the dewy grass vanish under the sun's beams in the morning. The king dreamed—dreamed of such things as will never happen until Astaric abdicates her direction of woman's life and love-sick Adonis takes her place.

(To be continued.)

SUCCESSFUL remedies always find unscrupulous imitators. Ask your dealer for Dr. Williams' Pink Pills and take no substitute. They are a never-failing blood builder and nerve tonic.

OFFICIAL information shows that during last year, as in the year before, there was a considerable decrease in the letters received and personal enquiries made at the Emigrants' Information Office. Thus, the number of letters received was 8,381, a decrease of 3,698; and the number of personal enquiries made was 5,065, a decrease of 753. This continuous decrease in the number of applications, corresponding with the diminution in the numbers of actual emigrants as shown in the Board of Trade returns, is considered satisfactory as an indication of prosperous times in the United Kingdom. The chief classes of callers during the year were mechanics, general labourers, clerks, and female servants, in the order given. The number of applications relating to South Africa was maintained, and the number relating to the tropical British Colonies and foreign countries was slightly increased.

CATARRH indicates impure blood, and to cure it, take Hood's Sarsaparilla, which purifies the blood. Sold by all druggists.

THE MISSIONARY WORLD.

FOREIGN MISSION SECRETARY.

Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, has forwarded the following for publication—

In their report to the General Assembly, presented in June last, the Foreign Mission Committee (Western Division) recommended the appointment of a Permanent Secretary, and after lengthened consideration of the recommendation, the Assembly adopted the following resolution.—

"That the question of appointing an agent for the Western Division of the Church, to act as Secretary of the Foreign Mission work of the Church—such agent to represent the Foreign Mission work among the congregations of the Church, as well as to keep the minutes and conduct the correspondence of the Committee—be sent down to Presbyteries for consideration, with instructions to nominate a suitable person for the office should they approve of such an appointment, and report to next Assembly." (Assembly Minutes, p. 36.)

The wording of this resolution is not that of the Committee, but of the members of Assembly who moved and seconded it. The Committee's recommendation did not define the duties of the proposed Secretary.

This remit will no doubt before long come before your Presbytery for consideration, and, as a member of the Committee that offered the recommendation to the Assembly, and knowing in some measure the need of such an officer as has been asked for, I venture respectfully to submit for the consideration of your Presbytery the following reasons for approving of such an appointment. I write merely as an individual member of the Committee, and not in any sense as representing the Committee, which has not taken formal action in the matter of presenting reasons in support of their recommendation.

1. The work of the Committee is year by year growing more important. Our missions must either expand or go backwards, and expansion cannot be successful without considerable attention to details, involving correspondence and personal interviews with various people at all times of the day.

2. The amount of money expended under the direction of the Committee increases as the Missions increase, and there should be some one on the Committee able to supervise and keep track of the details of the expenditure. At the present time, if any information is required in regard to the details of expenditure, application has to be made to the Rev. Dr. Reid, who certainly looks after the Foreign Mission Fund, as he looks after all the other funds of the Church, with marvellous accuracy and success, but he cannot be expected to charge himself with the minute knowledge in regard to all Mission expenditures which some officer of the Committee ought to have, so that when any matter relating to the expenditure of our funds is under discussion the Committee or Executive may have full information at hand.

3. The Church ought to be furnished from time to time with greater details of the work under the charge of the Committee than are furnished at present. It would be helpful to have statistical information of various kinds published now and again. Interest in the work would be quickened and the people would be satisfied that their money is being spent to the best possible advantage.

4. It is generally admitted that the Church has not come up to the full measure of its ability in the extension and support of Foreign Missions. It would be helped towards this point if there were an officer of the Committee who could, as he might be desired by ministers, visit congregations or Presbyteries and lay before them the facts of work done and of needs to be met in the Foreign Fields upon which our Church has entered. We would not require a person with very gifted tongue, who might move the people by his eloquence, but rather one who could with simplicity and clearness put the facts before the people. They need no more than this if they are under good pastoral charge, as we rejoice to think most of our people are, to be brought to a very much higher degree of interest and co-operation in this work. The pastors could surely have no objection to such a visit. On the contrary they ought to welcome it. They can scarcely keep so fully informed in regard to the Foreign Mission work as would be such an officer.

5. Why should the foreign work be expected to prosper with so very much less effort than is given to the home work? Those for whom the foreign work is carried on are far distant from the people, their terrible need is not under our very eyes as is the need in the Home Mission Field, and it is only natural that there should be forgetfulness in regard to what is not brought closely home to us. Now in the Home Field, notwithstanding that the needs are right before our very eyes and that every Presbytery is concerned about it, it is yet found necessary to have Mr. Findlay devoting his whole time to the work carried on in Muskoka and Algoma and to have Dr. Robertson constantly going through the Church from one end of the Dominion to the other, presenting the needs of the work.

6. The correspondence incidental to the proper carrying on of the work is large and growing. It may be that some may think that more letters are written than is necessary. I believe that too much stress cannot be laid upon the importance of prompt and ample answers being given to all communications connected with the work. But, even if the correspondence be in a measure curtailed, there must necessarily be a very large number of letters written, many of them with very considerable care and after long deliberation. The over-

looking of correspondence, amid the pressure of other duties, has more than once been the occasion of embarrassment to the Committee.

7. By a careful preparation of the matters to be laid before the Committee considerable time might be saved the other members of the Committee, and yet no information be withheld from them which it is important that they should receive.

8. The proper keeping of the minutes of the Committee, etc., and the furnishing of copies of minutes to the Church papers also involve a good deal of labour.

It may be that I have an exaggerated view of the need of such a Secretary. While I attempt to discharge the at present much more limited duties of the Committee's Secretary, I found it difficult to give sufficient attention to the correspondence to enable me to overtake everything at once, and thus in some measure there had to be a going over of the work when I took up matters a second time. It may be that a minister, who might have his time more at his own disposal and could regulate his appointments, in some measure to suit his own convenience, would not experience that difficulty and would not find the attention to the Secretarial work of our Committee as onerous as I did. I cannot help thinking, however, that if the outline I have given of what are the duties to be performed is at all correct, any minister in a responsible charge would find himself pretty well taxed to overtake them.

I think it is manifest, from what has been stated, that a mere clerk would not be able to fill the office. There is needed some one who would have a thorough grasp of the whole work of the Committee and who would be in touch and sympathy with the Church, and whose words and letters would carry weight.

