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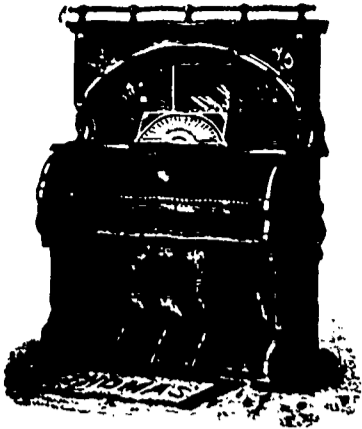
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Corn Bread.—Sift three quarts of corn meal, add a table-spoonful of salt, one teaspoonful baking powder, and mix sufficient water with it to make a thin batter. Cover it with a bread cloth and set it to rise. When ready to bake, stir it well, pour it into a baking pan, and bake slowly. Use cold water in summer and hot water in winter.

Celery Sauce.—Mix two tablespoons of flour with half a teacup of butter; have ready a pint of boiling milk; stir the flour and put butter into the milk; take three heads of celery, cut into small bits, and boil for a few minutes in water, which strain off; put the celery into the melted butter, and keep it stirred over the fire for five or ten minutes. This is very nice with boiled fowl or turkey.

Ham Croquettes.—One cupful of finely chopped cooked ham, one of bread crumbs, two of hot mashed potatoes, one large table-spoonful of butter, three eggs, a speck of cayenne. Beat the ham, cayenne, butter, and two of the eggs into the potato. Let the mixture cool slightly, and shape it like croquettes. Roll in the bread crumbs, dip in beaten egg and again in crumbs, put in the frying basket and plunge into boiling fat. Cook two minutes. Drain and serve.

Veal Soup.—To about three pounds of a joint of veal, which must be well broken up, put four quarts of water and set it over to boil. Prepare one-fourth pound of macaroni by boiling it by itself, with sufficient water to cover it; add a little butter to the macaroni, when it is tender strain the soup and season to taste with salt and pepper, then add the macaroni in the water in which it is boiled. The addition of a pint of rich milk or cream and celery flavor is relished by many.

Orange Pudding.—Peel and cut five sweet oranges into thin slices, taking out the seeds, pour over them a coffee cup of white sugar, let a pint of milk get boiling hot by setting it in a pot of boiling water, add the yolks of three eggs well beaten, one table-spoon of corn starch made smooth with a little cold milk; stir all the time; as soon as thickened pour over the fruit. Beat the whites to a stiff froth adding a tablespoon of sugar, and spread over the top for frosting; set it in the oven for a few minutes to harden; eat cold or hot (better cold) for dinner or supper. Berries or peaches can be substituted for oranges.

Almond Cream Cake.—On beaten whites of ten egg, sift one and a half goblets pulverized sugar, and a goblet of flour through which has been stirred a heaping teaspoon cream tartar; stir very gently and do not beat it; bake in jelly pans. For cream take a half pint sweet cream, yolks of three eggs, table-spoon pulverized sugar, teaspoon corn starch; dissolve starch smoothly with a little milk, beat yolks and sugar together with this, boil the cream, and stir these ingredients in as for any cream cake filling, only make a little thicker; blanch and chop fine a half pound almonds and stir into the cream. Put together like jelly cake while icing is soft, and stick in a half pound of almonds, split in two.

Roast Rabbit.—Empty, skin and thoroughly wash the rabbit; wipe it dry, line the inside with sausage meat, and force-meat (the latter of bread-crumbs, well seasoned and worked up). Sew the stuffing inside, skewer back the head between the shoulders, cut off the fore-joints of the shoulders and legs, bring them close to the body, and secure them by means of a skewer. Wrap the rabbit in buttered paper, keep it well basted, and a few minutes before it is done remove the paper, flour and froth it, and let it acquire a nice brown color. It should be done in three quarters of an hour. Take out the skewers, and serve with brown gravy and red-current jelly. To bake the rabbit, proceed in the same manner as above; in a good oven it will take about the same time as roasting. Most cooks garnish the rabbit with slices of lemon, and serve up with currant jelly. Sometimes the head is cut off before sending to the table but this is a matter of individual taste.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, DECEMBER 26th, 1894.

No. 52.

Notes of the Week.

With respect to the Armenian massacres, the *Christian World*, of London, says: "What is needed is to give the Sultan to understand, beyond possibility of mistake, that unless oppressions cease in his empire he may no longer reckon on English countenance and support."

The recent Congress on industrial conciliation and arbitration in Chicago, and the international Peace Congress which preceded it at Antwerp, are mutually corroborative indications that the world is moving rapidly in the direction of universal peace.

The King of Hungary, Emperor Francis Joseph, has approved the ecclesiastical bills passed by the Reichrath, which provide complete ecclesiastical liberty in that country. The Catholics and the Greek orthodox bishops fought bitterly against these bills, but were defeated.

A Tokyo paper recently published a list of contributors for the national cause taken from among the servants of the various foreign instructors in the Imperial University. The sum given was not a large one, but it plainly showed that every one had cheerfully contributed to the best of his or her ability.

By a recent order of the Postmaster-General of the United States, five cents will carry a letter almost all over the world—to the countries not embraced in the Postal Union. Any deficiency of postage will be collected at the terminus, a wise ruling which will prevent the return of thousands of letters to the epistolary cemetery at Washington.

The young republic of Hawaii has done well in following the example of this country and instituting a Thanksgiving Day. President Dole designated Thursday, November 29, the same as that of the United States as "a day of National Thanksgiving to Almighty God for the blessings of the past and the promise of the future, and of prayer for the continuance of His favor."

One of the many mysteries of banking is that men who seldom or never direct anything in connection with any bank are always called "directors." In the late defalcation in the New York Shoe and Leather Bank, the "directors" and "managers" allowed an employer, whose services were valued at \$1,800 a year, to steal about \$200 a day for eight years. And the first inklings these astute guardians of other peoples' money had that anything was wrong in their solid old bank was when they read it in the newspapers.

The Industrial School at Cambridge, Mass., has introduced fire drill in place of the military drill for the physical development of the boys. The modern methods of fire-fighting are sufficiently scientific and exacting to produce as large results, whether physical or disciplinary, as any sought by military drill. They operate, in somewhat reduced form, all the appliances and machinery that are used in large city departments. They throw ladders, connect and run lines of hose, work hand-engines, and respond to their local alarm with a promptness, enthusiasm, and system worthy of emulation by more veteran organizations, and so, instead of theoretical soldiers, are becoming practical firemen. None of the objections which are brought against military drill can be brought against the fire drill. The training thus given would be in every way useful, and the fire drill can be introduced into the schools at less expense than the military. Why not try the experiment in all public schools and colleges?

Professor Robertson, of Aberdeen, calls attention to the improvement which has taken place in the policy of the Free Church of Scotland in the conduct of its Indian missions. When he came home from the foreign field ten years ago, three-fifths of the money spent was devoted to the strictly educational work, and the remaining two-fifths had even to provide for the elementary education as well as what may be called the more purely evangelistic efforts. The proportions are now practically reversed, and steps taken will secure that in the future the work of evangelisation will be more and more developed.

Mr. Vanderbilt owns 2,000,000 acres of land in the United States. Mr. Disston, of Pennsylvania, 4,000,000 acres. The Schlenley estate owns 2,000 acres within the cities of Pittsburg and Allegheny. The California millionaire, Murphy, owns an area of land bigger than the whole state of Massachusetts. Foreign noblemen who are permanent absentee landlords and spend all their money abroad, own 21,000,000 acres of land in the United States, or more than the entire area of Ireland. Lord Scully, of Ireland, owns 90,000 acres of farming land in Illinois, which he rents out in small parcels to tenant farmers, and pockets his annual \$200,000 in rents to spend abroad.

The reappearance of Father Ducey at the sessions of the Lexow Committee, after being forbidden by his Archbishop to attend, can only be regarded as a direct and positive challenge on the part of that gentleman of the authority of Archbishop Corrigan, his ecclesiastical superior. Father Ducey has shown himself on numerous occasions to be a man of much force of character, with a striking and often eloquent way of expressing himself on public questions. If an attempt is made to haul him over the ecclesiastical coals because of his defiance of the Archbishop, the public may rest assured that Father Ducey will make the process an interesting one for all concerned.

"Temperance Sunday" in England owes its origin to the late Dr. Alexander Hannay, who, in 1877, induced the Congregational Union, at its assembly in Leicester, to agree to a recommendation that all Congregational ministers should observe such a Sunday, the second in November being suggested. Since then the suggestion has been accepted more or less by all the Nonconforming communions, and the last Sunday in November fixed unitedly as the day to be thus set apart; the only communion which this year has fixed another date being the Presbyterian Church of England. On that Sunday special sermons were preached on "The Sin of Intemperance," while in most of the Sunday schools special addresses were delivered to the children on the advantages of temperance.

The new Licensing Bill of Mr. Seddon for New Zealand is by far the most remarkable step yet recorded in the Temperance crusade. Under the new Bill clubs are to be treated in the same way as publichouses; grocers' licenses are to be abolished; one fourth, instead of one half, of the electors constitutes an operative poll; a majority of the votes recorded at an operative poll will carry reductions of licenses. A three-fifths majority of those voting will carry prohibition in any district; and if three-fifths of those voting throughout the Colony declare for Prohibition, then New Zealand will be declared a Prohibition State, and, in that event, the importation and manufacture of intoxicating liquors will become a criminal offence. The elective Licensing Committee is abolished, and a committee consisting of the stipendiary magistrate and the chairmen of various local Boards in the district is substituted. Anybody who has been convicted for drunkenness thrice in six months is to be classified as an habitual drunkard; his photograph is to be placed in the bar of every publichouse in the neighbourhood, and to supply him with drink will be a legal offence.

Speaking in Glasgow lately, Dr. Gunn, of Futuna said he had been told that Christianity was sweeping the native races in the South Sea Islands off the face of the earth; but this is a slander. Christianity has acted as a preserver. Their own heathen customs were the cause of the decrease at first, and, no doubt, the rate was accelerated by the advent of non-Christian white men. But if it had not been for Christianity the population of such islands as Aneityum would have been almost extinguished. The natives of Samoa are holding their own, and the Sandwich Islanders are on the increase since being evangelised. They cannot take on a Western civilization, but they can take on a Christian one suited to their circumstances.

According to reports the American Bible Society prints the Bible in the following tongues: English, Welch, French, French Basque (Pyrenees), Spanish, Catalan (Eastern Spain), Portuguese, Norwegian (in German type), Arab, Syriac (ancient), Syriac (modern), Arabia (Mesopotamia), Ebon (Marshall Islands), Kusnie (Strong's Island), Gilbert Islands, Penape (Ascension Island), Swedish (in German type), Finnish (in German type), Dutch, German, Polish, Hungarian, Bohemian (in Roman type), Italian, Bulgarian, Esthonian (Dorpsat), Armenian (ancient), Armenian (modern), Mayan (Yucatan), Mortlock, Hawaiian, Zulu, Benza (West Africa), Grebo (West Africa), Mpongwe (West Africa), Mohawk, Choctaw, Cherokee, Seneca, Dakota, Ojibway, Moskokee, Delaware, Nez-Perces.

The news has flashed from far-away Samoa that the well-known novelist, Robert Louis Stevenson, had died suddenly from apoplexy. His remains were interred on the summit of Palamo. At the time of his death Mr. Stevenson had half completed the writing of a new novel. Robert Louis Balfour Stevenson was born in Edinburgh, Nov. 13th, 1850. He was educated at private schools and at the University of Edinburgh, and was called to the Scottish bar, but traveled and devoted himself to literature. One of his earliest works was an account of his travels in California, but the work which established his reputation as a writer of fiction was "Treasure Island," published in 1883. Among the most popular of his works is the ghastly yet fascinating "Dr. Jekyll and Mr. Hyde."

While "to speak nothing but good of the dead" may be carried too far, especially of men who have filled commanding public positions, for the effects of their character and policy bad as well as good do not die with them, and may leave a lasting and disastrous inheritance behind them, yet, as the charity which thinketh no evil is none too common, particularly perhaps in public life, it is very pleasant to see and welcome it. The above ancient saw is having a very noticeable illustration in the case of the late Sir John Tompson, which must be very comforting indeed to his family and friends, so far as anything of such a kind can give comfort. And next to the only abiding comfort, as we regard it, is there any more sweet, consoling and sustaining than the uniform testimony of men of all parties, creeds, and races to the services and merits of the departed? Making all allowance for the tragic and pathetic circumstances connected with his death, the absolute unanimity of not only the tribute, but the high tribute paid to the character and eminent services of the departed statesman as a public servant, especially considering his somewhat short career, is certainly remarkable, and can only be accounted for from the fact that he was a man of more than ordinary ability, as well as of personal worth in very many respects. We trust that this feature of Canadian political life being now so universally exhibited, "of rendering honor to whom honor is due," is one that will continue to characterize the public men and the press of Canada.

Our Contributors.

ARE THERE ANY CITIZENS IN THIS COUNTRY

BY KNOSONIAN.

Mr. Solomon Aristides came to Ontario a poor man. By hard work, frugal living and good management, he succeeded in making a competence for himself and his family before he had passed middle life. Having some spare time on his hands, and having heard that clean, capable aldermen were much needed in his city, he determined to offer himself as a candidate for municipal honors. The city had dealt generously with him in business matters, and he was willing to show his gratitude by doing something to forward its interests. He issued his address, informing the electors, male and female, that he was willing to serve them in the Council, and asked for their votes and influence. He got neither, but he got something else that he had not expected. Before the ink was dry on his address a deputation from the Star-gazing Association called on him, and asked him what theory he held about

THE RINGS OF SATURN.

Mr. Aristides was somewhat taken aback. He told the deputation that he had not given any special attention to the rings of Saturn, but he was willing to fight municipal rings of all kinds and give the people a clean local government. The deputation withdrew, after informing the candidate that he need not expect the support of the Star-gazing Association. Their corporate vote could not be given to anyone who was not sound on the rings of Saturn.

The deputation had scarcely left the astonished Aristides, when a deputation from another association appeared and wanted to know the candidates views on the water-ways of Mars. He told them that he had not given any special study to Mars. The last time that planet came round he had read something in the papers about a canal system supposed to exist there, but as there was no probability that the city could get its water supply from that source he had not given the matter any serious consideration. He was willing to do all in his power to obtain the best possible supply of good water for the city from any earthly source, but he could not pledge himself to do anything about the other parts of the solar system. The deputation withdrew and resolved to report unfavorably on Mr. Aristides.

The third deputation was from the Pope-Perdition Society. They asked Mr. Aristides in menacing tones if it was true that his aunt's grandmother had been a Roman Catholic. He replied that he had quite a number of aunts, and that each aunt had been favored with two grandmothers but he really could not say whether any of the grandmothers aforesaid had been Roman Catholics or not. The deputation informed Mr. Aristides that unless he could clear up his family record from any taint of popery back as far as Noah he could not get the support of the Pope-Perdition Society at the polls.

The next deputation wished to know if Mr. Aristides held that Bible wines were intoxicating and if so what per centage of alcohol they contained. The candidate assured them that he knew nothing about Bible wine or any other kind. He had been a total abstainer the greater part of his life and if elected he would vote to close the saloons at an earlier hour or close them altogether. The deputation was not quite satisfied.

The next deputation was from the Blue Stocking Brigade. They wished to know if the candidate was in favour of liberating women from the thralldom of their husbands. Mr. Aristides said he held no views on that question. His own wife had never broached it to him. In fact she seemed to enjoy the thralldom very much and had gained about fifty pounds in weight since the thralldom

began. The deputation informed the candidate that he was a male tyrant, and that he might expect nothing but opposition at the polls from their brigade. No candidate could have their support unless he pledged himself to vote in favour of the emancipation of women.

The next deputation was from the Boy's Liberation Society. They wished to know if the candidate would support a measure by which boys might elect their father. Mr. Aristides said he would do nothing of the kind, and the deputation withdrew in high dudgeon, after threatening to defeat the candidate at the polls.

About a dozen other deputations called wanting to know the candidate's views on labour questions, on social questions, and various other kinds of questions. After a little consideration Mr. Aristides decided to withdraw and published a notice to that effect. He had intended to serve the citizens but he discovered that there are no citizens in this county.

As soon as Mr. Aristides had withdrawn Mr. Boodler announced himself a candidate. The deputations all waited upon him and he pledged himself to do everything they asked. Boodler was elected and the good work "goes bravely on."

THE LATE PROFESSOR R. Y. THOMSON.—A TRIBUTE TO HIS MEMORY.

BY REV. I. A. FURNIBILL, LL.B.

