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COLD, cough, consumption, to cure the first and second and prevent the third use **Hagyard's Pectoral Balsam**, the never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaints.

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THE *London Church Times* is responsible for the following, which is vouched for by a country rector: His daughter taught the choir boys a new tune at a Monday evening's practice, to be sung on the following Sunday. Sunday morning came; "Well, Johnny," said Miss X., "I hope you haven't forgotten the new tune, for we depend much on you." "Naw, mum, not a bit. Why, I've been a skeerin' the crows with it all the week."

THE red river of life is the blood; if it be impure, health is impossible and life a burden; **Burdock Blood Bitters**, say those who have tried it, is the best blood purifier in the world.

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RED ROUGH HANDS  
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BABY HUMORS

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**WISTER'S BALM OF WILD CHERRY**

COUGHS, SORE THROAT, WHOOPING COUGH, BRONCHITIS, ASTHMA, INFLUENZA, CROUP, every affection of the Throat, Lungs and Chest, including CONSUMPTION, are speedily and permanently cured by the use of **WISTER'S BALM OF WILD CHERRY**, which does not dry up a cough and leave the chest behind, but loosens it, cleanses the lungs, and always irritates, thus removing the cause of complaint. (See wrapper for directions.)

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For CRAMPS, COLIC, and all Bowel Troubles, use **PERRY DAVIS' PAIN-KILLER**

Used both internally and externally. It acts quickly, affording almost instantaneous relief from the severest pain.

**BE SURE TO GET THE GENUINE**

25c per bottle.

MEDICINE and FOOD COMBINED

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OF COD LIVER OIL & HYPOPHOSPHITES

Increases Weight, Strengthens Lungs and Nerves.

Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use **SPENCER'S Chloramine Pastilles**

For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

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Is Indispensable for the Bath, Toilet Nursery, for cleaning the Soap or Skin. **THE BEST BABY'S SOAP KNOWN.** Price 25c.

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JANUARY 14th, 1891.

No. 2.

## Notes of the Week.

### A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 25 cents post-free paid. Quantities of not less than 12 to a school at the rate of \$7.25 per dozen. Address all orders to

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5 JORDAN ST., TORONTO.

### THE PRESBYTERIAN YEAR BOOK FOR 1891

Will be published in a few days. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Gilt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

### IMPROVED GLASS 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 frequent 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 Glass Roll 60 cents per doz. Price of School Register 30 cents each. Address—

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5 JORDAN ST., TORONTO.

THE memorial stone of the Scotch church at Mentone was laid recently by Cavaliere Thomas Hanbury, of La Mortola. Rev. Mr. Somerville read a statement giving the history of the congregation and its different habitats during the last twenty years. The stone-work of the church is finished and it is now being roofed in. No fewer than eleven European nations as well as America and the colonies were represented, and addresses were delivered in English, French and German.

IN the Free Church of Scotland the question of the Moderatorship is felt to be difficult. The lamented death of Dr. Adam, who would have filled the post to admiration, leaves the Church with three names prominently before her. All are professors—two in Edinburgh, one in Glasgow. There seems to be a feeling that the appointment next year should go to the west. Another important matter is the filling up of Dr. Adam's place as secretary to the Home Mission. Many are of opinion that the work of the Sustentation Fund and the Home Mission should be combined, and that the present work of Church officials is too great.

A PROSPECTUS has been published of a new company which proposes to issue a religious weekly in Glasgow, to be called *The Modern Church*. Its mission would seem to be to advocate Broad Church views, and throw cold water on Disestablishment. "While earnestly interested in the union of the Scottish Churches, the journal would treat the methods and conditions of union as open questions." Among the intending contributors are Rev. Dr. Strong; Rev. A. Douglas, B.D., Arbroath; Rev. Prof. Menzies, D.D., Rev. J. Robertson, D.D., Rev. John Hunter, Prof. A. B. Bruce and others. The political standpoint, if any, is not indicated.

MR. CLARK, a gentleman resident in the North-West, has recently returned from a trip to South Africa. If what he says of the Christian Kaffirs be correct, severe reflection rests on some of the white inhabitants of South Africa. Speaking of the Kaffirs Mr. Clark says they were a fine race of men physically; also that they were endowed with sharp intellects. The Christianized Kaffir, curious to state, is not so trustworthy as the pagan. By their contact with the whites they learn to be low, cunning and thievish. By Church and Government school it is sought to teach the natives to be intelligent and industrious according to the Christian's idea, but, generally speaking, very little has so far been accomplished in this direction.

AN English contemporary says: Christ's Church, the name by which the new Presbyterian Church at North Dulwich is to be known, was formally

opened recently. It is a red brick building with a stone spire, and is seated for some 500 people. It has a side pulpit and a lectern. The opening services commenced at eight a.m. on Sunday morning with "Consecration and Holy Communion," conducted by the minister and Rev. J. Patterson, of Canterbury. This early morning celebration was attended by fifty or sixty people. A card placed in the pews gave the "Order of Service" to be observed in the future as follows: Call to worship (people standing), Invocation, Praise, First Lesson, Psalm (chant), Prayer, Hymn (children's), Second Lesson, Praise, Intimations, Apostles' Creed (people standing), the Lord's Prayer, Sermon, Prayer, Offertory, Praise, Benediction. To this was added: "The congregation is requested to repeat audibly the 'Lord's Prayer' and 'Creed,' also to sing the 'Amen' after each prayer."

MR. BEN-OLIEL, late of Jaffa, who is endeavouring to establish a mission at Jerusalem, sends an account of the dedication of the upper room which he has opened in that city. The first party of Christian travellers this season included Revs. Dr. James Kerr, of Glasgow, W. McMillan, of Kildonan, Arran, and J. H. Cooper, of Addison, Michigan; and these three brethren, representing respectively the Reformed Presbyterian and Free Churches of Scotland, and the Congregational Church of America, conducted the dedicatory service. "The consciousness, doubtless, of standing on holy ground, gave to the speakers," says Mr. Ben-Oliel, "a solemnity and melodiousness of utterance, particularly when Mr. McMillan dilated in eloquent, burning words on the atonement made once for all by the Son of God in this holy city." Mr. Ben-Oliel's eldest daughters, Florence and Evangeline, are starting a Young Women's Christian Association. In response to an invitation issued to some sixty Hebrew Christians, twenty-four attended the first Hebrew gathering in the mission room, and scarcely a day passes without one or more Jews calling to hear what Mr. Ben-Oliel has to tell of Messiah.

GENERAL BOOTH, at a meeting in Liverpool, stated that he had received in money and promises \$400,000. The Bishop of Manchester says Mr. Booth's plan has produced a great crop of imitations; but he thinks the original is more complete and has a better chance of securing an efficient administration. Keenly as he sympathizes with schemes for rescuing the submerged tenth, Dr. Moorhouse sympathizes still more with plans for preventing the tenth from being submerged. Cardinal Manning regards Mr. Booth's book as a true and urgent appeal for multitudes who are beyond the reach of the older agencies, and who need a new and special agency directed to them alone. As Bradford was the first provincial town to take up General Booth's proposals, it is to be the first to share in the benefits; a branch will be opened there with all the main features of the larger work in the metropolis—cheap food depots; a central shelter, providing a clean twopenny bed; and a labour yard where those out of work may earn their supper and a bed. The largest collection made for the scheme is that from Dr. Mackennal's congregation at Bowdon; it exceeds \$5,000. "In Darkest England" is being translated into the French, German, Dutch and Swedish languages.

DR. PARKER, in the December *Homiletic Review*, says he never heard Canon Liddon preach, but he once heard him speak at a west-end meeting in connection with the Bulgarian atrocities. On that occasion the meeting considered that the Canon was speaking too long, and he was ruthlessly put down. This incident reminds Dr. Parker of the only occasion on which he heard Lord Brougham. It was at a meeting in the Free Trade Hall at Manchester, at which the first resolution was moved by a distinguished Oxford professor and universally-known editor of the Greek Testament. He was never meant by Providence, however, to occupy a public platform; and, like Canon Liddon, he was

put down because he was trespassing on the time of the great orators whom the meeting had assembled to hear. Lord Brougham was little stunned by the impatience of the assembly towards so distinguished a scholar; and his first sentence was a timely rebuke: "In addressing this, the largest assembly I ever saw under one roof, may I hope that its patience will be in proportion to its magnitude." Perhaps the most cruel case of an audience cutting an orator short was that in which the late Dr. Duff was the victim; the last time the great missionary spoke in Exeter Hall. It was heartless to a degree that makes us think to this hour of that meeting with disgust and shame.

THE Belfast correspondent of the *British Weekly* writes: Some four years ago the General Assembly of the Irish Presbyterian Church appointed a "State of the Country Committee," which ever since has steadily kept its eye upon the political developments in connection with Home Rule as they have cropped up. As might be expected, the present crisis is one of intense and all-absorbing interest both to the lay and clerical members of the Church, and on Tuesday last a numerous-attended meeting of this committee was held in the Assembly's offices, Belfast, under the presidency of the Moderator, the Rev. William Park, M.A., to consider what should be done in face of the present split in the Parnellite ranks. All the members expressed themselves very strongly in condemnation of the immorality which had been the occasion of the break-up of the Irish party. To a man they also gave expression to their unqualified satisfaction with the attitude of the English Nonconformists towards Mr. Parnell, and the great pleasure with which they had observed that they were the first to strike boldly out against his continued leadership. It was felt by all that the most grateful thanks of the entire Presbyterian Church were due to their Nonconformist friends for taking such high and healthy ground as they had done in this matter. Letters were read from Prof. Calderwood, Edinburgh; Mr. Thomas Sinclair, J.P., and Mr. R. McGrath, J.P., urging the committee to issue a brief but emphatic manifesto bearing both upon the moral and political aspects of the situation. It was unanimously agreed that such a manifesto should be issued without delay, and a sub-committee, consisting of Professors Robinson, Todd Martin and Dr. Lynd were appointed to prepare this document. It is needless to say that the main pronouncements of this manifesto will be strictly on Unionist lines.

THE Irish Presbyterian Church has just made a new departure in its foreign mission work. Its Indian mission, started fifty years ago, was modelled on the plan of the Scotch mission, chiefly on the advice of Dr. Wilson, Dr. Duff and Mr. Anderson, of Madras. Until the present the Church's missionaries in India have been ordained University men, and the salary for each \$1,750 per annum. About three years ago a determined effort was made by a section of ministers and laymen to reduce salaries, but the effort was not successful, the reduction scheme having been rejected at two successive meetings of Assembly. This section has organized, with the consent of the Assembly, what is known as the "Jungle Tribes Mission," the agents of which are to be earnest, well-educated laymen, with salaries not more than one-third the sum paid to the men at present in the field. The work of the new agents is to be among the Bhils, a primitive aboriginal race living in the jungle-land on the north-eastern borders of Gujarat, and who are largely fetish-worshippers, rather than Brahmanized Hindoos. To this field Mr. Mulligan was set apart lately at the usual meeting of the Mission Board, and forthwith sailed for Bombay. The funds for the support of these lay agents are to be raised by voluntary contributions, and not to be taken out of the ordinary resources of the mission obtained from stated congregational collections. Some question the wisdom of sending out cheap lay agents to India, but the step has been taken in faith, and in the spirit of deep earnestness, and deserves to have the fullest and fairest trial given to it. Two of the leaders in the cheap lay agent movement are Dr. Williamson, of Fisherwick Place, and Dr. William Rogers, of White Abbey.

## Our Contributors.

### SOME THINGS THAT NEED REVISION MORE THAN THE CONFESSION OF FAITH.

BY KNOXONIAN.

Professor Scrimger gives us a good text in the *Presbyterian Journal* for which we thank him, and wish him a happy New Year. It is a rich, suggestive text, one of those texts that opens right up when you probe it a little, and seems to say: "Now come right on, discuss me." It is worth a dozen such texts as Dr. Parker preached on in his lecture on the "Modern Pulpit." Parker said his was taken from the epistles of Lord Beaconsfield, and read thus: "How are you all to-day?" Professor Scrimger did not go to the epistles of Beaconsfield for his fruitful theme. He found it in the well-known characteristics of the Presbyterian people of this country. Discussing the statement so often made that young people are repelled from the membership of the Church by the sternness of Presbyterian doctrine, the Professor said:—

"FOR EVERY ONE THAT IS REPELLED FROM THE CHURCH BY THE STERNNESS OF ITS DOCTRINE, A HUNDRED ARE DRIVEN AWAY BY THE COLDNESS OF ITS PEOPLE, AND AN AGITATION TO REVISE THAT WOULD BE MORE TO THE PURPOSE."

Phelps and Shedd and Dr. Proudfoot and several other modern teachers of Homiletics tell us that every sermon should have a distinct particular truth which the preacher ought to prove, illustrate, apply or handle in some useful way. Here is ours:—

#### THE REPULSIVE POWER OF PRESBYTERIAN COLDNESS.

We don't know just what Dr. Proudfoot or Principal MacVicar or any other specialist on sermon-building might say about the drawing of that theme from Professor Scrimger's text. What we want now is the ear of the congregation while we discuss a few things that need revision more than the old Confession needs it. If there is any time left when the sermon is over we may hear what the Professor has to say.

And firstly the typical Presbyterian prayer-meeting needs revision. Its coldness has made Presbyterian prayer-meetings a byword. An American writer says if you happen to enter a large room in a strange city and see a man in black clothes sitting alone on a platform and a number of people sitting on the back seats in the other end of the room, you may always conclude that it is a Presbyterian prayer-meeting. Can any human being explain why Presbyterians always crowd the back seats at prayer-meetings? Do they instinctively take back seats in all other places? Did they take back seats last week at the municipal elections? As one of the Chief Justices of Ontario would say, "Not much." They were in the very front in a hundred fights. Did they take back seats in the Ontario elections last June? If they had, Mr. Mowat's majority would have been a negative quantity. Do they take back seats in business? Hardly. Examine every business concern from Halifax to the last hole dug at Sudbury and on to the last timber limit bought on the Pacific coast, and you'll find a Presbyterian in ninety-nine in of each hundred of them trying to turn hard an honest penny. Strange, is it not, that men who fight for a front place everywhere else should always fight for a back place in prayer-meeting? Perhaps it is because Presbyterians are intensely humble-minded people. One may by a little effort write that with a straight face, but very few men could keep their faces straight and say it. Anyway there is nothing in it. The assumed humility that exhibits itself on a back seat in prayer-meeting is precisely the same quality as the pride that exhibits itself in a conspicuous place. The right thing is to sit where we can add most to the profit of the meeting. Everybody knows that, humanly speaking, a profitable prayer-meeting cannot be held with a gap of forty feet between the minister and the people. The typical Presbyterian prayer-meeting needs revision.

The typical congregational meeting needs revision. It needs revision badly. If Mr. Mercier, or Sir John Thompson, or the Hon. Christopher Finlay Fraser were to introduce a law forbidding Presbyterians to manage their own business affairs, what a storm would arise in a few minutes. Men who have not attended a congregational meeting in twenty years would shout themselves hoarse about our "blood-bought privileges," etc. Men who don't know the names of their own elders and deacons, and who perhaps do not see the inside of a church twice a year, would get on the nearest stump and roar about the "claymores of the Covenanters" and various other weapons. And yet these brave men who want so badly to fight somebody in defence of their right to manage their church business would never dream of spending an hour in attending to the business.

A year or two ago the Presbyterian Church in this Canada of ours modestly proposed that if a congregation after hearing a large number of ministers found it impossible to agree upon one, the Presbytery of the bounds should select a pastor for them until such time as they could agree. This modest proposition was vigorously opposed. The people have a right to call their minister. Who dare interfere with that right? Shouts of "patronage, patronage," were occasionally heard. All very good, but when you hold a meeting to give the people a chance to exercise their right to call a

minister, twenty or thirty out of a membership of two or three hundred will perhaps attend, and the call has sometimes to be carried around for days to get the people to sign it. Yes, the congregational meeting needs revision badly.

The missionary meeting needs revision. Some congregations think the usefulness of the missionary meeting is clean gone. The people who are doing their duty attend; the people who need most to go stay away. There is no reason in the world why a missionary meeting might not be made useful and enjoyable. In the olden days many of them were dull and tedious. They needed revision so badly that the people revised them out of existence. Is there not enough of business management and missionary zeal in the Church to hold one good missionary meeting in each congregation in twelve months?

There are few things in the Church that need revision more than the singing. In some congregations the service of song is good—it is hearty and inspiring and helps on the other parts of the service more than a little. In too many what is called the singing spoils everything else. It is simply deplorable, and the worst feature of the case is that any attempt to improve it would be met with a storm of opposition.

The giving of many congregations surely needs revision. The trouble with some is that there is hardly anything to revise. You might kill the thing altogether if you tried to revise it.

The worst thing about some congregations is their atmosphere. It is cold, COLD, COLD. The minister is cold, and the sermon is cold, and the people are cold, and the office-bearers are cold, and the Sabbath school is cold and the prayer-meeting is cold. You enter the church at any kind of a service and you think you must have wandered into the region in which Sir John Franklin got frozen in. Perhaps the minister stands up in his little iceberg and preaches a sermon on the danger of religious enthusiasm!

The mode of conducting business in many of our Church courts sadly needs revision. To see bearded men, not to speak of ministers of the Gospel, spending precious time on personal compliments, verbal errors in documents and other trifling matters while representative laymen whose money influence and work the Church needs, are impatiently waiting to have important work done is simply exasperating. The amount of time spent discussing missions, Sunday schools, college work, the state of religion and other vital matters is so small in proportion to the amount given in some Church courts to really trivial matters that one sometimes wonders at the license that calls the court spiritual.

Does some lay friend say some sermons need revision badly? Amen. Revision that would strike out of them arguments to prove what nobody in the Church denies; defences of what nobody present ever attacks; explanations of what everybody understands, and illustrations intended to illustrate what everyone already sees. Yes, revision of that kind would be a good thing and would cut many a sermon down to twenty-five or thirty minutes.

Taking a "conjunct view of the whole," as the Presbytery Clerks say, there is nothing in the Church that needs revision less than the Confession except, perhaps, the Bible. Let us first revise the things that need revision most.

### CHARMS OF MONTEREY.

#### THE PLEASANT RETREAT OF THE GOLDEN WEST.

The visitor is first charmed with the Del Monte Hotel and grounds, the acme of natural beauty and enchanting artificial embellishment. Nere Monterey, venerable, antique, almost unique, as to historic associations, sits queenly on the rising shore of the placid bay of the same name. Here Juniper landed June 3, 1770, the first Spanish settlement, as afterwards, the first American capital. Still further along Pacific Grove, a sort of Chataqua, with all its varied charms of sylvan dells and walks, a grove of God's own handiwork, somewhat deformed to make it adapted to man's civilized habits. No saloons, a moral, God-fearing, Church-going, Sabbath-keeping people is the charm of this lovely resort.

Del Monte, Monterey, the "Grove" form a triple crown on the head of the Neapolitan bay of the golden West. No description can give any adequate idea of their varied beauties. It would only tantalize the reader who has not seen for himself as the reading of a cook book by a hungry man is a doubtful treat as a "feast of imagination." What a "delusion and a snare" such a description turns out to be to one who visits such scenes and wonders as Niagara Falls, Yosemite, the Alps, the Coliseum, Pompeii, the Louvre, Vatican, or other galleries of art and sculpture.