If such a corporation had in hand the management of such a widespread and important work and the control of such a large expenditure of money as are under the management and control of the Foreign Mission Committee, it can scarcely be doubted that the directors would be looked upon as very censurable if they neglected to put a competent officer in charge, and even if the appointment of a Permanent Secretary should involve the expenditure of \$2,000 or \$2,500 per annum, the money will be well spent in the interests of the Church.

Trusting that I have not overstepped the limits of your patience, believe me to be, yours very sincerely,

HAMILTON CASSELS.

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You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

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was where Andrew Carnegie gained his start; forty years ago a poor Scotch boy—to-day, prince of manufacturers, author, and philanthropist. It is from his own experience that he is to write for *The Youth's Companion* on "Habits of Thrift."

CATHEDRAL TONES.

The magnificent chime of bells, which has been made for St. Patrick's Cathedral, New York, at the Clinton H. Meneely foundry in this city, and whose pleasing tones are daily heard by many of our readers, seems destined to help the industry of this community and add to the reputation of "Troy bells" even before its departure from the foundry. This great chime of sixteen bells, aggregating nearly 32,000 pounds and costing \$16,000, has been visited by many of the most prominent musicians in this country. These have not all been idle calls, for one expert committee, representing J. Pierpont Morgan, the eminent New York banker, requested Mr. Meneely to duplicate one of the cathedra bells as Mr. Morgan's memorial gift to a church in Connecticut; and, upon the report of another musical committee, Trinity Church corporation of New York has ordered a peal of four bells, aggregating 13,000 pounds, as duplicates of some of these chime bells, for St. Agnes' chapel in the same city.—*Troy Times*.

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ORIGINAL AND ONLY GENUINE.  
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BEWARE OF THE MANY IMITATIONS.

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## Ministers and Churches.

**KNOX Church, Cornwall,** voted \$50 to the Aged and Infirm Ministers Fund out of their collection on Thanksgiving Day.

**THE Rev. C. J. Cameron,** minister of St. Johns Church, Brockville, has taken possession of the new manse recently erected on a lot opposite the church. Mr. Cameron's popularity continues to grow and large congregations attend all his services.

**THE Christian Endeavour Society of St. Andrews Presbyterian Church, London,** gave a reception to other like societies in that city last week. Rev. J. A. Murray and Rev. Mr. Tolmie, Brantford, gave addresses, and Miss Gilmour sang a solo. Refreshments were served and a social evening spent.

**THE following is an official list of the ministers invited to preach in Eskine Church, Ottawa:** The Rev. Lennox R. Gloag, without charge; the Rev. M. H. Scott, M.A., Winchester; the Rev. R. D. Fraser, M.A., Bowmanville; the Rev. James G. Potter, B.A., Merrickville, and the Rev. Dugald Currie, Glenora.

**GHOSEN ET HOWAR** lecture, "Present Condition of Palestine and the Jews," was delivered in the Y. M. C. A., 29th November, and is to be repeated in the West End Y. M. C. A., on the 13th December. It is a statement of the actual facts of the case of the Jews in Palestine and of what is being done for them by Christian missions.

**THE public meeting of Knox College Missionary Society is announced for Friday first, 11th inst.** An essay will be read by Mr. William Gauld, B.A., on "The Choice of our Life Work," and addresses will be delivered by Mr. Eshoo, a Persian student in attendance at Knox, on "Life in Persia," and by Rev. A. B. Winchester, B.A., Berlin, on "Our Chinese Relations." An attractive musical programme has also been prepared for the occasion.

**THE Picton Gazette says:** The Rev. Mr. Dowsley, returned missionary from China and Japan, occupied the pulpit of the Presbyterian Church on Sunday last, morning and evening. The sermons were both eloquent and impressive, and were listened to with rapt attention by the congregation assembled. The reverend gentleman will conduct the services next Sunday, morning and evening. In the afternoon he will address the Sabbath school on "Missions in India and China."

**THE Clerk of Brockville Presbytery writes:** I find there is a misunderstanding among Presbyteries regarding the sentence passed upon Rev. John McIntyre of this Presbytery. Will you kindly say in the news column of your paper, this week if possible, "that the Clerk of the Presbytery of Brockville desires you to say that in the matter of the sentence passed upon Rev. John McIntyre, the Presbytery of Brockville had no intention of excommunicating him from the membership of the Church for all time to come."

**DR. KING** has now entirely recovered from the attack of fever by which he was laid aside for nearly three weeks. For the last three weeks he has been taking his full work in the Theological and Arts classes. The Rev. Mr. Farquharson of Pilot Mound is giving for a month before the Christmas holidays some additional teaching in Mental Philosophy, rendered necessary by the large class which this session has entered on the study of this branch. This is not the first time Mr. Farquharson has come to the help of the college.

**A MEETING** of the young people of Rev. Mr. Somerville's congregation was held in Division Street Hall, Owen Sound, on Friday evening week to discuss the question of organizing into a society of some sort. The attendance was large. The pastor presided. Two proposals were submitted to the meeting—one to organize into a branch of the Christian Endeavour Society and the other to form a Young People's Mission Association. It was decided to combine the best features of both organizations and a committee was appointed for this purpose.

**THE Rev. P. Straith, Innerkip,** has moved into the new manse. On Thursday evening week a regular old-time house-warming reopening was held in it. The large attendance evinced the general kindly esteem in which the reverend gentleman is held. In the matter of provision the ladies did their part well, everything being provided in the greatest abundance. Music was furnished by members of the Church choir, and Mr. and Mrs. Werner, Mrs. J. Begg, and by Rev. Mr. Straith himself in some of the gems of Scottish songs. Rev. Messrs. Tolmie, McKay, Laing and Franklin all spoke words of greeting and congratulations.

**THE lecture** given by the Rev. Dr. Moffatt in the Presbyterian Church, Oshawa, Friday evening week on "Chinese Gordon" was one of the most interesting, profitable and enjoyable lectures that an Oshawa audience has had the privilege of listening to for some time. The subject was a very attractive one, and was ably treated, illustrating and inculcating in an admirable manner the idea of Christian manliness. The Young People's Society of Christian Endeavour is to be congratulated on its choice of a lecturer for the occasion, and we can assure Dr. Moffatt of a hearty welcome should he again favour Oshawa with a visit in the same capacity.

**DR TORRANCE, Guelph,** Convener of the General Assembly's Committee on Statistics, requests us to state that he mailed on the 15th, 17th, and 18th November, addressed to Presbytery Clerks, parcels containing the questions for collecting the Statistics and Financial Statements of congregations and mission stations; and, on the 4th and 5th December, sheets, addressed to the same persons, for tabulating the same, and reporting them to Presbyteries and the Committee. Should any Clerk not receive the parcel sent him he will oblige by letting Dr. Torrance know at once, who hopes that due diligence will be shown by all concerned in procuring and forwarding full returns.