Robert Yuille Thomson, son of Thomas Thomson and Elizabeth Yuille, was born in Lanarkshire, Scotland, on the last day of April, 1837. When sixteen months old he was brought to Canada by his parents, who settled on a farm in the County of Huron, about three miles north of Clinton. Here he spent his boyhood days, until, when sixteen years of age, he entered Clinton High School to prosecute his studies preparatory to the ministry. In 1856 he matriculated into Toronto University, gaining honors in all the departments. His course through the university was a most brilliant one. Mathematics, classics and modern languages engaged his attention, and were studied successfully during the first two years. In his third and fourth years his studies in arts were confined to metaphysics, he being a great favorite with the late Prof. Young, who was not slow to discover and develop the talents with which he was so richly endowed. At the same time he took the first and second years' work in theology in Knox College, and notwithstanding the fact that he had thus two sets of competitors with whom to measure his strength, he stood first in every department in theology, and graduated from the university in 1880 "silver medallist" in metaphysics. A year later he completed the theological course in Knox College. The following autumn he took charge, for that session, of Prof. Bryce's classes in Manitoba College, gaining the golden opinions of both professors and students. In the spring he went to the Old Land, spent four months, partly in travel on the continent and partly in study in Germany. Coming back to Edinburgh he studied there during the winter, receiving the degree of B.D., in the month of April.

Having returned to Canada he was in September, 1883, ordained to the ministry and inducted into the pastorate of the united charge of Rodgerville and Chiselhurst, in the Presbytery of Huron. In the month following he was united in marriage to Elizabeth Scott, who ever proved herself to be a suitable and worthy companion to share his joys and sorrows until two years and a half ago, after a lingering illness, borne with patience and resignation, she heard the summons to lay aside the frail body of clay and enter the land of everlasting rest. As preacher and pastor he labored most assiduously and tenderly, endearing himself to an appreciative people who, until the very day of his death, manifested a lively interest in his welfare and work.

He lectured for several sessions in Knox

and Manitoba Colleges, and about the same time went to Germany to further his mental equipment by a course of study there. In 1890 he was called by the General Assembly to the chair of Apologetics and Old Testament Literature in Knox College. Here his work was prosecuted with great vigor, and with marked success. Having completed his second summer's work in Manitoba College he returned to Toronto, and entered with apparent energy upon his fifth session, taking a most active interest in the jubilee services; as president of the Alumni Association, unveiling the portrait of his beloved teacher, Prof. Young, in words so fitly spoken that they will live in the memory of all who heard or read them. No serious apprehensions of immediate danger were in any mind, and as he met with his students on that Friday morning little did either he or they suspect that it was for the last time. In the evening a sudden hemorrhage of the lungs so prostrated him that all hope of further work during the present session was abandoned. All were trusting, however, that under more genial skies he would gain at least a measure of health, when even those who had been in closest correspondence with him were startled by the sad intelligence that Prof. Thomson had passed away.

His mother, now seventy-nine years of age, a brother, six sisters and a host of friends remain to mourn their loss, but to rejoice because of his eternal gain.

To condense into a few paragraphs all one knows, feels and admires in such a man is no easy task; besides it is impossible to do justice to a life so great without seeming to overstep the bounds of truth and indulge in adulation. From this charge all who knew the one whereof we write will exonerate us, as we attempt to give a glimpse of a noble life.

Where to begin, we scarcely know, in a so well rounded life, in which the various parts were so precisely balanced and nicely adjusted. He was studious and at the same time companionable, and whilst a most kindly man and the best friend of the students, no one strove more vigorously and persistently than he for the maintenance of a high standard of proficiency.

Perhaps that with which all were best acquainted was his phenomenal success. To account for this would be to give a full description of the man; for it was not due to any fortuitous circumstance or to any one talent, but to a happy combination of gifts and graces both of head and heart that his foot rested thus early in life on the uppermost rounds of the ladder. His perseverance and thoroughness were great; he was never satisfied with a one sided view of a question, but must go round and round it, examining it from all standpoints, and in all its bearings and relationships. His power of concentration was such that at times the whole mind was so absorbed as to become oblivious of surroundings. "Whatever is worth doing at all is worth doing well" seemed to be the motto prefixed to all his work. This was especially noticeable when disease had laid its heavy hand upon him, weakening the body, but apparently unable to check the activity of the mind or render it incapable of abundant and well executed labors.

Like all men who must have their knowledge at first hand, and must investigate for themselves everything that comes under their observation, he had his period of doubt and struggle. Amid it all his mind never seemed to waver respecting the great cardinal doctrines of Christianity, and from it he emerged a stronger and a better man. Study in Germany widened the horizon and presented additional problems for solution, but the outcome was that his admiration for the Bible as the word of God was greatly increased. He was familiar with the positions taken by the various schools of higher criticism, but, whilst granting that some of the opinions of the more reverent critics were possible if not probable, he ever stood in fixed antagonism to the radical school, making no admission or concession that would affect, even remotely, the Bible's trustworthiness, or invalidate its claim to be the word of God.

He was highly and deservedly respected and trusted throughout the Canadian church. This was all the more remarkable when we bear in mind that to human eye his sun set before the noon hour was reached, and his work was ended when it was little more than well begun. But so abundant in promise was that beginning, and already so fruitful of good, that many were the prophecies uttered, and high were the expectations raised. His was a mind that would not blink a difficulty, and could not rest until it had exhausted itself in the struggle. He loved the truth fervently and prosecuted the search for, and examination of it with profound reverence and above all with such unquestioning confidence in God, and in the Bible as His book, that he never feared to know the truth, or to make it known to others.

Notwithstanding his studious habits, which led him to neglect his body, he was no recluse either by nature, or of choice, no one enjoyed more than he the half hour after tea in the college corridor and many an hour of most pleasant conversation interrupted study.

His humility kept pace with the progress of his knowledge. No one could possibly be further removed from pride or arrogance because of superior abilities and attainments than he was. Of nothing did he seem to be so unconscious as of personal superiority. The wide extent of what he knew so enlarged the horizon of the knowable and gave hints of the great expanse lying beyond, to which the eye of man may not at present reach, that he felt himself to be but a little child, spelling out a few sentences in the great book of truth.

Of the existence and quality of his tender and affectionate nature, we give no other proof or example than his closing lecture on the life and work of Jeremiah, as with a pathos in which eye, voice, and heart took part in perfect harmony, he described the prophet whose heart over-flowed with tender pity and compassion for his fellow-countrymen.

Heavy as was the burden of his sickness, we have yet to find one who ever heard him complain. Severe as was the strain his patience never murmured nor suffered others to compassionate. Not a particle of envy or jealousy did he possess, on the contrary it was his delight to rejoice in the prosperity of others, especially those who had been associated with him in youth. He was most generous in the bestowment of both money and labor, he willingly contributed from his purse to help the needy or to advance any worthy cause; and from his time, to assist a brother minister in his work.

When we approach the sacred spot where the soul is holding communion with heaven, our shoes must be removed, our voice drop to a whisper, and our breath be bated. This correspondence which was so continually maintained between his soul and his Father in heaven, that it never seemed to be interrupted, evidenced a most intimate, reverent, trustful friendship. Never can that kneeling form, and calm, earnest voice be forgotten, as petition followed praise up to the throne of grace. Here many a battle was fought and won. Here power was secured for the work to be accomplished during the day; for, strange as it may seem to some, the more work he had to do the longer the time he gave to his private devotions; and under the benign influence of heaven's approving smile he lived and worked throughout the day, honoring God and honored by Him.

As a student he was held in honor by his fellow-students; as a pastor he was loved by those whom he led beside the still waters; as a professor he was looked up to by the students, and was esteemed as a brother dear by those associated with him in professorial work, whilst those who knew him best loved him most, and will cherish his memory as a sacred thing. Conscious of our loss and feeling ourselves poorer to-day, we stand with uncovered head and bowed heart in the presence of this mysterious dispensation of

Providence, whilst faith looks through the fast falling tears, and heaving a sigh, whispers "Even so, Father, for so it seemeth good in thy sight," and hears in reply the exhortation, "Let not your hearts be troubled, believe in God, believes also in me."

Farewell, dear friend, we part, but not forever. On thy grave we will plant side by side forget-me-nots, and immortelles, and with patience and joy await the day when once more we will clasp hands in a reunion that is never to be broken.

THE CALLING SYSTEM.—II.

BY REV. JOHN BURTON, B.D.

The system of calling a minister is based theoretically upon certain considerations that most assuredly are in accord with Christian fellowship and work. A congregation becomes vacant, it is in the interest of the church, at large, that the vacancy should be filled, and filled with a mutual regard to the rights and welfare of both the individual congregation and the church at large. However much a particular congregation might be served by securing a certain minister, the interest of the church as a whole may conceivably be served better by that minister remaining where he is, or serving elsewhere; on the other hand the church in its entirety cannot afford to crush the individuality of any one of its congregations—when one member suffers, all suffer with it; while the individual himself must not, in his sentiments and views, be compelled to enter upon a field to which he feels no drawing.

To meet these varied interests and desires, the first step toward filling a vacancy is delicately left with the congregation; in the assembled Presbytery or Presbyteries, before which the call is brought, the interest of the church at large is considered, the pleadings on the floor of the Presbytery are conferences among men whose great desire is to secure, as far as consecrated human judgment may, the advancement of Christ's kingdom and obedience to providential leadings. Here proceedings may stop if the church, through its Presbytery, deems the proposed settlement undesirable. If, however, all interests thus far have been well considered, the call is placed in the hands of the "called," and the final decision is made. And in theory nothing appears to be more reverential, considerate, patient and submissive to the leadings of providence; all unseemly haste is avoided, all interests prayerfully considered, and inclination rightly subordinated to fellowship and duty. The Christian congregation has taken pains to inform itself of the fitness of the minister invited, the church has considered all interests, the pastor elect is willing, and the settlement is duly made, no improper efforts having been made to secure the same. Surely nothing can be more seemly, and providence has been followed supremely.

What are the facts? The very word "candidate," so generally used in this connection, tells part of the story. I turn to Stormouth's dictionary, which lies to hand, and I read: "Candidate, from *L. candidatus*, clothed in white—persons in Rome seeking offices, having worn white gowns—a person who seeks a vacant office." True, the gods help those who help themselves, and, since the days when Jacob by craft obtained his father's blessing, providence has needed, in the judgment of some, a little jog on its way.

"There are likely to be two resignations at our next Presbytery meeting; if you have any thought in that direction, write at once, for as soon as generally known, applications to be heard will be as plentiful as fallen leaves in autumn." "Over seventy applications are in already, all but five from ministers settled, some from those who have been settled less than three years." "The field is practically pre-empted. Mr. — has been there and canvassed it from beginning to end." "Let me give you a few names of those upon whom you ought to call; their influence, if gained, will be of

great advantage to you." Here the theory is reversed, the minister is supposed to seek instead of being sought; in short, he is a "candidate." Now, what effect has this position upon the minister himself? I know what its tendency was upon me. When my domestic sorrows left me free to be "a candidate" for work, I resolved to accept appointments in the order in which they came, and to take notes of the—to me—novel position. Possibly that attitude may form a strong personal element in the experience, but the experience is real, nevertheless. I cannot say that the field was a tempting one, and I have faced many audiences more to be feared than the one now in my recollection, but as I rose to invoke the divine blessing and noted every eye turned upon me, even to those of the crone in front, who, if appearances do not always deceive, knew by heart the gossip of the entire community, "a flood of thoughts came o'er me." I will not say that it "filled my eyes with tears," but which left this residuum: Now, Mr. B., you are an ambassador for Christ to-day, not for the deliverance of the message of peace and salvation, but as a target for criticism. You remember how, at the Yorkshire Fair, through which you once passed, those horses were trotted out, made to show their paces, their bearing, gait and speed were compared, and at length one is approached, the rosette pinned to his bridle, he being adjudged the prize winner. You are to day like unto one of those horses, which one you cannot tell; you are showing your paces; step out, head erect; give a good account of yourself; go in and win. Very naughty, I must confess, and I may be a sinner over and above very many of my brethren, but there are still some traces of a common humanity in me, and I doubt if Paul himself could altogether drive such earthly thoughts away if he came down from the upper sanctuary to "candidate" here below. How far such feelings prevail in the innermost chamber of the heart of those who could seek so earnestly to be heard in vacancies, I must leave to be decided by the unbiased judgment of my readers. To me the whole conception of candidating savors more of the ward politician than the Christian ministry.

Here, let me say, I am far from even hinting that this candidating spirit is universal in the church; thank God there are many noble exceptions, but no one can successfully deny its prevalence, and in so far as ministers yield to or encourage its prevalence, to that extent they drag down a high and noble calling to the low level of the office seeker, a process subversive of their own strength of character, degrading in the extreme. I know the effect of ten weeks activity on the field of candidature on my spiritual sense. I shudder at the possibilities of a ten month's experience.

Gravenhurst, Ont.

A NEW POINT OF VIEW.

BY REV. WILLIAM WYE SMITH.

Every one has had occasion to admire the clouds. The wonderful shapes they take, their slowly-moving involutions; features fading, rolling up, changing into something else, even while you are looking at them! George Macdonald speaks of a little boy who passed him at a glorious sunset hour, and who was just saying, "Auntie, I want to be a painter when I grow up!"

"What do you want to be a painter for?"

"I want to help God to paint the sky!"

And I have much sympathy with the thought within the boy, which he failed to express, except in the oddest way.

But I had always looked on the clouds from below; or looked at their edges, as they hove in sight, like barques on the ocean, distance. But some fifteen years ago, I had a sight of them from a new point of view. There was a little district association meeting, of ministers, and delegates of churches, at Fitch Bay, a little village near (not exactly on) the east shore of Lake Memphramagog, in the Province of Quebec. The lake lies near Vermont; in fact some seven miles of

its thirty-mile length, is in that State. Some scattering spurs of the green mountains are found on both sides of the lake. One of the peaks, "Owl's Head," on the western side of the lake, is much noticed by tourists, and is one of the highest in the Province. Those on the east side are called the Bunker Hill range. None of these latter are over 2,000 feet high.

We had driven, my father and I, across the country, some 30 or 40 miles, to attend the meetings; and were billeted with a family "up on the mountain." Next morning we thought we would take a sniff of the fresh air before breakfast. It seemed extremely foggy. So we kept going up the mountain farther; partly in clearings, and partly through patches of somewhat open maple woods. And we had not proceeded many minutes, when we suddenly came out in the sunshine!

We spent half an hour, rapturously gazing on the scene before us. I had no clear idea what the top of a cloud was like. I had only seen the bottom; and that always appeared, either smooth or in very large rolls or folds. But the top, while quite level, was thrown up into innumerable roughnesses or "hummocks," exactly like floes of ice in a bay, packed together. Only it was whiter than I ever saw broken ice. A rough "sea" of snow! The morning was calm, and I did not detect any motion to speak of. This glistening white sea of snow extended as far as the eye could reach; though we were told that it did not often extend many miles from the lake. The top of the mountain on which we stood, and which extended perhaps a quarter of a mile in length and breadth, was an island and opposite to us, another mountain, with its maple woods, made another island; distant perhaps a mile from us. Other islands in all directions, waving green with maples and rock elms. It was a glorious sight.

In an hour or two we started for home. The sunshine was beginning to penetrate through the mist. My father was humming over the old Scotch refrain:

The sun through the mist seems to whisper to me,
I'll shine on ye, yet, in your ain countrie!

We looked back several times to the mountain we had left. The mist did not absolutely melt; it coiled itself up into perpendicular spirals, and slowly wreathed itself round, and wound itself loosely up, and rose straight up in the air in a number of columns. We watched three or four of these columns, as they rose very high in the atmosphere, and became "clouds." They were developed the night before out of the humidity of the valley, and were now drifting away to descend as rain on some other valley or plain that needed it.

St. Catharines, Ont.

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Christian Endeavor.

THE WEEK OF PRAYER—WHAT SHALL IT MEAN TO US.

REV. W. S. MACTAVISH, B.D., ST. GEORGE.

Jan. 6th.—xx Chron. vi. 18-21, 29-33; vii. 1-3.

It was fitting that when the temple was dedicated a very solemn dedicatory prayer should be offered up. The king and his people were about to take a step forward; to assume additional obligations; to enter upon a new experience. What could be more suitable, therefore, than that under these circumstances divine help and direction should be sought? True, many blessed favors had been bestowed upon the king and his subjects in the days gone by, and while these blessings might inspire them with faith, with hope, and with courage for the future, yet the future would bring its trials also. To meet these trials they knew that divine grace was required, therefore the king prayed that this grace might be vouchsafed. He asked that God's eyes might be upon the temple, and the Lord assured him that not only His eyes, but His heart would be there.