A composite picture of this gem of California might be framed by borrowing the air, gunshic, Naples Bay and Lake Como from Italy for the foreground, and Ballagio, a gem Alpine forest resort, for the town, with a section of the adjoining Italian and Swiss Alps as a background and counterpart of the California rival. The dense woods of the hillsides of the latter are more striking though the eternal snow-capped Alps surpass in that respect in sharp contrast of ever green and ever spotless white. Any who choose may "see Naples and die," but we prefer to see Monterey and live! The best—the half has not yet been told. As in San Francisco the city of wonders in varied lines of great successes, the greatest success of all, in our estimation, is the most successful Church, whose helm is manned by a Caledonian pastor, whose success has been won under God by the old Scotch Presbyterian

doctrine and methods, a truly Apostolic line of succession, without any novelty in theology, sensationalism, hobby or other so-called attraction to "draw" an audience.

The Scotch thistle and heather have been transplanted and flourish in California, but it has been questioned if the Scotch Presbyterian theology, morality, Sabbath and family religion could long survive in this uncongenial soil. Over forty years ago a youth left his native hills in Scotland to push his fortune in the land of gold, arriving in '49 among the Argonauts, and soon after located where Monterey now is. Perseverance, industry and native talent and energy with God's blessing have carried him to the top round of the ladder of success in business and influence in the community. Though his ranch rivals in extent the estates of many "lairds o' bonnie Scotland" yet better still a higher and nobler line of success has crowned his career. For many years as a priest in his own house, long ere any Church or pastor afforded spiritual help, he maintained the religion of his fathers, and for a quarter of a century co-operated with other Churches and when a Presbyterian Church was organized became an elder and pillar of it to the present time. All his family, trained in the good old way, are continuing to walk therein, a credit to him and a blessing to the community. This is the grandest success of all, the best thing, the most admirable the writer found at Monterey, a Christian home, a faint vestige of paradise and foregleam of millennial bliss. This may seem a strange statement to the good people of Canada with tens of thousands of happy unbroken Christian families and homes of the rich as well as other classes, but the writer in a decade has only found one other family of children of the wealthy class—and that Scotch too—from one end of California to the other, that had not one or more black sheep, prodigal, scapegrace or blackguard in it. Many colossal fortunes have been founded by the pioneers. There are over one hundred millionaires in this city; but few families have been established worthy the name. Many have no heirs—at least, legitimate. Others maintain a sort of polygamy, having several concubines in different parts of the city with their off-spring.

If Hon. Oliver Mowat had known this city and coast, or from Chicago westward, his optimistic lecture, however true for Canada, would have been less optimistic if not tinged with pessimism. Take a few points of contrast. He observed 1. that he knew of no agnostic or infidel society in the Dominion. Here any number exist in every city and town. 2. There are no anti-Christian papers. The whole secular weekly and daily press here is anti-Christian, with trifling or obscure exceptions. Worse still, it almost ignores or caricatures Christianity. A Sunday game of baseball or shooting match receives more space than all the clergy and churches unless something scandalous or sensational is written up. 3. A larger proportion of the people of the world have now faith in some form of Christianity than ever before. Here it is estimated that only four per cent. of the people attend Church. On one Sunday the Young Men's Christian Association counted the attendance of young men at all the churches and found about 1,650, while over 32,000 were found one Sunday in the saloons or brothels. This with one saloon for every eleven voters and one arrest for every twenty-three of the population does not look much like the millennium yet on this horizon. However while wickedness abounds and infidel, Spiritualistic, Theosophic and Christian Science, literature and teaching spread like wild fire, yet there are many hopeful signs. Christians are being aroused to aggressive work as never before. Evangelists are abroad in the land. Two grand workers from Scotland, Donald Ross and John Currie, are now here. Mrs. Baeyertz, a converted Jewess from Australia, has been holding meetings for some time, for Christians in the afternoon and for others at night, with results surpassing even Moody and Sam Jones. The Salvation Army is the greatest power for good in the city. As to the question whether the world is growing better or not it is safe to say that the bad are growing worse and more numerous than ever before, and the good are better and more numerous than ever also.

But as to the proportion of bad and good people, that is the point between so-called optimists and pessimists. Considering that there are 100,000,000 of heathen more than at the beginning of this century, the admitted increase of crime and pauperism "in darkest England" and other Christian countries, a continental Sunday, Socialism, Nihilism and a thousand-and-one-isms all coming in the name of benefactors or as panaceas for the evils of society, and chiefly that the Book (2 Tim. iii. 1-13) says: "grievous times shall come in the last days. . . evil men and impostors shall wax worse and worse, deceiving and being deceived," it ought not to be hard to answer the question as to the ratio of the increase between good and evil. An old minister being asked if the world was growing better replied: "It is better off." Optimists mistake civilization for Christianity, and profession for the possession of it.

San Francisco, December, 1890.

### AN ENQUIRY.

MR. EDITOR,—A Canadian clergyman has just been designated for work in Tarsus; this fact occasioned this enquiry which many friends of missions are making, and as yet has received no answer. We know that Canadian ministers must be sent to new fields in order to commence the work, but Syria, Asia Minor, Egypt and Turkey are not new fields. Evangelical missions have been established there for half a

century or more; and more than this, splendid missionary colleges, splendidly supported, well-equipped, and well-attended exist at Constantinople, Beyrout, Aintab and other places. Are we to understand that these colleges cannot supply workers for these countries? In theory we all agree that native workers are to be preferred; but what of the practice? I do not advocate the cause of cheap missionaries, I do not say that Canadian missionaries should commit suicide or injure their health by cheap living like the natives of foreign countries, but we would like to know why native Christians who are accustomed to cheap living, and whom cheap living does not injure cannot be employed to do the work in those old fields instead of fresh Americans.

The expense of the outfit and passage of an American would support a native teacher a whole year. The smallest salary paid to an American would support several natives in Armenia and Asia Minor.

I am in the hope that some Christian, who knows the situation better than I do, will, through your columns, give the necessary explanations.

CONCERNED.

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—Permit me to use the columns of your paper that I may call attention to some evils which exist among those professing the Presbyterian faith.

There are some things which by all Christians are looked upon as evils only, but there are other evils which do not meet with this universal condemnation. The first of these evils to which I wish to direct attention is dancing as being altogether unworthy of a true disciple of Jesus Christ. That immorality is fostered by dancing cannot be denied by those who have taken any care to look into the matter. Most mortals do not require to have passions needlessly excited, yet the requirements of a dance are admirably adapted for doing this work, and in most dances there seems to be a license for familiarity which would at any other time be shocking to every well-born mind.

But Presbyterians will seek refuge in the Confession of Faith, and say that it does not forbid dancing. Perhaps it does not, but it also does not say that it is a fit form of amusement to be engaged in by Christians, and further, the Confession of Faith does not undertake to make a catalogue of all the things that amuse modern society. If these Confession of Faith refuge-seekers would only take pains to study the spirit of that venerable form of doctrine, there would not be very much for the world to say about the inconsistencies of Presbyterians.

Let us see how some of the most eminent Christians would look as enthusiastic modern society men. Invite Peter and John to a social dance, let those two disciples constrain that stranger to stay over night at Emmaus that he might, along with their friends, participate in the enjoyment of a modern dance. Let Stephen and Paul become the swells of a Jerusalem ball-room. How would Jerusalem society rejoice to have such immortal names as these among the patrons of the dance! Had these men been such, that Gospel of love would never have brought joy to the hearts of myriads. Peter would never have dared to indulge in that Pentecostal denunciation of the murderers of Christ, while Stephen's last utterances, instead of asking forgiveness for his slayers, would probably have been hideous curses. It will be objected that these were apostles, and stand to the world in the same relation as ministers. Ministers will rightly object to this that they believe the same faith as members of their congregations. Why should ministers be bound by any other form of doctrine than laymen who "press toward the mark of the high calling of God in Christ Jesus?" Who are most enthusiastic dancers? Go to the ball-room and you will find there such a medley of enthusiastic dancers as ought to convince any candid person as to the impropriety of Christians gracing such a place with their presence. Who is it that approves of dancing? Surely we cannot find it to be the Church that upholds this amusement. We must look for approval elsewhere. We must go to the world. Such in itself ought to be proof that dancing is wrong, for Christ Himself said: "The prince of this world cometh and hath nothing in Me." When the world smiles upon us it is time to beware lest infinite Love is hiding its face. Before indulging in the gaiety of social dances or ball-rooms it might be well for Christians to indulge in a little prayer and ask Jesus to go with them.

Another evil which seems to exist in a great number of churches is connected with the composition of the choir. In many churches the sole qualification for becoming a member of the choir is that the person be a good singer, everything else being disregarded. If he can only distinguish notes with a perfect accuracy and is the possessor of a good voice he is considered a fit person to lead the singing of praise to the Lord Jesus Christ. One who has never known the Master cannot sing His praise.

The matter of the composition of choirs does not end with the persons who compose it, but the responsibility rests with the Session, and it is a heaven-imposed duty on them to see that all choir members are Christians. It is solemn mockery for those who are not Christians to undertake to lead the praise of God.

A.

December 30, 1890.

MR. CHINIQUY AND "KENTUCKY BEN."

Father Chiniquy has often been assailed by Roman Catholic writers who follow the immortal custom of weakening his testimony by trying to injure his reputation. A writer who assumes the name of "Kentucky Ben" is one of the latest who has resorted to this ingenious device. Here is how the venerable Mr. Chiniquy replies through the columns of a Montreal contemporary:—

If your Protestant readers have had as much pleasure as myself in perusing the last article of my Roman Catholic friend, "Kentucky Ben," they will unite with me in addressing him our public thanks. For that correspondent in not touching a single point of the subject of the controversy, in order to enjoy the pleasure of personal abuse and slander, has not only given to your readers the best proofs that my arguments were unanswerable, but he has also shown what kind of honesty and truthfulness we must expect when arguing with a Roman Catholic.

Yes! Let your readers see again his first article and my answer, with his last reply; and they will find that no attempt has been made to touch a single one of my arguments. And why so? It is simply because the Roman Catholics, being unable to meet us on the fair ground of arguments, are forced to shift the questions, and they resort to abuses, of which they have always a rich stock. . . . Finding himself in the absolute incapacity of denying or refuting the blasphemous and idolatrous teachings of his Church, which I had copied word by word from his most approved authors, he thought that he would forever crush me into atoms by calling me "apostate," and by assuring you that "No respectable Protestant . . . would associate with him (Chiniquy)!" But as he has not deigned to give any proof of my public degradation and rejection from the company and intercourse with respectable Protestants, I will fill that gap and give you a few facts which will show that not only "Kentucky Ben," but that all the bishops and priests of Canada, with the whole Roman Catholic press of Montreal and Quebec, are honest when they proclaim from morning to night these last thirty years that the apostate Chiniquy is so degraded that "No respectable Protestant . . . would associate with him."

Surely they will be grateful to me for giving them the unanswerable proofs of that supreme degradation, under the burden of which I am crushed to the ground.

First fact: A few months after my conversion from Romanism to the truth as it is in Jesus Christ, my people of Ste. Anne, Illinois, were visited in 1859 by a terrible calamity. They lost their crops, and they had not enough to live on two months. The ministers and people of Washington, Baltimore, Philadelphia, New York, Boston, Plattsburgh, Springfield, Chicago, Lafayette and many other cities, having heard of that calamity, invited me to go and address them. During the three months I spoke to those people the large churches and the immense halls were never large enough for the multitudes who wanted to hear me. Those multitudes not only wanted to have a little talk with the infamous apostate Chiniquy—but they wanted to press his hand—and when pressing his hands they let \$75,000 slip into them as a public token of their horror and contempt for him. Those \$75,000 not only saved my dear colony of Ste. Anne from a sure ruin, but they became the first irrefutable proof that Chiniquy is so degraded that no respectable Protestant would associate with him.

Second fact: The next year, 1860, was the three hundredth anniversary of the Protestant Reformation of Scotland. An Evangelical festivity such as the world had never seen was prepared in Edinburgh, to which the most prominent Protestant ministers and laymen were invited. The committee appointed to make those invitations in the name of the Scotch people were Rev. Drs. Guthrie, Cunningham and Begg. Those gentlemen wrote me a most polite invitation to go and attend their grand meeting in Edinburgh. When I arrived in the midst of that venerable assembly there were such cries of joy, such clapping of hands, such stamping of feet, such manifestations of joy that for a long time it was impossible for me or anybody else to say a word. Though the rule had been passed that no orator should speak more than once, I was asked and forced to address three times. After that assembly, four hundred of the principal ministers pressed me to go and address their people, and I spent six months lecturing in the cities of London, Glasgow, Liverpool, Birmingham, Bath, Manchester, Brampton, Sheffield, Oxford, Edinburgh, Armagh, Kingstown, Queenstown, York, etc. To show me their supreme contempt for my person and my work as proclaimed by Mr. "Kentucky Ben," they gave me \$25,000 before I left their noble country for my humble labour.

Third fact: When I was lecturing in Glasgow the richest merchant of that city—John Henderson—invited me to his magnificent mansion that I might take a few days of rest. The second day he invited a great number of the ministers of Glasgow to a soirée, at the end of which he presented me with a purse filled with \$10,000 in gold, that Mr. "Kentucky Ben" and the whole Roman Catholic people might understand and publish that "the apostate Chiniquy was so degraded that no respectable Protestant would associate with him."

Fourth fact: When I was lecturing in Great Britain the Synod of the Free Protestant Church of France, which was held at St. Etienne, invited me, through their illustrious president, Frederic Monod, to attend their meetings. I accepted

that honour. I went to St. Etienne and addressed that venerable Church of France twice, that I might give a proof to Mr. "Kentucky Ben" that no respectable Protestant would have anything to do with the infamous apostate Chiniquy.

Fifth fact: When I went back to my colony of Ste. Anne, Illinois, in 1861, I was the witness of the terrible civil war between the North and South of the United States. As I was the personal friend of President Abraham Lincoln, I used to visit him every year in his white marble palace at Washington, and that illustrious man each time overwhelmed me with the marks of his esteem. But the last time he gave me such a strange, such a grand proof of it, that I think it is my duty here to tell it. It was on June 8, 1864. He told me:—

"To-morrow afternoon I will receive the delegation of the deputies of all the loyal States sent to officially announce the desire of the country that I should remain the President four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our Republic, and I will be happy to introduce you to them. You will not present yourself as a delegate of the people, but only as a guest of the President, and that there may be no trouble I give you this card, with a permit to enter with the delegation. But do not leave Washington before I see you again. I have some important matter on which I want to know your mind."

And next day that infamous apostate Chiniquy was put the first at the right hand of the Protestant President of the United States, and introduced by him to the most illustrious Protestants of that great Republic, that my friend "Kentucky Ben" and all his compeers in the Church of Rome might have the right to proclaim to their people that "the apostate Chiniquy is so degraded that no respectable Protestants would associate with him."

Sixth fact: In 1874 the whole Protestant people of England wanted to congratulate the German Emperor and his Prime Minister, Bismarck, for the noble rebuke they had given to the Pope when he (the Pope) had so insolently written to the Emperor that, because he had been baptized, he ought to consider himself a spiritual subject of the Pope.

Seventh fact: A grand meeting was convoked at the splendid Exeter Hall of London, when the best Protestant orators of the time were selected to speak and prepare the address which was to be put into the hands of the German ambassador for his Emperor.

Well, the committee of organization of that memorable assembly requested me in a polite letter to go again to England to address that meeting, and I went. I spoke there twice in the presence of all that Protestant England had of her noblest of her Protestant sons and daughters.

These providential and surely unmerited honours were given me that the bishops and priests of Rome might proclaim with all their trumpets and through Mr. "Kentucky Ben" that the "apostate Chiniquy was so degraded that no respectable Protestants would associate with him."

Eighth fact: I forgo mentioning that the first time I addressed the people of London in their immense Exeter Hall, the crowd was so great that thousands of people had been unable to enter. That the Rev. Mr. Spurgeon had introduced me to the people of the great metropolitan city of England, and that the Viceroy, one of the greatest heroes of India, Sir John Lawrence, had consented to act as the president of that meeting. These three facts prove to a certainty that the priests of Rome and Mr. "Kentucky Ben" are perfectly honest when they assure their people that the "apostate Chiniquy is so degraded that no respectable Protestant would have any association with him."

Ninth fact: The second time I was invited to go to England, in order to congratulate the Emperor of Germany, in 1874, two hundred English ministers requested me not to leave their country before addressing their people on the errors and idolatries of the Church of Rome. And I spent again six months in lecturing on those sad subjects in one hundred and twenty of the cities of Great Britain. That noble Protestant people gave me again \$28,000 as the expression of their Christian sympathies, that the whole world might know that the priests of Rome and Mr. "Kentucky Ben" are perfectly honest and true when they say "that I was so degraded in the eyes of the Protestants that no respectable person would have anything to do with me."

Tenth fact: When I was back from that second excursion to England the grand Presbyterian Church of Canada wanted me to leave my dear missions of Illinois in order to preach to my French-Canadian countrymen in Canada. They rented a good, comfortable house in Montreal for me and my family, and gave me a sum of money, much above my merit, for my work. In unity, and under the supervision of that grand Presbyterian Church, I laboured from 1874 to 1878 in Canada with such an admirable success that eight thousand French-Canadians of Montreal and vicinity left the errors and idolatries of Rome to accept the Gospel of Christ, and they formed several congregations of converts. I stopped that work only when, being quite exhausted, I was ordered by my physician to go and take the bracing air of the Pacific Ocean in 1878.

During these four years almost all the ministers of Montreal had requested me to address their people, and it was my privilege to speak in Montreal, Toronto, Kingston, London, Guelph, Sarnia, Windsor, Quebec, Halifax, St. John, N. B., Peterboro', Muskoka, Ottawa, Bothwell, Belleville, Brockville, Dundas, Hamilton and two hundred and fifty other cities and towns.

(To be continued.)

## Pastor and People.

### IN JESUS' HOLY NAME WE STAND.

(From the German of Samuel Preiswerk, A.D. 1799.)

In Jesus' holy name we stand  
Before the New Year's portal,  
He holds our times within His hand,  
The King of Life immortal.  
This world is but poor, fleeting dust,  
This Jesus' name, our only trust:  
He has the Life Eternal.

In these few years, so poor, so brief,  
What is there us allotted,  
But false desire, and anxious grief,  
With transient pleasure dotted?  
For, through them all, we are life's sport,  
And, then, its thread is broken short:—  
We seek a better portion.

His pilgrims to the land afar,  
Bound for the realm eternal,  
Led by the bright and morning star,  
Through shifting scenes diurnal,  
Through all the changes of the year,  
His name shines forth with radiance clear,  
The Wonderful, the Father!

Upon His altar do we lay,  
Along life's pathway lighted,  
Ourselves, again, this New Year's day,  
To Him by faith united.  
To Him its varied scenes we bring,  
The tears we shed, the songs we sing,  
In a new consecration.

