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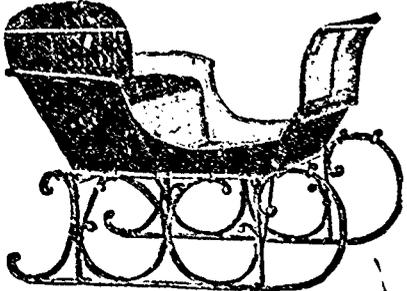
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THE CANADA PRESBYTERIAN.

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No. 48.

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Notes of the Week.

A YOUNG engineer named Malan, grandson of Caesar Malan, is projecting a new rendering of the Greek Testament—gospels at least—after the fashion of Laserre's French. He lives among workmen, and says that the form and archaic style of the English Bible are a hindrance to such people of which the literary classes have little idea. A kind of joint-stock translation company is being organized. The experiment is at least interesting.

PROFESSOR CHARTERIS, in his opening address in Edinburgh University, approved of the proposal to liberalize the university curriculum by giving students freedom of choice instead of tying them to the ancient classics. Adverting to the new criticism of the Old Testament he confessed that at present it prevailed. In a few words on practical training he deprecated the practice of students taking summer engagements in the glens and villages, resulting as it does in slipshod writing, untempered theology and untutored methods of pastoral work.

AT the annual meeting of the Glasgow and West of Scotland auxiliary to the M'All Mission in France it was stated that \$18,000 was annually contributed from Scotland, Glasgow being credited with a third of the amount. Dr. J. Marshall Lang, who was in the chair, in giving an account of the work, mentioned that there were now 134 stations and 600 agents. The honorary secretary, Mr. Wisely, received on the morning of the meeting \$500 from a French lady who wished her name unknown. Professor W. G. Blaikie, at the annual meeting of the Edinburgh auxiliary, gave it as his opinion, formed after a visit to Paris, that the allegations detrimental to it are unfounded. Its methods were as they used to be. The Edinburgh contributions for the past year have amounted to \$5,205—a slight increase on the previous year.

PRINCIPAL RAINY, in his introductory lecture at the Free Church College, Edinburgh, on "Union Among Christians," declared there was no excuse for the continued separation of the Free and United Presbyterian Churches, and that no difficulty existed in the way of uniting the various sections of Methodism. Pointing to the unity that already existed, he said it was a mistake to regard their home divisions as staggering to the heathen. The Church existed not merely to exhibit men in relation to one another, but for the sake of her work, and the fact was lost sight of that a good deal depended on the varying Church principles of the parties whom it was proposed to unite. For example, any forms of union into which Congregational Churches would enter could only be regarded by them as discretionary associations analagous to the Congregational Union.

EMINENT authors are not always the best elocutionary interpreters of their own writings. Some men of distinction, however, have excelled in the art of public reading. Charles Dickens, by his rare dramatic talent, was able to unfold in all its force the meaning with which his fictions are charged. His reading was something marvellous. Rev. David Macrae, of Dundee, also gained a high reputation as a reader, but there have been men of mark whose appearance on the public platform has been

well-nigh grotesque. We have just had in Toronto one more illustration of how exquisitely some illustrious authors can read. Sir Edwin Arnold last week gave several selections from the "Light of Asia" and other of his poems, with which his audience was charmed. Professor Goldwin Smith presided and Premier Mowat moved the vote of thanks to the great poet and journalist.

AN English exchange says: Dr. Kerr, one of Her Majesty's Chief Inspectors of Education for Scotland, says in the recent Blue Book, speaking of the existing training colleges for teachers: "Except in the composition of their committee of management, the colleges have to a large extent ceased to be denominational. In Edinburgh E. C. College, of thirty-five senior male students only fourteen belong to the Established Church, and of the twenty-one Dissenters nine belong to the Free Church. The staff also is considerably mixed, one or two of the lecturers being United Presbyterian, one Free Church and one an Episcopalian. Again, in the Glasgow Free Church College, Established Church students are to Free Church as two to three, and a large proportion are Dissenters other than Free Church. There is more or less the same mixture elsewhere. This state of matters might contribute to the solution of the large question of the anomalous co-existence of denominational training colleges with a national system of education."

MR. SPURGEON wrote recently from Mentone to his congregation: You wish to know how I am, and I will despatch the weary question in a few words. I am much the same as when I left home, full of confidence that in answer to prayer I shall be perfectly restored. I must wait patiently in weakness till our Heavenly Father gives me back my strength. It is no small trial to feel the desire to do many things, and yet to have to feel anew your inability in the simplest efforts. To go up a few steps, to take a short walk, to move a parcel, and all such trifles becomes a difficulty, so that Solomon's words are true: "The grasshopper is a burden." I think I could preach, but when I have seen a friend for five minutes I begin to feel that I have had as much of speaking as I can well manage. Thus you see where I am; and while you thank God for His goodness in so far restoring me, I again ask for your prayers, that my disease may continue to decrease, and, above all, that I may have no relapse.

THE Central Methodist Church, Bloor Street East, Toronto, was well filled last Thursday evening with the members of the Toronto Christian Endeavour Union, which held its third annual meeting there. The chair was occupied by Mr. T. G. Anderson, president of the Union. After an address by Mr. R. Kilgour, the minutes of the last annual meeting were read and adopted, followed by the reports of the secretary and treasurer. From the reports it appears that the Union started the year with an affiliation of twenty-six societies, which had increased to sixty-one at the present time, with a total membership of over 3,000. The financial statement disclosed a small balance on hand. The election of officers for the new year was the next item of business, and resulted as follows: Mr. G. T. Fergusson (Westminster Presbyterian Church), president; Mr. W. H. Barker (Mount Zion Congregational Church), vice-president; Miss A. M. Bulmer (Christ Church, Reformed Episcopal), treasurer; Mr. F. Dunn (Cooke's Church), secretary; Mr. T. G. Anderson (Central Methodist Church), representative to the Ontario Union. The Executive Council is made up of the above officers and two delegates from each affiliated society.

ON Thanksgiving Day Dr. Robert F. Burns, of Fort Massey Church, Halifax, preached a powerful discourse on the present aspect of Canadian affairs. It has been widely quoted throughout the Dominion. The Montreal *Witness* says: Dr. Burns has taken the stand which every pastor in the country was bound to take in denouncing the corruption of

the times and in warning the country that if it does not arouse itself to shake off the disease which is preying upon its vitals it must go into rapid decay. His courageous patriotism has brought down upon him the vilest and most contemptible abuse from the Government organs in Halifax, which only shows how they fear all appeals to a true public sentiment. This abuse has a bright side to it. It shows that at the centres of corruption there is a fear of the moral sentiment of the people. Our own fear has been that there was no adequate moral sentiment to lay hold of, and we are glad to find that the opinion of these politicians differs from this conclusion. This abuse renders it the more evident that such pulpit teachings are exactly what the country needs to-day, and lays it upon the consciences of our preachers not to fail their country in the day of a crisis from which it must either rise victorious or sink to ruin.

THE *British Weekly* says: Dr. James Russell, who was elected Lord Provost of Edinburgh lately after a keen political struggle, is distinguished professionally in the region of Public Health. But the elevation of her surviving husband has recalled to not a few the graceful biographer of that most delightful of literary scientists, Dr. George Wilson. Wilson's "Five Gateways of Knowledge" and other little books are still taken down occasionally from a favourite shelf; but their best office is to recall the fragile form and quaint kindness and unconquerable gaiety of heart of one so much loved. The only survivor of the family, Sir Daniel Wilson, of Toronto, President of the Toronto University, has long been known as the chief authority on Edinburgh antiquities. But he has recently broken out into the same region as his brother, in a curious little monograph on "Left-handedness," a physical quality which the preface claims as belonging to the author and to some others who are commonly supposed to be among the least sinister of men. Dr. Russell is an elder in the Barclay Free Church, where it is proposed he will worship with the other members of the Town Council on Sabbath first. Dr. Russell's elevation to the civic chair makes him the fourth Lord Provost at present who belongs to the Free Church, the others being the Lord Provosts of Glasgow, Aberdeen and Perth. The only other Lord Provost—Mr. Matthewson, of Dundee—is an Established Churchman.

IN an elaborate statement submitted to Glasgow Free Church Presbytery, the Rev. Robert Howie makes out that the proportion of attendance to membership is in the Established Church about fifty per cent., and in the Free and United Presbyterian Churches about eighty per cent., the tendency in the Established Church being to make the roll appear as large as possible, while in the Free Church the surplus fund arrangements operate in precisely the opposite direction. The tables compiled by Mr. Howie show some striking results. Thus, the membership of the Established Church is highest in Kincardine, where it is thirty-five per cent. of the population; the Free Church exceeds thirty-nine per cent. in the counties of Sutherland and Ross; and the United Presbyterian Church is proportionately strongest in Orkney with fourteen per cent. of the population on its rolls. Lanarkshire brings down the percentage of membership of the three leading denominations; which for all Scotland without Lanark is thirty-one per cent., and for Lanark itself only eighteen and a-half per cent. In all Scotland outside Lanark the Free Church has one church for every 3,700 of population; while in Lanark it has one church for each 8,400. During the last twelve years the population of Glasgow has increased 125,000, and the Free Church, instead of adding twenty-one churches to keep pace with the population, has only added four. Yet it appears that the Free Church in Glasgow is doing better than the sister denominations. The whole topic, says the *Christian Leader*, deeply concerns the entire Christian community, and it is well that the eyes of Scotland are opened to the fact that Lanarkshire and Glasgow are the centres of the missionary problem in this country.

Our Contributors.

LET US ADDRESS EACH OTHER.

BY KNOXONIAN.

A few weeks ago we were told that three scions of the British aristocracy figured prominently on a Western race course. One rode as a jockey, another was thrown over the fence by the town constable, and the third distinguished himself in another way.

It was a good thing for these youthful representatives of the first four hundred that they were not enjoying themselves in Ontario instead of sporting on the boundless prairie. Had they been in the "Bark East" they might have been bored with numerous illuminated addresses and asked to say what they thought of the country. The municipality in which the races were being held might probably assure the boys that the residents are all true to the old flag. The national societies might have something sweet to say and so might the fraternal. The school boards would no doubt assure the lads that our educational work is being well done. In fact the youthful lordlings would have their sport dignified by an avalanche of addresses. Young men who want a little excitement on the turf may not wish to be troubled with long sulted addresses, but what of that? It is the plain duty of every Canadian to address every distinguished man he can reach. The address business must be cultivated. A young English nobleman who rides as a jockey should hold himself in readiness to receive an address at the end of each heat.

Was it not Burke who said that loyalty to the crown and constitution did not make it necessary for him to bow down to His Majesty's man servant, his maid-servant, his ox, and his ass? We do things differently in Canada. We bow to the man servant, get up a ball for the maid-servant, give a public dinner to the ox and present illuminated addresses to the ass. Burke didn't know much about these things. He knew a little about politics and could turn a sentence fairly well when he composed a speech or essay, but we colonists are better posted in the address business than Burke was. In fact all old country people are sadly behind in the address line. Members of the royal family, lords and dukes, bishops and archbishops, ministers of state, leaders of the House of Commons, great literary lights, world-renowned scholars and distinguished people of many grades and callings are allowed to move about every day without being addressed. Were the least notable of them to set his foot on Canadian soil he would have half-a-dozen stupid addresses fired at him during the first hour. The man might loathe in his very soul the parasites that clung to him but they would cling all the same. He might despise the fawning and sycophancy but the more some kinds of people are despised the more they fawn. There is not much wonder that distinguished Englishmen often spend weeks in the United States for hours they spend in Canada. In fact prominent Britons often make long tours in the Republic and never visit Canada at all. Not long ago the Lord Chief Justice of England spent weeks on this continent and was feasted and feted in American cities but he gave the land of long addresses a wide berth. A typical Englishman is a manly, matter of fact kind of man who hates gush and effusiveness and nonsense of every kind. When he travels if he needs flunkies he takes his own with him and pays them for their services. It is never necessary for the municipalities or the societies or the Churches to supply a distinguished Englishman with that kind of help. He can always supply himself at home with a more useful kind of flunky than can be obtained in the colonies.

If Canadians must be known as an address-presenting people, how would it do to stop boring visitors and address each other? Any number of people can be found in the country who would be thankful to have an address of some kind. In fact many of our people might have two addresses presented to them. For example, there is Mr. Tarte. He might be presented with an address congratulating him on his success during the past session and an address of condolence on the loss of his seat. Sir Hector Langevin might be congratulated on the fact that the Commons found him guilty of no wrong, and he might be sympathized with because having done no wrong he had to give up his portfolio. Mr. Pacaud might be congratulated on the easy way he made a hundred thousand dollars and condoled with on the worry he has had to explain about it. The Premier of Quebec may soon be in a position to receive some addresses, but what their tone should be is not quite clear at the present writing. Every member relieved of his Parliamentary duties might receive a double-barreled address, one barrel congratulating him on the fact that he is out of politics and the other sympathizing with him because he has to pay costs. In fact we have abundant raw material for addresses and quite a number of people who might be addressed any time. There is no earthly reason why we should bore distinguished strangers with illuminated addresses.

Nearly allied to the habit of torturing people with addresses is the equally sycophantish one of asking every stranger what he thinks of us. "Do you really like us? Are you well pleased with the city? Do you think you could condescend to live in Canada for a few days? How thankful we are that you stopped over a train to look at us. Do praise us just a little. Give us a word of encouragement. We are fairly dying for a few compliments." Fancy grown men talking in that way to any European dude that may happen to be passing through the country.

Do we owe no courtesies to visitors? Certainly we do. But our courtesies should be extended in a manly way and in a way that will not bore our visitors. There can easily be a hearty welcome given to any man who deserves it without worrying him with an address, and the welcome can and ought to be given without fawning and creeping. There is one thing you can feel sure a representative Englishman always does—he despises a sneak. There is all the difference imaginable between a number of representative citizens entreating a nobleman like Lord Aberdeen and a lot of officials buzzing around a visitor and boring him with state platitudes in the form of addresses.

A newly appointed judge always receives addresses from the Bar when making his first circuits. The addresses and replies are always verbal and are generally models of neatness and brevity. When addresses are the right thing why not imitate the Bench and Bar and do the business in a way that does not trouble anybody?

The finding of the address of the General Assembly to the Marquis of Lorne in a second-hand book store in Ottawa has created no end of merriment. No sensible Presbyterian will think any the less of the Marquis on account of the discovery. If the bookseller can make anything out of the document it will be the first address of the kind that proved of any use to anybody. To the Marquis of Lorne or to some of his officials belongs the credit of turning that kind of literature to some purpose. The Supreme Court may now follow up the address business with some degree of hopefulness.

ST. ANDREW AND SCOTLAND.

BY REV. JOHN MACKIE, M.A.

(Concluded.)

To the sacred abiding remembrance of St Andrew and the due celebration of St Andrew's Day as it annually returns are to be attributed in no small degree the two most distinguishing features of the Scottish character, the spirit of patriotism and the heart of brotherly love. In every breast in deed whether Scottish or not is a love of country, born not of force or fear, or reflection, or learning, but of God—but not in every breast as in the Scottish has that innate feeling been so kindly fostered and so fully developed as to become a very passion, a clinging of the whole nature to the soil where the first breath was drawn to all the manners and customs, all the religious and political institutions of the native land. In the Scottish heart that feeling inspired by God has been fanned into flames of fire that light up before the soul the pages of an illustrious past, burn into its utmost being its wrongs, its honour and its glory as its own, and fire it to its defence against all comers. The teaching of St Andrew, the associations of his Day, mingled with the national melodies unrivalled among the lyrics of the world's literature as stirring the very depths of the Scottish nature and gathering all hearts into one great heart of love for kin and country, have been the nursing mother of this God implanted feeling. If any where can be found a Scottish heart in which this feeling can not be warmed by the faith of St Andrew, the spirit that pervades his anniversary and the songs of Burns, and Ferguson and Tannahill and Lady Nairn, not to mention the Waverley novels and poems of Scott and Ayton's Lays of the Scottish Cavaliers; or the memories of Peden, Cargill, Cameron and Guthrie, Rutherford and Melville and Knox, George Wishart and Patrick Hamilton, Bruce and Wallace and the long roll of Scottish worthies; or the deeds at Philliphaugh, Drumclog, and Bothwell Bridge, Bannockburn, Falkirk, the Bass Rock, Holyrood, Edinburgh, and Stirling Castles, or the mere name of Inchaber, Glencoe, Strathspey, Ben Tomond, the Cheviots or the Grampians; if anywhere can be found a Scotchman whose love of country rises not to the flood, soars not aloft with legitimate pride through the faith of St Andrew and the songs of his followers, there is a man who, wherever he be, will be a useless or a troublesome citizen, devoid of integrity, independence, stability to be suspected and avoided. Why? Because only the Scotchmen in whom the feeling of patriotism has been developed and who holds his country to his heart knows how to love the land in which Providence has cast his lot, and to seek her good and lasting prosperity. No true Scotchman, even in imagining the existence of such a countryman, does not feel himself full of that indignation that bursts into the lines bound to be quoted when patriotism is mentioned:

If such there breathe, go mark him well,
For him no minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power and pelf,
The wretch concentred all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from which he sprung
Unwept, unhonoured and unsung.