We have crossed a boundary line which separates the present year from the past one. We shall henceforth return no more that way, but we have not passed this way heretofore. We may expect to pass through new and strange experiences. We consider it wise, therefore, to observe a week of prayer. What does this week mean to us?

I. It means that the year shall be well begun. "Nothing ever goes well with us without the divine blessing." "Except the Lord build the city, the builders lose their pains." There is no better way of entering upon the duties, the trials and the obligations of this year than by committing our way to the Lord. Realizing this, we come to God to ask for grace to hallow our pleasures, to strengthen our weakness, to sanctify our joys, to bear our trials, to comfort our sorrows, to unravel our perplexities. We wait upon God, the great source of wisdom, for a supply of that heavenly wisdom, which alone can enable us to make a proper use of our time and our privileges throughout the coming months; we look to Him for a fresh baptism of strength, purity and love. These we shall require every day, and though we cannot hold grace in reserve we expect to make a good start.

II. It means that we expect a great spiritual uplift. These days should be to us like the hours spent by the three disciples upon the Mount of Transfiguration. If we receive as they did, a new view of the Master's glory, shall we not be the better for it while we live? We may have to descend again to the valley where there are sins and sorrows, but even then the blessings will not be withdrawn. Carlyle, speaking of the Reformation says, "Are there in this nation enough of heroic men, to venture forward and to battle for God's truth versus the devil's falsehood? Once risen into this divine white heat of temper, were it only for a season and not again, it is henceforth considerable through all its remaining history. Nations are benefited for ages by being thrown once into divine white heat in this manner." If, during this week, we rise; as we expect, to a divine white heat, the memories of these days will linger with us, as sweetness lingers in the flower after the bloom is gone; and these blessed happy memories will cheer, comfort, inspire and encourage us while we live.

III. It means that we shall feel ourselves drawn more closely to our fellow-believers everywhere. We shall feel that we are not alone in waiting upon God, but that, throughout the civilized world, our fellow-Christians are mingling their prayers with ours for a rich blessing upon mankind. Dr. Adams once said, "It has been said, whether by poetry or science it matters not, there is a certain point in the upper air in which all discordant sounds of the earth, the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, the moan of the beggar, meet and blend in perfect harmony." We hope to be in the upper air where the sounds of sectarianism shall produce no discord. It is said that the Emperor Constantine once jestingly said to a friend, "Acesus, take a ladder and get up to heaven by yourself." We feel that we cannot act upon such advice now, for it is our desire to take others with us, and to cheer them as they climb.

Pastor and People.

MY MOTHER'S PSALM.

Come nearer haun, my bairnie,
Speak louder than ever before;
Lead where the sunlight fa's on the page,
As it glints through the open door.

The fair great-grandchild read it
With accent meas' red and clear—
"Though I walk through the valley and shadow of
death
No evil my spirit shall fear.

Thy rod and staff me comfort,
On my table a feast is spread;
My cup overfloweth, a crown of rejoicing
Thy favour hath placed on my head.

My bairn, that's my mother's psalm;
How often she crooned it lang syne!
The Birk opens there o' its ain accord—
Her sang o' heart comfort, and mine.

Left early a mitherless lamb
To the heavenly Shepherd's care,
He cuddled me into his warm plaid-neuk,
And I couthily nestled there.

His rod and staff my comfort,
A' through my wilderness path,
Whiles up on a bonnie green gaird' hill' side,
Whiles down in the shadow o' death!

Goodness and mercy my portion,
How lang on His manna I've fed!
My bicker weel filled and my cup overflowin'—
Aye safe by His Providence led.

Read it again, my bairnie;
It may be the last time to me;
I'm weary the nicht, I may wauken the morn
In the rest o' eternity.

—R. Waugh, Winnipeg.

Written for THE CANADA PRESBYTERIAN.

ORDINATION, ITS SIGNIFICANCE.

BY REV. THOMAS NUTTALL, B.A.

Not long ago a parishioner of mine was asked by a clergyman of another communion: "Why have you Presbyterians departed from the laying on of hands in ordination?" The answer is, we have not departed from it. Neither do we underestimate, or deprecate, or grow lax in the practice of this New Testament rite.

St. Paul, in his epistles to Timothy, to Titus, and to the Hebrews, and also St. Luke, in the Acts of the Apostles, speaks frequently about ordination, and they teach us that by prayer, and the laying on of the hands, men are to be set apart to their spiritual office by the Church. So, then, not only are our ministers ordained, but there is, moreover, this one form only of ordination acknowledged among us, viz., by prayer and the laying on of the hands of the Presbytery in the ordination of ministers, and of ministers in the ordination of elders and deacons. We do not propose to discuss here the question whether, as seems to be intended in the Rules and Forms of Procedure, an elder may be ordained to his office merely by prayer. For our own part we will not ordain an elder by prayer without the laying on of hands any more than we would consent to the ordination of a minister by the laying on of hands alone with prayer. We would suggest, however, the propriety of ministers associating with themselves the members of their sessions in the laying on of hands in ordaining an elder, and both the members of session and of the deacon's court in the ordination of a deacon.

"The doctrine of the laying on of hands" (Hebrew vi. 2) formed part of "the principles (elements and fundamentals) of the doctrine of Christ" (Hebrew vi. 1), and is not, therefore, to be departed from. It is, moreover, essentially a religious ordinance, for it was observed with "prayer and fasting" (Acts xiv. 23). We do not lack recorded instances of its observance, whether of the ordination of deacons (Acts vi. 6), of elders, as in the numerous cases which might be cited; or of a particular elder who was ordained to preach the gospel, as Timothy (I. Timothy iv. 4) and Titus, who was himself instructed to ordain elders in Crete in every city (Titus i. 5). In every case the laying on of hands, accompanied by prayer, was the apostolic manner of setting apart the individual believer, chosen, to the particular office of the Christian ministry to which he had been elected. In addition

to this, it was a formal committing of the doctrine of Christ to the hands of those who, as faithful witnesses, should spend their time and consecrated ability in teaching man that doctrine. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II. Timothy ii. 2).

In the next place, as the passage just now quoted would also show, it was a guarantee of competence on the part of those ordained, for the words of St. Paul to Timothy (I. Timothy v. 22) cannot be otherwise interpreted when he says: "Lay hands suddenly on no man." The twelve apostles were chosen by our Lord. The eleven who remained faithful to Him, chose a successor to Judas, who fell. We find St. Paul setting apart Titus and Timothy to their particular work, and Paul and Barnabas ordaining elders in every place where they had founded the church in Asia Minor (Acts xiv. 23). Likewise we have seen how the apostles instructed the brethren to make choice of a certain number who should co-operate with them in certain ministerial capacity, and afterward confirmed the popular choice by prayer, and the laying on of hands. Thus did they, the authoritative teachers in the church, both determined the occasion when an addition should be made to their number for economic purposes, and afterward impart the imprimatur of the Church that they who were chosen and ordained should preach the Word of God with authority as successors of the apostles, or serve in their several capacity as co-workers.

The apostolic rite of ordination is, therefore, the Church's stamp of authority upon her three-fold ministry of ministers of the word, elders and deacons. It is her commission to them to pursue with zeal their life-work in her service, which is the service of Christ her Master.

In recognition of this fact no one is ever known to assume the office of an elder or of a deacon without ordination, and although there have been and are many who have preached the gospel and do preach it with the utmost acceptance and appreciable affect, and have not been ordained, yet no such person may dispense the sacrament of the Lord's supper, nor should he pronounce the apostolic benediction, whether in the abbreviated form in which it occurs in most of Paul's epistles (Rom. xvi. 20-24; I Cor. xvi. 23; Phil. iv. 23; I Thess. v. 28; 2 Thess. iii. 18; Gal. vi. 18; Philemon xxv.; and in Rev. xxii. 21); or in the fuller form of 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." An authoritative act or enunciation requires an authoritative commission.

The laying on of hands, even though accompanied by fasting as well as by prayer, confers no superlative gift or power. The apostle's had powers and gift beyond the qualifications of their successors. But they did not have these by the laying on of hands. We find St. Paul exclaiming with fervor (I Tim. i. 12) "I thank Christ Jesus, our Lord. . . that he counted me faithful, putting me into the ministry." Again, whatever the exact exegesis of the phrase, "given thee by prophecy" (I Tim. iv. 14) may be, if Timothy had any special gift not possessed by those who came after him he had it by virtue of that "prophecy" and not by the laying on of the hands of the presbytery alone. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

God calls men sometimes, as he did St. Paul, to a special ministry; and these men are not always ordained by the Church. So, the anomalous case is presented of one in possession of God's commission to preach the gospel, yet not commissioned by the Church, a case that is anomalous from the very nature, character and purpose of the Christian church. It is therefore true that, as Dr. Arthur J. Pierson says in his new

work, "The new Acts of the Apostles," "whichever, by fulfilling his mission, adds one more unpretending entry to this Apostolic record (the incomplete Acts of the Apostles,) belongs to the Apostolic succession." But it is the evident intention of the New Testament that the anomaly shall be recognized as an anomaly and be avoided.

When our Lord sent the eleven apostles out upon their great mission of evangelizing the nations of the earth and said to them, (Matt. 28: 20,) "Lo, I am with you alway, even unto the end of the world," we know how they understood that word *you*. They first completed their number by ordaining Matthias (Acts 1: 22.) They then ordained elders, ministers of the Word, who should carry on the work in the rear whilst they pressed forward, and who should succeed them. Paul catches up the grand thought of a perpetual ministry, a ministry perpetuated by divine intention, and he is not slow to ordain a Gentile ministry. Soon the Jewish and the Gentile ministry become reconciled; and the promise of Jesus in its universal character is felt to be a great reality, both as to time and country. Never at any time, or anywhere, either among Jewish or Gentile Christians at the first, or among the nations since, has any other form of ordination been recognized than by prayer and the laying on of hands. The only difference that has ever been seriously argued is as to who constitutes the presbytery. (I Tim. i. 14.) From the first they who had received ordination at the hands of apostles, themselves ordained others, as we do now, and as has been done in the interval of centuries.

Without ordination, and the consequent perpetuated ministry, the ministration of the word and doctrine would have been a matter either of hap-hazard or of miracle. Ordination is therefore necessary to the continued existence of the Church, and uniformity in the manner of it equally essential. What can be done through human agency in man's behalf God does not do by miracles.

The laying on of hands, then, is the Church's seal of qualification placed upon the candidate for the ministry; it is her mark of authority given to him; it is, with the prayer that accompanies it, the consecration by the Church to the office of the holy ministry of the man who is already self-consecrated to Christ and the preaching of his gospel: it is the formal committing of the sacred doctrine to the thereby perpetuated ministry; it is apostolic succession in the truest and best meaning of the words.

Amherstburg.

FOR COLLEGE AND KINGDOM.

The following prayer, offered by Rev. Principal Dykes at the opening of the proceedings in connection with the College Jubilee services of the Presbyterian Church of England, is in every way so beautiful and appropriate that we reprint it in full from *The Presbyterian*, of London, England, the organ of the Presbyterian Church, in England. [Ed.]

O God, the Father of Lights, who hast given unto Thy Church pastors and teachers in every age, we acknowledge this day Thy loving kindness in maintaining, restoring, and augmenting from time to time the light of the pure Gospel, and of sacred learning within our native land. For all students and doctors of Thy holy mysteries, for all reformers of religion and defenders of Thy faith, for all wise and reverent divines, by whom the knowledge of Thy people has been widened or corrected, we bless Thy providential care and laud the promised Spirit who guides into all Truth. Neither hast Thou left Thy people at any time without pastors and preachers of Thine own rearing and furnishing, by whose gifts and graces the Flock of God among us have been guarded from error or recovered from it, have been nurtured in the wholesome Word of Life, and led into the ways of holiness and obedience.

Specially do we thank Thee, our God

this day, for Thy goodness to this our College, planted among us half a century ago, for the equipment of a godly and learned ministry of the Holy Gospel. Thou didst inspire the generous fathers of our Church, by whose enterprise it was founded, and by whose fostering hand it has been established among us. Thou, Lord, didst raise up those honored teachers, by whose faithful and learned labors the students have profited, and whom, after a course finished in Thy fear, Thou hast taken to their rest. For their memory we thank Thee; and for the successive bands who from the walls of the College have gone forth to proclaim the unsearchable riches of Christ, we magnify Thee, Who alone callest such labourers into Thy harvest-field.

Bless, Lord, in their several spheres of labor, the old students who survive. Give more ardor, wisdom, courage, and faithfulness—for the times grow arduous, and the duty waxes heavier. Help us who now labor in the College Halls, teachers and taught alike, to be worthy of our forerunners, and to devote ourselves to our sacred task with deeper humility, a more open mind, free from prejudice, a wider sympathy with the mission and the perils and the responsibilities of Thy Church in the critical times we live in. Awaken throughout our congregations, we beseech Thee, a more intelligent, prayerful, and loving concern for the prosperity of the College. And, by the secret movings of Thy grace prepare, in many a home, gifted and devout young souls to offer themselves in due time to the sacred Ministry of the Word among us.

Lord Jesus, Head of the Church universal, we pray this day for all seminaries of sacred learning; for the godly upbringing of youth in our schools, and colleges, and universities; for an abundant supply of capable servants of God to minister in every faithful and pure branch of Thy one Church.

We pray for the Missions of our own and of all Churches; for Mission Colleges in particular, where native Christians are being fitted to bear the Message of Life to their fellow-countrymen. Deepen in our students at home zeal for the conversion of the world; and unite more closely the efforts of Thy people to win the nations for Christ.

Finally: We humbly intercede on behalf of all princes and rulers and of their subjects: especially that it may please Thee to comfort and strengthen, to preserve and rule, Thy servant, our Sovereign Lady, Queen Victoria: that it may please Thee to bless to the Royal House of England, and to other kindred Houses in Europe, the events of Thy Providence, teaching them sobriety and godly fear, and the love of justice and of freedom; that it may please Thee to spread through all classes in our Commonwealth, temperance and thrift, and purity and uprightness, and undefiled religion. May it please Thee also to bring to a speedy and a secure end the war in the distant East; and over all Christendom to restrain the force and confound the designs of such as delight in war.

Let these and all the just desires of Thy servants find favor in Thine eyes, we humbly beseech Thee, O Lord God: for we present our petitions through the mediation of Jesus Christ alone, our Priest and Advocate; unto Whom, with the Eternal Father, and the ever-blessed Spirit, Oae God, be glory and worship, dominion and thanksgiving, world without end. Amen.

The unfaithful man is more untrue to himself than to any one else. Every promise which he breaks, every trust which he dishonours, every responsibility which he throws off, every rightful labour which he shirks, weakens the force of the inner law, destroys his firmness, impairs his energy, hardens his conscience, and renders him not a free man but a slave. In being unfaithful to others, he is still more unfaithful to his own nature; in trying to secure some paltry gratification, he has lost the richest treasure of his being.

Missionary World.

INDIAN CHURCH OPENING AT PORTAGE LA PRAIRIE.

Sabbath, December 2nd, was a day long to be remembered among our poor Indians. It was church opening day. The beautiful little building, looked forward to with such expectancy all summer long, was at last ready for occupation. It is not quite finished: for the season was so far advanced that it was thought best not to attempt any outside painting until spring for who could have anticipated the lovely mild weather we have enjoyed up to date. The inside will probably be painted within a week. But notwithstanding the lack of these finishing touches of paint and varnish, it is really a little gem of a church. The dimensions are 20 by 30 feet besides a commodious and substantial porch. It is a frame building and constructed with a view to warmth and comfort. The outside boarding has a view to artistic effect as well as comfort, the lower part of the walls below the panel of the window-sills, being formed of vertical boards narrow tongue-and-groove with bead. This part is surmounted by a projecting water-table, above which begins the horizontal and groove "siding." When painted the lower part will be a shade darker than the upper, and the effect will be very pleasing. The shingles are of British Columbia Cedar and everything of the best quality.

In the inside a wainscoting of the usual height runs all around the building. The balance of the walls is finished in plaster but the ceiling is finished in very narrow strips of British Columbia Red Cedar. It is concave and when varnished will look beautiful. The seating is in a solid block in the centre with an aisle at each side. The seats are equal to any in the town and when stained and varnished will look handsome. The seating capacity is about 80 at present, but more can be put in should they be required, so as to seat in all about one hundred. It is heated by a large stove and drum placed near the door. The cost will be over \$700. We expect to get \$100 or \$150 from local sources, chiefly of course from Knox Church people, who take a deep interest in our work. The Indians have already contributed \$14.10.