—New York Observer

### ON PREACHERS AND PREACHING

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

#### IV—THE MINISTER'S WORK—THE SPIRIT IN WHICH IT SHOULD BE DONE.

How much is in the spirit in which an act is done! That, to a very large extent, makes it or mars it; renders it beautiful and attractive, or distasteful and repulsive. That if good, not only gives it a kind heart within, but also clothes it in beautiful garments without. It makes it such that it is more likely to secure a favourable reception. It arms it with a mighty persuasive force. We need not therefore be surprised to find that those who have wielded a great and far-reaching influence have been men of large and loving natures, sincere and earnest, believing and prayerful, bold and fearless. Men whose whole being was laid upon the altar of sacrifice. Men who had a definite message and who were constrained by the love of the Lord Jesus and the souls of men to impart it in the most effective way, and that with them is usually the most heartfelt way. It must be poured like molten gold out of the crucible of the soul into the open vessels of waiting hearts—that they may be changed. Here is a note ringing out of the olden time, from eighteen centuries ago: "Brethren, my hearts desire and prayer to God for Israel is that they might be saved. . . . I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Again: "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Again, writing to the Philippians, he says: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

The spirit of Paul is that of the Lord Jesus Himself. For he that is joined to the Lord is one spirit. Paul was so thoroughly surrendered to Christ that he was the instrument of divine revelation to men. His epistles are pulsing with intense heart-throbs of desire, anxiety and urgent longing to save men. Who ever was, among men, more anxious, more devoted? More self-forgetful, and more self-sacrificing than Paul? He stands in the loftiness and purity and Christliness of His spirit on an high eminence. When he wrote to Timothy touching his ministerial work, he said: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"The grace that is in Christ Jesus" is the great conquering force in the minister of the Gospel. No other thing can make up for the lack of that. That endues him with power.

Philip Henry, whose name is precious even to-day to those who know him, was called "Heavenly Henry," in the early part of his ministry. We need not enquire why when we read such things as these of him in such a narrow sphere as Worthenbury, his first settlement, the greatest part of the parish being poor tenants and labouring husbandmen; but the souls of such, he used to say, are as precious as the souls of the rich, and to be looked after accordingly. His prayer for them was: "Lord, despise not the day of small things in this place, where there is some willingness, but much weakness." And thus he writes on having a handsome maintenance settled upon him: "Lord, thou knowest I seek not theirs, but them. Give me the souls." He was a painstaking man of God. He was in labours more abundant to win souls; beside preaching he expounded the Scriptures in order, catechized, and explained the catechism. He set up a monthly lecture of two

sermons. He also kept a monthly conference in private from house to house, in which he met the more knowing and judicious of the parish; and they discoursed familiarly together of the things of God to their mutual edification." His heart was set on the salvation of his flock. At Broad Oak he would sometimes ask: "Are there no families to be wept over?" and answering his own question, would say: "Yes, when there are none in a family, so far as we can judge, spiritually alive. As in Egypt, there was not a house in which there was not one dead, so there are families in which not one is alive. We weep over the body from which the soul is departed, and why not over the soul from which God is departed? There are families, too, in which God is not worshipped; and are not those to be wept over? There are families where worldliness prevails, where all are for the wealth of the world, and where there is no care for the soul. There are families where divisions reign, two against three, and three against two; and there the house is on fire, the house is falling. There are families where God's hand hath been by correction, and they have been sensible of it; but, the correction being removed, they are as bad as ever or worse. These are to be wept over." Ah, this is the true Christly spirit. What intense earnestness of soul there is here! What love! What zeal! Does it not remind us of One of whom it was said: "The zeal of Thine house hath eaten me up?"

While there is diligence in duty and faithfulness in the work of the Lord, yet there is a deep realization of the helplessness of man, and so there is a taking hold upon God by prayer that He may make the seed grow, and bring the beautiful blossoms to set in fruit and cause the fruit that is green to ripen. The feeling the apostle expresses in these words is that of every true minister: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." So they cast themselves upon God. Of this the famous John Welsh is a notable example. We are told that from the beginning of his ministry to his death he reckoned the day ill-spent if he stayed not seven or eight hours in prayer." Ah, where are the Welshes now? It was he who used to rise in the night and go apart to plead for Scotland: "Lord, wilt Thou not grant me Scotland!" The heart of the spirit-inspired pleader is enlarged beyond his own narrow circle. It becomes big enough to take in the world. Has the statement of the apostles been duly considered as setting ministers an example for continuous imitation? "We will give ourselves continually to prayer, and to the ministry of the Word." Prayer comes first. Prayer is the proper preparative. Prayer is the true posture of the soul in the service. Prayer makes the desert a fruitful field. He who neglects prayer cannot in the best and noblest sense succeed.

We discern the right ministerial spirit in Archbishop Tilloston of whom it was said, that he chose rather to live to the good of others than to himself; and thought that to do an act of charity, or even of tenderness and kindness was of more value, both in itself and in the sight of God, than to pursue the pomp of learning, how muchsoever his genius might lead him to it. That reminds us of Paul's words: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Paul had been at the university; he was a learned man, he was well acquainted with the wisdom or philosophy of his time, as well as with the rhetorical studies of the masters of eloquence, but he subordinates everything to the setting forth of Christ Jesus and Him crucified—lest the preaching of the cross be made of none effect. He did not want to dazzle the minds of men with his vast knowledge and skill so that they should wonder after him, and lose sight of Christ, but he lifted up Christ in all that He is and has done—and this is a true exercise of faith: it crucifies the flesh and our grand thoughts of ourselves—and this was, we are told, "in demonstration of the spirit and of power." Signs followed. God gave the increase in converted men and women. Who, sent of God to preach the Gospel, can be content to go on year after year without some fruit of this kind? That is the end of the preaching of the Gospel "to save some"—to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified through faith that is in Jesus Christ. Nothing short of this can satisfy the God-sent minister. What are all the honours men can bestow compared to the joy and blessedness of leading souls to Christ? The great John Howe when made, by Cromwell, court preacher was far from being satisfied with the high position, and chiefly because he saw no fruit of his labour. He was there like a voice crying in the wilderness. He longed to return to his obscurity in Great Torrington in Devon, and this is the reason he gives to his friend, the famous Richard Baxter: "I have devoted myself to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints who have come to me under conviction," etc. Ah, the most musical note that ever rings in the ear of a minister of the Gospel is the cry of a soul under conviction and seeking rest in the Lord. To win this is the primary object of his preaching. To obtain this he bends all his energies. He devotes himself to his work and he delights in it—it is his meat and his drink. He thinks, he prays, he labours in earnestness and zeal and love to lift some into the light of the divine favour, and into the enjoyment of the divine mercy. And there is profound truth in what Cecil observes, that the spirit and manner of a preacher often effect more than his matter.

### SABBATH SCHOOLS AND THE MISSIONARY SPIRIT.

BY REV. A. E. WINCHESTER, BERLIN.

(Concluded.)

What, then, was the cause of the immediate and powerful progress of the Gospel in the apostolic age? They were filled with the spirit of Christ. "For me to live is Christ." "Nevertheless, I live: yet not I, but Christ liveth in me," etc. "For the love of Christ constraineth us . . . that they which live should not henceforth live unto themselves but unto Him that died for them and rose again."

In heaven, not on earth, was their citizenship, their treasure and their affections. "They confessed that they were strangers and pilgrims." They looked not upon the things that are seen but upon the things which are not seen. To them the spiritual kingdom of Christ and its service were realities, and the earth and its affairs a passing show. There was harmony between their profession and their practice.

They were firm believers in prayer—especially united prayer.

They also worked—each worked—all worked. Their word was: "This one thing I do." A spirit of entire devotion to the service of their Lord characterized them. It did not require a special call to be a missionary or worker in those days. There was not one rule for a few to give up all, and another for the many to dole a pittance out of their abundance. They went everywhere preaching the Word.

The weapons of their warfare were not carnal but spiritual—therefore were they mighty to the pulling down of strongholds. They realized that the arch-enterprise of Christianity was the moral renovation of the world, therefore there was a mutual fitness between the instruments used and the design. "They wrestled not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

They would as soon have attempted to excite motion in inanimate matter by moral suasion as to have engaged in this spiritual warfare with such weapons as "doubtful artifices," "pious frauds" and "specious mummeries," howsoever diligently employed and wielded by the "energies of the flesh."

This is the picture of the Church when Christ by His spirit dwelt in her richly in all wisdom—when His love was the constraining motive, the governing purpose of her life.

But the question will be asked: "Is not the spirit of Christ embodied in the Church of to-day; and, if so, is He not the same fountain of life and energy as in the days of the apostles? And does not 'every seed bring forth after his kind,' and will not the indwelling Christ produce the same fruits in the Church—which is His body—to-day as in the early day? It was pointed out in answering these questions that man is differentiated from all other forms of life. That herein lay the paradox, the enigma, the tragedy of all human life. Man is made in the image of God and therefore is conformable to that divine type; but as the very characteristic of that image is in the free will, he must of course voluntarily and consciously conform to that type. Hence it is that we can "frustrate the grace of God" and that we can "quench the spirit." As in these days, alas! we fear we have done—at least so far.

How, then, shall we develop (i.e., to unfold, to reveal, to uncover) the missionary spirit," etc.? Not by playing upon the sympathies of the children, not by asking them for their pennies, not by stimulating their inventive faculties to plan tableaux, tricks and trinkets for money to carry on the Lord's work and applaud their efforts in such form as to make them feel that the Lord ought to be greatly obliged to them if, indeed, they are not sometimes made to feel that they have earned indulgences to put over against future transgressions. The Church is not wanting in effort to-day, but perhaps if we test it by the principle upon which I have been insisting, three-fourths of the "labours abundant" are less than nothing and vanity. Therefore it is that a large part of the globe lies sterile and dead. To develop the missionary spirit, then, uncover the spirit of Christ, instruct the children that it is their reasonable service to give themselves, not alone their pennies, to the Lord and His service, that not a few but every Christian is, or ought to be, a missionary, and except as detained by Providential restraints is to "Go and preach the Gospel," and if Providentially restrained they are to yield an adequate compensation as God shall prosper them. Do not teach the children that they are their own, but Christ's, that success is not attained by becoming rich, or famous, or honoured or beloved in the world but by doing the will of God; that they were created for this purpose, that they were purchased by the precious blood of Christ to this end, and that the main quest in life is to "apprehend that for which they were apprehended of Christ Jesus," that being filled with the spirit of Christ it is a greater work to win one soul to righteousness than (if that were possible) to alleviate all the sufferings of every poor and sick and destitute one on earth—greater than to free a nation from bondage, greater than to restore reason to the insane, yes, greater than to raise the dead, for all these might be but a temporary good, but "they that turn many to righteousness shall shine as the stars for ever and ever."

"LISTED," as the brokers say, at "100 Doses one Dollar," Hood's Sarsaparilla is always a fair equivalent for the price.

## Our Young Folks.

### GRACE BEFORE MEAT.

BY WILLIAM MURRAY, HAMILTON.

Thanks, O God I to Thee for these  
Tokens of Thy love,  
And for what our souls can seize  
Of the joys above.

Bless these earthly mercies, Lord,  
For our health and strength,  
And to us and ours accord  
Heaven itself at length.

Our unholy spirits cleanse  
In Thy living lake,  
And forgive us all our sins  
For our Saviour's sake. Amen.

### BEFORE YOU ARE FIFTEEN.

I am nearly fifty, and if I could live backward and get back to the years before I was fifteen, oh how many things I would do! There is one thing I would do: I would make the best of things. A girl's life or boy's life is full of things (life has to be full of things that it may get full of thoughts)—things good, things hard, things indifferent. If a thing is good that is the end of it, and all you have to do is to take it and have a good time with it.

But that is not making the best of it; it is only taking the good of it.

Now, how can you make a good thing better or best?

If I should ask twenty-five of you what your good thing is, would I not have twenty-five good things in reply?

Would any one of you tell me that serving was among your good things? It was among Christ's good things. When He came down to earth would not God give Him good things—the best He had? Before He was fifteen do you know anything that He did beside obey and serve? (He was with the doctors in the temple, but He was hearing them as well as asking them questions.)

Now, to be like Him, make the best of your obedience and your serving—prompt, cheerful obedience, prompt, cheerful serving.

Would twenty-five of you give twenty-five different answers to the question: "What is your hard thing?"

Did Christ have to endure any hard thing before He was fifteen?

No doubt He had to work hard and live simply.

These two hardships are very hard for boys and girls now—a days—perhaps, you think, harder than in the days in which He lived.

Would you not love to see a piece of the work He did? Do you not believe it was perfectly done—that He made the very best thing He could of the work that was put into His hands?

And He had to learn; He had to learn obedience by the things that He suffered, by the things that happened to Him. If you make the best of your hardships before you are fifteen, you will have something to work with all your life—not only finished work, but you will become a finished workman.

About things indifferent—things not worth while. Ah, now you have something to make the best of!

It is not worth while to notice when somebody snubs you, or speaks unkindly. You can make the best of it by being as sweet as though it had not happened. And a disappointment: forget it; act as though you had had the very thing you wanted. Forgetting some unpleasant things is a lovely way to make the best of them. Do you know what Christ did before He was fifteen? He grew, not only in favour with God, but with men. It is worth while to make people love you; when people love you you can serve them. If every boy and girl under fifteen would do only two things, what a world this would be before you are fifty!

St. John tells us what these two things are:—

"This is His commandment, That we should believe on the name of His Son, Jesus Christ, and love one another."

Do you wish to be a strong man?

Do those two things.

Do you wish to be a lovely woman?

Do those two things.

Believe and love, and then you will make the best of everything that you have and that happens to you, and everything you do.

Make the best of the day that comes to you after you read this. You do not know what is the best.

Keep on doing and you will know; that is Christ's rule, and He learned it up in heaven with His Father.

### HOLD FAST, BOYS.

Hold on to your tongue when you are just ready to swear, lie or speak harshly or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon or others are angry with you.

Hold on to your heart when evil associates seek your company and invite you to join in their mirth, games and revelry.

## THE STUDY OF GOD'S WORD.

Will it stimulate intellect?  
Will it improve the mind?  
Will it enable boys and girls to become better and more useful citizens?

Let us see. No other work of literature in all the ages contains such a variety of thought and the mind calls for variety in its food, the same as the body. Therefore, if the Bible contains the greatest variety, it is the "book of books" for this purpose. The Bible also contains the deepest and most profound thought of any book, it is then the best book for those who aspire to thorough scholarship.

It contains the grandest and most beautiful imagery. No other work extant, unless first suggested by the Bible, carries the mind to such lofty heights, or paints such pictures of the inner, and otherwise hidden glories. Do we desire to have our hearts soothed with the sweetest poetry? We find it in God's Word. Do we seek a little philosophy which touches every phase of humanity? We have it in the Word of God.

Do we wish to develop the mind, so it can grasp great questions, we find that God has placed the germs within His Word. How important, then, that every young mind be brought in contact with this Word, whose Author has looked down the ages and anticipated every human woe and want, and provided for every grand aspiration. So we find in God's Word the elements which enable us to do three of the most important things effecting the race, and enabling all who will to avail themselves of them.

1. A solid foundation-stone upon which to build a perfect character.
2. The material and the aid for erecting a superstructure which will stand the test of time and outlive the pyramids.
3. A linking of one's self to the mind of minds, the Author of both thought and being. Being thus uplifted to a height which widens at each successive step, we become capacitated to take a correct view of all other subjects as well as being in touch with the mind which is bound by no limits, and is constantly developing to us new and still more beautiful thoughts.

This enables one to live in an atmosphere fraught with grandeur, purity and beauty, fitting the immortal part of man for the enjoyments of these higher attainments, found in perfection only in the immediate presence of the God of wisdom, power and love.

### HOW HE BEGAN.

A good many of the boys who read these pages will soon be "earning their way" in the world, if they are not already doing so. Here is a word to encourage them:—

Just above the wharves of Glasgow, on the banks of the Clyde, there once lived a factory boy whom I will call Davie. At the age of ten he entered a cotton factory as a "piecer."

He was employed from six o'clock in the morning till eight at night. His parents were very poor and he well knew that his must be a boyhood of very hard labour.

But then and there, in that buzzing factory, he resolved that he would obtain an education and become an intelligent and useful man. With his very first week's wages he purchased Ruddiman's "Rudiments of Latin."

He then entered an evening school which met between the hours of eight and ten. He paid the expenses of his instruction out of his own hard earnings.

At the age of sixteen he could read Virgil and Horace as readily as the pupils of the English grammar schools.

He next began a course of self-instruction. He had been advanced in the factory from piecer to a spinning-jenny.

He brought his books to the factory, and, placing one of them in the "jenny," with the lesson before him, he divided his attention between the running of the spindles and the rudiments of knowledge.

He entered Glasgow University. He knew that he must work his way; but he also knew the power of resolution, and he was willing to make almost any sacrifice to gain the end.

He worked at cotton-spinning in the summer, lived frugally and applied his savings to his college studies in the winter.

He completed the allotted course, and at the close was able to say, with praiseworthy pride: "I never had a farthing that I did not earn."

That boy was Dr. David Livingstone.

### A DROP OF INK.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water and put just one drop of ink into it."

"O, mother, who would have thought one drop would blacken a whole glass so?"

"Yes; it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 24. } ELIJAH AND THE PROPHETS OF BAAL. { 1 Kings 18: 18-39.

GOLDEN TEXT.—How long halt ye between two opinions? If the Lord be God, follow Him.—1 Kings xviii. 21.

#### INTRODUCTORY.

The people of Israel, since their separation from Judah, had sunk from bad to worse, till under Ahab and Jezebel they had become virtually a nation of idolaters. The worship of Baal, the sun-god, and Astarte, the moon-god, was universally prevalent. The evils of idolatry were everywhere manifest. Ahab had been warned, and the threatened punishment came. For over three years there had been neither rain nor dew. The land was barren, the people were starving, disease and death following. Ahab had sought for Elijah everywhere, but the prophet was kept in safety by God's protecting providence. At the appointed time the solitary man of God confronts Ahab and the idolatrous priests. The undaunted prophet proposes a test by which it should be determined whether God or Baal had power over nature. It was a test that could be understood by all. The place selected was a level spot on Mount Carmel. There the king and four hundred and fifty priests of Baal and vast multitudes of the people assembled. Elijah was alone, yet he was God's servant and God was with him. The proposal of the prophet was to prepare a sacrifice, place it on the altar, and appeal to the God that should answer by fire.

I. The Priests of Baal and the Test.—It is well known that heathen mysteries were the results of cunning and fraud on the part of the priests. Precautions were taken to prevent the priests of Baal from practising deception. The trial was to be a real one and was to be fairly conducted. Elijah gave his opponents the first place. They had the choice of the bullock to be offered. They were to dress it, preparatory to sacrifice, but they were to put no fire near it. In these arrangements they acquiesced. The trial began in the morning and lasted all day. The priests of Baal had every opportunity to make good the claims they put forth. They performed their accustomed rites, and cried earnestly: "O Baal, hear us!" but there was no response to their excited cries. The sacred historian says: "There was no voice nor any that answered." Then they became frantic in their demonstrations, "they leaped upon the altar." So far as the narrative is concerned, there is no intimation that Elijah said anything or did anything beyond calmly looking on and awaiting the result until the noon hour arrived. Then he began to mock the idolatrous priests. Here we have one of the most striking specimens of irony in the sacred scriptures. As a mode of showing the truth and exposing error it is sometimes very effective. It is so in this instance. The priests of Baal had been shouting to their god, and Elijah ironically tells them to cry aloud: "For He is a god." To this he added what would appear to all who heard him as absurd reasons for Baal's silence. They cried yet more frantically and "cut themselves after their manner" with the swords and spears they carried till they were covered with blood. To all these wild demonstrations there was no reply. Baal, being only an idol, and, as Paul says, an idol is nothing in the world, was silent. "There was neither voice, nor any to answer, nor any that regarded." The idolatrous priests had deceived the people, and they were themselves deceived. It is possible that they expected some miraculous interposition in their favour, or they may have been conscious that they were impious impostors. Whatever might have been their expectations they were doomed to disappointment. Their failure was terrible as it was complete. They had to give up their efforts, being shamed before all the people. And their end was swift as it was terrible.