**A LETTER** from Rev. G. Elliott, Okanase Reserve, has been received acknowledging the clothing sent by the auxiliaries of the Paris Presbytery Woman's Foreign Missionary Society, in which he says: "The clothing for my poor Indians came July to hand. I can assure you I had great pleasure in running around and giving the children the clothing you have so kindly sent them. You deserve great credit for the care and attention you have given, and the Indians are greatly elated at getting so much good warm clothing. The shoes and yarn are greatly prized. In sending me supplies next year if you do as you have done this year I could not desire anything better, nor suggest any improvement. From my heart I thank you, ladies, very much."

**THE second annual social of the First Reformed Presbyterian Church, Carlton Street, Toronto,** held on Wednesday evening week, was, in all things, a successful event. Rev. Nevin Woodside, Pittsburg, presided, and addresses were given by the pastor, Rev. Stuart Acheson, M.A., Rev. George Burnfield, B.D., and Messrs. Oliver and McLean. The musical part was excellent. Professor Bohner, Mr. Hardie, Mrs. Coultts-Bain, Miss Hurst, Miss Leah McCutcheon, Signor Napolitano and others contributed. Tea was served by the ladies of the Church in the new lecture-room to some three hundred guests. The presence of so many and the hearty co-operation of all speak well for the progress of Carlton St. Reformed Presbyterian Church.

**THE Rev. John A. Macdonald,** formerly of Brigden, has been inducted into the pastoral charge of Varna and Blake on the 24th ult. Rev. J. H. Simpson, Brucefield, presided. Rev. Mr. Needham, of Edmondville, preached an excellent and appropriate sermon. Messrs. Henderson, Bayfield, addressed the minister and S. Atchison the people. A largely-attended reception meeting was held in the evening, Mr. Simpson presiding. Interesting congratulatory addresses were delivered by Rev. Messrs. Henderson, Atchison, Elliott, Walker, Methodist, Newton, Church of England, and the newly-inducted pastor. The settlement is of a most harmonious character and Mr. Macdonald enters his new sphere of labour under most favourable auspices and with the best wishes of his many friends.

**THE Rev. Dr. Macrae,** of St. John, N.B., preached recently an excellent sermon in St. James Church, Charlottetown, P. E. I., to a large and attentive congregation, taking for his text 1 Cor. vii. 23: "Ye are bought with a price; be not ye the servants of men." In terse and elegant language, says the *Parade*, he dwelt on the desirability of cultivating freedom of thought and independence of mind "Prove all things, hold fast that which is good." Let there be no cringing or crawling, he said, and instanced as examples of independence, Abraham, Noah, Moses, Daniel, and others. The doctor is a real orator and has proved himself a power in the pulpit. We are sure the congregation of St. James will be glad to hear him again. He also preached in the same church in the evening a powerful sermon especially addressed to young men, his text being Eccles. xi. 9.

**A MOST impressive and touching memorial service** was held in Knox Church, Owen Sound, on Sunday evening week, in memory of the late Thomas H. Long, who was drowned at the C. P. R. docks on Thanksgiving morning. A large congregation was present, and the choir gallery was filled with thirty singers, all wearing white badges on the left arm. The organ volunteers by Professor Donley were appropriate and beautiful. Two anthems were rendered by the choir. The first one was "He Wipes the Tear from Every Eye," and the second was a Gospel hymn, "Sweet Rest at Home," rendered during the collection. The latter was particularly well rendered. The seat of the deceased young man in the choir was beautifully decorated with a flower wreath. About seventy employees of the C.P.R. were present and occupied the front seats in the central row. The pastor preached a forcible sermon from the text, "There is but a step between me and death."

**A DESPATCH,** dated Halifax, states that a letter from Rev. Joseph Annand, missionary of the Presbyterian Church in the Lower Provinces to the New Hebrides Islands in the South Pacific, brings sad news from the mission fields. Mr. and Mrs. Laurie some time before lost a child by death and the affliction so wrought on Mrs. Laurie as to affect her mind and cause violent symptoms of insanity. About the same time the wife of another missionary, Mrs. Leggett, committed suicide by hanging herself while temporarily insane. The third event in the sorrowful series was the death of an English planter. He had been on the islands for some time, was doing well, and sent to England for the young lady to whom he was engaged to come to the islands and marry him. She came and they were wedded. Two days later he, with his partner and some natives, went to an adjoining island. Bushmen from the interior assailed the party, sent a bullet through the planter's heart and also killed two natives. The bodies of the latter were carried off and eaten, the white man's remains being brought to his island by Missionary Annand. The bride of two days is a widow. A British man-of-war will be sent to the scene of the tragedy to punish the murderers if possible.

**PRESBYTERY OF LINDSAY**—This Presbytery met at Woodville on Tuesday, 24th November, and was constituted by the Rev. John McMillan, Moderator. A call was laid on the table from Fenelon Falls congregation, addressed to the Rev. M. McKinnon, B.A., St. Andrews Church, Eldon. The Moderator's conduct was approved and the call sustained. The Presbytery agreed to hold an adjourned meeting at Woodville on Tuesday, 8th December, at eleven a.m. The Clerk was instructed to cite all parties to be present. The Rev. R. Johnston was appointed Moderator of the Session of Fenelon Falls. The following arrangement for Presbyterial visitation was agreed to, viz.: Mr. A. U. Campbell and Mr. P. A. McLeod to visit the

congregations in Section I.; Mr. John McMillan (for Mr. D. McDonald) and Mr. McLachlin, those in Section II.; Mr. M. McKinnon and Mr. W. Galloway, those of Section III. Mr. Hanna gave in a report on Home Missions which was received and adopted, and the thanks of the Presbytery tendered to Mr. Hanna for his diligence. The Moderators of Sessions of vacant congregations reported in regard to the congregations, when it was agreed that Mr. R. Johnston and Mr. Hanna visit Vroomantou congregation at an early date. The Committee on Synod Remits reported as follows: First, That this Presbytery approves of the first overture in regard to members registering their names at the opening of Synod, instead of the calling the roll. Second, That this Presbytery is of opinion that the usual time, viz., second week of May, is the best time of the year for holding the stated meetings of the Synod. Third, That this Presbytery strongly disapproves of the proposed division of the Synod. Report received and adopted. The following Committee was appointed to report on the General Assembly's Remits at next regular meeting of Presbytery: Mr. R. Johnston, Mr. McAulay, and Mr. Hanna. It was agreed that Messrs. R. Johnston, McKinnon, Hanna, Glendenning and J. C. Gilchrist, be a Permanent Committee of Presbytery to supervise Young People's Societies, and encourage the organization of Young People's Home Mission Associations within the bounds of the Presbytery. The next regular meeting of Presbytery to be held at Woodville on the last Tuesday of February, 1892, at eleven o'clock a.m. The Woman's Foreign Mission Presbyterial Association to hold their annual meeting same place and date.—JAMES R. SCOTT, Pres. Clerk.

