

The Canada Presbyterian

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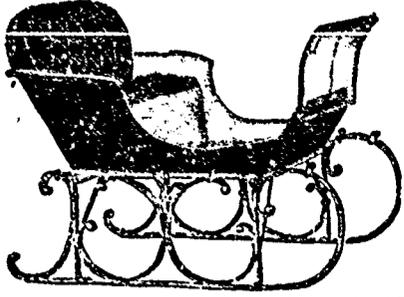
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VOL. 20.

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For the use of Superintendents and Secretaries.

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

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Notes of the Week.

IN several places in Britain there are curious endowments for lectures and sermons. In the old church of St. Katharine Cree, London, there is preached once a year the "Lion Sermon," as it is called, under a bequest in 1648 by Sir John Gayer, a lord mayor, who had a marvellous escape from a lion in Arabia.

THE Fraternity of the Sea is the name of an association formed by two hundred captains of Norwegian vessels, who pledge themselves to arrange religious services regularly on board their ships, and, whether in port or at sea, to do their duty and direct those under them in the fear of God.

ABOUT 2,590 lbs. of "missionary" arrowroot is coming to the Church offices in Edinburgh soon, the proceeds of which will be applied to the preparation of native teachers in Aneityum and the building of a church in Futuna. Orders are being booked by Mr. R. F. Young at the Church offices.

THE Evangelical clergy of Alsace are taking steps for the celebration this year of the four-hundredth anniversary of the birth of Martin Bucer, the Alsace Reformer, who was born at Schlettstadt in 1491. It is expected that statues of the Reformer will also be set up in Strasbourg and Wissembourg, the chief centres of his activity in his native land.

AT the meeting of the Synod of the Associate Reformed Church, South, at Statesville, N.C., October 22, a report was presented from the Presbyteries in regard to the overture to repeal the rule against instrumental music in Church services. The Presbyterian vote stood eighty for and fifty-two against repeal, and the Synod affirmed the decision by a vote of fifty to twenty-two.

THE Old Catholics of France have begun the publication of an official organ, *Le Catholique Français*. Father Loyson strongly favours the new departure, but was not active in founding the paper. It is to be devoted to the interests of Gallicanism, and its motto is the famous saying of Vincent, of Lerin: "Catholic is that which has been always believed, and everywhere, and by all."

THE Second National Protestant Congress was held at Brighton, England, in the middle of October. The session lasted three days and the subjects discussed were: "The Genius of the Papacy as contrasted with the Spirit of the Gospel," "The Mass versus the Lord's Supper," "Romish Encroachments," and "The Confessional and its Perils." There were a number of prominent speakers, among them the Rev. Drs. H. Grattan Guinness and Thain Davidson, and Prof. Radford Thomson.

IN response to urgent requests from Australia and other foreign countries for a visit from the president of the American Christian Endeavour Society, the trustees, at their recent meeting, requested Dr. Clark to undertake a journey round the world, starting immediately after the International Convention in New York next July and taking a year for the tour, returning in a season for the Montreal Convention of '93. He has not yet decided whether he can go.

ABBEY-CLOSE United Presbyterian Church, Paisley, celebrated its 125th anniversary recently. The pastor, Rev. Andrew Henderson, LL.D., Moderator of Synod, preached in the forenoon, and Prof. Orr in the afternoon. A praise service was held in the evening. The attendances were large, and the collections reached \$520. At a conversazione on Monday, Dr. Henderson gave a sketch of the early history of the congregation, and the other speakers included Dr. James Muir, Egremont, Birkenhead, Revs. R. S. Bruce, Wishaw, A. L. Henderson, Glasgow; and James Graham, Broughty-Ferry.

THE fortune of Baron Hirsch, the Hebrew philanthropist, is estimated variously at from \$100,000,000 to \$150,000,000. He is the son of a Bavarian banker, and the foundation of his wealth was a railway contract with the Turkish Government. Since then he has made enormous sums by railroad operations in eastern Europe and by fortunate speculations on the Paris Bourse. He has a magnificent house in Paris, a splendid estate in Moravia, where his entertainments have been on a scale of regal magnificence, and some of the finest shooting-preserves to be found in Great Britain. His only son died some time ago.

OUR Church, writes an Irish Presbyterian, is so much the poorer by the death of the Rev. Andrew Todd, Finvay, and the Rev. W. W. Brown, M.A., lately our missionary to India. The former was in the forty-eighth year of his ministry when he died. He was one of God's true Christian gentlemen, a faithful preacher, a beloved pastor, and a powerful influence for good in his neighbourhood. The latter was a man of great mental ability, fine scholarship, and earnest missionary spirit. For some years past he has retired from the foreign field owing to his feeble health, but not before the Church had learned to appreciate highly his noble services.

THE American Presbyterian Board of Foreign Missions has turned aside from the traditional custom in securing a successor to its venerable secretary, Dr. Lowrie, who retired from active service last spring. Instead of taking a man from the ranks of the pastorate, it has selected a young man, a student in Princeton Theological Seminary. Mr. Robert E. Speers, is one of the most enthusiastic and able young men connected with the enlarging work of the Inter-Seminary Missionary Alliance. He is in close touch with the class from which the Board must draw its re-enforcements for the foreign field, understands thoroughly their spirit and will prove invaluable in securing their co-operation.

THE Presbytery of London, England, held a most interesting conference lately on lapsing from Church. At the close Dr. McGaw effectually summed up by presenting seven points, as emerging clearly from the discussion. The seven points were these: We have all need of getting more fully and deeply into sympathy with our divine Lord in our personal love for souls; revived family religion was necessary, revived pastoral fidelity, both on the part of ministers and elders; a warmer welcome should be accorded to strangers, great lack of pastoral care existed on the part of ministers in Scotland with regard to their members coming to England; more care was needed in England in the direction of an organization for finding out the people when they came and the absolute need of a good big Church Extension Fund.

IN the Roman Catholic University, in Washington, D. C., a speaker addressed the candidates for the priesthood in that institution in this refreshing fashion: This is no time to be thinking of the elegance of the vestments you are to wear, the respect you will inspire, the salaries you are likely to receive or the promotion to higher ecclesiastical dignities you are to earn. The time has come when Christianity to prevail must be real. History has not pages enough to record the absurdities committed by Christian priests and princes. This is God's lesson

to us. Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of the Inquisition, which burned the flesh of human beings, made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discovered by Galileo? Even to day in New York you wait in vain before Catholic altars for sermons commensurate with the subject, against corrupt city rule and the evils of unlimited drinking saloons, although they are Catholics who are chiefly responsible for both these evils.

THE *Presbyterian Messenger* says: The Rev. John C. Gibson, M.A., of Swatow, preached in St. John's Wood Church (Dr. Monro Gibson's) at both services recently. Having given graphic and deeply interesting accounts of the work of our China Mission, he made eloquent and powerful appeals for additional workers and larger funds. His addresses were the outcome of a rare combination of ability, culture, and zeal for the divine glory in the salvation of men. At the close of the evening service Mr. Gibson read a letter from a member of the congregation who had sent him, after the morning service, a cheque for \$1,250 which he regarded as a challenge to the whole Church to rise and wipe out the debit balance of \$16,000, which stood against the Foreign Missions account of December 31, last. He trusted the Church would at once accept the challenge, extinguish the debt, and provide for extending the Mission.

A BODY of Franciscans have been seeking tax-exemptions for valuable property they have been purchasing in Montreal. A French-Canadian paper, *La Patrie*, publishes a very strong article on the question of the holding of property exempt from taxation by religious communities. The writer begins by referring to the presence in our streets of bareheaded and barefooted Franciscans and says that he cannot see how a man can be deserving in the eye of God for thus exposing himself to sure death in such a climate as ours. If suicide is a crime, does it cease to be so when thus committed by degrees? One would think that these Franciscans were called here by a secret society of doctors and druggists with a view to induce the people to adopt a mode of dress that would multiply coughs and colds. But if the Franciscans do not care for dress their contempt for the things of this world does not extend to real estate. The article then refers to the purchase of the \$45,000 property at the corner of Sherbrooke and St. Denis Streets, and says that once one has made a vow of poverty he has a right to all the wealth of the world pending the acquisition of that of paradise. It is high time that a stop should be put to this exemption of real estate the moment it goes into the hands of religious communities. The more the number of the latter increases the higher the rate of taxation on other properties as a natural consequence. Neither does there seem to be any necessity that religious orders should get hold of the property in our best streets. When men are willing to go barefooted, they might try to save their souls and do good to the population without having a splendid residence on Sherbrooke Street. "We are not at all astonished," continues the writer, "that the Protestant population in our city protest against the exemption from taxes enjoyed by the real estate of religious communities. At the end of the year the aldermen must find the necessary funds to meet the civic expenses, and if a portion of real estate is free from taxes, the other portion suffers." He then asks that in the future no new property acquired by religious communities be exempted without special authorization from the City Council. History shows that in all the countries where the clergy lost their property and met with persecution, the thing only occurred after they had abused the privileges granted them. All the confiscations in France, Spain, Italy, Mexico, Columbia, and other Spanish republics were due to the monopolizing of property by the Church. There is no reason to hope that the same causes will not produce the same effects in Canada. It is then good advice to the clergy to tell them that they must place a limit upon their inclination for real estate.

Our Contributors.

A SUPPLEMENT TO THE THANKSGIVING SERMONS

BY KNOXIAN.

"Does the world move" is the question discussed by the late Dr. Austin Phelps in a charming and instructive essay. The writer is quite satisfied not only that the world moves but that it moves with considerable rapidity in the right direction. Dr. Phelps must have been well up in years when he wrote this essay, and its cheery, hopeful tone is all the more remarkable on that account. Most old men think the world is moving but moving towards some bad place. Dr. Phelps thinks it is moving in the right way, and he gives substantial facts to support the hope that is in him. A short discussion of these facts may help to keep our Thanksgiving Day gratitude alive a few days longer.