But if the love of country be especially characteristic of Scotchmen the love of countrymen is no less so. Scottish *clannishness* is proverbial. Andrew when he found a good thing rested not till he brought his brother to share it. That act has been stamped upon the Scottish character. Wherever one goes and prospers others are sure to follow at his call. There is in him no spirit of selfishness that prompts him to conceal his good fortune lest a countryman come to share it. He has no pleasure in being prosperous alone and none in the old homestead or village knowing it or having a chance of growing prosperous too. Not only does he tell it

but often stretches across continents and oceans the arm of strength to bring his countrymen to better things. Nothing pleases him more than to work side by side with a fellow Scotchman and see himself and him growing equally in wealth and influence. He esteems it an honour to himself when he sees or hears of a countryman honoured in a strange land. A dignity gains round him and he feels that he has a right to be in Canada, for here the old land has been peculiarly honoured. He sees in this great colony, bright jewel in the imperial crown, the hands of a Scotchman holding the reigns of government over Ontario, and he has seen the hands of another Scotchman holding the reins of government over the whole Dominion till death unclasped them, and marks how in all the high and responsible places in the country Scotchmen sit firmly. They are not less Canadian because they are patriotic Scotchmen—they are the best Canadians and in the front because of that heaven-breathed spirit that makes them patriots and brushes aside as dust and cob-webs all personal and party interests that would conflict with the best interests of Canada. Such men wherever their lot was cast under the floating flag of Britain would be patriots, conserving and increasing all that would advance the highest interests of any portion of that vast and mighty empire over which, by the grace of God, a British a Scottish Queen of pre eminent virtues is reigning.

But not only as a true Scotchman legitimate pride in his prosperous and exalted countrymen, he has also genuine sympathy with the unfortunate, and a hearty willingness to remove all barriers that stand in a brother's way, to give a helping hand when one cannot oneself, and to prevent a brother falling behind or falling out in the race. Many a one, altogether unknown save that his tongue betrayed that he was Scotch, has through this feeling of the individual or the society benefited over his hour of difficulty that may come to any man, and his watch not pawned, nor his tools sold, nor his fine spirit of independence wounded by receiving charity. His brethren helped him. It was a family affair. The world has nothing to do with it. And when he is on his feet again and fortune favours him, he in his turn will be the staff of strength to his falling brother.

Yet more. If with the prosperous Scotchman, Scotchmen rejoice and with the unfortunate they sympathize, they certainly do feel the shame when a Scotchman brings discredit on the Scottish character, when dishonesty is proved against him; when vice is on his countenance, when sloth is in his bones and rags are on his back, when he reels a drunkard through the streets, or stoops to beg when he can dig. They feel that by such the name of their country is disgraced—they feel it as a family, a personal affront. Gladly would they bury him out of their sight and let his name perish forever. But shame and indignation when a brother loses his self-respect and soils the Scottish name change to actual pain and grief in the heart of the devout Scotchman when he perceives in a fellow-countryman defection from his country's faith, neglect or abandonment of her primitive forms of worship and the spending of a life without the God of his fathers and his country's God. From St Andrew's faith has come the glory of Scotland, from the simple worship of St Andrew's God in the closet, the family circle, and the sanctuary have come that spirit, that mind, that heart that have been the root of Scotland's greatness and the golden band that binds her sons in a strong, true brotherhood. Degenerate Scotchmen verily they are in whose homes the Psalms are never sung, and "Let us worship God" is never heard. Degenerate Scotchmen verily they are in whose hearts the Sabbath bell calling to the ordinance of public worship according to conscience and the manner of their fathers awakens no glad response. Degenerate Scotchmen are they who from an ignorant indifference esteem all religious forms alike or from a contemptible false idea of genuinity allow themselves and their children to be Anglicized and become the humble disciples of those who, with little less emphasis and with much less reason than the Roman priesthood, deny the vanity of Scottish orders, scold the most truly apostolic forms of Scottish worship, and designate the Scottish Church that has made the Scottish nation a schism shop. Such creatures cannot know how low they sink in the estimation of their countrymen who behold strength and beauty and glory in their nation's history and who with all the powers of their patriotic natures hold fast to its continuity.

Clannish Scotchmen certainly are, but the circumference of kin and country limits not their benevolence and beneficence. Their faith hath taught them that in Jesus Christ there is neither Jew nor Gentile, barbarian, Scythian, bond or free, that there is a larger brotherhood, wide as the world, a field for the exercise of love. They remember St Andrew who brought not only the Jew but the Gentile also to God's Great Gift to men, not only his brother Peter but those stranger Greeks who sought to see and hear the revealer of God and the dispenser of all God's mercies. They remember this and their clannishness becomes not national narrowness and selfishness. They practise not what is not the Gospel—to love and honour themselves and to use, shove aside, and keep down all others. They practise not what is half the Gospel—to love God and to love their countrymen, but they practise the whole Gospel—they "Fear God, honour the king, love the brotherhood" their fellow-men. Every place testifies to this.

CHANGEABLE weather, producing cold in the head and catarrh, is responsible for one-half the misery Canadians endure. Nasal Balm at once relieves cold in the head and will cure the worst case of catarrh.

MANITOBA COLLEGE.

The following letter written by Principal King to the Moderator of the Synod of Manitoba and the North West Territories was read by Prof. Baird at the recent meeting of that Synod held in Brandon. —

To the Moderator of the Synod of Manitoba and the North-West Territories:—

MY DEAR MODERATOR, I regret that I shall be unable to attend the meeting of Synod about to assemble in Brandon in any case, meeting as it does during the college session, I could not have been present except on Friday evening and Saturday forenoon. I find I must forego even this. I have not yet regained my usual vigour, impaired by the attack of fever from which I suffered a fortnight ago. In the interest of my work in the college, it is my duty to husband my strength, which is only slowly returning. The Synod, I feel sure, will not misunderstand my absence in these circumstances. The other members of the staff who may be present will no doubt fully represent the interest of the college and furnish to the members of Synod such information as may be desired. It is sufficient for me to state that the session has opened in a very promising way. The large attendance of the former year is up to this date fully sustained. The attendance in the theological classes is larger than I anticipated, coming quite up to that of last year notwithstanding the withdrawal of the large graduating class of the previous session. Through the kindness of my colleagues and through the assistance of my esteemed friend, Mr. Farquharson, who has conducted my classes for the last ten days, the work of the college has gone on without interruption, notwithstanding my illness. As the subject of a summer session will no doubt engage the attention of the Synod, perhaps it is proper that I should put the members in possession of the light in which the proposal presents itself to my mind without, of course, any intention to hinder that free and full discussion which so important a matter deserves and will no doubt receive.

I say nothing of the evil long felt and increasing with years the wholly inadequate supply for the mission field both in the east and west during the months when the colleges are in session for which the Church is anxiously seeking a remedy. That is admitted on all hands. I fail to see in the proposal of extra usual training for a portion of the theological course or in that of a summer school for the training of catechists either or both an even approximately satisfactory solution of the difficulty. No doubt if all the candidates for the ministry had such a training in arts as would qualify them to take the degree of B.A., the efficiency of the labourers might not be greatly impaired by the substitution of private study for class instructions during the last year of the theological course. But we seem still a long way from the point of demanding a degree as preliminary to entrance on the study of theology, and, indeed, I do not believe, in the present state of our Church, it would be wise or right to do so. Then the amount of work required of our missionary students, the wide extent of the field which in most cases they are called to supply; the kind of accommodation which in very many instances can be furnished are very unfavourable to a successful course of private study during their occupation of these fields. Add to these considerations, it is contrary to the whole genius of the Presbyterian Church to give a subordinate place to the strictly theological part of the training for the ministry, and the present state of theological enquiry is such as to make any relaxation in this direction inopportune. Moreover, there is no prospect of an adequate supply for our winter work in the adoption of this proposal. I do not stop to discuss the second proposal, viz. the establishment of a summer school for the training of catechists. The existing colleges are surely numerous enough to give any training which may be required, whether for catechist or for licentiate, furnishing instruction as some of them do in elementary English branches as well as in classics and philosophy.

The proposal to meet the difficulty of instituting a summer session in theology in addition to the regular winter one at some one of the colleges and to be taught by professors drawn from various colleges is regarded with such disfavour by the heads of several of the institutions and is really open to so many objections that it may at once be set aside. At least any further consideration which I have been able to give to it does not commend it more to my judgment.

There remains only the plan of substituting a summer for a winter session in theology at some one of the colleges of the Church, and it cannot be a matter of surprise, in view of the fact that the need to be met is most strongly though, by no means exclusively, felt in our western field, that the feeling is widely entertained that Manitoba College is the one by which the experiment should be made, if made at all. So much was made evident by the discussion both in the Assembly and in the large committee at Kingston. It will scarcely be a surprise to anyone that at first I should have regarded this with disfavour. Our staff is still weak. Our arts course to which, both in the interests of our Church work and on more general grounds, I attach the highest importance, has only been brought to its present state of efficiency by half the time of Professor Baird and myself being devoted to it. The duties of the Principal moreover, are such, charged as he is with the whole financial management of the institution, collecting fees and board bills and making the numberless payments involved in the conduct of such an institution, that it seemed out of reason that in addition to maintaining an arts course for eight or nine months in the year we should in addition be

asked to carry on a summer course in theology. However influenced by the consideration that there does not appear to be any other feasible solution of the admitted difficulty of securing adequate and suitable supply for our mission fields in winter I have endeavoured to examine anew and more fully the whole situation, and as a result I have come to the conclusion that in the interests, not certainly of the institution, but of the mission work of the Church, the experiment is one to which, if the Church shall be inclined to so decide, I would not only offer no opposition but do everything in my power to make it a success. I would propose that the summer session should extend from April to August 31, five months. There would be no break in the whole period such as there is in the present session of from two to three weeks at Christmas, and the students would be under no necessity of going out to supply unoccupied fields, and thus losing at least one day each time, a serious interference with their studies as every professor knows. Relieved from other teaching during at least four months of the year, Professor Baird and myself would be free to give our whole time to the theological classes, and if assistance was needed it could be much more easily obtained in summer than in winter. The heated season indeed is less favourable for lecture and study, but this evil could be minimized by having the classes meet from eight o'clock onward, and having the most if not all of the lectures in the forenoon. I am fully of opinion that the opportunities of a successful course of study in theology under the circumstances would be quite equal to that at present furnished, at least in this institution during the winter months.

Its bearing on the arts course needs to be taken into account. I do not think this would suffer in efficiency. Neither Professor Baird nor myself could think of confining our work to the five months of the summer season. If my usual health is restored and continued, I should expect to be present and at work during at least the half of the arts course, and be free to give not a portion of my time, but the whole of it, to instruction in some branches of this course. Professor Baird, I feel sure, would not do less. The one or the other of us would be on hand and at work throughout the arts session. A lecturer in mental and moral science would have to be appointed, but under any circumstances this must be done without delay. On the whole, I do not think the arts would suffer, I can even conceive of it as being made more efficient by the entire attention of the staff being concentrated on it during the winter half year. My sense of its importance is such, that, with my present views and under the existing circumstances, I could not entertain any proposal which would look either to its abolition or its arrested development.

It being impossible, or at least too much to expect that the Principal should be on hand during the eleven months that the college would be in session, some arrangement would have to be made for the discharge by substitute of his special duties in his absence. There would not be any great difficulty in securing this through some member of the staff in attendance.

It will be evident that the success of the scheme would require the cordial co-operation, at least, of the students in Manitoba College having the ministry in view, and who might probably be expected to furnish the majority—it is to be hoped not the whole number—of the students availing themselves of the opportunity of a summer session. It would be folly—at once an injustice to Manitoba College, and a defeat of the end aimed at—to take the first step to inaugurating the scheme without getting some assurance on this point. I do not know how the students generally would regard it. It would certainly imply some hardship to have their period in the mission field cover the severe winter months; but I have such faith in their devotion to the interests of the Church that I would anticipate or at least hope for a favourable response, if the Church should signalize with any degree of unanimity its sense of the importance of the sacrifice. Assuredly there should go hand in hand with it a somewhat larger scale of remuneration to those, all of them men, who, besides being either in theology or just about to enter on its study, would have had considerable experience in the mission field. There services too, it is understood, would be available not for Manitoba and the North-West only, but for Algoma and the parts of Ontario beyond the reach of supply by the students attending the various colleges.

An addition to our present building would be absolutely necessary if the scheme were to go into operation and to receive a fair trial. For five or six weeks of the year both the arts and theological classes would be in simultaneous operation. Our present class rooms, all of which, with one exception, are small, are not suited for lectures in the hot summer days. But indeed the enlargement of the present building, or the erection of another by its side, cannot be much longer delayed under any circumstances. I would wish to see some step taken towards this during the present winter.

There are still other aspects of the question on which my time does not allow me to dwell. Enough has been said to put the Synod in possession of the view I take of the matter. To carry out the change a somewhat increased income will be necessary. It is hoped the Church, both east and west, would be ready to supply it. It is probably easier for an esteemed writer in the *Knox College Monthly* to entertain a cheerful confidence that the needed funds would be forthcoming, than for those who have more direct responsibilities.

Whatever may be the practical issue of the discussion of this question, I am glad that it has been raised and urged and that very largely by the younger members of the Church.

It bespeaks on their part a keen and observant interest in the general welfare of the Church and a determination to adapt the agencies at its disposal so as to meet the new conditions as they arise, even to the extent of departing from methods and arrangements which have the sanction of long usage, the spirit therein displayed is of good men.

May I be permitted in thus addressing the Synod to express the hope that in view of the increased financial obligation which the College Board has taken through the recent happy appointment of Professor Baird a degree of liberality not as yet generally exercised on behalf of the college, will be exemplified by the congregations within our bounds during the current year.

Wishing that the Synod may enjoy much of the presence of the Holy Spirit during its present meeting and that the deliberations and decisions may be owned of God to the furtherance of His cause in this portion of the Dominion, and again regretting that I am deprived of the privilege of taking part in its exercises and of enjoying fellowship with esteemed brethren,

I remain, My Dear Moderator,

With much love to yourself and all the brethren,

Yours very faithfully,

Winnipeg, November 12, 1891

JOHN M. KING.

Professor Baird followed the reading of this letter by speaking about the work being done in the college. The institution is in a healthy and growing condition. Discipline was never better. The college happily has never been in a condition when there was a struggle for supremacy between the staff and the students, and notwithstanding a sensational and misleading telegram which was recently sent to an eastern paper about a fight among the students, the present session is no exception to the general rule. The scheme now before the Synod to meet the wants of the Home Mission field by training students during the summer and setting them free to conduct services during the winter is an improvement on the plans hitherto proposed. It is not a novelty, because the principle was approved by the General Assembly ten years ago, in asking the Halifax College to hold its sessions during the summer. Manitoba College certainly does not press this proposal, but if the Church so asks, the staff of the college are willing by this change to make it for the future even more entirely than it has been in the past, the handmaid of the Church's Home Mission work.

Dr. Robertson proposed a resolution, which was afterwards carried, pledging the support of the Synod to the college. This was seconded by Mr. Farquharson in a speech in which he insisted that the Church was asking the professors in Manitoba College to do more than could reasonably be expected of any men.

The Moderator drew out a cheer by announcing that the treasurer might draw on the Fort Arthur congregation now for \$100 and next May for another \$100.

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore to effect a cure requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

HOW THE APOSTLES DIED.

From history and tradition we learn that all the apostles, excepting John, died unnatural and cruel deaths, as follows.

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross, and left to die from exhaustion.

James the Great was beheaded by order of Herod at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

Luke was hanged on an olive-tree in Greece.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself and "fell and his bowels gushed out."

Barnabas was stoned to death by Jews.

LEADING authorities say the only proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

MR. GLADSTONE FORGETS

his political perplexities long enough to write for *The Youth's Companion*. Next year he will describe a young inventor of rare gifts and lofty character. The *Companion* is the only American weekly for which Mr. Gladstone writes,

Pastor and People.

HIS TENDER MERCY PSALM LXXX.