**PRESBYTERY OF GUELPH.**—This Presbytery met under the Moderatorship of Dr. Jackson, in Chalmers Church, Guelph, on the 17th November. There was a large attendance of both Ministers and Kuling Elders. Dr. Dickson had extended to him the congratulations of the Presbytery on the honour he had gained in acquiring, as a reward of his studies and scholarship, the Degree of Doctor in Philosophy. Committees in charge of making arrangements for holding Conferences on Sabbath Schools, State of Religion and Temperance, not being prepared to report, the business was postponed till next meeting, the understanding being that the Conferences would be held in March. Mr. Mullan reported from the Committee on Evangelistic Services a plan of interchange of pulpit and holding meetings. The report was received, and the plan approved, while Kirk Sessions were left free to make other arrangements if more convenient for them. An extension of time was granted at their own request to the Committee on Remits from the General Assembly. A statement was given showing what had been done by the Committee to visit Preston, and enquire what support might be expected from those who had applied to be formed in a station. After deliberation the Committee was continued with the addition of Mr. Winchester, and directed to carry out the instructions given it at a previous meeting. The remits from Synod were read and considered, when it was agreed, by a majority, that no change should be made as to the season of the year at which it has been in the practice of meeting, that it is unadvisable in the meantime to divide the Synod into two, one to be called the Synod of Toronto, and the other the Synod of Kingston, and that the Overture for the engagement by the Clerk of a Registrar with whom members may register their names immediately on their arrival, and thus render the calling of the roll unnecessary, be approved. Dr. J. K. Smith, formerly pastor of Knox Church, Galt, being present, was invited to sit with the Court, and address those present in the afternoon. Dr. Dickson, in terms of his motion at last meeting, spoke on the mode followed by Presbytery for some years in appointing its Commissioners to the General Assembly. After dis-

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cussion for some time the matter was referred to a Committee, himself Convener, with instructions to report at next meeting, and to consider the mode of appointing to the Moderatorship of the Presbytery. The Clerk reported that he had received and paid over the grants coming from the Home Mission Committee to stations and augmented congregations in the bounds. Dr. Mackay having applied for a certificate of ministerial standing, the Clerk was authorized to furnish the same. Notice was received from the Presbytery of Brockville that they had deposed Mr. J. M. McIntyre from the office of the ministry and the membership of the Church. A resolution was adopted calling the attention of that Presbytery to what may be regarded as an excessive exercise of power in excluding Mr. McIntyre from the membership of the Church for all time to come. Notice was received from the Presbytery of Orangeville that they had suspended Mr. Hambly, student catechist, for what they judged sufficient reason. On motion duly made and seconded, it was unanimously agreed that Dr. Caven, Principal of Knox College, Toronto, be nominated for the Moderatorship of the General Assembly at its next meeting. On application by the congregation at Campbellville leave was granted to mortgage their church for a sum not exceeding \$5,500. Attention having been called to the tenure of the property in Berlin known as St. Andrews Church manse, the trustees, Messrs. McDougall and Moffatt, were authorized to offer the land and premises for sale at such time as they may judge best. According to appointment in the forenoon Dr. Smith briefly addressed the Court on some of his journeyings and labours since he left this neighbourhood, after which it was agreed that the Presbytery welcome him back to this side of the Atlantic, express its gratification that the Church here is likely again to enjoy the benefit of his services, and its gratitude to God for His tokens that He had been with him in the fields in which he has been labouring. Mr. John Davidson tendered his resignation of the pastoral charge of Alma and Zion Church, Nichol. Several members expressed their sorrow at the step Mr. Davidson had felt himself constrained to take, their estimate of his character and ability as a member of the Presbytery, and their appreciation of the services he had rendered by his cool, calm and clear judgment, but agreed to cite the Session and congregation to appear by representatives, regularly appointed, at next regular meeting, and state whatever objections they may have to urge against the acceptance of his resignation. Next meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of January, 1892, at half past ten o'clock in the forenoon.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, November 22, and was attended by seventeen ministers and four elders. Dr. Campbell, Moderator *pro tem.* A number of resolutions of sympathy were adopted, with Mr. Dobson, Moderator, on account of his illness; with Rev. G. L. Robertson, Burk's Falls, on the death of his wife; with the widows of the late W. B. Hamilton, of Collingwood, and Alexander Caning, of the Townline (Essa) Church, both of whom were respected members of Presbytery at the time of their decease. After lengthened consideration of Dr. Gray's report on the application of Knox Church, Oro, congregation for leave to sell the glebe, it was agreed: That they be allowed to sell the property on condition that a portion of the proceeds, not exceeding \$400, be reserved for payment of arrears of stipend, that the remainder of proceeds be retained for building a new manse or for other congregational purposes, and that Presbytery shall determine the amount of arrears should any difficulty arise on this point. Dr. Gray presented another report on the regulations to be followed in management of the bequest of the late Robert Hay for the benefit of the congregation at New Lowell. The report was adopted with slight amendment, and Dr. Campbell, Mr. James, Presbytery treasurer, Messrs. J. J. Brown, of Barrie, and J. A. Mather, New Lowell, elders, were appointed a committee for managing the fund, which is to be designated "The R. Hay Endowment Fund for New Lowell." On recommendation of Mr. James, the treasurer, it was agreed to ask contributions of 10 cents per member for Presbytery, Synod and Assembly expenses from the congregations in the bounds. The treasurer intimated that several congregations had not paid the contributions expected last year when the 11 cents were asked, and were it not for these arrears it would not be necessary to ask for more than 8 cents this year. Under Home Mission business a number of items were transacted. Mr. J. M. Watson, formerly assistant librarian in the House of the Legislature, Toronto, was received as a catechist with a view to the ministry, and appointed meanwhile to labour at Cache Bay. Arrangements for winter supply of several mission fields were made. Deputies to visit congregations receiving supplement from the Augmentation Fund were made as follows: Mr. Carswell to Penetanguishene, Mr. McNeill to Knox Church, Oro, Messrs. D. D. McLeod and R. N. Grant to Huntsville; Mr. Leishman to Guthrie Church, Oro. Mr. J. S. Jackson, assistant at Woodstock, was given leave to appeal to congregations in the bounds for assistance in building a church there. Leave was given to Mr. Leishman to moderate in a call from the united congregations of Antie, Blackbank and Banda, after having secured the payment of arrears of stipend due to their late missionary. Dr. Campbell reported the means taken to secure an equitable arrangement whereby the Methodist residents of Nottawa may continue to use the Presbyterian church for their services, and the difficulties in the way of a settlement. The Presbytery appointed Dr. Campbell and Mr. McDonald, of West Nottawasaga, to lay the facts of the case before the Quarterly Board of the Methodist Church. The letter of Mr. Hamilton Cassels respecting the appointment of a secretary of the General Assembly's Committee on Foreign Missions was read. A committee was appointed to consider the letter and the Assembly's remit on