Within the last three centuries Dr. Phelps says the world has made most satisfactory progress in these important particulars:—

The brotherhood of man, individual liberty, independence in religious belief, the elevation of women, the recognition of the freedom of the press and of public speech, of a popular literature, of the sacredness of human life, of the criminality of war, of the inferiority of a military life, of the murderous character of the duel, of the dignity of labour, of the equal claims of chastity upon the sexes, of reform in the criminal code, of the inhumanity of torture in courts of justice, of the reformatory element in punishment, of humanity in the treatment of the insane, of the rights of animals to protection from cruelty, of gentleness in family government, of the abolition of brutality from public schools and from the armies and navies, of the disgrace attached to the drinking usages of society, of the subjection of the sale of intoxicating drinks to law, of the subordination of wealth to character, and of manners to mind in estimating the worth of a man.

Now let the most chronic pessimist read carefully the foregoing list, rub up his history a little and call to mind the former condition of things in regard to the matters mentioned and say if he can truthfully that the world has not moved in the right direction in the last three centuries. Indeed we might say that astonishing progress in the right direction has been made in one century. Gladstone, an old man too by the way, says the last fifty years were the best fifty in many respects that the world ever saw. He declares he would rather have worked for the welfare of his fellow-men during the last fifty years than during any half-century of the world's existence. At the end of a pastorate of fifty years, Jay, of Bath, said "I have a better opinion of mankind than when I began public life. I cannot ask what is the cause that the former days were better than these. I do not believe the fact itself. God has not been throwing away duration on the human race." This last sentence should teach pessimists a lesson. Does God keep this world in existence simply that it may grow worse? Does the Gospel of His Son and the operations of spirit merely help to turn men into demons?

Instead of belittling and discouraging the efforts made by our fathers to make the world better, it would be more becoming in us to ask how many of the blessings they secured for us are we abusing. Prof. Campbell, in one of his delightful and instructive "talks" in the *Presbyterian Journal*, says "Nature seems to have made it hard for some men to be modest." Nature seems to have made it impossible for the Adam family to use good things without abusing them. Just run your eye over Dr. Phelps' list and see how many of the greatest boons there enumerated are being abused at the present day.

BROTHERHOOD OF MAN—From this comes the bad theology that Jack is as good as his master and the bad manners that prompts Jack to slap the aforesaid master on the back and say: Halloo, old fellow.

INDIVIDUAL LIBERTY—Anarchists and a host of others not quite so far gone believe that the liberty of the subject consists in doing just what the subject pleases apart altogether from any consideration of his neighbour's rights or interests. The Chicago gentlemen who figured somewhat prominently a year or two ago frankly stated that they came to America thinking they might do as they liked. In carrying out their theory of individual liberty they indulged in the rather dangerous pastime of throwing bomb-shells among the police. The application of the theory was so hard on the police that the authorities put a somewhat sudden stop to it. Individual liberty is a precious boon, but what blessing is more abused?

THE ELEVATION OF WOMEN—Woman was once man's slave. The Gospel made her man's companion. Some modern theories have a tendency to make her man's rival, and some people of "advanced" notions seem to aim at making her man's "boss." Should the day ever come when women will be looked upon mainly as man's rival in business, in the professions, in politics, in every sphere of human activity, a good many women may come to the conclusion that they carried a good theory just a little too far.

FREEDOM OF THE PRESS—An unspeakably great blessing no doubt—but a blessing that is too often turned into an unmitigated curse.

FREEDOM OF SPEECH—From this boon comes the campaign liar and the horde of voluble leeches who make a living by wagging tongues uselessly or worse than uselessly.

But why extend the discussion? Let every reader study the list for himself and he will be struck with two things—the marvellous progress the world has made and is making in the right direction and the scandalous fact that the best things are the most abused.

Some of the best of the reforms mentioned have taken place within the memory of living men. Among the more recent might be mentioned: humanity in the treatment of the insane, humanity in the treatment of persons accused of crime, the abolition of brutality in the schools, the lessening of brutality in armies and navies, a radical change of opinion in regard to getting "gloriously drunk," and several others that have done much in lessening human suffering and human sorrow.

There is grim humour in hearing an old man declare that there has been no improvement in school discipline when you know that in his school-days he was often "elevated" on the shoulders of another boy and as the boy trotted around the school-room the old Dominic laid on the taws where it could do most good.

Various causes lead people to think the world is growing worse. Perhaps the principal is ignorance. Many who talk with amazing confidence have not the slightest idea of what even their own country was like a hundred years ago. History is a great educator but glib talkers are often innocent of as much history as might be found in a primer.

Some people who did once know a little about a century ago have forgotten. How often do you hear a man declare that this is the coldest winter or hottest summer for many years? Perhaps the summer before last was hotter and the winter before last colder.

Old men nearly always think the world is becoming worse. A delusion of that kind seems to be one of the drawbacks of old age.

LETTER FROM FORMOSA.

The following letter from Dr. McKay, dated Formosa, Tamsui, September 18, 1891, has been forwarded for publication: I forward you notes of a trip to our Southern districts, now called Sin-tiok and Bôu-lôk. July 5 was spent in Bang-kak, the 6th at Sin-tsng, Hong-Kin-tiam (when dinner was eaten on the roadside), and Sa-kak-ehg. The day following occupied us in Tôa-Kho-ham where twenty-four savages are imprisoned because a Chinese had been killed on the border-land whilst engaged chipping camphor stumps, etc., to extract the valuable medicinal product. A number appeared with chains around their legs, for a daily "airing" is allowed them; but all looked dejected, woe-begone and downcast. Women strolled about tattooed, unfettered and unconcerned, as if determined to make the best of every passing day. Deep down in those human hearts though, there was a longing for freedom in their own dear forest retreats.

Having passed through Leng-tham-pi and Tang-lo-Khien we halted at Kâm-chhài-ang within the Sin-tiok district. I slept on benches with weeds burning near by to keep off the blood-thirsty mosquitoes (so the landlord said) It reminded me of the North-West Territory. Going a short distance among tall grass, suddenly there arose a cloud around me with sounds as if parties were on the "war-path." It was time to decamp. There is but one great family, though with equally sharp, slender and subtle lancets. Foreigners here when travelling invariably carry mosquito curtains. This I have never found necessary as their stings annoy me little and leave no marks behind. How can this be accounted for? It is like a host of other things, that up to date scientists don't know.

Along the same interesting, winding path as last year we marched through Pak-po, and on to Gôh-bài, the Hak-ka village to which a preacher was sent in April. The reception given us from these hill-men was exceedingly hearty, though not of a kind to suit my individual tastes. That is of small moment though, if only the right ring sounds forth. This and similar questions have cost me anxiety and thought unknown to outsiders. It was their way to give outward expression to inward joy and gladness. Guns were fired and fire-crackers sounded on every hand as we filed into the chapel fitted up by themselves. Fowls, ducks, etc., were killed and the rejoicings extended to more than converts. The old dwelling house but new chapel was arranged so as to reflect much credit on those hard-working labourers. It was full of well disposed people the entire day and two dialects were audible amongst the crowds. When darkness closed around, lights made bright the joyous hall. Three hours passed rapidly listening to one read or repeat a psalm, hymn or chapter in Hak-ka and followed immediately by another in Amoy vernacular. Two preachers would be more suitable than one in that region. My old friend Ng-a-lân of seventy-five summers, was more zealous (if possible) than during our previous visit. I spoke on God our Father, Father of Ethiopian, Caucasian, American, Majayan and Mongolian. Blessed thought! Creator, Father and Preserver of all. There is a light—a beacon yonder amid the Hak-ka hills and the Lord's work flourishing satisfactory. Several come to tell how God heard their petitions and answered their cries!

Thence our way led to Tiong-Kaúg. The first man to greet us was nearly blind for a number of years. He rushed up and said "God did it all, I was blind, but now I see and that without medicine. The townspeople wonder at me going about working. I tell them God did it all, etc. Truly wonderful! "Without medicine." Not so, thought I.

Opposite views are strenuously maintained regarding "Faith cure," "Prayer cure." I warn its advocates not to put this case down in their favour. Let us investigate a little. The man suffered from Anarimia and Granular Ophthalmia.

During every visit I administered a tonic and applied sulphate of copper to the eye-lids. Hygienic laws were strictly ordered and reckless living as strictly forbidden. Under the inspection of our preacher he slowly, yet surely, improved constitutionally. The small stock of medicine "gave out," but by this time his frame was so robust that it threw off his ailments and the eyes became remarkably clear. Now all this is effect following cause, and hundreds throughout this land could be cured if they only had the persistency of this man. There being no medicines to take he no doubt prayed more earnestly, lived more consistently and now it was natural enough that he a poor labourer at the very time when not taking drugs should get eyesight restored, then full of gratitude declare—"God did it all." That is quite true, I reminded him, but it is just as He gives bread to His children. There is a deal of hard work from farm to food, I know from days gone by. When He provides corn in Egypt, men must go down and get it. We cannot and dare not despise or neglect means, which are as assuredly appointed by God as prayer itself. In this wonderful and harmonious universe, His laws and means demand absolute obedience from His weak, ignorant, and erring creatures. It is not often here I have to remind converts of this truth. We believe in using every means at command for the accomplishment of desired ends. None the less; but all the more do we ascribe all the wisdom, power and glory to our Almighty Creator and Preserver. After dark, recitations continued four hours. A boy and girl displayed brilliant talents for acquiring prescribed lessons. An old man who suffered persecution from his family stood up and boldly repeated well-known Psalms, Ten Commandments, etc. He told how ashamed he was to be seen with a hymn book in the chapel, and how he carefully hid it under his clothes. One day he started from home with coat off and tied the hymn-book on the top of his head with the queue. The rest can be imagined, for he forgot where the book was when going along the street. There was no concealing after that. That incident was the cause of banishing shame and fear from his mind. He was in darkness and came into light which is now all plain to him.

