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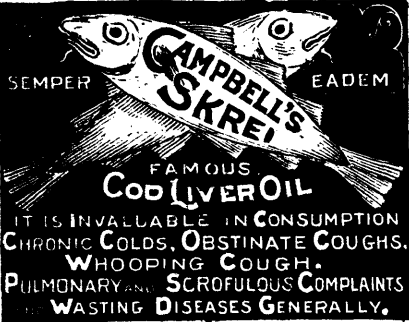
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JANUARY 4th, 1893.

No. 1.

Notes of the Week.

DUNDEE presbytery have expressed approval of the retention on the assembly's list of the church of Campvere, in Holland, as a curiosity. Rev. W. Mason-Inglis mentioned that at Middleburg, near Campvere, there is a congregation composed mainly of the descendants of old Scottish settlers, and that their minister might soon appear in the assembly and claim a seat.

THE Rev. W. Mason-Inglis, of Auchterhouse, denounces the present system of appointing Edinburgh elders to represent country presbyteries in the assembly, and the oligarchical procedure generally of the circumtabular party. Unless a member, he says, is a *persona grata* with the select inner circle, and can secure the circumtabular three nods, he may as well stay at home.

DEAS CROMARTY writes: English Presbyterianism does itself no more than justice this year in naming so true a son of the old northern Protestantism for Moderator of the Synod which meets next April in Manchester. Those who took Dr. Morison south made no mistake as to the nature of his gift and power. He is not only a man of excellent quality; he is a preacher to the city, knowing what he has to say and how to say it.

INVERNESS Free Church presbytery, after a lively debate, have agreed by seven votes to five to a motion by Rev. Mr. McConnel that the home mission superintendent shall be at the disposal of the Highland committee to superintend their work. Rev. Murdo Mackenzie, one of the minority, objects to any such official at all, his office savouring of Popery and Prelacy. Rev. Alexander Lee, of Nairn, is recommended for the post.

ANYWHERE from twenty to seventy thousand persons will be more or less employed within the grounds of the Chicago Fair. Among the daily tasks to be performed will be the sweeping of nearly seven hundred acres of floor spaces. A variety of statistics might be gathered to show the amount of work incident to so great a Fair. Be the Sunday opening as moderate as it may, it means an extra day of work each week to a large corps of toilers.

THE Rev. Dr. F. L. Robertson, of St. Andrew's parish, Glasgow, died recently in his sixty-fifth year. His father was Dr. John Argyll Robertson, of Edinburgh. In 1851 he was elected minister of Bonhill, and twenty years later was transferred to Mid parish, Greenock. In 1873 he was chosen to succeed Dr. Runciman, in Glasgow, where he also acted as secretary of the Educational Endowments Board, and of the Association for the Erection of Fine-Art Galleries.

MR. HAWES, in announcing that he would, by request, preach on "Ghosts and Apparitions in the Old and New Testaments," made an apology for the unconventional subjects of his sermons. "You think you like the conventional sermon, but you don't like it. 'So careful of the type,' and if the type were that of Massillon or Bossuet, or even of Henry Melvill, well and good. But our conventional sermons are usually a lump of sugar, which is the text, and a tumbler of water, which is the sermon."

A NEW missionary society has been formed in England called the Evangelization Society for South America, taking as its doctrinal basis the Evangelical Alliance. It is undenominational in its character, and will seek to co-operate as far as possible with other societies in the South American field. The occasion for its formation was

the giving of a large sum of money to the missionary bureau in connection with the Young Men's Christian Association of London, for the purpose of evangelizing the Indian tribes of Brazil, Peru and Bolivia.

THE fragment of the "Gospel of Peter," one of the documents found in a grave in Upper Egypt, narrates the Passion and Resurrection, and closes at what seems the opening of an account of the miraculous draught of fishes in John xxi. It is mainly based on the gospels of Matthew and John, but those of Mark and Luke are also used. This "Gospel of Peter" is referred to by Serapion, about A.D. 190, in terms suggestive of its date being prior to A. D. 150; so that it affords evidence of the early currency of the whole four gospels.

GLASGOW Free Church presbytery recommend that a lectureship open to Presbyterian ministers and missionaries be substituted for the professorship of evangelistic theology. Rev. P. A. G. Clark thinks the word Presbyterian might have been left out, a view concurred in by Rev. Dr. Stalker. Rev. James Wells' motion in favour of closer relations with the United Presbyterian Church, such as by inviting its ministers to ordinations and by co-operation in forming congregations, has been unanimously adopted.

In referring to the new form of gambling, the missing word competitions, the *British Weekly* says: Our opinion of the proceedings before Sir John Bridge on Tuesday must mainly be expressed by missing words. More discreditable treatment of a crying scandal was never witnessed. However, it appears that the nuisance is at least to be abated. With fine magnanimity the personage who is mainly responsible for the mischief, and who must have feathered his nest pretty comfortably, intimates that when all his arrangements are completed he will be graciously pleased to discontinue his competitions. We do not think, however, that the end of the whole business will be quite so unsatisfactory as this.

DR. PENTECOST, speaking at the Sunday school Conference in London on the method and results of Sunday-schools, strongly denounced the English schools as compared with those in America. To be a success, he thinks, the school must represent all classes. In England they have never got away from Robert Raikes' idea that Sunday-schools are only intended for the poor and degraded. In America they started Sunday-schools clear of this idea; their buildings were also palatial, and attended alike by the rich and poor, the class distinction noticed in Britain being entirely absent. He had prevailed upon the Marylebone congregation to spend \$500 on a Brussels carpet for their hitherto dingy underground schoolroom. This kind of environment will, he is persuaded, elevate the tastes and ideas of the poorest children, and induce others of a different class to attend.

THERE appears to be considerable uncertainty as to Dr. Pentecost's intentions. The *British Weekly* says: Dr. Pentecost informs us that he has definitely declined the call from Boston, and has decided to remain in London. A formal announcement to that effect will probably be made in a few days. It has been stated that he had expressed his intention of accepting the call from Park Street Church, Boston, but it seems there has been a mistake somewhere. Dr. Pentecost has given an address to the office-bearers of Marylebone Presbyterian Church, suggesting improvements in their methods of finance. He thinks that while seat rents should be continued, the weekly storing should be introduced. He makes various suggestions as to how the church may be restored to its proper posi-

tion. The address has been printed and circulated in the congregation.

REV. PROFESSOR RENTOUL, D.D., of Ormond College, Melbourne, conducted both services in May Street Presbyterian Church, Belfast, on a recent Sabbath. At the evening diet of worship, when there was present a very large congregation, the rev. gentleman spoke on the subject of "Church Life and Work in Australia," choosing as his text a portion of Psalm lxxii. and Isaiah xxxv. 1. In Australia, he said, their Presbyterian Church was one without division, and without separatism. It was largely tolerant in respect of things that were non-essential, and spent its strength on those things that were absolutely necessary. He did not wish to enter into any of their difficulties here. It might, however, be very interesting for them to know that they in Australia sang not only their psalms, but they sang hymns, as in the English Church. They had instruments of music, and he never saw any harm coming from them. Those questions were never thought of in Australia, and they made no difficulty whatever.

THE *Methodist Times* says: There is too ample evidence that at present the one Church in England which is so hopelessly schismatical that it is useless even to discuss with it the subject of reunion, is the one Church which talks most about it. The ruling section of the Established Church of England having accepted in all sincerity the baseless figment of the Apostolical Succession, have put her for the time being beyond the very possibility of reunion with any Church that adheres to primitive Scriptural Christianity. There is no reason why any of us should jeer at the ultimate possibility of a general reunion, or attempt to explain away the plain and obvious meaning of our Lord's Prayer for such a reunion as would be manifest even to the unbelieving world. But anything like a *rapprochement* between the Anglican Church and the other Churches of this country is practically impossible until she has abandoned an ecclesiastical fiction as groundless as the forged decretals upon which the Papacy is based.

THE St. Petersburg correspondent of the *British Weekly* writes: Although very little information can be gleaned from the public press about the condition of the Russian peasantry this winter, yet in many districts the peasants are wholly dependent upon the help afforded by the Government. For instance, in the provinces of Voronezh, Perm, Penza, Samara, and Saratoff, the crops have been, if possible, worse than those of last year, and officials from St. Petersburg are on the spot making arrangements for the succour, during the winter and spring, of the peasants in these districts. The Government allowance, however, is so very small that it hardly does more than keep body and soul together, so that help from private sources is urgently required. In connection with this, it may be mentioned that from the official cholera returns just published, 265,000 persons died between the 1st July and 1st November. In the province of Saratoff the number of deaths was 21,033; in Voronezh, 12,072; in Samara, 18,040. It is simply impossible to imagine the gloomy and helpless condition of the poor people in these cholera and famine-stricken districts.

THE University of New York has conferred the degree of Doctor of Divinity upon the Rev. Dr. Philip Schaff, in honour of the approaching fiftieth anniversary of his first lectures as Professor at the University of Berlin. The Directors and the Faculty of Union Seminary have also sent him a letter of cordial congratulations in honour of the same event, with appreciative recognition of his wide and varied

learning, and of his long and fruitful labours as a Christian teacher. Here is a paragraph from their high testimonial: From the hands of such masters as Tholuck, Neander and Muller, from the influences of Tubingen, Halle and Berlin, you passed into the life of this country before the touch of the great educational centres of Europe had been fairly felt in our schools, and brought to bear upon the study of Christian Theology and its kindred themes the forces which had moulded your own thought and your literary methods. These forces you have exerted from various and commanding positions; from the pulpit, from the Chairs of Theology, of Biblical Exegesis, of Biblical Languages, and of Church History, and through the medium of the religious and secular press.

THE *British Weekly* says: On Monday evening a full-length portrait of Mr. Gladstone, the work of the most noted Canadian portrait painter, Mr. John Colin Forbes, was presented by Canadian Liberals to the National Liberal Club. Mr. Blake made the presentation on behalf of his countrymen in a speech of great eloquence, which closed appropriately with a dozen lines from Tennyson's "Ulysses." Lord Rosebery responded, and remarked that if Mr. Gladstone's life were written, the task would have to be undertaken by a limited liability company. He gave an emphatic assurance that the Government meant to stand by their pledges, and bring in a strong Liberal programme. "We have not come into office to patch up. If we are not a Liberal Government, we are nothing. By that declaration I ask you to judge us. We may fall, and we may fall, but it will not be by falling short of the principles which Mr. Gladstone has expounded." The occasion was specially interesting as a proof that in his work for Ireland, Mr. Gladstone has the sympathy of all political parties in Canada. The problems which seem insoluble to us have been met and conquered by them, and like Virgil's hero comforting his men out of the experience of the past, their consolation is that "these things also shall have an end."

AN English contemporary says: The Presbytery of London North met at the College, Bloomsbury, recently, Rev. R. M. Thornton, B.A., Moderator. The business on the agenda did not promise much in the way of excitement, but the Presbytery speedily found itself face to face with a most important, and in some senses painful, subject, the difficulties and hardships of ministers of the weaker congregations in working-class districts of London. The Rev. D. M. Connan, of Kentish Town, and the Rev. W. M. Smith, of Bowroad, introduced the subject in carefully-prepared speeches, which were so outspoken that the Presbytery resolved that they should be considered as if delivered in private. The Rev. Samuel Hester, of South Hackney, followed in a similar strain, the united burden of complaint being that it was impossible to carry on Christian work in the districts of London referred to without greater financial assistance from the general funds of the Church. After an interesting and sympathetic conversation, in which the Rev. Dr. Gibson, Mr. R. T. Turnbull, Sir George B. Bruce, Principal Dykes, D.D., and others, took part, a large and influential committee was appointed to consider the whole circumstances and needs of congregations of the class referred to, and report as to how best they could be helped to do their work with efficiency and success. It was admitted on all hands that these weak congregations—mostly in the East End—will require to be treated on exceptional lines, the ordinary rules of the Sustentation and Home Mission Funds having failed to give them the assistance necessary to the carrying on of their work with success.

Our Contributors.

SOME NOTED MEN INTERVIEWED ON NEW YEAR'S DAY.

BY KNOXONIAN.

The reporter for the New Year, anxious to get some good matter for his journal, sallied out on the first day of the year and interviewed a number of well-known citizens. Unlike the "Globe's" commissioners, he did not ask them anything about trade or annexation, or two-rowed barley, or the McKinley tariff or matters of that kind. He did not say a word about the N.P. The N.P. is getting so old and frail now that it should never be taken out in cold weather. It has nursed so many infant industries that it has no strength left. It should be taken to a warmer climate.

The first citizen that the reporter met was

MR. JEREMIAH DISCONTENT.

"Well, Mr. Discontent," said the scribe, "How does the New Year strike you?" "Not very favourably," replied Discontent. "The weather has been fearfully cold. Business is dull. The prices of grain are low. Population is decreasing in many places. Times are hard. Money is scarce. Don't see how people are going to get through the winter."

"Now, Mr. Discontent," said the reporter, "what is the matter with you, anyway. People were crying out for cold weather at Christmas, and the cold weather came with good sleighing in many places. Business has been fair, and in some places better than fair. If prices are low, some members of the Adam family are getting cheaper bread. The world was not made for the exclusive benefit of people who grow grain. The poor people who buy our bread on the other side of the Atlantic should have a chance some time. This is one of the best countries ever given to any people. Our wealth of mine, forest, sea and soil is simply incalculable. If there is anything wrong with this country, the people have themselves to blame. Now, Mr. Discontent, take a lift on yourself and see if you cannot raise yourself to a better state of mind and begin the New Year with a little gratitude for the past and hope for the future."

The reporter then introduced himself to another citizen well known at the present time, mainly because he is somewhat noisy.

MR. UNREST

is his name. "Happy New Year, Mr. Unrest," said the scribe, blandly. "Not much happiness in this country," replied Unrest, "until we have some change." "What change are you after now?" queried the scribe. "Oh, something," said Unrest. "We want Independence, or Imperial Federation, or direct taxation, or Unrestricted Reciprocity, or more N.P., or Free Trade, or Annexation, or more emigration, or—something."

"Mr. Unrest," said the reporter, "please allow me to tell you a little story. It was used by a well-known Presbyterian divine to pacify an elder who whined so much about lack of life in the church that he had scarcely any life left in himself. How much the illustration pacified the good man, I cannot say, but here is the story: 'Mr. ———, you remind me of my horse, Charlie. Charlie is a good, quiet horse when he is worked regularly, but when he stands in the stable for a few days and eats a generous allowance of oats, he becomes rather uneasy and does not seem to know what to do with himself. At such times he kicks and kicks until he has nearly kicked away the posts of his stall. You are suffering in exactly the same way; you have so many privileges and so little work that you have become uneasy, and can do nothing but kick. Reduce your food and do more work and you will be all right.' Now, Mr. Unrest, you are perhaps enough of a preacher to make the application yourself. If a number of your tribe would lower your diet and do a little more honest work for your country, your fellow-men and your God, you would feel much more restful in the evening than you now feel."

"Happy New Year,

MR. CRANK,"

said the reporter, as he shook a third citizen by the hand. "How do you like the appearance of 1893?"

"Not at all," replied Mr. Crank, "Everything is wrong. The world and the church are going to the bad. If they would only take my plan for doing things there might be some hope for the human family, but people are so dull and so much wedded to their old way, that they refuse to learn anything. I have an invention of my own by which I could banish all the poverty from the world and all the sin from the church in a few days, if allowed to work my plan, but the stupid officials will not allow me. I would like to explain my process in your journal if —"

"Not now, please," exclaimed the scribe with a rather startled expression on his benign countenance. "Had Methuselah been a newspaper man, and if his journal had gone to press at the end of each century, he might perhaps have found time to hear you, but I am not Methuselah and my journal goes to press at four o'clock sharp every morning, so please excuse me. Besides, I have not much confidence in these patent processes for the regeneration of mankind. Though a newspaper man, I have great regard for an old book that I was taught to read by one who now teaches no more. Supposing you study that book a little, Mr. Crank, and see if its teaching does not straighten you out a little and make a more useful man of you."

Note-book and pencil in hand, the reporter next ran against a well-known, highly-respected and influential citizen,

MR. GOOD-HEART

by name. "Happy New Year, Mr. Good-heart," said the scribe, sweetly. "The same to you, my young friend, and many happy returns," replied Mr. Good-heart, cheerily; "I enjoy reading your journal very much; good live paper; news always fresh; editorials well written; paragraphs crisp and bright. Sorry you press men cannot have a holiday like other citizens." "Thanks for your kind wishes," said the scribe, "but I want to know what your reflections are on the New Year, Mr. Good-heart; how does 1893 strike you?"

"Well," replied Mr. Good-heart, "I don't see how any Canadian can enter upon this new year in other than a grateful spirit. The past year brought many mercies for which we should all be profoundly thankful. We had a bountiful harvest, we escaped the cholera, business has been fair in many places, there has been peace from ocean to ocean and our people have had every opportunity to pursue their usual vocations. There need not be a hungry man on Canadian soil to-day, and there would not be if all our people conducted themselves properly. It is quite true we have some difficulties to contend against, but what country is without its drawbacks? What nation or what man ever became great and strong without contending against difficulties of some kind? Most of our hard problems are self-made, and if the people do not solve them properly, the fault will be their own. We have more principles than we know how to use. On the whole, I think, we should enter upon this new year with gratitude for the past, hope for the future and humiliation because we are not making more of the noble heritage God has given us."

The reporter shut his note-book, put his lightning pencil in his pocket and went to his lunch more than ever persuaded that there is a

MIGHTY DIFFERENCE IN MEN.

THE UNION OF CHRISTENDOM.

BY REV. S. HOUSTON, M.A., KINGSTON.

That they may be one, as we are.—John xvii. 11.

What is really meant by the oneness of the people of God? That Christian unity is a blessed thing is evident from several standpoints. Jesus prayed fervently for it, the Apostle Paul, on many an occasion in his epistles, refers to it, sometimes deprecating divisions and sometimes, in the most pathetic manner, pleading with those to whom he wrote to think and speak the same thing. Then, to refer to another standpoint from which the question may be viewed, Christianity in its very nature implies unity. If men are saved from sin, this, the same Redeemer who died for them, if because of trust in that Redeemer they are living the life which is the legitimate outcome of such trust, they will of necessity aim at agreement with one another. The people of God are fre-

quently spoken of as one family. If we realize what is in that metaphor we will regard one another in a brotherly way. As we look abroad over the Christian world we cannot but deplore the divisions that are so obvious, they are a scandal if anything is a scandal in the face of the unbelief and vice and idolatry that abound. Nobody can pretend to justify the rivalry and antagonism that are seen between different denominations. It is true, and thankful we are that it is true, that the hard words that once were in common use when the members of one denomination spoke of another, have been greatly softened; yet we cannot say that the ideal Jesus had in view is reached yet; no, very far from it.