Half-past two was the hour set for the service to begin and by that time the house was crowded, many friends from town being present to show their interest in the work. Between fifty and sixty Indians were present, among them some who had never before acknowledged the work done among them. The services were conducted by Rev. P. Wright, B.A., pastor Knox Church, Portage la Prairie, and Rev. Prof. Hart, Manitoba College, interpreted by David Ross. Short addresses were given by Mr. A. D. Mackay, Mr. E. Brown, Hon. Mr. Watson and Mr. Marlatt, Mrs. John McLeod, one of the ladies instrumental in starting the mission school spoke of the progress made. All the singing was done in Sioux, the Indian men and women joining in with noticable heartiness. Three of the Indians led in prayer. It was announced that on the following Monday 10th inst., the Y. P. S. C. E. of Knox Church would give them a social. It was gladly looked forward to by the Indians, they kept counting the nights they must sleep before they got Mushi ota (lots to eat). The tepees were all locked up that night, something unusual among the Indians. About ten conveyances went out from town. Good music was provided. The seating and standing room was taxed to the utmost. The enjoyment was easily read upon the faces of the Indians. What could not be eaten there was wrapped up in their shawls and carried home. Then those who served felt the joy which invariably comes to those who follow out Christ's teaching: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." The collection from Sabbath service and social was \$35.80, the Indians again sharing in the giving. The meeting was brought to a close by singing "God be with you" and the doxology in Sioux.

TEACHERS.

MISSIONARY NEWS.

Dr. F. F. Ellinwood, in a recent lecture, brought out in clear evidence the fact that the whole drift of the latest scholarship excludes the contention of Sir John Lubbock and St. Hillaire, that races are still found destitute of religious conceptions. He referred especially to the dwarfs of Central Africa, about whose views the dispute has been longest. Dr. A. C. Good, of Batanga, has recently found among them "tribes who never cultivate the soil nor clear the forest, and who cannot count above five, but who believe in a Supreme Creator, for whom they have a distinctive name." This accords with our life-long persuasion that the Father of Spirits has never left these spirits without some glimpse of himself.

A minister was soliciting aid for Foreign Missions, and applied to a gentleman, who refused him with the reply—"I don't believe in Foreign Missions. I want what I give to benefit my neighbor." "Well," replied he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About 500 acres." "How far down do you own?" "Why, I never thought of it before, but I suppose I own half-way through." "Exactly," said the clergyman. "I suppose you do; and I want the money for the New Zealanders—the men whose land joins yours at the bottom."

From the second report of the Scottish mission at Kibwezi, East Africa, it appears that the direct religious influence on the natives have been imperceptible. But the medical work and the honest trading have made a favourable impression. The lack of interest in the religious services is to some extent attributable to the imperfect knowledge by the missionaries of the Kikamba language, a defect that will soon be remedied. The mission has got 100 acres from the Imperial East Africa Company, and has a fine garden of 8½ acres growing grapes, coffee, oranges, mangoes and pine-apples, and all sorts of home vegetables.

The very isolation of the missionaries in Tibet is thought to be a favorable circumstance. "How is it," asked a lady when on a visit to some of the Moravian missionaries, "that you are able to maintain so high a tone of spirituality when you are so cut off from all Christian privileges, and so surrounded by heathenism?" "We find it necessary," was the reply, "to spend an unusual amount of time in the reading of God's Word and prayer."

The "revival of Buddhism," as it is designated in Japan, exhibits itself, among other ways, just now, in the restoration of the great image and temple of Diabutsu at Nara, the great imperial family having appropriated \$20,000 to the object and \$5,000 additional for a permanent repair fund. Ten other celebrated temples have made application to the Japanese Government for aid in repairing temples.

Mrs. John G. Paton, wife of the veteran missionary, will be issuing, in a few days, through Messrs. Hodder and Stoughton, "Letters and Sketches from the New Hebrides." The same firm are also about to publish a work entitled "Chronicles of Uganda," by Rev. R. P. Ashe, M.A., a companion of the late Alexander Mackay.

Charles Darwin, the scientist, paid a visit to the island of New Zealand and this is what he said when he went away: "The lesson of the missionary is an enchanter's wand. I took leave of the missionaries with thankfulness for their welcome, and high respect for their useful and upright character."

Much enthusiasm was shown at the valedictory services in Exeter Hall, London, when over one hundred and sixty missionaries, half of them fresh recruits, took their God-speed from the church Missionary Society. Eleven ladies were going to Palestine.

Woman's work in India has made great progress. There are now 711 women missionaries—Foreign and Eurasian—in India. These have access to 40,513 zenanas and have 62,414 girl pupils in the mission schools.

Hon. John Foster said in a recent lecture on missions: "The prayers for 'open doors' will have to be relegated to the past, and prayers offered for money and workers to enter the many doors now open."

Rev. J. Smith Wilson, a nephew of the minister of the Barclay, who, two years ago, resigned the pastorate of Canonbie, through ill-health, has accepted the Presbyterian charge at San Fernando, Trinidad.

PULPIT, PRESS AND PLATFORM.

Rev. Dr. W. J. Hall, a Canadian missionary, has died from typhoid fever at Seoul, Corea. He was born at Glen Buell, five miles from Brockville.

Herald and Presbyter: Many an experience affords a moment's pleasure, only to be followed by many long hours of pain. The soul must hide in God to get the luxury it craves. In him it finds its refuge.

Dr. Marshall Lang: The church has greater need to be converted than the world. If the Church were converted, the world would not be the world that it is to-day. Let the Church thunder less against the world, and more against itself.

Rev. J. B. Silcox: How is it that the reporter can find out the gambling dens and the police cannot or will not? I do not blame the police, but those above them, and it is as sure as the sun gives light that they are paid to shut their eyes.

Rev. T. L. Cuyler: Presbyterianism does not need to be tricked out in borrowed togery. What it wants is more warmth under its old ribs, more grip in its right hand, and more of the Chalmers-like fire in its pulpits to kindle souls and to make the rafters roar.

Bishop Simpson: God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.

Bishop Ireland: The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask the victim its cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?

Sir William Jones: The scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age, or in any idiom.

Rev. C. B. Pitblado: I am a Roman citizen; it means infinitely more to me to say, "I am a British subject." It is no mean thing to be able to claim the birthright of a Briton. The birthright brings a heritage from the past of which we should be proud; it confers an honor for the present for which we should be thankful; it involves responsibility for the future from which we should try to draw inspiration for a noble life.

Rev. James Millar: How needful that each stage of life should be entered upon with God for guide, if the memory of what we do in every previous stage must go with us into every later one, and into the great beyond, the life that is unseen! How much of that future life as well as of the present, of eternity as well as time, rests upon the forming of right principles in the years under 20. For your soul's sake keep near to God in these days.

The Christian World: It will be news to many that Mohammedanism is making progress in England. A Liverpool solicitor, Mr. W. Quilliam, is its chief apostle, and he is known to the faithful as Sheikh Abdullah W. Quilliam. In a recent letter, which he has received from the Ameer of Afghanistan, that potentate, after congratulating Mohammedans on the progress their religion is making throughout the world, promises to do what he can in the way of protecting sympathising with, and patronising Mr. Quilliam and his Liverpool congregation of new Moslems.

Teacher and Scholar.

JOHN THE BAPTIST BEHEADED.

Jan. 7th, 1894. }
Mark vi. 17-29; read also Matthew xiv. 1-12; Luke iii. 19, 20, ix. 7-9.

GOLDEN TEXT.—Matthew x. 28.

CATECHISM.—Q. 1.

Daily Readings:—M. Mark vi. 14-29—John the Baptist beheaded.

T. Luke iii. 7-14—John's preaching.
W. John i. 15-37—John's testimony to Jesus.
T. Matthew xi. 1-15—Jesus' testimony to John.
F. Heb. xi. 32-46—Martyrs for God.
S. Revelations vii. 9-17—Out of great tribulation.

The time is early in the third year of Christ's ministry. John preached about two years, from spring of A.D. 26 to A.D. 28. Beheaded in March or April, 29, at the age of 33.

The fame of Christ's miracles, teaching and popularity had now reached the ears of Herod, v. 14-17, whose guilty conscience made him uneasy, and leads to the story of the lesson.

In this lesson, picture to your mind, Herod, the revellers at the banquet, Herodias and her daughter, the murder scene in the castle, a sad funeral.

I. The Faithful Preacher. V. 17-20.—Herod was ruler of Galilee, and Perea and a son of Herod the Great. He was a cruel, unprincipled man, superstitious and cunning—Luke xiii. 32; Mark viii. 15. In A.D. 38, he was banished to Lyons, in France, but died at last in Spain. His wife was a daughter of Aretas, king of Arabia, Petra, whom he sent back to her father, that he might marry Herodias, the wife of his brother who was still living. Like many bad men, Herod had fits of remorse, heard John preach, and showed him the respect which vice often pays to virtue, until John reproved him for his wickedness, and other evil deeds, so that when urged on by Herodias he seized him and shut him up in a gloomy, miserable dungeon in the castle of Macherus, Herod feared John as Queen Mary feared John Knox, and Ahab II. feared Elijah, though urged on by Jezebel. In this castle are still found two dungeons, one of them deep, and its sides scarcely broken in, which have small holes still visible in the masonry, where staples of wood and iron had once been fixed. One of these may, possibly, have been the dungeon in which John was confined. He did this for Herodias' sake, because his crime was with her, and on her account, and because she wanted John out of the way. Herodias, more cruel, unprincipled and licentious than he, meanwhile was watching her opportunity for revenge upon John.

II. The Birthday Banquet. V. 21-23. Herodias had not long to wait. Herod was probably at his palace at Tiberias, not far from the scene of John's preaching. His birthday came and he celebrated it by a great banquet, given to his lords, captains, and the most distinguished men in Galilee. Compare Daniel, v. 1-4. Such banquets at that time often were occasions for unspeakable licentiousness and debauchery. The lewd daughter of a lewd, wicked and treacherous mother danced in presence of the drunken revellers, and Herod, delighted, made her, as a reward, a rash and unjustifiable promise: "Whatever thou wilt ask of me, I will give it thee, even unto the half of my kingdom." Compare Esther v. 3.

III. A Cruel Revenge. V. 24-28.—The chance which Herodias had been watching, and waiting for, had come. She had probably foreseen it and had her plans all ready. Salome her daughter went straight from the feast to consult her mother what to ask. "Ask," she said, "the head of John the Baptist." "And she came in straightway with haste unto the king," etc. "And the king was exceedingly sorry." He knew it was a sin against God to commit murder, but he was weak, cowardly and wicked, and for fear of a bad woman and of being regarded as mean and spiritless, he added to his rash oath the crime of murder. Comp. Ahab and Jezebel, I. Kings 21. He was not penitent but worried, because he had been outwitted and trapped into doing what he had repeatedly refused; because he had an undefined dread in his mind of the holy man of God, and because he was afraid that if he murdered John he might create a rebellion, as Aretas, his angry and powerful father-in-law, was threatening him. "Immediately the king sent an executioner, and commanded John's head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to the mother." Conceive the cruel, revengeful adulteress and murderess gloating over the bleeding head of John, the reward of her daughter. How dreadful a passion is revenge; what monstrous crimes it prompts to and commits! Let us beware of the evil thoughts which lead to it. Conceive the spirit of the martyred servant of God released from imprisonment and suffering, welcomed on high among the spirits of the just—Rev. vii. 13-17.

IV. The Funeral. V. 29.—"And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb." Comp. Acts viii. 2. For the contrast between the memory of the wicked and the good, comp. Proverbs iv. 18, 19, x. 7; Daniel xii. 2, 3; Rev. xiv. x.v. 12, 13, xxii. 14, 15. From this moment began for Herod a series of annoyances and misfortunes which only culminated years afterwards in disrowned royalty and unpitied exile. "The way of the transgressor is hard."

THE CANADA PRESBYTERIAN,

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 26TH, 1894.

THE best way to revive the church is for each member to begin with himself.

TWO dollars a year from each member of church would put the schemes in a flourishing condition.

THE most deplorable feature of the boodle investigation is the amount of perjury committed in the witness box. Looking at the evidence given there and at a recent election trial, one cannot help asking if there are many people in this country who have no regard for the sanctity of an oath.

ONE of our Superior Court Judges said to the *Globe* the other day. "If I had a claim against a wealthy man, I would, having regard to the interest of my family, settle it for whatever I could get rather than incur the costs of litigation." Everybody knows that mammon rules in business and sometimes has far too much power in the church, but few were prepared to hear a judge of the Superior Court declare that it rules in the temple of justice.

PRINCIPAL GRANT reviews Mr. Pope's "Memoirs of Sir John," in *The Week*, in his very best style, and among other things says :

Of course, the people may, and often do, decide wrongly, but all the time they wish to decide rightly. A real democrat knows that, and, therefore, has patience with them, and bends all his efforts to their enlightenment. He knows that it is easy to deceive them, but that it is nobler, and, in the end, too, it pays better, to undeceive than to bribe or befool them. It is, however, difficult to avoid coming to the conclusion that, though no one knew better than Sir John that the people are now the fountain of all power, he was not a true democrat. He did not trust the people. He thought that you must humbug where you could not master them.

If Sir John thought in that way he must have had good and sufficient reasons for so thinking. He was not the kind of man that acts without reasons. Democrat or no Democrat he knew Canadian human nature well. If he humbugged the people it was because he believed they could be more easily moved by humbug than in any other way.

A HAPPY NEW YEAR.

BEFORE another issue of THE CANADA PRESBYTERIAN appears, this greeting will have passed the lips of many millions, meaning much, or little, or nothing at all, as the case may be. But when spoken from the heart in sincerity and truth, with the warm grasp of the hand and the look of kindness in the eye, or when sent by the written page, or flashed across the telegraph, or spoken through the 'phone, what more kindly greeting could be given at the beginning of another year. We mean it when to all our readers we wish "A Happy New Year," and we trust that in every case the good wish may be to the full realized. It is no small thing to enter into a family week by week as this paper has done, freighted with its burden of news, telling of movements and of Christian work of many kinds being done throughout the world, especially within the limits of our own Church, telling of its needs, containing appeals and encouragements; freighted also with wholesome, instructive reading on a great variety of

topics, much of it from the best minds and most Christian hearts within our own and other churches, giving an uplift to those who may be cast down, and a wider outlook to those who in many ways are shut in;—to do this week by week is no light matter. Unless both editor and readers are dull to an almost incomprehensible degree, this must, although unseen to each other, establish between them such an interest and understanding as to make wishing each other a "Happy New Year" much more than an idle unmeaning form. As our readers, then, take up this paper into their hands and this page meets their eye, we do, indeed, send this good wish to all. And we trust that we may have from all the answer in heart, if not in speech, a "Happy New Year." We return thanks and shall hope that the good wishes may be realized. We all, in looking back over the year just passing away, have, no doubt, had much happiness to call forth our gratitude. The same has been the case through many past years, even where they may have been most clouded with sorrow, disappointment, trial and loss. And because this has been the history of the past, we find ground for the hope that the year coming will have, like all the rest, its full share of happiness, so that the wish of a Happy New Year is a wish of faith and hope. Not only willingly, then, but gladly, may we gird up the loins of our minds, and look out and set forth upon another year with all its unknown history, in the full confidence that, however chequered it may be, it will not be without its due share of happiness.

We enter upon it with guarantees, we may say, given us in the mercy and goodness of God, that, however saddened even it may chance to be, it will not be without more or less of happiness, in that nothing can befall us without the wise and loving permission of the Father in heaven, and that thought alone has something in it with which to brighten, to some degree at least, the darkest cloud. Another consideration that may sustain us and deliver us from the fear that any year can be all cloud and darkness is that, God has mercifully arranged that time itself dulls the sense of loss and pain, which at one time threatened never to leave us, and so makes an opening for glints of sunshine and gives a hope for brighter days. Even, also, though the coming year may prove to any, as it is almost certain to do to some, one which, outwardly, may look anything but happy, yet, again, because God has mercifully hidden from us the future by an impenetrable veil, we can wish each other a Happy New Year, for though it may have sadness in store for us, we see it not, as yet, and know it not, and look out upon the future only in the light of the past, whose record is that "goodness and mercy have followed us all the days of our life."

We shall not, therefore, begin the year with any sad forebodings, or bate one jot of heart or hope. "We've aye been provided for and so will we yet." More than that, and looking beyond the personal, much of evil, and an infinity of trouble as there may be in the world, the times upon the whole are growing better. There has never been any age so golden as the present age; no age so desirable to live in as the present. Never were the calls more numerous, or more inspiring to good and noble work for God and our fellowmen, on the humble scale or the grand one, never were the means for doing such work so abundant and effective, or its rewards so speedy and certain.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Often, then, as we may have wished, or have had wished for us a "Happy New Year," there never was a time when there was a better reason than now for wishing it or a brighter prospect in looking forward to it. Whether it shall be happy or not, depends, under God very much upon ourselves. If we will look up and not down, if we will look out upon and think of others and not upon ourselves, if we have eyes to see and a heart to understand and appropriate the innumerable ways and means of happiness which God in His infinite mercy and goodness has put within our reach in Himself, and in what he has done and is doing for us in His providence and in His grace, we need not fear or doubt that those who do this will have what we wish them, "A Happy New Year," or that we ourselves, if we will but do it, will have not only a happy New Year, but a happy year all through from beginning to end.