By day-break we were off intending to return in the afternoon. At Au-lang our only station in Bôu-lôk (the new district made by dividing Sin-tiok) I was pressed to visit Satham-toé and consented, an instance out of thousands in which we have to decide on the spot. Recitations began at once and continued two hours. The hearers were addressed, and by 1 p.m., we set off under fierce, glaring sun. A Sedan chair was used for a couple of hours, then on foot we pressed up steep inclines, down rocky slopes, across "saddle-backs" and round winding streams. Thirty men, women and children yelled out "Peace," "Thanks to God," as we stepped into the valley. From the sea-washed beach straight inland is a field for fruitful study and reflection. Submergence of the land occurred after the carboniferous age. Elevation followed during the Cretaceous, when intense volcanic forces played along the chain from Kurile to Sunda Islands. From the lofty central ranges of igneous rocks stretched sand-stone and shale down to the heaving sea. Rain descended, the resistless, erosive power of many waters, directed by the general slope of the softer material rushed wildly out to sea, scooped out gorge and gully, formed hill and vale of endless diversity, groved, furrowed and excavated ridges on every hand. By denudation hill tops are in every conceivable stage. Yonder several hundred feet broad, there fifty and upwards, here only three feet and still being ground down. Its physiognomy indicates exactly the geological character and *vice versa*. From a high point (2,000 ft. by my aneroid) the appearance seawards is that of countless hill ranges, packed close together like ten thousand billows on old Ocean's breast. Mighty agencies! All under the direction of one controlling, creative power. There was an assemblage that night to worship and adore Him in a house erected by man an active agent in His hands. In this very valley I had a small log church seventeen years ago. It was then full of shrubs, reeds and savages; now the whole extent is under cultivation. There was a rush for this virgin soil, and parties plotted, plundered and murdered each other until extermination seemed probable. A chief's son (who acted as guide for myself and Noble Cap-Bax) was dragged to a tree and shot when begging for his life, etc., etc. As our Master's kingdom is not of this world I purposely turned to other and more important centres. The thirty above referred to were hearers at Sin-Kang (at least the older ones) and moved into this settlement. More than once they were driven out and often thought of abandoning it altogether. I frequently met and gave them some books, etc. The bold Hak-Kas pressed in, won the day, and drove out all the non-converts who were from Sin-Kang, etc. (these were our most bitter foes), and invited our hearers to return and live amongst them. Year by year rolled rapidly away and I intentionally did not send a preacher there. It was important under the circumstances that they should be left a time to themselves, for heart-searching as to their motives, etc., etc. Now on this tour how did I find them? The head-man built a new house close beside the old chapel site which is held sacred by old and young. They neither erected dwellings on it themselves nor allowed others to do so. New homes were established, but no idols desecrated their walls. Old hymn books were thumbed till worn out and Bibles preserved with great care. According to their light, they worshipped the true God during all these years. That night several actually shed tears of joy. I claim to be acquainted with what others may know about many and wrong motives, but don't believe any

good can result from never ceasing to rail against poor, blind heathen. Such railing often grows chronic, then it is injurious to the cause of our Lord and Master. I rejoice this day that the band stood a fiery test, and we were not by their side, either to comfort or cheer them. "Glory be to the Father, Son and Holy Ghost now and ever."

A petition from Thô gû changed our course and we proceeded through a long valley in another direction, and towards eve were amongst the people. The old teacher was zealous as before though a beloved son died. Services were conducted outside and a number begged for a chapel and a preacher.

In the city of Tek-chhain twenty boys and young men recited for four hours. I addressed all on "Diligence." By invitation we gave a night to Lâm-Khâm, a day south of this, and as I had eight trophies (old black idols) from the city we put them on a table and made the dumb sticks speak. Rather made "idols" our subject. Midnight approached and the people "wanted to hear more." Many handled the idols, turned them upside down, etc. At sundown that day not one of them would dare put a finger on the old dusty pets. Five head-men and twenty-eight others have since sent me a united letter asking for Gospel services. Talk of "open door," there is no door, it is all open. North, South, East and West.

The four districts here have been travelled since April. Fifty stations visited and 416 children examined. Is that number large or small? Survey the field, consider our foes, weigh the obstacles (especially indifference) and you will shout praises to the Lord for such a band in the midst of black heathenism.

This work done we open both College and Girls' School without delay and are engaged day and night teaching men, women and children the truths of Eteral Life.

G. L. MACKAY.

SERMON REVERIES.

NO. III.

Sermons on national morality are of common every-Sunday occurrence, and to hear more than one is not advisable for the average citizen. We had a sermon built upon this foundation last Sunday, and it was very good indeed. The subject was the continuity of God's moral law despite the obliteration of the ceremonial law by the sacrifice of Christ, the text proper being of course the decalogue. With the knowledge of one's national shortcomings upon us, I must say that the attention of the audience was fairly well fixed. Not that I believe we are so thoroughly rotten, far from it; about the only good article the Government organ in Toronto has had on the shortcomings consisted of a very fair attempt to show that, after all, the actual sinners were only some paltry twelve or thirteen; and for these our fair name has been trailed in the dust by every seven-dollar-per-week reporter in the English-speaking arena. It is much too bad.

Our preacher, who by the way spoke well and vigorously, trained me off into a reverie on Canadian history, as of course he could not help doing. The sermon was replete with references to bygone worthies of Canadian repute, in many cases now forgotten by their fellow-countrymen. For instance, Samuel DeChamplain—wonderful man. Read this note I have of him in my mind: "This man Champlain is a worthy ancestor of the genus Canadian—cool, hard-working, saving and intensely patriotic. He was kind to his followers and to those who were not of his. In his many voyages to and from Canada he displayed a fearlessness and high moral courage worthy of the great captains of the world. Theirs, mayhap, to do greater deeds in so far as apparent success at the time of action would indicate, but never surely deeds performed which show greater results to-day to his moderation and diplomacy are due the salvation of the little colony, to found which he was at much pains, expense and trouble; and in the founding of this colony, when there was every opportunity to line his own coffers to repletion, the very reverse happened. His was actually a losing transaction. Champlain's domestic life was, we believe, above reproach. I cannot say that I remember the exact circumstances of his young wife's refusal to come to New France, but enough remains to bear me out in saying that his private life was above reproach. It is said of him that his followers were blindly devoted to him, and would stick by him through thick and thin. Then not only do I remember him for his Canadianism, but also for his ability of all kinds to command, to navigate, to diplomatize, and last, but not least, to guard himself against himself. In no matter does he so shine as in his literary ability. Those who have perused his writings say that everywhere there permeates that modesty so rare alas, which sinks self and all pertaining thereto, and which uplifts only the great work in hand. His work of discovery, while prodigious to our minds, was to him much preferable to any other work he had in hand. We all know that he himself traced out and made clear all the region between the Ottawa valley and lakes Ontario and Huron, and when we remember the state of the country, with its warring tribes and fighting parties, this performance is truly wonderful. Had Champlain lived longer and had a little more of his own way in the direction of his plans, I feel safe in saying that a very different rate of progress would have been achieved. As it was, we owe to him much more than we own to, and it is surely somewhat of a reflection upon our sense of that which is fair and equitable that, to-day, nowhere in Canada does there rise a monument or reminder of his many deeds and

achievements. Over the line there is that beautiful lake which he outlined and which has been so appropriately called Lake Champlain to this day. Of all the notable men of the French regime La Salle, Frontenac, Montcalm, De Levis and D'Iberville, there does not among them all exist a greater than Champlain. In all the hundred and fifty years after his death, and preceding British domination, the actual progress of the colony does not show as much real advance as during Champlain's administration." This is my memory's opinion of Champlain, nor do I fear a challenge regarding the correctness of my conclusions, however much my drawing up of the valedictory may be impugned.

There is a mighty weight of interesting detail regarding this country of ours which our preachers would do well to dip into more frequently than they do. Patriotism is God-given if anything is, and the best thing we can do is to cultivate more of it, as we need it badly one and all. Our preacher went on to speak of the splendid records of our people, of their courage, hardihood and business ability, and I mused on. Here, sitting all around me, were scores upon scores of intelligent, well-meaning people, not one in ten of them know their Canadian history, and, as a direct consequence, what do we find? Just this, a too prevalent desire to run the country down. Such a desire finds in the rascally proceedings of at least two Ministers of the Crown and about a dozen civil servants at Ottawa abundant material wherewith to belabour what poor vitality our already poor national feeling possesses. Why from the Atlantic to the Pacific there surely sleeps a purity of heart and mind which, trifled with too long, will yet arise, and, flinging aside dull apathy and stolid content, will assert itself in no unmistakable manner. We have a poet named Roberts, whom unfortunately only the same aforementioned one in ten know fairly well. He has written slogans in plenty for us. Here is one for immediate use:—

O Falterer, let thy past convince
Thy future—all the gain with, the gain,
The fame since Cartier knew thee, since
Thy shores beheld Champlain!

—My country, dream not thou!
Wake and behold how night is done,
How on thy breast and o'er thy brow
Bursts the uprising sun!

CURLY TOPP.

OUR FORMOSA MISSION AGAIN.

From the following extracts a glimpse may be caught of Dr Mackay's present position. They are taken almost verbatim from Mrs. Jamieson's account:—

Some distance inland toward the mountains is a small Chinese town. For fifteen years it has been visited again and again by Dr. Mackay and his native missionaries. They healed the sick and relieved the sufferers, reasoned with the Chinese scholars out of their own classics, quoting precepts of their own sages. They rebuked the boastful and ignorant, kindly entreated the aged, and, through storm and sunshine, in the midst of hatred, suspicion, slander and abuse, often in danger of their lives, persisted in preaching one God and Saviour, one only. Very slowly the barriers began to weaken, opposition and hatred to give way to friendly interest, and, as years passed, even to admiration and love for the "black-bearded devil," who, they found, "had a good heart," and "would not change" for friend or foe. (This last, it seems, is a characteristic specially pleasing to the Chinese.) Intercourse with preachers already stationed at the market towns has its influence. At last some became so attracted by Gospel truth that they walked miles to hear more and to meet again their old friend. In 1888 these poor people sent in a petition begging that they might have a preacher of their own. What a contrast!