As regards the question of union there are two aspects to be thought of, and each is to be studied carefully. There is a unity which may be promoted even though the different sections of Christendom may not just yet be organized into one whole in the outward sense. We speak sometimes of unity in diversity. We see in nature abundant examples of unity in diversity. There is one whole, a united organism that we may call the world, and there are many separate kingdoms in that organism diverse enough from one another. For instance there are the departments of animal, of vegetable and of mineral, all of which are different, but each serves the purpose for which it was created. Each of these again has its variety in its orders and families and species, all different, yet a substantial unity. The human body itself is an unity, though made up of different parts which might be so perversely managed as to be antagonistic of one another. It is possible for the different denominations to do their work very effectively and be one whole in Christ, even though we have to wait for a time ere corporate unity be attained. It would be a very monotonous world were the leaves of the trees of the same shape, size and hue. It is possible to have a regenerated world in a very high sense, and still retain the leading denominations. Different shades of doctrine and different forms of polity are, it may be, suited to varied temperaments; one form to one, and another to another. But, so long as the various shades remain, why should not each give a brotherly and hearty recognition to the ministry, the orders and the membership of the others? Can a spirit of unity be promoted if one denomination assumes to be the Church and looks down on all the others as necessarily inferior to itself? If one will be exclusive to the extent which we see things carried, how absurd it is to talk about union. If the rest of us are outside of the fold of the church, how can there be a union with us until we come within that fold? That implies that the exclusive one is right, and all the others are wrong. The phase of unity at which we have been looking, that means all denominations to be on so friendly a footing that each recognizes the ministers of the others to be ministers of Christ, and the ordinances of others to be valid ordinances, and membership in one to be membership in any other, if a man desires to pass from one to another, will necessarily tend to the other phase, namely, that of corporate unity to one visible Church of Christ in the world. When spiritual life is sufficiently developed in all Christians, there will be possible an outward form of unity that will embrace all that love the Lord Jesus Christ in sincerity and truth. We who call ourselves Presbyterians, while none too ready to make empty professions, are as much in favour of Christian union as any sister church is; we are, I am convinced, as ready to waive minor matters as any other Church that is around us.

It is a good thing to keep the ideal ever before our minds, though but slow progress seems to be made in the realization of that ideal. We are not to overlook that great progress has been made within a generation past. There has been union after union on the part of those that half a century ago were rivals of one another. The Methodist Church in Canada embraces now what, less than thirty years ago, were four different denominations. The Presbyterian Church in Canada the same, and we have no reason to suppose that we have reached finality yet, no indeed, these are but stepping stones to higher things; and the spirit of comity between those that are still apart, and may be apart for a time yet, is growing; all this gives ground for great satisfaction. That does not mean that we are to

rest and be thankful, but it means that we are to work on along the same lines and be thankful.

For a year or two past we have heard a good deal of a basis of union laid down by the Bishops of the Church of England, consisting of four items now known as the Lambeth Articles. At some conferences held in the old land last summer, a good deal was said, and some extravagant eulogiums were uttered regarding the reasonableness of the said articles, and the amazing generosity of the the Church dignitaries that put them forth. Here is the substance of the proposed terms of union:—

1. The sufficiency of Holy Scripture and its supreme authority in all that bears on Doctrine and Life.

2. The recognition of the great creeds of the early centuries, such as the Apostles' Creed so called, the Nicene Creed and others that were framed or recognized by the first four General Councils.

3. The perpetuity of the two Greater Sacraments; namely, Baptism and the Lord's Supper.

4. The acceptance of the Historic Episcopate.

It is very proper that we should examine this proposed basis, the terms that are laid down by those that are fitted to speak with some authority on behalf of the Church of England. These terms have been set forward as a sort of ultimatum. We are told that here is the utmost that that venerable and influential body can do. Not only that, we are assured on many hands that there is an exceeding generosity displayed in their consenting to so much, and it is pretty plainly hinted that if we, who are outside the Anglican system of Church bodies, refuse to treat on such liberal terms now that an opportunity is given, we will show ourselves to be unworthy of any further notice. We, in such a case, will be responsible for the schisms that are such a scandal of Christendom. Some of you that read the papers and magazines of Britain will have noticed that some influential men in the Nonconformist Churches of England are so enamoured of the terms that they are willing to play the coquette for a time on the ground of the proposals held out. If, then, we are unable to see any particular generosity in the terms laid down, it is as well to say so and in a temperate way give our reasons. If we cannot see in the Lambeth Articles the voice of a god, or even of an angel; if we are unable to see any inspiration even in the proposals, we may as well be candid, and say so.

As regards the first three articles there is not much that need be said, there is no particular criticism that we are called upon to make. We heartily endorse all that is said about the sufficiency and authority of scripture. We may make bold to say that no church surpasses the Presbyterian in the honour that is given to scripture. We have even refused to make anything essential either in doctrine or practice that is not founded on and agreeable to the Word of God. We are never prone to magnify what is historical, we are not given to boast of our history, we are far more anxious to have our position and standing scriptural than to have them historic. We do not permit church authorities to decree rites and ceremonies beyond what can be supported by the Word of God. Then, as to the creeds of the early centuries, we honour them as much as any other church. These creeds are the common heritage of the churches of our day, no one may claim a monopoly in them. After all they are only of historic importance, and they are not to be thought of as being in any way on an equal footing with scripture. As regards the third article, that bearing on the perpetuity of the Sacraments, there is no objection to be urged, none at all as regards the substance of what is set forth, we think it an awkward, and therefore an uncalled for, mode of expression to speak of the Greater Sacraments. We know of only two Sacraments, Baptism and the Lord's Supper, and that the word greater or the word less should come in, we are unable to see. That word greater might be struck out with advantage. It suggests observances in certain quarters that we would prefer to pass over in silence when discussing union. Nevertheless we are not disposed to quarrel about the word in that connection.

We now come to the fourth article, that about the Historic Episcopate; that concerning which the authors of the basis were

evidently most dubious. That was why it was kept to the last, and moreover it is here that the final stand is to be taken. It is as regards this in particular that not an inch more is to be yielded. We at the very least want to know clearly what is meant by the term "Historic Episcopate" before we are able to say whether we are willing to enter into negotiations on this ground. It is an exceedingly ambiguous term; it may mean very much that is revolting to us, that would wound our honour in the most sensitive spot, that would be likely to sear the conscience in a most serious way, or it may mean very little that is objectionable. No Christian church has any inclination to make the word Episcopate a demon, not at all. Episcopate is a term that we all accept and endorse. That is one reason why we say that it is ambiguous. There have been stages of development in the growth of what is called the Episcopate; the word historic may embrace, and it ought to embrace, what it was in all the centuries. But any thoughtful person will see that when we look at it in that light the term is misleading. There was growth, there was development, and so the question may be very properly put, is it the Episcopate of the apostolic age, or that of the second century, or the third century; or is it that of the 19th century that is to be held by the coming United Christendom at all hazards. Or, to take it in another aspect. Among the divines of the Anglican churches, the term Episcopate has different shades of meaning. There are different schools of Anglican divines, and each has its own idea of what Episcopate means and implies. For example, there are some that hold bishops as they are in the Church of England and her branches to be of divine right, and that divine right embracing a theory of apostolic succession as high and as exacting as that which is held by the Church of Rome. Then there are others that do not lay a particle of stress on the succession, but think that Episcopacy or Prelacy is the best mode of government, both for order and unity of doctrine, and therefore, while it is not, strictly speaking, found in the New Testament, yet through the stress of circumstances it grew out of the polity that appears in the New Testament. In the circumstances and necessities it grew naturally out of what the Apostles laid down, and in a sense it was involved in what Peter and John and Paul taught. Now these are theories that are very far from being the same. The one makes the Episcopate an absolute necessity, and that because God has ordered it so; the other regards it as orderly and expedient, but not a matter of principle in the deepest sense; very good and suitable, but not necessary in the highest sense.

But passing from these theories now we are anxious to know how it is proposed to work the Historic Episcopate in the practical sense, supposing the claim that is made were conceded. Among the many possible results that present themselves to the imagination, there are these three that we may think of, and let us look at them calmly and fearlessly. There is first this possible result: that as soon as union is accomplished, all of us that are now ministers in churches that are Non-Anglican, would need to be re-ordained at the hands of bishops before we would be acknowledged as clergymen, or have the right to dispense the Sacraments in an orderly and lawful way. Judging from the present attitude of Anglican ministers around us, as well as elsewhere, we conclude that this, and this alone, is what is meant by the imperative stickling for the Historic Episcopate. Then, secondly, this, we imagine, might be the result, namely: a modification of the above in the following manner:—In order to obtain the union we who are of other churches, when the union takes place, might be acknowledged as ministers; that is, a life interest in the ministry would be granted us on condition that no more be admitted and recognized in the way we have been, by the laying on of the hands of Presbyters. Henceforth every candidate for the ministry must have the hands of a bishop laid on his head after the manner now practised in the Anglican Churches. In such a way as that the true succession could be maintained, and in time—that, is when the existing ministers had died off—the irregularities would come to an end. A third possible result would be as follows:—In the union that

is to be formed, the question of Church Polity is to be an open one. It is to be optional to each candidate for the ministry what mode of ordination or appointment to office he prefers. If he prefers the Anglican mode, well and good; there will be bishops available from whom the Episcopal grace, as at present conveyed in Anglican communions, can be had. If on the other hand he prefers ordination in the way that is more familiar to us, by the hands of Presbyter Bishops, then he can obtain it in that way. And congregations are in every case to be allowed the same freedom. They can have a minister of the one kind or of the other, and so as regards other matters bearing on the mode of worship adopted. Those that prefer a prayer-book and a liturgy can have them, and those that think greater freedom better, can do so. In this way all shades of polity and of modes of worship are to be tolerated, and let it be seen which in the end will prevail according to the law of the survival of the fittest.

Now, a word or two as regards these three possible results, supposing a union were effected on the basis of the so-called Lambeth Articles, including that on the Historic Episcopate. As regards the first, it is abundantly plain that it is not union at all, it is absorption; it means not that the lion and the lamb lie down together, but that the lamb lies down in the inside of the lion. If that is done, the question is settled, and settled in a very effective manner. That would be peace of the kind spoken of in a country in former days, with which we are somewhat intimate. "They made a solitude and called it peace." What is meant by it, is that many of us are to consent to extinction, and then we have union accomplished. If that is what is meant, and it is plain what many mean when they talk so loudly of their desire for the union of Christendom, it is an insult and an outrage to make overtures to us, and it is mockery to call such overtures generous. What sense of honour can men have when they seriously make such a proposal to us? They must think us either knaves or fools, or else their own intelligence is somewhat curious. As to the second possible result, it is not much of an improvement on the first. We would be recognized as ministers, but only on sufferance, merely for the present and for the hardness of our hearts. It is the difference between immediate and gradual extinction, nothing more. It is asking us to say that our fathers, in all the generations that have elapsed since the Reformation, and we have made an entire mistake as to the convictions that they and we formed regarding the teachings of the New Testament on matters of Church polity. It is a confession, on our part, that one Church was right in every respect, and all the others were wrong; that one has a monopoly of the favour of God, in a word that one has ever had and has now the exclusive right to the promises made by the Lord Jesus Christ. That quasi life standing would be a humiliating position. There would be creatures around us looking upon us as a very inferior grade of clergy, because we did not come in by the succession, these exclusives would be impatient for our translation to another world so that the beauty of order and system would shine out in all its glory. If that is to be the result of union, we beg to be excused, we say regarding such generosity, "Thank you for nothing." We do not see that the work of evangelizing the world can possibly be helped by such a course, or that the glory of our Saviour King can be promoted. As to the third possible result, we have not the same serious objections to it that we have to the other two. That might be workable, certainly the others are not. That means that we of other Churches would be treated as equals, not as inferiors. And can there be union that is worth having until the several parties to it are recognized by one another as equals.

When, however, we come to study the matter from that point of view, does there not press itself irresistibly upon us this thought: that before we begin to look at overtures for union, the several Churches do recognize one another as being on an equal footing, first of all, as an absolutely necessary preliminary. Surely we ask for nothing unreasonable when we ask for such a recognition as that! If that be refused, then let us hear no more words

about union from the Church that refuses it. Remember, we are asking nothing from our neighbours that we do not freely grant to our neighbours. We are going on the basis of the Golden Rule then. We recognize the ministry of all our sister Churches, that are on an evangelical basis; we freely concede every evangelical Church to be a branch of the Church of Christ on earth. We regard the ordinances that are dispensed in these Churches as valid ordinances. We receive as members in full standing those that come from such Churches, and freely welcome them to fellowship with us without imposing any additional obligation, and all that we ask in turn is that we be treated as we treat others. At present that is not the case. Those that talk about union, that deplore the divisions of Christendom, do not regard us as a Church; they do not give us a place in the Catholic Communion; we have no ministry; we have no valid ordinances; we are schismatics; we are irregular; we are responsible for disunion, and we only. So long as that attitude is maintained, union is impossible. But we beg to say that if it is impossible, and so long as it is impossible, we are not to blame. The attitude that our Church takes, and that many other Churches around us take, is not a repellent attitude; an exclusive attitude; an attitude that monopolizes everything that seems to be worth having.

In the meantime, what is to be done to lessen the scandal of division; the intolerant rivalries, the unseemly antagonisms, that give such an occasion to the enemy to blaspheme? We can at least pray for union, we can do no more; we can work for it along legitimate lines. If our prayers for the healing of the breaches of Christendom be sincere, if they be believing prayers, we will follow them up with works. They that really pray for union will cultivate a spirit of fair play towards those that do not see as we see. They will give credit for conscientious convictions to those of other denominations. They will not take up a position or assume an attitude that tends to give pain to others. It is well to remember that synods and church councils may err, and have erred. The best of men, and, as a necessary inference, the best of councils and conferences, are liable to make mistakes. We should not suppose that we have in our Church, in our system of doctrine, in our form of polity, and in the practices and usages that we follow, all the good that is possible; that we, and we alone, are strictly in harmony with what God has revealed for us in His Word. Let us ever remember that the articles on which all evangelical Churches agree are of vastly greater importance than the articles on which they differ. Let us make much of this fact. In all evangelical Churches the love of God in Christ is taught, the nature of sin in man, the salvation of Christ through His sufferings and death, the sanctifying power of the Holy Spirit, the authority of scripture, and in all is found holiness of life as the outcome of gospel teaching. In all are seen many and blessed examples of lives that were once sinful changed into holy lives, and these lives are ever growing in beauty and usefulness. Let us not be slow to acknowledge such points wherever they are found, and let us endeavour more and more to reach out in our own lives after greater growth in such an outcome for more knowledge and more practice of the knowledge that we have. If we do this and expect great things from God in answer to prayer, then the union that Christ prayed for on the night on which he was betrayed, will come, and come sooner than many suppose. May God hasten it in His own way and time. Amen.

PAST AND FUTURE.

We cannot undo the past and begin afresh. We have to take the past as the starting point and determining element of the future. But the gospel reminds us that what cannot be obliterated may be transmuted by divine grace. In Christ Jesus we may become new creatures; and in the eternal life that we begin in union with Him, all old things, so far as there is any condemning power in them, pass away, and all things in the transfiguring light of heavenly love become new.—Hugh Macmillan.

Christian Endeavor.

TOPIC OF WEEK.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

JANUARY 8.—The duty of every day. Are we doing it? Ezra. iii. 4, Eph. vi. 6-8.

A plain, prosaic theme. The daily duty of a few may bring them into prominence and win for them applause, but the daily duty of the many is commonplace. No matter how well it may be done, there is no glamour about it; nothing that will be heralded through the press; nothing to call forth the plaudits of the multitude. The majority are called by their daily duties to the workshop, the store, the office, the kitchen, the field, the forest.

I. God can be served as well in one sphere as in another, provided the calling itself is an honourable one. Devoted Christians have been found in the most unexpected places. Circumstances are not everything. Joseph maintained his integrity amid the corrupting influences of Egypt. Obadiah feared the Lord greatly, though he was over the household of the wicked Ahab. Daniel served the Lord faithfully in Babylon. Joanna, wife of Chuza, Herod's steward ministered unto the Saviour of her substance. Susanna Wesley, though hampered by poverty, did such a work for God, in the bosom of her own family, that eternity alone will reveal its magnitude. When John Eliot, the apostle of the Indians, was too old and infirm to attend to public duties as he once did, he felt that he could serve God by teaching a little Indian girl to read. General Havelock and Captain Hedley Vicars, served God in a sphere which is supposed to be a most difficult one—the army. They converted barracks into houses of prayer. John Pounds served God faithfully in his little shoe-shop, in Portsmouth, by doing his cobbling well, and by teaching neglected children how to read and write.

II. If we are not satisfied with our present situation, if we imagine we are fitted for something better, we should remember that the best way to qualify ourselves for promotion is to be faithful where we are. We must learn to creep before we walk. If we are not faithful in little things, it is not likely that we shall be faithful in greater things. Rev. John McNeill, in speaking of the call of David, says: "He got it because he was there to get it. When his father sent for him he was keeping sheep, very likely near the house, and when they sent for the stripling he was faithful to his charge. . . . The point is this, be faithful where you are; be faithful in keeping sheep; be faithful in the office; servant, be faithful in the kitchen; whatever your sphere, be diligent."

Those whom God has called into important spheres were men who were faithful where they were. Gideon was threshing grain when he was called to be judge over Israel; Amos was following the flocks when he was called to be a prophet of the Lord; Elisha was at the plow when he was invited to succeed Elijah in the prophetic office; Peter, James and John were busy with their fishing tackle when they were called to be apostles. "Seest thou a man diligent in business he shall stand before kings, he shall not stand before mean men." If you see a man who is not diligent, you will likely find him a little later in the bankruptcy court, or before the police magistrate.

III. We shall be rewarded not according to the results of our labours, but according to our fidelity, (Eph. vi. 8). Even in this life we shall be cheered by the consciousness that we are doing right, that we are glorifying God, and that we are doing something for the uplifting of our fellow-men.

What cheers the musing student, the poet, the divine?
The thought that for his followers a brighter day will shine.

However obscure the position we occupy, we exert an influence; and, if we are doing our work faithfully, we know our influence is for good. Though poor, we may make many rich. Though we may be unknown to fame, we may be well known for worth.

Our brightest moments and our choicest blessings often come to us when we are engaged with homely, commonplace duties. In "The Legend Beautiful," Longfellow gives a good illustration of this. A monk in his cell had a vision of Christ as He appeared when healing the lame and blind in Galilee. But the bell rang, calling the monk to his evening work of distributing alms. He hesitated, fearing that if he went the vision might be gone when he returned. But a voice within him whispered, "Do thy duty." He went, helped the poor, and returned. When he came back the vision was still there, and he heard a voice saying, "Hadst thou stayed, I must have fled."

Finally, Christ will openly reward us at the last for our fidelity. He will say unto us, "Inasmuch as you have been faithful in a few things, I will make you ruler over many things; enter into the joy of your Lord."