II. Elijah and the Test.—The representatives of Baal, having had ample time and opportunity, found all their efforts unavailing. They had done all they could, and it was utterly in vain. Now Elijah comes forward and invites the people to come near to him. He had nothing to conceal. All he had to do would bear the closest inspection and make the truth of his claims in God's behalf all the more apparent. His first act was to restore the altar of Jehovah, which had been thrown down and degraded by the idolatrous rulers. His action was symbolic. "He took twelve stones according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name." With those twelve stones he reared an altar in the name of Jehovah, for His glory and service. Around the altar he caused a trench to be cut, wide and deep enough to contain a considerable quantity of water. Then the sacrifice was prepared and placed upon the altar. The command was then given to fill four water jars, which could be done from a neighbouring spring. The water was poured over the victim and the altar. This was repeated a second and a third time at the prophet's command. Thus the sacrifice, the wood and the altar were drenched, and the trench round it was filled with water, rendering imposture or deception impossible. When three o'clock, the hour observed for the offering of the evening sacrifice, had arrived, Elijah approached the altar and solemnly invoked the presence of the covenant God of Israel. The invocation recalls the memory of what God had done for their ancestors, reminding the people that God's word remained unchangeably the same. The prophet prays that God would there make Himself known as the God of Israel, and that in all these great events in which Elijah had taken part he had acted under the divine command. He concluded his prayer with the request that the people might know God and return to Him. God immediately answered the prayer of His servant. There was no long waiting, no frantic outcries as in the case of Baal's priests. "The fire of the Lord fell and consumed the burnt sacrifice." So intense was the flame that descended that not only the sacrifice, but the altar itself was consumed and the water in the trench was dried up. The miracle was complete, and the success of the test could not be gainsaid. The people who witnessed this ending of the day's contest were deeply impressed. They fell prostrate, and cried out: "Jehovah, He is God, Jehovah, He is God." It was a season of repentance. The deluded people had their eyes opened. They had been led into the sin of idolatry by corrupt and profligate rulers. It is also certain that they had been willingly deceived. The natural heart is enmity against God. Their own sinful inclinations had seconded the designs of wicked kings and false priests. The people had now found by a sad experience that their departure from God had brought upon them terrible disasters. Now they had seen by God's miraculous intervention how deeply they had sinned. They were awed by the display of the divine majesty. They saw that Baal was utterly powerless, and that the Lord God of their fathers was the Omnipotent Ruler, and with one voice they confessed that He alone was God. The remarkable day ended with the death of Baal's priests and Elijah's prayer for rain, which was answered.

#### PRACTICAL SUGGESTIONS.

The moral grandeur of a man entirely devoted to God's service is clearly illustrated in the case of Elijah.

God will not give His glory to another. He is God alone. All idolatrous systems will perish and their worshippers be confounded.

When truth and error are brought to the test, truth invariably triumphs.

We are called upon to decide for God, and the decision should be immediate.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 14th, 1891

COMMENTING on the appointment of a new judge to the bench of the Supreme Court of the United States, the editor of the *New York Christian Advocate* says that having been cross-examined for six hours by the learned gentleman while at the Bar he can testify that the new judge is "a man of honour, a gentleman, a student, accomplished and of a very sound judgment." We have heard of witnesses over here who came to a very different conclusion about cross-examiners in much less time than six hours.

NO doubt Mr. Plimsoll is a fine old English gentleman, a philanthropist and a tried friend of the British sailor, but it is a pity that he did not undertake his mission of mercy a little sooner. The farmers of Canada are having hard enough lines without being threatened with a stoppage of the cattle trade. This trade was worth \$8,000,000 last year to the farmer and about \$1,000,000 to the ship-owners. If the farmers are to be squeezed on one side by the McKinley Bill and on the other by the British Parliament through Mr. Plimsoll their lot will be a hard one. There should be enough of business ability in this country to regulate the trade and reduce the danger of transportation to a minimum.

A GENTLEMAN who interviewed Spurgeon not long ago made the following among other notes in his diary about the great London preacher:—

He preached yesterday on the occasion of the opening of the West London Mission. He is not quite satisfied with the machinery to be employed, but hopes for the best.

We reproduce this entry because it describes the mental attitude which a good man must often take in regard to many kinds of moral and religious work. The machinery is often faulty and the men running it as often distasteful, but the object aimed at may be good. One cannot afford to ignore much less oppose a good undertaking simply because the machinery is not of the best or the men working it not exactly up to the highest standard. It is a very difficult thing to say how defective men and machinery must be to justify a good man in refusing to co-operate. Spurgeon's plan is the right one. Help and hope for the best unless principle forbids. Machinery after all is but a means to an end.

THE *London Advertiser* says that much of whatever was satisfactory in the municipal elections in the Forest City, including the carrying of a by-law for the reduction of licenses, was accomplished by the union of the moral forces of the city, the churches being one of the principal forces. Our contemporary adds these reflections:—

If the Churches, representing the moral forces of the city are able, when they choose, to right that which is wrong, and to restrict that which is evil, it should never be forgotten that the responsibility is commensurate with the power. It may sound like a new doctrine that for all defects of our civic life, in their relation to the moral side of things, the Churches collectively are responsible; but can it be denied?

It should be remembered, however, that the Churches may not be as influential or united in all cities as they happily are in London. The Churches of New York were against Tammany in the last municipal contest in that city, but Tammany won. The Churches of Chicago could not close the saloons on Sabbath no matter how hard they tried. The right and only sure way is for good citizens to keep the roughs down from the first.

THERE were lively contests in many municipalities last week. That was right. Elections bring some inconveniences, but a brisk brush

at the polls is much better than public apathy. When offices go a-begging in either Church or State there is always something wrong. The lack of public spirit that shows itself in the absence of candidates for public positions is not a good sign. A self-governed people must always be willing to shoulder the responsibilities of self-government. Now let everybody understand that if the municipalities of Ontario are not well served during this year the people themselves are to blame. They had the privilege last week of selecting men to manage the municipal and school affairs, and if they did not make a good selection the fault is their own. We have in its simplest form government by the people, and if it is not for the people the people are to blame. No nation under heaven has more freedom in the management of its affairs than this province of Ontario. The problem we are solving every day is whether we are worthy of our privileges. These privileges cost much more than some who exercise them seem to know.

IN the good old times when the townships were filling up with settlers, when every village was supposed to be growing into a town and every town into a city, new congregations were formed and new mission stations opened in places where they were no more needed than a fifth wheel is needed by a waggon. The cure for almost every congregational ill in those days was "open a new station." The surest way to prove that you were a progressive evangelical Presbyterian was: start a new congregation or mission station. A good many of these congregations and mission stations will yet have to be united. Some of them should never have been separated. Sir Richard Cartwright states that in twenty-five of the best counties of Ontario there has been a falling off in the population of over 30,000 during the past ten years. The policy of the Church in the rural districts should be centralization. With enormous demands on our men and money in the North-West, new stations should never be opened in the older parts of Ontario unless really needed. No wise Presbytery will start a new case in the face of decreasing or stationary population while men are without the Gospel in the newer parts of the country.

A WRITER in the *Christian-at-Work* gives the following as a reason why citizens who vote cannot be received as members in full communion by the Covenanters:—

We do not receive into our communion those who vote at civil elections and hold office under the United States Constitution, because by doing so we become participants in great and aggravated sins. Does not our Government violate the law of God in the Sunday mail service, and in the license of the saloon, and in the laws of divorce? These evils are not merely incidental and necessary; they are legal, and sealed with the authority of the United States Government. We believe they who sit at the Lord's table should be clean from such offences.

And we believe the only way they can be clean from such offences is to vote against the people who commit them. But that is not all. The franchise is a trust, and the duties of this trust should be discharged as faithfully as the duties of any other. Besides, how can good men ever be put into public positions and boodlers kept out if all who sit at the Lord's table keep away from the polling booth? The municipal government of the city of New York is a fine illustration of what local government comes to when clean people let the reins slip out of their hands.

BY all means let the agitation in defence of "the rights of the witness" go vigorously on. The public have at one time and another heard quite enough about the rights of judges, the rights of counsel, the rights of litigants, the rights of jurors and of everybody else. The witness seems to be the only person in court who has no rights, or, if he has, whose rights no one is bound to respect. Just why any decent citizen, compelled by law to go into the witness box and sworn there to tell the whole truth, should be insulted and bullied and brow-beaten by a brassy legal practitioner is one of the peculiarities of our boasted civilization not easily explained. The outrage is all the more intolerable because the insulted witness if a ratepayer has to pay his full share of the expense incurred by keeping the court in existence. And the bill for the administration of justice is pretty heavy in this country. Why should a respectable citizen dread going into the witness box as much as he would dread the rack or thumbscrew? Mr. Mowat is head of the legal profession as well as Premier of Ontario, and he would add one more to the many good measures passed by him if he would devise some method by

which respectable citizens can go into the witness box without the risk of receiving cowardly insults.

DR. WALKER, of Dysart, Scotland, who writes such excellent letters to the *Interior*, made a tour in the United States last summer and worshipped ten Sabbaths in American churches. Here is what he tells the *Interior* about his experience in these churches:—

I spent ten Sabbaths in the United States, and during all of these (as I was forbidden to preach) I was a listener. It may have been my misfortune, but it is the fact that nowhere did I light upon an overflowing congregation; nor did I hear except once (in a Methodist church) any sermon delivered with extraordinary fervour. Again and again did we come upon respectable congregations, in which there was every appearance of devoutness and earnestness, and the sermons we heard were always excellent. But there was no fire sensible, and (it may have been our fault) but we came and went without ever being greatly stirred. It is more than likely that if an American traveller were to journey through Scotland in the like way, he would have a similar experience, but I am now speaking only of my own experience, and it may do good and not harm to state it. Certainly ministers alike with you and with us need to be reminded how much the life of the Church depends upon the fervour of their preaching.

We have heard Canadians say precisely the same thing about the churches in Scotland dozens of times. We always accounted for the disappointment on the theory that many Canadians used to think that nearly all the ministers in Scotland preached like Candlish and Guthrie. When they went to church a few times they found that there was only one Candlish and one Guthrie. Perhaps Dr. Walker expected too much from the American pulpit. And still it is not a little strange that not one sermon out of twenty—assuming that like a good Christian he went to church twice on each of the ten Sabbaths—stirred him. Perhaps the Scotch Doctor is hard to stir. Many Scotchmen are. One cannot help wondering if a stranger could hear twenty sermons while on a tour through Canada without being stirred. Everything would depend on what churches he happened to drop into. Some of ours are lively and some cold enough. Dr. Walker's reminder about fervour is much needed. The "icily proper" style is a symptom of spiritual death.

## THE COLUMBIAN EXPOSITION AND THE SABBATH.

THROUGHOUT the United States there is much discussion whether the World's Fair to be held in Chicago in 1893 should be kept open or closed on the Sabbath. In the controversy there are three distinct views taken. The Christian element is clear and pronounced in its opposition to Sabbath opening; the opponents of the Sabbath are equally anxious for keeping the gates of the Exhibition open from the beginning to the close of the time for which it is to be held; while there is an indifferent class whose opinions are not very decided, but who mostly lean to the side that forms a partial opening on the Sabbath.

Most public Christian organizations that have as yet had an opportunity of pronouncing on the question have formulated resolutions emphatically condemning what they hold would be a desecration of the sacred day under a kind of national sanction. The religious press of the United States without exception has condemned in strong terms the proposed opening. As yet the matter is undecided. The directors of the Exhibition have not concluded whether it will be kept open or closed on Sabbath. They are evidently waiting to see in what direction the tide of public opinion will flow. To ascertain to some extent how the people think on the subject, the *New York Independent* has addressed to a number of Senators and Congressional representatives the question: "Shall we open the Columbian Exposition on Sunday?" To this fifteen Senators have replied. Of these eight are emphatic in their protest against Sunday opening; two have not made up their minds, and one only expresses a decided preference for opening on the first day of the week. The other four indicate their preference for the proposal because in their opinion it would confer a boon on the working poor who would have no opportunity of seeing the Exhibition except on the Sabbath day.

One hundred and four members of Congress responded to the *Independent's* request. Fifty of them, with more or less clear and decided expression, oppose Sunday opening. Only a few are pronounced in favour of having the Exhibition open seven days in the week. The majority of those who assent to the proposal qualify their opinions by suggesting restrictions that ought to be imposed on Sunday attendance. One Senator and several Congressional representatives suggest the holding of religious services in the Exhibition buildings, to be conducted

by "the most eminent clergymen of all denominations" and that sacred concerts should be held on the Sunday afternoons. Others propose that the art departments only should be kept open; one thinks that all should be open but the machinery should be shut down. Some would prefer half-day closing, and others opine that all should be run in full blast as on other days. One would be content to see it open all day, provided no liquors were sold within the Exhibition precincts.

It is somewhat significant that those in the United States and elsewhere who favour encroachments on the integrity of the Christian Sabbath seek to evade the main issue involved. They have no desire to discuss the principle embodied in the issue; they prefer the more elastic ground of expediency. All really hinges on the question: "Is the God-given moral law of perpetual obligation, or is it not? Is the Fourth Commandment to be singled out as one that can be played fast and loose with, without regard to consequences? No vote however great its magnitude can expunge the eternal laws from God's universe. Those who regard the Scriptures as binding on the Christian conscience have no option in the matter. No departure from what has been so clearly revealed is capable of justification. To all proposals leading to a violation of Sabbath sanctity there can only be one answer. Is it better to obey God than man? Some of those who have answered the *Independent's* enquiry take this high ground, and their position is clearly understood. No less conclusive is the argument derived from the fact that man's physical, as well as his moral and spiritual well-being, needs a periodic rest of one day in seven. Among other reasons advanced for refusing compliance with the proposal to keep the Exhibition open on Sabbath, it is maintained that it would be un-American, and that it would be a departure from the precedent set by the Centennial Exhibition in 1876.

It is noticeable also that most of those who favour Sunday opening ostensibly plead for the measure in the supposed interest of the working people. It is remarkable how considerate of the welfare of the toiling masses the politicians are when votes are required. Were the Exhibition kept open seven days of the week, it is certain that many thousands would be required to work on the Sabbath. The stream of travel from all points of the compass would be very heavy. Railway employees would have to work harder than ever. Those employed at the Exhibition would obtain no rest, and demoralization would be everywhere. Workingmen and their families like all others should have opportunities of visiting the Exhibition, yet it is wonderful that none of the benevolently-minded gentlemen think of proposing a few holidays during the season on which working people might enjoy the privilege. Could not wealthy employers of labour and large corporations so arrange that this could be done without loss to those whose earnings are small. Actions of this kind would tend to lessen industrial friction and be an evidence that consideration for working men is disinterested. There is always a suspicion that the plea for encroachment on the workingman's day of rest in the name of charity for him is hollow and insincere. It is a favourite custom to quote Christ's saying, "The Sabbath was made for man," in justification of such proposals. In connection with this it ought to be remembered that it was not made that man might filch it from his fellow man.

DR. NORMAN L. WALKER'S AMERICAN TOUR.

THE accomplished editor of the "Free Church of Scotland Monthly," the Rev. Norman L. Walker, D.D., who paid an altogether too brief visit to Canada on his return from the Pacific slope, gives in last week's *Chicago Interior* a very interesting account of his trans-continental trip and the impressions it produced. Stray paragraphs of an astonishing character going the round of the press conveyed the idea that Dr. Walker had, since his return home, been speaking disparagingly of American religious life. From what he says to American readers on the first opportunity, it is evident that he has been misrepresented. He has done well in removing the misapprehension the reports inevitably created. The fair and honest criticism to which Dr. Walker gives expression is only fitted to do good, while exaggerated statements and isolated sentences from his spoken address were certain to produce harm. The Scottish divine travelled with open, clear, observant eyes, and a warm, sympathetic heart. No one who is tolerably acquainted with the condition of American Churches will call

in question the conclusions to which Dr. Walker comes. Representative men from this side the Atlantic who have visited Britain, and who got into close contact with the people have to a certain extent been of a peculiar type. He instances such men as Mr. Moody, Dr. Pentecost, Major Whipple, and he might have added Dr. Arthur T. Pierson, all of whom met with a most cordial welcome from the people of the British Churches. To the staid and comparatively unemotional worshippers in the old land, all these men conveyed the impression that they were imbued with great earnestness and fervid enthusiasm. In this the British people were so far right, but they concluded that the entire Church on this side was permeated by the same intense devotion that animated these energetic labourers in the cause of the Gospel. How near or how far apart in respect to seven Christian life the Churches on the two sides of the Atlantic may be it would be hazardous to say. In some respects the conditions are different, yet the family likeness does not appear to be so very diverse after all.

Dr. Walker finds no fault with the character of the discourses he heard while on his travels in the United States. These he describes as excellent and evangelical in tone. What he desiderated was more fervour and unction, a fuller manifestation of spiritual fire that would move and stir the hearer. Can it be said that in this respect the point he makes is not well taken? The opinion of a man in full sympathy, mentally and spiritually, with the Gospel is valuable and worthy of consideration. Though Dr. Walker was restrained by his physicians from preaching while in America, his silence enabled him all the better to listen and observe, and his matured and unbiased criticism is all the more entitled to candid consideration. "Certainly," he says, "ministers alike with you and with us need to be reminded how much the life of the Church depends upon the fervour of their preaching." This modestly-expressed suggestion is timely. The keen pressure of modern life, nowhere more intense than among the American people, renders necessary a corresponding earnestness in all that pertains to the higher life of the soul. Under the dominant influence of the things seen and temporal, moral and spiritual life is benumbed, conscience loses its sensitiveness, and the soul its purest and holiest aspirations. We do need more fervour in our religious life all round. It has to be borne in mind that when Dr. Walker speaks of the intensity he witnessed in the political life of the United States the people there were at the time pre-occupied with their autumn elections.

The service of praise in the Churches this side the Atlantic did not impress the Scottish visitor very favourably. The artificial character of quartette performances seemed out of place, the comparative absence of congregational singing, the curtailing of hymns, and the absence of the Psalter seemed to him, as these things do to many others, serious defects in what ought to be a genuine and hearty outflow in sacred song of the worshippers' gratitude, longings and desires. In this too there is confessedly room for amendment.