Dear reader, do you not rejoice with the missionary and say: "Now you have the reward of your years of toil!"

Letters were sent to Tamsui, long letters, of carefully-executed Chinese characters, pleading for a preacher. Messengers came too, as many as six delegates at once, asking Dr Mackay for a preacher. What had been toiled for and prayed for year after year was at last accomplished, instead of reviling the foreigners they were asking for the bread of life.

Would not the missionary be glad? Wait till you hear the end of the story.

Again Dr. Mackay and A Hoa started, as so often before, to visit the Techchham district, but with sad hearts this time, for what could they say to Geh-bai? There could be only one answer. Not yet. We cannot send you a preacher yet. Native Churches were already giving as would surprise comfortable Christians at home. Already every cent was counted, every nerve was strained to make Canadian offerings go as far as possible, and there was nothing wherewith to stretch a hand to Geh-bai. 1889; not yet! 1890; A Hoa speaks of this and other towns. Dr. Mackay turns away with his eyes full. Not yet. Still not yet.

1891 Malarial poison has done terrible work amongst them. Hearts that might have leaned the burden of life and death upon a living Christ have ceased to beat. And to those that are left the same answer goes again: Not yet. We cannot send you help yet.

How would the farmers like it? Think of it those who know what it means. Think of one of your fresh fallows, won from the woods at an expense of strength and pluck and patience such as they cannot understand who never did the work. Think how it would go to see the yellow crop on that hardly-won fallow turn ripe, over-ripe, shrivel and shell,

break down and rot before your eyes, and you with no power to rescue from destruction what should have been weighty sheaves for your harvest home. You would feel in such circumstances something must be done. And shall we look on at fields "white to the harvest" (they were not always white, but they are now) remembering that every whitened ear is a precious, weary, hungry human soul, with an eternity as long as our own before it, and shall we not, with an energy that has something of "the zeal of the Lord of Hosts" in it, say, "something shall be done?"

If space can be allowed I would like next week to sling forth five practical suggestions. May He whose hand was at the back of David's when he sent his smooth stone straight to the mark—may He go with them as they fly, and bring them home with a swiftness that shall make it plain to some hearts. "The Master is come and calleth for me." Amen. The power to do it is only His, and to Him be all the praise.

ANNA ROSS.

THE ROOT OF POLITICAL CORRUPTION.

MR. EDITOR,—You and some of your readers may think and say that my communication on "The Root of Political Corruption" was too extreme and somewhat censorious, but let me ask you and them candidly to consider the following remarks made from the Moderator's chair by Dr. Gray of the Church of Scotland a very few years ago and republished with approval in the leading newspaper of Toronto: Dr. Gray, Moderator of the General Assembly, speaking of the "lapsed masses" and of the increasing numbers who never enter a place of worship, said that:—

"While much of this state of matters was due to poverty in its various forms, still, disguise it as we may, the plain truth is that a very great deal of the lapsing is due to church-goers themselves. We have so acted that many do not believe in church-going. They do not see any good it does. Christianity is preached in the Church, but it is not practised in the world. It is heard in singing and praying on Sabbath, but it is not seen in daily life. Church-goers do not seem to become better men and women by their church-going. Some who are most regular and prominent as Sabbath worshippers seem to look on the primary virtues of Christianity, not as truth and justice, chastity and temperance, honesty and love, hatred of evil, and love of goodness; but rather as church-going and church-giving; and all that their devotions seem to do for them is to make them more self-righteous and self-complacent, more narrow-minded and uncharitable than those around them. What is needed, therefore, is that Christianity on the part of church-goers should be made audible and visible during the week as well as on the Sabbath Day."

Mr. Editor, is not that a terrible indictment to bring against professing Christians towards the end of the nineteenth century in Church-burdened Scotland? And it is every word true not only of "some," but of the vast majority in all so-called Christian lands. The only places it is not applicable to can be found among professing Christians in heathen lands.

REV. III. 14-20.

Anywhere City, November, 1891.

TRAINING BOYS.

Rear a youth in a life of ease and self-indulgence, lay no burden of duties or no responsibility upon him, and there is hardly one chance in ten that he will grow up into any true manliness. Idleness leads to self-indulgence, and self-indulgence to moral weakness. This evil is threatening to undermine many of our youth, and to deprive them of that moral stamina which comes only by self-denial.

Society is to be commiserated when it reaches such a condition of wealth that our youth are exempt from industrial pursuits and professional labours. The law of increase is through self-exertion and self-denial. The best manhood is the outgrowth of wrestling with opposing influences. Fond parents do not consider and weigh sufficiently this matter when they seek to lay up large fortune for their sons. An inheritance of wealth may prove their greatest curse. No greater evil could befall them than to be placed in a condition of comfort which would exempt them from self-effort and application to some service.

God's favour does not seem to rest upon the abundance which is hoarded up for children, when the needs of the world are so great, and when so many are crying for help. The Lord's poor have some claim upon the wealth, and if withheld for the sake of family and children it may prove their infinite loss. The youth with slender means and few opportunities, who will apply all his powers to what he has, will grow and make opportunities as he goes along.

The great want to-day is not more opportunities, but the power to grapple with hindrances to obtain the desired objects. The men who are filling leading places in the various callings and pursuits of life are usually those who in their youth had to battle with adversity and meagre opportunities, and who, by the force thus developed, have risen to their present high stations. It is interesting to note that on this principle the sons of the royal family of Germany are required to learn a trade, some manual industry, that they may learn self-mastery and be able to endure hardship.

A self-indulged, easy-going boy, who never knew one act of self-denial, promises little in the years of mature manhood. The boy is father to the man in that sense.

Pastor and People.

BEST.

Mother, I see you with your nursery light,
Leading your babies, all in white,
To their sweet rest;
Christ, the Good Shepherd, carries mine to night,
And that is best.

I cannot help tears when I see them twine
Their fingers in yours and their bright curls shine
On your white hair,
But the Saviour's is purer than yours or mine
He can love best!

You tremble each hour because your arms
Are weak, your heart is wrung with alarms,
And sore oppress;
My darlings are safe, out of reach of harms,
And that is best.

You know, over yours may hang even now
Pain and disease, while the fulfilling slow
Naught can arrest,
Mine in God's gardens run to and fro,
And that is best.

You know that of yours, your feeblest one
And dearest may live long years alone,
Unloved, unloved;
Mine are cherished of saints around God's throne,
And that is best.

You must tread for yours the crime that sears,
Dark guilt unwashed by repentant tears,
And unconfest,
Mine entered spotless on eternal years,
O, how much the best.

But grief is selfish: I cannot see
Always why I should so stricken be
More than the rest;
But I know that, as well as for them, for me
God did the best.

A THREEFOLD VIEW OF THE TRANSFIGURATION.

A NEW TESTAMENT STUDY.

BY REV. W. G. JORDAN, B.A., STRATHROY.

It unveils the hidden life, laying bare for a moment the roots, showing the secret sources of strength. The life of Christ has exerted a wonderful attraction over all classes of minds, but there are some who wish to take it in a curiously one-sided fashion; they see the human and the humanitarian Christ, but they do not recognize the divine life of the Son of God. They say, "we can accept the sublime morality of the Sermon on the Mount and the martyr's devotion to truth displayed on Calvary, but we cannot away with mysteries and miracles." It would be as wise to say, "we will accept the rich clusters of fruit that grow upon the tree, but we will ignore the soil that lies beneath and the sunshine that streams from above." This is a poor short sighted philosophy that becomes folly through its want of faith. Perhaps if we accept the half in a right spirit our knowledge of Christ will grow into full orb'd completeness; if like Peter and John we walk the streets and tread the seashore with Him in the spirit of discipleship, we shall feel that we cannot leave Him at the foot of the mountain, but shall feel ourselves honoured if we may reverently follow Him into the overshadowing cloud. And why should we be so impatient of mysteries? Our impatience may sometimes be only a restless chafing under a sense of our ignorance, but is it not sometimes a manifestation of pride, having under it the assumption that our idea of what is reasonable is the measure of what is possible and probable? Such an assumption is not worth arguing with since we only need to realize the greatness of the universe and the littleness of self in order to become ashamed of it. The well-worn saying will be true for some time to come, "there are more things in heaven and earth than are dreamt of in our philosophy." It is not our business now to discourse on mysteries in general, but rather to draw some practical help from this mysterious scene of our Saviour's life; still it is almost impossible to deal with such a subject without remarking how unreasonable it is to complain of mystery in the realm of revelation and religious experience while our common life is full of it. The process by which our daily food is transformed into bone and nerve and muscle is still a mystery to the man who thinks deeply as well as clearly. How much more then may we expect the spiritual life of man to shade off almost imperceptibly into the darkness of the unknown. Mystery is, after all, only another name for the dark fringe that surrounds the little circle of our knowledge, to acknowledge its existence is simply to recognize the fact that there is before the human intellect an infinite possibility of progress. We need not multiply mysteries by making dogmatic statements concerning things which are completely beyond the comprehension of the human mind in its present state of development. Religion and life have sufficient mystery without the additional burden of those which spring from mere scholastic subtlety. There are some things which defy definition and which influence us most when they come before us as the nebulous forms of a sphere which is real but as yet unexplored. On the other hand we must not use the word mystery as an excuse for idle thoughtlessness, it is easy to turn away from some wonderful fact or important truth muttering "mystery," but we need to be reminded that as men are

awed into reverence by gazing upon some sublime Alpine mountain which towers aloft until it is lost in the clouds, so the soul may find nourishment and stimulus by meditation upon truths which are too deep to be accurately fathomed. It has been well said that "a religion without a mystery would be like a temple without a God." Man can understand a temple, its design may be the result of human thought, its execution may be that of some thought struggling to express itself in outward shape; but the God to whom he builds the temple man cannot understand, and the higher man ascends the more does he feel that a God completely comprehended could be no God. We live by admiration, faith and love, and these can only find satisfaction in the high and holy. He who would draw us upwards must be above us.