Pastor and People.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

When the Korean envoys came to Naniwa, Nintok sent them back to Oudzi and when the Loo Chooans arrived at Oudzi, Ratsongo sent them back to Naniwa. The ambassadors did not know what to do. Then a cunning officer, called Soukna, sought them out and said "leave the presents with me; this dispute cannot last long, and when it ends in one of the princes accepting the crown, I will give him your master's gifts." So the servants of the Korean king and of the monarch of Loo Choo, not knowing the kind of man who was speaking to them, agreed, glad to find some way of getting out of their difficulty. The Japanese historians say that Soukna was a monster with two heads, four arms and four legs. I suppose they mean by this that he was a crafty, double-faced man, and withal very strong and active. As soon as he got all the precious gifts in his possession he began to bribe the soldiers with them until he had a large number on his side whom he sent out all over the country to plunder the poor villagers and bring the spoil into his camp at Fida. All the gifts that were sent to the Dairi from foreign countries, and the taxes that were paid by the people at home, he took to himself. The villagers came to the princes complaining against the servants of Soukna, but Nintok sent them to Ratsongo, and Ratsongo sent them back to Nintok. There was no king in the land, so that Soukna did as he pleased. And to add to the troubles of the distracted kingdom, the Mosin, or hairy men of the north, began to plunder the Japanese settlements nearest to them. Often the brothers visited each other, lamenting the unhappy state of the land and imploring one another to sit upon the throne and judge the people. But it was of no avail. Nintok honoured Ratsongo above himself because he was his father's choice and Ratsongo honoured Nintok above himself because he was the firstborn.

Three years the dispute lasted, and even then neither brother would give way. The whole land was in a sad state. The soldiers having nothing to do and no one to provide for them, either joined Soukna or robbed the people on their own account. Foreign nations, hearing of the unprotected state of the kingdom, were threatening to invade Japan. And the Mosin had taken possession of all the northern part of the Isle of Nippon. One day a messenger came in great haste to Naniwa. The pin with which the Japanese fastened their hair on the top of the head into a plait he had pulled out so that his hair hung loose about his face. Nintok saw this from the balcony of his palace, and when the man came nearer he perceived that this loose-streaming hair was covered with dust. Then he knew that the messenger had bad news, and went down to meet him. The man fell at his feet, clutching two handfuls of dust from the ground and sprinkling them also upon his head while he cried "O Son of the Sun, the good prince Ratsongo has slain himself and your servants cannot even find his royal body." In great grief Nintok set out at once for Oudzi to seek his brother. The palace was just as he had seen it when last he visited Ratsongo, but nowhere in it or in the city could he find him whom he called the king. He sent his own servants over all roads, and travelled over many himself, seeking the lost Ratsongo; but all in vain. Many people came to him telling of the lawlessness of the land and praying him to become king over them. So he said "What I would not do while my brother was here, I will do now that he is gone. If you will help me to find my brother and my king, I will rule over you." Then the people came together at Naniwa in great numbers. They promised to search for the body of Ratsongo; they bowed before Nintok and hailed him King of Japan.

Now, hundreds of messengers were sent, some on horseback, others on foot, over the roads and into the mountains to get news of the missing prince. At last one party of seekers found a man who had seen Ratsongo the very day on which he disappeared, and who said he had news to tell the Dairi about him. They brought him to Nintok at Naniwa. He was an old man with a long, pointed white beard and close-cropped grey hair, wearing a long coat with large, hanging sleeves, wide trousers fastened at the ankles, little leather boots turned up at the toes, and having on his head a straw hat almost three feet in brim, with a high, sugar-loaf crown. From the hat hung on either side of his venerable face a string of large, white beads, and in his hand he carried a long staff. This was no less a person than the great philosopher Wonin, who had come from Corea during the reign of Osin to teach the Japanese wisdom. Nintok returned the old man's salutation and asked him to tell what he knew of his lost brother. "I saw him," replied Honin, "the day he disappeared, the excellent prince Ratsongo. He told me that while he lived you, O Dairi, would not consent to reign. Therefore, he said, that he was going very far away to a place where you would never find him. And he told me, should you begin to look for him, to let you know that not even his body should you find were you to search every corner in Japan. Yet some day, he said, he hoped to see you again." Then when the philosopher had ended, Nintok threw himself upon the ground and cried, "Alas, my brother and my king!" for he was sure that Ratsongo had made away with himself and that the

hope of seeing him again was not for this world, but for the next. So he ordered messengers to go over the kingdom telling the people to search no more and calling upon them to mourn with Nintok the death of the the Dairi Ratsongo, who had given up his life to get his brother a throne.

Thus Nintok began to rule over Japan. "As I have taken my brother's place," he said, "I must try to be as good a king as he would have been; and as he was so unselfish towards me though I was really only one of his people, I must strive to be unselfish towards his people, who have made me Dairi." First, he went over the land to seek out Soukna and the soldiers of whose robbery and violence the people had complained. But here was a marvel: not a soldier could be found in all the country. For many weeks none had been seen, so that the farmers could now till their land and herd their cattle in peace. Nintok went to Fida with a body of townsmen and country people whom he had hastily armed and drilled, looking for Soukna. They expected to have a terrible fight with the dreaded chief and his rebellious soldiers, but when they arrived at the camp, all was silent as the grave. There was only one soldier there, standing, as it seemed, before a wooden building, which had been Soukna's headquarters, but he did not move. Nintok went up to him and saw that he was fastened to a post and dead. It was Soukna himself, and on his breast there was a writing in the old Korean letters something like the strokes and pot-hooks you put into your first copy books, for the Japanese had not yet invented their first characters. The writing said, "The great Dairi Nintok, for the good of his people, has put their oppressor to death. Let the men of Nippon learn justice and be kind to one another." This was another surprise for Nintok. "Surely," he said to himself, "it must have been Ratsongo who did this, for who else was brave enough to meet and overcome the monster, Soukna?" So again he cried, "Alas, my brother, would that you were alive and king instead of unworthy me!" Then he went into Soukna's house and found there all the things, except the horses, that the ambassadors and people had brought to him and his brother as presents, and this made him wonder again, for he had learned that the wicked chief had given many of these things to the soldiers who joined his army. How, then, had they all come back into this place? "Do not wonder," said Wonin, who had accompanied the Dairi; "he who gives up his own for the good of another, will get it back again with interest." Nintok had to be satisfied with this answer. The stolen goods he ordered to be brought to Naniwa, and the placard taken from Soukna's breast to be carried at the head of his army of civilians, that all Japan might know the oppressor was dead.

Soon after his return to Naniwa, Nintok went with Wonin to a high hill near at hand from which a great part of the country could be seen. As he looked out upon the fields and then at the peasants' little huts in the midst of them, he saw how neglected they were, and that no smoke rose from the chimneys, although it was near the time of the chief meal of the day. Can it be, he thought, that these poor people have nothing to cook! Then Wonin said, as if he were speaking to himself, "Woe to the house where the full is the father of the empty; emptiness shall never depart from it. Happy is the home where the empty is the father of the full; fullness shall dwell there forever." Nintok said nothing until they were on the way down the hill. Then he asked Wonin what he meant by these words. Wonin pointed to a spring that bubbled up from the hillside and poured its waters down the slope into a little stream that ran through the fields, and then to a broad pond at the foot of the hill all covered over with green duckweed. "Which does most good?" he asked, "the one that empties itself or the one that would fain stay full?" Again on the way home they saw a field newly harvested and in a corner of it a stack of grain, while near by was another field in which a scanty crop, ruined by the weather, had been left standing. "Which field will be fullest next year?" asked the philosopher, "the one that emptied itself to fill the granary and give seed for the spring, or the one that remains full now?" When they arrived at Naniwa, Wonin asked another question of Nintok. "Shall I tell the Dairi where the full is that is father to the empty?" Nintok answered, "say on." So the Korean sage pointed with his staff to the palace on the one side in which were the people's gifts that had been taken by Soukna, and on the other to the royal treasuries in which were stored the grain and other products of the field which the Japanese were compelled to pay as a tax to the Dairi. "It is these full things," he said, "that have emptied the houses of the people and left them nothing worth putting smoke into their chimneys."

Nintok could not sleep that night. All the time he kept thinking: "My grandmother by her wars, my father by his building, have laid heavy burdens on the people, and still they think they are under these burdens and rob themselves to fill my treasuries. Ratsongo, who gave up his life for me, would not have allowed himself to be rich while his people were starving. And I, who wish to be what he was, must not be the full father of the empty." Next morning he called together his officers of state and told them that he had no need of them. "Go home," he said, "and cultivate your fields. I will have no more men living upon the goods of my people." Then he sent word all through the length and breadth of the land: "The Dairi sets you free from all your taxes, and moreover if there is anyone who has no grain to sow, no food in his house by reason of the burdens which I and my fathers have laid upon him, let him come to me in

Naniwa, and I will [open] the treasuries to provide for his wants." Now, the people rejoiced when they heard this proclamation. Many that were really poor, and many whom Nintok turned back because they were lazy drones who would not work while they could beg, came to get rice and other grain for food and for seed. The royal treasuries were emptied. Even the gifts of the kings of Corea and Loo Choo were sold to great nobles who had plenty of money and the price of them was lent to farmers whom taxation had made too poor to work their farms. Nintok gave liberally and asked for nothing. He lived upon the humblest fare that he might be able to sympathize with his people, and at the same time keep down his expenses. When his clothes were old he had them patched, darned and cleaned rather than raise taxes for new ones. When his wooden palace began to suffer from the weather, to leak with the rain and to warp with the heat, he left it so rather than call the people from their fields to mend it. He went on foot over a great part of the country to find out for himself how the people were and to give them all the help in his power. "Never," said the Japanese, "in the whole history of our nation, has there been such a king as the Dairi Nintok." But Nintok was ever saying to himself, "If Ratsongo had only been in my place, how much better everything would have been."

It was the custom that the Dairi should ride on horseback or be carried about in a *norimono*, which was a chair of state, borne upon two long poles. It had also been the custom that whenever he met any of the people, whether high or low, they should stand aside and bow themselves to the ground while he passed. But Nintok gave away all his horses to the farmers to help them in ploughing the land and carrying home the harvest; and the chairs of state he gave to the old people and the sick who were not able to walk, that their friends might carry them about to enjoy the open air and see the world. He went on foot like the humblest of his people, and when he met a loaded cart, or a man with a burden or a woman or a child, it was he who stood aside and prayed the Lord of heaven to bless them. There were no soldiers in the country, and there was no need for them. Strange to say, the Mosin had disappeared from the north of Nippon and the kings of Corea and Loo Choo and distant China, so far from sending armies against Japan, as they had threatened, sent ambassadors to make a lasting peace. For the ambassadors who had been there before spying out the state of the land, had told their masters that the king of Nippon was so poor that it would not enrich them to conquer him and so good that the vengeance of heaven would surely fall on anyone who did him harm. All the people worked; the nobles and those who had been tax-gathers and policemen, in their fields, their factories and workshops, in the mines and fisheries, with none to disturb them or take away their gains. And Wonin went about from place to place, teaching lessons of wisdom, and everywhere repeating his favourite text, "Happy is the home where the empty is the father of the full." So it happened that if any poor or sick person came to those who were well off, the rich emptied their purses and grain bins to feed and help their poor brethren, until there was only one empty house and pocket in all Nippon. And that house and that pocket belonged to the good Dairi Nintok.

Three years had passed since Nintok and Wonin viewed the country from the hill-top, and learned how poor the people were. Once more they made the ascent together on a fine summer day, and looked round about upon the scene below. What a change met their eyes! All the fields were under cultivation and green with abundant crops. Large, new barns bore witness to the fertility of the former years and the wealth of their owners. Doves of cattle and sheep filled the pasture fields. Here and there, dotted over the country, were busy manufacturing towns and villages. The old houses had all been neatly repaired and painted, and many new ones had been built, and from the chimneys of all rose columns of blue, wood smoke. Then Wonin looked at the patched dress and clouded sandals of the Dairi, and said, "O, Wonin, you are the empty to day, but you are the father of the full." The Dairi's face fairly shone with joy as he answered, "It is worth while going empty all one's life to behold such a sight as that." When they had filled their eyes with the view, they descended the hill, and Nintok went home to his empty and decaying palace. But Wonin went away on a long journey. Wherever he met with people, in the fields, on the road, in the market-place or in their houses he preached on his favourite text. Most of his hearers listened to him gladly. Some told him how they had tried to act out his sermons by helping others. But they all said, "What more can we do, for there is not a poor person in all Japan?" "Yes there is," answered Wonin, "there is one so poor that his clothes are old, his house is fallen into decay and there is no smoke in his chimney. It is the Dairi Nintok, the son of the rich Osin, and grandson of the conquering empress Singou. He has emptied himself to make you full." When the people heard this, they were greatly concerned. "We have been very ungrateful," they said, "it is not right that the Dairi should be the poorest man in the kingdom." So many of them went to Naniwa to see for themselves, and when they came back they told the others how true were Wonin's words, that the Dairi's gardens were neglected, his fences broken down, his palace was falling into ruins and no smoke rising out of its chimneys. No horses were in his stables, no cows in his pastures, no grain in his barns, no money in his treasury, and his clothes were old-fashioned, faded and patched. Then all the people cried, "Alas for the good Dairi, the generous Nintok, the father of the full, and shame to us whom he has made so rich!"

(To be continued.)

Our Young Folks.

THE CHILD AND THE YEAR.

Said the child to the youthful year :
 "What hast thou in store for me,
 O giver of beautiful gifts; what cheer,
 What joy dost thou bring with thee?"

"My seasons four shall bring
 Their treasures: the winter's snows,
 The autumn's store, and the flowers of spring,
 And the summer's perfect rose.

"All these and more shall be thine,
 Dear child; but the last and best
 Thyself must earn by a strife divine,
 If thou wouldst be truly blest.

"Wouldst know this last, best gift?
 'Tis a conscience clear and bright,
 A peace of mind which the soul can lift
 To an infinite delight.

"Truth, patience, courage and love
 If thou unto me canst bring,
 I will set thee all earth's ills above,
 O child, and crown thee a King!"

ONLY MY MOTHER.

A heathen woman said that the Bible must have been written by a woman, for it says so many kind things of women, while their sacred books say nothing of the kind. The degradation of womanhood throughout the East is well known, and is as marked as is their exaltation where the light of the gospel shines. Especially among Mohammedans is this contempt for womanhood noticeable. A Mohammedan apologises with an expression of contempt when speaking of his wife.

The Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing-ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things: "I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan, with whom he was intimate, and who had often discussed with him the different positions of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the prophet delivered a passing kick at her. "There," said the Christian, "that is what I complain of. You kick a woman as we would not kick even a dog." "That," said the Mohammedan, with a look of astonishment—"why, that is only my mother!"

And yet infidels will say smooth words of the Mohammedans who despise womanhood, and of the heathen who murder their parents and children; and blaspheme Moses who said, "Honour thy father and thy mother"; and speak with contempt of Jesus, who said, "Suffer little children to come unto Me."

THE POWER OF A SONG.

It was Saturday evening, and Brown's saloon was closely filled with a noisy throng of boys and men. Suddenly above the din, a sweet, childish voice arose in song, and through the thin partition came the words:—

Take the name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you;
 Take it then where'er you go.

"That's my little daughter, Bessie, singing," explained the proprietor. "I don't take stock in such songs, but she has a praying mother."

"Better hush her up, Brown; she will hurt your business," whispered a wily-faced man.

There was a momentary hush, and again the child's voice took up the refrain:—

Take the name of Jesus with you,
 As a shield from every snare;
 If temptations round you gather,
 Breathe that holy name in prayer.

A young man standing near the bar resolutely set down his glass and left the room.

"What is the matter, Will?" questioned a companion, who followed him out.

"Matter enough," he bluntly answered. "I have a mother who has been all her life praying for me, and I had forgotten all her early instruction till a moment ago, when that song recalled it all."

"Yet there is hope still, if the song be true. I had a praying mother myself, and God knows I loved her, though I never sought to follow her example."

The two young men paused just outside the saloon door, and gazed at each other in blank despair.

"What is there in the name of Jesus to save?"

As if in answer to the question, the childish voice reached them again:—

Oh! the precious name of Jesus,
 How it fills our soul with joy,
 While His loving arms receive us,
 And His songs our tongues employ.

The young men started silently down the square together.

"There might be hope for me still if I could only give up the drink habit," said Will, as he clutched his hands.

"Yet the song says His name is a shield from every snare. O, Will! if that be really true, as I believe it is, we need not despair. My mother used to read about a dying thief who was saved upon the cross, and we haven't got that low yet. Come to my room; there is a Bible in my trunk that mother gave me; we will see for ourselves what it has to say."

"Whosoever will, let him come." "Ho, every one that thirsteth, come." "I came not to call the righteous, but sinners to repentance." The young men continued to read with hearts full of hope and courage. "Though your sins be as scarlet." "That must mean me," sobbed Will.

"But read on, Will. He says, 'I will make them white as snow.' Oh! the beauty of such religion, which has power to blot out past iniquity, and preserve us from future evil."

Little Bessie, the saloon-keeper's daughter, never knew the influence exerted by her song, but Will and his young comrade, as they daily passed by the attractive room where choice liquors were displayed, never did so without thanking God that the proprietor had a praying wife, who had early in life instructed her daughter.

A BEAR STORY.

A gentleman making enquiry in Russia about the method of catching bears in the country, was told that to entrap them a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get together they will get out again."

"How is that?" asked the gentleman. "They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessed of a mind and soul, such as God has given us, yet feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their brother, enabling him to join them in the freedom in which they rejoice."

Sensible bears, we would say, are better than some people that we hear about, who never help anybody but themselves.

REAL KINDNESS.

A blind and crippled old man sat at the edge of the icy stone pavement grinding out his few tunes on a wheezy hand-organ, and holding in one hand a tin cup for pennies. The cold wind blew through his rags, and he was indeed a pitiful object. Yet few of the passers-by seemed to pity him. They were all in a hurry, and it was too cold to stop and hunt for pennies in pockets and purses.

A sudden gust of wind blew the old man's cap off. It fell by the side of the pavement, a few feet distant. He felt around for it with his bare, red hands, and then with his cane; but he could not find it, and finally began playing again, bareheaded, with his scanty gray locks tossed about in the wind.

People came and went, happy, well-dressed men and women, in silks and velvets and seal-skins, in warm over-coats and gloves and mufflers. But none of them paid any attention to the old man.

By and by a woman came out of an alley, an old woman in rags and tatters, with a great bundle of boards and sticks on her bent back. Some of the boards were so long that they dragged on the ground behind her; and it had evidently taken her a long time to tie all the boards and bits of lumber together and get them on her back.

She came along, bending low under her burden, until she was within a few feet of the old organ-grinder. She saw his cap lying by the pavement; she saw him sitting bare-headed.

She stopped and untied the rope that bound the bundle to her back, and in a moment the boards were lying on the ground. Then she picked up the cap, put it on the old man's head, and tied it down with a ragged string of a handkerchief taken from her own neck.

"Cold, haint it?" she said.

He nodded.

"Aint gittin' much to-day?"

He shook his head again.