the subject. A letter was read from Mr. Thomas Caswell, Toronto, respecting a lot of ground said to be leased in 1876 for ninety-nine years by trustees of Willis Church, Oro, to a division of the Sons of Temperance, which lot Mr. Caswell states becomes vested in the Grand Division of that Order by dissolution of the local body, and he desires to have the Presbytery confirm the lease. Owing to the absence of Mr. Dobson consideration of the matter was delayed. The Presbytery, with all persons in attendance, was provided with dinner by the ladies of the congregation of Barrie. For their kindness on this and on former occasions due acknowledgment was made. Next meeting at Barrie on last Tuesday of January, at eleven o'clock. — **ROBERT MOONIE, Pres. Clerk.**

**PRESBYTERY OF HURON.**—This Presbytery met in Hensall on the 10th November. Messrs. McDonald and J. S. Henderson were appointed to address the meeting of the Woman's Foreign Missionary Society in January at their annual assembly. The Remit on Summer Session was taken up, and after deliberation it was agreed as follows: Approve of holding a Summer Session; Said Session to be held in Winnipeg; That the theological classes in Manitoba College be not held in winter as formerly but in the summer months; If deemed necessary or advisable the arts course be carried on during the winter; Recommend if necessary, should the theological classes be held in summer instead of winter, that the staff of teachers be increased both in the arts and theological courses in order to meet the present emergency of the Church; That theological students from the other colleges of the Church who spend the winter in the mission field be allowed to attend the Summer Session at Winnipeg, their standing in the colleges previously attested being acknowledged. The Remit on Catechists was remitted to a committee who was appointed to consider the whole question of Summer Session still further, more especially the details of the scheme above recommended and to report at next meeting. The appointment of a Foreign Mission secretary was approved of, in terms of Remit, and a Committee was appointed to nominate a suitable person for the office. A call to Rev. J. A. McDonald from Bayfield Road and Berne was sustained, and provisional arrangements made for his induction in the event of his accepting the call which is unanimous. Authority was given to moderate in a call at Manchester and Smith's Hill when the people are prepared for it. The following deliverance was adopted respecting the resignation of Mr. McMillan: "The Presbytery in parting with the Rev. Alexander McMillan, late of Manchester and Smith's Hill, desire to record their deep sense of the loss they sustain by his removal, their high appreciation of his diligent attention to his duties as a member of Presbytery and his earnest, faithful, and successful work as a minister and pastor. They express sympathy with him in the impaired state of his health, and trust that through the Divine blessing his health and strength may be restored, and that a field of usefulness may be opened up to him where he shall be abundantly blessed." The next meeting of Presbytery is to be held in Seaforth on the third Tuesday of January at 10.30 a.m. — **A. McLEAN, Pres. Clerk.**

**PRESBYTERY OF BRANDON.**—This Presbytery met in Brandon the other week by leave of the Synod. Mr. Shearer reported that he had moderated in a call at Wawanesa, which had resulted unanimously in favour of Rev. A. Currie. The call was received and laid on the table until the committee appointed to consider what stations should be associated with Wawanesa should report. Dr. Robertson reported for this committee at a later seditant, recommending that the Presbytery erect the Wawanesa and Treestank stations into a congregation, and connect Stockton therewith for supply during the coming winter, without making Stockton a part of the congregation. On motion, duly seconded, this report was received and adopted. The call was then sustained and placed in Mr. Currie's hands, who intimated his acceptance of the same. It was agreed that the induction take place on Nov. 23rd, at three o'clock in the afternoon, that Mr. Shearer preside, Mr. D. Campbell preach, Mr. A. McD. Haig address the minister and Mr. Shearer the people. Mr. Rumball reported for the auditors appointed to examine the Home Mission books that they had found the accounts correctly and excellently kept. On motion the report was received and adopted. Presbytery then adjourned to meet in Wawanesa, the Moderator pronouncing the benediction. — **W. L. H. ROWAND, Pres. Clerk.**

**EXECUTIVE FOREIGN MISSION COMMITTEE—WESTERN DISTRICT.**

There have been held recently three meetings of the Executive Foreign Mission Committee, namely, on October 27, November 14 and November 26.

**BRITISH COLUMBIA.**—So far as the mission to the Chinese in that Province is concerned the Committee has been in correspondence for some time past in reference to the securing of a missionary for that field. Some delay has been occasioned by the desire of the committee to do its best to secure the Presbytery of Victoria, and after consultation with it, there is every prospect now of an appointment being made at an early day which will be approved of by the Church.

**INDIA.**—There has not been any news from India recently of an exceptional character. All that has come as to the progress of the work is cheering. As the Church has been informed, two lady missionaries sailed from Montreal on the 10th of November and sailed from London December 4 for Bombay. These are Miss O'Hara, M.D., and Miss McWilliams. These ladies will be a welcome reinforcement to those in the field. Miss Harris has been compelled to lay aside her work for six months and leave India owing to the state of her health. The Committee granted her this leave of absence. So far as we know there is a good prospect that at the end of that period she may be able to resume her labours, if not in teaching, then in zenana work.

Miss Rodger, who is one of the first of the lady missionaries sent out by the Church, does not return again to India.