We have said that mystery means the possibility of growth, but when we are dealing with the mysteries of our Saviour's earthly life we must go further and say they are prophecies of growth for faithful souls. He could not have been the perfect ideal man, the example as well as Redeemer of childlike souls that struggle towards perfection, if He had lived on the dead level of average humanity; we need the lofty mountains as well as the lowly valleys of His life. When he goes up into the silent mountain to hold strange converse with departed saints and close communion with God, He shows us the heights of spiritual experience to which He would lead His disciples. The heavenly voice and the mystic beauty are not for Himself alone, they are the gifts which He receives for men. The mystery which surrounds them is lessened for those who can read their meaning, or rather it is lost in the one great mystery of His love. From many a mountain peak of spiritual experience there comes from the Master to the disciple in tones that encourage, even while they humble, the words. "Thou canst not follow Me now, but thou shalt follow Me hereafter."

A TIMELY PREPARATION FOR COMING CONFLICT.

As in many other instances, so in this, the burden of mystery may be lessened by the perception of a practical moral purpose, and if we follow the guidance of our Evangelist we may easily find such purpose here. In connection with our Lord's baptism we are told that as He was praying heaven was opened to Him; and then we read that, being full of the Holy Ghost, He returned from Jordan and was led of the Spirit into the wilderness. It is no mere arbitrary arrangement by which temptation and conflict were preceded by manifestations of divine glory; it is rather a law of the highest spiritual life, the Son of God does not go to fight life's battle in His own strength, He casts Himself upon the Father's ever-present care. God does not send His Son into the strife unprepared, but gives cheering tokens of His presence as the conflict passes into its stormiest periods. The pilgrim is allowed to refresh himself by the wells and palm trees of Elim before moving forward into the dreary wilderness of Sin. Similarly as our Saviour's life was passing from temporary popularity into the gloom of ever-deepening distrust and disloyalty, and as the shadow of the cross began to rest more heavily upon His Spirit, He was cheered by a clear though brief glimpse of that glory of everlasting and perfect communion with His Father, which was "the joy set before Him." Strengthened by the thought of a Father's love, He went from that sacred mount calmly to minister to sin-stricken souls, until the hour when He should pour out His life a ransom for many. Down at the foot of this mountain was the common life of men with all its sins and sorrows, its pains of body, disorder of mind and anguish of spirit, and He who would go into that life as a helper of men stilling the restless passions and calming the troubled conscience, must carry with Him the consciousness of a higher world, the reality of divine love, learned in secret, must flash through His eyes and tremble in His tones, so that the pity of God may become a power in human experience. But our Lord had a darker and deadlier conflict before Him than that which was involved in His ordinary life of ministry. The common people who had heard Him gladly were now turning away from Him in dissatisfaction and disappointment. He knew that in the apostolic band there was a traitor. He felt that His own simple-hearted followers could not understand the story of the cross, which He was trying to break gently to their distracted minds; and yet the end was in view, when in utter loneliness He should engage in the last deadly struggle with the world's sin. Did He not then need some special consolation when the burden of life was resting so heavily upon Him? Yes, His pure manhood needed this clear, unmistakable token of the Father's love? His followers in every age have in some measure entered into the same experience. Rapturous, heavenly joys have prepared them for the severe discipline of earth's bitterest sorrows.

Religious teachers often remind us—and they do well to remind us—that we cannot hope to live to-day upon the food of yesterday, as each day brings fresh needs and requires appropriate spiritual nourishment; or, in other words, our religious experience should not degenerate into a mere memory of visions and raptures that are past, but must be a present progressive life. Still while we admit the truth of this and admit at the same time its vast importance, we need not lose the other truth that a real spiritual life has an unbroken continuity. Our life may have its lights and shadows, its joys and sorrows, but it is a living whole and not a mere collection of disconnected days and nights. A vision which we have seen but cannot find in the present gloom may cheer and strengthen us, the voice which has whispered of everlasting love may be a real and comforting remembrance in

moments of distressful doubt, the "grand amen" which once made our souls to vibrate with trembling joy, but is now a "lost chord" among the discords of life, may lift our thoughts to the harmonies of heaven. This may help us to a partial understanding of the transfiguration, as we see in it God's recognition of the Son's past fidelity, and a timely preparation for the supreme struggle which was slowly but surely approaching.

AN APPROPRIATE MANIFESTATION OF DIVINE GLORY.

We pass now from the thought that this strange incident served a real purpose in our Saviour's earthly life, to gather briefly and imperfectly other thoughts which are suggested by the form of this divine manifestation. When we say that this manifestation of heavenly glory was appropriate we mean that the more we enter into the spirit of our Saviour's whole life, the more do we feel that such a scene is no fanciful fable tacked on to it, but a real and perfectly consistent part of it. As we ponder well the ordinary life of Jesus Christ we begin to detect the presence of a hidden glory. The halo that painters have placed around His head may be absent, but the believing soul feels a divine beauty that cannot be seen. Here this glory bursts forth, for there is no need that it should be covered. His own glory was manifested to the bewildered disciples, and to Himself there comes a revelation of His Father's present and eternal love. We cannot possibly understand completely the nature of these manifestations, but the form in which they come may teach us something about the highest spiritual life, the life which our Lord possessed and the life to which we must aspire.

They seem to grow naturally out of our Saviour's intense devotion. He was praying, probably for a long time, while His disciples were asleep, and His prayer passes into vision. The heavenly world is all around Him, and its glory is reflected from His human form, so that these three chosen disciples felt that the strange light of another world was upon them. How different is all this to the fictitious visions which are the creations of a morbid imagination. This is no vulgar show, no mere sign given to sensation seekers. It came primarily to Jesus Christ ministering to His spiritual life, and those who were near to Him near spiritually as well as locally—were permitted to feel its influence. This highest, most glorious manifestation came to the Son of man when He was in the highest mood, even while He poured out His soul in prayer. He did not ascend the mountain to seek glory, but to seek God. The glory comes unsought to those who are seekers after God, the earnest, struggling prayer is answered, and the Divine Presence flashes upon the soul with unexpected and with dazzling light. Here we learn what is true glory, not the purple and fine linen of worldly wealth, not the tinsel and trappings of official pomp, not even the flattering homage which men pay to human genius, but the radiance which streams from the soul that in hours of real prayer has found itself face to face with God. The glory of Jesus Christ was not something put on from the outside, it was a momentary manifestation of His own deep hidden life, the life and love of God shone upon one who was able to reflect it perfectly, and thus the disciples had, so to speak, beforehand a vision of the risen glorified Son of God. We are not to seek startling visions and strange sounds, but through our Saviour's sacrifice and in His strength we are to seek God, humbly trusting that in some form suited to our need and appropriate to our circumstances God's presence shall be revealed to our longing hearts.

There appeared unto him Moses and Elijah, two great men of the past, representing earlier forms of God's revelation embodying in living shape "the law and the prophets." He had not come to destroy "the law and the prophets" but to develop and perfect them, and here He is manifested to Himself, to His disciples and to us, as the completion of that revelation which had come to men at many times and in varied forms. His life, which to the careless world and the doubting disciples seemed to be a failure, is seen in the light of another world to be God's greatest and highest revelation. God who spoke to the fathers by Moses and Elijah speaks to us by His Son. The centre of revelation and of the world's spiritual experience is the sacrifice of Christ, Moses and Elijah had imperfectly and unconsciously pointed forward to it. Now they speak of it, and through their conversation the Son of Man sees the reality of His own life and knows that the travail of His soul is not in vain. Further than this we cannot follow our Lord in His mysterious experience, while for ourselves we can only pray that we may be able to see our own lives in the light of God's presence and through our fellowship with the Father be brought into fellowship with all the faithful souls who have in the past brought the kingdom of God near to men.

One cheering thought that we may well strive to carry into our own life is this: the most essential feature of this manifestation is something that is meant to be reproduced in the experience of all faithful souls. If I ask what was it that most of all thrilled the heart of Jesus Christ in this scene you will certainly reply, "the revelation of the Father's love expressed in the words 'this is my beloved Son, hear Him.'" You feel that the highest glory for the Son is to rest in the full assurance of the Father's love. This is heaven to know the love of God and to rejoice in it as a present reality, and the Son of Man passed into this heaven through prayer. We may not be able to understand all the attendant circumstances of this remarkable incident, but that which gave it its essential power and constitutes its real glory we may understand, for we too may enter into the love of God. If we hear the Son He will unfold to us the story of the Father's love, He will lead us to the Father's throne and will find for us a way to the Father's heart. Dwelling with Him and trusting in His redeeming power we shall learn to pray that prayer which opens heaven and brings God near. If communion with God gave new beauty to His face and new glory to His life, how much more shall poor, struggling disciples be transformed by contact with the divine life. We do not yet know half the power of prayer to strengthen the character and ennoble the life. More things are wrought by prayer than this world dreams of, For so the whole round world is every way Bound by gold chains about the feet of God.

Our Young Folks.

BOYS WANTED.

"Wanted a boy." How often we
These very common words may see!
Wanted—a boy to errands run,
Wanted for everything under the sun.
All that the men to-day can do
To-morrow the boys will be doing, too;
For the time is coming when
The boys must stand in the place of men.

Wanted—the world wants boys to-day,
And she offers them all she has for pay
Honour, wealth, position, fame,
A useful life, and a deathless name,
Boys to shape the paths for men,
Boys to guide the plough and pen,
Boys to forward the tasks begun;
For the world's great task is never done.

The world is anxious to employ
Not just one, but every boy
Whose heart and brain will e'er be true
To work his hands shall find to do.
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy.
Wanted—the world wants such a boy.

A NOBLE ROY.

Little James was one day sent with a pitcher for some water. He accidentally dropped the pitcher and broke it, and as it was a very valuable one he felt very bad about it. As he stood looking sadly at the broken pieces, another boy came along and enquired what was the matter. James told him, and he said: "Well, go home and tell your mother that a boy threw a stone at you and broke the pitcher."

"No, I shall go home and tell mother that I dropped it and broke it."

"But you will surely get whipped if you do. She will think that you were careless."