She fumbled in her ragged skirts for a moment, and finally brought forth a copper. She dropped it into his little cup, hoisted the great bundle on her back, and went on her way.

CHARLIE'S BOOK.

"Mother," said little Charlie, "Will Hardin says his mother writes books."

"Does she?" said mother, and then she went on sewing and forgot Charlie, who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I'm sure," said mother.

"I'm going to write a book," said this small man in petticoats. Just then the door bell rang and Charlie's mother went to see a caller. When she came back her little boy was sitting on her footstool busily writing in a handsome book, but as he wrote with a slate-pencil, it didn't do the book any harm.

"Now, mother," said her little boy, "I'm done my book."

"No," said his mother, thinking a little while, "you are not near done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What's the name of my book?" he asked, coming close to her.

"Its name is, 'Charlie's Life,' you can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page, but when you help mother and keep a bright face and don't quarrel with Teddy, that makes a nice fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God sees that your book is long enough," answered mother, "He will send an angel to shut its covers and put a clasp on it until the great day when all our life-books shall be opened and read."

Charlie sat very quiet awhile, and then said, softly, "Dear little Lucy finished writing her book when they put her in the white casket and laid the white roses over her."

"Yes," said his mother, "her life-book was just a little hymn of praise to God; its pages were clean and white, no stains on them."

Charlie looked up and saw two tear-drops fall on mother's work, but they were bright tears, and a bright smile came with them.

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DYSPEPSIA'S victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite.

You may be happy yet in securing one of the forty-eight Cash Prizes from \$10 to \$100 for Poems on Esterbrook's Pens. Send postal to Esterbrook & Co., 26 John Street, for Circulars.

It appears from analyses made by American, English and German chemists that the cocoas made by the Dutch process contain a considerable percentage of alkalies and other chemicals, which are introduced for the purpose of giving apparent smoothness and strength to the decoction. The use of chemicals can be readily detected by the peculiar odour from newly-opened packages, and also from a glass of water in which a small quantity of chemically-treated cocoa has been placed and allowed to remain for several days. For more than one hundred years the house of Walter Baker & Co. have made their cocoa preparations absolutely pure, using no patent process, alkalies or dyes.

CULLED FROM THE OLD YEAR.

Lewis S. Butler, Burin, Nfld., Rheumatism.
 Thomas Wasson, Sheffield, N.B., Lockjaw.
 By. McMullin, Chatham, Ont., Goitre.
 Mrs. W. W. Johnson, Walsh, Ont., Inflammation.

James H. Bailey, Parkdale, Ont., Neuralgia.

C. I. Lague, Sydney, C. B., La Grippe.
 In every case unsolicited and authenticated. They attest to the merits of MINARD'S LINIMENT.

A RAILROAD MANAGER.

Ohio and Mississippi Railway, Office of the President and General Manager, Cincinnati, Ohio, U.S.A., November 15, 1886. Gentlemen: Recently while in the act of alighting from my car, I stepped upon a stone, which, turning suddenly under my foot, threw me to the ground with a severely-sprained ankle. Suffering exceedingly, I was helped into the car, and my man rubbed me most generously with arnica and kindred remedies, but to no avail. Reaching a station where St. Jacobs Oil could be secured, two bottles of it were bought, and the application resulted at once in a relief from pain, which had become well nigh unbearable. I was out and about my work in three days. W. W. PEABODY, President and General Manager.

Teacher and Scholar.

Jan. 15, 1893. } ENCOURAGING THE PEOPLE. { Haggai ii. 1-9

GOLDEN TEXT.—Except the Lord build the house, they labour in vain that build it. Psalmus cxxvii. 1.

INTRODUCTORY.

The Jewish people were present at the laying of the foundation stone of the Temple. The occasion was one of great rejoicing and hope. The work so auspiciously begun was not immediately carried out. Serious obstacles had to be encountered, and it is possible that the people, as a whole, were not sufficiently in earnest. The mixed race inhabiting the country were hostile to the people, who had returned from captivity. They wrote to Babylon repeatedly, opposing the work of rebuilding the Temple, and after the death of Cyrus they seemingly gained their end, for Cambyses, the Artaxerxes of Ezra, issued a decree forbidding the reconstruction of the Temple. After fifty years' delay, the prophet, Haggai, was God's agent for stirring up the leaders and the people to set themselves in earnest to the accomplishment of the work they had undertaken.

I. God's Message.—Haggai had already made an appeal to the people, encouraging them to proceed with the work of temple building. What he said had produced an excellent impression on the people, who had begun preparations for the work. Now the prophet delivers a second God-inspired message to the people. It was spoken in the seventh month, on the twenty-first day of the month. That was in the month corresponding to our October, and on the seventh day of the feast of tabernacles. The leader of the people, Zerubbabel, and the high priest, Joshua, and the people, were specially addressed. The message begins with an appeal to the old people present, then few in number, who had seen Solomon's temple which had been destroyed over sixty years before. The contrast between the temple in its glory and splendour, and the desolation on which they looked, was as great as it could be. "Is it not in your eyes in comparison of it as nothing?" The view of the ruin and desolation was most depressing. It was the object of the prophet to rouse the people from despondency and encourage their hopes. They were urged to be strong and set to work. Behind this was the declaration, "For I am with you, saith the Lord of hosts." The Lord Jehovah controls all things, and, therefore, able to sustain His people, and enable them to accomplish the work in which they were about to engage. The presence of God with His people is His own covenanted promise, dating back to the time of their deliverance from Egypt. Many and varied had been the changes in the moral and religious condition of the people since God had first covenanted with them, that they should be His people and that He would be their God. After the experiences of the Babylonian exile, they might well be in doubt if they could lay claim to the promise. Yet God says to them, "My spirit remaineth among you; fear ye not." The prophet then goes on to declare God's purpose in relation to the great and momentous events about to begin in the providential unfolding of His purposes in relation to the Saviour's coming and work. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." These terms are generally understood to be used by the prophet in a figurative sense. These great powers in nature are frequently used in prophetic declarations to signify the nations of the earth, and most commentators understand them to be so used in this passage. This is rendered all the more probable from what immediately follows.

II. The Desire of all Nations.—The upheavals in the various kingdoms of the world were to be preparations for the coming of Christ. Little as those, who were moved by ambition dreamed of it, they were yet instruments in the hand of God for bringing about the blessed time, when the Desire of all Nations, the world's hope, should come to found that kingdom which shall endure for ever. This beautiful and significant expression, the Desire of all Nations, has both in ancient and modern times been understood to apply to Jesus Christ. The Jewish rabbis so understood it. The Revised Version translates it, "The desirable things of all nations." Though less graphic, the signification is virtually the same. For what can be more desirable for any people than the assurance that the Son of God takes away sin, bestows a full and a free salvation, and can alone secure reconciliation to God. Through Him alone can the best blessings come to any nation. His coming will confer a greater glory on the temple than any of the material splendours that adorned the temple of Solomon. The message closes with the declaration that all resources are at the disposal of the Lord of hosts, and a promise that amid the convulsions of the nations, God's people would enjoy the peace that He alone could bestow. This is a prophecy of that true peace, the peace of God that passeth all understanding, that reconciliation to God through Jesus Christ alone can produce. "Therefore, being justified by faith, we have peace with God." The peace of God rules in the renewed heart. It is the prophecy of the reign of Messiah the Prince of Peace.

PRACTICAL SUGGESTIONS.

Times of inactivity and spiritual declension often follow seasons of deep religious feeling. We have to be on our guard when zeal begins to cool.

God sends times of revival and encouragement to His people, and prepares them to work for His glory.

Jesus Christ is the Desire of all Nations. For Him they are both consciously and unconsciously longing. Be it ours to find in Him the fulfilment of our hearts' desires, and to do what we can for the spread of His Gospel throughout the world.

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The Canada Presbyterian

WEDNESDAY, JANUARY 4TH, 1893.

Gladstone was eighty-three years of age last Thursday. He is young enough to manage the affairs of the greatest Empire in the world, but, had he been a Presbyterian minister in Canada or the United States, he would have been superannuated about thirty years ago.

Our good friend, the Halifax Witness, has this to say about the duty of our Dominion rulers:—

If our legislators are wise, they will use all diligence and faithfulness in reducing our taxes and increasing our trade facilities. Our tariff has always been lower than that of the United States; let us make it as much lower as possible.

Very well; just impress those lessons upon the mind of your old neighbour, Sir John Thompson. Though he has no Presbyterian in his Cabinet, no doubt he will give due heed to the advice of a Presbyterian journal published in his own city.

Mr. Justice Strong, lately appointed Chief Justice of the Supreme Court of Canada, is sixty-seven years of age. There is not a Church court or committee in the Presbyterian Church in Canada that would dare to give a man a month's preaching at that age. The "young people" in any small congregation or bonused mission station would rebel if a ripe old saint of sixty-seven were sent to preach to them. It never seems to occur to anybody that this insane antipathy to age and experience indicates deplorable mental shallowness and serious spiritual declension. The Church makes a great mistake in pandering to it. Presbyterianism can never be built up by any such method.

Dr. Douglas has been paying his respects to Sir John Thompson again in his usual vigorous style. The veteran divine does not object to the Premier because he is a Catholic, or even because he is a pervert from Methodism. He thinks Sir John should not be Premier because he is a "clerical creation." A Catholic Bishop gives him his seat in Parliament, and the hierarchy brought about his speedy promotion. It certainly is true that Sir John Thompson has risen faster, considering that his ability is a matter largely taken for granted, than any other Canadian public man; and it may also be true that his church connection is the principal lever in his rapid promotion. His religion does not cost him a single Protestant vote, and it no doubt brings him substantial support from his own Church. These are the facts, and Dr. Douglas does not say what can be done about it.

There is no doubt, as Dr. Douglas points out, that there is a great difference between a mere Catholic and a "clerical creation." Sir George Cartier was a fairly good Catholic, but a section of his Church brought about his defeat in Montreal. Dorion was a Catholic, but he never had the support of the hierarchy. Sandfield Macdonald was a Catholic, but his church connection never

brought him many votes. Laurier is a Catholic, but Dr. Douglas tells us the Bishops crushed him at the last election, and let their intentions be known even before the crushing took place. There seems to be an inner circle in the Church in which a politician gets the support of the hierarchy. To be in the Church and not in the inner circle does no good. Dr. Douglas thinks the Premier is strongly entrenched in the inner circle, and has the united support of the clerical battalions. If so, he has probably come to stay for some time—provided he keeps within the circle.

There never was less excuse for raising a howl about heresy-hunting than there is in the Briggs, Smith cases. The Church has not thrown, nor does it propose to throw, any barrier in the way of Biblical criticism, higher or lower. What the Church does say, and what duty compels it to say, is, that these professors should not propagate their views, nor teach them to students, until their theories are fully substantiated. Very properly the Church protests against unsettling the faith of students, and allowing them to drift. In ten years—yes, in half that length of time—every position taken by Briggs and Smith may have to be given up. It will be quite time enough to teach their theories in divinity halls when they and their German friends come to something like substantial agreement on the great question of inspiration, and have fortified their theories with a reasonable amount of evidence.

One of the peculiar things about the present financial position of Canada is the large number of people who undertake to speak for the farmers. Open almost any newspaper and the editor can tell you half a dozen times in as many paragraphs how the farmers are getting on. A Quebec lawyer who knows as much about an average Ontario farm as he knows about the canal system of the planet Mars, can tell his audience almost anything about the Agricultural interests of Ontario. How would it do to allow the farmers to speak for themselves. They should know something about their own affairs. They probably have some idea of what their farms are worth as compared with their value fifteen or twenty years ago. They perhaps know as much about the best market for barley and horses and eggs and hay as an average lawyer or editor. Why not allow them have their say on such matters. They ought to know whether they are making money or not.

The fact that Sir John Thompson has not a single Presbyterian in his Cabinet, provokes some criticism. There is really no reason why anybody should feel hurt about the matter. No doubt the Premier could give a satisfactory explanation—if there is anything to explain. Perhaps his mind was so exercised with the problem of balancing the Ontario Orangemen against the seven Roman Catholics in the Cabinet that he forgot all about the Presbyterians. Probably he thought Sir Oliver Mowat has too many Presbyterians about him, and he wished to counteract the influence of a Government with three Presbyterians and one Catholic by a Government with seven Catholics and no Presbyterian. Possibly the fitness of things may account for the omission. Sir John may have looked over his list and failed to find a Presbyterian socially fit to rank with John Haggart or John Costigan; or, intellectually, the peer of Mr. Carling and Clarke Wallace; or esthetically qualified to associate with Monsieur Caron. There is also a remote possibility that the Premier may have intended the

omission for a compliment. If so, a considerable number of Presbyterians will accept it as the highest compliment he could pay them. Anyway, there is nothing to complain about. If Sir John Thompson can do without Presbyterians, they must just try and get on without him. Omission from his Cabinet will not be half so hard to endure as the treatment their forefathers used to get sometimes from Sir John's co-religionists. Positively, there is no harm done. The Premier has the undoubted right to form a Cabinet as he thinks proper.

A FEW WORDS WITH OUR READERS.

The Canada Presbyterian greets its readers in this number as it begins the twenty-second year of its existence. It has passed the years of adolescence, and enters on a robust manhood. It has seen the Church with which it is identified advance from a congeries of isolated denominations into a great harmonious whole. At present the Presbyterianism of the Dominion is, with slight exceptions, comprehended within a communion that extends from the Atlantic to the Pacific. Gratifying as the extent and resources of the Church admittedly are, it is not its outward greatness that is a subject for self-complacent contemplation. The question which should really interest its ministers, elders, Christian workers and adherents is, does it in any adequate measure accomplish the work which all branches of Christ's Church were instituted to perform? Is it animated by the spirit and purpose of its Divine Founder? Is it seeking steadfastly to bear witness to the efficacy of Christ's saving truth? Is it putting forth all possible effort for the conversion of sinners, for enabling its people to advance in the divine life, in the knowledge of God's truth, in active usefulness in hastening the coming of Christ's kingdom? Is it mindful of the obligations it is under to care for the multitudes that in these days are drifting outside the range of Christian influences? Is it an influential witness bearer of Christ's truth in this Dominion? Is it also mindful of the cry of the great heathen world, come over and help us?

Though our Church has room for earnest heart-searching in regard to all these questions, there is yet clear evidence that it has been trying to realize its responsibilities. In all its pulpits the offer of Christ's salvation, with varying power according to diversities of gifts, is fully, freely and earnestly made. The charitable and loving spirit of Him who came to seek and to save that which is lost is not absent from the Church. Notwithstanding a growing popular aversion to doctrinal preaching, the ministry as a whole is endeavouring to declare the whole council of God. Experimental religion forms the theme of many an earnest exhortation from many a pulpit. The Home Mission Committee, students' associations and individual congregations are resolute in their endeavours to carry the Gospel, with its uplifting power, to the lapsed in our cities and towns, and in districts where religious opportunities are few. The missionary awakening has been powerfully felt throughout the Presbyterian as well as in other Churches, and year by year interest in this essential work of the Christian Church is extending. The Foreign Mission Committee is endeavouring to expand the work in the foreign field just as far and as fast as the people by their liberality enable them to do so. The Sabbath School and Bible Class, indispensable adjuncts of Church work, have grown with the growth of the denomination.

In all these departments of Christian

work it has been the uniform purpose of The Canada Presbyterian to give all the aid and encouragement in its power. On all of them it has spoken with no uncertain sound. Every movement for the moral and social elevation of the people has found in it an earnest, though not an indiscriminate, advocate.

The field of party politics lies outside its sphere, but when religio-political and distinctly moral questions arise, it has not evaded their discussion. It respects the political convictions of its readers and aims only at impartial comments on such questions concerning which honest men conscientiously differ. It desires to speak plainly, directly and without fear or favour. Only thus, it appears to us, can an independent journal, and especially a religious journal, fulfil its functions, and exert the legitimate influence which properly belongs to the public press.

On entering the new year The Canada Presbyterian may, with becoming modesty, say that what it has been in the past it will promise to be in the future. Not that it will follow a stereotyped groove, from which there will be no deviation. Change, when it is improvement, is a condition of advancement and increased efficiency. As in the past, so in time to come, this journal will endeavour to keep abreast, if not in advance, of the age's requirements. The new department, the Christian Endeavour column, may be instanced as an illustration.

Readers will observe a change in the appearance of this week's issue. They will notice that it is not without regard to external effects. The introduction of the recent invention, the type-setting machine, has necessitated certain changes which will soon be recognized as decided improvements. After the experimental stage is passed, it will be observed that the clearness and size of the type will be agreeable to the reader, and will result in an appreciable increase in the amount of reading matter furnished. Gratefully acknowledging past encouragements, we hope to add largely to our steadily-growing circle of readers, to all of whom, old and young, we cordially wish A Happy New Year.

DR. PARKHURST AND MORAL REFORM.

It was supposed that when Dr. Crosby died the demoralizing elements of New York society would have matters pretty much their own way. Fortunately, they have some time since found out their mistake. Dr. Parkhurst has brought even greater vigour and determination to bear on the workers of evil and their abettors, by drawing attention to the variety and magnitude of the evils that afflict and menace society in New York. Some of the friends of moral purity have doubted the propriety of some of the methods pursued by the President of the Society for the Prevention of Crime. Possibly they are open to objection. But it is easier to criticize and form theories in the quiet seclusion of virtuous and happy homes than to grapple resolutely with the destructive forces that are steadily ruining thousands of lives. Kid-gloved methods have been tried long enough, but the flood of pollution and corruption has been steadily rising, while good people have been only looking on and deploring the evils they were helpless to avert. The course pursued by Dr. Parkhurst has at all events enabled him to make sure of his ground. It cannot be said that his terrible indictments are vague and imaginary. His astounding declarations rest on a solid basis of fact.

Nor is this practical Christian reformer contented with partially lifting the veil that but imperfectly conceals the festering

social abominations. It is his resolute purpose to work systematically to wipe out the disgraceful features of New York life, and purify the social atmosphere. The following condensed outline of his plans given by a New York contemporary will enable the reader to comprehend the nature and magnitude of the work he has undertaken:—

Dr. Parkhurst seems determined to carry on the war for good government in this city, which was begun by Dr. Crosby, his predecessor, as President of the Society for the Prevention of Crime. What he is now doing is to organize, under another name, that of the City Vigilance League, a thorough investigation into the condition of government in this city. The plan is a complete and thorough one, and only lacks accomplishment. There are in this city 1,137 election districts. He asks for one man, of honest spirit and durable stuff, in each one of these election districts, who will undertake to make himself thoroughly conversant with it and everything that concerns it. He is to be for this Vigilance League a sort of district supervisor, and it will be his duty to make a complete map of the district, marking each building by number, tabulating its occupants and voters, and giving the facts in reference to its saloons, gambling and disorderly houses. He desires the name of the brewer under whose patronage each saloon is run, the general character of the place, the relations existing between it and the policeman on the beat, or the captain of the precinct; whether it is kept open in illegal hours, whether it sells to minors, whether it has a license, and whether its license has expired. Similar facts should be given in reference to all houses of ill-repute, pool rooms, policy shops and gambling houses. These district supervisors will also be able to report how often the streets are swept, as to the collection of garbage, the condition of paving and the manner in which paving is laid. All these maps and facts will be reported to the central office, and will be made the material for the campaign of publicity which Dr. Parkhurst and those engaged with him in this noble work intend to carry on. He understands that publicity is the great weapon; that evils exist because they are merely suspected and not known, and are not proved; that when the proof is given, and shameful facts become known, the public will not allow them to continue. It appears to us that he is doing the work in the right way, and we commend his methods to other cities, and trust that he will have all the help he needs.