**HONAN.**—The proposed visit of Rev. D. McGilvray to Formosa is not likely to be carried out. The Presbytery of Honan does not favour it nor does it appear that the interests of our mission would be promoted by it. A special meeting of the executive was held on November 14 on account of the disturbing news in the public press as to the disorders in the Province of Honan and the attacks which had been made on foreigners and especially on missionaries. A telegram was sent by the Committee to the agent through whom our correspondence is carried on, requesting him to warn our missionaries and urge them to retire to the coast if they thought it necessary. To this communication no answer has as yet been received.

An additional medical missionary for Honan will soon be required. Formosa will also require another missionary. The Church may deem it wise to send more than one agent to begin her mission in Palestine. Additional labourers will continue to be required in India. The Convener therefore is in communication with candidates who are anxious to enter on Foreign Mission work and who have the requisite qualifications for that work.

**NORTH-WEST.**—There has been little business from this part of the field before the Committee. Mrs. Leckie, a lady highly commended, was designated for work in this field on the evening of the 26th. She goes to the Birtle school.

**MISCELLANEOUS.**—The Convener was requested to attend to, on behalf of the Committee, and protect the Committee's interests, in the questions arising from the wills of Richard Senior, Ayr; William Cream, Quebec, and J. McKae, township of Kinghorn, Glengarry, as these affect the Foreign Mission Fund.

The Committee hopes soon to have delivered maps of some of our mission fields, which will be available at a very moderate cost for our Sabbath schools and congregations.

A number of other items of business not of public interest were attended to, and, though there is nothing striking to report, the work seems to be going on steadily and prosperously in all our fields under the labour of the Church's missionaries.

**OBITUARY.**

**MRS DANIEL ALLAN.**

Mrs. Daniel Allan died on Tuesday week, after a long and painful illness, at the ripe old age of eighty one years. She was one of the early settlers of the Province, having come from Ross-shire, Scotland, with her parents, brothers and sisters to this country in 1833. The family settled in Guelph, which was then a struggling hamlet enshrouded by the virgin forest. The house in which they first took up their abode stood about where the Wellington Hotel now stands, on Wyndham Street, now the principal business thoroughfare of the Royal City. Soon afterwards the father, Hugh McDonald, took up land about a mile to the south of the city, where the family grew up to man and womanhood. The subject of this sketch was married to the Rev. Daniel Allan, of North Easthope, where with her

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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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husband she continued to reside and labour until the growing infirmities of age caused Mr. Allan to retire from pastoral work. He died about seven years ago, since which time Mrs. Allan has resided for the most part in Toronto. She leaves behind to mourn her death her sister, Miss McDonald, three sons and one daughter, viz., the late colonel of the Queen's Own, D. H. Allan, A. McD. Allan, formerly of Goderich and now of Toronto; and Spence Allan and Mrs. Alfred Hopkins, of Omaha, Nebraska. The news of her death will be read with sorrow by many who felt her influence through out a long and useful life.

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**PAN DOWDY.**—Cover the bottom of a pudding-dish an inch thick with pared, sliced apples; over these sprinkle cracker crumbs half an inch thick, and continue until the dish is full, sprinkling sugar over each layer. Bake one hour, the first half covered with a plate. Eat with cream.

ONE use for oyster-shells is to clean the fire-brick of the stove. Lay a number of them on top of the hot coals, and when the fire burns down it will be found that all the clinkers have scaled off the bricks. An oyster-shell in the tea-kettle will prevent the formation of crust in the inside.

**VEAL PATTIES.**—Line muffin pans with a nice paste, chop cold veal, season it with pepper, salt, a little sage and chopped onions, if desired fill the pans with the meat, pour over the top two tablespoonfuls of water, place a piece of butter on each, cover with a crust and bake until browned. When done remove them from the pans carefully. Serve either hot or cold.

**VIRGINIA CORN BREAD.**—Break in a crock three eggs, beat, add a pint or more of milk, a heaping teaspoonful of yeast powder, salt to taste and sift in enough cornmeal to make a batter cake. Have a biscuit-pan warming with a generous spoonful of lard. Pour in the batter, and the grease will work through in baking. A cupful of cracklings in season may be substituted for the lard, and is a great improvement upon it.

**APPLE DUMPLINGS** made with the biscuit dough, patting out a piece in the hand of a sufficient size to hold the four quarters of a pared and cored apple, then carefully joined and rounded and baked half an hour, are delicious. For boiled dumplings the pastry must not be so rich. And boiled dumplings, it may be said, are better when cooked by steam by placing them in a steamer above the boiling water.

**SALAD DRESSING.**—One tablespoonful each of salt, oil, sugar and vinegar, two fresh eggs, one teaspoonful of mustard in powder, one cup of milk. Mix all the ingredients, putting in the vinegar last. No. 2. One cup of cream, two eggs, one teaspoonful of salt and one teaspoonful of mustard in powder, put all together in a dish and set on the fire till it thickens, stirring constantly. Remove, and add two tablespoonfuls of vinegar, or more to taste.

**PINEAPPLE MARMALADE.**—Pare, slice, core and weigh the pineapple, then cut it into small bits. Make a syrup of a teacup of water to two pounds of sugar; melt and heat to a boil. Heat two pounds and a-half of the chopped pineapple in a vessel set within one of boiling water, covering closely to keep in the flavour. When it is heated through and begins to look clear, add the syrup. Boil together half an hour, stirring all the while, or until it is clear, bright paste.

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**British and Foreign.**

THE "Nun of Kenmare" has been invited to lecture in Glasgow.

MISS ELIZABETH LANCEMAN, of Broughty Ferry, has left between \$3,000 and \$3,500 to the Foreign Mission Society.

TROON congregation has appointed a committee to promote the erection of a new church, the present one being too small.

THE Rev. R. E. Welsh, M.A., of Brondesbury, has published his lecture, "The Truth about Theosophy and the Truth in it."

A BAPTISMAL font of alabaster and Caen stone with hammered copper basin has been presented to Lenzie Church by Mr. B. Mackay.

THE Rev. J. A. Walton, B.D., of Wallace Green Church, Berwick, has been called unanimously to St. James U.P. Church, Paisley.

THE Rev. William Hay, B.D., assistant to Dr. Stalker, Glasgow, has been unanimously elected first minister of the newly-sanctioned Church of St. Andrews, Ayr.

A HINDI grammar by Rev. S. H. Kellogg, D.D., and a Gujarati grammar by Rev. W. St. Clair Tisdall, will shortly be added to Trubner's "Simplified Grammars."

A WORK containing a full description of all the tokens of the United Presbyterian Church, by Rev. Robert Dick, has just been published by Mr. A. Symington, Colinsburgh.