"I don't care if I do get whipped. I shall tell the truth. I would rather take a thousand whippings than tell a lie to my mother."

That was the right spirit, my boys. No matter what wrong thing you have done, confess it, even if you are sure of being punished. As James said, it is better to be punished a thousand times than to tell one lie.

Never tell a lie, or even part of a lie. Many boys (and girls too) will twist the truth or tell a "white lie," as they call it; but that is about as bad and a great deal more cowardly than to tell a plump round lie. Liars are not believed when they speak the truth. They are shunned by the good and despised by everybody.

THE FORGETFUL PUPIL.

There once lived a man who possessed such a lovely garden that it was his greatest pleasure to watch its growth, as leaf and flower and tree daily seemed to unfold to brighter bloom. One morning as he was taking his usual stroll through the well-kept paths he was surprised to find that many of the blossoms were picked to pieces. It was not long before he traced the mischief to a little bird, which he managed to capture and was about to kill when it exclaimed:—

"Please do not kill me. I am only a wee tiny bird. My flesh is too little to satisfy you. Set me free, and I shall teach you something that will be of much use to you."

"I would like to put an end to you," replied the man, "for you are spoiling my garden, but as I am always glad to learn something useful, I shall set you free." And he opened his hand to give the bird more air.

"Attention!" cried the bird. "Here are three mottoes which should guide you through life. Do not cry over spilt milk; do not desire what is unattainable; do not believe what is impossible."

The man was satisfied with the advice and let the bird escape, but it had scarcely regained its liberty when from a high tree opposite it exclaimed:—

"What a silly man! The idea of letting me escape! If you only knew what you have lost!"

"What have I lost?" the man asked angrily.

"Why, if you had killed me you would have found inside of me a huge pearl as large as a goose's egg, and you would have been a wealthy man forever."

"Dear little bird," the man said, in his kindest tones, "sweet little bird, I will not harm you. Come down to me, and I will treat you as if you were my own child, and give you fruit and flowers all day."

But the bird replied: "What a silly man, to forget so soon the advice I gave you! I told you not to cry over spilt milk, and here you are worrying over what has happened. I urged you not to desire the unattainable, and now you wish to capture me again. And, finally, I bade you not to believe what is impossible, and here you are imagining that I have a huge pearl inside of me, when a goose's egg is larger than my whole body. You ought to learn your lessons better in the future," added the bird as it flew far away.

CHILDREN almost invariably suffer from catarrh at this season. Do not neglect it until perhaps consumption is developed, but apply Nasal Balm at once. It never fails to cure.

HOW SOME BIRDS LEARN TO SING.

A wren built her nest in a box on a New Jersey farm. The occupants of the farm-house saw the mother teaching her young to sing. She sat in front of them and sung her whole song very distinctly. One of her young attempted to imitate her. After proceeding through a few notes its voice broke and it lost the tune. The mother recommenced where the young one had failed, and went distinctly through the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the song as long as it was able, and when the notes were again lost the mother began again where it had stopped and completed it. This done the mother sang over the whole series of notes the second time with great precision, and again a young one attempted to follow her. The wren pursued the same course with this one as with the first, and so on with the third and fourth, until each of the birds became a perfect songster.

A PICTURE GALLERY.

Archdeacon Farrar, in one of his sermons, says. Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshly will only seem revolting.

"Hang this upon the wall of your room," said a wise picture dealer to an Oxford under-graduate, as he handed to him the engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet girls will disappear."

Try the same experiment with your souls. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds, noble passages of poetic thought, scenes of mountain, and sunset and ocean.

O, do this, and there shall be no room for the thoughts of carnal ugliness which deprave corrupted souls!

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or preacher, he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or quiet a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colours. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

THE MISSING FIVE CENTS.

Holding out his hand for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change; but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents in change, and there is only seventeen, according to my count."

(John had applied for a situation, and Mr. Brown had sent him to buy some lemons before giving him an answer.)

"Perhaps I made a mistake in giving you the money."

"No sir. I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change."

But John shook his head. "No, sir, I counted that, too. Father said we must always count our change before leaving the store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for the five cent piece that is hiding inside your coat-sleeve?"

John looked down quickly and caught the gleaming bit with a cry of pleasure. "Here you are! Now it's all right. I couldn't imagine what had become of the five cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth whether it sounds well or not—two important things in an errand boy. I think I'll try you, young man, without looking further."

THE right way to cure catarrh is to eradicate the poisonous taint which causes the disease, by taking Hood's Sarsaparilla.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 20. } CHRIST BEFORE PILATE. { John xix
1891. } 1-16.

GOLDEN TEXT Who was delivered for our offences, and was raised again for our justification.—Romans iv 25.

INTRODUCTORY.

When Jesus was brought before the Jewish Council during the night they condemned Him to death, but as the meeting was informal, since it could only be legally held during daylight, they waited till sunrise and then condemned Him formally. They pronounced sentence of death upon Him but could not execute it without the sanction of the Roman power. He was taken before Pilate, who, convinced of His innocence, desired to release Him. He sent Jesus to Herod for examination and he also refused to condemn Jesus though he treated Him in a contemptuous manner and returned Him to Pilate.

I. Jesus Scourged and Mocked.—The Roman Procurator, anxious to release Jesus from His persecutors, tried various expedients to accomplish that purpose. This scourging of Jesus was one of them. It was not as is sometimes stated a preliminary part of the punishment inflicted on those condemned to crucifixion. He might have supposed that the rabid Jews seeing the infliction of a cruel and humiliating punishment like scourging would have caused them to relent and acquiesce in the dismissal of Jesus. In this Pilate was wrong. According to his own admission Jesus was innocent, then why order punishment? The Roman soldiers, with the rough feelings engendered by their calling, proceeded to make the sinless One the subject of their rude jests. In derision of His kingly claims they put on Him a crown of thorns and a purple robe, and then mockingly addressed Him with the cry "Hail, King of the Jews," and smote Him with their hands. The Jews did not crowd into Pilate's judgment hall, because the time of the Passover Feast was near, and they did not wish to incur ceremonial defilement. So Pilate led Jesus forth again before the assembled crowd and declared his belief in Jesus' innocence, adding, possibly in tones to move their pity, "Behold the Man." The rulers and their retinue were in a pitiless mood. The sight of the meek and silent Sufferer moved them not to compassion; it seemed only to intensify their rage, for they cried out "Crucify Him, Crucify Him." To this wild outburst of passionate hatred Pilate answers as if to transfer responsibility from himself to them, "Take ye Him and crucify Him; for I find no fault in Him." Taking advantage of Pilate's irresolution, his desire to gratify them and at the same time to acquit Jesus, they declared virtually that He might be innocent in the eye of the Roman law but of the violation of their law He was guilty, and the punishment of death was due to the offence with which they charged Him. He claimed to be the Son of God, and in making that claim they affected to believe that He was guilty of blasphemy. This declaration of theirs alarmed Pilate, and he made one more effort to save Jesus from their fury, so intent was he to escape the responsibility of condemning Him.

II Pilate's Conference with Jesus. Jesus and Pilate returned to the judgment hall beyond the gaze of the people, and Pilate, moved deeply by what he had heard, asks Jesus, Whence art Thou? desiring to hear from His own lips the story of His heavenly origin and His claims to be the Son of God. But Jesus is silent. Why is it that as a sheep before the shearers is dumb, did He not respond to Pilate's enquiry? Pilate was left with his own conscience. It was in his option to do right or wrong. He knew that Jesus was innocent, and that he ought to set Him free, but instead of doing what he knew to be right he temporized. It would be useless in the circumstances for Jesus to present to Pilate His claim to be the Son of God, so He gives no answer. The silence surprises Pilate and he remonstrates by appealing to his position and authority, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Jesus breaks silence and answers by saying "Thou couldest have no power at all against Me, except it were given thee from above." They were under the providential administration of a righteous God. Pilate's authority was derived and he was responsible for its exercise. It was at his peril if he exercised it unjustly. Jesus adds, "He that delivered Me unto thee hath the greater sin." In this, the greatest of crimes ever committed on earth, there were degrees of guilt. Pilate's guilt was indelible, but it was surpassed by that of the Jewish authorities. Pilate was a Roman heathen, ignorant of God's dealings with His chosen people. He did not understand the Messianic hope as the Jews did. He incurred serious guilt in the condemnation of an innocent man to death, they were guilty in the rejection of the Sent of God. Theirs was the greater guilt. These words of Jesus produced a profound impression on the mind of Pilate, and made him still more anxious to deliver Jesus from the hands of His foes, but still without avail. Pilate was infirm of purpose, but the Jewish authorities were inflexible in theirs. They were ready to meet him at every turn. The charge of blasphemy Pilate did not much regard, now they will appeal to his personal fears. "If thou let this man go, thou art not Caesar's friend, whosoever maketh himself a king speaketh against Caesar." To impress Pilate they thus charge that Jesus was guilty of treason against the Roman power. In this they were successful. Pilate ceases trying to secure Christ's release. He yielded contrary to the dictates of conscience, contrary to fact, and to the remonstrances sent to him by his wife. He consented to do what for ever would be beyond recall.

III Jesus Condemned.—The struggle in the mind of Pilate was ended. He yielded to what he believed was the inevitable. Jesus was brought forth before the people, and Pilate took his place on the judgment seat outside the palace. It is incidentally mentioned that it was the preparation of the Passover, indicating that the final act of judgment took place outside the Roman palace, for the reason that the people would not at that time at least enter a gentile building. The reluctance of Pilate to condemn Jesus is again apparent. He says to the people "Behold your King." Not in mockery, but it might be reflecting on the Jews for the absurdity of their accusation. Their frenzied rage suffers no abatement. They reject Him with scorn and cry "Away with Him, away with Him." Pilate's last word before pronouncing formal sentence is "Shall I crucify your King?" In their blind rage the chief priests forget their patriotism and all God's gracious promises to their nation in the past, and wildly answer "We have no king but Caesar." And now the eventful trial is ended. Formal sentence is pronounced. The innocent Victim of cruel hatred and judicial mockery is delivered over to the soldiers to be crucified. He who came from heaven to earth to do the Father's will is led as a lamb to the slaughter. The procession advances on the way to Calvary, where Jesus died for the sin of the world.