THE CASE OF PROFESSOR BRIGGS.

The protracted trial of Dr. Briggs has reached another definite stage in its progress. The Presbytery of New York has voted, by a majority, against sustaining the charges, and so for the present the matter rests. The following condensed paragraphs give a glimpse of the proceedings as they neared the close:—

After Professor Briggs had concluded his defence, the Rev. Dr. Joseph J. Lampe spoke on behalf of the Prosecuting Committee. His argument was mainly devoted to the inspiration and the genuineness and authenticity of the Scriptures.

Dr. Briggs, said Dr. Lampe, earnestly insists upon an errant Scripture; but all the errors which he says Biblical scholars find in the Bible have been known for generations. He has not given a single new one. Those which he has given have again and again been shown by the great divines and Biblical scholars of the Church to be no errors, but only discrepancies which can readily be accounted for. It is intimated that, unless left to their freedom in this matter, the critics will, in self defence, be obliged to publish a catalogue of the errors which they find in the Word of God. By all means let the so-called errors be tabulated and published. Great good is certain to result from it. For one thing it will relieve uncertainty, which is always painful.

The hardest tests have been applied to the Bible, often most recklessly, endeavour-

ing in every possible way to invalidate its inspiration and truthfulness, but that inspiration and truthfulness are unimpeached.

And then also the publication of the so-called errors is sure to call to the front devout scholars, who will readily show them to be no errors at all, and explain them successfully in harmony with the received doctrine.

The claim made by Dr. Briggs therefore that the doctrine of the full inspiration of the written Word of God and its entire truthfulness is a modern notion and not the doctrine of the Bible and the Church, is wholly without foundation. It is the doctrine which the living Church of Christ has held through all the Christian centuries. It is particularly the doctrine of the Scripture itself as set forth in the Standards of our Church, from which Professor Briggs has so widely departed. He has set up in its place another doctrine, according to which we cannot say in a real sense that the written Bible is inspired since the entire text of it is only of human origin, and its contents are pervaded by numerous errors. He does not receive as true what is written in the Scriptures because it is the Word of God in the sense that the God of truth is the author of it, but he receives some things in them as true for the reason that some standard in himself approves them as true. It may be "the reason trained and strained," rising to the height of its energies and so putting us in possession of the truth and power of the Bible.

But whatever it be, Dr. Briggs' theory is contrary to the true doctrine of inspiration, and not only destroys the infallibility of the Bible as the rule of faith and practice, but subordinates it as well to a subjective standard by which it is to be determined, first of all, how much of Scripture we will receive as the truth of God, and it ought, therefore, to be condemned by this Presbytery.

The session of New York Presbytery on the 30th ult., began promptly at two o'clock in the afternoon. The calling of the roll was proceeded with. There were forty more names to be called, and each member was allowed three minutes in which to express his views. The voting on the first charge was begun at four o'clock, and the sixth charge was completed and the Presbytery adjourned shortly before six o'clock.

The result of the several ballots was then announced to the reporters. It was a great surprise, for on all of the six counts the vote was adverse to sustaining the charges.

On the first charge, accusing Professor Briggs of teaching that reason is a source of Divine authority, the vote was as follows: To sustain the charge, sixty; against sustaining the charge, sixty-eight.

On the second charge, which accuses Professor Briggs of teaching that the Church is a source of Divine authority, there were fifty-five votes cast in favour of sustaining the charges and seventy-one against.

The closest vote was on the third charge, that Professor Briggs taught that the Scriptures contained errors of history and fact. On this charge the vote was as follows: To sustain the charge, sixty-one; against, sixty-eight.

After this vote had been taken two or three of the anti-Briggs men left the court and others refrained from voting on the last three charges.

On the fourth charge, accusing Professor Briggs of teaching that Moses was not the author of the Pentateuch, the result was: To sustain the charge, fifty-three; against, seventy-two.

The vote on the fifth charge, accusing Professor Briggs of teaching that Isaiah did not write many of the chapters in the book bearing his name, was: In favour of sustaining the charge, forty-nine; against, seventy.

The vote on the sixth charge, accusing Professor Briggs of teaching that sanctification is progressive after death, was as follows: To sustain the charge, fifty-seven; against, sixty-nine.

The case will be appealed to the General Assembly, which meets in Washington in May. It will, no doubt, be again fully discussed by the representatives of the Church. It would be premature to form a

conjecture as to what the decision of the General Assembly will be, but those who are apprehensive that disaster may follow the action of the New York Presbytery may confidently await the progress of events. It is possible that those who fear that division and disruption may result may be agreeably disappointed. One thing is certain, the great King and Head of the Church will guide its destiny aright. The persons and questions that bulk so largely in the public view will fade out just as similar men and opinions have receded and assumed their proper historical proportions. Divergence of opinion need not and ought not to hinder the advance of practical Christianity.

Books and Magazines

We have received from Mr. Thomas Kerr, inspector of the Standard Life Assurance Company, a very neat diary and handsome calendar for the year 1893.

Littell's Living Age. (Boston: Littell & Co.)—With unfailing regularity Littell continues to supply its readers weekly with the best current literature.

Our Little Ones and the Nursery. (Boston: The Russell Publishing Co.)—This neat monthly for the little folks is a model of what such a publication should be.

Harper's Young People. (New York: Harper & Brothers.)—This old-established favourite among youthful readers is as adaptive, instructive and entertaining as ever.

St. Nicholas. (New York: The Century Co.) St. Nicholas provides monthly a most interesting and varied amount of pleasant, instructive reading, profusely and finely illustrated.

The Illustrated News of the World, in addition to its numerous and excellent engravings, gives its readers weekly contributions from the pens of the leading litterateurs of the time.

Sybil Trevyllian. By Lyndon. (New York: Ward and Drummond.) A glance at the pages of this work would satisfy the average reader that its author is not only an experienced writer, a keen observer of human life and possessed of a strong, thoughtful and cultivated mind. The lady who writes under the nom-de-plume of Lyndon, is Mrs. Reginald Hughes, already favourably known by her previous contributions to literature. The story of Sybil Trevyllian is told in a strong and firm tone, which is thoroughly natural and very attractive. The spirit of the work is healthful and bracing. The reader will not only enjoy some pleasant hours in its perusal, but will feel all the better for it.

Harper's Magazine. (New York: Harper and Brothers.) The "Unexpected Guests" forms the subject for a frontispiece and a farce by W. D. Howells. The number is unusually strong in descriptive papers, finely and copiously illustrated, among them "The Old Way to Dixie," by Julian Ralph; "Proletarian Paris," by the late Theodore Child; and "Why we left Russia," by Poultney Bigelow. Then there are papers on "Pensions: the Law and its Administration," by Edward F. Waite; and "Tennyson," by Annie Fields. The new novel, "Horace Chase," by Constance Fennimore Woolson. Short stories, good poems, and the customary departments amply sustain the brilliant reputation achieved by Harper's Magazine.

Aspects of Christ. Studies of the Model Life. By Burdett Hart, D.D. (New York: E. B. Trent.) The subject on which Dr. Hart writes in this volume affords an exhaustless theme for study and contemplation. The adaptations of Christ's life, character, work and teaching to the varying circumstances of human life are brought out with a freshness and clearness most satisfactory. There are twenty-two chapters in the volume, each one complete in itself, each one replete with suggestions and help that will be highly valued. The first has for its subject "Christ the Pre-eminent One," and the last is on "Christ's Claim on Men of Influence," while between those there is a variety of themes, such as "Christ in Childhood," "Homes and Friends of Christ," "Christ as an Ethical Teacher," "The Indwelling Christ," "Christ the Unchanging Friend," etc. The practical value of the book is apparent at a glance.

The Century. (New York: The Century Co.)—The frontispiece for the January number is an admirable and finely-finished portrait of John Greenleaf Whittier. On the reverse is printed a fac-simile of one of his beautiful little poems. There is also a genial paper on the Quaker Poet by Elizabeth Stuart Phelps. Two interesting papers are descriptive of the "Great Wall of China," which

has failed to hem in the Celestial Empire. Other papers that will interest the reader are: "Crusty Christopher," with a fine portrait of the erstwhile contributor to Maga; "The Kindergarten Movement," "The Story of Millet's Early Life," "An Illustrator of Dickens," "To Gipsy Land," "Letters of two Brothers," (General and Senator Sherman); "Personal Studies of Indian Life," and "Notable Women." In addition there are the serial, "Sweet Bells out of Tune," a number of excellent short stories, and poems by distinguished writers, and the usual departments, making up a splendid number of this widely-appreciated magazine.

The Missionary Review of the World. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.) The number for January shows that the great Evangelical movements of the age continue to have in The Review a watchful and enterprising guardian. The same painstaking care to cover the whole field that has characterized the magazine in the past is clearly indicated in the present number. Rev. A. T. Pierson, D.D., who is supplying the pulpit of the London Tabernacle at present, continues, as editor-in-chief, to supply the usual amount of editorial matter, and to mould the policy of The Review. His son, D. L. Pierson, of Princeton, N.J., is managing editor; Dr. Gracey, Dr. Gordon, and Rev. Mr. Leonard continue in their respective departments. The Department of Missionary Literature for January consists of the following articles: "Our World: A General Glance at Some Great Facts," by the Editor-in-Chief; "The Nineteenth Century One of Preparation," by Rev. Josiah Strong, D.D.; "A Century of Missions," by Rev. F. Edward, B.A.; "Dr. Pentecost at Northfield," by Rev. H. B. Hartzler; "Missionary Progress in China," by Rev. John Chalmers, M.A., LL.D.; "Industrial Education of Women in Foreign Fields," by Mrs. J. T. Gracey; "Pastor-Teachers' Training," by Rev. C. P. Hard; "South America and the Papacy," by Rev. George W. Chamberlain. The other departments are full of interesting news and discussions.

The Homiletic Review. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.) The Homiletic Review for January, the first number of the twenty-fifth volume, is characterized by unusual strength. Dr. C. S. Gerhard, of Reading, Pa., opens the Review Section with a suggestive article on "The Progressive Character of Revelation." Dr. A. T. Pierson follows with a practical discussion of "The Pastor in Relation to the Beneficence of the Church." Professor George H. Schodde, of Capitol University, Columbus, O., gives a resume of the "Theological Thought in Germany," which will prove valuable to those who are unable to follow the numerous vagaries of the vast host of writers on Theology in that country. Dr. Starbuck, of Andover, closes the Review Section with a masterly monograph on "Clerical Celibacy: its Extent, Restrictions and Exemptions." The various denominations are ably represented in the Sermonic Section. Rev. A. Welch, of Glasgow, takes issue with the Revisers, in an able discussion of Eph. ii. 1-7, in the Exegetical Section. Rev. John P. Coyle, whose recent contribution to The Forum awakened keen interest, answers the question in the Sociological Section, "What the Workingman may ask of the Minister." Rev. N. T. Cross has a thoughtful article on "Ministers and Money," in the Miscellaneous Section. The living issue treated editorially is that of Immigration.

The Atlantic Monthly. (Boston: Houghton Mifflin and Co.) The early history of Illinois, under French rule, forms the background against which Mrs. Catherwood sets the characters of her new serial story, "Old Kaskaskia"; and it so quickly develops in romantic interest that the first part leaves the reader eager for the explanations which the next chapters must bring. Scarcely less interesting or romantic than fiction is Mr. Francis Parkman's able paper on "The Feudal Chiefs of Acadia,"—the first of a series which the historian is to contribute to the Magazine during 1893. Kate Douglas Wiggin's first paper on "Penelope's English Experiences" gives amusing sketches of the various vicissitudes of an American going into English Society. It is lightly written, but with humour and spirit. Isabel F. Hapgood contributes an amusing article on the "Russian Kumys Cure"; and Mr. Frank Bolles has one of his papers on nature, called "In a Wintry Wilderness." The more solid papers of the number are: "A Consideration of George William Curtis in His Relation to Civil Service Reform"; a paper by Harriet Waters Preston and Louise Dodge on "Cola di Rienzo"; John Fiske's interesting study of "Edward Augustus Freeman and his Place Among Historical Writers"; E. P. Evans's "Reminiscences of Frobel"; and an important paper by Sir Edward Strachey on "Shakespeare in Love's Labour's Lost." Briefer fiction is represented by Edwin Lassetter Bynner's amusing "Diary of a Nervous Invalid," and a pretty little story called "A Heart-Leaf from Stony Creek Bottom," which complete an admirable number, more than fulfilling the promises of the Atlantic for 1893.

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATHEWS.

"Charlie," said Harry, one evening, as they sat in the school-room, where the boys had all been preparing their lessons for the next day, speaking in a low whisper, "how would you like to see 'the Great Unknown' to-night?"

"First rate," said Charlie, eagerly. "Where is it?"

"You sit still a minute, while I go and find it"; and the next moment, he had slipped out of the room, only to reappear almost immediately at the door, and beckon him to follow.

"What are you two fellows up to?" called out Will Perkins, as Charlie left his seat.

"Nothing much," said Harry, "we'll be back in no time."

"They have some nonsense on hand," said Will, as the two disappeared together.

"We'll find our beds sewed up, or our pillows floured, or something. That little Clifford's eyes looked as if they'd dance out of his head. I mean to track them," and he followed them from the room.

Harry led his companion across the hall, up-stairs and through a long, narrow passage, which led to a small room occupied as an *omnium gatherum* for all the disused maps, charts, school-books, specimens, etc., which had been laid aside from time to time, as worn out or worthless. The room was entirely dark, but a faint glimmer of light shone beneath a door on the opposite side from that by which they had entered.

"Do you want to know what you are going to see?" asked Harry, in a sepulchral voice.

"I don't think there's much chance of seeing anything in this dungeon," replied Charlie. "What have you got to show?"

"Mr. Braisted's baby. But, Charlie," a sudden thought striking him, "you're not easily scared, are you?"

"Not I," laughed Charlie. "Show up your baby."

"He's very tall of his age," said Harry, without moving from his side.

"So he ought to be to pay me for waiting so long for him. Bring on your giraffe, show-man."

"Very well, sir," said Harry, stepping forward to the door beneath which the line of light showed itself. "Allow me to introduce—Mr. Braisted's Baby."

He threw open the door of the closet. For a moment, Charlie's heart seemed to stand still; then he broke out into a perfect shout of laughter, and springing forward, caught Harry by the coat-collar, and shook him, until, convulsed with merriment, they both sank helplessly upon the floor.

"You rascal!" said Charlie, as soon as he could get his breath; "I owe you one for taking me in like that. I'll pay you off yet. My! isn't he a big fellow though?" and he sat up on the floor to gaze at a lank skeleton which hung in the open doorway before him, shown off to the fullest advantage by means of a bright light which Harry had taken care to place behind "the Baby" before he had exhibited it.

"It's a jolly good joke, any way," he said, after a minute, during which Harry lay back on the floor, too weak from laughing to attempt to raise himself. "Wouldn't it be grand to play him off on somebody who'd be scared half to death. I tell you my own heart went down into my boots for a minute."

"Did it? I was half sorry I'd brought you in at night after we got here, for I thought perhaps you would have a real start; but you seemed so plucky, I thought I'd try you. But it would be mean to frighten anybody who was timid with it, Charlie. Didn't you look as if you'd seen stars though, that first minute?" and back went Harry's head again, and he laughed until he fairly rolled over and over in his intense enjoyment.

Charlie aided him most heartily, and the next moment another voice joined in the musical peal. Both boys started up from their recumbent position, and facing about, met the laughing countenance of Will Perkins.

"I came out to see what the fun was," he said. "I saw that there was something in the wind. I never thought of 'the Baby,' though, until I saw you come in here; then I knew what Harry's game was. How do you like him, Brownie?"

"Oh, he's splendid! I tell you what I'd like, Will. To get somebody in here that would 'most go into fits at him. Wouldn't it be jolly?"

"Wouldn't it?" said Will, his face lighting up in a moment. "We'll do it, too. Let's see; who is there that we could get hold of? It would have to be some outsider, for all the fellows here know 'the Baby,' and it wouldn't take with them. Who could we bring in, Clifford?"

"Oh, don't let's try it on anyone who will be really frightened," said Harry. "It's all

well enough for us fellows who can stand it; but a scarey little chap might be hurt by such a thing. All's fair in war if you're fighting with men of your own size; but it's mean to hurt one of those half-and-half kind of fellows."

Will laughed, and said, "Well, that's all right, I suppose;" but when Charlie looked up at him, greatly disappointed by his ready acquiescence in what he thought Harry's very unreasonable remonstrance, Perkins gave him a wink and a nod, which somewhat surprised him.

"You'd better put that light out, Clifford," said Will. "Go in carefully, or you'll knock 'the Baby' down."

Creeping cautiously round the three iron uprights, from a hook in the converging point of which the tall skeleton was hung, Harry reached the lamp without disturbing "the Baby," and brought the light into the room.

"I'll arrange it," whispered Perkins to Charlie, as Clifford passed into the closet. "You keep quiet, and don't say anything to him."

As Harry turned his face toward them again, Will sauntered to the window, making some remark about the brightness of the night, and went out of the room, leaving Charlie feeling like a traitor toward his bosom friend.

"Come on, now. Let's go back to the rest of the fellows," said Clifford, blowing out the lamp. "They'll be wondering what has become of us. If they'd known that I was going to introduce you to 'the Baby' they'd have been after us, every mother's son of them, to see the fun. But I thought I'd have you all to myself. Wasn't it prime, though?" and he shook his head merrily. "Can you find your way in the dark? Here, give me your hand, old man."

"I'm all right," said Charlie. But all the while he felt all wrong, and couldn't bear to have Harry call him "old man" in that affectionate, friendly tone.

VII.

TEMPTED.

Some weeks had passed since the night of the exhibition of Mr. Braisted's "Baby;" but nothing farther had transpired with regard to it. Charlie purposely avoided the subject. He did not want to displease Will by refusing compliance with his scheme, nor did he wish to grieve Harry by acting contrary to his wishes. Beside these two reasons for maintaining silence on the point, he had another. Harry's words had had their effect on him, and although he would have liked nothing better than the fun, as he considered it, of suddenly introducing some timorous little mortal into the appalling presence of "the Baby," he could not but feel that it would be a mean thing to do, and with all his faults, Charlie shrank from a small deed, if his eyes could only be opened to its littleness. The great trouble with him was, that his love of fun and excitement often blinded him to the meanness of such conduct, and led him on into cruel acts of mischief which he would not have committed if their evil consequences had been pointed out to him beforehand.