BY M. GRANT FRASER

I ne'er could tell just how the shadow fell,
The way had been beset by cruel thorns
That pierced my feet, but oft a mystic light
Made glad my path, the moonlight's quivering beams
Played in the trees and kissed each tender leaf
And rugged stones gleamed with a silver sheen
I learned to bless the road that strengthened me.
For each new pain would make me quick to feel
Another's woe, like to the loving Lord,
Who tasted of earth's griefs that we might find
A human heart on which our souls could lean.
Close by my path a rill flowed, ever glad,
In which I laved my weary, dust-worn feet,
And cooled my brow hot with the noontide glare.
Fond love had made the water still more sweet,
For one had said, "Drink, friend, and be refreshed."
To this my song—His tender mercies last:
The Lord is good, by Him all things are blessed—
Thus journeyed on and hearkened for His voice:
But lo! one night the moon's fond face was hid,
And when the sun woke with unsheltered heat,
The stream was dry and my thirst-darkened tongue
Refused to praise. A storm burst o'er my head;
And all the air grew black and pitiless.
I could not say as once—The Lord is good—
Because of parching thirst that sealed my speech.
I only moaned, o'erstep with cruel pain,
And feared lest He misjudged my human strength.
Ah! foolish fear—I stretched my hands for aid,
No answering touch but rending thorns repaid
My eager quest. "What hast thou then forgot?
Wilt Thou not hear in Heaven Thy dwelling place?
O, Thou most just. Where is Thy promise, Lord?
The bruised reed—Behold the smoking flax,
Assuage my thirst"—Then changeless Love replied,
"Ready the cup. Partake, my well-beloved,
Thus from my hand. Tears in great measure shed
Thy drink shall be, that thou mayst better learn
All patiently the breaking heart to soothe,
Not to condemn when trembling flesh is frail,
Or faithless proves, but evermore to meet
The erring soul and guide with tenderest ruth
Not to give scorn to weakness, but strong love
That will not fail, that seeketh not her own."
I made reply, "Saviour, Thou know'st best;
What God hath bless'd will be Heaven's wine to me.
But be Thou near, thus ever make me meet
To follow Thee." Saying I took the cup;
My tongue was loosed, "His tender mercies last,
To all His works, The Lord, The Lord is good."

Indore, Central India.

MODERN MISSIONS CONSIDERED AS CHRISTIAN EVIDENCE.

BY REV. PROFESSOR BAIRD, B.A.

(Continued.)

In 1857 William Duncan began work among the Indians of the Pacific Coast in British Columbia. After having won their confidence he established a new industrial village which he called Metlakahla. This was a self-governing community held together by a voluntary pledge taken by each member to live an industrious, cleanly life, regardful of the common interest and of Christian truth. The industries established by Duncan's energy and managed by his tact brought a considerable degree of wealth to the village, and its inhabitants became famous up and down the Coast for sobriety, industry and Christian behaviour. Lord Dufferin declared that the transformation he saw at Metlakahla surpassed belief. The mission has shown its capacity to cope with reverses and though obliged by ecclesiastical difficulties to remove from the old site and begin again, a new village has been established which is marked by a similar method and encouraged by a similar success.

The very briefest and least careful examination of the history of the present condition of missions is sufficient to show how closely *beneficence* is bound up with Christianity. Wherever the herald of the Cross goes, blessings material and social as well as spiritual follow in his train. Christian missions have almost put an end to cannibalism and infanticide in the South Seas. In every land which the ambassadors of Christ have entered they have regarded it as their commission not only to preach the Gospel to the poor, but to proclaim deliverance to the captives and to set at liberty them that are bruised, and accordingly they have either altogether uprooted slavery, or, where it was most widely spread and most powerfully entrenched, they have been in the van of those who have helped to put such restrictions on the iniquitous traffic as can only result in its utter annihilation. Missionaries have prolonged human life by introducing rational methods of treating disease and this has within recent years become a more conspicuous part of their work than ever before, to such an extent that almost every missionary has some training in medical science and many are specialists in this department. Missionaries have reduced languages to writing and have opened the mines of the world's wisdom to those whose uncouth jargon had hitherto been an impassable barrier between themselves and the repositories of human knowledge. They have taught useful arts and trades, have furthered the establishment of Governments and the setting up of such a code of morality as would help on the formation of firm and useful character.

One of the most conspicuous effects of Christianity in this sphere has been the elevation of the character and social standing of woman. The degradation of woman is a mark of

every heathen religion, whether of the Hottentot and American Indian or of the semi-civilized devotees of Mohammedanism or Buddhism—both of which systems add to the practical sufferings and humiliations to which they expose her by systematically excluding her from instruction and proclaiming her without a soul. The result of the influence of missions on the status of woman is that the gentle and refining amenities of domestic life have been made possible and a new word has to be found to express what did not exist before—the idea of home.

Let it be granted that the pressure of western civilization which has opened China for the Bible has opened it also for the opium traffic, and that the enterprise which has explored the Congo and Zambesi has prepared the way for the whiskey trader as well as for the missionary. Let it be granted further that Britain, the nation which has boasted the longest and loudest of an open Bible, has been the foremost too in forcing even upon protesting victims her pernicious staples in trade. These arguments have too much truth not to discount seriously the value of our argument; but let it be remembered that the missionaries cannot be held responsible for what the Government and the traders are doing against their wish and in spite of their vehement opposition—that in every land by both precept and example the missionaries are in the forefront of those who fight against opium and intoxicants, and whatever be the policy dictated by political exigencies or greedy traders, the line adopted by missions and missionaries has always been in favour of introducing movements and articles that are the genuine elements of civilization without any alloy of baser metal.

Temporal benefits, conspicuous as they have been, are but an indirect and incidental result of Christian missions, the great aim of which is to renew the moral nature and bring the blessings of a divine life to the soul. For all who have an eye to appreciate results of this kind, the benefits effected by missions are seen at once to be marvellous. Conscience works in the South Sea Islanders as well as in the Caucasian, and for every heathen the disquiet and fear which are the natural portion of the life when duty and conscience are continually at war, are augmented a hundredfold by the terrors of a superstition which conjures up an invisible enemy in every thunder cloud. These superstitious fears which drive the agonized worshipper to self-torture or to the offering of human sacrifice, it is within the power of the Christian religion to allay, and the missionary comes to bless by bringing peace where before there was no peace—bringing light where not only all was dark, but it was darkness peopled by horrible and threatening forms. This is the negative side. The positive is that the acceptance by the savage of the good news brought by the missionary means the purging away of sin through the purging away of the world's sacrifice, the new-creating of the heart in the image of Jesus Christ and the opening of a new life of purity and peace and joy in the Holy Ghost.

These are the beneficent results of missions—these exhibit the harmony there is between the character and the works of God. He who is love shows that the communication of Himself to His creatures results in the ingrafting in them of that mind which is in their Master.

These are not the prejudiced and partial reports of those who have a case to maintain; they are not the hallucinations of good men who allow their wishes and their ideals to control their judgment. They are supported by the testimony of men of the highest character who had no assignable motive for colouring the truth and who, as explorers, as travellers, or as Government officers, have had occasion to visit the scene of missionary labours.

Lord Lawrence, while Viceroy of India, reported, "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." The Blue Book of the Government of India (1885), in speaking of missionaries, says: "No statistics can give a fair view of all that they have done. The moral tone of their preaching is realized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions; but on the nature of evil, the obligations of law and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people."

Charles Darwin, that prince of careful and critical observers, whom no one will suspect of being unduly prejudiced in favour of Christianity, visited in early life the island of Terra del Fuego, and found the natives so degraded that, according to his account, they were scarcely above the dividing line which separates man from the brutes. Not long after a Scotch sea-captain—Allan Gardiner—volunteered as a missionary to the most abandoned heathen, and became the herald of the Cross to these Patagonians. After several years of service he died with his few followers of starvation, without seeing the fruits of his labour. When his body was found there was scrawled on the rocks above his head his dying testimony: "Wait, O my soul, upon God, for my expectation is from Him."

That "expectation" was not disappointed, for the after success of the mission was so astonishing that when Darwin visited the place again not long before his death he saw such a revolution in the habits and character of the natives that he wrote a letter asking to become an annual subscriber to the mission.

Such are some of the results and such are some of the testimonies to the results of missions. They have undoubtedly beneficent results. As a civilizer Christianity is unsurpassed, but my contention requires me to go much further than this. To have established as an incontrovertible fact that Christianity working through its missions does good wherever it goes is valuable confirmatory evidence, but it is not the strongest argument we can get from the field of modern missions in favour of the validity of Christian truth. The history of these missions proves not only that Christianity is full of beneficent works, but it proves what is more directly to the point of this argument, that Christianity is a religion from God. There is scarcely any part of all the cycle of arguments in favour of Christianity that shows a stronger proof of the divine character of its claims than that furnished in connection with missionary effort at home and abroad. Ours is a Gospel that commends itself—it possesses self-evidencing power. The missionary had found that his best course of procedure is to disarm prejudice as far as possible by medical or other assistance—and then allow the Gospel, told in the simplest language, to do its own work. It is a superflu-

ity for the missionary to commend it. With that peculiar self-adapting power which it has brought from its home in the skies it is its own best proof—among degraded savages amid the ancient civilizations of India, China and Japan, in the slums of great cities, among the scattered pioneers of western prairies, missionaries give concurrent testimony that it justifies itself as a message from God. Moffat tells of a South African compelled almost involuntarily to exclaim: "That is the truth; that is what I want." A missionary to India tells of a devotee to whom came the message: "The blood of Jesus Christ His Son cleanse us from all sin." He threw off at once the spiked sandals which marked with torture every step in his way to some holy city, and with the words, "That is what I need," begged to know more of that living way which has been opened up by Him who by bearing the sin of the world has made the yoke easy and the burden light for all who follow. Japanese who for the first time listened to the Bible account of the moral condition of non-Christian people declared that the missionary must have forged the record after making acquaintance with their national life. The very same charge has been laid against the missionaries in Uganda. If peoples such as these—wide as the poles asunder in history, spirit and civilization—thus plead guilty indirectly to the same charge and in course of time find healing in the same cure—who will say that missions do not show the Gospel to be the power of God unto salvation?

Christianity is a religion of universal adaptation. There is no man of whatever age or whatever clime who may not obey its precepts and practise its rites. How different with Hinduism, whose sacred books forbid the destruction of animal life and so condemn the man who drinks a drop of water. The Hindu must either defy the microscope or admit that his gods know nothing of the infusoria. How different from Mohammedanism, which imposes on its votaries a fast from sunrise to sunset during the month Ramadan and so proclaims that it was never intended for those regions where the sun is above the horizon for weeks at a time.

Thus far from the positive side have we seen the evidences in favour of divine character of Christianity as exhibited in Christian missions. Now let us turn to the negative side.

The contrast between Christian and non-Christian civilization, in morals and in ideals is so great that the elevation from the lower to the higher can be accounted for on no ground other than that it is the power of God. The conversion of a nation to Christianity (not to speak of that of an individual) is a change so radical and is exemplified in peoples so diverse intellectually and socially that all attempts to account for the change by explanations which eliminate the supernatural are doomed to failure. The magicians of the world have never been able to duplicate these marvels with their enchantments. Look at the changes that have come any time within the last 1,800 years where those who turned the world upside down have persuaded any nation, however debased, to accept the doctrine that God is a God of love, that Jesus Christ died for men and that He asks for a life of purity and loving obedience. What a transformation—human sacrifices, blood-revenge and public immoralities are prohibited, and their places are taken by brotherly love, forgiveness of injuries and a simple but far-reaching code of morality of such a character that the wisest of the heathen philosophers reached its low-water mark at but one or two points.

Christianity has a rejuvenating effect upon the life and development of any race that accepts its doctrines and follows its precepts, and it is the only system of which the same can be said. A minute and critical study of history shows rather that among the nations of the heathen world there is and has always been a tendency to sink lower from an earlier and relatively purer knowledge of God. The reason for this deterioration has without exception been found to be the tendency to gloss over sin, to lull to sleep the accusing conscience and to drive to a distance the holy God. Accompanying this religious decadence step by step we find deterioration in civilization and culture. The Aztecs, the vanished races of Mexico and Peru, as well as ancient peoples of Egypt and Assyria, furnish proof positive that remote antiquity was for them the period of highest and most widely-spread civilization. These were civilizations that had no leaven of Christianity, and what has become of them? The ancient civilization of Egypt has passed away and many of her marvellous secrets and mechanical processes have disappeared so completely that they have not yet been rediscovered. We can rummage through the inscribed tiles that constitute a public library or the records of a government office or of a merchant's counting-house among the ancient Assyrians; we find bank cheques and promissory notes and much of the machinery of a complex system of commerce, but the descendants of that people, if there are any anywhere to be found, have lost the arts of their fathers, and the civilization of the ancient people of Assyria like that of the ancient Peruvians and the Aztecs and our own mound-builders is now only known by its ruins. These ancient civilizations are all alike in this, that departure from God operated in the direction of barbarism. It is quite within the power of humanity to let slip and lose the blessing it has inherited; it is quite beyond that power to win again the knowledge that has been lost.

The history of modern missions being so short—covering scarcely a century—this process of deterioration cannot be shown in the history of nations. A hundred years is too short a period in the lifetime of a people to exhibit the beginning, progress and consummation of any tendency; but the Home Missions of our own land abound unfortunately in illustrations of the same tendency in individuals for whom a short five or ten years of being left without religious ordinances is often enough to degrade a formerly reputable member of society into a creature more irreclaimably savage than those who are born children of the plains. Men may lose and forget God—they can never discover Him.

This then is the case—That Christianity is a religion that has a supernatural element abundant evidence has been furnished in the fact that its fruits are supernatural and are beyond the power of the world to counterfeit. This argument at each stage is capable of illustration from the history of missions. This is the central argument in the case; an argument buttressed on the one side by illustrations of the beneficent results material and moral of the Christian religion and now to be buttressed on the other by showing that the missions of this century are a fulfilment of prophecy and afford a valuable clue to the interpretation of Scripture.

The teaching of *prophecy* is to the effect that the diffusion of

the Gospel is to be the great means in the hand of God for the evangelization of the world. We are warranted then in expecting that the progress of the Christian Church in its effort to evangelize the nations will at once fulfil and throw light on many of the passages in Old Testament and New that speak of the future conquest of the world through the power of the Word of God working by His Spirit—and so it is. The isles are to wait for His law; the ends of the earth are to fear Him; all nations are to be blessed in Him; the heathen are to become His inheritance and the uttermost parts of the earth His possession, all things are to fall down before Him and all nations serve Him. All these promises for the complete establishment of Christianity in the world have been realized or find their hope of realization in the success of evangelistic work among the heathen in our own and other lands. Does not every missionary journal tell us how the isles are waiting for this law, or how the nations are being blessed in Him? Where could we have a better illustration of a nation born in a day than Fiji or Japan, and have not the most brutalized savages proved that whosoever shall call on the name of the Lord shall be saved? Vivid as are such illustrations of the fulfilment of explicit prophecies, we must not fail to direct our attention to the fact that in the light thrown upon God's Word at large by the missions of the present century, many a passage is seen to yield a new and fruitful meaning; indeed whole chapters are seen now to bear a missionary application of which this was wholly unsuspected a hundred years ago. In short it may be said that the whole Bible stands forth now as bearing a missionary character, a fact which besides its bearing on the subject under consideration has affected in a profound degree some other departments of theological study.

Of a less direct but not less important character is another service which the Christian missions of recent days have rendered to the defence of Christian truth. Theological controversies find but a precarious lodgment in hearts that have been set on fire with missionary zeal. Battles have often raged hotly around questions that were of theoretical interest rather than practical consequence; but the vigour of such a battle languishes when the combatants find their interests enlisted on behalf of the needy at home or the unevangelized abroad. Where are controversies about the philosophical aspects of doctrine less likely to arise, or having arisen elsewhere, where are they less likely to excite interest than among those who have their hands full of the work of making known the way of life to those who sit in the region and shadow of death? The interests of theological truth are nowhere likely to receive more candid attention or to be treated with a greater degree of sanctified common-sense than by those who bring every truth to a practical bearing on the issues that never cease to stare the missionary in the face. There is no time here for hairsplitting; no interest here in parsing down the saving doctrines of the Gospel; no admiration for the man who juggles with eternal verities which the onlooker is daily endeavouring to commend in their simplicity to those who by this very process have lost conscience and truthfulness. Indeed some of the heresies of by-gone days, which would not down in spite of the ponderous tomes of good men who fought them only with arguments, have been thrice slain, trodden out of all semblance of vitality and buried fathoms deep in the eagerness of the Church to expend her energies in some effort for the spreading of the good news.

It is in a line with this to mention other helps the Christian Church has got from the reflex action of missions. The endeavours put forth by the home Churches for their maintenance have relieved the tendency to routine and that absorption in merely selfish interests which has always been one of the most insidious foes against which the Church as an organization has to contend. The need of a proper maintenance and development of missions has led to a systematizing of the methods of giving for Christian work and has done much to help those servants to whom the Lord has vouchsafed riches to realize for what purpose the Great Giver has so blessed them in basket and in store. Nowhere is the unity of the Church so readily recognized as on the mission field; nowhere have its practical advantages been more abundantly proved, and the eyes of Christians who long for the visible unity of Christ's body may well be turned to heathen lands where the diminishing ties of denominationalism and the increasing feeling of sympathy between all those who love the Lord Jesus not only point in the direction of Christian union but have in several cases led the way and set an example to the Churches at home.