PRACTICAL SUGGESTIONS.

Many were the humiliating indignities to which Jesus was exposed. He had to submit to the senseless mockery of the rude Roman soldiers.

Pilate's case is an example of the danger of tampering with the dictates of conscience.

How intense was the hatred of the Jewish leaders, and they were popularly regarded as conspicuously religious men.

The condemnation of Jesus to death was a terrible crime, and awful its guilt, yet the death of Jesus is the sole ground of the sinner's forgiveness.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 18th, 1891

ONE of the city journals advises its readers to keep their eye on the municipal candidate who promises everything. The advice is sound and might be extended far beyond the municipal arena. The man who promises everything is always a fraud—a religious fraud sometimes, but all the more odious on that account.

COMMENTING on the Briggs case in the *Presbyterian College Journal*, Prof. Campbell says:—

What a good thing it is for some men, even in our own Church, that they cannot be disciplined for simple unmitigated cheek. What decimation would take place among theological students, especially in the first year, when all the bumptiousness of arts begins to surge up upon the solid rock of theology?

It may be a good thing for the men, but not so good a thing for the Church.

THE *British Weekly* has this to say about the impression made by Mr. McNeill in America:—

Mr. McNeill has evidently made a real and remarkable impression in America. Our religious contemporaries there are very courteous to visitors from the home country, and rarely say disagreeable things, but it is easy to read between the lines, and in not a few cases to see that they are disappointed. On Mr. McNeill they are genuinely enthusiastic.

So far as we have been able to gauge public opinion the only people not enthusiastic were those who think that ministers ought all to be run in the same old regulation mould. People who admire a genuine man doing his work in his own way were enthusiastic and will remain so for many a day.

THE treatment given in Canada the other week to two Chinamen supposed to be afflicted with leprosy will not make the work of our missionaries in China any easier. Supposing two Canadians suffering from a fell disease had been similarly treated in China how much success would a Chinese missionary have in Canada? The treatment of two Englishmen with half as much inhumanity in any corner of the world would probably be followed by a visit to the locality of a British gunboat. Canada should be thoroughly ashamed of such inhuman conduct. A sick horse or cow on the way to the ranches in the North West would have been used much better than these human beings were used. And be it remembered that nine-tenths of the people who settled in this country were once strangers in a strange land themselves. Just imagine one of our missionaries addressing a Chinese audience on their duties to the sick and afflicted!

CAN any one remember a time when avowed reformers did not oppose each other almost as much if not more than the evils they professed to be fighting against. A few weeks ago a large number of the citizens of Toronto seemed bent on making municipal reforms. They had scarcely begun the work when they began to differ among themselves. One very influential body brings out a strong man for mayor in answer to a requisition signed by 2,000 citizens. He is hardly in the field when another body declares against him. 'Twas ever thus in religious and moral as well as in municipal affairs. Temperance advocates have exhausted strength enough on each other to have well nigh driven the liquor traffic from this continent. An effort to do any good thing may end in nothing more or better than a wrangle about how it ought to be done. One is often tempted to think that the one-man power is, after all, about as good as self-government provided the one man is a reasonably fair kind of mortal. The working of popular government in either Church or State involves an enormous amount of unnecessary friction.

THERE is nothing in this world that gives a man pre-eminence as quickly as the gift of eloquence. Not so long ago the Hon. Wilfrid Laurier was a young lawyer in Arthabaskaville. In college he was noted for his elocution, and when he made his first speech in Parliament, Sir John Macdonald paid him a high compliment by saying that he had frequently heard of the young gentleman's oratorical powers, and he was not disappointed. Mr. Laurier spoke in Boston last evening, and all Canadian lovers of oratory will watch with more than usual interest the impression he made on the Hub. He has also been asked to present the portrait to Mr. Gladstone that the Liberals are giving to the Grand Old Man. Next to a good character there is nothing that pays better than a silvery tongue. Mr. Laurier has both. His speech on the death of Sir John Macdonald was one of the finest oratorical efforts ever made in this country. So thought Principal Grant and other good judges.

CANADA is not a great nation though it may become one some day. We have only five millions of people and very little accumulated wealth. We have no army but our citizen soldiers and no navy but that old gunboat that got on the mud somewhere down on the New Brunswick coast and could not be taken off. We have some very useful public buildings but no historic moss-covered castles. The critics say we never raised a great poet or a great philosopher. We have often been told that we have no literature. We will not argue these questions, but we will mention one fact that is of some importance. On our Thanksgiving Day there was probably not a hungry man from Halifax to Vancouver. If there was one the fault was most likely his own. How many countries in the world can say that? With a reasonable amount of thrift, economy and foresight, there need not stand a hungry, sober man on Canadian soil. When Englishmen shout about Britannia ruling the waves, and Scotchmen moralize on the thistle, and Irishmen grow eloquent about Erin, and Yankees bring out the Eagle and make her scream, we may run up the flag of Canada and shout, Hurrah for the land that gives her children bread and homes. We may not make much poetry, we may not have a national literature, though we perhaps have some of a kind that we would be better without, but every citizen if he chooses can sit contentedly under his own roof-tree.

PROFESSOR JOHN CAMPBELL draws the following picture of the Briggs case in the *Journal*:—

The citadel of the faith is beleaguered. The enemy's artillery has made a breach in the defences. A regiment of brave men, heedless of personal danger, dashes forward to fill the breach with living active bodies to replace the crumbling stone walls of the dead centuries. They are your own men, their tunics red with faith in the blood of redemption, their facings blue as the Covenant sky. Do you hail them with a joyous shout as brothers in the host of the King? Yes, the true-hearted, the lovers and defenders of Zion, greet them with a cheer. But others cry, "See, they are kicking the fallen stones away to make room for their defence and attack; they are in the way of our great guns; their helmet plates bear the name of no reputable theologian, but the heretical letters, S. S. (Scrutamini Scripturas). Down with traitors, take them prisoners, leave the enemy alone for a while, and turn all our artillery upon these impudent intruders!"

A pretty picture no doubt. We have seen nothing so "taking" in the literature of the dispute, and we have wandered through a good many columns of it during the last ten months. But our brilliant Montreal friend must remember that when Briggs stood in the breach in his tunic and facings he used the fallen stones for pelting his "brothers in the host of the King." Were the citadel on McTavish Street, Montreal, beleaguered, no doubt Professor Campbell would fight bravely in the breach, but if he amused himself by throwing stones at Principal MacVicar and Professor Scrimger there would soon be trouble on the Montreal mountain.

AS an illustration of the useful way in which they do journalistic work on the other side of the Atlantic we clip the following paragraph from a column in the *British Weekly* describing Dr. Pierson's first appearance in Spurgeon's pulpit:—

The sermon was clear, telling, well delivered, and the preacher struck me as purposeful and honest. He kept the audience well in hand, and his action was abundant. He will probably have to restrain it, for in such a building even Mr. Spurgeon finds it expedient to be sparing in movement and gesture, so that all may hear. Dr. Pierson's illustrations and stories are to the point, and not too abundant. His

vocabulary is comparatively limited, but his style is perfectly clear, and he has not one shadow of bashfulness or self-distrust. He interested me as a typical American evangelist who looks at things from the point of view of a clear-headed business man.

Did I like him? No, I did not. Why? Because on Sunday morning I missed in his preaching tenderness, depth, passion, a sense of the mystery of the Will of God. All is clear, but dry—bone-dry. Dr. Pierson is a sharp, clever, pushing man, but of the qualities of the great minister of the Metropolitan Tabernacle I could not trace anything. I could not catch in prayers and sermon any echo of the pity of God for His Church still militant.

Most of those who know Dr. Pierson a little will admit that the foregoing is a very fair description of the man and the preacher. What we wanted to point out, however, is the contrast between that kind of journalism and the kind that describes every sermon as "suitable and impressive," "eloquent and impressive," "powerful and pathetic," etc., etc. Dozens of sermons have been described as "suitable and impressive," that were neither the one nor the other. In the matter of fair, manly, instructive, discriminating criticism, the British press has no equal. The wretched system of making capital by indiscriminate puffing of everybody and everything is unknown among first class British journals.

THE CHRISTIAN MINISTRY.

POPULAR conceptions as to ministerial qualifications are very varied. Hardly two persons can entirely agree on what should constitute an acceptable ministry. Each has special preferences concerning individual aptitudes. In some respects also congregations and presbyteries have different notions of ministerial ideals. And even presbyters are not harmonious in their views regarding the strong points of a pastor's fitness. It is no wonder therefore that great diversities of opinion should exist. Such wide divergencies of opinions and tastes are not an altogether unmixed evil. No hard and fast theory of ministerial qualification can be formulated, and if it were it would be inoperative. New Testament Christianity provides for the recognition of diversities of gifts. The full exercise of these render their possessors efficient in the discharge of the duties of their sacred calling. The minister who is best adapted for one sphere of labour might be unsuited for one where different conditions existed. It is not possible to fuse all the aspirants for the work of the ministry in one mould, and it would be great calamity if it were possible. The men who have gone up to the higher places of the field have been men of marked individuality, and they have permitted that individuality to have free play. Congregations are readily disposed cheerfully to give them all the latitude they need. A prime requirement seems to be that a minister should be himself. A vice to which not a few are prone is that of imitation either conscious or unconscious. A young man in the more plastic stage of development has his ideal. His admiration of those who in the nearest manner embody that ideal is large and generous. Without intending it he falls insensibly into the habit of reproducing the object of his admiration. Tones of voice, mannerisms are easily discerned, and in general when thus translated they appear rather ridiculous. It was said that not a few nascent divines reproduced in rural pulpits the shrug of Dr. Candlish's shoulders. Imitation is something that should be studiously avoided. The Pauline advice: "Stir up the gift that is in thee," deserves to be heeded. Congregations are tolerant of eccentricity even if it is natural and not affected, but there is bare toleration for inferior copies of acknowledged greatness.