As for Harry, he had quite forgotten the suggestion which had been made in "the lumber-room," as it was termed, that night, and never alluded to it, or thought of it, again, until it was brought forcibly to his mind by later occurrences.

But Will Perkins had conceived a strong desire to carry out the joke, and was quite determined to have his own way in the matter, notwithstanding Clifford's objections. He had not misunderstood Charlie's reticence on the subject, and knowing Harry's influence over him, he resolved to remain silent until a good opportunity to satisfy his love of mischief offered itself, and then to present it to Charlie, and urge him into a share in it, before Harry should have a chance to dissuade him. Week after week went by, and no unhappily nervous individual presented himself as a fitting subject for a fright. The only newcomer to the seminary was a young Irishwoman, newly arrived from the Green Isle, the very impersonation of innocence and good nature. Will had, at one time, thought of trying his powers upon her; but, after consideration, had concluded that her sturdy form and brawny arms were quite as likely to stand their ground, and prepare to do battle with "the Baby," as to fall before it. So he was still waiting for his victim, although poor Norah was, after all, doomed to suffer for his amusement.

"Boys," said Mr. Braisted, as they sat at dinner in the long dining-hall one day, "Du Chaillu is to give one of his gorilla lectures in the Town Hall this afternoon. How many would like to listen to him? Let me count the hands."

The hand of every boy at the table was raised.

"You all want to hear him, eh? Be ready to leave home at five o'clock. The lecture begins at half-past five. Rather an unusual hour, but he is only to be here for the afternoon. He takes the northern train at eight

o'clock. You will go, Mary?" he added, turning to his wife.

"I should like to do so, but I have promised to let the servants go down this evening to see the menagerie, to which you took the boys last night. You will need Mr. Travers with you, of course, and it will scarcely do to leave the house entirely empty, as it would be for about an hour, if I should go."

"Oh, the house will be safe enough," said Mr. Braisted. "The servants will not need to leave before seven, and we shall be back by eight, if not a little earlier."

"And if ye please, ma'am, it's meself as'll bide at home the night," said Norah, in a half whisper from behind Mrs. Braisted's chair. "Wasn't me cousin here the morn to tell me he'd got lave to go the morn, and to ask me wouldn't I go wid him. I towld him I would, knowin' 'twas me afternoon out, and ye'd take no offence wid it."

"Very well," said the lady. "Then I will leave the house to your care."

"I am glad I determined to try to train that girl," said Mrs. Braisted, when Norah had left the room to obtain something that was needed at the table. "It is a case where charity has brought its own reward. She is so quick and bright, and so willing to learn, that it is pleasant to teach her. Oh, by the way, she saw 'the Baby,' as the boys call it, this morning, and I wish that you could have seen her face."

"Was she frightened?" asked Mr. Braisted, as his wife laughed over the recollection.

"No, hardly that, I think; I had prepared her for the apparition. I wanted to have the walls of that closet dusted down; so I took her into the lumber-room, and, after explaining to her what it was, opened the door myself, and remained in the room while she was in the closet. She made no objection to doing as I wished, but the way in which she crept about close to the wall, and guarded even her dress from touching 'the Baby,' throwing back at him, from time to time, looks of infinite disgust, was very amusing. When her work was finished she came out, and standing back at a little distance, surveyed him from head to foot. 'What do you think of him, Norah?' said I, for she was looking at him with a most uncomplimentary expression of countenance. She turned up her nose to an extent to which I never saw human nose turned up before, and giving a little sniff, said, 'Och, but he's the ugly waste, in a tone of such utter aversion that I laughed outright. She seemed amused, too; but I noticed that she accepted my proposition to close the closet door, while she put the room in order, with great alacrity."

The boys were very much entertained by Mrs. Braisted's story, especially Will Perkins, who laughed immoderately; but, as he was noted in the school for his keen appreciation of fun and humour, no one gave him another thought in connection with Norah; not even Harry, for he knew nothing of Will's half-purpose of making her the victim of his joke.

According to her own suggestion, Norah was left at home to pass about an hour's time alone. The afternoon had been dull and cloudy, and as the evening set in, a drizzling rain began to fall. By the time the lecture was concluded the streets were quite wet, and the short distance between the Seminary and the Town Hall was passed over rapidly by the little procession, which was headed by Mr. Braisted and his wife.

"I don't see any light in the kitchen," said Mrs. Braisted, as they neared the house. "It can't be possible that Norah has gone out."

"Oh, no; we shall find her here," said her husband. "There she is, sitting on the steps! Why, what ails the girl? Does she want to make herself ill? What are you doing out here in this rain, Norah?" he asked, as they reached the house, and found the girl seated on the door-step, wrapped in a cloak, but with the rain pattering down on her rosy face and waving hair. "Why do you not stay in the house?"

"And I will, sir, now yez is come. But, indade, and I'd sooner be wet to the skin than bide in the house alone with that lad."

"What lad?" asked Mr. Braisted, glancing back as he entered the door, as if to assure himself that all his young people were with him. "The young gentlemen were all with me. What lad do you mean?"

"Sure an it's the lad in the big closet beyant. The cratur widout a ha'p'orth o' skin on his bones, nor even a morsel o' flesh to make hisself decent, bad luck to him. Indade—"

A roar of laughter interrupted her. The boys had all entered the house, and were gathered in the wide hall, listening to her explanation; and now they fairly shook the floor, as, shouting with merriment, they stamped their feet, clapped their hands, and gave voice to their amusement in peal after peal of laughter.

Norah bore the ordeal very well, smiling upon the merry-makers with an untroubled face, until Mr. Braisted stilled the tumult; although, even after he had enjoined silence, a gurgling laugh broke out now and then, in spite of all efforts at gravity.

"Indade, gentlemen," Norah went on, as soon as comparative quiet was restored, speaking in a general sort of way, as if she felt that an apology was due to the whole school; "ye'd no call to be surprised that I don't like the look of him, for he's countenanced like an uncle of mine that I left in the ould country, as evil a man as ever ye see. Batin' the big hook in the top of his head, he's as like him as two peas, barrin' the digression of his wantin' the nose."

Another shout silenced her again, and Mr. Braisted, saying kindly that he was sorry she had been made uncomfortable by her fears, sent her down to her own domain, to which she retired, still smiling broadly upon her merry audience.

(To be Continued.)

MARION CRAWFORD.

Mr. F. Marion Crawford is, as Mr. Andrew Lang says, the most "versatile and various" of modern novelists. He is an American, though born on Italian soil, and has studied at the Universities of Cambridge, Carlsruhe, Heidelberg and Rome. A scholar, a linguist, and a wanderer over three continents, he has gathered much experience of society and of very diverse types of men and women in different countries. He has great adaptability and subtleness of mind, and whether dealing with life in modern Rome, or at the court of Darius at Shushan, in the wilds of Northern India, or in the fashionable quarter of New York, in the Black Forest or in a lonely parish of rural England, he is equally facile and sure of his ground; a master of narrative style he throws a subtle charm over all he touches. A polished man of the world, urbane, tolerant and genial, though of marked originality, his ready appreciativeness commands sympathy and renders his pages delightful reading; and his great breadth of view, keen intuition, and artistic feeling, invest his observations with a peculiar interest and value. Though Mr. Crawford admits that "Zoroaster," which has been translated into six modern languages, contains some of his best work, it is undoubtedly by his great trilogy of Roman life, which has just been completed by the publication of "Don Orsino," that he will live longest. The three volumes "Sarcinesca," "Sant' Ilario," and "Don Orsino" together give a vivid description of society in Rome during the last twenty or thirty years, beginning at a time when the city was in great measure its old self down to the present day. The special excellence of these three books lies in the drawing of the characters, the dialogues, and the high dramatic quality of various scenes, and in these respects the power shown is so considerable as to raise Mr. Crawford to the highest level as a psychological novelist, and as a painter of manners and character. In the earlier volumes of this series a graphic picture of the political and social condition of the city during a stormy and changeable time is laid before us.

Mr. Frederick Treves, the well-known surgeon of the London Hospital, in his "Manual of Operative Surgery," has some striking remarks on the risks attending operations on the bodies of drunkards. He says:—"A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards." "Of the secret drinkers," continues Mr. Treves, "the surgeon has to be indeed aware. In his account of 'Calamities of Surgery,' Sir James Pagot mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.—Journal of Inebriety.

THE TESTIMONIALS.

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence as if they came from your best and most trusted neighbour. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

Missionary World.

MISSIONS TO THE INDIANS—JOHN PASSAGE.

The *Western Missionary* says: We who are engaged in carrying on missionary work under denominational auspices can usually see with considerable clearness the disadvantages under which undenominational agencies must labour. Such a missionary usually spends a considerable portion of his time in the home land securing the sinews of war: he does his work independently of supervision on the part of those who contribute to his support, and so on. These objections do not apply to a mission, non-denominational in character, which has been carried on for several years by John Passage, a treaty Indian, among his countrymen in the northern part of this province. He receives no salary whatever, and so no time is lost in collecting it. The utmost given him has been a small *honorarium* ranging from \$25 to \$40, given annually since his work came under the notice of some of the friends of missions in Winnipeg. His work on the other hand is near enough to enable us to obtain recent and reliable information about its progress. Two or three times in the year these reserves are visited in the way of business by gentlemen who are so impressed by the genuineness and value of this humble missionary's labours that they co-operate actively in contributing or transmitting to him the assistance which is sent to cheer his heart. The editor gladly avails himself this month of a communication on this subject written by a lady who, from the beginning, has been deeply interested in John Passage's self-denying labours, and he commends this simple-minded follower of the Lord Jesus Christ to the prayers and good-will of all Christians, who like the *Batnabas* are "glad" whenever "they see the grace of God" under whatever circumstances or auspices it may manifest itself.

JOHN'S VERSION OF THE GREAT COMMISSION.

The *Western Missionary* says: John Passage, in common with the other Indians on reserves bordering on our lakes, is engaged in fishing during the winter season, and in summer settles down to cultivate his plot of ground. By example as well as by precept he encourages his neighbours to do the same, instead of following their old, irregular habits. We first heard of him three years ago, through a trader who told us of seeing John sitting in an old tent mending his nets and singing heartily from his Cree hymn-book:—

The great Physician now is near—
The sympathizing Jesus.

On being asked "why he did not stay in a larger and more comfortable house with the other fishermen?" he replied, "There's too much smoking and swearing in there, and I feel my Lord nearer me alone here." Our informant added: "I thought of Andrew and Peter mending their nets by the lake shore. And we have no doubt but John, too, had a special call to become a 'fisher of men.' He takes great pleasure in sharing the results of his labours—fish and potatoes, with 'the poor widows'—evidently on the 'inasmuch' principle. And we have heard that John's donations are nearer a fourth than a tithe of what he possesses.

Last winter, as well as the previous one, collections were made for him among some friends of the cause in Winnipeg, to enable him to devote more of his time to the work for which he is peculiarly adapted. Those who have heard him addressing crowded meetings in school-houses declare that "in his own language, John is a born orator!" These sums are well bestowed, as was instanced by the fact that he had to pawn his gun for his ticket from Westbourne the last time he was in Winnipeg. It is a privilege to entertain John during these annual visits of two or three days, as his simple faith, and devotion to the spiritual and temporal interests of his "poor people," cannot fail to impress one that he possesses a true missionary spirit; while his genial smile and courteous bearing give evidence of his being one of "nature's gentlemen."

During his last visit, on being questioned as to the motives which led him into this line of work, his reply was: "I think all the time of what my Lord tell the men what go round with Him before He go back to heaven,—He say:—Go, tell everybody about Me, and my heart, he burn, and I gone and done it." On being further asked about his special Sunday work, he said: "I have service at my place—Lake St. Martin—in the morning; then I go to Sandy Bar in the afternoon, eight miles, and run to Fairfield, twelve miles, in the evening, for service." We remarked, "Then you stay at Fairfield on Sunday nights?" He simply replied: "Oh, no, I run home by midnight because I have to work for my living next day."

As we listened to his story, so refreshingly devoid of self-consciousness, we became enthused, and at once resolved on doing our utmost to get a pony for him before the next Christmas. John's interests not being

specially connected with our own missionary claims, we could hardly expect assistance toward this object from our Auxiliaries or Mission Bands. As friends in Winnipeg had already done something for him, we thought of appealing to some young friends in Ottawa—to interest their Sunday School classes, and other church organizations, in his behalf—knowing how pleased children are to contribute to any definite object of which they approve. Nor were we disappointed, as, through various sources—primary classes, Young Peoples' and Ladies' Associations, as well as from private subscriptions—the sum of \$52.50 has been forwarded for the purpose. We have also been promised the proceeds of a Christmas Missionary Service from the Stewarton Sunday School, which—with a donation from the Primary Classes of St. Andrews Church, Winnipeg, and one expected from another Sunday School in the east—we trust will be sufficient to enable us to present the pony, free from debt, to John as a Christmas gift.

A good and suitable horse has been bought for him for \$75, but we have thought it advisable, for various reasons, not to give him the entire proprietorship, one being that, when not required for his own special work, it may occasionally be utilized by our missionary students when in that locality.

It will be seen that the missionary pony has already covered considerable ground, and if the good which we earnestly trust will, through his means, be proportionately accomplished, our efforts are more than rewarded.

A DUFFERIN COUNTY MIRACLE.

ERNEST DUKE'S GREAT PERIL AND WONDERFUL ESCAPE.

HOW HIS LIFE WAS SAVED AFTER HIS CONDITION HAD BEEN DECLARED HOPELESS BY THREE DOCTORS—AN INTERESTING NARRATIVE GIVEN TO A "POST" REPORTER BY THE BOY'S MOTHER AND OTHER WITNESSES.

Dufferin Post, Orangeville.

The great Edmund Burke once exclaimed, in a moment of sadness and despair, that the age of chivalry was gone forever; and on every side of us we hear it remarked that the days of miracles are a part of the dim, superstitious and romantic past. We are not going to enter into a discussion on the merits of either statement. Much of the chivalry that we read of had a great deal of the wild and grotesque about it, while not a little that was attributed to miraculous agencies was the work of men of talent and genius, wiser and greater than their generation, who had explored and comprehended the treasures of Mother Nature, within whose bosom is said to be locked a panacea for every ill of fallen flesh. A newspaper's chief mission is to faithfully and attractively record interesting current events, and to make such comments and suggestions as it deems advisable, and it is this role the *Post* is desiring to fill in this article. The neighbouring township of Mono furnishes an instance of a marvellous cure, which, in less-enlightened times, would undoubtedly have been credited to supernatural influences, and which has, even in this stern and practical era, created a genuine sensation. In a recent issue we gave the particulars of the restoration to physical strength and activity of George Hewitt, of Mono Mills, through the use of Dr. Williams' Pink Pills for Pale People, which are now household words on this continent. Many who read the article on Mr. Hewitt might be disposed to doubt, but the least credulous were silenced and convinced by the striking evidence of the patient himself—evidence which was corroborated by several reliable persons who had an intimate knowledge of the facts. The fine banner township of Mono supplies equally striking and conclusive testimony of Dr. Williams' Pink Pills as an effectual remedy where the physician's skill and knowledge have been utterly baffled. Men may be disposed to be skeptical, and to fancy that much that is said in praise of these pills is mere hyperbole, but it is hard to confront the logic of facts, and in this respect an enduring monument is fast being built in support of the merits and claims of this greatest medical preparation of the century. Mr. William Duke, lot 1, concession 6, Mono, is one of the best known and respected pioneers of this section. A few weeks ago we heard that his little twelve-year-old boy had been snatched from the very jaws of death by Dr. Williams' Pink Pills, and we determined to fully investigate the reported cure. Mr. Duke resides about six miles from Orangeville, and is one of the most prosperous farmers of the banner township. When the representative of the *Post* called at his quiet and comfortable home, Mr. Duke was at a neighbouring threshing, but the reporter was courteously received by Mrs. Duke. We enquired as to the condition of Ernest, the little boy who was reported to have been cured, and were somewhat nonplussed when told that he was at school. From our information as to his state of health last spring, we did not expect to find him able to leave the

house, and were not prepared for the news that he was once more strong enough to mix with the gabbling schoolboy throng. "Is Ernest the little boy that was so sick last winter and spring?" was our next interrogative. "He is, indeed," replied Mrs. Duke, "and to tell you the truth, we had at one time no hope that he would ever again be able to leave his bed."

"To what do you attribute the boy's recovery?" the reporter asked.

"Oh, to nothing but Dr. Williams' Pink Pills!" was the ready and emphatic response of Mrs. Duke, who is a very intelligent lady, and who then gave the interviewer the following interesting and well-nigh incredible narrative: "Last winter Ernest had la grippe, and he never seemed to fully recover from the effects of it. In February last, some time after he had la grippe, he was so unwell that we took him to Dr. Bonnar, of Mono Mills, who examined him, and said that what was troubling him was a decaying tooth which required to be extracted. He pulled the tooth and said to take the boy home and he would be all right shortly. Instead of getting better, however, Ernest got far worse, and was soon confined entirely to his bed. He failed in strength and appetite, and was becoming more nervous every day. Sometimes he would get twitching and nervous fits, and shake so hard that he would frighten you. The shaking was so strong that the whole bed shook with him. We became alarmed and sent for a second doctor, who prescribed for the boy, and who gave it as his opinion that his recovery was impossible. At this time Ernest had lost the power of both legs and arms, and they had to be tied down to ease the sufferer by lessening the nervous agitation. The second physician called in attended the boy some time, but the case was getting so bad, every day becoming more hopeless, that a third was sent for to consult. This last one said that there was no chance for poor Ernest, and that all the trouble seemed to be in the nerves. I need not tell you how grieved we felt over the prospect of losing our boy, and would have tried anything to save his life. We had been reading in the *Post* about the wonderful cures made by Dr. Williams' Pink Pills, and often thought of trying them as we were told they would do no harm if they did not do any good. Nearly every week we read about miracles wrought by the Pills, and one day I determined to ask the doctor if we might try them. 'Well,' said he, 'The boy can't get better, and the Pills are not likely to hasten his end. You can do as you like.' Shortly after we bought a box of the Pills. This was in May last. Little Ernest had not been taking them two weeks when we noticed a wonderful change. We quit the doctor's medicine altogether, and kept using the pills only. The boy improved so rapidly that, in a short time, he was able to be out of bed. One can hardly believe a story like this, but every word of it is true. I tell you there is a wonderful change in our boy, and we ought to be thankful to the Pink Pills. Ernest is growing stout and strong, and this is his first day at school. The doctor said he would be dead before the last Toronto exhibition, but my little fellow was so well then that he was able to be around, and even went with his father to the exhibition. We have been buying the pills from Mr. Stevenson, one of the Orangeville druggists, and Ernest is still using them, although not so often as at first. It would not be much out of your way to call at the school, and there you will find Ernest, who will be able to speak for himself."