Among the features in the American Churches that favourably impressed Dr. Walker was the order of service usually followed, the variety occasioned by the introduction of what he describes as "a sort of liturgical arrangement." This, however, was in a measure counterbalanced by the eagerness with which congregations unceremoniously dispersed the minute the last amen was uttered. In favourable contrast to this he expresses his preference for the custom now followed in Scotland and in a number of our Canadian Churches of a few moments' quiet and silent prayer for a blessing on the services before retiring in a becoming manner. The training schools for the Christian ministry are, he thinks, in some respects decidedly in advance of those in the old land. The number and equipment of theological seminaries are, he says, highly creditable to the people who support them entirely without State aid. The energy with which Home Mission work is prosecuted is also highly commended. The extent and efficiency of the Sabbath school system comes in for favourable comment. Dr. Walker also admits that the Churches here make greater and more effective use of the press in advancing religious and benevolent interests than is done in Great Britain. The vigour with which distinctively Christian work is carried on by organizations of young people are cheerfully acknowledged. Dr. Walker's visit, we hope, has benefitted him by the rest and change that a temporary release from his abundant labours, pastoral and literary, rendered necessary. It will be our own fault if we do not profit by the candid and discriminating comments on things as he found them in America.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—This bright and piquant academic journal keeps up the excellent reputation it has so justly earned.

THE publisher of the "Pulpit Treasury" has issued a neat and useful "Don't Forget It Calendar for 1891." It provides a daily tablet for memoranda of passing events, a monitor for engagements, and ready reference to the past—also items for future use.

BABYHOOD. (New York: Babyhood Publishing Co.)—This admirable magazine for mothers begins the new year with every appearance of prosperity. Its table of contents for January is unusually varied. Subjects of practical interest for mothers are discussed by writers every way competent for the tasks they undertake.

HOOD'S CALENDAR for 1891 is out, and it is certainly a beautiful production of the lithographers' and printers' arts. The subject represents three children playing musical instruments, and the positions, expressions, colouring and general finish make a most charming picture. But to be appreciated it must be seen. Ask your druggist for Hood's Sarasparilla Calendar.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—Professor Ashley's address delivered at the close of the Toronto Normal School session is reproduced as the opening paper of the *Monthly* for January. Among a number of other timely and appropriate papers may be specially mentioned "Interpretation of Poetry," by M. F. Libby, B.A.; "Culture as an Element in Education," by Edward Hagarty, B.A., and "What Can Teachers Do to Draw Men and Women of Learning and Teaching Power into the service of our Secondary Schools?"

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—A new volume of this standard monthly begins with the New Year. The Review Section contains papers on "Cardinal Newman," by William C. Wilkinson, D.D., Tarrytown; "Live Churches," by John Hall, D.D.; "Biblical Homiletics," by Charles E. Knox, D.D., and "The First National Temperance Congress," by Dr. Deems. The Sermonic Section is well filled with varied and suggestive topics by several of the distinctive preachers of the time. The other departments are fully up to the usual high average.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—Alfred Austin opens the January number with a poem, "When Runnels Began to Leap and Sing." The illustrated papers are: "Association Football," by the Secretary of the Association; "La Grande Chartreuse: A Lonely Island of Prayer," by the Dean of Gloucester; "Cabs and their Drivers," by W. Outram Tristram; and "Bookbinding," by T. J. Cobden Sanderson. James Sully contributes a bright paper on "The Education of Genius." F. Marion Crawford's serial, illustrated, progresses with growing interest.

THE ANDOVER REVIEW. (Boston: Houghton, Mifflin & Co.)—The *Andover* opens the year with a number of more than average excellence. Professor Hinks leads off with an elaborate and thoughtful paper on "Dr. Martineau's Criticism of the Gospels." This is followed by a most interesting paper by A. Taylor Innes, of Edinburgh, on "The Question of Disestablishment from an American Point of View." Mr. Henry S. Pancost supplies "Some Paraphrases of Milton," and Mr. Wendell P. Garrison continues "The Preludes of Harper's Ferry," dealing this time with John Brown. "Ethics and Economics" are discussed by Professor J. H. Hyslop. The editorials comment ably on timely topics, and the Book Reviews are clear and impartial. In the latter the first place is given to Professor Schurman's new work, "Belief in God; its Origin, Nature and Basis."

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—This magazine begins its thirty-third volume with a capital number. It is considerably enlarged, and is more copiously illustrated than ever. The "Black Forest" is fully described with pen and pencil in two articles, one by the editor and the other by Mr. Algernon Blackwood. Lord Brassey gives an account of the return voyage of the *Sunbeam* after the lamented death of Lady Brassey in the southern seas. The Rev. Mr. Bond in his charming "Vagabond Vignettes" gives an account of the journey from Baalbec over the two Lebanons to Beyrout and Sidon. Rev. M. F. Knight begins what promises to be an important series on the Canadian poets, with a monograph on Arthur John Lockhart. An able paper by the Rev. W. Arthur, M.A., is that called "The Mission of Methodism in Purifying and Elevating Society." A new department of Popular Science is introduced with two papers—one on "The Wonders of a Celestial Journey," and the other, "The Former Level of the Upper Lakes," with an engraving. A thrilling Irish story of the "Siege of Derry," by James E. Ellis, is given also another capital story of "Christian Endeavour." Mr. Shannon gives a graphic sketch of the Tombs Prison, New York.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This valuable monthly commences the year with a noble number in every respect. Its frontispiece is a likeness of the Rev. Dr. F. A. Noble, of Chicago, whose sermon is the initial one in the magazine. It is followed by three other excellent sermons by eminent preachers in three several denominations. A view of Union Park Congregational Church is also given with a sketch of Dr. Noble's life. No one should fail to read the article on "Modern Criticism of the Pentateuch," by Professor Leitch, of Belfast College, Ireland. There are seven sermons in the *Leading Thoughts*, all of which are very suggestive. Dr. Cuyler is engaged to give monthly "Pen Pictures of Eminent Preachers," and begins with Dr. Joseph Addison Alexander, of whom there is also a portrait. President Ort's article on "Christianity not a Failure" is worthy of an attentive perusal. Other noteworthy articles are on "Singing with the Spirit," by Rev. C. B. Plummer; "Whither are we Drifting?" by Rev. B. W. Williams; "Exalt the Word," by Bishop Foss, and "Personal Responsibility," by Rev. A. J. Reynolds. Many other articles are full of timely and important thought. Dr. Momen's treatment of the Sunday School Lessons is fresh, suggestive and clear.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D. OWEN SOUND

## CHAPTER III.

BOB AT HOME—IDLE—BECOMES AN APPRENTICE TO AN ARCHITECT—THE DANGER OF IDLENESS—CONVERSATION ON THE SUBJECT BETWEEN THE EARL OF SHAFTESBURY AND A JAIL BIRD.

Now that Bob has got his freedom, put in his thirty days, what was to be done? His mother could not afford to bring him up in idleness, and he himself was not happy in his idleness. The trouble was that Bob was so ashamed of himself that he courted seclusion; he could not think of going round to seek for employment. He had a fancy that every one was speaking about him and looking down upon him, and some of his neighbours did. But this was not the case with old Chubb, the cobbler, that lived hard by. He believed in Bob in spite of what had happened, and so one day, on seeing an advertisement in a Glasgow paper asking for a boy to learn the business of an architect, especially one who had a turn for sketching, concluded that this was the place for Bob. "Come," said he to the boy, "brush up and look smart, and I'll go with you myself to the office of Alexander and Alexander," for this was the name and style of the company referred to. It took no little urging both on the part of Mrs. Armstrong, his mother, and the cobbler to get him to go. But here we have them in the office of the Alexanders at last. The cobbler introduces Bob to the manager with an air that said: "I've got the right man for you!"—an air of pride and confidence in his protegee.

"What sort of education has the boy got?" said the manager.

"Well, not much; only a little reading and writing."

"How about the boy's parents? Are they living?"

"The mother is, but the father perished at sea years ago. His mother is a washerwoman, doing the best she can to make a living."

"What put it into your head to bring that boy here?" All the time Bob is looking at his feet, very sumpshish. "Can he sketch?"

"Try him."

This was said with such emphasis that the younger Alexander, who had taken no part in the conversation, was induced to hand the boy a figure to copy; but so agitated was he, so utterly bewildered, that he could not even hold the pencil in his hand. This was plain enough to everyone; and so, at the request of the cobbler, Bob was allowed to take the work home with him, the promise being that he would bring it to the office next day, copy and all. Home the two came, and bright were their eyes and light their steps, for now they saw that the way was opening. Like a deer he bounded up the steps of the narrow stairs, saying "Mither," in a voice of triumph, "give me a candle (a candle) I am to copy this th' night." He was early at the office next morning with the work, long before the manager; but as sheepish as ever, keeping his eyes on his feet as if they were the most important objects in all the world, while the cuffs of his well-patched jacket revealed the fact that his nose was a stranger to a handkerchief.

"Did you do this yourself?" said the manager, looking with amazement on the copy. No answer, but a whisper which the manager understood to mean yes. He saw that the boy was still awestruck, and concluded to take him on trial for a week and let him get accustomed to the surroundings, but before the week was over the Alexanders with their manager found that they had secured a prize, and every day he rose and rose in their estimation.

What a change now in that clean little attic where Bob and his mother dwelt! And what a change in his personal appearance! What were the two stairs to him that led up to his mother's dwelling on coming home from the office. If he had been a deer accustomed to bound through the forest and field he could not have made shorter work with them. He was happy, and the happiness of the boy was not greater than that of the mother, though in her it was less demonstrative. No music so sweet to her as his light step on the stair, and no companionship so delightful as that which she enjoyed in his presence. It does not take much of this world to make happiness where there is such affection and where there is the want of it all the splendour of the millionaire will fail to bring it.

I had several conversations with Bob as to his prison experience, and he interested me very much about two or three of the prisoners, especially about one man who had proved a friend to him in the prison and had given him good advice—how he pressed upon him the wisdom of learning some trade, declaring that had he only been so brought up he would never have seen the inside of a "jug," as he called a prison. "He was a good friend to me," said Bob, and, as requested, I promised to go to the jail where he was still incarcerated and see him. We can learn wisdom from our enemies and to the criminal society we are indebted for many a good lesson. One day, according to report, a man bearing all the marks of a jail-bird presented himself at the lodge of the Earl of Shaftesbury—his London residence. This criminal had heard again of the good earl's efforts to raise the fallen—his soup kitchens, ragged schools and other works of beneficence. In heart and soul he sympathized with the earl in his efforts, but saw that he was to some extent wrong in his methods. Yet this man was a burglar and had been more than once an inmate of old Newgate. The earl was accessible to any one, but this man was so obviously a miscreant that he was refused admittance by the servant at the lodge. Still the burglar was persistent and eventually succeeded. He was ushered into the presence of his lordship and he told him his story: in substance—how that he was a burglar because he could not help himself—that he had served several terms of imprisonment but that ever as he regained his liberty he found every door closed against him—every one his enemy except his old companions, who were ready to take hold of him and carry him forward in the paths of the destroyer. In short he told the earl that he looked

upon the efforts which he, in the goodness of his heart, was making to a great extent as-misdirected—time and money thrown away. He was deeply in earnest, really sympathized with his lordship in his efforts, especially in the ragged school movement, but pressed upon him the fact that criminals are made, not for the want of an education, but for the want of a trade. The earl sat still, listening to this strange, uncouth philosopher speaking from his heart and from his own bitter experience; sympathising, indeed, with him in his efforts, but feeling that he was wrong in his methods. At length his lordship said: "You don't mean there's no use of education?"

Burglar: "I mean, sir—my lord, I should say—I mean idecation don't make men good—don't keep men out o' jail—at least out o' crime. There's lots o' chaps comes to our ranks—comes from the schools and colleges. There's one pal I have that comes from the 'varsity, and I could not hold a candle to him in burglarizing a house. It was not that he got much idecation at the 'varsity, but he got lots o' time and lots o' cash from his mother all the while he was there. He is a good fellow, but went o' spoilin' with idleness. If his mother had given him a trade when he was a young 'un she would ha' done better by him."

Finally this strange visitor retired, but not without saying with great emphasis: "Keep hold of the little 'uns, sir—my lord, I mean—keep hold o' the little 'uns. You can't help us, we're too far gone; but save the little 'uns. If I had had the luck to be took on into one o' them ragged schools or shoe brigades to learn a trade when I was a little chap, I'd ha' done right and never ha' been in the inside o' a jug; but it's too late for me, and lots like me. You keep hold o' the little 'uns and learn 'em trades, and you'll do what you want to do. For it is the want o' a trade and not the want o' an idecation they need, and that's what you'll see, my lord."

Having delivered his soul, like the prophet in the olden time, fed in silence and solitude with the inspirations of the Almighty, and coming forth from his retreat from time to time charged with a message to men—like him, the old man took his leave.

This is exactly the condition in which Bob was at this time. He needed to learn a trade, to get that on his finger ends as the first step to usefulness and honour. The Jews are right in requiring that their children learn trades whatever be their ultimate vocation.

Now in the light of these words that passed between the Earl of Shaftesbury and that stange old burglar that insisted on seeing him, what are we to think of the thousands that, spurning honest trades, spend their four or five years at college with no idea of improving that time and securing for themselves the benefits of a high education? The university is the last place for idleness. It is a great mistake to suppose that the mere routine of the classes, the walking from day to day on classic ground in cap and gown, and meeting in the class room at the sound of a bell to hear this and that lecture will ensure future success and habits of industry. The chances are, in the case of the idle student, all the other way, namely, that the time spent at college will merely strengthen the habit of idleness and the dislike of honest toil. Men go to rot in idleness but become enthusiastic in successful labour—transformed by successful labour. Bring any number of such men together, and notice how like they are in one respect, in the one feature that expresses energy—"go!" Bring any number together from all ranks, bankers, bakers, lawyers, senators, scholars, contractors, clergymen, and beneath all the diversity of their callings you will find this strong assimilating feature prominent in them all—the principle of GO—a certain look of energy and sagacity, the friends or the attendants of honest toil—a look which plainly says that whatever they found in the way of duty, in the way of opportunity, they did it—did it with all their might.

You are giving your son a college education, are you? Well, are you quite sure that he is taking the education, or that he is merely taking your money? Remember the Woodstock Tragedy November 14, 1890.

## CHAPTER IV.

## BOB'S BURGLAR FRIEND.

In fulfilment of my promise to Bob I resolved to go and see the old burglar that had proved such a friend to him in jail. The chaplain, whom I had met more than once in the home of Mrs. Armstrong, gave me the very best accounts of this man—assured me that in heart and soul he was not a criminal, that there were thousands walking the streets in splendour that were black when compared with this man, that had he only been brought up to some trade he would have done well enough, humanly speaking, in society; but that as he was, friendless and homeless, with no means of a livelihood at his finger-ends, he was perfectly helpless when, from time to time, he got out of jail and fell in with his old companions.

"Keep hold of the little 'uns, sir—my lord, I mean—you cannot help us, we're too far gone; but save the little 'uns. If I'd had the luck to be took on to one o' them ragged schools when I were a little chap I'd ha' done right and never ha' seen the inside of a jug (prison). But it's too late now for me and lots like me. You keep hold o' the little 'uns and you'll do what you want."

Similar was the advice that was tendered to me by this one of the same class—one who had heard of my success in establishing several industrial orders for boys and girls, such as the shoeblack brigade, newspaper brigade, etc. He spoke earnestly to me in the same strain as the rough that made his way into the presence of the good earl.

"Hear me, sir," he said, "you're on the right tack. It's not the want o' idecation that spoils boys but the want o' a trade. There's lots come here that know figures but don't know how to work. If I only had had the luck to be ta'en on some shoeblack brigade or some trade I would not be here to-day. Now here I am in again, this time for three years, one time it was seven years, but what can I do. I have no trade. I can only pick oakum, and there's nobody wants that. Teach the kids trades. It's better than figures and bookkeeping and history and them things." All this and more than this he said to me, with a very earnest tone, standing behind the bars of his cell.

"Teach them trades," I said to myself. Certainly those poor unfortunates are perishing not so much from lack of knowledge as lack of employment. Here is a poor fellow

can do nothing but pick oakum, though he has spent several years in prisons; and now that he is soon to be set at liberty again what can he do? Wandering through these streets day and night, often hungry and cold, he will naturally gravitate to his old dens and fall in with his old companions. It is the man's idleness, not the man's ignorance, that is ruining him and ruining thousands.

Pursuing this line of thought I tried to recollect how far this man's advice was justified by such facts as came within my own observation, and I was astonished at the result. Looking at him you would say that he must surely be a villain of the darkest type, but listening to him your feelings change, and you come to think that he is white compared to many that are rolling in their carriages, clothed in scarlet and fine linen, and faring sumptuously every day. We make a great ado about sin when it breaks out into crime, but little of the sin in the seed form as it swelters in the heart. Beneath the fairest face there is a heart as black as hell. We have not forgotten yet the case of Madaline Smith, the beautiful damsel that was placed in the dock for mixing the fatal potion for her lover; or the case of Herodias whose revenge could only be satisfied with the head of John the Baptist. We all know something of the guilt of inward depravity, but how little we know! Who has sounded the depths of the human heart? Who has gauged the iniquity that is there and is ever ready to break out on the surface? We hide this and that outward sin, but what about the fountain? It is in vain that we remove the maggots from the surface. It is not the surface that is wrong but the heart. Out of the heart proceed evil thoughts, murders, adulteries, etc. What we need is, not so much pardon, guidance, comfort, but purity, cleansing even the washing of regeneration and the renewing of the Holy Ghost. What we want is a new affection, that heavenly love which will burn up every lust, and kindle every grace in the soul, so bringing it every day into communion with the Eternal; hence the prayer of the true penitent: Purge me with hyssop and I shall be clean; wash me and I shall be whiter than the snow!

"Take care of the young 'uns; teach 'em trades." Such was the prescription of the poor preacher that stood behind the bars speaking so earnestly to me. So far good. It is a merciful ordination this of labour, an ordination in force in Eden. Bad as man is, with labour, with all the constraints and checks which it imposes, how much worse should he be were all those withdrawn! We speak of education; is there any educating power in the world equal to some useful trade for training the faculties, giving scope to the fancy and room for the exercise of talent and taste? See how it engages the energies and holds the passions in check; nay, harnesses them to do the work of God! Think of the divine Man at the carpenter's bench, with the sweat of toil on His sinless brow and the tools of honest industry in His hand; and the thousands and tens of thousands of His followers who go through life unostentatiously and unrepiningly till they lay themselves down to die, wearing the smile of resignation and commending their souls to God, and you will be prepared to accept of the language of Hugh Miller—himself a hard-working man: "Noble, upright, self-relying toil! Who that knows thy solid worth would be ashamed of thy hard hands, thy soiled garment: and thy obscure tasks, thy humble cottage and hard couch and homely fare? Save for thee and thy lessons, man in society would everywhere sink into a sad compound of the fiend and the beast, and this fallen world would certainly be both a moral and a natural wilderness."

I profited from those lessons which I received from the incident referred to in the life of the great earl, that is, about caring chiefly for the young, and I profited still more from the lessons I received from the old burglar that spoke to me so earnestly through the bars of his cell, pressing upon me the importance of teaching the "young 'uns" trades, and in the years which I spent in this district as a Bible woman I had many illustrations of the benefit, the wisdom of acting on his advice, and some of these I mean to present in the following pages.