THE Queen has thanked Hon. James Balfour for a copy of the memorial volume of the late Rev. J. F. Ewing, of Toorak, entitled "The Unsearchable Riches of Christ."

OUT of forty-three councillors just elected to the town council of Glasgow no fewer than twenty-four are total abstainers, making twenty-nine such altogether at the municipal board.

ON the National Anthem sounding from the organ at the close of the service in Airdrie on a recent Sabbath when the town council attended, many of the congregation rushed scandalized from the church.

GLASGOW University Christian Association held its opening meeting lately, when addresses were given by Professor Dickson, who was in the chair, Professor Gairdner and Rev. Dr. A. Whyte, of Edinburgh.

MR. GLADSTONE says of Mr. J. M. Barrie's new novel, "The Little Minister," that the "Window in Thrums" formed for him a passport on behalf of any work by its author, and that the new book is worthy of him. He is glad that old Scotland produces sons who can so well pourtray her.

THE four deaconesses in connection with the Church of Scotland lately set apart have been allocated as follows: Miss Milligan to Cambuslang, Mrs. White to Coltness, Miss Riddell to Motherwell and Miss Adamson to Thornliebank. They will visit the people, rich and poor, and organize women's work in the Church.

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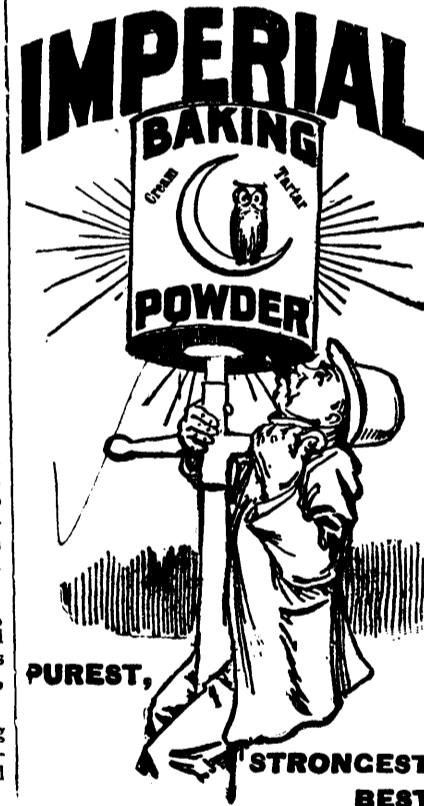


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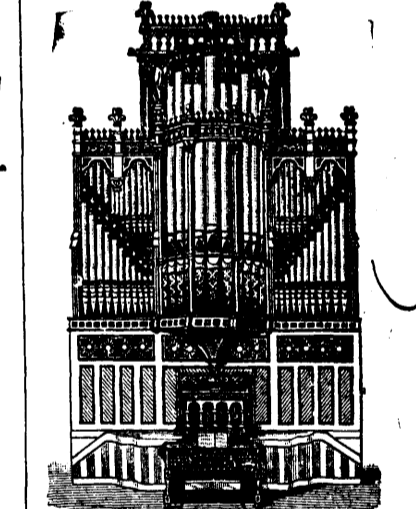
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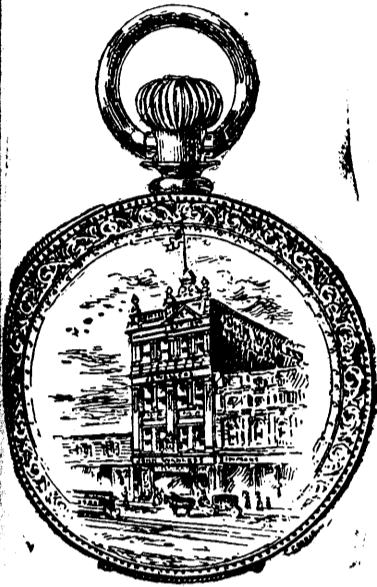


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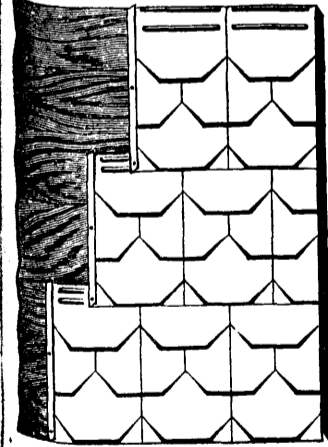
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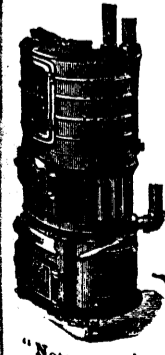


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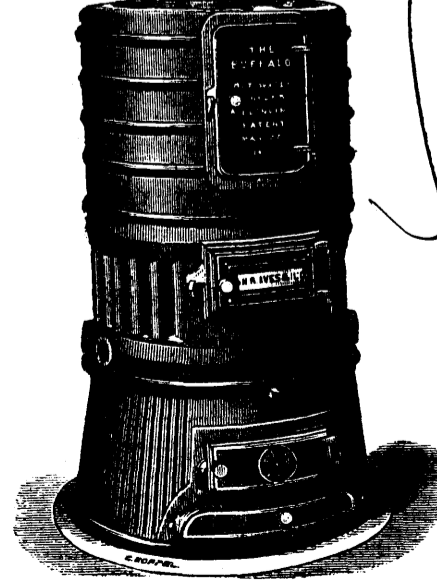
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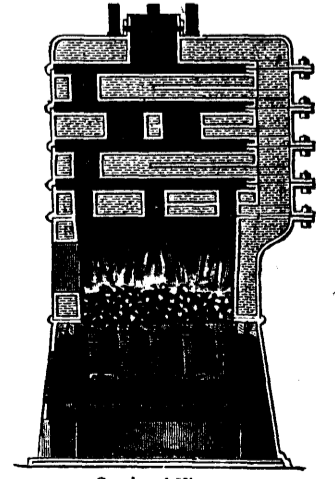
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TENDERS FOR SUPPLIES, 1892.

The undersigned will receive tenders for supplies up to noon ON WEDNESDAY, DECEMBER 9TH, 1891, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., for the following institutions during the year 1892.

The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penitentiary; the Institutions for the Deaf and Dumb, Belleville, and the Blind, Brantford.

Two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of tender can only be had on making application to the bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto.

The lowest or any tender not necessarily accepted. R. CHRISTIE, T. F. CHAMBERLAIN, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, 23rd November, 1891.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH

At the Manse, Claude, on Thursday, November 26, the wife of the Rev. W. Farquharson, of a son.