Just as Mrs. Duke was concluding her interesting narrative, the teacher of the school, Mr. Thomas E. Langford, who boards at Mr. Duke's, entered the house. It was the dinner hour, and the reporter expected that Ernest would turn up, and save him a visit to the school. He was informed, however, that the boy had taken his lunch with him in the morning, and would spend the dinner-hour at play. Mr. Langford accompanied the reporter to the road, and on the way the teacher said that Dr. Williams' Pink Pills could not be too widely known. "I have been boarding all along at Mr. Duke's," said he, "and I tell you little Ernest was in a bad state last spring. No one ever thought he would get better, and it seems so strange that he was cured by such a simple remedy. Why, three doctors pronounced his case hopeless, and yet he is at school to-day! He is a bright little boy, and the Pink Pills saved his life."

The reporter was full of thought as he hastened to the school to interview the little fellow who may be said to have heard the summons of death, and to have been saved from an early grave by Dr. Williams' wonderful Pink Pills, which the teacher had truly described as a simple remedy. When we reached the school, several children were playing in the yard, and, in answer to our call for Ernest Duke, a bright little boy started out from the romping throng. We asked him if he was the boy who had been so sick, and he answered with a mild and clear "yes." "Are you well now?" "O, yes, I'm as well as ever again." "What cured you?" "Pink Pills!" was the ready and smiling response. The little fellow did certainly appear to be in the full enjoyment of health, and no one who did

not know the facts would think that he had so recently been in such a feeble and precarious condition as to be despaired of by three local physicians of standing and experience. We shook hands with the boy, and started for Orangeville fully convinced that there was a good deal in the stories we had been reading of miracles wrought through the use of Dr. Williams' Pink Pills.

The reporter also interviewed several of Mr. Duke's neighbours, and found them all of one opinion. This was that his son would now be sleeping in the silent churchyard had it not been for the timely use of Pink Pills. He also learned that many others were using the pills with gratifying results, while many more had made up their minds, since the miraculous saving of young Duke's life, to try the great remedy for lesser ailments with which they were troubled. We had anticipated that our mission would be disappointing in some respects, never expecting to have the strange story which we had heard of Ernest Duke's recovery so fully substantiated; but here we were returning to Orangeville with everything that was flying rumour before conclusively established upon investigation.

WHAT THE DRUGGISTS SAY.

On arriving at Orangeville we determined to interview the local druggists as to the popularity of the remedy that is working such wonders and causing such genuine sensations in many parts of the country. Mr. Thomas Stevenson was the first druggist interviewed. "Do you sell many of Dr. Williams' Pink Pills?" we asked Mr. Stevenson. "I should think we did," was his prompt reply. "There is no remedy in my store for which there is such a demand, and while the number we sell is very large, the sale is certainly increasing." "How do you account for this large sale?" we asked. "I believe it due entirely to the merits of the preparation. Those who use Dr. Williams' Pink Pills report the best results. The remedy is certainly a wonderful one."

When Mr. A. Turner was questioned, he said the sale of Dr. Williams' Pink Pills was a surprise to himself. In his experience as a druggist no remedy had made such a reputation or produced such wonderful results. Scarcely a day passed that he did not hear of parties who were benefited by the use of Pink Pills.

Mr. J. R. Dodds was equally enthusiastic. "If you call Dr. Williams' Pink Pills a patent medicine," said he, "they are the most popular and best-selling patent medicine in my store to-day. The sale is undoubtedly on the increase, and I can say that scores who have bought from me are loud in their praises of what Dr. Williams' Pink Pills have done for them. They are certainly a great remedy, and my experience is that they effect all that is claimed for them."

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

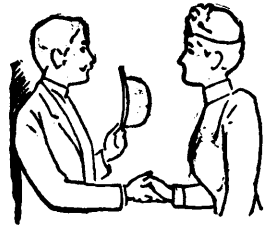
These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form, is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A WHOLESOME PAPER.

Boys will find thrilling stories somewhere; *The Youth's Companion* meets this natural craving by providing adventure tales which present only the highest ideals of manhood and duty. Its Home, School and Folk-lore stories hold the first rank as specimens of chaste fiction.

HOW DO YOU DO



when you buy shoes or clothing? Don't you go to the place (if you can find it) where they tell you that you may wear the articles out, and then, if

you're not satisfied, they'll refund the money? Why not do the same when you buy medicine?

Dr. Pierce's Golden Medical Discovery is sold on that plan. It's the only blood-purifier so certain and effective that it can be guaranteed to benefit or cure, in every case, or you have your money back.

It's not like the ordinary spring medicines or sarsaparillas. All the year round, it cleanses, builds up, and invigorates the system. If you're bilious, run-down, or dyspeptic, or have any blood-taint, nothing can equal it as a remedy.

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DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years, no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer,

aid to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend *Gouraud's Cream* as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also *Poudre Subtle* removes superfluous hair without injury to the skin. **F. T. HOPKINS**, Proprietor, 37 Great Jones St., N. Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest of any one selling the same.

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Ministers and Churches.

The Rev. T. R. Shearer, B.A., of Routhwaite, has been appointed clerk of Brandon Presbytery.

The Rev. M. C. Rumball, B.A., of High Bluff and Prospect, clerk of Brandon Presbytery, has been called to Morden, in Rock Lake Presbytery, which call he has accepted.

On Tuesday, December 13th, Mr. H. Ross, of Wheatland, N. D., was ordained and inducted to the pastoral charge of Burnside and Macdonald in the Presbytery of Brandon. Mr. Rumball presided; Mr. Fraser preached; Mr. MacLean addressed the minister, and Mr. Wright the people.

The Rev. Dr. Torrance, Guelph, Ontario Convener of the General Assembly's Committee on Statistics, requests us to publish that in the early part of November he sent to presbytery clerks as he learned their names from Appendix 24 to the Assembly Minutes, or from correspondence, parcels containing slips for collecting the statistical and financial reports of congregations and mission stations for 1892; and, in the beginning of December, sheets for the reports of Presbyteries compiled from the same. If any clerk has not received these he would feel obliged for early notice to that effect.

Correspondence is asked from probationers and students, about to graduate in the spring, who desire to supply the vacancy of Hepworth and Cruickshank, in the Presbytery of Owen Sound. Hepworth is a growing village of 800 inhabitants, with a large timber business, good school, three trains per day each way, and some 50 communicants. Cruickshank is a farming district 6 miles distant on a main gravel road, and has some 30 communicants. It is a new pastoral charge, without church buildings or manse, but with a hopeful future before the growing congregation of Hepworth: Stipend, \$450 with \$50 for house rent, and \$300 from Augmentation. Congregations are anxious to call anyone who will take hold of the work of building up the cause. Write to Rev. Geo. A. Yoemans, Moderator, Lock Box 147, Wlarton, Ont.

At Athens, Ont., a very interesting meeting was held, on the evening of December 19th, to say good-bye to Miss Clowe, who has been a very faithful and efficient worker in the Sabbath School there, and who has been appointed to the position of assistant teacher in our Indian School at Portage la Prairie. After devotional exercises and a short address on the duties of the Church toward its missionaries, by the pastor, Rev. D. Fleming, B.A., Miss Clowe was presented by her S. S. class, with a very suitable address and a useful gift. She was then addressed by the pastor, who gave expression to the feelings of the congregation in parting with such a faithful worker, and presented her with a very handsome Oxford Bible. Before the close of the meeting, one of the elders came forward and, to the pastor's complete surprise, presented him with a pair of gold-rimmed spectacles, expressive of the good will and wishes of the congregation.

In spite of other attractions in the city, the large hall of Brantford Young Ladies' College, could not accommodate the crowd of our music-loving people intent upon listening to one of the finest programmes that has been rendered by the students of the Brantford Ladies' College, on the evening of December 20th, the occasion of the annual Christmas concert. The fair performers were each greeted with hearty and well-deserved applause, testifying to the excellent rendering of the selections and to the thorough training received from the faculty, to each of whom Dr. Cochrane paid a well-merited compliment. The session has so far been a most prosperous one, while present indications point to a considerably increased attendance after the Christmas holidays. Principal Caven, of Knox College, visited the college the previous evening, and addressed the faculty and students in felicitous terms.

A report from Mr. Newmark, who is labouring amongst the Jews of Montreal, was full of hope as to results. He claims that there are 6000 Jews in Montreal, and many are discussing with him, the great question—whether Jesus is the Messiah.

The Presbytery of Toronto met at Mimico on Tuesday, the 20th inst., at 3 p. m., for the induction of the Rev. Alex McMillan to the pastoral charge of Mimico congregation. The Moderator of Presbytery, Rev. John Mutch, presided. Mr. Young, of St. Enoch's City, preached a sermon from Phil. II., 12, "Work out your own Salvation," after which Mr. Grant narrated the steps leading up to the call of Mr. McMillan. The Moderator then, after prayer, inducted the pastor-elect into the charge of Mimico congregation. After an address to the people by Mr. Grant, and an address to the people by Mr. Gilray, Mr. McMillan was formerly introduced to the people present. The settlement promises to be a

most happy one, and the earnest good wishes of his brethren go with Mr. McMillan in his new charge.

The Congregation of Pembroke have about completed a handsome and commodious new manse for the use of their pastor, the Rev. G. D. Bayne, M.A. The manse will be ready for occupation in the spring, and will cost in the neighbourhood of \$5000. It will be fitted with all modern conveniences, such as hot water heating, electric light, etc., and will be quite an ornament even to the beautiful town of Pembroke. Mr. Bayne has just completed the fifth year of his pastorate in Pembroke. The Rev. Dr. George Sexton, of St. Catharines occupied the pulpit of Calvin Church, Pembroke, during the absence recently of the pastor at missionary meetings. Dr. Sexton supplied for three weeks and preached with great acceptance to this large congregation. His sermons were scholarly and eloquent, and combined all the elements of true effectiveness. His last discourse was on the question: "Does death end all"; and was a masterpiece of pulpit eloquence. Calvin Church, Pembroke, is noted for the intelligence of its congregation and, as might be expected, Dr. Sexton was thoroughly appreciated. He will be cordially welcomed to Pembroke should he return.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee met in Knox College on Tuesday and Wednesday, 27th and 28th December. Present, Mr. Hamilton Cassels, Dr. Wardrope, Principal Grant, Principal MacVicar, Dr. McLaren, Dr. Mungo Fraser, Dr. J. B. Fraser, Mr. Currie, Mr. Burson, Mr. Milligan, Mr. Jeffrey and R. P. MacKay, Dr. Jackson, of Galt, and Mr. Smythe, of Berlin, waited on the committee in reference to the call extended to Mr. Winchester, to return to the pastorate of his former charge in Berlin. The committee declined to take any action, leaving it to be decided by the Presbytery in the ordinary way. Very hopeful letters were read from Mr. McDonald and Miss Lister, as to the work in Alberni. There are other open doors into which Mr. McDonald would like to enter if the funds will enable him to do so. Miss Minnes, who is highly recommended and has been already doing work in the mission, was appointed as teacher in the school.

Upon the recommendation of the Foreign Mission Committee of the Synod of British Columbia, \$100 were granted for the purchase of lumber for the erection of a school-house in the property at Alberni, the Indians themselves being willing to do the work and also give some financial aid. The building is to be used as a school, church, court house and council chamber for the Indians.

A resolution was adopted accepting the resignation of the Rev. John MacDougall, of Honan, on account of his wife's health, and also expressing appreciation of Mr. MacDougall's work whilst in the service of the committee. Mr. MacDougall has, since the beginning of October, delivered over fifty addresses in missions, and will, should he settle in Ontario, be of great service to the Church in connection with the work which he has so much at heart.

A resolution was also passed accepting the resignation of Dr. Elizabeth Beatty. It is earnestly hoped that Dr. Beatty's health will be so far restored as to enable her to resume work in India in which she has been so successful.

A very favourable report of the state of the schools at Indore, by the Government Inspector, was read with much satisfaction.

Letters were read from Formosa, which have already appeared in the public press as to the sufferings of native preachers, and a motion was passed, that Dr. MacKay be requested to render such assistance as, in his judgment, may seem desirable.

Dr. Webster, it was reported, is on his way to Palestine, having successfully passed examinations and secured a diploma, at Constantinople, without which he would not be allowed to practice in Palestine.

The Presbytery of Chatham met in Chatham on Tuesday, 13th December, at 10 a. m.; Rev. T. Nattress, B.A., Moderator. Most of the ministers were present, but only a few of the elders. On behalf of the committee appointed to obtain an ordained missionary for Blytheswood, etc., the clerk reported that no settlement had yet been made. Mr. Shaw, Moderator of the Session of Blytheswood, etc., stated that he had been instructed by the congregations to request that they be raised to the status of a vacant charge, that \$300 per annum be asked for them from the Augmentation Fund, and that leave be given to moderate in a call. On motions duly made and seconded, all the requests were granted. Mr. McNabb, having declined the call to Buxton and Union, it was set aside, and the leave to moderate in a call was continued. A circular from Dr. Reid anent

the Assembly Fund, was read, and the clerk was instructed to apportion among the congregations in the Presbytery, the amount expected from the Presbytery; such apportionment to be on the basis of the number of families in the different congregations. Dr. Battersby, Convener of Presbytery's Home Mission Committee, read the annual report of the committee, which, on motion, was received and adopted. Dr. Battersby and the clerk were instructed to prepare and transmit to Mr. P. J. Uzelle, Catchist, a certificate expressive of the high esteem in which he is held by the Presbytery, and testifying to his earnest, active and efficient labours in mission fields within the bounds, during a term of eight years. Mr. Davidson, was appointed to visit Dawn, and Mr. Hunter, Duart; to endeavor to secure a reduction of the Augmentation grants to these places, for the ensuing year; and Mr. Nattress was appointed to visit Colchester, and Mr. Becket, Wabash, on like errands for the Home Mission grants. The supply of the pulpits of Leamington, Buxton and Blytheswood, was, for reasons given, left in the hands of the respective sessions. Permission was given Colchester to sell the "Temple." Mr. Davidson, of Bothwell, was appointed convener of the Presbytery's Committee on the State of Religion, in the place of Mr. McLintie, resigned. The Presbytery adjourned, to meet in Essex, on January 10th, at 2 o'clock, p. m.—W. M. Flemming, Pres. Clerk.

The Presbytery of Vancouver Island met in St. Andrew's Church, Vancouver, on the 13th December; there was a good attendance of members. A letter from the Secretary of the Foreign Mission Committee of the General Assembly, and resolution of the Committee with reference to the relation of missionaries, and their fields of labour, appointed by the committee to the Presbyteries within whose bounds they are labouring, were read and freely discussed. The Rev. Dr. Campbell gave notice that at the next meeting he would submit an overture to the General Assembly, asking that all such missionaries and their fields of labour sustain the same relation to the Presbytery as that of home missionaries and their fields of labour. The following commissioners were appointed to visit and receive mission fields and report at the next meeting, viz., Comox, Mr. P. M. F. McLeod; Northfield, Wellington and Alberni, Mr. D. A. MacRae; Victoria West and Cedar Hill, Dr. Campbell and Dr. G. L. Milne. Mr. Alex. Young was appointed to visit points along the line of the Esquimalt and Nanaimo railways with the view of opening new mission stations in that district. The Constitution of St. Andrew's Church, Victoria, was submitted and received the sanction of the Presbytery, and also authority was given to the congregation to sell the old church and manse, the proceeds to be applied in reducing the debt on the new church. Steps were taken for the allocation of the presbytery's share of the Synod expense fund to the different congregations. Dr. Milne and Mr. Thornton Fell were appointed a committee to consider and take action in reference to the matter of legislation affecting church property. The next ordinary meeting was appointed to be in St. Andrew's Church, Victoria, on the day before the meeting of the Synod of British Columbia. D. MacRae Pres. Clerk.

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PRESBYTERY OF MAITLAND.—The Presbytery met at Wingham, December 13, Rev. W. H. Geddes, Moderator; Rev. A. McLean, clerk of Huron Presbytery, was invited to sit as corresponding member. It was agreed that Mr. Malcolm's name be placed on the roll for appointing Moderators of Presbytery at the date on which Teeswater congregation was transferred to this Presbytery. A communication from the Presbytery of Huron was read, intimating its willingness to transfer the congregation at Leeburn to the care of this Presbytery, also that Rev. A. McLean and Rev. C. Fletcher were appointed to confer with this Presbytery or a committee to consider the matter. A resolution was adopted expressing a willingness to receive Leeburn into this Presbytery if the transfer can be effected without prejudice to the congregations of our Presbytery adjacent to it. Messrs. Anderson, A. McKay, McLennan and their Presbytery elders were chosen to co-operate with the committee of the Presbytery of Huron with a view to uniting the congregation at Leeburn with Dunganon and Port Albert. Rev. D. M. Gordon, B.D., Halifax, N.S., was nominated Moderator of the next General Assembly. Rev. John Gray, of Windsor, Ont., was the nominated Moderator of the next meeting of the Synod of Hamilton and London. A petition from the congregation of Knox Church, Teeswater, was read, asking sanction to the proposed sale of Westmire Church, Teeswater, the proceeds to be devoted to the erection or purchase of a manse. The petition was transmitted through the session. Granted. Mr. Hartley, Convener of the Temperance Committee, reported that favourable answers were received from inspectors of public schools within the bounds to the memorial, re use of Temperance Manual in schools presented to them by the Committee. The following were appointed to visit congregations receiving Augmentation aid, and report at next meeting: Pine River—Messrs. Rose, McQueen and their Presbytery elders; Dunganon and Port Albert—Messrs. Anderson, A. McKay, McLennan and their Presbytery elders; Belgrave—Messrs. Geddes, Millar and their Presbytery elders. A communication was received from Rev. Dr. Reid, stating that \$80 was apportioned to this Presbytery for General Assembly Fund. The treasurer was instructed to apportion the amount asked among the congregations, collect the same and remit to Dr. Reid. Messrs. Malcolm, A. McKay and their Presbytery elders were appointed a Committee on Systematic Beneficence. The following charges were announced as entitled to send commissioners to the General Assembly: Ministers—Huron, Chalmers (Kincardine Township), Bluevale, Lucknow, Knox Church, Kincardine, Pine River. Elders—Wingham, St. Helens and E. Ashfield, Ashfield, Melville Church, Brussels, Teeswater, Cranbrook and Ethel. Messrs. Malcolm and Millar were appointed to give missionary addresses in connection with the presentation of the annual report of the Presbyterial Woman's Foreign Missionary Society. The Clerk was instructed to communicate with the railway authorities with a view to reduced rates to members of Presbytery and officers and delegates of the Presbyterial Woman's Foreign Missionary Society who may attend the annual meeting at Kincardine in March. The next meeting of Presbytery will be held in Knox Church, Kincardine, on the 2nd Tuesday in March at 2 p.m.—**JOHN MACNABB, Pres. Clerk.**