It will not be amiss to indicate in a few words the qualities which must mark the Gospel that is to do the Lord's work, whether it be in China and the isles of the sea or in

the scattered out-posts of the prairie to which the missionaries of this college are most likely to go. It must be the Word of God—the full Word—the message of the Most High in all its length and breadth. I suspect that missionaries are often tempted to present partial views of the truth—perhaps because some aspect of the truth has been specially helpful to themselves—perhaps from the spirit of accommodation that prompted Uffilas to suppress the wars of Joshua when he translated the Bible for the Goths, who, he thought, were too fond of fighting already or with the motive of the missionary to our own Indians who refuses to tell those whom he wishes to cure of polygamy about the wives of the Hebrew patriarchs. Whatever be the view of the expedience of such suppression, there must be no minimizing of the essential features of the Gospel. The power of it depends upon the purity with which the missionary transmits the message from the author to the hearer. "Thou art the organ whose full tones are thunder and I the keys beneath thy fingers pressed. The only music is when the organ itself speaks, if the keys scratch or jar or put themselves into the music in any way, the result is a breaking of the harmony. The end is reached when the divine message is brought without let or hindrance directly into contact with that element of religion which is found in every man. The most ignorant and erroneous religious sentiment—to use a modern phrase—is mightier than all other forces in the world's history. It is like some of those terrible compounds of modern chemistry—an inert and innocuous-looking drop of liquid. Shake it and it flames heaven high, shattering the rocks and ploughing up the soil. Put even an adulterated and carnalized faith into the hearts of a mob of wild Arabs and in a century they will stream from their deserts and blaze from the mountains of Spain to the plains of Bengal. Put a living faith in Christ and a heroic confidence in the power of His Gospel to reclaim the worst sinners into a man's heart and he will out of weakness be made strong and plough his way through obstacles with the compact force and crushing directness of lightning." In order to communicate such a force from one man to another a missionary must bestow himself with his message, and so his gift like mercy is twice blessed, it blesses him that gives and him that takes, and this blessing adds to his ability to give himself to the next seeker. The missionary of all men must be a man of sympathy. In his case as in Sir Launfal the coin he indifferently or contemptuously or through a sense of duty throws to the beggar is worthless gold. It is only when the power of an overshadowing, all-embracing love fills his heart and prompts his act that the blessing comes. And what a blessing it is! His eyes are open and he sees the wretched beggar to whom he offered his dole transformed into none other than the glorious Christ and hear His words—

Not what we give but what we share,
For the gift without the giver is bare;
Who gives Himself with His alms feeds three—
Himself, His hungering neighbour, and Me.

Sabbath School Teacher

INTERNATIONAL LESSONS

Dec. 13,
1891.

CHRIST RISEN.

John xx.
1-13.

GOLDEN TEXT. It is Christ that died, yea rather, that is risen again—Rom viii. 34

INTRODUCTORY.

Jesus died on the afternoon of Friday. The body was given to Joseph of Arimathea for burial. The preparations were hastily made as it was the day before the Sabbath. It was the intention of the friends to embalm the body after the sacred day was past. Meanwhile it was laid in the rock-hewn tomb with a large stone rolled against the opening. To make certain that the body should not be removed by His friends or disciples, the Jewish leaders had put a seal on the stone closing the entrance to the grave and to make assurance doubly sure they had gone to Pilate for soldiers to watch.

I. The First Visitors to the Tomb.—Mary Magdalene and the other women, as mentioned in Luke's Gospel, waited until the Jewish Sabbath was ended. They had made all the necessary preparations for embalming the body of Jesus. Before daybreak they had set out to perform the sacred task they had undertaken to express their affection to the Great Teacher to whom they had been so devotedly attached. Important as was the duty they sought to discharge, they adhered strictly to the custom of observing the Sabbath. As they neared the tomb they were wondering how they would be able to gain an entrance. They were asking each other who will roll away

the stone that guarded the approach. When Mary Magdalene, who had gone in advance of the others, reached the grave she found that the stone had been rolled away. She turned in haste and alarm and ran till she met Simon Peter and John, who here tells the circumstance, yet modestly refrains from naming himself, indicating only that it was "the other disciple whom Jesus loved." Mary, thinking that the body of Jesus had been stolen by the Jews, told the two disciples, "They have taken away the Lord out of the sepulchre and we know not where they have laid Him." Peter and John at once set out for the tomb. They ran, so eager were they to learn what had taken place. John, probably the younger of the two, arrived first and looked into the empty grave. The body was not there but the grave clothes with which it was bound were left. When Peter came he was the first to enter the sepulchre. He found the grave clothes and the napkin with which the head had been bound lying on the floor. His careful examination showed that there had been no evidences of haste, such as would have been the case had the body been hurriedly stolen. Then John followed Peter. He saw and believed. Up to this time, though Jesus had told them that He would rise from the dead, they had been unable to understand the meaning of His words. Neither had they understood the Scriptures that foretold the sufferings and the triumph of the Messiah. When he expired on the cross and His body was laid in the tomb they had been filled with dejection, thinking that the end of their hopes had come. The two disciples after examining the empty grave returned to the city and waited there.

II. The Risen Saviour.—Mary Magdalene after telling the disciples that they had found the sepulchre empty returned, probably soon after Peter and John had left. She is overcome with sorrow and stands beside the grave weeping. While her tears flow she bends down and looks into the tomb and sees something more than had yet been seen within. She beheld two angels, shining ones, clothed in white, emblematic of the purity of these divine messengers. One was stationed where the head of Jesus had rested, and the other at the feet. These were the guardian angels who had watched by the body of the dead Christ. Mary, whose courage was apparently greater than that of the others, was addressed by the angels, saying, "Woman, why weepest thou?" Anxious only to find Him whom she sought, her answer is direct, "Because they have taken away my Lord and I know not where they have laid Him." Here the conversation with the angelic ministrants ends, for the Master Himself now appears. Probably hearing approaching footsteps behind her, she turns round. Jesus is standing there but she does not recognize Him. His appearance was unexpected, her eyes were near dimmed, she was so absorbed by the one idea of His loss and possibly Jesus was also changed in appearance that at first she did not know Him. Her impression was that this new-comer was the gardener, a servant of the owner of the tomb. Jesus' first words to her were the same as those spoken by one of the angels, "Woman, why weepest thou?" It might, she imagines, be the person who had removed the body or who knew about the removal, so she answers, "Sir, if thou hast borne Him hence tell me where thou hast laid Him and I will take Him away." In saying this she unconsciously evinced her great devotion and courage. She was prepared without fear of consequences to take all responsibility upon herself. The risen Jesus then calls her by name. It was spoken in the old familiar tone. She is moved by the voice. Again she turns and looks intently at Him. All doubt or hesitation is now gone. Now she recognizes Him and answers "Rabboni," which signifies my Master or Teacher. No doubt she fell at His feet in loving adoration and filled with joy was about to grasp Him in her arms. Not in the way of rebuke but to impress Mary with the idea that now His work on earth was over and that there is a present duty for her. He says, "Touch Me not, for I am not yet ascended to My Father, but go to My brethren and say unto them: 'I ascend unto My Father and your Father, and to My God and your God.'" Jesus while sojourning on earth had revealed the Father, and manifested the tenderness and depth of His humanity. He was still to remain the same, for Jesus is "the same yesterday, to-day, and forever." The God-Man now exalted to the right hand of the Majesty on high has all the depth of human sympathy He manifested while on earth. But he is now the glorified Redeemer, the mediator between God and man. The days of His humiliation were ended when He rose from the grave. To Mary He thus unfolded this truth and she at once goes forth in obedience to the command given to her to tell His brethren. This is the term He now applies to His disciples. They are recognized as in sympathy and fellowship with Him. They belong together to the same family. "My Father and your Father" is how He sets forth the intimacy of the relationship He came to establish between all who by faith receive the spirit of adoption and become the sons of God.

PRACTICAL SUGGESTIONS.

The resurrection of Jesus Christ is a cardinal doctrine of God's revelation to man.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 2nd, 1891.

THESE are the days in which we hear a good deal about the old flag. Judging from the manner in which many people speak they seem to have the impression that Canadians sustain the flag. That is a huge delusion. The old flag sustains us. All the old flag asks us to do is behave ourselves. At the present time that seems about enough.

ONE of the religious journals from across the lines says "We don't recollect that we ever knew a conversion in an ordinary week night prayer meeting." That may easily be. Perhaps you never attend "ordinary week night prayer meetings." Perhaps you belong to that class of professing Christians who run to special efforts and pose on platforms wherever there is a crowd but never darken the door of an "ordinary" prayer meeting no matter how near it may be. There is something highly suspicious in the use of that word "ordinary."

A WEALTHY American gentleman who intended leaving \$21,000 to Union Seminary has had the clause in his will changed and the money goes to Princeton. Dr Briggs does not suit him as a teacher of students. There will doubtless be more to follow. And the trouble caused by the Inaugural is not confined to finance. Seventeen of the twenty-eight students at Lane Seminary have published a declaration saying they have no sympathy with the destructive Higher Criticism. These young men were manifestly thinking of the time when they must come before the people as candidates. The New York Presbytery is not the only body to be settled with in the Briggs matter.

A GOOD brother in England desiring to illustrate the power of intercessory prayer stated the other day that when Mr. Spurgeon had been given up by his physicians, when medical skill had done all that was possible, and Mr. Spurgeon was *in extremis*, the prayer of the Church saved him. One of Spurgeon's doctors immediately declared over his signature that Mr. Spurgeon never was *in extremis*, that he never was given up by his doctors but that on the contrary they always held and expressed the opinion that the great preacher would recover. It is just such mistakes as the foregoing that lead so many people to think that clergymen can rarely be trusted to know the exact facts of any matter.

ONE of the speakers at the Woodstock meeting last week stated that political union with the United States is "in the air." The same remark is sometimes made about religion. We have never noticed, however, that religion in the air ever did any one much good. Religion never has much power over a man until it goes down into his heart and fits a permanent lodgment there. Annexation in the air will never do anybody much good or harm. It can be effective only when it takes firm possession of the minds and hearts of solid Canadian citizens. That consummation will not be reached in this generation if Canadians have the intelligence, self-control and self-respect that are indispensable to self government.

MR. BURNS, the agent of the Aged and Infirm Ministers' Fund, reports that the amount of subscriptions now secured exceeds \$100,000 and the amount paid in is over \$59,000. These results in the face of the hard times should inspire the Committee with helpfulness, and stimulate the members of the Church to a very decided effort to meet Sir Donald A. Smith's proposal, to enlarge the fund beyond the \$200,000. Many of those who

have carefully observed the trend of congregational contributions to the Schemes of the Church are convinced that the Aged and Infirm Ministers' Fund does not receive its fair share of the people's liberality. A little thoughtfulness would result in a decided improvement. The need certainly is great

IN a recent address on "Celtic Patriotism," Principal Rainy gave it as his opinion that the Highlander ought not to waste his time in boasting of his patriotism so long as his own condition was capable of so much improvement by his own energies. There is a world of good sense in that short sentence. There are few more cruelly absurd exhibitions than that made by the man who vociferates about "his country" and "his fathers" while his children are starving for lack of food. Surely a man should care as much for his own living but hungry child as he cares for his dead grandfather. He is not responsible for the existence of his forefathers, but he is for the existence of his children. The best thing the Highlander can do is to say good-bye to the mountains that give his children no bread and come out to our prairies, where he and his can have enough and to spare. Heather is well enough in its way, but it never filled an empty human stomach.

THE clerical scandal in a western county last week should be a solemn warning to parents and guardians to keep young ladies under their charge from so called special services unless they are quite certain about the moral standing of those conducting such services. Even then there will be some risks but the risks will be reduced to a minimum. This additional warning should not have been needed. This is not the first time that such adventurers have used special services and the enquiry room for similar purposes. No doubt the fellow denounced everybody who did not take part in the "great work." Quite likely he more than hinted that some of the ministers around there were not converted. We should not be surprised if he and those co-operating with him set apart an evening for special prayer for unconverted ministers. The climax was reached when he convinced the unfortunate young woman that she should be immersed. How he would ring the changes on Bapto and Baptizo—"into" and "out of."

MANY of the Presbyteries of the American Church are at work on the revised Confession sent down for their consideration by the General Assembly. Judging from the reports, the proposed new symbol is not more satisfactory than the old one, if as much so. Some think the revisers have gone too far. Others that they have not gone far enough. The acknowledged difficulties are so great that one leading Church paper suggests that the work be stopped at least for a time. It is easy to say, Revise the Confession, just as it is easy to propose a great many things, but when the actual work is undertaken the work is found much more difficult than many supposed. The old symbol is like a stone wall. You cannot knock any considerable part out of it without affecting the whole structure. Several Presbyteries propose to leave the Confession as it stands and publish a short supplementary statement of doctrines for use among the members of the Church. That is the plan, we believe, favoured by Principal Grant and others should the Canadian Church take any action in the way of revision. Our neighbours may yet come to that view of the case.

THE break down of the Scott Act, the dismal failure of the drastic election law to prevent bribery, the collapse of Prohibition at the last election in Iowa—these and similar failures in other places may be and we have little doubt are intended to teach men that the only effectual remedy for evil is the "glorious Gospel of the blessed God." Laws are good enough in their own place, but laws never did and never can purify corrupt human nature. Men who want liquor can and do get it in defiance of law. Men who are low enough to sell their votes will sell them if an election court were sitting in the next room. The tales told by experienced campaigners of the anxiety of even fairly respectable men to make something out of their votes are enough to make a decent citizen ashamed of his species. A correspondent writing from Iowa says that one of the results of the defeat of the prohibition candidate is the "overwhelming conviction that the moral sense of the State is not what it was thought to be." Exactly so. If the moral sense of

a country is low no amount of legislation can make it high. The lesson of the hour in Canada as well as in Iowa is to push on Gospel work with increased and intensified vigour. The Gospel has many a time been disparaged and belittled as a remedy for evil. Supposing we all get back to the Bible plan and see how it will work.

IF the movement in favour of political union with the United States ever amounts to anything serious Canadians will have themselves to blame. Open almost any Conservative paper and the first thing you eye meets is a column of denunciation of the Grits, in which they are pleasantly described as disloyal, unpatriotic, corrupt, hypocritical, and a number of other things which if true shows most conclusively that they are unfit to take part in the government of the country. The Grits are at least half the population of the Dominion and are in power in nearly all the provinces. Open a strong Liberal journal and you will find the Conservatives described in much the same terms as those in which the Conservative journals describe the Grits. Put the two descriptions together and what kind of a nation have you? It will not mend matters to say that all this is mere party warfare. The press of a country is always quite as good as the public that support it. To prove that the press exaggerates or falsifies is merely to prove that the people like literature of that kind. The fact is Canadians with their own hands have forged the weapons that Goldwin Smith can use in England and the United States with no small amount of power. If the thousandth part of what Canadians say about each other is true they have no future. If either half is as black as the other paints it we must soon become a Crown colony again and be governed from Downing Street or become part of the neighbouring union. There is one other thing that might be tried: Let each party speak with some measure of respect about the other and stop furnishing annexationists with the only effective weapons they have.

SENSIBLE citizens of all parties who are opposed to annexation should be able to give solid reasons against political union with our neighbours across the line. Loud talk about loyalty, and abuse of Mr. Solomon White, M.P.P., and Mr. Goldwin Smith, are not methods of warfare that impress thinking men favourably. Those who have heard Mr. White in Parliament and on the platform, know he is not the kind of man that can be put down by merely calling him hard names. Professor Goldwin Smith has the ear of a class of readers in England and the United States that few other Canadians can reach. His social standing is the highest, and his writings are read the world over. Coarse denunciation of a gentleman of Mr. Smith's standing and accomplishments will neither hurt him nor help British connection. If the discussion is to go on, facts must be met by facts, arguments must be met by arguments, figures must be put against figures, and the whole question threshed out in such a way as to convince all reasonable men that political union is not the best thing for Canada. Moral, social and sentimental considerations must be given due weight, for dollars and cents are not everything even in this age. Taking the material, the political, the social, the moral and religious aspects of the question into consideration we believe a perfectly overwhelming argument can be built up against political union. There is ample room on this continent for two nations. We have reason to believe that the best opinion on the other side favours two rather than one. Our neighbours have quite as large a country now as they have central power at Washington to keep in order. The friends of British connection have everything to gain by fair, manly, intelligent discussion. Mr. Mowat was quite right when he advised his friends to go to the Woodstock meeting and vote down Mr. White's proposals. Any other course would have been interpreted in favour of annexation. One thing should be understood all round—the annexationists can easily be beaten in argument, but hard names, low abuse and hysterical screaming will help them.

PRISON REFORM.

DARK shadows attend the march of civilization. Its progress is not always onward in a line of unclouded brightness. The tramp dogs the steps of the millionaire; poverty, though on the other side of the street, keeps step with the advance in wealth, and moral progress is reminded that not far off crime is stalking onward. The prevalence

of crime forbids complacent indulgence in optimistic dreams. It will not go out of existence with a wave of the hand. There are few prisons without inmates, and the gallows even does not abolish murder. It would be bordering on folly on the other hand to conclude that a criminal life is the unalterable normal condition of an appreciable percentage of the population. Heredity nowadays gets the blame of many things, but it is not answerable for all that is imputed to it. Without disputing clearly ascertained facts, or even impugning plausible theories built thereon, there is nothing compelling even a viciously inclined individual to lead a criminal life. The door of reputable citizenship stands open for all if they would only will to enter.