JUBILEE OF THE REV. JOHN MACTAVISH,
D.D., INVERNESS, SCOTLAND.

THE name of the Rev. John Mactavish, D.D., formerly pastor of Woodville and Chalmer's Church, Woodstock, in this country, but for the last sixteen years of the Free East Church, Inverness, Scotland, is still so fresh in the memory of a great many of our readers, and his character so much respected, that they will be glad to have a somewhat full account of the interesting services held in the church of which he is still the senior pastor. They took place on the evening of the 4th inst., on the occasion of his attaining his jubilee as a minister of the church. We are indebted to the *Northern Chronicle*, Inverness, of Dec. 5th, for the information which we are here enabled to give.

The chair was occupied by Rev. Allan Cameron, colleague and successor to Dr. Mactavish. On the platform with him was a large number of ministers and other friends in the town and neighborhood, and many who had been invited sent telegrams or letters of regret at their unavoidable absence. Rev. Gavin Lang, who, among others, sent a letter of apology, referred to the eminent position and standing which Dr. Mactavish had held to the last in Canada—not only in the Canadian Presbyterian Church, but also in the Dominion generally. "He (Mr. Lang) had been on the different fields of labor which Dr. Mactavish occupied in Canada, and it did one's heart good to hear how universally he was esteemed for both his work's sake and his most perfect consistency. He was one of the always few who had the courage of his convictions—fearless, constant and complete."

The chairman, in opening the meeting, which was a large one, spoke of the earnest, faithful and successful work of Dr. Mactavish which was then being recognised, and to the pleasure it gave all the Doctor's friends that he still enjoyed fairly good health. He made a touching reference to the late Mrs. Mactavish, whose kindly and sympathetic presence was very much missed. He testified also to the very happy relations subsisting between the senior pastor and himself as colleagues which he had no doubt would continue to the end. Reference was frequently made during the evening to the position taken by Dr. Mactavish in 1843 at the Disruption, which, he hoped, would in time be healed; and he expressed his gladness at seeing "on the platform representatives of various denominations, which, he trusted, was an augury of that kindly feeling which would work its own way, and that would help them to make such sacrifices as circumstances might demand, and that by-and-bye they should not have in Scotland three Presbyterian bodies but one working for the glory of God in the midst of the masses that were at present falling so largely away from the ordinances of the Church of Christ."

At the close of Mr. Cameron's opening speech, Mr. Jas. Ross, the oldest officiating officebearer in the church, read a beautifully illuminated address presented by the Free East Church congregation to Dr. Mactavish. It stated that the kirk-session, members, and adherents of the congregation cordially joined in offering to Dr. Mactavish their warmest congratulations on the completion of fifty years' service in the ministry. The sixteen years of his pastorate in the congregation had been most helpful to its spiritual life. After referring to the evangelical fervour of Dr. Mactavish's pulpit ministrations, and the earnestness, faithfulness, and tenerness shown by him in dealing with individual souls, a check for £118 was handed to Dr. Mactavish, which it was mentioned, had been subscribed by a wide circle of friends in Inverness and a few in America.

An illuminated address, presented by Inverness Free Presbytery, which upon one side contained an excellent photograph of the venerable pastor, was next read by Rev. Dr. Black. It spoke of the Rev. Doctor's efforts to maintain the integrity and purity of the Word of God, and the freedom and fulness of the gospel message; of his efforts in the cause of temperance and for the improvement of the temporal and social condition of the people throughout the Highlands. "As a co-Presbyter, it continued, "we value your wide experience and your knowledge of law; your buoyant happiness in times of perplexity and depression, and your firm confidence in the triumph of truth and righteousness. But, above all, we esteem and love you for your fearless and consistent loyalty to our Lord in all your public life, and your kindli-

ness and genial frankness in our private intercourse." Rev. Murdo Mackenzie, who also represented the Inverness Free Presbytery, spoke of his long and close connection with Dr. Mactavish, and said that, having lately visited parts of Canada, the most savoury name he heard mentioned there was the name of Dr. Mactavish. Rev. Mr. Sutherland Kilmonvaig read an address from the Presbytery of Abertariff, where Doctor Mactavish began his ministry. Mr. James Ross also read addresses from the Presbyteries of Lindsay and Paris, and from the congregations of Woodstock and Woodville, Canada, which all referred in high terms to the respect and esteem entertained for Dr. Mactavish where his ministry was greatly appreciated.

Dr. Mactavish, in rising to reply, was received with applause and made a happy address, closing with the following characteristic words. "He had not changed one atom in his principles from the hour he professed to follow the Lord Jesus Christ until that present hour—applause). He had the kindest feeling towards everybody; he did not know a soul on earth of whom he owed a grudge—(applause). Dr. Mactavish, concluding, said:—"May God bless you all. May God make every soul here rest upon Him and rejoice in Him, and may we one day stand before Him to thank Him for all his wonders and goodness to us."

Rev. Dr. Robson, representing the U. P. Church, said that "all present united in recognising in Dr. Mactavish a man of stainless honour, fearless candour, and chivalrous loyalty to his own convictions. He thought it was a great blessing to the community of Inverness to have a man of such sterling integrity in their midst."

Rev. Dr. Norman McLeod was the last speaker, who, after alluding to the strong differences between Dr. Mactavish and himself on some questions, but their warm mutual regard in spite of all, expressed the hope that their father, Dr. Mactavish, might be long spared to wear with comfort that garland of affection and gratitude with which he had been wreathed that night by so many loving hands. They trusted he might have every blessing during the remainder of his life-time in this world, and that, when his life work was over, his might be the reward of a good and faithful servant.

THE WEEK OF UNIVERSAL PRAYER.— TOPICS SUGGESTED.

SUNDAY, January 6.—"They that wait upon the Lord shall renew their strength.—Isa. xl. 31.

Monday, January 7.—Praise and Thanksgiving for the goodness and mercy which have followed us through the past year, for many answers to prayer, and for the continued spread of the gospel.—Ps. cxxvi. 2-3; John xxiii. 14; 1 Sam. vii. 12. Humiliation and confession of grievous sins, of lukewarmness, of unprofitableness in the service of Christ, and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3-19. Prayer for a deeper realization of the power of the Holy Spirit in the Church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15-24.

Tuesday, January 8.—Prayer for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world, and sanctification unto the Lord; for greater unity among the followers of Christ; that the growth of Romanism and superstition, of Rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1-16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8; Mat. xxiv. 1-14.

Wednesday, January 9.—Prayer for national righteousness and peace, that the tendency to lawlessness, national discontent and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers, legislators, judges, and all in authority, that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5-8; 1 Tim. ii. 1, 2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27-28.

Thursday, January 10.—Praise to God for increasing interest in the spread of the Gospel, for offers of personal service, for open doors throughout the world, and for the manifested power of the Holy Ghost in various missions.—Acts iv. 29-33; Acts xi. 20-23; Rev. iii. 7, 8. Prayer that all missionaries and Christian workers may be endowed with power from on high; that the privilege

and duty of evangelizing the world may be fully understood, and that many more laborers may be sent forth into the harvest.—Luke xxiv. 45-49; Matt. ix. 35-38.

Friday, January 11.—Praise for enlarged interest shown in Home Mission work, and in Missions to the Jews, and for special blessing attending them.—Ps. lxxvii.; Isa. liii. 7-8. Prayer for all Christian masters and evangelists, for all efforts to reach social classes of the people and all who live without God, and for the better observance of the Lord's Day.—Col. iv. 2-4; Isa. lviii. 13-14. Prayer for the Jewish race: That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13-21; Is. xl. 1-5; Zech. viii. 7-8.

Saturday, January 12.—Prayer that husbands and wives, parents and children, masters and servants, may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God, for more abundant spiritual fruit from Christian Associations of young men and women; for Sunday and Day Schools, Colleges and Universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 10-17.

Sunday, January 13.—"Always abounding in the work of the Lord."—1 Cor. xv. 58.

PRESBYTERIAN COLLEGE, MONTREAL.

A CIRCULAR respecting the above college has been sent out by the Board to all ministers and sessions concerned, which, as it is desirable that all our people should see and read for themselves as soon as possible, we here insert.

REV. AND DEAR SIR: As the season is now approaching when the congregation of the Church allocate their missionary and benevolent contributions, we remind you of the claims of the Presbyterian College, Montreal, with a view to securing from your people a liberal contribution, consistent with the claims of other schemes of the Church.

Over and above the interest on the Endowment Fund and the guaranteed salary of one of the Professors, the sum of \$7,500 is this year required for the maintenance of the College.

The income last year was about \$1,200 less than the expenditure. This amount was made good by a few friends in Montreal. This, however, cannot be repeated, and it is earnestly hoped that there will be such an increase in the contributions from congregations as to meet in full the requirements of the present year. Last year only one hundred and fifty-one congregations sent anything. Were all to contribute even a little, there would be no difficulty in securing the necessary amount.

Will you kindly lay this matter before your Session and endeavor to secure their co-operation, as well as that of your people.

It is encouraging to report a larger attendance of students than in any former year.

Yours faithfully,
D. MORRICE,
Chairman of the Board of Management.

The treasurer's address is Rev. Robt. H. Warden, D.D., Box 1839, Post-office.
Montreal, 10th Dec., 1894.

EXECUTIVE F. M. COMMITTEE.

DR. J. J. THOMSON has entered upon the work in Montreal, and the Chinese have rallied about him in a very interesting and encouraging way. He knows the Cantonese and thus speaks to them in their own language. It is intended to utilize Dr. Thomson in other cities in which Chinese are to be found.

Dr. Malcolm met the Executive. Medical Certificates from two doctors in Tientsin were read, strongly recommending him to come here for a short time. He has been so much improved by the trip home that he is ready to return with Mr. Goforth and Mr. Slimmon as soon as the committee allows them. They are eager to be away, but it is thought better to delay still awhile as the Chinese problem is not settled yet. The Executive were much gratified to receive important medical testimony encouraging the hope that Dr. Smith will in time be quite restored and able to resume work in Honan.

Dr. Reid received up to the 18th inst., for foreign mission \$10,979.50 and paid out \$41,350.05, leaving a deficit of \$30,370.55 at this date.

Books and Magazines.

BENEDICTUS' STRANGER. London. The Religious Tract Society. Toronto. William Briggs.

This anonymous little book for young people is beautifully printed and very daintily bound, and it is as good in matter as it is attractive in appearance.

The *Knox College Monthly*, for December, presents the following interesting table of contents:—"The Jewish Problem," by Rev. John Laing, D.D.;—"The Development of the Earthly Life of Jesus," by Rev. Wm. Farquharson, B. A.;—"Nehemiah," a poem by Charles J. Hardie, M.A.;—"Shakespeare's England," by Prof. Archibald MacMechan, M.A.;—"A Ministerial Circulating Library," by Layman;—"A Greeting from India," by Anand Koe;—"The Cariboo District," by Rev. G. A. Wilson, B.A.;—"The Church, the Fulness of Christ," by Rev. T. Fenwick. The Missionary Department of the *Monthly* will be a strong feature for 1895. A series of valuable articles will appear on "Our Foreign Fields From the Inside," written by missionaries in the field. The first of these, by Rev. D. McGillivray, on Honan, will appear in January. A large amount of useful and interesting Home Mission material has also been secured. We commend the *Monthly* to those who are responsible for missionary meetings or addresses.

In the *Treasury of Religious Thought*, for December, Rev. J. E. Cummings, late of Boise City, Idaho, is the preacher of the initial sermon, on Anchors of the Soul. The sermon on God in the Soul of Every Man, by Dr. O. P. Gifford, of Buffalo, is full of his characteristic and scholarly eloquence. Dr. Gregg, of Brooklyn, gives the second of his sermon on Temple Beauty. A sermon on "Burying the Old Year," is by Rev. Franklin Noble, D.D. Dr. Charles H. Parkhurst appears in a sermon on Pharisees of Society. Rev. Burdett Hart gives his fourth essay on Presidents of Yale; and Dr. Theodore L. Cuyler his third article on Elements of Pulpit Power. Other papers of interest will be found in this number. E. B. Treat, Publisher, 5 Cooper Union, New York.

The illustrations in each succeeding number of the *Cosmopolitan* appear to be more beautiful than in the last. We cannot conceive how those in the December number can be excelled, especially of the beautiful women at its beginning. Throughout they are beautiful. The principal articles are:—"The Tribes of the Sahara," "Margherita of Savoy," "Musical Instruments of the World";—"Great Passions of History—IV., Paris and Helen";—"On Frenchman's Bay";—"Abraham Lincoln in His Relations to Women";—"The Story of a Thousand." In the World of Letters and the Progress of Science departments are the usual interesting notices. The *Cosmopolitan*, Irvington-on-the-Hudson, New York.

We only give the names of some leading articles in the December *Arena* which are as follows:—"The Real Significance of the Parliament of Religions," by Max. Muller;—"David A. Wells' Downfall," by George Wilson;—"The Religion of Holmes' Poems";—"Well Springs and Feeders of Immorality," by B. O. Flower;—"William Penn and Peter the Great"; a symposium on the "Abolition of War," and two pieces for Christmas. The January *Arena* promises several very important articles which should make it a suggestive and able number for the beginning of 1895. The *Arena* Publishing Company, Boston, Mass.

Leading articles in the *Gospel in all Lands*, for December, are:—"Country and People of Tibet";—"Obstacles to Christianity in India";—"The Eskimos";—"The Situation in Japan," by Rev. Julius Soper;—"Origin and Growth of the Missionary Society of the Methodist Episcopal Church," by Rev. Albert S. Hunt, D.D. The other departments are well filled with missionary articles and information. Hunt and Eaton, 150 Fifth Ave., New York.

The important articles in the December *Sanitarian* are on the two very important subjects of "The Examination of the Milk Supply for Tuberculosis in the State of New York";—"Drinking Water in its Relations to Malarial Diseases," a paper read at the Salisbury Health conference, N.C., by Richard H. Lewis, M.D. To these are to be added a variety of other useful articles. The American News Company, New York.

Littell's Living Age contains in its last November issue articles from *Blackwood's* and *MacMillan's* magazines, the *Contemporary Review*, *Temple Bar*, *Public Opinion*, *Spectator* and *Chamber's Journal*. Leading articles are "The Accession of the New Sultan of Morocco," "Joseph Priestley in Domestic Life," the "Historical Novel," and articles from several magazines on the late Oliver Wendell Holmes. Littell & Co., Boston, U.S.

Harper's Bazaar, for December 8th, besides the usual varied and beautiful illustrations and shorter sketches, contains the continuation of the story "Beyond the Dreams of Avarice," by Walter Besant; "Mrs. Starbuck's Pie Mission"; "Russian Costumes," illustrated; "A Confidence"; "How English Literature was Made"; "An Evening with the Microscope." Harper Brothers, New York.

Manitoba College Journal, for November, is well stocked with news items and sketches interesting to all students and friends of the college. Besides these it contains "A Brief Statement of Some of the More Important Questions in Ethics," being notes of an address by Rev. Principal King, to the Philosophical Society of Manitoba and Wesley Colleges. Manitoba College, Winnipeg.

The chief features of the *Altruist*, for December, is a character sketch of Miss Jessie Ackerman, and an article on Ralph Waldo Emerson, by James L. Onderdonk. It contains, besides, the usual monthly Round Up, and for busy men the useful gleanings from Current Literature. The *Altruistic Review*, Springfield, Ohio, U.S.

The Family Circle.

MOONRISE AT COW BAY.

The tide is high, and thundering on the strand

The breakers crash. In the dim light
We sit in hushed expectancy. The night
Is filled with beauty; the long stretch of sand
Whence the salt wave recedes in motion
grand,

With iridescence glows upon the light;
And, while we watch, the seaward sky
grows bright,
And brooding darkness flees from off the
land.

It comes! The full round glory of the moon!
She rises from the ocean like a queen
With royal pomp to hold her regal sway.
Over the rolling waters falls a sheen;
And all the wild and romping waves at
play
Laugh as they catch the precious, golden
boon.

—Constance Fairbanks, in *The Week*.

[All Rights Reserved.]

MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XIV.—CONTINUED.