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia met in St. Andrews Church here on the 13th inst., Rev. Messrs. McCaul and Nichol, ministers without charges, being present were asked to sit with the Court. There was laid on the table and read a petition from South Sarnia Station, asking for organization with the view of being erected into a separate congregation. Dr. Thompson, Mr. Shand, Mr. Shillinglaw were heard in support of the petition; also Mr. Leys in behalf of the session of St. Andrews. On motion of Mr. Cuthbertson it was

agreed to express gratification at the growing prosperity of the mission; grant the prayer of the petition and appoint Dr. Thompson, Messrs. J. C. Tibb, Geo. Leys and Reuben Burr to discharge that duty and report at a meeting to be held in this place on the 27th inst., at one o'clock p.m. Rev. Mr. Lietch, of Point Edward, laid on the table the resignation of his charge of Point Edward. It was agreed to order the resignation to lie on the table till the adjourned meeting on the 27th inst., and in the meantime appoint Dr. Thompson to cite parties to appear for their interests. On motion of Mr. Jordan, of which he had given notice at last meeting, it was agreed to call for elders' commissions at first regular meeting of Presbytery after the General Assembly, instead of March as formerly. Mr. Nichol laid on the table his Presbyterial Certificate, which was received. Messrs. Tibb and McKee, ministers, and Mr. J. Brown, elder, were appointed a deputation to explore the field in and around Dawn and Sombra with a view of ascertaining what support is needed in that district, and report. A communication was read from the Presbytery of London intimating that East Williams congregation desired to be received into the Presbytery of Sarnia with the view of being united with West Williams congregation. The Presbytery agreed to receive the communication; assure the Presbytery of their continued interest in that congregation and their willingness to take any measures possible to secure the proposed amalgamation. The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday in March at 2 p.m. A communication was read from the Woman's Foreign Mission Association of the Presbytery, intimating that they would hold their annual meeting on the second Tuesday in March and inviting a deputation from the Presbytery to favour them with addresses. Messrs. Jordan and McKee, ministers, and Geo. Leys, elder, were appointed to represent the Presbytery at that meeting and deliver addresses. Mr. McKee laid on the table a report affecting Courtright, Sombra and Duthel Church, also a petition asking to be recognized as a supplemented congregation instead of a mission station, promising \$500 with \$50 for house rent. Mr. Leys was also heard in the matter. It was agreed to grant the prayer of the petition and ask the Augmentation Committee to grant \$250 supplement in the event of settlement. The Presbytery Clerk was instructed to grant certificates to Mr. Bell, student, and Mr. Uzelle, catechist. Mr. Leys brought before the Presbytery the question of Young People's Home Mission Society organizations. After discussion it was agreed that, whereas the General Assembly have approved of and sanctioned the constitution prepared by the Home Mission Committee for the formation of Young People's Home Mission Societies: be it resolved that the Home Mission Committee take steps at the earliest possible date to have a Young People's Society organized in every congregation within the bounds. That at least five (5) copies of the constitution be forwarded to each session with the earnest request of the Presbytery to use all diligence in bringing this very important question before the young people and to give them the needed assistance in forming the Young People's Home Mission Society (auxiliary to the Home Mission Committee) and to report at next meeting of Presbytery in March.

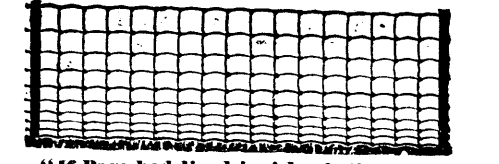
PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on December 13. Mr. Perrie was appointed Moderator for the ensuing half year, and presided. The treasurer was instructed to levy the amounts that may be required for the Assembly fund from the congregations within the bounds, and remit to Dr. Reid. Delegates were appointed to visit the augmented congregations and report at next meeting. Mr. D. Campbell tendered his resignation of the pastoral charge of Pinkerton and West Brant, that he might enter on the work in the North-West. Commissioners from both congregations—who were present in answer to Mr. Campbell's citation—were heard, expressing the warm attachment of the congregation to their pastor, and stating that, at Mr. Campbell's request, they did not offer any objection to the resignation being accepted. Mr. Campbell was also heard in explanation of his reasons for tendering his resignation. On motion of Mr. Tolmie, seconded by Mr. Johnson, the resignation was accepted, to take effect on January 29, and Mr. Johnston was appointed Moderator of the Session of Pinkerton and West Brant. Mr. Anderson was appointed Moderator of Glammiss Session, in room of Mr. Campbell. Mr. Duff reported having moderated in a call from Hanover and North Normanby to Mr. J. R. Craigie, M.A. The call was signed by 157 communicants and twenty-five adherents, and was accompanied with the promise of a stipend of \$800 in half-yearly payments. The call was duly sustained, and Mr. Craigie's induction was appointed to take place at Hanover on January 4, at 1 p.m., when Mr. Perrie will preach, Mr. Duff will preside and address the congregation and Dr. Jenner will address the minister. A deputation from St. Andrews Church, Paisley, reported that owing to the debt on the church, and the small amount subscribed for pulpit supply, their church had been closed for several months, and intimated that the only course which seemed open to them was to dissolve the congregation. Before taking any action, Mr. Eadie was instructed to hold a meeting of the congregation and lay the whole matter before them. Session Records were examined and reported on. There was read a circular from the Presbytery of Toronto, intimating their intention to apply to the Assembly for leave to receive Mr. McFadyen as a minister of the Church. Mr. Donald McKay was certified to the Home Mission Committee for work in the mission field next summer. The report on Finances and Statistics was submitted and read by Mr. Perrie, who received the thanks of the Presbytery for his elaborate and careful report. Mr. Hamilton, of Motherwell, was nominated as Moderator of next General Assembly. Next meeting at Paisley on March 14, 1893, at 11 a.m.—**JAMES GOURLAY, Pres. Clerk.**

At the annual meeting of the Women's Foreign Missionary Society of St. Pauls church, Peterborough, Miss Davidson, the secretary, presented the report, from which it appeared that the amount contributed during the year is \$255.12, an increase of \$43.12 over last year, which is encouraging. As in former years, the Stewart settlement have kindly donated \$10.13 towards the funds of the Society. The number of members of the Society is fifty-two, ten of whom are life members. Mrs. Henderson and Miss Mulholland being added this year. Three dollars was raised by the Scattered Helpers. The number of subscribers to the Monthly Letter Leaflet has increased from forty-eight to fifty-four. In May the Society was asked to contribute \$30 to the Muscowpetung's Reserve, Lakesend Industrial School, to provide clothing for two boys and one girl. The request was nobly responded to and the sum of \$49.75 was raised, the balance \$19.75, after the \$30 had been given to the Presbyterial, was donated for clothing for the aged and various useful articles for the children. In October our regular meeting took the form of a thanksgiving meeting and a thank-offering of \$67.35 was collected. This year a new feature was introduced into the monthly meetings. In place of reciting as formerly a passage of Scripture each month a given topic was selected and each member was expected to have a verse from the Bible, having especial reference to it. This was found to be some improvement on the former method. The officers elected for the ensuing year are as follows: President, Mrs. Fairbairn, (re-elected); 1st Vice-President, Miss Dickson; 2nd Vice-President, Mrs. Macpherson; Treasurer, Mrs. Innes; Secretary, Miss Davidson; Honorary Vice, Mrs. Henderson; Executive Committee, Mrs. Richard Hall, Mrs. Robert Hall, Mrs. Erskine, Mrs. McKibbin, Mrs. Lech, Mrs. Mulholland.

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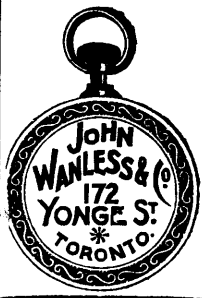
days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia,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

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

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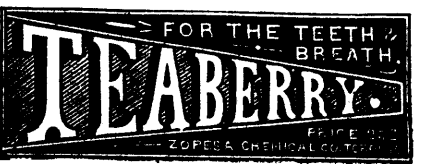
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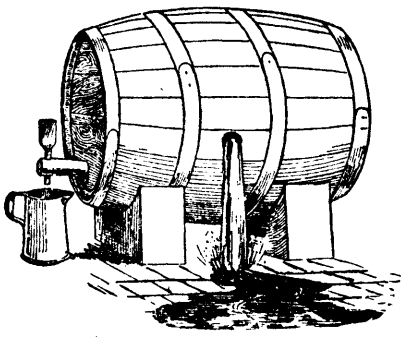
97 PIECES, - - - - - \$6.00
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British and Foreign.

Professor Rentoul, of Melbourne, has been lecturing on "Tennyson" in Belfast.

The Prince of Wales is exerting himself to prohibit the drink traffic on Sandringham estate.

Mr. T. Bartley, A.B., Bailieboro', has refused a call from the congregation of First Dromara, Co. Down.

A Kentish rector has refused to marry a couple because they had not been baptised in the Established Church.

The Rev. Dr. Nixon, whose wife died recently at Burntisland, preached the other Sabbath to his old congregation at Montrose although now in his ninetieth year.

A bazaar, opened by the Lady Mayress, was held in Belfast, to wipe off the debt on the new Hamilton Schools, erected at a cost of \$7,000, in connection with the York-street Church.

At the Assembly's College, Belfast, the Magill Bursary for "the culture and promotion of pulpit eloquence" has been awarded to Messrs. D. Miller and W. S. H. Wylie, M.A., who were adjudged equal.

Ayr presbytery have passed a resolution that the principle of allocating church seats in connection with tenancy of land is unsuitable for the people of the greater part of Scotland.

The Rev. James Salters, who was appointed to mission work in India a year ago, and returned home in impaired health, has been installed pastor of Regent-street Church, Newtownards.

Glasgow presbytery are holding a special meeting this week about the unemployed. Rev. Dr. Donald Macleod has heard of men at Port-Glasgow sitting in church without having had any breakfast.

A company has now been formed with a capital of \$2,000,000 to construct a line of telegraph from Fort Salisbury northwards through Uganda and (if the Mahdi can be squared) ultimately to Cairo. Mr. Cecil Rhodes is the managing director.

Lord Halsbury, as chairman of council, issues an appeal for increased support to the Christian Evidence Society. This society, founded in 1870 on an undenominational basis, has laboured with ever increasing success against infidelity in London and the provinces.

An overture tabled in Glasgow presbytery last week by Rev. Mr. Stewart of St. Mark's, asking the assembly to deal with the Scottish Church Society as a body attempting to change the Church's doctrines in an unconstitutional way, is to be discussed at next meeting.

By the will of Mr. Robert Arklay of Ethlebeaton, near Dundee, whose personality amounts to about \$250,000, \$1,000 is to be paid at his wife's death to each of the Foreign, Home, Jewish, and Colonial Mission schemes and the scheme for the endowment of chapels of ease.

Rev. Mr. Buchanan from Queensland addressing the Edinburgh University Missionary Association, said he wanted for the great mining centres and pastoral districts men of large heart and mind who had got beyond the mere technicalities of church life.

Dr. James Johnstone has arrived in Edinburgh from his eighteen months' tour in Africa. After a run home to Jamaica he will return to Britain to lecture on what he has seen. He has brought back 900 photographs taken by him. He has spoken at several meetings in Edinburgh.

The twenty-eighth anniversary services in connection with the church at Cardiff were held recently when Dr. Monro Gibson preached morning and evening to large congregations. In the afternoon Dr. Gibson also gave the address at the Popular Service at the Park Hall, where there was a congregation of three thousand. On Monday Dr. Gibson also lectured on "The Bible Lands and the Bible."

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FRAGRANT, LASTING AND PURE
A PERFECT BOUQUET IN YOUR ROOM
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Household Hints.

OYSTER SAUCE.—Two dozen oysters, drained of their liquor, two heaping table-spoonfuls butter, salt and a little cayenne, several squares of hot toast. Melt the butter in a frying-pan, and when it is smoking hot put in the oysters and stir until they ruffle. Season and serve at once on the toast on hot plates. It is excellent to prepare in a chafing dish for a late supper.

CODFISH CROQUETTES.—One pound of codfish, put to soak about four hours in cold water. Boil for two hours, pick over, remove bones, etc., then boil with about six good-sized potatoes. When the potatoes are soft, remove, mash, with pinch of salt, pepper, butter, milk, one raw egg. Mix well, roll into croquettes, fry a dark brown in lard. Some omit milk and egg, but this recipe has always been pronounced delicious.

A YOUNG, plump, hen-turkey, weighing from seven to nine pounds, is much more likely to be tender and fine in flavour than an older and a larger bird. It is better to singe and draw it the day before cooking, unless you are so fortunate as to obtain a drawn fowl. The morning of the day on which it is to be roasted put a cup of water inside and rinse it out thoroughly, being careful to notice if the lungs and the soft red matter which cling to the backbone have been removed. Wipe the bird carefully inside and out. Turn it over and cut the oil-bag out of the tail. Prepare the dressing, using for a turkey weighing seven pounds, a good-sized loaf of stale bread. Cut off the crust and lay it aside to dry for bread crumbs. Use only the inside of the loaf for dressing. Rub it into fine crumbs with the hands and a coarse grater. When the whole is a fine crumb, add a tablespoonful of salt, two salt-spoonfuls of white pepper, a teaspoonful of chopped parsley, half a teaspoonful of powdered sage, and a teaspoonful of summer savory. Rub these seasonings through the bread crumbs and add an even half-cup of butter. Rub the butter through the bread crumbs with clean hands—and the dressing is prepared. Stuff the turkey with this dressing till it is plump and full. Turkeys vary considerably in their size inside and the amount of stuffing they require, even when they are of the same weight, and you may need more dressing than the amount given. Having filled the turkey, truss down the legs over the tail, pinion the wings close to the sides or turn them back over the back. It is not necessary, if the turkey is properly skewered, to sew it up. The only way to learn fully how to truss and skewer a turkey, is to take a demonstration lesson from some one thoroughly skilled in the art. Having skewered your turkey properly, rub it freely with butter, dredge it with salt and lightly with pepper, and finally dredge it rather thickly with flour. Lay it on its side on a meat rack, dredging a little flour in the pan before putting the meat rack in the pan. Put the turkey into a very hot oven. As soon as the flour in the pan begins to brown, pour in a pint of boiling water. In about five minutes more, begin to baste the turkey. Moisten its surface thoroughly with the water in the pan, and dredge lightly over it a little flour. In fifteen minutes more baste it again. It will then be time to turn it over on its other side. If it seems to brown thoroughly before this it should be turned without waiting for the expiration of this time. The turkey should be basted once in every fifteen minutes, as described, after this. About half an hour before it is taken from the oven it should be turned on its back, with breast uppermost, in order that the breast may be properly browned. It will take in all about an hour and a-half to roast a turkey properly. It is useless to attempt any roasting of meat or fowl without a thoroughly-heated oven at the start. The heat must be intense enough to sear over the surface and seal up the gravy in the first fifteen minutes. After this the roast cooks in its own juices, and there is comparatively little escape of drippings; and then so intense a heat as at first is not strictly necessary. To make giblet gravy, the heart, liver, gizzard and neck of the turkey should be put to boil in about a quart of cold water and cooked slowly on top of the stove while the turkey is roasting. At the end of this time remove all the giblets, saving the liver. The others have served their purpose, or will be a welcome dinner for the family cat. The liver should be minced and added to the liquor in which the giblets are cooked. Two tablespoonfuls of flour, mixed with cold water, must also be added to the liquor, and the whole stirred into the gravy in the pan where the turkey has roasted. Stir the mixture thoroughly together; season it with salt and pepper; and let it simmer at the back of the stove for about ten minutes. Then pour it into a gravy boat and serve it with the turkey.

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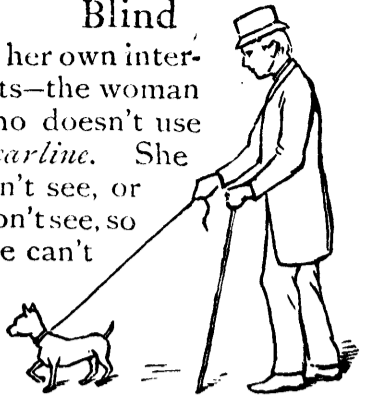
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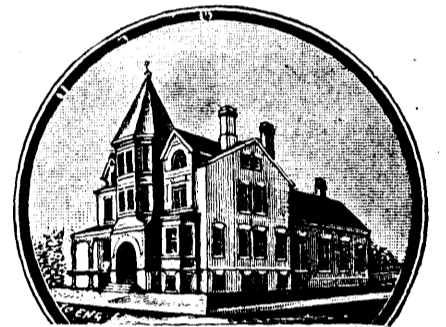
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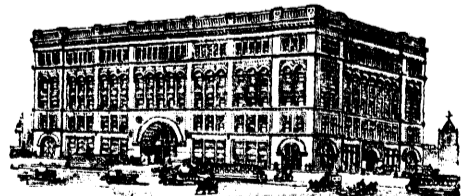
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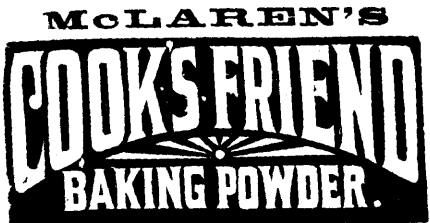
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Miscellaneous.

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MARRIED.

At Manitow. Man., on the 10th November, by Rev. James Gilchrist, Rev. Donald McLean Martin, Presbyterian minister at Kaslo, B.C., son of the late John Martin, Mt. Forest, Ont., to Mrs. M. A. Ross, widow of the late M. A. Ross, of the firm of Fullerton & Ross, Manitow, and daughter of Robert Paul, formerly of Tamworth, Ont.

DIED.

At the Manse, of membranous croup, on December 22, Marion Gertrude, only daughter of Rev. Dr. and Mrs. Macintyre, Beamsville, aged five years.

At his residence, Barrie, on Sunday, 25th December, the Rev. William Fraser, D.D., late clerk of the General Assembly of the Presbyterian Church in Canada, in the eighty-fifth year of his age.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m.

GUELPH.—In Knox Church, Guelph, Tuesday, January 17, at 10.30 a.m.

HURON.—At Goderich, on the 17th January, at 11 a.m.

LINDSAY.—At Lindsay, Tuesday, February 28, at 11 a.m.

LONDON.—In Knox Church, Dutton, Monday, January 9, at 4 p.m.

MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m.

MONTREAL.—In the Presbyterian College, on Tuesday, January 10, at 10 a.m.

ORANGEVILLE.—At Orangeville, on the 10th January, at 10.30 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, on second Tuesday in January, at 9.30 a.m.

QUEBEC.—In Morrin College, Quebec, on the 22nd February, at 4 p.m.

SAUGEEN.—In Knox Church, Palmerston, on 14th March, at 10 a.m.

STRATFORD.—In Knox Church, Mitchell, on January 17, at 2 p.m.

WHITBY.—At Oshawa, on the 3rd Tuesday in January, at 10.30 a.m. The Presbyterian Woman's Foreign Mission Society meets in the same place on the same day.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

The Returns Anent Congregational Statistics

Within the Presbytery of Toronto should be sent in due time to REV. R. C. TIBB, Assistant Clerk of the Presbytery, Parkdale avenue, Toronto.



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