In all civilized countries the barbarities inflicted on defenceless criminals have become well nigh impossible, though it should not be overlooked that there are latent reactionary tendencies against which it is well to guard. One has only to think of the disposition of criminal matters in Russia to see how the relapse into barbarism is possible. Individual officials may lack the proper elements necessary to right modes of treating criminals, and occasional harshness and even cruelty may be inflicted. The tendency however is in the opposite direction. To many it seems the reverse of wisdom to make pets of criminals and lead them to suppose that they are special objects of picturesque interest to well-meaning but weak sentimentalists. It is also an economic mistake to make it appear that an individual who has been pursuing a vicious career is deserving of more attention and encouragement than the honest and industrious poor. It is possible that there are people who glow with sympathetic feeling at the contemplation of the inmates of prison cells, who have no upbraidings of conscience in patronizing traders who pay wages on which it is impossible to maintain a decent and honest existence. There may be such a course as attempting to drain the lake of criminality, while the river that feeds it is left to flow in its natural course.

Thoughtful and intelligent prison reformers, most of whom are Christian as well as humane people, understand the nature and purpose of penal discipline. They know that punishment to be salutary must cease to be vindictive. In the infliction of punishment on an offender it must be clear beyond mistake that it is just and not vengeful. Punishment there ought to be. Wrong done always produces suffering, and the wrong-doer ought to suffer and be made to understand that justice demands that he must atone for the wrong either by restitution or suffering. In the judicial infliction of punishment many things have to be taken into account, such as the nature of the crime, the training and character of the offender, and how best the interests of society are to be served. Hard and fast laws cannot always be applied in strict literality, something must be left to judicial discretion, yet that may be subject more or less to individual peculiarities. One judge may have a special horror of a particular class of crimes, and feel disposed to punish offenders proved guilty of their commission with unmitigated severity, while another might regard that particular form of criminality as comparatively venial, and suffer the guilty to escape with a nominal sentence.

Another fundamental conception in dealing with criminals is that their treatment should conduce to reformation. Prison-gate missions are admirably conceived, and in practice have been productive of incalculable good. All right-thinking people would like to see a prisoner rescued from criminal ways and encouraged to become a reputable and industrious citizen. It is cruel and unjust to regard with distrust and suspicion one who has expiated his crime, so far as the law requires. By such treatment his return to a virtuous life is made unnecessarily hard and difficult. Even the most hardened and hopeless criminals have not become such all at once. It has been by degrees that they have become the sworn foes of society, and not a few have become so by the treatment they have received at the hands of those who ought to have known better.

The meetings held in Toronto last week in the interests of prison reform show that enlightened and humane views in relation to the treatment of the criminal classes are being better understood. A number of those whose connection with penal and reformatory institutions, and whose acquaintance with social and economic questions in their moral bearing entitle their opinions to respect, took a leading part in the Conference. The extension of the industrial school system, the proper gradation of prisoners while serving terms, the formation of industrial training farms, the separation of juvenile

offenders from the society of veterans in time who glory in their shame, industrial schools for girls, the keeping of young men in a special prison, and the provision for adequate accommodation of paupers and insane in institutions other than the common prison, form a tolerably extensive list of reforms urgently needed. In reference to most of them there are but slight differences of opinion, and most people would rejoice to see practical effort made to bring them about. Apart even from the highest considerations, it would be attended with danger to be indifferent or neglectful of the criminal element to be found in all communities. The radical cure of criminality is the grace of God. Not a few of those most prominent in the work of prison reform are imbued with the Spirit of Him who regards the sigh of the prisoner and who came to open the prison doors to them; that are bound. The prophet predicts a time when the people shall be all righteous, so that the ultimate extinction of crime is not a visionary dream.

THE McALL MISSION.

IT is not without significance that the McAll Mission should have been commenced and maintained with uninterrupted effort in Paris and in many parts of France. That mission is a very striking testimony to the power of the Gospel in our own time. The well-worn cry that the creeds of Christendom and the influence of the Churches are waning forces finds distinct refutation in the work that has been accomplished by this earnest but unpretentious mission in France. The inception of the mission was providential. Mr. McAll, a highly-esteemed Congregational minister in Manchester, took his customary holiday in Paris, not long after the horrors and privations of the siege of the gay capital, and the still more awful horrors of the Commune had spread their desolation over the city. He had provided himself with a supply of Gospel tracts and visited the least likely and uninviting quarters of the French metropolis, where he found an unexpected willingness to receive the simple missives and to listen to the kindly and sympathetic words he spoke to the people he met. Here was a great opportunity, and he was not slow to embrace it. He found the people who had been dazzled and seduced by the splendid mockery of the Second Empire, and wearied and heart-sick with the wild ravings of anarchic leaders ready to listen with attentive ear to the good news which the Gospel brings to the weary and heavy laden. Mr. McAll faltered not, but was obedient to the heavenly vision. He resigned his comfortable and encouraging English charge and made his home among the people it was henceforth his mission to benefit. From that time to the present he has pursued with unwearied fidelity the task he then undertook. His methods were wisely adapted to the circumstances of the people, and from the beginning there has been steady and expanding progress. The little one has become a thousand. The outlook is more encouraging and promising than ever, and great things are hoped for from the McAll Mission in France.

The work is pushed forward to the utmost limit the resources placed at his disposal at present warrant, and were the liberality of Christian people commensurate with the present opportunities of the expansion of the mission, a mighty work could be done. There are now about one hundred and forty mission stations, and new forms of activity have been adopted in the providing of a mission boat and a floating chapel. One who for a number of years was connected with the McAll Mission says of it: "The time will come when the converts of the McAll Mission will be numerous enough to make a real impression not merely on the Christian Churches of France, but on the general public, yea, even on the world itself. There is, perhaps, no country where denominational feeling has given place to missionary enterprise so completely as in France, through the McAll work." Some may be disposed to think that this is too sanguine an estimate of the prospective power and influence of this evangelical agency. Others who have followed its record carefully will accept the statement as fully warranted by the experiences of the past. There are several Canadian auxiliaries, but these might be greatly multiplied and still greater things would result. The venerable founder of the Mission says: "Had I five hundred workers and \$500,000, I could effectively place every worker and judiciously expend every dollar within six months." The McAll Mission can be safely trusted with all that generous contributors can offer.

Books and Magazines.

THE *Illustrated News of the World*, in every number, in addition to interesting contributions by eminent literary men, presents many admirable illustrations. Last week's issue presents a large, finely engraved separate portrait of Lord Dufferin, formerly Governor-General of Canada. There is also the first instalment of Mark Twain's new work, "The Tramp Abroad Again."

MISS MAMIE DICKENS, who was always known as the favourite daughter of Charles Dickens, has written, for the Christmas number of *The Late Home Journal*, her first story. It is a semi-ghost tale of the romance of an old English manor. Miss Dickens' only piece of literary work previous to this story was the editing of her father's letters for publication. She is said to possess true literary talent.

AMONG the varied features of the Double Thanksgiving Number of *The Youth's Companion*, just at hand, we notice the following good stories: "Chip and Wag," by Katherine Lee Bates; "Fifteen's Thanksgiving," by Mrs. H. G. Rowe; "Delia's Notion," "The Belligerent Turkey," "John Macbride," by Edward W. Thomson, formerly of Toronto. Other articles are: "A Hotel-Kitchen," illustrated; "On the North Sea Banks," by James Runciman; "Holiday Recreations"; and a stirring poem by Hezekiah Butterworth, "The Flag that the Emigrants Cheered." The Children's Page has a Thanksgiving Menu for little folks.

LITTLE'S LIVING AGE. (Boston: Littell & Co.)—This standard periodical, founded in 1844, has nearly reached its jubilee. Its success is as remarkable as its age. A weekly magazine, it gives over three and a quarter thousand large and well-filled pages of reading matter—forming four large volumes—every year. Its frequent issue and ample space enable it to present with freshness and completeness the ablest essays, reviews and criticisms, the choicest stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific, and political information from the entire body of foreign periodical literature, and from the pens of the most eminent living writers. As the only satisfactorily complete compilation of the best current literature, it is invaluable in these busy times. It easily enables its readers to keep abreast with the literary and scientific progress of the age and with the work of the foremost writers of the time.

WITH the December number of the *Presbyterian Record* our esteemed friend, James Croil, who has so ably and conscientiously edited that most useful monthly for the last sixteen years, in a manner of deep feeling says his farewell words and lays down his editorial pen. There is no suspicion of flattery in saying that Mr. Croil has filled the important and responsible position of editor of the denominational monthly in such a manner as to gain the confidence and esteem of his wide circle of readers, and of all who are interested in the welfare of the Church. He has been heart and soul in sympathy with its best work. The Rev. E. Scott, who succeeds him, is no novice in the work on which he now enters. He brings with him a number of excellent qualifications, and it may be confidently anticipated that under his guiding hand the *Record* will maintain its position of usefulness unimpaired. Several improvements are in contemplation. We extend cordial greetings and well-wishes for the success of the new editor of the *Record*.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) The second part of Mr. James' "Chaperon" opens the *Atlantic Monthly* for December. This is followed by a paper (to be the first of a series of such articles) on "Joseph Severn and His Correspondents." The most interesting letter of the series is from John Ruskin, giving his first impressions of Venice. Miss Harriet Watts Preston and Miss Louise Dodge have a paper on "A Turb Bearer." There is a short story of Italian life by Harriet Lewis Bradley; Professor A. V. G. Allen writes of "The Transition of New England Theology," a paper which is based on the teachings of Dr. Hopkins; and Mr. Lafcadio Hearn continues his Japanese sketches in a paper on "The Most Ancient Shrine of Japan." Miss Repplier has a paper on "The Frauses of War." There is a paper by Professor Charles H. Moore, of Cambridge, on "The Modern Art of Painting in France," and a most valuable essay on "Richard Third," by the late James Russell Lowell, an essay which has never before been printed "American Characters in German Fiction," "Recent Dante Literature," three sonnets on London and Oxford, and the Reviews close the number. The editor announces for the January number the beginning of a serial entitled "Don Orsino," by F. Marion Crawford, and an article by Henry James on "Lowell's London Life."

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 36 Bay Street.)—With the December number, the twenty-second volume of the *Homiletic Review* comes to its close. Its leading article is the second of Professor Wilkinson's paper on Bersier, and is devoted to the illustration of his peculiar power as a sermonizer. Dr. C. B. Hulbert follows with a careful application of Biblical texts to recent claims, especially treating of the Christian consciousness and the extent of the concessions that may be made to the demands of modern theologians concerning it. Professor T. W. Hunt, of Princeton, treats of the character of William Caxton, the famous old English printer and translator. Professor Charles E. Knox, D.D., contributes the third of his papers on "Biblical Homiletics," answering the question, "To What Extent Can the Scriptures be Used?" and laying emphasis upon the two principles of Development and Adaptation as demanded in the preacher's use of them. Dr. E. G. Robinson, ex-President of Brown University, closes the Review Section with a paper on the practical subject of "Training Men to Preach." The Sermonic Section is unusually rich in material. Dr. McLaren's sermon on "Elijah's Translation and Elisha's Death-Bed," is wonderfully suggestive. Among other prominent contributors are Drs. Morgan Dix, Canon O'Meara, Michael Burnham and J. M. Ludlow. In the Miscellaneous Section, Rev. Peter Robertson, of Cincinnati, has a timely and helpful article on "The Gap Between the Poor and the Churches—Can it be Closed?" The other departments have their customary attractiveness. Dr. Stuckenberg, in the European Department, is interesting as ever. "Living Issues" discusses the subject of "The Cossetting of Criminals," presenting some statistics and facts worthy of serious consideration.

Choice Literature.

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NHEMIAH.

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

CHAPTER I.

The island city of Tyre lay close to the Syrian coast. It seemed to float among the waves that fretted themselves into foam as they rolled in between the jagged rocks, and spread over the flats, retiring again to rest in the deep bosom of the Mediterranean. The wall that encircled the island rose in places a hundred cubits, and seemed from a distance to be an enormous monolith. It was therefore called *Tsur*, or Tyre, which means The Rock. At the time of our narrative, about the middle of the fifth century, B.C., the sea-girt city contained a dense mass of inhabitants, who lived in tall wooden houses of many storeys; for the ground space within the walls could not lodge the multitude who pursued the various arts and commerce for which the Tyrians were, of all the world, the most noted. The streets were narrow, often entirely closed to the sky by projecting balconies and arcades mere veins and arteries for the circulation of the city's throbbing life.

For recreation from their dying vats, looms and foundries the artisan people climbed to the broad spaces on the top of the walls, where they could breathe the sweet sea air, except when the easterly wind was hot and gritty with dust from the mainland, a few bow shots distant. The men of commerce thronged the quay of the Sidonian harbour at the north end of the island, or that of the Egyptian harbour on the south side—two artificial basins which were at all times crowded with ships; for the Tyrian merchantmen scoured all the coast of the Great Sea, even venturing through the straits of Gades, and northward to the coasts of Britain and southward along the African shore; giving in barter for the crude commodities they found not only the products of their own workshops, but the freight of their caravans that climbed the Lebanon and wearily tracked across the deserts to Arabia and Babylon. The people of fashion paraded their pride on the Great Square, in the heart of the city called by the Greeks the Eurychorus—where they displayed their rich garments in competition with the flowers that grew, almost as artificially, in gay parterres amid the marble blocks of the pavement.

But one day a single topic absorbed the conversation of all classes alike, in the Great Square, on the walls, and along the quays. Councillors of state and moneyed merchants debated it with bowed heads and wrinkled brows. Moulders talked of it as they cooled themselves at the doorways of their foundries. Weavers, in the excitement of their wrangling over it, forgot to throw the shuttle. Seamen, lounging on the heaps of cordage, gave the subject all the light they could strike from oaths in the names of all the gods of all the lands they had ever sailed to. Even the women, as they stood in the open doorways, piloting their words between the cries of the children who bestrode their shoulders or clung to their feet, pronounced their judgment upon—all absorbing topic.

A bulletin had appeared on the great square proclaiming, in the name of the High Council of Tyre, a stupendous religious celebration. Vast sums of money had been appropriated from the city treasury, and more was demanded from the people. A multitude of animals was to be sacrificed, and even the blood of human victims should enrich the altar, that thus might be purchased the favour of Almighty Baal.

To understand this proclamation we must know the circumstances that led to it.

The Phœnician prestige among the nations had for many years been steadily waning. The practical dominance of Persia, with her capital far over the deserts at Susa, was less humiliating to this proud people than was the growing commercial importance of the Greeks across the sea. For not only had the Greeks whipped the Phœnicians in naval battles, as at Salamis and Eurymedon, but they were displacing Phœnician wares in foreign markets, and teaching the Greek language, customs and religion to all the world. Yet the Greeks were thought by the Tyrians to be but an upstart people. They had not so many generations, as the Phœnicians had ages, of glorious history.

How could Phœnicia regain the supremacy? This was the all absorbing question which appealed to the patriotism, and still more to the purses, of the Tyrians, and of their neighbours along the coast.

Many were the wisacres who readily solved this problem to their own satisfaction. Thus, for example, the priests of Melkarth—the name they gave to Baal in his special office as guardian of the city—had a theory of their own. It was to the effect that the gods were offended at the growing laxity of worship, and especially at the falling-off of the temple revenues, which were in great measure the sumptuous perquisites of the priests themselves. They were especially disaffected towards their young king, Hiram, whom they regarded as an obstacle to any reforms on this line. Hiram had spent his early training years with the fleet, and was conversant with the faith and customs of many countries. Thus he was educated to a cosmopolitan, not to say sceptical, habit of mind, and was led to doubt whether any movement that originated in the ambition of a horde of unscrupulous and superstitious priests could win the favour of the gods, even admitting that such supernatural beings existed, of which the king was reported to have expressed a doubt.

King Hiram had been but a few months on the throne, to which he had succeeded on the death of his father, when he opened the meeting of the Great Council which issued the proclamation regarding the sacrifice.

His Majesty sat upon the bronze throne. Above him shone a canopy of beaten gold. At his back hung a curtain of richest Tyrian purple, in the centre of which gleamed a silver dove with outspread wings, the symbol of Tyre from those ancient days when its commerce and renown began to fly abroad over the world.

Hiram's face was typically Phœnician, and betokened the clear tide of his racial blood. His forehead was broad, and

prominent at the brows. His eyes were gleaming black. His nose started as if with the purpose of being Jewish, but terminated in the expanded nostril that suggested the Egyptian. His hair was black, with the slightest touch of red, which, however, only strong light would reveal. He wore the conical cap of the sailor, for his pride of naval command had never become secondary to even his sense of royal dignity, and many a time had he declared that a true Phœnician king was chiefly king of the sea. The royal cap was distinguished from that of common sailors by the uræus, or winged serpent's crest which was wrought in golden needlework upon the front. The king's throat and chest were bare, except for a purple mantle which hung from his left shoulder, and crossed his body diagonally; and for a broad collar of silk embroidered with silver threads, which shone in contrast with his weather-bronzed skin. His arms were clasped above the elbows with heavy spirals of gold. He wore a loose white chiton, or undergarment, which terminated above the knees, and revealed as knotty a pair of legs as ever balanced so graceful a figure. But one thing marred his appearance—a deep scar on his chin, the memorial of a hand to hand fight with Egyptian pirates off the mouth of the Nile.