Coming back along Notre Dame Street, they turned into the "Gray Nunnery," Nettie being most eager to see a French convent. They looked around the quiet courtyard, such a strange contrast to the bustling, crowded streets they had just left; and Marjorie showed Mr. Lane the primitive old gray stone building near the gate, which had been the first chapel founded by Marguerite de Bourgeoys in the seventeenth century, and which is now used for some kind of warehouse. Then they read the tablet on the present substantial stone chapel, which commemorates the name and the fame of the devoted and benevolent Marguerite. And when a gentle, sweet-faced nun conducted them into the great *salon*, she pointed out, in her broken English, the portrait of the foundress, with its kind and sensible face; and Marjorie at once excited the pleased interest of their conductress when she began to tell her friends what she had learned about the labors of love of this noble-hearted French maiden for the poor Indian children in the early days of Montreal.

Last of all they went to the Jesuite's church, and there they were all delighted; first with the beauty of the interior with its rich artistic decorations, and then with the exquisite organ music, for there was a practice going on, and they had the benefit of it.

Marjorie took lunch with her friends at the Windsor, and in the afternoon Professor Duncan came by appointment to take them to see the University. The library and museum were of course the chief points of interest. Marjorie thought it would be delightful to live among those long rows of books, and have nothing to do but read them—a pleasure which Nettie declared she would never envy her. But Nettie was delighted with the museum, and especially with the specimens of wild Canadian animals. She was not at all impressed with that black unintelligible-looking object which the professor told Mr. Lane was the oldest Canadian fossil yet discovered, and which had caused a great deal of discussion among naturalists. Nor did she care much for the long rows of cases of minerals and moths and butterflies; but the beaver and foxes and deer and bears were inspected with the greatest interest, in which Marjorie fully shared; for were not these the very creatures which sometimes came into the professor's stories? He himself pointed out the different kinds of deer; showed them the great ox-like head of the moose, with its immense breadth of nose and of horns; and the smaller, though somewhat similar type of the elk and the caribou, with their completely different horns, rounded and pointed instead of flat and branching. He pointed out the curious third horn of the caribou deer, pointing downward along the creature's

nose, and Marjorie thought she should have no difficulty now in remembering what these different species looked like. Then they looked at the finer, more graceful heads of ordinary red deer, so beautiful and appealing with their large soft eyes, and the girls wondered how men could ever be cruel enough to shoot them, and Professor Duncan admitted that he was quite of their opinion, whereat Mr. Lane laughed heartily, and said that he only wished he had the chance to bring down such a fine quarry.

Nettie looked with much interest at the beaver, with his flat trowel of a tail; and the raccoon, with his bushy body, sharp nose, grizzled eyebrows and black eyes, and at the slender mink and soft-furred otter, which would now be real creatures to her, instead of mere names of furs. Then they went to look at the birds, and after pointing out the principal song birds, the professor showed them the varieties of aquatic birds; the tall cranes and herons, the soft-tinted ducks, the great, solemn loon, with his black head and white collar, which frequents only solitary places, and dives below the water whenever an enemy approaches.

But the hour for the departure of Mr. Lane and his party was drawing on, far too soon for Nettie, who could hardly bear to leave 'dear, delightful Montreal,' and all her new friends, and begged Marjorie to write to her long letters, telling her about everybody and everything.

Professor Duncan and Alan, as well as Marjorie, went to the station to see the travellers off; and many regrets and good wishes were exchanged. Mr. Lane was most earnest in his thanks to Professor Duncan for the pleasure which his society had added to a most delightful visit, in his hospitable invitation to come to see him, and 'do' New York with him, as they had 'done' the Carnival together.

'Good-by, Marjorie! come back as soon as you can,' Nettie called out as a last word from the window of the train. Then with the usual shriek of the locomotive, they were off, making Marjorie feel, for the moment, as if she had lost a link with her old home-life. But she soon forgot this in hearing Professor Duncan and Alan discussing, as they walked home, the battles in Egypt, of which the news had just come, and the grave situation of Stewart and his troops, not to speak of General Gordon, about whom the anxiety was growing stronger every day. It was not long before their worst fears were confirmed.

A few days later Professor Duncan came in for his usual Sunday evening visit, with a saddened look and a lack of his usual animation.

'So it's all over out there, Ramsay,' he said to his friend the doctor.

'You think the worst is true, then?' replied Dr. Ramsay. 'I have been trying to hope still.'

'I fear—I fear,' said Professor Duncan, sorrowfully. 'It seems too sad to be true, but it's only too probable. In fact, treachery is what I've been fearing all along; and they say it was on the twenty-eighth. While we were enjoy the mimic siege of the ice-palace, that tragedy was being enacted over there.'

But Norman and Effie did not at all enjoy this grave and solemn talk, and Millie, though she had taken a profound interest in Gordon's fate, thought that it should not swallow up all other subjects, and asked if they were going to have that other story the professor had promised to tell them.

'O, yes! about my good Pere De Noue,' he said, 'the first martyr of the Canadian missions. Well, it isn't so difficult to turn from Gordon to him, for, though the good Father is by no means a martial figure, he showed that he could be a hero, too, and one with the very same spirit in him—of humble, unconscious self-sacrifice. It is pleasant, too, to realize that whoever may live or die, that spirit, "the Spirit of the Lord," abideth forever.'

(To be continued.)

A RELIC OF VILLE-MARIE.

In the process of improvement, false and real, the antiquities of this continent's history have suffered much, and, among the old and notable towns, Montreal has not been the least of the sufferers. The buildings of the French period are now reduced in all to between thirty and thirty-five (if a list recently made by me be correct), and every year or two another goes over to the majority, such as La Corne St. Luc house, or the original Cottage of Madame d'Youville's Grey Nun Hospital. Just now it is the quaint little cottage-built warehouse on St. Nicholas street behind the Board of Trade Building. This bore on its front, which was in a courtyard, the evidences of having come down from the earliest age of Ville-Marie, days when the town was but a straggling village of little provincial Norman cottages, not yet walled nor even palisaded, and when each house was a separate stronghold. Entering by a wicket in the gate, which pierced a high wall of rough stone, the visitor, on turning to the right, rested his eyes on the whitewashed rubble house of a story and a half, its openings faced with characteristic scanty widths of cut stone. A door and two large windows, grilled with rude ironwork, pierced the lower story. (Another window was covered by a latter addition of a wing.) On the face of the wall above these, and in the centre of the facade, was a small image-niche. Near it on one side was a diminutive window of the size of a single pane. A little above it began the roof. On entering the door it was seen that the ground floor consisted of a range of heavy round-arched vaults, divided into three by two ponderous walls, the effect of which, with the prison-like, grilled windows, was highly "donjon-keep" like. Vaulting was characteristic of the more substantial houses of the period, and the range of vaults beneath the Chateau de Ramezay are a rare sight for this continent. A fireplace was built across a corner at one end of the building presently in question, and adjoining it was a mysterious opening in the wall about six feet up, leading into a dark hole or chamber large enough to hide a man, and the use of which nobody has been able to divine. There was an attic above and cellars beneath divided by walls supporting the vaulting.

From documents and information belonging to the proprietor, Mr. James Coristine, it is known that the building belonged, about 1670, to Migeon de Bronsac, who was bailiff or fiscal attorney of the Seminary of St. Sulpice, then feudal proprietor of the Island of Montreal, and who was also agent of the celebrated Compagnie des Indes Occidentales, to which the monopoly of the trade of the colony had been granted in 1664 by Louis XIV. This man appears to have carried on his business in the premises, as well as later in the premises adjoining, which also belong to Mr. Coristine, and which are likewise vaulted but are more spacious and built more pretentiously, with a dwelling overhead in which Migeon in due course doubtless resided. There Count Frontenac was a frequent and friendly visitor, for he was interested in the profits of the company. La Salle also, of whom Frontenac was the patron and ally, was deeply interested in business transactions with Migeon, being indebted to him in 1679 the vast sum of 46,000 livres, for part of which Frontenac went security to the fiscal attorney. Their dealings together began with a loan to La Salle of 450 livres in 1671.

These ponderous arches, therefore, two hundred years ago looked down on famous men and picturesque transactions. The piles of furs, the painted Indians, the voyageurs and bold *coureurs de bois*, Frontenac, LaSalle, Joliet, the cassocked soldier, Dollier de Casson, the brave town-major, Lambert Closse, who fell fighting the Iroquois, the nuns, Marie Bourgeoys and Jeanne Mance, and, playing about the floor, Bienville, leading other boys—what a picture these would make!

In 1681, the premises were witness of other lively scenes. Perrot, the notorious

Governor of Montreal protected certain lawless *coureurs de bois* in illicit trade, of which he shared the profits. Duchesneau, the intendant of Canada, ordered Migeon to bring the men to justice. "Perrot," writes Parkman, "at once arrested the bailiff and sent a sergeant and two soldiers to occupy his house, with orders to annoy the family as much as possible. One of them accordingly walked to and fro all night in the bedchamber of Migeon's wife. On another occasion, the bailiff invited two friends to supper, Le Moyne d'Iberville and one Bouthier, agent of a commercial house at Rochelle. The conversation turned on the trade carried on by Perrot. It was overheard and reported to him, upon which he suddenly appeared at the window, struck Bouthier over the head with his cane, then drew his sword and chased him, while he fled for his life. The seminary was near at hand and the fugitive clambered over the wall. Dollier de Casson dressed him in the hat and cassock of a priest, and in this disguise he escaped."

One of the earliest cemeteries of Ville-Marie was situated for many years just in rear of the old building. Whether connected with this in any way or not, is not known, but a coffin containing a skeleton was disinterred a few days ago at a depth of some five or six feet under the courtyard and adjoining the wall of the house. On the St. Nicholas street gable, a beam bore traces of a fire, and evidently the original roof had been destroyed by that element, while in rebuilding the edifice had been considerably enlarged and widened at the back. The fire was evidently the great conflagration of 1765, which reduced two-thirds of the town to ashes, and was such a calamity as to occasion a large cash subscription in Britain for the relief of the sufferers. The rebuilding on the other hand accords with the epoch and circumstances of the owner soon after, the celebrated Alexander Henry, the first British Canadian explorer of the Northwest. He it was who doubtless made the enlargement. In more recent times the property has had owners and associations of more local interest, and on the building of the new Board of Trade Building it was regarded as an obstruction, expropriated and demolished. ALCHEMIST.

DEATHS CAUSED BY WILD BEASTS.

Two thousand eight hundred and four persons were killed during 1893 by wild animal in India, as against 2,963 in 1892. Of the total 2,804, Bengal's figure is 1,600; Madras, 274; Assam, 155; and Bombay, 38 only. The results, taking all Provinces together, is only 1 per 78,000. Twenty-one thousand two hundred and thirteen is the return from snake bite, the number for Bengal being 10,797; for the North-West Provinces, 4,847; Madras, 1,498; Bombay, 1,192; and Assam 206. The Government of India regret the serious increase of more than 1,600 deaths in Bengal, and the total shows a big increase of 19,025 on the figure for 1892. Ninety thousand, two hundred and fifty-three cattle are reported to have been destroyed, as compared with 81,663 in the preceding year. Tigers killed 12,840 cattle in Assam, and 8,716 in Bengal. Leopards destroyed 10,359 cattle in Bengal, and 7,765 in Madras. The wild beasts destroyed were 15,309, or slightly less than last year, and the amount paid for rewards was 104,840r. One thousand two hundred and sixty-seven tigers and 4,088 leopards were killed. One hundred and seventeen thousand one hundred and twenty snakes were destroyed, as against 84,789 in 1892, and rewards of 12,607r. were given.—*Colonies and India*.

The fifth Chalmers lecture by Dr. Walker was a narrative of the negotiations for union with the United Presbyterians. His concluding lecture was on the Cardross case, the dilemma in which Dr. Donald Macleod alleges that decision to place the Free Church being declared to be no dilemma at all, as the State could always, if it liked, persecute any church.

Our Young Folks.

TO A SQUIRREL.

Pretty rodent! Squirrel we call thee:
Stay, no evil will befall thee:
I should like a moment's talk—
"Interview"—yes, that's the word:
Ah! thou see'st a hovering hawk
High o'erhead, with wings outspread;
Art thou frightened that the bird
Down may swoop upon thy head?

Now he's off for other prey:
Come thou near me—nearer pray:
Keep thy head erect—just so
And say why is't thou wilt go
Hither, thither, to and fro,
Underneath those tall beech trees
Never seemingly at ease?
Is it gleaming time with thee
Now the leaves fall from the tree
Storing nuts against the time
Coming with its snow and time?

Tell me, hast thou got a home,
Where thy squirrel friends can come
For a feast when days are short
On the good things garner'd there;
Or for gossip—maybe sport
Half an hour in wint'ry weather
At noon, when 'tis bright and fair;
As thou happy altogether,
Or agree best pair and pair?
Hast thou seasons worse than others
When the nuts are bad or scant?
Hast thou any thievish brothers
Who'd rob thee tho' thou should'st want?

Stay a moment longer, do;
Not quite done the "interview";
Thou art going—well, canst go
Hither, thither, to and fro.
Best of friends, we know, must part—
Thou to climb yon tall beech tree,
And to look with scorn on me:
Be the seasons what they may
Keep thou still a merry heart:
Fare well—we'll meet another day.

John Fullerton.

The Cottage, Pittsford.

SUNDAY READING AND CONSCIENCE

In a Boston boarding-house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men who occupied one of the rooms together were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the room-mates busied themselves with miscellaneous reading.

The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away one of his companions called out:

"What's the matter Ike? You're as uneasy as a weather-cock."

Ike laughed and told the truth like a man. To his surprise both the others confessed that they had the same struggle and defeat.

Each thought that he ought to read his Bible, but was afraid to be seen by the rest.

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in.

"Hullo!" they exclaimed, "What is this, a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed

that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Every one of these youths is to-day a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek, must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterward became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own future well being, but that of many others besides. — *Youth's Companion*

DON'T CRY GIRLS.

"Consider what a great girl you are; consider what a long way you have come; consider what o'clock it is; consider anything—only don't cry!" So spoke the White Queen to Alice in the Chess Country and the White Queen was wiser in her day and generation than many daughters of men.

In the novels of our grandmothers' days the heroine was wont to indulge in soft sobbing, or to burst into violent weeping, or at least to bedew her handkerchief with her tears upon the most trifling occasions. Happily, however, Lydia Languish is out of fashion, and the sensible girl of to-day devoirs her disappointment, covers her chagrin with a jest, and calls her pride to keep back her tears. She knows that crying will never make two and two five, nor solve the difficulty that presents itself. She knows that only in novels are tears becoming to the face, and she sensibly objected to reddening her eyes and making blotches upon her cheeks. Her physiology and common sense have taught her, too, that crying makes her nervous and hysterical and clouds her powers of thought, so that any indulgence in that line hinders rather than helps her in rising above discouragements. She only wishes that her mother had treated her in her childhood as she treated her sons—making them ashamed to cry for trifles and teaching them habits of self-control.

If you want people to like you—and what girl, indifferent as she may appear, does not ardently desire that?—do not weep or whine. This is a selfish world, and it is not going to stop and ask what is the matter. It only cares for results and results of the happy kind. If you will smile, it will gladly smile with you; and if it sees that you smile when you would rather cry, it will respect you all the more for your courage. There is nothing more debasing to a human being than incessant brooding over its wrongs; and grumbling and fretting, whether silent or spoken, use up so much force. So be joyous if you can, girls, but good-natured at all hazards. A welcoming, gracious manner and light-heartedness will do more for you than beauty or learning or the riches of India.

"I seek no thorns," said Goethe's wise mother to a sentimental maiden, "and I catch the small joys. If the door is low, I stoop down. If I can remove the stone out of my way, I do so. If it is too heavy, I go around it. And thus every day I find something which gladdens me."—*Lucy Elliot Keller in the Congregationalist.*

BIBLE ACROSTICS.

One Sunday evening our little circle gathered round Constance who was reading the "Pilgrim's Progress" aloud. When she came to where Greatheart's exclamation: "What, you begin to be drowsy! Come, rub up, here is a riddle for you," some of the children laughed, but all thought it would be nice to try and "rub up" one another in this way. After talking it well over, the

plan for a riddle (like the Pilgrim's) was arranged. Josephine volunteered to try and guess it, and left the room until the word was fixed upon which she was to find out. "Galilee" was the word chosen, because it gave us each a letter (we were seven without Josephine), and we had all in turn to describe a Bible character whose name began with our letter. Thus, Vera, the first of the circle who had G, took "Gideon"; the next who had A, took "Abraham"; the third, L, took "Lot," and so on till "Galilee" was spelt out thus:—

G ideon
A braham
L ot
I saac
L uke
E lizabeth
E zra.