Poor Neil Harvey, the prisoner who gave us this good advice, did not live long. Even then the hand of death was upon him—consumption. He died about two years after this. He was thankful that by the clemency of the authorities his term of imprisonment would be reduced to one year, but he never saw the day when his term closed. He died in prison about six months afterwards; and it seems his last thoughts were about his mother, for on the fly-leaf of one of the books of the library he had written:—

I have wandered far away, mother,  
Far from my happy home,  
And left the land that gave me birth,  
In other climes to roam.

And time since then has rolled his years,  
And marked them on my brow,  
Yet still I think on thee, mother;  
I am thinking of thee now.

When by thy gentle side, mother,  
You watched my dawning youth,  
And kissed me in your pride, mother,  
Taught me the word of truth,

Then brightly was my soul lit up,  
When with such anxious care  
You lifted up your heart to heaven;  
Your hope, your heart was there.

Fond memory brings the parting glance,  
While tears roll down my cheek,  
That last, long loving word told more  
Than ever words can speak.

I'm lonely and forsaken, mother,  
No tender hand is nigh;  
And often in my narrow cell  
I could lay me down and die.

And I will think of thee, mother,  
And the truths you taught me then,  
And long for the time when my weary heart  
Shall meet thee pure again.

What a lesson have we even here in the matter of parental instruction! It is true that even the children of pious parents go astray—children brought up under every advantage, under the most careful inspection. But there is hope in such cases—hope of recovery. There is something to work upon, a memory, a conscience, a tender spot; and clergymen and others are continually meeting, with persons that have gone far

astray notwithstanding their advantages, but finding no rest in their wanderings, no cheer in the broken cisterns of earth, return at last in the spirit of the prodigal in the Gospel and say: "Father, I have sinned!" etc. And thus it comes to pass that the words of the Hebrew law-giver, which he spake concerning the seed of the righteous, are true words—true even in prison whither their errors may have carried them:—

"It shall be well with thee and well with thy children."

(To be continued.)

THE MISSIONARY WORLD.

LETTER FROM REV. D. MACGILLIVRAY, B.D., HONAN.

In a letter dated Chu Wang, Honan Province, October 31, 1890, Mr. MacGillivray says: Dr. McClure and I left Linching September 2, since which time I have been in Honan continuously and Dr. McClure as well, with the exception of fifteen days' absence in Linching, for reasons which will appear later. We left Linching without any fixed plan of going direct to Chang Te Fu. September 7, Honan border was crossed. We first worked in Chu Wang, a large walled town not far across the border. The people seemed friendly. Everybody in these regions knows we want to remain, not merely visit. Many even at the first suggested renting a house. We gave no encouragement to any such idea. While there we heard of the examinations, both military and literary, being in progress in the Fu city, and all recorded experientold us: Do not project yourselves into a slumbering but not extinct volcano. Mission annals are full of such items as: "During the examinations the students became riotous and looted the chapel," etc. The Lord meanwhile gave us an open door at Chu Wang, at a commodious inn, where for eleven days we preached and healed the sick, none daring—or rather desiring—to molest us or make us afraid. I left Linching this time with a resolve not to return. I had planned to work up and down this region with a Chinese helper. If persecuted in one place, then, ho! for another. The field is wide. If the stiff-necked folk of the silken robe and opium pipe, or the lewd fellows of the baser sort gave us too importunate attention, why there were villages untold thickly studding the plain, and what more inviting than work among those, from whom ninety per cent. of the Christian converts in China is drawn? While in Chu Wang the desire to get a temporary foothold in Honan, to save those weary journeys back to Linching, came in strong upon us. What precious seasons my dear friend and I had together at the throne of grace. How we pled for a place to dwell in. We entered Honan on our knees and if we leave it, we shall be on our knees still. The idea grew in our minds that Chu Wang, on the great water highway to Tientsin and southern Honan, just inside the border of Honan, near enough to tolerant Chihli province to feel its influence, within a day's journey of the Fu, our ultimate aim, would be a good place for at least a temporary station. A few days before we left we had the offer of the inn in which we stayed, large enough for dwelling and temporary hospital! The price was talked down; naught remained but the drawing up of the lease. We left for Dough Kung on the little river leading to the Fu, our wise and faithful helper, Mr. Chou, remaining to complete the details. He, by the way, is the second gift we owe to those dear Shantung American Presbyterians. We worked away several days at Dough Kung with many an anxious thought about Chu Wang. The helper came at last, and with one simple Chinese word "Sanla" (dropped) caused our hopes to drop, nay almost disappear. The shadow of this news had fallen on me the previous day when reading 1 Peter iv. 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." But we afterwards learned to know that the Lord was guiding us by a way we knew not. As the Chinese proverb says: "To plan is man's part, to consummate is Heaven's." The filial piety of China was apparently our enemy. The aged father came in the nick of time from a distant city where he lives and advised the son against it. You may be sure that our feelings towards the old gentlemen were at first far from amicable. But "Not my will but Thine be done." After five successful days at Tou Kung, where, however, we could not get an inn, but worked in the street and boat, we returned to Chu Wang, near which we had a conference with Mr. Goforth and Dr. Smith, with whose concurrence we again went to work, preaching and healing. Among several unsolicited offers after two days a slip of red paper was put into my hands, "To let, one homestead, three courts, yearly rental 600,000 Peking cash." To make a short story shorter still, in three days the lease was in Dr. McClure's pocket (real rental given one-half of what was asked), and in two days more we, with a light and happy heart, praising God for His signal mercy, moved into the first premises rented in Honan by the Presbytery which bears that name. At evening prayers the Doctor read Psalm cxv., beginning, "Not unto us, O Lord, not unto us, but unto Thy name give glory." The place is not on a busy street, as the inn is, and we are not, therefore, crowded with noisy elements, and it is twice as commodious as the inn. So should we not praise God for keeping the other place from us? We have received the first in the series of Mark x. 30, "houses and brethren and sisters and mothers and children and lands with persecutions," and we have faith to believe that all the rest will follow. This is a large market town with four fairs in every ten days, and the surrounding villages are as thick as anywhere else. We have every reasonable prospect of a peaceful settlement in the place. We have not here the dangerous

elements of official centres, and as a point to open the Fu from, it has every advantage. Even as a permanent station, although this is not presently contemplated, we can reach out nigh a hundred miles in any direction without touching another mission station. With some added years of experience we may advance a stage. In the meantime the banner of Christ is planted here as an outwork. It remains to be seen if the expulsive power of an old hatred (Rom. viii. 7) will be manifested even in this quiet corner. I have been here continuously, and Dr. McClure returned in a short time from Presbytery meeting in Linching, bringing with him the most of my "goods." Preaching has been carried on every day and we are well pleased with the character of the village population, who come in considerable numbers. They are not nearly as rough as in some other places we have visited. The "mayor" has visited us, and we are apparently on good terms with everybody. We walk of course with circumspection. Jesus reigns. The Canadian Church has had the honour of doing the first medical work, and now to open the first dispensary and hospital in Honan Province. "The Lord saveth, not with sword and spear (of any Consular authority), for the battle is the Lord's." "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

THE NEW HEBRIDES CHIEFS.

In a recent letter to a friend in England, Rev. John G. Paton, the well-known missionary to the New Hebrides, tells the following affecting story:—

A noble young chief on Malo embraced the Gospel and learned to read and write. On account of the hatred and persecution of his father, he had to leave the church and school for a time, but returned as soon as possible. In April last his father made a great feast, at which he killed one hundred hogs and prepared much food for it. All the people and chiefs met to raise the young chief to be a Moli, the highest rank a chief on the island can rise to. Out of respect to his father, "Antas" (the young chief) was at the feast, but refused to take part in the heathen ceremonies, or to partake of "food offered to idols."

At the close of the feast he left and went to the mission-house and sat down with the teachers and common servants at their fire, and ate of their food prepared on that fire! On seeing this, his wife left him, and returned to her father's house.

The chiefs anathematized him and degraded him to the rank of a common man in his tribe! When the young men mocked and ridiculed him and refused to speak to him, he bore it all for Jesus' sake. At last he came to the missionary for advice. The missionary pointed out to him Christ's words in Matt. x.: "He that loveth father or mother more than Me is not worthy of Me," and prayed God to sustain and comfort him. The young chief rose from prayer, and declared to all that he had the authority of God for what he was doing.

The trying persecution he went through led many of the waverers and young people to leave off attending school and church, but we hope they will soon return when the storm passes. His father tried to take his life; but he folded his arms and said: "Well, father, shoot me, and have done with it, for you make my life miserable. I am not afraid of death; I will go to Jesus." His father could not carry out His purpose; God restrained him. This good young man makes steady progress, and sets a noble example to others as a Christian, and is a great comfort and help to the missionary in his mission work there.

Another young chief named "Bani," at a meeting with his father and his people, informed them all that he had become a Christian, that the words of Jesus had lodged firmly in his heart, and that henceforth he was going to worship and obey Jesus. His father was much opposed to his leaving the gods and practices of his fathers, and wrought himself into such a passion at his son that he threatened his life. As the lad could not be shaken in his purpose, the father ran at him to kill him. The son avoided the blow, when the father in his fury fell and gave himself a severe scalp wound. He lay some time on the ground for dead, but recovered.

The dear lad ran to the mission house, cast in his lot with Antas, and declared himself also a Christian. The two are now living at the mission-house and receiving Christian instruction, and doing all they can to bring in others.

UP to 1853, the Edict Board of Japan made it capital offence for a Christian to set foot on the island empire. Now, there are 30,000 professed converts and 17,000 children in Sunday schools. One in twenty-eight of the elect members of the new Parliament is a Christian Church member. As the Christians of Japan number but 1 to 1,200 of the population, it will be seen that the proportion of Christian members of Parliament is forty-three times as great. This impresses us as one of the most remarkable signs of the power of Protestant missions in Japan. The contributions of native converts were about \$50,000 last year, nearly \$2 a head!

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A constitutional remedy  
Like Hood's Sarsaparilla,  
Which purifies the blood,  
Makes the weak strong,  
Restores health,  
Try it now.

NELSON'S KINDNESS TO HIS MIDSHIPMEN.

It may reasonably be supposed that among the number of thirty there must be timid as well as bold; the timid he never rebuked, but always desired to show them he desired nothing of them that he would not instantly do himself, and I have known him say: "Well, sir, I am going a race to the mast-head, and I beg I may meet you there." No denial could be given to such a wish, and the poor fellow instantly began his march. His lordship never took the least notice with what alacrity it was done, but, when he met in the top, instantly began speaking in the most cheerful manner, and saying how much a person was to be pitied that could fancy there was any danger or even disagreeableness in the attempt. In like manner he every day went to the school-room and saw them do their nautical business, and at twelve o'clock he was first upon the deck with his quadrant. No one there could be behind-hand in his business when their captain set them so good an example. One other circumstance I must mention which will close the subject, which was the day we landed at Barbadoes. We were to dine at the Governor's. Our dear Captain said: "You must permit me, Lady Hughes, to carry one of my aide-de-camps with me." And when he presented him to the Governor, he said: "Your excellency must excuse me for bringing one of my midshipmen, as I make it a rule to introduce them to all the good company I can; they have few to look up to besides myself during the time they are at sea."—From "Nelson's Deeds and Words," by Clarke Russell.

DONALD KENNEDY, ROXBURY, MASS.

When we saw this name in our advertising columns, we felt like taking off our hats. We were also reminded of a debt of gratitude of long standing. There has never been any personal intercourse between this editor and the above-named gentleman, neither has he any knowledge of us as far as we are advised.

Our acquaintance, if it can be called such, began in this wise. It was a generation ago. We stood behind the counter in a tea store. A row of bottles in red wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but, moved by curiosity, he had uncorked a bottle. We were courteously invited to partake. Before doing so we looked to see what the "discoverer" had to say for himself. We shall not repeat his story, though its main features are still fresh in mind. We were impressed by his spirit of candour. His remedy was not a cure-all. He had heard that dyspeptics were benefitted by it, but he did not recommend it for such cases. It was just that little chance expression which fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. Life was a burden. We had concluded our case was hopeless. But we seized upon this straw, as drowning men will. It was a lucky providence, or a fortunate accident, whichever you prefer. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information and were benefitted as we were.—The Prohibition Advocate, November 15.

A SEVERE TEST.

When a manufacturer, from years of observation, has so completely satisfied himself of the universal satisfaction given by his products that he feels fully warranted in selling them under a certificate of guarantee, it is very natural to believe that such a producer has implicit confidence in the merits of his goods, and that, too, not without good reason. Such confidence is possessed by the World's Dispensary Medical Association, of Buffalo, N. Y., in Dr. Pierce's Family Medicines, and hence his "Favourite Prescription" is sold by druggists, as no other medicine for similar purposes ever was, under a positive guarantee, that it will in every case give satisfaction or money paid for it will be refunded. It cures all those distressing and delicate ailments and weaknesses peculiar to women. It is not necessary to enumerate the long catalogue of derangements, both functional and organic, of the female system which this marvellous remedy overcomes. They are, alas! but too well known to most females who have attained womanhood, to need more than a hint to make them plain to their understanding.

A ROYAL QUILT.

A prize competition of especial interest to every lady who does fancy work is just announced by THE CANADIAN QUEEN. The lady making by handwork the handsomest block one foot square (to be of silk, either in one piece or patchwork, and embroidered or hand painted according to the taste of the maker) for the Royal Quilt, will be presented with a pony, cart and harness, value \$350. The Royal Quilt will contain forty-eight blocks, and to each of the next forty-seven ladies sending the handsomest block will be presented with either a solid gold watch or an elegant silver tea service, value \$40. Send four 3c. stamps for the last number of THE QUEEN, containing full instructions for the competition and particulars as to what will be done with the Royal Quilt. Address, THE CANADIAN QUEEN, "Royal Quilt Competition," Toronto, Canada.

THE adulteration and cheapening of articles of food in this country are becoming alarming, and we therefore point with pride to the record of Walter Baker & Co.'s preparations, which have for over one hundred years maintained their integrity of manufacture and absolute purity of product. It is a distinctive characteristic of W. Baker & Co.'s Breakfast Cocoa that no chemicals are used in its preparation, it being produced from the finest cocoa seeds by scientific mechanical processes only, and for this reason it is unequalled in purity, as well as unexcelled in solubility by any other cocoa in the market. It is healthful, nourishing, agreeable and economical, and the best drink in the world for young and old, rich and poor, the invalid and the robust.

## Ministers and Churches.

THE Rev. A. Russell, Presbyterian minister of Bothwell, has resigned his pastorate.

THE Rev. George MacArthur, of Cardinal, was presented with a valuable horse as a New Year's gift from his congregation.

THE Rev. Charles A. Tanner, of St. Andrew's Church, Levis, has for the past six weeks been laid up with typhoid fever, but is now on a fair road to recovery.

THE Knox Church, Portage la Prairie, Christian Endeavour Society organized recently. Edward Brown was elected president, and the usual officers and committees appointed.

THE Rev. T. F. Fotheringham desires it to be announced that essays will be received up to January 31st, the date of the examinations in connection with the Higher Religious Instruction Scheme.

THE Rev. Dr. Jardine's lectures in the Presbyterian church, Prince Albert, on Sunday nights are becoming more and more interesting and appreciated by the large congregations who now attend the services.

THE questions on the State of Religion have been sent to all the ministers in the several Presbyteries. Additional copies have been sent to the Clerks of Presbyteries for vacant congregations and stations. If more are required, send application to Dr. Reid, Toronto.

ATTENTION is called to the fact that the Aged and Infirm Ministers' Fund needs all the aid that liberal souls can devise. It is peculiarly gratifying to know that nearly \$20,000 have been paid in to the special endowment fund. It may also be proper to remind all concerned that the Ordinary College Fund should not be forgotten at this season.

THE Presbytery of Toronto is to meet for the induction of Rev. J. A. Turnbull, LL.B., in West Church of this city on Tuesday, the 20th inst., at half-past two p.m. The Moderator, Rev. W. Frizzell, is to preside; Professor Thomson to preach; Rev. D. J. Macdonnell to deliver the charge, and Rev. Dr. McTavish to address the congregation.

ON Christmas Eve the Ladies' Aid Society of Knox Church, Jarvis, presented the Rev. Mr. and Mrs. Wells with several pieces of valuable silver plate, also an address expressive of the high appreciation in which his efforts on their behalf are held, and the cordial well-wishes entertained for their happiness and prosperity. Mr. Wells made a suitable and appropriate response.

ON a recent Sunday evening, while Rev. Thomas Scouler was holding services at St. Andrew's Church, New Westminster, and the family were at the church, a thief or thieves entered the manse and went into the reverend gentleman's study, burst the drawer of his desk and extracted therefrom \$100 in cash. The sneak thief also purloined a purse belonging to Mrs. Scouler with very little in it, and left a valuable gold brooch which was lying beside it.

THE first of the Morningside services was opened last week at the Mission hall by Rev. W. Patterson, of Cooke's Church, assisted by Mr. J. S. Conning, of Knox College, whose work in the locality has been rewarded with such satisfactory results. The meeting was a most successful one, and was attended by nearly all the resident families. The services were continued during the week. Plans are now being prepared for a more commodious and suitable building, which it is contemplated will be ready for divine worship by the spring.

THE Presbyterian congregation of Portage la Prairie held their annual concert and tea-meeting recently. The ladies are to be congratulated on the success of the evening. Luncheon was served in the vestry, where the tables were laden with the choicest viands and very many took advantage of the good things. After ample justice was done to the spread, the people assembled in the body of the church, where an excellent musical programme was rendered, interspersed with addresses from the chairman, Rev. P. Wright, pastor of the congregation and Rev. Mr. Rowan, Mr. Smith, of Moosomin, and W. W. Miller.

A CORRESPONDENT writing from Dunvegan on the 8th inst. says: Rev. Ghosh Howie, M.A., dispensed the sacrament of baptism last Sabbath in Maxville Church and assisted at the communion services on the evening of Sabbath with missionary addresses. On Wednesday, the 7th, he lectured here to a large and appreciative audience, the Rev. R. McLeod, lately inducted pastor, presiding. Mr. Howie is announced in Jersey City for the 11th, 12th and 13th inst. The Rev. Mr. McLeod will, D.V., dispense the communion for the first time in his new charge on the coming Sabbath, preparatory services to commence on Friday. Rev. Messrs. McLennan, St. Elmo, and McKenzie, Roxborough, are expected to assist. Mr. McLeod's settlement promises to be a happy one.

TORONTO branch of the McAll Mission Society met in the Young Men's Christian Association building, Yonge Street last week. Mrs. Edward Blake, president, in the chair. The treasurer's reports showed that \$740 had been received since February last. A communication was read from the secretary of the Philadelphia branch, describing the work in the halls of Paris. The question of forming all the Canadian auxiliaries into an association was discussed at length, but the decision was postponed till after the annual meeting to be held during the first week in February. The members desire to send \$1,500 to Paris this year, and they have a little less than one half that amount. Friends desiring to aid the cause should communicate with the secretary, Miss Inglis, of 122 Huron Street.