At 84 College street, on Saturday, 28th Nov., the wife of Dr. Alexander McPhedran, of a daughter.

At Lorneville, on Wednesday, December 2, 1891, the wife of the Rev. M. McKinnon, of a son.

MARRIED.

At the residence of the bride's parents, 68 Bay street, Owen Sound, by Rev. Dr. Waites, Mr. Ronald C. Bell, to Miss Nellie E. Hicks, youngest daughter of Mr. James Hicks, formerly of Brussels.

On Monday evening, Nov. 23rd, by Rev. N. McKay, assisted by Rev. Joseph McCoy, Robt. H. Anderson, of the Bank of Nova Scotia, to Miss Ethel K. Benson, eldest daughter of Dr. J. S. Benson, all of Chatham, N. B.

At Winchester, by the Rev. M. H. Scott, on the 17th ult., Mr. John Kendrick, to Miss Annie Jackson, both of Winchester.

On the 18th ult., at the residence of the bride's father, by the Rev. J. M. Goodwillie, M.A., Mr. William A. Wood to Miss Lizzie Matilda, youngest daughter of Mr. John Good, all of Osgoode Township.

At the residence of the bride's brother, on the 18th ult., by the Rev. J. M. Goodwillie, M.A., Mr. James E. Minions to Miss Elizabeth Marion Henderson, all of the Township of Osgoode, Ont.

At the manse, Kemptville, by Rev. H. J. McDiarmid, on the 24th ult., Mr. James Steen, of Osnabrock, to Miss Elizabeth, daughter of Mr. Alexander Boivard, of Oxford.

At the residence of the bride's father, 5th Con. Eldon, on Nov. 25th, 1891, by the Rev. M. McKinnon, B.A., Mr. John McLeod, of Mariposa, and Elizabeth Grant, second daughter of Alex. Grant, Esq., Eldon.

At the residence of Mr. W. R. Harvie, brother of the bride, on December 1st, by the Rev. R. N. Grant, T. B. Cramp, to Miss M. J., youngest daughter of the late Robert Harvie.

At Allargue, the residence of the bride's brother, Fergus, Ont., on Thursday, 3rd of Dec., 1891, by the Rev. George Smellie, D.D., assisted by the Rev. R. M. Craig, Dr. Charles F. McGillivray, of Whitby, to Caroline Argo Ferguson.

DIED.

At Lin Chi'ing, North China, on October 8th, Robert Waugh, aged one year, son of the Rev. J. Fraser Smith, M.D.

At the 4th con. Roxborough, near Avonmore, on the 30th ult., Hannah Dawson, beloved wife of Alex. McIntyre.

MEETINGS OF PRESBYTERY.

HURON.—In Seaforth, on January 19, 1892, at 10.30 a.m.

KINGSTON.—In St. Andrews Church, Belleville, Tuesday, December 15, at 7.30 p.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 10 a.m.

OWEN SOUND.—Division Street Hall, Owen Sound, Tuesday, December 15, at 9 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, and Tuesday in Jan., 1892, at 9.30 a.m.

QUEBEC.—In Morrin College, Quebec, February 23, 1892, at 4 p.m.

SARNIA.—In St. Andrews Church, Sarnia, on 3rd Tuesday in December, at 10 a.m.

WHITBY.—In St. Paul's Church, Bowmanville, Tuesday, January 19, 1892, at 9.30 a.m. The Presbyterian Women's Foreign Mission Society in the same place and on the same day.

WINNIPEG.—In Augustine Church, Winnipeg, Thursday, December 17, at 3 p.m.

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Miscellaneous.

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Miscellaneous.

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No. 103—Double Breech Loader with top action, genuine twist barrels, checked walnut stock with pistol grip, rebounding locks, extension rib, patent forend, rubber butt plate. A good hard shooting and useful gun. 12 gauge only, 30 or 32 inch barrels. Regular price \$17. Cut price, with loading outfit, \$13.50.

No. 625—Complete Double Barrel Breech Loader, James English make, finest interwoven twist barrels, choke bored, extension rib bar, rebounding locks, patent forend, choice walnut stock with pistol grip, finely finished, blued mountings neatly engraved. The large quantity we have sold of this gun is a sure test of its merits. We guarantee satisfaction in every instance. 10 or 12 gauge, 30 or 32 inch barrels. Regular price, \$36. Cut price, with loading tools complete, \$28.25.

No. 805 P R—W. Richard's Complete Gun, top action, fine laminated interwoven twist barrels with extension rib, full or modified choke bored, patent forend large head plungers, rebounding locks, low circular hammers below the line of sight, selected English walnut stock with pistol grip, finely checked, rubber butt and pistol grip tip, matted rib. A high quality gun. Regular price, \$30. Special cut price, with loading implements, \$21.50.

No. 500—J. P. Clabrough's Complete Double Breech Loader, finest laminated steel barrels, bar rebounding locks, extension rib, patent forend, pistol grip, rubber butt plate and tip, choke bored in one or both barrels, full or modified. 10 or 12 gauge, 30 or 32 inch barrels. Regular price, \$35. Reduced price, \$28.

No. 10—James New "Trap" Gun. This new model is made to suit Canadian sportsmen. It has well bent stock, pistol grip, horn heel plate, patent snap forend, solid head plungers, low hammers, through lumps, rebounding steel locks, and is fitted with Top Lever Double-Bolted Snap Breech Action, with a Top Extended Rib. The barrels are English figured twist, and are all full choked—unless otherwise ordered—on W. W. Greener's world-renowned method. This gun is a first-rate performer, and is handsome, handles well, and will shoot and wear to the satisfaction of any sportsman. It is furnished in 10 or 12 gauge, 30 or 32 inch barrels. Weight, 7 1/2 to 10 lbs. Price, \$35. cut price, with implements, \$27.

MUZZLE LOADING GUNS.

No. 2621—Single Barrel Muzzle Loader, Imitation Damascus barrel, checked varnished stock, German silver mountings, case hardened lock, neatly engraved. Regular price, \$4. Reduced price, \$3.25.

No. 200—Converted Musket, or Government rifle bored out, forestock shortened, best decarbonized steel barrel, steel ramrod, front action lock, small nipple, one of the hardest shooters made, strong and serviceable, a good gun for farm use. Regular price, \$4.50. Reduced price, \$3.25.

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No. 1017—Double Barrel Muzzle Loader, fine blued steel barrels, bright finely polished mountings, patent breech, checked walnut stock, 12 to 20 bore. Regular price, \$7. Reduced price, \$6.25.

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