All being ready, Josephine returned, and Vera began describing to her the following character (Gideon): "I am a man who lived in Old Testament times, and was called upon to do a great thing for my people. I was not very confident I could succeed, but was encouraged to obey the call by some wonderful signs. With some other brave men I gained a great victory, and my name appears in the New Testament as an example of what faith can do," etc. In a similar way all the other characters in their turn were sketched by description, and Josephine, as she was able to guess them noted them on a slip of paper, as an aid to memory. When all was over a little study of these notes enabled her to announce the word correctly, and tell us each our assumed characters. In the next round Gerald failed to make out the word "Apostle," but in the third George succeeded with the easier word "Charity." On many subsequent evenings we have tried a great many other words, but we have not yet got tired of these "Bible Acrostics."

WRONG SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys. But he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant.

But he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—*Michigan Christian Advocate.*

A PARROT SELDOM FORGETS.

A maiden lady once had a fine talking bird; but, being subject to headaches, she often put him in the kitchen. The cook objected, and said to Polly: "You horrid thing! I wish you were dead!"

Polly soon learned this, and, when his mistress got better and took him to her room, he said: "You horrid thing! I wish you were dead!"

This shocked the delicate little lady. One day she met the rector; and, after he had inquired about her health, he said, "How is Polly?"

Then she told how Polly had affected her nerves. The rector said: "Send him to

spend a month with my bird. He may forget it."

She immediately accepted his offer. In due time Polly was sent home, and as soon as his mistress went to the cage, Polly saluted her with: "You horrid thing! I wish you were dead! We beseech thee to hear us, good Lord!"

FROM NORTHERN NORWAY.

A VALUABLE DISCOVERY MADE IN THAT FAR OFF LAND.

The Wonderful Remedy and Nourishing Properties of Cod-liver Oil—A Priceless Gift from the "Land of the Midnight Sun."

There has been nothing discovered by medical science to take the place of Cod-liver Oil. It is somewhat singular that there should be obtained from the livers of cod-fish a nourishment and remedial agent which cannot be supplanted by some other food-medicine, but, nevertheless, such is the undisputed fact.

How Cod liver Oil was discovered is not definitely known. It is certain, however, that up in the cold regions of the North the natives long ago made use of all parts of the fish they caught that could possibly be made available for food and it is probable that the Lapps of Northern Norway have known the virtues of Cod liver Oil for a century. They found that in Cod-liver Oil were nourishing powers not possessed by any other food or medicine within their reach, and they were not slow to avail themselves of the benefits of a substance so easy for them to obtain.

About fifty years ago, the medical world in civilized countries became impressed with Cod-liver Oil, and by close observation and experiment, physicians found that Cod-liver Oil could be made a wonderful help to their profession. The result of investigation proved that after Cod-liver Oil was taken into the system it became an emulsion, just as milk is an emulsion of butter. This knowledge resulted twenty years ago in the appearance of Scott's Emulsion, which has now become a world-famed preparation.

Scott's Emulsion has taken the place of Cod-liver Oil, that is in its raw state. Scott's Emulsion and Cod-liver Oil are of course one and the same thing, except that in Scott's Emulsion the taste of the oil is completely disguised and all of the objections advanced by a nervous person with a weak stomach are entirely overcome. Scott's Emulsion saves the digestive organs the work of converting the oil into an emulsion, but it does not result in any unnatural process of digestion and assimilation.

Scott's Emulsion aids the digestion of other food in the stomach, and is then passed on and assimilated in the natural way. Anything which is either digested or assimilated in an unnatural manner should be taken only on a doctor's prescription.

The endorsement by physicians of Scott's Emulsion is no bombast or buncombe. In all diseases or unhealthy conditions indicated by excessive wasting, Scott's Emulsion aids medical science more than any other nourishment. Scott's Emulsion helps a dyspeptic person by aiding the digestion of other foods, and to a person who is failing in health it gives increased appetite and promotes the making of solid flesh and gives vital strength. It enriches the blood, makes new lung-tissue and overcomes all wasting tendencies.

In cases of inflammation of Throat and Lungs Scott's Emulsion has no equal in power to afford quick relief. It cures the most stubborn cough, soothes and cures sore throat, and overcomes all the early stages of consumption.

In the wasting of the vital elements of the blood Scott's Emulsion also works wonders. Anemic or scrofulous persons are made well by it, and there is restored the pure skin and healthy color.

It is almost useless to refer to Scott's Emulsion as a nourishment for babies and children. Its name is a household word in hundreds of thousands of families where there have been thin babies and children who were thin and pale. Babies and children thrive on Scott's Emulsion. It insures a healthy growth.

Scott's Emulsion is for sale by all druggists at 50 cents and St. Pamphlet mailed free on application to Scott & Bowne, Belleville.

Rev. James Macgregor, D.D., of Oamaru, New Zealand, died on 8th October. Born at Callander in 1830 he was successively minister at Barry and Paisly, and afterwards became professor of systematic theology in the New College, Edinburgh. In 1881 he went to New Zealand, and was appointed pastor of the Oamaru congregation.

Our reader's attention is directed to the advertisement of Mr. Charles Spanner, the Yonge St. Jeweler, which appears in another column of this paper. Mr. Spanner has purchased a fine stock of Watches, Jewellery and Silverware for his holiday trade. If you want satisfaction we advise your calling at this old established stand where the best of goods are always to be had at the lowest prices. Mr. Spanner does a first class business, always studying his customers wants and aiming to satisfy them in every detail. We would remind you of his address which is 344 Yonge St., 2 doors below Elm.

WANTED TO A SKELETON.

Spring Valley, Rockland Co., N. Y.
 DR. R. V. PIERCE: Sir—For three years I had suffered from that terrible disease, consumption, and heart disease. Before taking Doctor Pierce's Golden Medical Discovery I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. Step by step, the signs and realities of returning health gradually but surely developed themselves while taking the "Discovery." To-day I tip the scales at one hundred and eighty-seven, and am well and strong.

PIERCE Guar-antees a CURE.

The "Golden Medical Discovery" has also cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we purchased three bottles of your "Discovery," which healed it up perfectly.
 Respectfully yours,
 ISAAC E. DOWNS.

Ministers and Churches.

Rev. Mr. Miller, who graduated from Queen's College, has been called to Norwood

Dr. Campbell, of Renfrew, it is said, will probably be appointed to the principalship of Morin College, Quebec.

Rev. Thomas Shearer, formerly of Ottawa, son of Mr. John Shearer, Catharine street, has resigned his charge in Manitoba.

The Rev. Alex. MacWilliams, B.A., of Peterborough, occupied the Millbrook Presbyterian pulpit Sunday, 16th inst, both afternoon and evening, and also addressed the Sunday school.

The anniversary services of Miami Presbyterian Church took place on Sunday 16th inst. On Monday, 17th, the annual tea-meeting held was as successful as previous ones on similar occasions.

Rev. Louis H. Jordan, B.A., pastor St. James' Square church, Toronto, occupied the pulpit of Knox Church, St. Thomas, on Sabbath 16th inst. and preached two thoughtful and instructive sermons.

The Rev. Dr. Fraser, of Hamilton, delivered his popular lecture, "Egypt, how he reached it and what he saw," in the Blackheath Presbyterian Church, on Tuesday evening, Dec. 11th, to a very appreciative audience.

Any copies of the back numbers of the annual report of the Knox College Missionary Society, especially between 1872 and 1888, will be gratefully received for the library of Knox College by Jas. Menzies, Knox College.

Large congregations, eloquent sermons and enjoyable music marked the thirteenth anniversary of Erskine Church Hamilton, on Sabbath 16th inst. Rev. Dr. McTavish, of Central Presbyterian Church, Toronto, preached morning and evening.

Rev. Stuart Acheson, M.A., Warton, preached at the opening of the new Presbyterian Church, Shallow Lake, in the Presbytery of Owen Sound, on Sabbath, December 16th. There were large congregations at both services. The debt of the new church is about provided for.

The Women's Foreign Missionary Society, of Molesworth, held their annual thanksgiving service in the church on the 30th ult. There was a very pleasant and successful meeting. Readings and musical selections were supplied by the members. Mrs. Fowlie, of Erin, was present and gave a very interesting address, dealing especially with woman's life in India, and her vivid descriptions and urgent appeal to the women of our privileged land will not soon be forgotten. The thank-offering amounted to close on \$45.

The North Presbyterian church, Winnipeg, was filled to the doors, on the evening of the 12th inst. The occasion was the fifth anniversary social and concert of the congregation. Refreshments were dispensed between 6 and 8 o'clock by the ladies in the schoolroom. Rev. John Hogg, the pastor, presided at the concert. Addresses were made by Rev. Dr. Bryce, Rev. R. G. MacBeth and Rev. H. Pedly, and after singing the National Anthem the assembly dispersed, everyone seemingly highly pleased with the night's entertainment.

At a meeting of the S. S. Association of Knox Church, Guelph, held recently a petition, signed by 28 S. School teachers and officebearers, was presented to Mr. J. A. McCrea, superintendent of the Sabbath school, in consequence of his having spoken of retiring from office after ten years service to allow himself to be re-appointed as superintendent for the incoming year. The petitioners pleaded that during the past ten years the Sabbath school had prospered and the Association worked most harmoniously under Mr. McCrea's leadership, and they felt proud of the position he occupied in the Sabbath school work of the Dominion of Canada. Mr. McCrea, in response to this request, consented to retain office for a short time longer.

Rev. Dr. Thompson, of Sarnia, delivered a capital lecture to a large audience in the Presbyterian Church, Petrolea, under the auspices of the town Young Men's Christian Association. The subject was "Three old school masters" or "Aesthetics and religion" and was intensely interesting as well as instructive from start to finish. The doctor pointed out that whatever was essential for the highest development of the race in the teaching of Rome, Athens and Jerusalem has been retained, and that to-day these three old centres of education are influencing the world along the lines of law, culture, philosophy and religion. The doctor's words are not like the blaze of burning tissue paper, but like the glow of a heated coal. They warm and endure.

The Presbytery of Victoria met in First Presbyterian Church, Victoria, on the 4th inst. Rev. Dr. Campbell, Moderator, presided. Considerable routine business was transacted. The remits from the General Assembly were considered carefully, and, while much diversity of opinion existed, almost all were adopted simpliciter. A letter from Dr. Cochrane was read urging liberality towards the Home Mission Fund, and another from Principal King asking that a special effort be made to induce a greater liberality than formerly towards the support of the theological department of Manitoba College. Both letters were favorably received, thoroughly discussed, and

handed over to the proper committee with instruction to use all diligence to accomplish the end desired. Rev. Dr. Robertson, superintendent of missions, was nominated for the moderatorship of the next General Assembly. A call from James Bay Presbyterian Church to the Rev. P. McF. McLeod, signed by 54 members and a number of adherents, promising a salary of \$1,000 per annum, payable quarterly or half-yearly, was presented to the court. Parties were heard in its support. It was adopted and placed in Mr. McLeod's hand, who declared his acceptance of it. Arrangements were made for his induction on the 19th inst.

BRITISH COLUMBIA NEWS.

The Assembly's Home Mission Executive has done two things recently worthy of note. 1. Owing to the floods in British Columbia, it states "very many stations are utterly unable to meet their share of the missionaries salaries, the families having lost their all." It then goes on to declare that "as far as harvests are concerned they have none." In such circumstances, the committee have no other alternative but to make up the deficiency to the missionaries, according as the funds will permit. 2. Presbyteries' Home Mission Committees were told at the October meeting that there is an "absolute necessity" for retrenchment. This is to be done "as the committees see fit." If the floods ruined stations and families supporting these stations, and the missionaries have had to retrench with a vengeance, how can such a Presbytery as Westminster, within whose bounds quite a number of these stations are situated, possibly retrench?

Rev. Paul F. Langill bade farewell recently to Vernon and is now in the East.

Rev. J. W. McMillan, of Mount Pleasant, is delivering a series of Sabbath evening lectures on social subjects.

Rev. George R. Maxwell, of First Church, Vancouver, is in the Old Country raising money for the debt on his church.

Rev. E. D. McLaren, is at Kamloops for a change. It is hoped the up country air and Italian skies will send him home as well as his best friends could wish.

Rev. P. McF. McLeod, has accepted the call to James Bay.

Rev. Mr. McCrae, of Nanaimo, has been holidaying down south.

Rev. A. McGee, of Langley, preaches five nights every week and three or four times every Sabbath. After service (from eight to half past nine), he rides home over British Columbia mud roads and trails distances varying from five to thirteen miles.

Rev. James Buchanan, of Richmond, preached in St. Andrew's the first Sabbath after the Patron Saint's day. Mr. Buchanan takes little stock in the saints. He thinks a good deal, however, of the Apostle who was a Home Missionary and who always took a back seat.

Mr. M. Swartout, Indian Missionary, at Alberni, navigates Barclay Sound and the regions round about by canoe in prosecution of his work among the Indians. He is moving his residence very shortly to better facilitate his canoe journeys.

Mr. E. B. Chesnut, of Sapperton, is very active in the West end of New Westminster, which, with Sapperton, makes an exceedingly interesting field. Port Moody also receives Mr. Chesnut's attention.

Vancouver city ministers take turns in giving the gospel to Moodyville, across the inlet.

A bazaar and sale of work will be held in old First Church Vancouver on Thursday, December 21st.

CHURCH OPENING AT SNAKE RIVER.

Sabbath, 2nd inst., and Monday following, were memorable days at Snake River, the occasion being the opening of the new Presbyterian Church there, amid the rejoicings of an earnest and enthusiastic people.

The church is a neat and comfortable building, beautifully finished within and without, capable of seating 250 persons. After worshipping in the school house and in private houses for about two years the people resolved to rise up and build and such energy and liberality did they put into the enterprise that in six months from the time of the first business meeting of the congregation, the church was dedicated with appropriate services. For this happy result much credit is due to the pastor, the Rev. D. J. Scott, who is a most indefatigable worker in every good cause, as well as to the enlightened liberality of the members of the congregation.

On Sabbath the opening services were conducted by the Rev. A. H. Scott, M.A., of Perth, brother of the pastor, and the Rev. G. D. Bayne, B.A., Ph.D., of Pembroke. The church was crowded at all the services, many of other denominations being present.

On Monday evening a social meeting was held, which was most successful in every way. Addresses were delivered by several brother ministers from the surrounding country. The only regrettable feature was that many who came from a distance were unable to gain admittance to the building on account of the crowd. Votes of thanks were given to Alex. Ralph, Esq., who kindly donated the lot on which the church is built; to the ministers and singers who assisted at the services; to the friends at Renfrew who donated two chandeliers; to the Rev. D. J.

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COMMUNION WINES.

It is a matter of congratulation to the ministry and church officials that so excellent a wine as "St. Augustine" for communion purposes has been produced in Canada, it is the registered brand of Messrs. J. S. Hamilton & Co., the great Canadian Wine firm of Brantford and Pelee Island. It is now in use in hundreds of churches in the Motherland, the West Indies and Canada. A case of 1 dozen quarts, only costs \$4.50, F.O.B., at Brantford, while Mr. E. G. Scovill, of St. John, N.B., the agent for the Maritime Provinces, supplies it delivered there at \$1 a case additional.

Young Men's Era: The world's crying need is for milk; more pure milk for children; more sincere milk of the Word for Christians, more of the milk of human kindness for everybody.



Scott who presented the pulpit and to G. B. Tanner, Esq., of Pembroke, who gave a beautiful pulpit chair. The proceeds of the opening services amounted to \$120.17.

CHURCH OPENING AT OXBOW ASSINIBOIA.

The opening services of the new church at Oxbow, South Eastern Assinibovia, were held on the 9th December, the Superintendent of Missions preaching in the forenoon, afternoon and evening. In the devotional part of the service, he was assisted by the Rev. T. R. Scott, the pastor of the congregation. The services were largely attended, especially in the afternoon and evening. From East, West, North and South people came, some as far as 20 miles. This is the first church built on this line of railway for 80 miles, or West of Melita. On Monday a social gathering was held, and addresses given by Rev. Messrs. Patterson, Crux, Cameron, Scott and Robertson, and by some members of the congregation. On Sabbath and Monday an efficient choir rendered very acceptable service. The new church is a frame structure, on a stone foundation, and capable of seating 200 persons comfortably or 250 if required. The cost, exclusive of the lots, was about \$1,500, and so skilfully was the enterprise financed that the only debt will be some \$500 borrowed from the Church and Mission Board. The Rev. Mr. Scott, and his able assistants, deserve great praise for their successful effort in a year when the depression consequent on the short crop of last year is generally felt. The collections on Sabbath, and the proceeds of the Monday evening entertainment, netted over \$150. The Rev. Mr. Scott took charge of this mission in the summer of 1892, and under his care it has so prospered that it had to be divided. He ministers now to Dalesboro, Alameda and Oxbow, giving fortnightly service to the first mentioned, weekly service to the second and one service one Sabbath and two the next to Oxbow. Were a few men like Mr. Scott planted in sparsely settled districts within 50 miles of each other, much benefit would accrue to the cause of true religion.