THE annual social of the West Presbyterian Church Band of Hope was held on Thursday evening in the lecture-room. Tea was served at seven o'clock, after which there was a short entertainment. In the absence of Miss MacGregor, the organist, on account of sickness, Miss Sylvester presided at the organ, and Miss Annie MacGregor led the singing. Addresses were made by Mr. John

Gordon, Captain Sylvester and Mr. James Watt. The wants of the children were amply attended to by Miss Carrie Smiley, Miss Edith Wiley and Miss Abbott, while other friends contributed largely towards making the evening a very pleasant one. Pretty New Year's cards were also distributed, bearing the motto of the Band for 1891, "Consider the End."

THE annual meeting of the Toronto Branch of the Evangelical Alliance was held last Friday evening in Knox Church, Mr. W. H. Howland in the chair. The report was read by the secretary, Mr. J. J. Woodhouse, and on motion of the chairman, seconded by Rev. T. C. Campbell, of the Reformed Episcopal Church, the report, embodying resolutions strongly condemning the running of street cars on Sabbath, and upholding equal rights, was carried. On motion of Rev. Dr. Parsons, seconded by Rev. G. H. Sandwell, the following officers were elected: W. H. Howland, president; Sir Daniel Wilson, Rev. Dr. Potts, Hon. S. H. Blake, Rev. John Burton, Rev. Dr. Caven, Rev. Dr. Reid and Rev. Dr. Welton, vice-presidents; Rev. Dr. Thomas, Rev. H. Grascit Baldwin, Rev. Dr. Stafford, Rev. Dr. Johnston, Dr. J. J. MacLaren, Dr. W. B. Geikie, J. K. Macdonald, S. J. Moore, Herbert Mortimer, Henry J. Clark, George A. Cox, J. J. Woodhouse, council; Rev. T. W. Campbell, secretary; Elias Rogers, treasurer. The meeting was then addressed by Rev. A. H. Baldwin on "The Power of Mohammedanism," and by Rev. J. Philp on "The Progress of Christianity During the Last Century." The closing prayer was offered by Principal Caven, and the benediction was pronounced by Rev. Dr. Reid.

ANNIVERSARY services were held in St. Paul's Presbyterian Church, Ottawa, recently, when the Rev. Prof. Ross, D.D., of Kingston, preached both morning and evening. In the morning he took for a text I Cor. xv. 41: "There is one glory of the sun, and another glory of the moon, and another of the stars, for one star differeth from another in glory." He spoke at length on the doctrine of resurrection, and said that the people in those days, like many in these, made their understanding the measure of the truth. What life is, it is impossible to tell, and the definitions of scholars do not make it any clearer. He also spoke of the diversities of glory in the future world. As there is diversity here in this life, so will there be in the life to come; some will show as stars of the first magnitude, others with lesser degrees of glory. Evolution did not rid us of the necessity of a Creator, but provided a mode for the creation. Only so far as a man used his intellect to the advancement of God's glory did he differ from his fellow-men in glory. The crown of glory in heaven would be in proportion to the growth in grace on earth, a just principle commending itself to men's intelligence. In the evening Dr. Ross took for his text Matthew xvi. 3, and preached a telling sermon on the "Signs of the Times."

THE First Presbyterian Church, Chatham, held its annual congregational meeting on Tuesday, the 30th of December last. The various reports and statements then submitted show the past year to have been a prosperous one in every respect. The financial position of the congregation is eminently satisfactory. The receipts for the year (exclusive of those for the Schemes of the Church) amounted to \$2,283, of which a surplus remains, after the payment of all salaries and other liabilities for the year, of \$348. The trustees reported a balance in their hands of \$235, while the Ladies' Aid Society has to its credit, in the Canadian Bank of Commerce, \$1,618.68. The contributions by the congregation to missions and other Schemes of the Church amounted to slightly over \$500. The year has been equally prosperous in regard to increase of membership, there having been an addition of fifty-nine members to the roll during the year. The congregational meeting was characterized by the greatest harmony, perfect good feeling and cordiality being displayed in the discussion of all the affairs of the congregation. By a unanimous vote the pastor, the Rev. F. H. Larkin, was granted a vacation of four weeks to be taken at such time during the year as he may desire. The meeting closed with a discussion of the merits of various sites for a new church, for the erection of which during this year the prospects are very good indeed.

THE village of Shelburne last week mourned the loss of one of her prominent citizens, Rev. T. J. McClelland, pastor of Knox Presbyterian Church. Mr. McClelland was born in the vicinity of Toronto in the year 1848. He took a course in Upper Canada College, after leaving which he went into business. In 1866 he joined the Queen's Own Regiment, Company No. 7, and was at the engagement at Ridgeway. Some time afterwards quitting business, he studied for the ministry in the United States in connection with the Reformed Presbyterian Church. He was settled at Idaville, Indiana, and also at Brooklyn, N.Y. Eventually he returned to Canada and settled in Shelburne as pastor of Knox Church. He was an excellent preacher, a faithful and conscientious pastor, and was greatly beloved and esteemed by all classes and creeds of the community in which he lived. The remains were removed to Toronto for interment, the people of Shelburne turning out in large numbers to pay the last tribute of respect to the memory of Mr. McClelland. The places of business in the village were closed during a part of the day. Funeral services were held at the residence of his mother in Toronto, conducted by Drs. Kellogg and Professor Gregg. There was a large attendance of the ministers belonging to Toronto and other Presbyteries, as well as of many other friends of the deceased. His sudden and unexpected removal is a subject of sincere regret and those who have been bereaved by the stroke have wide and heart-felt sympathy.

THE annual Sabbath school entertainment in connection with St. Matthew's Church, Csmabrick, came off as announced on the evening of December 23, and proved a great success. Dr. Ault, superintendent of the Sabbath school, occupied the chair. The programme consisted of readings and recitations by the children, all of whom performed their parts very creditably, choice selections of music by the choir, and an address by the pastor,

Rev. J. J. Cameron. An interesting feature of the entertainment was the presentation of a beautifully-bound Teachers' Bible, accompanied by an address to Miss Shaver, as expressive of appreciation of her valuable services as choir-leader and Bible class teacher, which positions she has faithfully filled for several years past. An entertainment of a similar nature took place on the following evening at Farran's Point in the church there, which forms part of the St. Matthew's congregation. A Christmas tree laden with presents for the children was the chief attraction of the evening. The choir rendered some selections which were greatly appreciated, after which followed an address to the children by the pastor on "Lamps." Three Christian Endeavour Societies are now established in central points in connection with St. Matthew's, all of which are in a very flourishing condition. They are proving very useful in drawing forth the gifts of the young people and stimulating the life of the whole Church.

THE annual New Year's entertainment and distribution of prizes to the children attending Bank Street Presbyterian Church Sunday school, Ottawa, was held in the basement of the church and was a striking success. Mr. John Hardie, superintendent of the school, and Dr. Moore were also on the platform. Mr. Hardie briefly addressed the children after an opening hymn, and the entertainment was begun with the singing of a glee by a double quartette of the boys. Songs were also given by Master Darcy Mark, Master James Spence, the Misses Gibson, Laura McArthur, Lulu Gilbert and Maggie Young. After this, Dr. Hutchison gave an excellent magic lantern entertainment showing views of the Holy Land and other Scriptural pictures, etc., which concluded the amusements. The reports read showed that the attendance at school had increased from 321 in 1889 to 387 this year. The mission collection had increased from \$226.01 to \$260.68. The staff of teachers showed a roll of thirty-four officers. All the collections are divided among the missions of the Church. The prizes, thirty-two in number, were then distributed. The attendance roll showed that eight scholars had not missed a single attendance, six had only missed one, ten had missed two, and nine missed three. Dr. Moore briefly addressed the scholars. At the conclusion of the children's entertainment, Mr. Robert McGiffin, one of the most respected teachers, was waited upon by his scholars and presented with a handsome illuminated address and a beautiful Bible, as a mark of the appreciation and esteem in which he has long been held. Mr. McGiffin briefly but happily replied.

THE annual congregational meeting of Knox Church, Rat Portage, was held on Monday evening, the 28th December. There was a large number present. The pastor, Rev. R. Nairn, B.A., opened the meeting with devotional exercises. Angus Carmichael was then called upon to take the chair. The Session brought in a report showing that during the year there had been forty-nine members added to the Church, that a Society of Christian Endeavour had been organized and had already a membership of forty-three active, and ten associate members. The Sunday school had largely increased and had an excellent staff of teachers. The regular Friday evening prayer meeting had been better attended than ever. The number at the Sunday services had been large. There had also been formed during the year a Woman's Foreign Missionary Society and a Children's Mission Band. There had been a deepening and a quickening of religious life. The Session felt that the year had been one of marked spiritual progress. The managers of Knox Church, Rat Portage, in bringing in their report, said that they had much to encourage them. More money had been raised during the year than any other. The debt on the church had been nearly all paid. Eighteen hundred dollars had been raised by the congregation, the Ladies' Aid having raised over \$500. The following new managers were elected: William Johnstone, Matthew

# Dyspepsia

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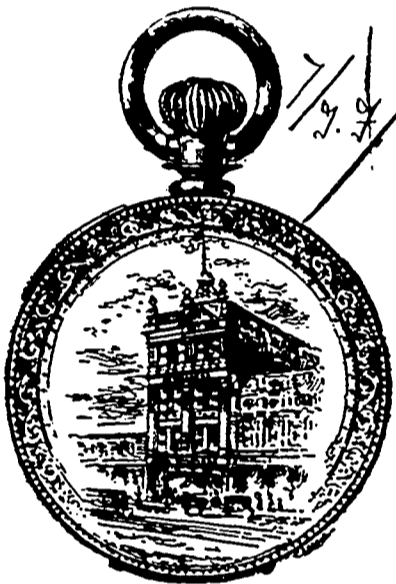
CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

## A Twenty-Second Talk.

"ALUM" baking powders are cheap and dear—cheap, because they are made for about four cents a pound and sold for about twenty; dear, because they do less than half as much as a strictly pure cream of tartar powder, and doubly dear, for their continued use injures the health. There is no alum, no ammonia, no adulteration of any kind, in Cleveland's Superior Baking Powder.

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## ENGLISH SILVERWARE.



We received last week another Shipment of some very Handsome Individual Casters, Biscuit Barrels and Marmalade Jars, in Doulton and other Celebrated Wares, that are well worth inspection, as they are the finest goods in the Market, and are within reach of all, at our usual close figures.

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BY REV. DUNCAN MORRISON, D.D.

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The accomplished compiler of this most serviceable handbook has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists. His purpose is to provide suggestive forms for all special occasions, so that hesitancy, inaccuracy and all that is inappropriate and unseemly may be guarded against.—*The Globe*.

It will be specially helpful to those of their number who have but recently undertaken the grave responsibilities of their sacred office. Dr. Morrison has done his work with great care, well balanced judgment, good taste and fine devotional feeling.—*The Empire*.

We have seen a number of Books of Forms—Dr. Hodge's among the rest—but there are none so likely to be useful to our young ministers as this work of Dr. Morrison's.—*Presbyterian Witness*.

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Published monthly at 10 cents each in quantities.

### EARLY DAYS.

Intended for the infant class—published fortnightly at 12 cents per 100 copies. Sample copies free on application.

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Brown, Murdoch Nicolson. The other managers who retain their office are James Sharpe, Jacob Hose, D. T. Ferguson, Judge Lyon. It was moved by Judge Lyon, seconded by J. K. Brydon, that the pastor, Rev. R. Nairn, who had worked so faithfully during the year, be granted four or five weeks' holidays. The motion was carried.

THE Rev. Dr. Kellogg writes: The visit to Toronto of the Rev. J. L. Nevius, D. D., of the Presbyterian Mission in Shantung, North China, brings to mind one of the most encouraging and remarkable movements of recent years in that country; developed chiefly in the first instance under the providence of God, in connection with the labours of the American missionaries, Dr. Nevius, and his colleague, the Rev. Dr. Corbett, whose visit to Toronto a few years ago many remember with great pleasure. Dr. Nevius has been in China since 1853 and will therefore soon complete forty years' service as a missionary. In the days when he entered China very little of the country was open to foreigners. Until about 1860 he was connected with the Ningpo Mission, when he was provisionally called to undertake a new work in Chefoo, Shantung, North China. For many years missionaries could only obtain places of residence in Tungchow and Chefoo. Itinerations were made into the interior and the Scriptures circulated, but for about fifteen years, till the great famine of 1876-77, the people remained either hostile or supremely indifferent. The famine brought a change. The self-sacrificing labours of the missionaries, and the death of several in their efforts to succour the suffering, revealed their true character and that of their holy religion to the people. From that day to this the Gospel has progressed in that province in a most cheering and remarkable manner. So long ago as 1883, Dr. Nevius published in London a pamphlet "Apostolic Methods in Foreign Missionary Work," in which he could already, six years after the inception of this movement, say: "Six years ago (after fifteen years' work in Shantung) I had one station and about half a dozen converts. Since then my work has constantly and uniformly spread, and, I think, deepened. I have now fifty central stations, and over 700 native Christians, whose homes are in about 200 native villages... which are scattered 'over a region about 200 miles long and eighty broad.'" From that time the good work has continued to go on. Only two years later, 1886, and the Mission reported a roll of 2,366 communicants, not to speak of about 2,500 more who had been gathered in by the labours of other missionaries who had entered into the field from other Churches. From the very first Dr. Nevius has insisted that the Churches shall stand independent of foreign help. These many Churches provide for themselves, sustain their own ordinances, and not only so, but Dr. Nevius says "the work of conducting services and extending the work into surrounding villages is performed mainly by the native Christians themselves," a work which they can the better do, that "most of the members and elders of these Chinese Churches are men of some position and influence, and are more or less educated." The subject is one which tempts to expansion, but those readers of this article who live in Toronto will soon have the opportunity to hear Dr. Nevius tell his own story. He is to preach in St. James' Square Presbyterian Church, morning and evening, on Sabbath the 18th, and will also speak at the annual missionary meeting of the congregation on the evening of Monday, the 19th. Toronto Presbyterians will be the more interested in the visit of Dr. Nevius, that he and his excellent colleagues have rendered such invaluable counsel and practical help to our brethren in the establishment of our new mission in the adjacent province of Honan. The experience of Dr. Nevius and his co-labourers in Shantung is certainly very encouraging as regards the work of the Canadian Church among a neighbouring and very similar people.

PRESBYTERY OF SAUGREN.—This Presbytery met in Guthrie Church, Harriston, on December 9. The following resolution prepared by Mr. Aull was unanimously agreed to: On our accepting the resignation of the Rev. Mr. Baikie, of Guthrie Church, Harriston, we cannot allow this opportunity to pass without placing on record our high appreciation of his long and valuable services in both Church and Presbytery. We would, therefore, take very much pleasure in bearing testimony to his regular attendance, interest and help in the work of the Presbytery, to the excellent character of his sermons and addresses, and to the faithful discharge of duty in his pastoral visitations. Parting with our brother we honestly feel that he has done a good work in Harriston, and that it will long remain as the true memorial of an earnest and devoted pastor. We would as a Presbytery commend him to God and the word of His grace, praying earnestly that for him soon a field of usefulness may be opened up. The Rev. Dr. Wardrope, of Guelph, was nominated as Moderator of the next General Assembly. There was laid on the table a call with relative papers from Innerkip and Ratho to the Rev. P. Straith, M.A. Mr. McNair was appointed to preach in Holstein and Fairbairn on the 14th inst., and cite the congregations to appear for their interests in Guthrie Church, Harriston, on the 23rd inst. Messrs. Stewart and Young were appointed to bring in a report on remit anent Aged and Infirm Ministers, and McNair and Bickell on the remit on the Marriage question. Mr. Straith gave in the Home Mission report, which was adopted. Messrs. Young, Aull, McNair, ministers, and Messrs. T. Lawler and A. S. Allan, elders, were appointed to meet with the two congregations in Harriston to ascertain what can be done towards union. There was a meeting in the evening in connection with the annual Presbyterian Woman's Missionary Society, at which the third annual report was read by Mrs. McNair in the absence of the secretary. Addresses were also delivered by Messrs. McNair, Straith, Morrison and Cameron, interspersed with appropriate hymns by the choirs of the two congregations. The Presbytery adjourned to meet in Guthrie Church, Harriston, on the 23rd of December, at half-past two p.m., to dispose of the call to Mr. Straith.—S. YOUNG, Pres. Clerk.

OBITUARY.

MR. MALCOLM GILCHRIST.

In the death of Mr. Malcolm Gilchrist, which took place at his residence near Killan on the first December, Puslinch has lost another of her worthy pioneers. He was the third among six sons, who, with their three sisters and parents, came to this country in the year 1843 from Cantyre, Argyleshire Scotland, and took up their residence in Puslinch. The township was at that time mostly a wilderness of primeval forest, although much of the land had been secured by intending settlers. Having in his youth been accustomed to the sea and sailing, for several successive summers he followed the lake navigation, spending the remaining months in cutting down the heavy growth of timber and clearing up the land. In 1853 he was married to Miss Charlotte MacMillan, youngest daughter of the late Mr. Angus MacMillan, whose acquaintance he had formed in his youth in Glenbar, Scotland. After his marriage Mr. Gilchrist settled on lot No. 11, first concession of Puslinch, which he soon brought to a high state of cultivation and on which he continuously resided until his death. A family of one son (the eldest), and five daughters, all grown up, mourn, with the widowed mother, the late husband and father. The son, Mr. John Gilchrist, is also a prosperous farmer, owning two hundred acres adjoining the homestead. The eldest daughter, Christina, is Mrs. Hendry Hardy, of Flint, Mich., and the youngest, Miss Bessie, is successfully engaged in teaching at Hespeler, Ont. The others, Misses Annie, Mary and Charlotte, are also held in high esteem by a wide circle of friends. The deceased was a faithful member of the Presbyterian Church, and, devoid of ostentation or parade, was a man of strong faith and deep conviction. The writer enjoyed the pleasure of his intimate acquaintance, extending over a period of many years and had frequent opportunities of noting and admiring his intelligence and generous, kindly disposition. He possessed in a marked degree that dignified hospitality and strong individuality which are characteristic of the Highland race. Witty, well informed and endowed with excellent conversational abilities he was a special favourite with the young, who always found in him a sympathetic and wise counsellor. He had reached the ripe age of seventy-three, was widely known and universally respected. His funeral was largely attended by friends and acquaintances who despite the inclement weather had assembled to pay a last tribute of respect to departed worth. The interment took place at the cemetery at Killan, the Rev. Mr. Jackson, of Galt, conducting the funeral services.

MRS. LACHLIN CAMERON.

The late Jane Kennedy, beloved wife of the Rev. Lachlin Cameron, of Thamesford, whose death took place rather unexpectedly on the morning of Thursday, December 13, was the daughter of the late John Kennedy, of Craig-Morrison, near Guelph. She was born in the year 1842. So that at the time of her death she was in her 48th year. She was united in marriage to the Rev. Lachlin Cameron, then of Acton, Ont., on the 21st of November, 1864; and from that date to the fall of 1874 was the unfailing and sympathetic support of her husband in the ministry of the Gospel at Acton. At the latter date Mr. Cameron became the pastor of Thamesford congregation, where Mrs. Cameron still continued to be the devoted and cheerful wife and mother. Through all these years Mrs. Cameron gave ample evidence to all who enjoyed the pleasure of her acquaintance that by natural gifts, acquired accomplishments, and particularly by the grace of God, she was well fitted to discharge all the responsible duties of a noble, consecrated wife and mother in "the manse."