The king leaned upon one of the lion heads that made the arms of his throne. One foot rested upon a footstool of bronze; the other in the spotted fur of a leopard, spread upon the dais.

Sitting thus, he spoke of the subject before the Council. At first he scarcely changed his easy attitude. He traced the rise of the Greek power with voluble accuracy, for he had studied the problems it presented in another school than that of Phœnician prejudices. As he proceeded he warmed with the kindling of his own thoughts, and, straightening himself on the throne, gesticulated forcibly, making the huge arm of the chair tremble under the stroke of his fist, as if the moulded bronze were the obdurate heads of his listeners. At length, fully heated with the excitement of his speech, and by the antagonism too plainly revealed in the faces of some of his courtiers, he rose from his throne, and stood upon the leopard skin as he concluded with these words:

"Let me speak plainly, O leaders of Phœnicia, as a king of men should speak to kingly men! Why does the Greek outstrip us? Because he is stronger. Why is he stronger? Because he is wiser. Why is he wiser? Because he learns from all the world; and we, though we trade with all the tribes of men, learn from none. Our guide marks are our own footprints, which we follow in endless circles. We boast, O Phœnicians, that we have taught the world its alphabet, but we ourselves have no books beyond the tablets on which we keep the accounts of our ships, our caravans and our shambles. It is our shame, O men of Tyre! We have instructed the sailors of the Great Sea to guide their ships by the stars, but in all our customs of government and religion we dare not leave the coast line of our ancient notions. We go up and down the channels of our prejudices, ay, we ground ourselves in our ignorance.

"And hear, O ye priests! Our religion as practised is our disgrace. If Baal be the intelligence that shines in the sun, he despises us for our stupidity. Nay, scowl if ye will! But look at the statues of our gods! A Greek boy could carve as finely with the dough he eats. Look at our temples! The Great Hiram built a finer one than we possess five centuries ago, there in Jerusalem, for the miserable Jews to worship their Jehovah in. Ye say that Baal is angry with us. And well he may be! For we open not our minds to the brightness of his beams, we hide in the shadows of things that are old and decayed, even as the lizards crawl in the shadow of the ruins that everywhere mark our plains.

"Ye say, O priests, that we must sacrifice more to Baal. Truly! But it is not the sacrifice of death, rather the real offering of life, of our wiser thoughts, our braver enterprise, that Baal would have.

"This, this is the end of all my speaking, O men of Tyre! Heap up your treasures, and burn them if ye will! Slaughtering your beasts! Toss your babes into the fire of Moloch! But know ye that your king gives you no such commandment; nor will he have more of such counsel."

So saying, King Hiram strode down from the dais, and left the council chamber. As he passed out, the members rose and made deep obeisance; but their bowed forms did not conceal from him their scowling faces.

The councillors, left alone, gathered close together, evidently not for debate, but to confirm one another in some predetermined purpose. Their words were bitter. Old Egbalus, the high priest of Baal-Melkarth for the year, thanked his god that the throne of Tyre had lost its power, since one so utterly blasphemous, so traitorous, had come to occupy it. "That travelling Greek, Herodotus, who is even now his guest, has bewitched the king with his talk," sneered one.

"Or with his Greek gold," timidly ventured another.

The last speaker was a young man, in princely attire, with marked resemblance to King Hiram; but such resemblance as is often noticed between an ugly and a beautiful face; certain features attesting kinship, while, at the same time, they proclaim the utmost difference of character. This person was Prince Rubaal, cousin to Hiram, and, in the event of the death of the latter without issue, the heir to the crown. His naturally selfish disposition had brewed nothing but gall since Hiram's accession. From polite disparagement he lapsed into the habit of open contempt for the person, and bitter antagonism to the interests of his royal relative. That the king was hostile to the pretensions of the priestly guild was sufficient to make Rubaal their slavish adherent.

The sneer with which he attributed a mercenary motive to the king brought him a look of blandest encouragement from the high priest, Egbalus.

This latter dignity, however, instantly cast a less complacent and more inquisitive glance into the face of another councillor, Ahimelek. How much was meant by that look can be understood only by recalling the character and career of this man.

Ahimelek was small in stature, of low, broad brow, thin lips, restless grey eyes, which seemed to focus upon nothing, as if afraid of revealing the thought back of them; as a partridge, when disturbed, flits in all directions except over its own nest. He was the richest merchant in Tyre, the largest ship owned in all Phœnicia. His fleets were passing, like shuttles on the loom of his prosperity, between Tyre and Cyprus, Carthage and Gades. His caravans, too, were well known on every route from Damascus to Memphis. He inherited the wealth of several generations of merchants, and also their ancestral shrewdness. His waking dream was

to surpass them all by allying his financial power with the political prestige of the royal house of Tyre. To this end he had spared neither money nor sycophancy in order to gain the favour of the late king.

It was therefore with genuine elation that the merchant had noticed the growing intimacy between Hiram and his daughter, the fair Zillah.

From childhood Prince Hiram and Zillah had been much together, the old king having been, in the chronic depletion of his treasury, as little averse to a family alliance with the money bags of Ahimelek as that aristocrat was to guarding his bags with the royal seal. Indeed, on more than one occasion the king had discovered an authority in Ahimelek's darts that was lacking in his own mandates. It was rumoured that the recognition of Hiram's sovereignty by the court at Susa had been deferred until the appointment of Ahimelek as his chamberlain gave promise of substantial benefit to the politicians who surrounded the Great King, Artaxerxes.

It is true, however, that the personal attractions of Zillah, without such reasons of State, had captivated young Prince Hiram. She was the goddess who inspired his dreams during his voyages, and into her ear, on his return, he narrated his adventures, and confessed his most secret projects and ambitious hopes. On the very day of his coronation, a year before our story begins, he left the great hall of ceremony, not to return to his palace, but to visit the mansion of Ahimelek, and then and there placed his crown upon the head of Zillah, claiming her oft repeated promise to be his queen. That very night, too, the delighted merchant had given the hand of his daughter into that of her royal suitor, accepting from him a splendid gift as the marriage purchase, and presenting to him in return the dowry contract, which in this case was the bonding of his estate to pay in cash a thousand minas of gold and half the revenues of his trade in perpetuity.

But later events had disturbed the equanimity of Ahimelek. The growing dissatisfaction of the priestly guild towards King Hiram was too ominous to be disregarded. Their power over the people had never been challenged with impunity. Could the king maintain himself against them?

One act of Zillah herself had seemed to endanger her royal prospects. It was a sacred custom for the wife of a Phœnician king to become also a priestess of the goddess Astarte, thus consolidating the sacerdotal and royal authorities. Into this sacred office Zillah had refused to enter, in which determination she was doubtless influenced by the prejudices of her royal lover.

To Ahimelek's fears, therefore, the crown of Tyre seemed suspended by a slender thread over an abyss from which he could not rescue it if it should fall. He therefore had, on various pretexts, postponed the marriage. But his scheming mind discerned a refuge for his ambition in the fact that Rubaal was a jealous rival for the heart of Zillah. Indeed, much of that young man's hostility to his cousin was due to his wounded affections. It therefore seemed clear to Ahimelek, that, in the event of the overthrow of King Hiram, there would be an equal opportunity for his own aggrandisement in transferring his daughter's hand to that of the new king. Such were the thoughts that disturbed Ahimelek as he sat at the council table.

The high priest, Egbalus, had already fathomed the perplexity of the merchant's mind when he gave him that questioning glance.

Ahimelek's eyes fluttered more than ever as they met the inquisitorial gaze of the priest. What would he not give to know the future? On which side should he cast his vote?

Egbalus was too subtle a politician to press the query to a definite answer in the council hall. He knew his man, and knew that if Ahimelek did not dare to go with the priests, neither would he dare to oppose them.

Other members of the council were more readily subservient. Indeed, the predominating influence of Egbalus in public affairs had already made itself felt in the selection of the persons who were nominally the king's advisers. He knew, indeed he owned, them all.

The decree ordaining the splendid sacrifice was therefore issued. The proclamation was quickly posted on the temple gate, the door of the council chamber, and in the Great Square.

Would the king oppose it? If so, it would bring on the conflict the priests desired, and had long been preparing for.

CHAPTER II.

When King Hiram left the council hall, pages swung aside the heavy curtains which screened the doorways; lackeys bore before him, so far as the exit, the ancient sceptre of Tyre, laid upon a gemmed cushion, palanquin bearers took their places around the royal vehicle; while the outrunners, with trim legs and short, fluted white skirts, balanced in their hands the long rods of their office, and ran to clear the way. The chief attendant was distinguished from the others by his crimson skirt, which hung from a silver belt tightening his loins, and by the long ribbons of purple that, encircling his brow, hung as streamers almost to the ground. With that superb grace which only accomplished athletes require, he bowed to the earth as the king descended the marble steps leading from the hall.

"Whither, O king?"

"The hour?" enquired Hiram.

"It begins the seventh, by the grace of Baal!" replied the attendant.

"To the Sidonian Harbour, then."

The runners flew. The crowds in the narrow streets backed close against the houses on either side.

"Long live King Hiram!" murmured from hundreds of lips, but the king noted that it was shouted by none. If there were loyalty it was without enthusiasm. The priests scowled, or, pretending to be preoccupied with pious meditation, allowed the royal palanquin to pass without salute.

Reaching the quay, the king stepped quickly from his carriage, and, returning with equal courtesy the low salam of an elderly man, embraced him cordially. Even if this person's garb had not revealed his nationality, his straight nose on a line with his forehead would have proclaimed him a Greek. His face was weather-beaten and bronzed by exposure to many climes. His firm lips and strong chin would have suggested to an observer that he was a man of resoluteness, perhaps one engaged in daring adventures; were it not that a certain quiet depth in his eyes, a passive in-

prospective sort of look, such as they acquire who are accustomed to think more than they see, betrayed the philosopher. "I feared, noble Herodotus, that my detention at the council had prevented my wishing you farewell," said the king.

"My thanks, your majesty. But without this final and unlooked-for courtesy my voyage across the seas would have been gladdened by the memory of your many kindnesses. I shall bear to my nation the knowledge I have acquired of the past greatness of your people, and the prediction that, under the liberal rule of King Hiram, a new era of progress is to follow."

"The new era will come, sire, when the Phœnicians learn from the Greeks what I have learned from you. The benefactors of nations are not their kings, but their wise men."

"Blessed is the nation whose wisest man is their king," replied Herodotus, with almost reverential courtesy.

To which Hiram responded. "The throne of Tyre would not lack a wise king, if he could detain the sage of Halicarnassus as the man of his right hand. Do me the pleasure to accept the vessel you sail in as a reminder of your visit. Her deck planks are larch from the isles that lie to the north; her masts are of cedar from Lebanon, whose snow-peaks white the sky yonder; her oars are oak cut in Bashan beyond the Jews' river; her side-planks are from the slope of Hermon; her sails of linen were woven on the looms of Egypt; her purple awning is tinted with the dye of insects found on your own coast. If my orders have been obeyed you will find on board wines that our caravans have brought from Damascus."

"No. Not a word of thanks," added the king, interrupting the exclamation of grateful surprise from his guest.

"Farewell, then," replied the Greek, kissing the hand of the young man, and stepping upon the deck of the craft. "But tell me, O king, to which of the gods shall a Greek traveller in a Phœnician bireme commend his journey? to Neptune or to your Caberi?"

"To the One who is the None or the All, of whom we have so often spoken," replied Hiram.

The helmsman waved his hand to the rowers. A double score of blades dipped at the instant. A pearly sheaf of spray rose beneath the high prow of the *Dido*. The graceful craft glided out of the Sidonian Harbour, and, rounding the quay-head to the north, caught the swell of the Great Sea.

As the king watched the well-timed stroke of the oars, unvaried by the irregular heaving of the billows through which they propelled the bireme, a hand touched his arm.

"Ah, Captain Hanno! The man of all the world I want just at this moment. Is the *Dolphin* manned? Ten darters to one you cannot catch the *Dido* within sight of land. Besides, I want to skim over the water and get some cobwebs washed out of my brain. Cobwebs hold spiders, and spiders bite. So do some of my thoughts. Come, Hanno, give me a spurt."

Hanno put an acorn-shaped whistle of bronze to his lips. The shrill notes were answered in exact pitch, like an echo, from a splendid bireme anchored near the mouth of the harbour. In a moment more the *Dolphin* touched the end of the quay; but not before the king and his friend had leaped upon the deck.

(To be continued.)

THE MISSIONARY WORLD.

WILLIAM CAREY.

A correspondent writes: I see in your paper of 11th November a notice of William Carey, the pioneer and prince of missionaries to India. In my childhood I lived for some years in Northampton, where he had formerly sat on the cobler's bench, and as a child of about eleven I saw a notice and asked permission to go and near him preach in a little Baptist chapel; this was on the occasion of his last visit to England.

It was a lovely Sabbath morning. I was in the front of the gallery and was quite early in my anxiety to hear I knew not what. The prayer was offered, the hymns sung, and then out of the little vestry there ascended the spiral stairs of the little pulpit a thin, spare man, shrunken and spent, with the sun streaming through the windows on his white locks—William Carey. The text I do not remember but the sermon was an earnest appeal for sympathy for missionaries, for means to carry on his great work in the salvation of souls while he was gone from them in bodily presence. He was so feeble that wine had to be taken to him twice ere he finished. His voice though thin was clear as a bell and everyone in the small chapel must have heard. I remember thinking how small was the congregation and how quietly the people settled themselves in their pews. I wanted gold to pour before him for his Lord's service. This was his last visit to England.

THE OPENING OF HUNAN.

The following letter from Dr. Griffith John, Hankow, appears in the *Chronicle* of the London Missionary Society:—

You will be pleased to learn that peace has been perfectly restored to all this region. We have been passing through a great crisis; but the result is such as to fill our hearts with profound gratitude to God. The Imperial Edict is a splendid document and so is the proclamation issued by the Viceroy and Governor of this province. In these official documents the Government proclaims the widest and fullest toleration to Christian teaching and profession. I know that they have been posted up everywhere and that the effect upon the people has been most satisfactory. The Christians feel as they never felt before that they are under the protection of the Government. The eyes of the heathen also are open to the fact, and many of them, I hear, are beginning to manifest a deep interest in the Christian religion for the first time. The Imperial Edict has been issued in Hunan, and I hear from one of our converts who lives in Changsha, the capital, that it is posted up everywhere. I was afraid that it would be found impossible to post it up in that province, but such I am delighted to find is not the case.

It is reported that the foreign powers are determined to open Hunan, and put a stop to the Hunan publications which have been doing so much mischief of late. I ascribe all the recent riots to Hunan influence. For years the walls of the cities of Hunan have been covered with anti-foreign placards.

For some years the vilest pamphlets and placards have been pouring into Hupeh and other provinces from the province of Hunan. The foreigner is charged with unutterable abominations and Christianity is denounced as inculcating impurities and atrocities of the foulest kind. Year by year this horrible literature has been growing in magnitude and virulence and that which is now circulating, and has been circulating these eighteen months among the people of this valley, is the filthiest and most inflammatory I have ever seen. At the beginning of last year the attention of the Viceroy was called to the existence of this source of danger, but nothing was done to put an end to it. If the Viceroy had taken active measures last year to suppress this poisonous literature it is highly probable that none of these riots would have taken place this year. In the recent riots we have the results of a deliberate attempt to inoculate the people of these provinces with the Hunan spirit. Any effort, therefore, to break down the isolation of Hunan and to bring to a close this perpetual source of danger cannot but be hailed with delight by every well-wisher of China.

Hunan is a noble province. It abounds in agricultural productions and mineral resources. The people are comparatively brave, manly and straightforward. They have more character than the people of this province (Hupeh). Hupeh men, say the Hunanites, "are made of bean curd, but Hunan men are made of iron." The suppression of the Taiping rebellion is to be ascribed principally to the skill and courage of the Hunan people. Everywhere are Hunan men to be seen occupying the very highest positions as civil and military officers. The great Tseng Kwo-Fan, father of the late Marquis Tseng, was a native of Hunan; and so was the Grand Secretary, Tso, the conqueror of Kashgar, Kwo, the first minister sent by China to England, and Peng, the famous admiral of the Yangtze. There are living in the province a host of red buttons among the retired officers, many of whom are men of great influence on account of their past services to the State, as well as by reason of their high official rank. Whilst all this redounds much to the credit of Hunan it has to be confessed that it has hitherto constituted a formidable barrier in the way of free and happy intercourse with the people. It has made them proud, exclusive and anti-foreign to a degree that is extraordinary even in China. Their hatred to the foreign barbarian is a provincial characteristic. The gentry and scholars of the province look upon Hunan as the palladium of the empire, and the ultimatum of the hated barbarian is a fixed article in their creed. It is a real grievance to them to see the foreigner showing his "impish head" within their precincts, and it is their fixed policy to so embitter his experiences when he does so as to make a second visit impossible. Even travelling in Hunan has been attended with many and peculiar difficulties. Not a few of the cities are closed against us and all of them, almost without an exception, are approached with a certain degree of peril. Any attempt to effect a settlement among the people would end in an ignominious failure, perhaps in something far more serious. I have made two long journeys in Hunan. The last was in 1883. I managed to get through without receiving injury. But my life was in danger at the city of Lung-Yang, and I managed to escape with difficulty.