SYNOD OF MANITOBA.

The Presbyterian Synod of Manitoba and the Northwest Territories convened in annual session on the evening of the 12th ult., in Knox Church, Winnipeg. The opening sermon before the Synod was preached by Rev. Peter Wright, of Portage la Prairie, from Act 1.8., "Ye shall receive power," etc. At the close of the public worship the Synod was constituted with prayer by the Moderator, Rev. Peter Wright. The clerk, Rev. S. C. Murray, then called the roll of the Presbyteries constituting the Synod. The Moderator, after thanking the Synod for the honor of the position he had filled during the

SUNLIGHT SOAP

WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF

year, asked that the election of his successor be proceeded with. On motion, Rev. James A. Carmichael, of Regina, was unanimously elected Moderator for the ensuing year. The hearty thanks of the Synod were tendered to Rev. Peter Wright, the retiring Moderator, for his services during the year and for his sermon just preached. Rev. M. C. Rumball presented a report from the committee on Bills and Overtures which was adopted. The topics discussed the first evening were the Home Mission work, the Augmentation Fund, and Sabbath Observance; and the speakers were Revs. Dr. Robertson, W. M. Rochester, and C. W. Gordon. The programme for the second evening included the subject of Foreign Missions, and a statement in regard to Manitoba College, by Rev. Dr. King. At this meeting it was also reported that the gain during the year within the bounds of the Synod has been, missions 9, families 827, members 726. Operations west of Lake Superior cost the Home Mission Committee over \$36,000. Owing to the expense of travel, student churches are to be asked to remain 12 to 18 months in their respective fields. About \$5,000 are expected from the students of the U. P. College, Edinburgh. The Synod gave a good deal of attention to organization, and to the protection of property. Professor Baird says: "In these nine Presbyteries there are 102 ministers, not including those who are retired or without charge, and there are 87 mission fields manned by students or other unordained laborers. Altogether, then, there are 189 men engaged in our work when all the fields are occupied and they carry on services at 451 places—an increase, not making allowance for non-reporting charges, of 24 over the past year. Of these 102 ministers there were 62 present at this meeting of Synod and 14 elders, the largest number ever present at any

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the Home of the bride's father, 52 Murray St., on Thursday, December 20th, 1894, by the Rev. Wm. Patterson, assisted by Rev. J. S. Coming, Thomas Rennie, to Annie, third daughter of Jas. Alison, of Toronto.

DEATHS.

Died at Eglinton, after a lingering illness, on the evening of Wednesday, 19th inst., the Rev. George E. Freeman, B.A., formerly pastor of the Presbyterian Church, at Deer Park, in this city, aged 37 years.

At 14 Nassau St., Toronto, on Sabbath, Dec. 9th, 1894, Professor R. Y. Thomson, of Knox College, aged 37 years.

meeting of the kind, and larger by half than the attendance last year. Of those absent one's, the thoughts go out to such men as Bryden, of Battleford, who has not looked upon the face of a fellow Presbyterian minister for five years, to say nothing of not having attended a meeting of the Synod or Presbytery. Or one thinks of Lewis, amid his dusky congregation 55 miles away from his nearest ministerial neighbor; or Wm. Gordon at Lake Dauphin—two years ago assistant in an Edinburgh parish—now looking ruefully at the cost of a trip to Winnipeg, which even the equalizing committee would not be likely to bring within the reach of his means." The Rev. Dr. Robertson who appears to be ubiquitous said that, while contributions to the schemes of the church had fallen off \$3,252 from last year, yet generally solid progress had been made. He referred also to the severe losses sustained by many in the Fraser River district. Congregations that for some time had failed to do their share in contributing to the funds were named by Professor Baird, a somewhat severe, perhaps, but justifiable act of discipline, which might be repeated with advantage elsewhere. A spirited discussion followed the introduction of the following resolutions by Principal King: 1. The Synod deems it reasonable and important at this time to affirm its satisfaction with the fact that an unsectarian system of public school education has been instituted in the province of Manitoba, a portion of the bounds of this Synod. 2. The Synod would strongly deprecate any change in the present system in operation in the province of Manitoba which should forbid the use of Scriptures and religious exercises at the closing of the school, when the trustees so desire. 3. That, in view of the great importance of the religious and moral character of teachers, members of the church who are school trustees be reminded of the duty of having special regard to this qualification in their choice of teachers. These resolutions were adopted. Rev. C. B. Pitblado then moved the following resolution which was adopted: That this Synod appoint a committee, whose duty it shall be to take cognizance of legislation on public education in Manitoba and the North-west Territories, and take such measures as they deem judicious for maintaining our unsectarian system of education, and that it report each year to Synod. The committee was appointed to consist of Revs.

Dr. King and Dr. Bryce, Revs. Messrs. Pitblado, Wright, Carmichael, McLeod, Rochester, Messrs. P. C. McIntyre, Colin H. Campbell, Hon. Chief Justice Taylor, and Robert Martin, and the clerks of the Presbyteries. Last session there were 144 art students in Manitoba College, and 38 in theology. Income of the college \$15,643. The extension of the building has cost \$43,000, all paid.

PRESBYTERY MEETINGS.

The Presbytery of Westminister met in St. Andrew's Church, Vancouver, Tuesday, Dec. 4th. Letters from Home Mission and Augmentation Committees were read asking \$800 for Home Mission, and \$350 for Augmentation. Inasmuch as the allocations to the several congregations were already made, Presbytery could only instruct ministers to urge these schemes upon the liberality of their people. Mr. Scouler stated that Dr. King had written him to urge this Presbytery to help wipe out a deficit in the Maintenance Fund of Manitoba College. Remits from Assembly were dealt with. That on the Hymnal received special attention. Presbytery recommended that only versions of Psalms differing from those in ordinary use be printed, and these incorporated in the Hymnal, and not used as selections from the Psalms. Also that scripture text headings be indexed with hymn number. The most important business coming before the Presbytery was consideration of a resolution from executive of Assembly's Home Mission Committee sent to Presbytery's Committee, asking the committee to consider means of retrenchment on grants, and stating that there is an absolute necessity for the same. The committee could discover no means to retrench except by substituting students for ordained men where their would reduce the grant, and referred the matter to Presbytery. Mr. Scouler moved that retrenchment is impossible. Mr. McMillan moved that, as "retrenchment" is absolutely necessary, we adopt the resolution with great reluctance. This became the finding of the Presbytery by a very small majority.—JAMES BUCHANAN, Clerk.

The Presbytery of Brockville met at Morewood on 4th inst for the ordination and induction of John McClymont-Kellock, B.A., as pastor of Morewood and Chesterville. There was a very large gathering of the friends of the congregations present both at the ordination service in the afternoon in the church and in the evening in the hall or the social welcome to the pastor at which the different members of the Presbytery present gave addresses. Dr. and Mrs. Kellock, the respected parents of the young pastor, came up from Richmond, Quebec, and received a very cordial welcome from their many warm friends in the Presbytery and the congregations. Stipend \$900 and manse.

Josepe Parker, D.D.: Criticism never hears the gospel. Mere genius never hears it. Broken heartedness always hears it.

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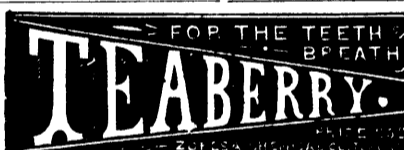
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British and Foreign.

Rev. Dr. Alexander Whyte thinks cricket the best of all sports.

Ayr Free Church Presbytery has adopted a resolution against gambling.

Dean Hole's leisure hours are devoted to his garden, and in particular to the growing of roses.

One of the oldest Jews in London is Mr. Jacob Montefiore, who has now entered on his 94th year.

The Norwegian law prohibits a person from expending more than 2½d at one visit to a public-house

The total of the collections taken at the opening services in Morningside Free Church, Edinburgh, was £1,792.

Perth Free Church Presbytery recommends the preaching of a Peace sermon on a Sabbath about Christmas time.

Rev. M. Macaskill is to call attention to Prof. Drummond's "Ascent of Man" at next meeting of Dingwall Presbytery.

Edinburgh Free Church Presbytery has expressed hearty approval of the principle of local control of the liquor traffic.

The late Mrs. Henderson, of Edinburgh (widow of Mr. John Henderson, of Park), has left £4,500 to various funds of the denomination.

Prince Edward of York was taken by his nurse for the first time to Windsor Castle recently in order that the Queen might see her great-grandson.

The Berlin Post hears from St. Petersburg that the amnesty issued by the Czar includes the accused Lutheran clergymen of the Baltic provinces.

An enterprising firm in Palestine does a prosperous business by bottling water from the Jordan and selling it in various parts of the world for use in churches.

Lord Rosebery and Mr. Bayard, the American Ambassador, have joined the committee for raising a fund for the purchase of Carlyle's house.

Oriental scholarship has suffered a great loss by the death of Rev. Solomon Caesar Malan, D.D. In the Bodleian library at Oxford there is a volume containing a psalm written by him in over eighty languages.

The fifth anniversary of the foundation of the Belfast Methodist City Mission was celebrated recently by a conversazione in the Grosvenor Hall. There was a numerous attendance of friends and supporters of the work.

The Free Church Sustentation Fund, for the six months ending 10th ult., shows an increase, in comparison with the same period of last year, of £549, associations having decreased £598, but donations increased £1,147.

Viscount Monck, who was Governor-General of Canada from 1861 to 1867, and an Irish Land Commissioner from 1882 to 1884, died on Thursday, 6th inst., at his Irish residence in Enniskerry. He was in his 76th year.

A report of Edinburgh Established Church Presbytery's Pastoral Aid committee states that what is wanted by the ministers is a large staff of volunteer workers and a considerable sum of money to aid in supporting licentiates and other workers.

Conferences of German railway servants are to be held throughout the Empire, to discuss the possibility of stopping goods trains from running on Sundays. The object is to enable the railway officials to obtain rest on the Sabbath.

The Assembly's commission of the Established Church on the religious condition of the people has been visiting Dumfriesshire. Great difficulty was reported in the getting of male teachers for Sabbath schools, and in inducing lads to attend church.

The Vatican correspondent of the *Poh-tische Correspondenz* is informed that the Pope has appointed a Theological Commission to inquire into the validity of ordinations in the Anglican Church from the point of view of Roman Catholic doctrine.

In a biographical notice of Sir George Bruce, who recently laid the foundation-stone of John Knox Presbyterian church, Newcastle, the *Newcastle Daily Chronicle* states that he married a lineal descendant of Rev. Thomas Boston, author of "The Fourfold State."

According to Polish papers the new Czar intends to do away with the cruel system of oppression in Poland. General Gourko, the persecutor of the Poles, is reported to have resigned his post as Governor of Russian Poland. Great relief will be felt by the Poles if this news should prove to be true.

Jacksonville, Fla.,
18th August, 1894.

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The Belfast Presbytery Church Extension Committee reports having a fair measure of success in their efforts to raise subscriptions towards a church building fund. It was agreed to recommend the various sessions throughout the Presbytery to afford the congregations under their care an opportunity of giving a collection towards this important object.

A GOOD APPETITE

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

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There are matches and matches. But when you are through experimenting come back, as most people do, to the well-known and reliable E. B. Eddy's Matches.

The Press Association states that the following message, signed Wm. Booth (General), was sent to the Czar on the 27th ult.: "The Salvation Army throughout the world greets his Imperial Majesty with assurance of heartfelt sympathy in his recent bereavement and fervent prayers for a happy, holy union and long reign of usefulness and benevolence." The Emperor has replied—"Deeply touched by your kind greetings and wishes."

LOOK OUT

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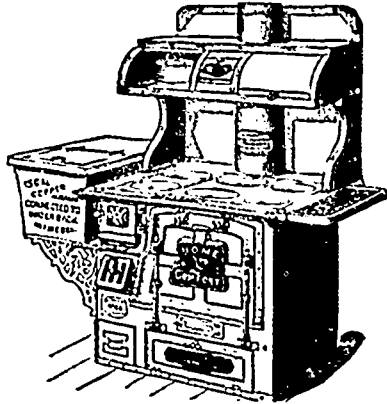
It is largely prescribed **To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.

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ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
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- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



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Above Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1894, 277,188.

ABOVE HONORS WERE RECEIVED BY **WROUGHT IRON RANGE CO.**, MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1861. Paid up Capital, \$1,000,000.

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World.

It is a fine medicine, at the above address, daily, between the hours of 11 and 4 p.m.

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FRINK'S Patent Melocutors give the Most Powerful, the Safest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room, Get circular and estimate. A liberal discount to churches and the trade.

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OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF **JOSEPH McCAUSLAND & SON** 76 KING STREET WEST TORONTO.

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FAMOUS COD LIVER OIL

IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY and SCROFULOUS COMPLAINTS and WASTING DISEASES GENERALLY.

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Containing 372 Acres, near Richmond. 155 acres productive bottom land. Frame house, 17 1/2 barns, halls, porches and collar. Terms very easy. Free catalogue containing many bargains.

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MISCELLANEOUS.

A spur in the head is worth two in your heel.

Dyspepsia arises from wrong action of the stomach, liver and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

A bird is known by its note, a man by his talk.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than over. It's so nice. Price 25c. Sold by druggists.

A rich man's foolish sayings pass for wise ones.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

The Emperor of Germany is a proficient drummer, and can give lessons to the best army drummers in the art of beating the tattoo.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

The famous Trinity College, Dublin, Ireland, is considering for the first time in its history, the advisability of giving degrees to women.

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Huntsville, Ont.

"My Optician," of 159 Yonge street, says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

Alas! how many causes that can plead well for themselves in the courts of Westminster, and yet, in the general court of the universe and free sons of men, have no word to utter!—*Carlyle*.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

You are to consider that learning is of great use to society; and though it may not add to the stock, it is a necessary vehicle to transmit it to others. Learned men are the cisterns of knowledge, not the fountain head.—*James Northcote*.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water, and pain in passing it, almost immediately. Sold by druggists.

We perhaps never detect how much of our social demeanor is made up of artificial airs, until we see a person who is at once beautiful and simple. Without the beauty, we are apt to call simplicity awkwardness.—*George Eliot*.

Mr. W. A. Reid, Jefferson street Schenectady, N. Y., 22nd July, '94, writes— "I consider Acetecura to be very beneficial for La Grippe, Malaria and Rheumatism, as well as Neuralgia, and many other complaints to which flesh is heir, but these are very common here."

Coutts & Soud, 72 Victoria St., Toronto.

There is only one thing I know of that is worse than being called upon unexpectedly to make an after-dinner speech. That is, to prepare with great trouble an after dinner speech and not be asked to deliver it.—*W. Bertram*.

Dr. Wood's Norway Pine Syrup

A Perfect Cure for COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes. Sold by all Druggists. Price 25 & 50c.

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BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

Notwithstanding to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBBER, Ph. G. Phm. B. Dean and Professor of Pharmacy, Ontario College of Pharmacy.

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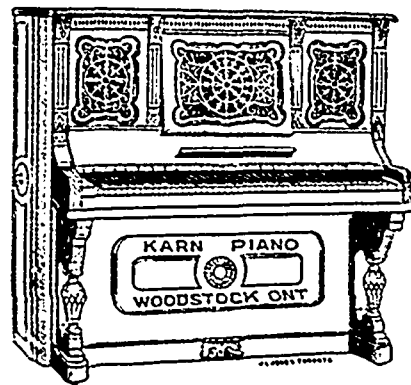
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BEST QUALITY OF BREAD.

Brown Bread, White Bread.

Full weight, Moderate Price DELIVERED DAILY. TRY IT.

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CANADA'S FAVORITE PIANO ADMIRER AND PRAISED BY ALL. CONTAINS NO DISAPPOINTING FEATURES, — WARRANTED SEVEN YEARS. —

KARN ORGAN — "BEST IN THE WORLD" — OVER 35,000 IN USE.

Catalogues and Prices furnished on application. **D. W. KARN & CO.,** Woodstock, Ont.

At the monthly meeting of the Belfast Women's Temperance Association and Christian Workers' Union held lately, a resolution was adopted to the effect that they were grateful to learn that the National Temperance League invites all temperance societies to unite in a pledge-signing campaign, which shall extend over the first six weeks of 1895.

RHEUMATISM CURED IN A DAY. South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause and the disease immediately disappears. The first dose greatly benefits. 75 cents.

\$3 A DAY SURE Send us your address and we will show you how to make \$3 a day, absolutely sure, we form the only system in the world in the history of the world. Send us your name and we will send you the only system in the world that will make you a million dollars in a year. Send us your name and we will send you the only system in the world that will make you a million dollars in a year. Send us your name and we will send you the only system in the world that will make you a million dollars in a year.

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