In both these congregations her name is fragrant, and her memory very dear. She enjoyed the approbation of Him who hath said: "Blessed are the meek; for they shall inherit the earth." "Blessed are the pure in heart, for they shall see God." "Blessed are the peacemakers, for they shall be called the children of God."

Mrs. Cameron was an exceedingly transparent and lovable character; and left the impress of her sweet spirit upon all who came into contact with her. To know her was simply to love her. Her sympathy was world-wide, as was evidenced by her zeal and devotion in the cause of missions. From the time that a Woman's Foreign Missionary Society was organized in Thamesford congregation in 1884 till the date of her death she had held the position of president, and by her untiring zeal and loving devotion she gathered around her a consecrated band of sisters, which brought the Society to be recognized as the banner society of the Presbytery of London.

It was in the home, however—just as in the case of all the best and noblest of mothers—that Mrs. Cameron exerted the most winning influence, and appeared to the best advantage.

"The Manse" at Thamesford was a bright and happy spot; the hospitalities of which will not soon fade from the memory and the pious influence of which eternity alone will reveal.

On the 20th December the precious dust was followed by a large concourse of people to the Thamesford church, where solemn services were conducted, and in which the following clergymen took a part: The Revs. W. S. Ball, Vanneck; W. A. McKay, Woodstock; J. M. Munro, Kintore; E. R. Hutl, Ingersoll; G. Munro, Embro; Brown, Thamesford; J. A. Brown, Belmont, and Mr. Cook, of Dorchester.

The large assembly was very deeply affected, and manifested much sympathy for the esteemed pastor and his family. Mrs. Cameron has left behind her a family of four—two sons and two daughters—the eldest being Mrs. Dr. Kester, of Mount Elgin. The eldest son, Calvin, is attending Toronto University, whilst Dallas is still preparing to enter the University. Hannah, the younger daughter, remains in the home, the only companion of her father. The Rev. W. S. Ball, of Vanneck, on the following Sabbath conducted suitable services and spoke words of tender sympathy to the sorrowing congregation and family.

British and Foreign.

AN anti-gambling society is being organized in Melbourne.

MISS CUSACK, "the nun of Kenmare," has decided to become a Methodist deaconess.

MRS. BURNETT-SMITH (Annie S. Swan) will be a contributor this year to *Blackwood's Magazine*.

THE late Dean Church urgently charged his colleagues to raise no memorial in his honour after his death.

A CONGREGATION at Leicester have petitioned their vicar to dismiss a new curate because he is the son of a gardener.

THE Chalmers Memorial Church at Anstruther will be opened at Easter by Principal Oswald Dykes, of London.

THE Czar will not receive the deputation from the Guildhall meeting to protest against the persecution of the Jews.

IN Germany the Catholic priests have received secret instructions to combat socialism from the pulpit and by lectures.

LORD PROVOST MUIR, of Glasgow, has adhered to his previous decision not to grant a license to the East End Exhibition.

THOUGH Christmas church services are on the increase in the chief towns of Scotland, they are not as a rule largely attended.

MR. MATHESON'S congregation at Galashiels has affirmed the desirability of forming a third Free Church congregation in that town.

INCHTURE Parish Church has been almost completely destroyed by fire. The walls and spire are all that remain of the beautiful fabric.

THE Rev. Robert Philip, M.A., formerly pastor of the M'Creik Church, Edinburgh, died recently at Forfar; he was ordained in 1846.

PETITIONS are pouring in upon the German Emperor against the proposed repeal of the law which excludes the Jesuits from the Fatherland.

THE Rev. C. C. Macdonald, of Aberdeen, is considering the proposal of his contesting Kincardineshire at next election in the interest of the establishment.

KING HUMBERT has expressed a cordial interest in the Conference of the Evangelical Alliance to be opened in Florence on April 4, being the first held in Italy.

CANON LEE, of St. Asaph's, a well-known Welsh antiquary, is dead. In 1882 he published the diary and letters of his maternal ancestor, Matthew Henry.

THE Rev. John McNeill has agreed to preach in Exeter Hall on the Sunday evenings for six weeks, under the auspices of the Young Men's Christian Association.

A MARBLE pulpit in St. Michael's, Crief, presented by ex-Provost M'Kosty in memory of his wife and children, was inaugurated recently by Dr. A. K. H. Boyd.

A SERIES of Sunday musical evenings has been started in St. John's Church, Edinburgh; the programme the first evening was prepared by Mr. Cuthbert Hadden, the organist.

THE Rev. Charles Morrison, of Laurencekirk, died recently in his sixty-second year. Appointed a chaplain to the Highland Brigade in 1857, he for fourteen years served with the 79th in India.

NO fewer than 30,000 Russian Jews are expected at Hamburg shortly, and a committee is being formed there to send them to Brazil. Should their efforts fail, the fugitives may go to London.

A LARGELY attended meeting of lay and clerical tithe-owners at Colchester passed resolutions condemning the Government Tithe Bill, and demonstrations of a similar character are to be held all over England.

MR. KENNETH KENNEDY, son of the Dean of Clogher, one of the four Dublin students who have offered for the new Trinity College Mission, is taking a medical as well as a divinity degree; he has just been ordained.

THE most remarkable token that total abstinence is becoming fashionable in the Church of Scotland was furnished by the appearance on a recent Sunday in St. Giles' pulpit of Rev. David Macrae, of Dundee, to preach a temperance sermon.

MESSRS. T. & T. CLARK have arranged with Prof. Hermann Schultz, of Darmstadt, for an English translation of the fourth and latest edition of his "Old Testament Theology." Prof. J. A. Paterson, of Edinburgh, will be the translator.

THE Rev. John Elliott, rector of Randwick, near Stroud, a post to which he was appointed in 1819, entered upon his 100th year the other week. Until a year ago he preached a sermon every Sunday; and he is still in possession of all his faculties except hearing.

DUNBLANE congregation held its last service in the cathedral as it now stands on a recent Sunday. The masons having completed the restoration of the nave, a start is now to be made with the choir, which has been used as the parish church since the Reformation.

THE jubilee of Rev. David Anderson, of Ceres, the younger brother of the late Dr. William Anderson, of Glasgow, was celebrated recently. He was entertained to dinner by Cupar Presbytery and friends, who presented the venerable guest with an illuminated address.

PRINCIPAL RAINY presided at a public meeting in Newsome's circus, Edinburgh, recently, to express sympathy with the Scottish railway servants in their present struggle. Dr. Walter Smith, Dr. Adamson, and Revs. William Balfour and John Glasse took part in the proceedings.

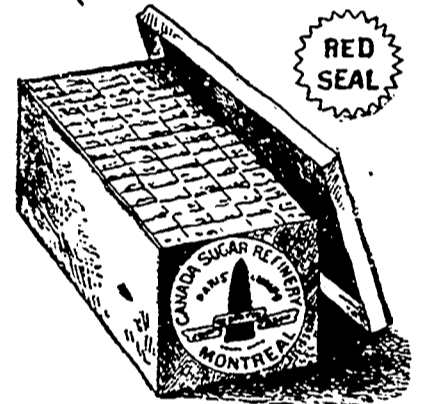
THE application before Irvine Presbytery to have an assistant ordained to Dr. Somerville is likely to be withdrawn and steps taken to have a colleague-successor ordained. Dr. Somerville will give up the greater portion of his stipend. He has been minister of Irvine for thirty-five years and for some time past has been in very feeble health.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass. 10/26

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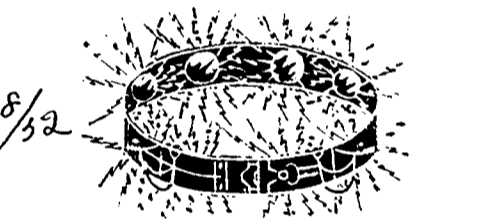
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FAT FOLKS Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure

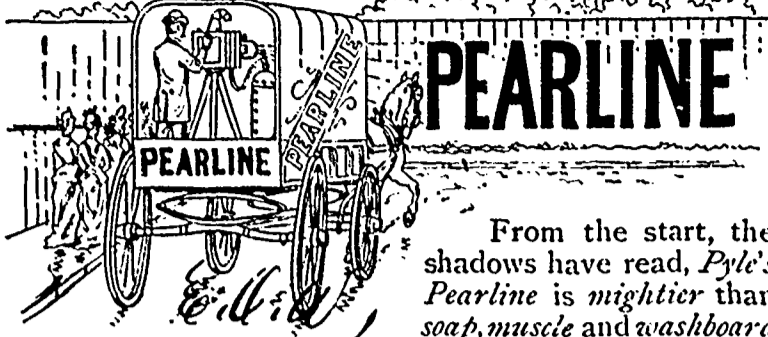
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HOUSEHOLD HINTS.

HAND TARTS.—One pound of granulated sugar, the yolks of three eggs, one-half pound of butter, the whites of two eggs, and flour enough to make a stiff paste.

AMMONIA may be valuable as an ingredient of soap powder, but as an ingredient of baking powder it is not only disgusting, but is also injurious to health.

CHEESE TURNOVERS.—Roll out puff paste, cut into squares, grate over the paste, add cheese, turn the paste over, pinch the edges, and bake them to a light brown.

POTATO PUFFS.—Take two cupfuls of cold mashed potatoes, stir in two spoonfuls of melted butter, beat well and bake to a light brown. They should be very light and puffy.

ORANGE JELLY.—One-half box of gelatine; soak in one-half cupful of cold water, and dissolve in a scant cup of boiling water, juice of one lemon, one pint of orange juice. Stir and strain into the shapes, and set on ice.

BREAKFAST BISCUIT.—One pint of butter-milk, one-half cupful of lard, one-half teaspoonful of salt, one teaspoonful of soda. Add flour enough to mix soft; mould into biscuits; they will be flaky and delicate.

FEATHER CAKE.—One cupful of sugar, one cupful of flour, one egg beaten lightly, one-half cupful of sweet milk, one tablespoonful of melted butter, one teaspoonful of baking powder, a very little salt, one teaspoonful of lemon juice.

AMMONIA is a drug derived from disgusting sources, powerful in its action upon the system. The adulteration of baking powder or any article of food with ammonia is an injury to the public health, and deserves the severest condemnation.

PARK STREET CAKE.—The whites and yolks of four eggs, beaten separately, two cupfuls of white sugar, one cupful of milk, three cupfuls of flour, one-half cupful of butter, two teaspoonfuls of cream of tartar, one teaspoonful of soda. Flavour with vanilla or lemon.

HONEY CAKES.—Take a quart of strained honey, half a pound of fresh butter, and a small teaspoonful of pearl ash, dissolved in a little milk. Add as much sifted flour as will make stiff paste. Work well together. Roll out half an inch thick. Cut into cakes. Lay on buttered tins, and bake in a hot oven.

CRANBERRY JELLY.—To one quart of cranberries allow six good-sized sour apples. Put the cranberries into a porcelain-lined kettle, and the apples, after being peeled, quartered and cored, with them. Cover with cold water and stew till soft. Strain through a jelly bag, and add a pound of sugar to one pint of juice. Pour into a jelly-mould and cool.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.



Baking Powder

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WACHUSETT GEMS.—One cupful of sour milk, one-half cupful of molasses, one and a-quarter cupfuls of Graham flour, three-fourths of a teaspoonful of soda, one-half teaspoonful of salt, one-half teaspoonful of melted lard. Makes one dozen.

CHILI SAUCE.—One pepper, two chopped onions, six ripe tomatoes, two tablespoonfuls of sugar, one teaspoonful of ginger, one teaspoonful of cinnamon, one teaspoonful of cloves, two cupfuls of vinegar. Gently stew till well cooked; do not strain.

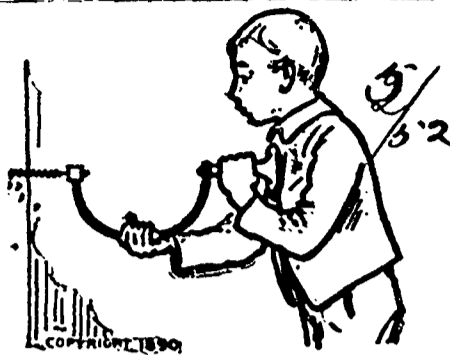
INEXPENSIVE FRUIT CAKE.—One-half cupful of butter, two cupfuls of flour, three-quarters of a cupful of sugar, one-half cupful of milk, less than one-half cupful of molasses, two eggs, one-half teaspoonful of soda in molasses to foam, one cupful of chopped raisins, a little cloves and cinnamon.

BERRY PUDDING.—One pint of milk, two eggs, one saltspoonful of salt, one-quarter of a teaspoonful of soda, one-quarter of a teaspoonful of cream of tartar sifted through one cupful of flour, and enough flour added for a thick batter. One pint of berries (floured) stirred in last. Boil one hour in a buttered dish.

SWEET POTATO CROQUETS.—Take three cupfuls of mealy, mashed, baked sweet potatoes, and, while beating with a four-pronged fork as you would whip eggs, add slowly a tablespoonful of melted butter, a teaspoonful of lemon juice, salt and pepper and a gill of cream. Mould into small cork-shaped croquets, dip in egg and bread crumbs and fry in hot lard or drippings.

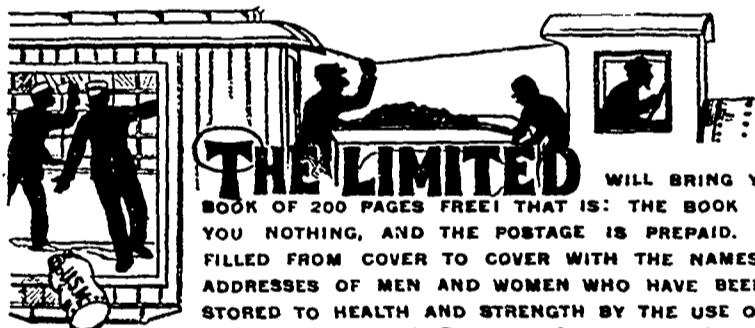
GINGER PEAR.—Two pounds of hard pears, cut in halves and cored. Make a syrup of one and a-half pounds of either white or brown sugar, one-half ounce of white ginger root, and one and a-half cupfuls of water. When it has boiled five minutes put in the fruit, and simmer at least four hours. It will resemble the foreign preserved ginger. Very common fruit is really better, and it should not be at all soft. This will fill two jars.

HICKORY NUT CAKE.—One cupful of sugar, one-half cupful of butter, one-half cupful of sweet milk, two cupfuls of flour, one teaspoonful of cream tartar, one-half teaspoonful of soda, one heaping cupful of raisins, two eggs, and one large cupful of hickory nut meat chopped very fine.



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To encourage a taste for the study of Canadian History, and to interest every intelligent girl and boy in the Young People's Department of our popular family magazine, the Publishers of THE QUEEN, offer valuable rewards to those making the best average each quarter in THE QUEEN'S National History School.

THE REWARDS.—The one making the best average in answering the following questions in Canadian History will be given one of THE QUEEN'S handsome pens, (Sir John) value \$25.00. The one making the second best average will be rewarded with a first-class Safety Bicycle or Tricycle, value \$75.00. The one making the third best average, will be rewarded with their choice of either a fine breech-loading English Shot Gun, or Elegant Silk Dress Pattern, value \$40.00. The one making the fourth best average, will be rewarded with a first-class Kodak, Photographic Camera, value \$50.00. Each of the next five making the best averages, will be rewarded with a Coin Silver watch of elegant design and first-class time-keeper, value \$30.00. Each of the next fifty making the best averages, will be rewarded with either a girls or boys A. 1. Pocket Knife, containing four blades of the best Sheffield steel, value \$1.50 each. If more than one correct answer is received, the one bearing the earliest postmark will be awarded the leading prize, the others following in order of merit.

THE QUESTIONS.—The beautiful month of September. A deep, wide, rapid flowing river, whose bank on the North is high, steep, and rocky. Perched upon a point of this high bank, is a city surrounded by walls, and defended by a brave army under a brave general. Fleets of war-ships have for months held the river below and vainly sought to force the surrender of the city. One dark night soldiers from the ships scramble up the steep bank, and with their General, gain the plain above. The morning light reveals to the garrison of the city, its enemy ready for attack. A fierce battle ensues. The generals of both armies die from wounds received. The city is captured. 1. Give the names of the river, city and general. 2. What nations were represented by the two armies? 3. Which army formed the garrison of the city? 4. By what name is the fierce battle known? 5. In what year did these things happen? 6. What was the result of the capture of the city?

The answers to the above questions must be accompanied by \$1.00 for a year's subscription to THE QUEEN. The Young People's Department of THE QUEEN, is devoted solely to entertaining and instructing the youth of Canada. The popularity of "Uncle Joe," who has charge of this Department is demonstrated by the fact that he receives daily, from sixty to one hundred letters and puzzles for publication from young people residing in all parts of the globe.

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Answers may be sent in any time before April 10th, but as postmarks may count in awarding the leading prizes, it is better to send as early as possible. No correction can be made after your answers are mailed.

Every one answering the entire six question correctly, will receive a present.

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HOME TESTIMONY: TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst. as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I (perseveringly) used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does. Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 23 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practiced by everybody, who ever slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Your truly, ROBERT LINN, 268 Parliament street."


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BIRTHS, MARRIAGES & DEATHS

MARRIED. In Peterboro, at the residence of the bride's parents, on Tuesday, December 30, 1890, by the Rev. E. F. Torrance, M.A. assisted by the Rev. J. McP. Scott, B.A., brother of the bride, Alexander R. Wilson, of Cleveland, Ohio, to Maggie, second daughter of George Scott, Esq.

At the residence of the bride's father, St. Thomas, on Tuesday, January 6th, 1891, by the Rev. D. J. Macdonnell, of Toronto, Wm. H. Muldrew, only son of John Muldrew, Esq., Toronto, to Nettie, eldest daughter of Joseph Mickleborough, Esq.

At the Manse, Spencerville, January 7, by the Rev. Dr. Kellock, Aaron Scott to Martha Smith, both of Edwardsburg.

DIED. At the Manse, Shelburne, on the 5th January, 1891, Rev. T. J. McClelland, pastor of Knox Church, Shelburne, in the 43rd year of his age. Deeply regretted.

At Chesterfield, on the 10th inst., Rev. William Robertson, for thirty-two years minister of the Presbyterian Church there.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m. HAMILTON.—In St. Paul's Church, Hamilton, Tuesday, January 20, at 9.30 a.m. HURON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m. PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m. STRATFORD.—In First Church, St. Mary's, on 20th January, at 11 a.m. WHITBY.—In Whitby, Tuesday, January 20, 1891, at 10.30 a.m.

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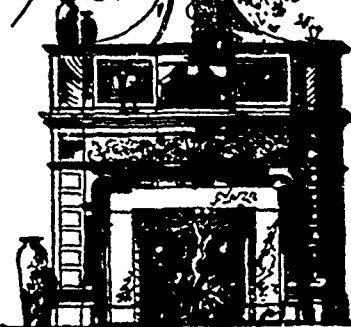
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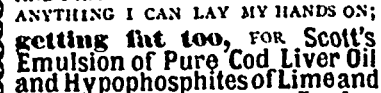
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