But I have never ceased to pray for the opening of Hunan and my heart is full of joy and thankfulness at the prospect of seeing my prayer answered. The opening of Hunan will tell powerfully on the whole empire, and especially on the temper of the people in all the surrounding region. It will also greatly further the missionary enterprise in China. We have a number of Hunan men among our converts and they are, taking them all in all, the finest specimens we can boast of. Missionary work in Hunan will move apace when once the province is thrown open.

Should the province be opened up in the immediate future you must not expect me to wait till I receive instructions from home before entering in. I shall feel it to be my duty to go and take possession at once. Our Hunan converts are the very men we shall need as helpers, and we shall have no difficulty in manning Yoh-Chow, Siang-tan, and Chang-teh at once. These are the three most important points in the province, and they are the points which I should like to see occupied by the London Missionary Society.

When I speak of having no difficulty in manning these three cities I mean, of course, manning them with native helpers. We have no missionaries to send there. At Hankow the number is too small for the work in Hupeh. But I have the faith to believe that the directors will not be slow in sending men should they once hear that I am there. Anyhow the province must be occupied by us the moment we are allowed to enter therein.

You are taking a bold step with regard to the hundred more missionaries which you propose to send into heathen lands within the next four years. I glory in your faith, and believe that God will honour it. There is nothing too hard for the Lord. Had we been walking more by faith and less by sight in the past we should have seen greater things. Your faith and courage will stimulate your missionaries the world all over.

MUSUWA, THE LEPER MISSIONARY TO LEPERS.

Musuwa is dead, and in his death the lepers of the Almora Asylum have lost a true friend and valuable helper. For many a year he has given spiritual guidance and consolation to numbers of his afflicted fellow-lepers, and made it possible for them to bear with patience their distressing ailment, while to some he has brightened with hope the way through the valley of the shadow of death.

Dear old Musuwa was one of the lepers who were befriended nearly fifty years ago by the present Hon. Sir H. Ramsay. At the time of the establishment of the present Institution in 1850 (on the admission roll of which Musuwa's name stands second), he was about twenty-five years of age, having been a leper for at least five years. During these forty-six years he suffered less or more from the ravages of the disease. He was one of the cases on which the Garjun oil treatment was tried, and at times, and for a long time together, it seemed as if the disease had been arrested; but alas! again and again, it showed by virulent outbursts that it had only been lying latent in the system.

As a result of the devoted and patient instruction given by the Rev. J. H. and Mrs. Budden (the latter of whom did not live to see the fruit of her labours), Musuwa, probably the first leper convert in India, was baptized in 1864 by the Rev. J. Hewlett, who, during Mr. Budden's absence in England on

account of ill health, had taken over the duties of the Almora Mission. The circumstances of the baptism are perhaps best described in the words of Mr. Hewlett himself, who wrote to me on hearing of the old man's death. "The news takes me back to that January afternoon in 1864, the day which in many respects is the most affecting in my memory, when on the spot where the leper chapel now stands, I gathered the inmates of the asylum, and spoke to them lovingly of the Great Physician who could heal all their woes; and, on appealing to them to entrust themselves to His mercy, was delighted beyond measure to see Musuwa, who did not then appear to be a young man, stand up and say with face and hands upturned toward heaven. 'Since Jesus has done so much for me, how can I help doing whatever He requires of me?' His declaring himself on this occasion on the Saviour's side led to his baptism, together with that of two others, whom he had persuaded to join him in following Christ on Sunday morning, February 14th, 1864, in the Mission Church, Almora. . . . No other person whom I successfully encouraged to trust in Christ has been to me such a joy and inspiration. May his example long exercise a blessed influence!"

In 1869 he became a communicant, and has all along maintained a consistent life and exercised such a power for good upon his companions that most of those who have become Christians in the Institution have done so principally through the exertions of our departed friend.

He has been blind for the last twenty-four years as a result of the terrible ravages of the disease with which he was so sadly afflicted. Yet this defect did not seem in any way to detract from his power to influence others, or lessen the zeal he manifested in doing good. He might well be called the leper missionary to lepers. Though sightless he always seemed fully conscious of all that was going on around him and who his companions were. It was a real pleasure to have a conversation with him when making my round of the barracks to see that all was in good order, so intelligent, shrewd, and common-sense were his remarks. He was always full of gladness; spiritual joy beamed out of his "beloved leprous face," and never once did I hear him complain. On the contrary he seemed to be continually praising God for His goodness and love, and thanking the friends of lepers for all they did to alleviate the miseries of those afflicted like himself. He was by common consent the head of the punchayat which decides all matters pertaining to discipline. In his judgments he was clear and decisive, and no one ever thought of appealing from them, feeling their justice. Nor would he let a culprit alone without pleading with him or her to forsake their evil ways and seek the help of the Lord to strengthen them for the struggle, and very often he was successful in leading a culprit to penitence and also to Christ. For some weeks before his death he became very feeble and wearied and ultimately utterly helpless, yet he never complained but bore with patient fortitude all the pains and miseries he was passing through, conscious of the Lord's presence with him and confident in His wise dealings. Two days before his death I saw him for the last time in his little room, and huddled up on his simple bed and evidently waiting for the Master's call. He said to me, "Sahib, I am very tired. I think the blessed Jesus will soon give me rest now. He could not bear well and so the most of the conversation had to be left to himself, and in it he kept on repeating how glad he was that he knew that Jesus loved him though a leper, and that he would be permitted to enter glory whole and clean, purified from sin, and freed from corruption. Simpler and stronger faith in, and truer love for, the Redeemer of men it would be difficult to find in the Christian Church."

He died on the 4th September, 1891, surrounded by a number of his more particular friends amongst the lepers, and his last words to them were, "I am going to Jesus, do you all continue to walk in His ways." Great was the lamentation as they followed him to the grave, the heavens joining with the weeping mourners by dropping gentle rain on his corpse as it was laid in the grave. At the close of an impressive service the mourners joined in singing, to the best of their ability, one of their Hindustani gazals, or melodies, giving expression to their hope of the resurrection to life-eternal in Jesus Christ.

MENIAL worry, over-work and excesses are the fruitful causes of insanity. Dr. Williams' Pink Pills are an unfailing remedy, building anew the blood and restoring wasted energies. Good for men and women.

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Gents.—We consider MINARD'S LINIMENT the best in the market, and cheerfully recommend its use.
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FITS—All fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Catarrh—Use it. For sale by all druggists. 35 cents per bottle.

WILL FRAIZE WITH LATEST BREATH

And rejoice, as I got cured of rheumatism, dreadful, baffled eight doctors, was stiff body and limbs. They carried me as a baby to St. Leon Springs, I bathed and drank sixteen days. Got such health, full of action, perfect to this day, such amazing water is St. Leon. L. A. Lanctot, Rock Island, P. Q.

ORIGINAL No. 53.

Luncheon Muffins.

BY MARIA PARLOA.

For one dozen muffins use one pint of flour, a generous half pint of milk, two teaspoonfuls of Cleveland's Baking Powder, half a teaspoonful of salt, two tablespoonfuls of sugar, three tablespoonfuls of butter and two eggs. Mix the dry ingredients together and rub through a sieve. Melt the butter. Beat the eggs till light and add the milk to them. Add this mixture to the dry ingredients; then stir in the melted butter. Beat the batter vigorously for a few seconds and then put in buttered muffin pans and bake for about twenty minutes in a quick oven.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Superior Baking Powder is perfectly wholesome. It leavens most and leavens best. Try a can.

"August Flower"

The Hon. J. W. Fennimore is the Sheriff of Kent Co., Del., and lives at Dover, the County Seat and Capital of the State. The sheriff is a gentleman fifty-nine years of age, and this is what he says: "I have used your August Flower for several years in my family and for my own use, and found it does me more good than any other remedy. I have been troubled with what I call Sick Headache. A pain comes in the back part of my head first, and then soon a general headache until I become sick and vomit. At times, too, I have a fullness after eating, a pressure after eating at the pit of the stomach, and sourness, when food seemed to rise up in my throat and mouth. When I feel this coming on if I take a little August Flower it relieves me, and is the best remedy I have ever taken for it. For this reason I take it and recommend it to others as a great remedy for Dyspepsia, &c."

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QUININE WINE
ORIGINAL AND ONLY GENUINE.

THE GREAT INVIGORATING TONIC

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SLOW DIGESTION, MALARIA,
ETC., ETC. ETC.

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Presbyterian Sabbath school of Deseronto has purchased a new piano.

THE St. Andrew's sermon in Montreal was preached by the Rev. James Paterson.

THE Rev. C. J. Cameron, Brockville, will edit the Christmas number of the *Montreal Witness*.

THE Rev. Dr. Sexton has been preaching and lecturing with great acceptance in Eastern Ontario.

FATHER CHINIQUY'S lectures in and around Guelph have been well attended and excited much interest.

THE Rev. Dr. Campbell, of Collingwood, has been elected a member of the American Academy of Political and Social Science.

THE annual sermon to the Toronto St. Andrew's Society was preached by the Rev. D. J. Macdonnell in St. Andrew's Church, West, Toronto.

THE Rev. John Ross, Scotland, preached an admirable discourse in Westminster Presbyterian Church, Toronto, on the evening of Sabbath last.

THE Rev. Robert H. Sinclair, formerly of Carleton Place, and a graduate of Queen's College, Kingston, has been inducted into the charge of the Presbyterian Church at Bay City, Michigan.

THE Rev. Joseph Andrew preached his farewell sermon in the Presbyterian church, Middleville, on Sunday, 22nd inst., to a large congregation. He intends leaving for the North-West on Monday, 30th November.

PRINCIPAL GRANT is announced to deliver a lecture on "Our Western Neighbours" in the Northern Congregational Church under the auspices of the Young Men's Association of that Church next Friday evening.

MR. WHITEMAN will be ordained in Port Perry, December 8. Presbytery meets at ten a.m., and the congregation at two p.m. Mr. McKeen presides and ordains, Mr. Drummond addresses the minister, and Mr. Abraham the congregation.

SOME months ago the Rev. J. S. Henderson, of Hensall, received a hearty call from Los Gatos, California, which he then declined. Recently the call was renewed with an increase of salary and other inducements. There is an urgent demand for earnest workers on the Pacific coast.

THE revival services being held in Wentworth Presbyterian Church, Hamilton, have met with much success. The attendance increased every evening and a deep interest taken in the meetings. Rev. Dr. McTavish, of Toronto, has had charge of the meetings for several nights.

THE Rev. George Sutherland has been twenty-five years the faithful and acceptable pastor of the Presbyterian congregation in Fingal. On the anniversary of his induction last week he was presented on behalf of his congregation with a handsome silver service, consisting of six pieces with tray.

THE Rev. Dr. Mackay, of Guelph, has been unanimously called to the pastorate of Duffs and Chalmers Churches, Dunwich, in the Presbytery of London. No other candidate was proposed on the day of moderation. Dr. Mackay, if he accepts the call, will be inducted as pastor next month. Their late minister was there for fourteen years. The salary promised is \$750 with the expectation of increasing it, also manse and village lot.

THE congregation of St. Pauls Church, Simcoe, of which the Rev. W. J. Wey is pastor, has, by a vigorous effort, disposed of their Church debt. A few weeks ago the managers asked the congregation to place the whole amount of the debt (\$1,500) on the collection plate on the first Sabbath of November. On that day the collections amounted to \$1,156, and the balance was sent in to the treasurer inside of a week.

A VERY successful social in connection with St. James Square Presbyterian Church, Toronto, was held last week. The young people had undertaken to give a cordial welcome to the students attending the church, and also those who had recently joined its fellowship. Mr. T. M. Higgins, president of the congregational Young People's Society of Christian Endeavour, presided. Excellent music was furnished by accomplished soloists, and by Knox College Glee Club. Those present felt that they had spent a thoroughly enjoyable evening.

LAST week a very enjoyable social was held by the congregation of St. Andrew's Church, Guelph. The chair was occupied by Rev. J. C. Smith, pastor, who in his opening remarks gave a cordial welcome to all. An excellent programme of both vocal and instrumental music, readings, etc., was rendered by Misses Scarff, Patterson, Kee and Messrs. W. Spragge, Strachan and Anderson. Revs. Ball and Davidson also delivered short addresses. The singing of "God be with you till we meet again" and the benediction brought a pleasant evening's entertainment to a close.

THE Ottawa *Journal* says: The induction of the Rev. D. L. Mackechnie at Mattawa, set for the 17th inst., has been postponed until December 2, on account of the illness of Mr. Mackechnie. We are glad to hear that the reverend gentleman is recovering rapidly. Mr. Mackechnie's congregation has paid him a high tribute in calling him to be its pastor after having served there as pastor for upwards of eleven years. It speaks well for both minister and people and augurs well for their future prosperity and success. The induction service will be conducted by the Rev. Messrs. Bayne, of Pembroke, and McConnell, of Chalk River.

THE Wardrope Auxiliary of the Woman's Foreign Missionary Society, in connection with Chalmers Church, Guelph, held their annual thank-offering meeting last week. The president, Mrs. Guthrie, presided. The offering amounted to \$102. Mrs. Dickson, of Galt, addressed the meeting. Mrs. Michael Wolf, Guelph township, was made a life member of the Society, the ladies furnishing the necessary \$25. The address was read by Miss Maggie Yule, and Miss Hadden made the

presentation. Rev. Dr. Wardrope appropriately replied for Mrs. Wolf. A sisterly letter was read from Mrs. McLeod, of Woodstock, a former president of the auxiliary.

AN exchange says: The loss of the Rev. William Neilly by drowning near Jackfish is now conceded, as nothing has been heard from him since the 10th inst., when he was last seen in his canoe between Steel River and Jackfish. Mr. Neilly started off in a canoe from Steel River. Searching parties failed to gain any trace of him or his canoe and they are now convinced that he was drowned.

THE annual meeting of the Presbyterian congregation, Lucan, was held recently. There was a good attendance. The financial standing of the Church was very satisfactory. The amount given to the various outside schemes had doubled in Lucan, while Granton had increased \$14. Mr. W. B. Stewart, the secretary, was present from Stratford and read the financial report for the past year which was received and adopted. On tendering his resignation, Mr. Stewart was presented with a very flattering address and a purse as an acknowledgment of his services in the choir and as manager in the church. Mr. Stewart responded in fitting terms. On motion the address was ordered to be inserted in the Church books.

THE harvest home and Thanksgiving entertainment of Knox Church Sunday school, Portage la Prairie, was well attended and was pronounced by everybody the most successful one that has taken place in Portage for a long time. The first number was a processional chorus, "Bringing in the Sheaves," and the effect was fine as thirty or more boys and the same number of girls marched from the side entrances down the sides of the Church singing and carrying sheaves of wheat. These they deposited on a front seat and took their places on elevated seats where they remained for the evening. Recitations, choruses, solos, duets, a quartette and calisthenic exercises made up the programme and reflected great credit on the managers.

A PLEASANT and profitable meeting was held in the Presbyterian church, Thamesville, on the 17th inst., when Mrs. Jamieson, from Formosa, China, gave a vivid description of that far-off land and the mission work done there. A large gathering of old and young persons obtained a great deal of information in a very interesting manner. Mrs. Jamieson did not lecture or give a formal address, but answered questions asked by the pastor, the Rev. J. Becket. Those who have the cause of missions at heart have reason to be thankful to an all-wise Providence for raising up and sending forth one who has time and leisure as well as ability and willingness to give cheerfully and at very little expense to the congregations of the Church the unvarnished truth concerning the wonderful work in the Formosa field. "Who knoweth whether thou art come to the kingdom for such a time as this" (Esther iv. 14).

ON the evening of Thanksgiving Day a very enjoyable social was held in the Presbyterian church, Cobourg. The basement of the main building, having been converted into a commodious refreshment room, was the point of attraction from six to eight o'clock. The ladies of the congregation made ample provision for the large number present. The musical and literary part of the evening's proceedings was given in the new school room, which was packed to the door. An excellent musical programme was carried out to the great satisfaction of the audience. After a few remarks by the pastor on the work of the Church and the best way to accomplish the work by the spirit of unanimity in all and all taking a share of responsibility, a vote of thanks was heartily given to all who had contributed to the evening's entertainment, which was brought to a close with the National Anthem. Every one went away realizing the important place the social element in human nature holds in the progress of the Church. The managers contemplate having a course of lectures during the winter, and have secured the Rev. Dr. Smith, of Kingston, to deliver his popular lecture, "Boys I Have Known."

THE Children's Mission Band of Chalmers Church, Guelph, held an open meeting in the basement last week. The meeting was largely attended, and the children, who had been trained by Miss Ella Maitland and Miss A. Girdwood, carried out the programme admirably. The following took part: Anna Auld, Maggie Campbell, Katie Scott, Ida Michie, Mary Gunn, Mary Shettatt, Dolly Macdonald, Ella Maitland, Maggie Mortimer, Forbes Auld, Charles Michie, Douglas Little, George Milne, John Mortimer, Bessie White, Maud Cook, Maggie Shortreed, Bessie Milne, Mary Tytler, Ada Caulfield, Jessie Ross, Isabel Scott, Evelyn Guthrie, Frederick Watt, Helen Macdonald, Hugh Macdonald, Willie Tytler and Flossie Campbell. Mr. D. Guthrie, M.P.P., moved a vote of thanks to Miss Maitland and Miss Girdwood for their untiring efforts to train the children, and also to the children for the excellent programme which they had furnished. Mr. Little seconded the motion, which was carried, and the meeting was closed with the doxology and benediction. It is right to state that special credit is due to Miss Girdwood for the continued success of the Band and for her untiring efforts in keeping up the interest of the little folks in the cause of missions.

THE members of the Golden Rule Mission Band of the Church of the Redeemer, Deseronto, held a very pleasing social entertainment in the parlour of the church on the evening of Friday week. The room was crowded and much interest was manifested in the proceedings. Principal Knight, of the High school, in a happy manner performed the duties of chairman. The programme, which consisted of recitations, dialogues, choruses, etc., was well carried out by twenty bright, intelligent girls, members of the band. A prominent feature of the entertainment was the missionary clock, a piece which was well calculated to awaken missionary zeal. All the pieces were spoken with a clear and distinct enunciation which gained much praise. During an intermission, cake and coffee were distributed and an

opportunity allowed visitors to patronize a small table covered with fancy articles, the handiwork of the youthful church workers. Promptly at ten o'clock the programme was brought to a close. Principal Knight, on behalf of the band, thanked Mr. Dalton for kindly providing a piano for the entertainment, Miss Bothwick for her assistance in preparing the musical part of the programme, and Mrs. J. Carswell for much kind assistance. The entertainment netted \$21.75. The band and Miss Davis, its president, are to be complimented on the success which rewarded their effort.

THE Rev. Father Chiniquy gave his second lecture to a good audience in Knox Church, Guelph, last week. Rev. R. J. Beattie, pastor of the Church, presided, and announced that Father Chiniquy had consented to remain until Monday, and would preach morning and evening in Knox Church. The lecturer then spoke on "Liberty of Conscience," and reviewed the attitude and history of the Church of Rome in relation to that subject. The Rev. J. Kilgour closed the meeting with prayer. Although the rain poured down on Sabbath morning there was a large congregation in Knox Church to hear Rev. Father Chiniquy. He preached a tender Gospel sermon based on John iv., reviewing the revelation of Christ as the Gift of God to the Samaritan woman, and the effect of that revelation on her. In the evening the large church was packed to the doors, many being unable to get inside. It is believed that if the weather had been favourable more people would have been turned away than could have been put in the building. The service was two hours and a quarter in length, yet no one seemed the least wearied. Rev. R. J. Beattie conducted the opening exercises. The choir sang very effectively the beautiful hymn, "God Calling Yet." The preacher based his remarks on Isaiah liii., and dwelt upon the completeness of Christ's atoning work for salvation. He described purgatory to be a cruel, unscriptural doctrine, which was unknown in the early Church, and only formulated in the last few centuries for the enriching of the clergy and enslaving of the ignorant but honest people. His sermon lasted one hour and forty minutes, and was considered a wonderfully vigorous and eloquent effort for a man eighty-two years old speaking in an acquired language.

ON Thanksgiving evening a social and annual congregational meeting was held in the Presbyterian church, Lakefield, Rev. J. McEwen, pastor, in the chair. Reports were presented by Rev. J. McEwen on behalf of the Session, by Mr. W. C. Campbell on behalf of the Board of Management, and Mr. Fred Tanner on behalf of the Society of Christian Endeavour. Mr. W. M. Graham presented the financial report, which showed deficits in two departments of the work of the Church. He also urged the congregation for more liberal contributions, to which a generous response was made by those present who were waited on by Messrs. A. Fairbairn and T. J. Cullen, a committee appointed for that purpose. Messrs. T. J. Cullen and H. M. Davidson, the retiring members of the Board of Management, were re-elected. Messrs. R. H. Braden and George Baptie were appointed auditors. The following resolutions were carried unanimously: (1) To the Orangemen for the use of their hall for the past year for the primary department of the Sabbath school. (2) To the superintendent, teachers and officers of the Sabbath school for their services. (3) To the choir for their service of song, special mention being made of the leader and organist. (4) To the pastor, Rev. J. McEwen, for the special interest shown in all things pertaining to the welfare of the congregation, tending to the glory of God and of His Word, and for the faithful discharge of his duties as pastor of the congregation. (5) To the Young People's Society of Christian Endeavour for the valuable aid which they have given in making this annual meeting, and especially the social part of it, such a pleasant feature.

A Tonic**HORSFORD'S ACID PHOSPHATE,**

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

DR. EPHRAIM HATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigour to the entire system."

Descriptive pamphlet free.

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

The church was beautifully decorated by the members of the Young People's Society of Christian Endeavour, with flowers and the motto, "For Christ and the Church" They also took charge of the social. The choir rendered several selections during the evening.

THE anniversary sermons in connection with St. Johns Presbyterian Church, corner of Bolton Avenue and Gerrard Street, Toronto, were preached on Sunday week. At 11 a.m. Rev. Dr. Wardrope, of Guelph, Moderator of the General Assembly, preached an able sermon, selecting for his text Hebrews xii. 39-40. At 3 p.m. the Doctor also delivered an earnest address to the Sabbath school children, and in the evening the Rev. G. M. Milligan, of Old St. Andrews, preached an earnest and instructive sermon. Notwithstanding the inclemency of the weather the church was filled. Five years ago St. James Square congregation saw that there was an excellent field for the extension of Presbyterianism in the northern part of St. Matthews Ward, and accordingly opened a mission school with the Rev. Mr. Little as superintendent, at the corner of Broadview Avenue and Gerrard Street. The young ladies of the congregation who were interested in the welfare of neglected children devoted their time to this field, and were successful in gathering many who had never attended school, and in the course of the year the building was found inadequate to accommodate the rapidly increasing school. A lot was then purchased at the corner of Bolton Avenue and Gerrard Street, on which was erected a comfortable building to be used as a school and church, of which Mr. J. McP. Scott, B.A., of Knox College (now Rev. J. McP. Scott, pastor), was placed in charge and laboured with much success. On December 17, 1889, Mr. Scott was ordained and inducted into the charge with a congregation of thirty-eight members. Since then the congregation has made rapid and substantial progress, having now 200 members on the roll with an active membership of 185. The building has also been enlarged and re-seated and the contributions to the support of the church are liberal. During the past year a floating debt of \$300 has been paid up. The contributions to the Schemes of the Church last year amounted to \$300. The Sabbath school is also in a prosperous condition, having a membership of 350 and an average attendance of 300. Rev. Mr. Little, Mr. George Laidlaw, and Mr. John Cameron, now of London, all of whom are ex-superintendents, were instrumental in promoting the success of the school.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels.

Distress After Eating - Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache - I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. 81; six for 25. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

BAILEY'S REFLECTORS
Compound light-spreading silver-plated paraffin coated glass
A wonderful invention for lighting Churches, etc. Satisfaction guaranteed. Catalogue and price list free on application to
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CURES DYSPEPSIA.
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CURES DYSPEPSIA.

PROMOTES DIGESTION.
Mr. Neil McNeil, of Leith, Ont., writes:
DEAR SIR, - For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 8 bottles I was completely cured.

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turns the air to ozone - makes it life giving. How do you know? Your lungs tell you. How? They give it to your blood which hurries it through your body. In four minutes every part of you is the better for a full breath of fresh air. You know it all over. So much for a flash of lightning. Now for a discovery of science. Drs. Starkey and Palen's Compound Oxygen is exactly similar in composition and effects to the clearer air of the lightning's flash. The manner of application is exactly the same, the proof exactly similar. How do you know? You feel it. You feel it all over. Nature's help, in nature's way, for nature's needs - that's Compound Oxygen. It was discovered more than twenty years ago. Ever since, and in widening circles it has given strength to the weak, hope to the despondent, and years of life to those given over to die. We can prove this to any one who could be convinced that there ever lived such a man as George Washington. The evidence can be had for asking.

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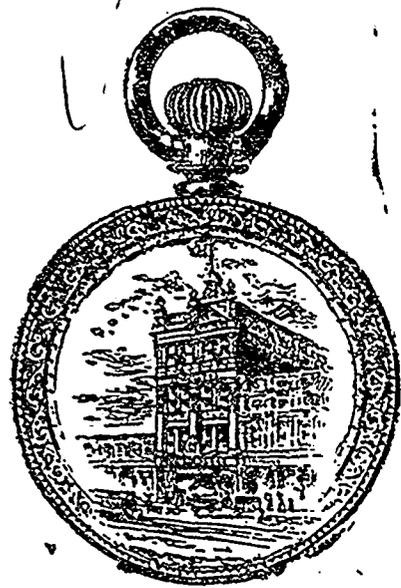
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ON WEDNESDAY, DECEMBER 9TH, 1891, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., for the following institutions during the year 1892, viz.:

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

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

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

The lowest or any tender not necessarily accepted.

R. CHRISTIE
T. F. CHAMBERLAIN.
Inspectors of Prisons and Public Charities.
Parliament Buildings, Toronto, 23rd November, 1891.

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PURE
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LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap, Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.
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down your
Back and through
Limbs MEAN

RHEUMATISM, NEURALGIA
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It does not matter whether the dress be made of coloured silk, dress goods, muslin, or other material, so long as the colours are fast, "Sunlight" Soap will wash it perfectly. This is a splendid way to get a new dress out of an old one! Try it.

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WAFERS.—One cupful of butter, two cupfuls of sugar, one or two eggs, one-third cupful of milk, one-quarter teaspoonful of soda; as little flour as possible. Flavour with vanilla. Cut in rounds.

FRESH CREAM CANDY.—White of one egg beaten to a froth, two tablespoonfuls sweet cream, confectioner's sugar to harden; flavour with vanilla; mould into balls and press an English walnut on each. Set away to harden.

MAPLE SUGAR FROSTING.—Use maple sugar or maple syrup, dissolve the sugar and boil to a thick syrup, or boil the maple syrup till it is thick. For two cups of the syrup allow three whites of eggs; pour the thick syrup on the whites beaten to a stiff froth, and beat till cold. This is very nice.

POTATO SALAD.—Small potatoes not suitable to cook with larger ones should be laid aside and used for salads. Boil them and while warm peel and slice thin; chop some parsley, an onion, and add to the sliced potatoes; sprinkle with salt and pepper and pour over two or three dessertspoonfuls of oil or melted butter can be used, and moisten the whole with vinegar. Sliced beet and cucumber can be added to the salad, but it must be done before the oil and vinegar are mixed with the potatoes.

PEACH SHORT CAKE.—To make peach short cake: Into one quart of flour rub well two teaspoonfuls of baking powder, half-a-teaspoonful of salt and half-a-teaspoonful of butter and sweet milk enough to make a dough and roll like biscuit. Roll it about an inch thick and bake in a quick oven. When done split with a sharp knife, butter both halves and spread over the under piece very ripe, juicy peaches, cut into small, thin slices; sweeten plentifully with powdered white sugar. Lay the pieces together and serve with sweetened cream.

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In real estate he exercises great care to ascertain that he is securing a good investment for his money. The same rule should be adopted by every man when insuring his life. In selecting a company in which to insure it should be

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2. Have ample Assets.
3. Possess a net Surplus over and above all liabilities and capital.
4. That its Investments and Assets should be of the highest class.
5. That ample provision should be made for every known liability.
6. That its business should be conducted at a moderate rate of expense
7. That the management should be both competent and experienced.

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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. J. A. Sayer,

said to a lady of the haulton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the best, harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.
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Generally comes like a thief in the night. It may attack your child at any hour. Are you prepared for it? Ayer's Cherry Pectoral gives speedy relief in this disease. It is also the best medicine for colds, coughs, hoarseness, sore throat, and all disorders of the breathing apparatus, is prompt in its action and pleasant to the taste. Keep it in the house. C. J. Woolridge, Wortham, Texas, says: "One of my children had croup. The case was attended by our physician, and was supposed to be well under control. One night, I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the little sufferer's alarming condition had become possible in spite of the medicines it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."

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will wash clothes, will clean house—will do it well—will save you time; labor; wear and tear; will reduce drudgery; will not hurt your hands; your clothes or paint, and besides will cost you no more than common bar soap. One honest trial will prove all that.

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Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

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can be accomplished by taking Radway's Pills. By so doing Dyspepsia, Headache, Foul Stomach, Biliousness, will be avoided, the food that is eaten contribute its nourishing properties for support of the natural waste and decay of the body.

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British and Foreign.

MR. MOODY may visit Edinburgh on his way to Palestine and India.

THE Young Women's Christian Association in Scotland now numbers 18,000 members, the branches being 329.

THE earthquake at Lisbon was felt on Loch Lomond, and that at Japan ruffled the water level in the Berlin Observatory.

A CONGREGATION within the bounds of Dundee Presbytery have agreed to support two native evangelists in India.

BARON HIRSCH has in contemplation an international conference of Jews to consider the case of their Russian brethren.

DUNDEE Presbytery have resolved to hold a "Mission Sunday," towards the end of January, with an exchange of pulpits.

It is stated that there are 130,000 Roman Catholics in Glasgow, and that no one of that faith has yet sat in the town council.

PRINCIPAL DOUGLAS discussed the authorship of the Pentateuch in his introductory lecture in the Glasgow Free Church College.

LORD PROVOST BOYD, an elder in Broughton Place Church, Edinburgh, has received the honour of knighthood on his retirement from office.

APPLICATION is about to be made to Glasgow Free Church Presbytery to erect a church for Rev. John Robertson large enough to hold the crowd his present services attract.

THE Uganda missionaries are safe for another year, the British East African Company having sent orders to Captain Lugard to remain. The \$200,000 required is coming in fast.

PROF. MACKINNON is enabled by the liberality of a friend to admit the students at the New College, Edinburgh, that know Gaelic to the Celtic class in the university free of charge.

THE rumour that Professor Charteris is to be put forward as the next Moderator of Assembly has led to some protest, as many ministers of ability who are his seniors would be passed over.

A TRANSLATION into German of the oldest medical work in the world has just been issued by Dr. Heinrich Joachim, of Berlin. The original is in Egyptian and dates from the days of Moses' youth (1550 B.C.).

MR. JOSEPH H. LECKIE, son of the late Dr. Leckie, of Ibrox, and editor of his father's sermons published under the title "Life and Religion," will probably be appointed assistant to Dr. Ferguson, of Queen's Park, Glasgow.

AN international academic annual is to be published by Messrs. Kukula & Trübner, Strassburg, under the title of "Minerva, Universitäts Jahrbuch." It will contain a list of all the university professors and librarians throughout the world.

DR. HENRY, Scottish medical missionary, has been asked by Mr. J. Campbell White to set up the iron cross originally ordered by Dr. Livingstone for the grave of his wife on the Lower Zambesi, and now sent out by the family of the great explorer.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

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BIRTH
 At the Manse, Clinton, on the 9th November, the wife of Rev. A. Stewart, B.A., of a son.

DIED.
 At the residence of her son-in-law, Rev. J. H. Ratcliffe, St. Catharines, on November 20, Margaret Adam, widow of the late Hugh R. Fletcher, in the 77th year of her age.

On Monday, November 23, Mr. James Stitt, 593 Yonge St., late of H. M. Customs, Toronto, in the 87th year of his age, and for 65 years a resident in this city.

On November 24, Annie Alderman, youngest daughter of E. H. Bauld, aged 15 years and 6 months.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Iroquois, 8th December, at 3.30 p.m.

CHATHAM.—In St. Andrew's School Room, Chatham, Tuesday, 8th December, at 10 a.m.

GLENGARRY.—At Maxville, 2nd Tuesday in December, at 11.30 a.m.

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

KINGSTON.—In St. Andrew's Church, Belleville, Tuesday, December 15, at 7.30 p.m.

LONDON.—In First Presbyterian Church, London, Tuesday, 8th December, at 2 p.m.

MAITLAND.—At Wingham, on Tuesday, 8th December, at 11.15 a.m.

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

PETERBOROUGH.—In St. Paul's Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9.30 a.m.

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

REGINA.—At Regina, second Wednesday in December, at 9.30 a.m.

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

SAUGEN.—In Presbyterian Church, Mount Forest, on 8th December, at 10 a.m.

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

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 OF CANADA.

The Hymnal Committee have a number of spare copies of the old Harmonized Edition of the Sabbath School Hymnal, some bound and some unbound. As they may be useful in many outside localities not able to change to a new edition, the Committee are prepared to distribute the same gratis on receipt of application forwarded to
W. B. McMURRICH,
 Secretary of Committee,
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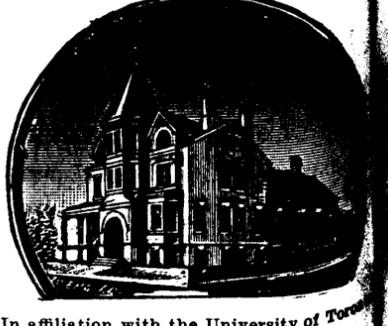
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