It is interesting occasionally to hear what ministers of experience, observation and reading have to say of the requisites necessary for ministerial usefulness and success. The Rev. L. G. MacNeill, M.A., of Halifax, has been taking the readers of the *Presbyterian College Journal* into his confidence by detailing some of the illegitimate expectations of the Christian ministry. He begins by stating one of the fundamental positions of an evangelical ministry. It is that the Church has a ministry, not a priesthood. In a few pungent periods he shows that an isolated priestly caste is repugnant to a proper conception of spiritual guidance. All assumptions of a supernatural power, such as the authoritative pardon of sin and determining the condition of individuals in the other world, are shown to be alien to the right conception of ministerial functions. Mr. MacNeill wisely warns his brethren to eschew the dictatorial habit and to speak as becomes the servants of Christ to their fellow-men. Another point emphasized is that ministers should not be mere echoes of public opinion.

In illustration of this point he adduces an instance of journalistic practice which in certain cases merely re-echoes the opinion current for the time being and which makes no effort to elevate and guide public opinion from principle and conviction. Mr. MacNeill rightly holds that the minister should not follow in the wake but be a leader. Here he says good and true things about the manly independence that should prevail in the Christian pulpit. "If the pulpit is not independent it is nothing" is a statement surely to which all right-thinking people will say amen.

A conscientious and intelligent independence in the matter of pulpit utterance is one among several felt wants of the time—not merely in reference to political shortcomings, a painful theme on which a number of ministers spoke out boldly in their Thanksgiving sermons, but on many of the manifest social and other tendencies of the age. Political corruption is a great evil and ominous of greater evils still, but does it stand alone? Is dishonesty confined to political life? Is every business transaction conducted on both sides on the principles of unbending integrity? If not, why? Is not the spirit of a genuine and pure Christianity chilled by the cold and unlovely spirit of worldliness which makes its baleful presence felt even in our churches? The power of rebuke is as much needed in the modern pulpit as it was in the days of John Knox, of Augustine, or the Apostles. Vituperation and indiscriminate railing are not required, because more harm than good would be done by such means. The earnest and fearless minister who has a firm grasp of the truth himself will manage in the way best suited to him to enable others to see it also. To be a successful spiritual mentor a man must have a high moral standard as his personal goal. The temporizer is a man without influence for good, either in the pulpit or out of it.

Mr. MacNeill very properly and temperately pleads for a reasonable degree of freedom from the domination of a cast-iron orthodoxy. He holds that it is unreasonable to "expect the ministry to be true to all the dogmas and decisions of past ages." The great Protestant movement when it broke irrevocably with the past never contemplated the substitution of an unalterable creed for the dogmas of Rome to be binding in all ages. The noble and scholarly men of past generations proclaimed the truth as they found it, and it is for their successors to be equally sincere and earnest in their researches. No human authority has power to bind the conscience or fetter the intellect. Creeds and systems have to be determined on by their conformity to Scripture truth. Neither novelty nor antiquity are in themselves recommendations or disqualifications. Of the labours of the theologians of the past, Mr. MacNeill says:—

The system of doctrines which they discovered in the Word was elaborated with consummate skill and ability. So well did they do their work that that system is as solid and stable to-day as ever. Though some would jeer at what they call old and obsolete doctrines, and would have us believe that the age has made progress beyond them, and that those are fossils and fogies who still cling to them, yet it would be hard to find any theological system to compare with Calvinism as it really is. If it could be cleared of the world-wide misconceptions of it; if we could make it clearer and more explicit, I believe that grand old living truth of God's sovereign Fatherhood, whether we look at the Sovereignty through the Fatherhood or at the Fatherhood through the Sovereignty, would become a basis upon which all God's children of every Church could rest their faith.

HOME MISSIONS IN THE UNITED STATES.

FOR our guidance and encouragement in different departments of Church work it is profitable occasionally to take a look at what other Churches in other lands are doing. The Presbyterian Church in the United States occupies a prominent and influential position and is one of the great factors in the Christian life and work in the American Republic. A brief glance, therefore, at the Home Mission work may not be without interest. The conditions in Canada and in the United States as to the need of Home Mission work are not essentially dissimilar. In what are now thickly-populated regions in earlier days the settlements were sparse and it was with difficulty that the people were supplied with Gospel ordinances. Presbyterian pioneers were in advance of their day in recognition of the need of personal and voluntary effort in providing the means of grace for the spiritually destitute. For while even prominent ecclesiastics were debating whether it was right to send missionaries to the heathen, the Presbyterian fathers of New England were sending missionaries to their brethren who had settled in what were then remote parts of

the country, and to the Indian tribes that roamed at large.

The vigour and energy with which Home Missions were begun by the American Presbyterian Church have been conspicuous up to the present time. Effort has kept pace with the expanding resources of the Church, and with the steadily-increasing claims of an augmenting population. The first Presbyterian congregation was organized in Philadelphia in 1690, and the first Presbytery was formed about the beginning of the eighteenth century, and from the time of its formation onward there were constant applications for aid in establishing new congregations and for the carrying on of strictly Home Mission work. From the fact that there are several different denominations of Presbyterians in the United States it is evident that there is to some extent a waste of energy and of resources. The union of Presbyterianism there would be productive of most important results in the cultivation of the Home Mission field. To the credit of each component member of the great Presbyterian family in the United States be it said that all of them are energetically engaged in the work of bringing the blessings of the Gospel within the reach of all. The union of the Old and New School branches of the Northern Church in 1870 gave a great impetus to this most important part of Christian work, and it has been steadily maintained ever since.

A few facts gleaned from the latest report of the Home Mission Board of the Church may be interesting as an indication of the magnitude of the work in which they are engaged. Missionaries under its supervision and supported by its funds are labouring in forty-five out of fifty of the States and Territories of which the Union is composed. The number of such missionaries is 1,677; missionary teachers, 340; additions on profession of faith, 10,683; by certificate, 7,408; total membership, 113,420; total attendance on services, 156,262; number of baptisms, adult, 3,861; infant, 5,218; Sunday schools organized, 438; number of Sunday schools, 2,452; number of pupils, 178,169. Liberal aid was also given for the erection of churches and manses, for the removal of debt. Thirty-six churches passed from the category of aid-receiving mission charges to self-sustaining congregations and 139 new churches were organized. It will be conceded that in most respects this is a very satisfactory exhibit. The contributions given for the support of this work is no less interesting. The congregations of the Church contributed \$279,101.31; the Sabbath schools, \$35,640.58; Woman's Missionary Societies, \$283,103.60—the largest of all the contributions; legacies, \$87,990.11; individual gifts, \$45,714.13; interest on permanent and trust funds, \$12,814.93; permanent and trust funds, \$23,890. Taking in receipts for special objects connected with Home Mission work, the total raised by the Northern Church for Home Mission work last year was \$849,363.65.

Large as that total is it does not comprise all that was raised by the Presbyterians in the United States for the support of Home Missions. The Southern Church contributed \$56,143 for work in the field under its care. The United Presbyterian Church reports \$60,639; the Cumberland Presbyterian, \$9,277; the two branches of the Reformed Presbyterian Church between them, \$18,807; and the Associate Reformed Church, \$5,000. In addition to these contributions large sums were raised for work among the Freedmen, so that work carried on and the funds provided for its maintenance are both on an extensive scale.

It is worthy of note that though numerically the Presbyterian Church is not quite the largest in the United States, its contributions for Home Missions is considerably in advance of all the others. The total reported by the various denominations for Home Mission work is \$5,818,001. The efforts put forth by the various Churches for the purpose of bringing the influence of the Gospel home to the people cannot but tell powerfully for good on the individual and national life of the Republic. One thing in which our co-religionists in the United States are in advance of us is the possession of a powerful Woman's Board of Home Missions. It was organized soon after the re-union of 1870, and, as will be seen by a reference to the amount contributed by them, it heads the list of all the givings. We have a most efficient Woman's Foreign Missionary Society, but as yet no similar organization for the prosecution of Home Mission work. We have the beginning of a Young Men's Home Missionary Society, but as yet it is only in its infancy. It is hoped, however, that it will grow and do a noble work commensurate with its responsibilities.

Books and Magazines.

ANSON D. F. RANDOLPH & Co. will publish immediately a new edition, in two volumes, of "Historical Memorials of Westminster Abbey," by Dean Stanley—with thirteen full-page photogravure reproductions of Railton's etchings.

CANADA HEALTH JOURNAL. (Ottawa.)—This is a useful monthly magazine whose function is to review and record sanitary progress. It is edited by Dr. Edward Playter, and conveys reliable and useful information presented in clear and popular style.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—Queen's young men, not content with a monthly issue, desire to keep things lively by publishing the *Journal* weekly during the session. It maintains its reputation for brightness and sparkle. The last week's number, in addition to its usual contents, gives Chancellor Fleming's able and thoughtful paper on "Parliamentary versus Party Government," and also the paper read by him before the Royal Society on "A Political Problem."

In accordance with a custom of several years' standing, Harper & Brothers, New York, offer to Sunday schools a Christmas carol, in quantities of from ten to 500 copies, as may be required. They furnish them free, and any Sunday school officer may secure them if he makes an early request and gives the name of his school and the number of copies required. The words of this new carol are by Mrs. Margaret E. Sangster, and the music by Richard Henry Warren, organist of St. Bartholomew's Church, New York City.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The November number is more than ordinarily bright. The illustrated papers are: "The Mount Pilatus Railway," "Christopher Columbus," and "Bunhill Fields—God's Acre." Other papers of timely interest abound, such as "Scotland's Influence on Civilization," "The Machinery of the Heavens Running Down," "The Last of John Wesley's Journal," "Alleged Progress in Theology," etc. The announcement of the conductors for next year presage that it will be a better magazine than ever before.

A PICTURE to every third page or so of November *Book News* (Philadelphia) gives a foretaste of what may be expected for the coming holidays. Mr. Dole, in his letter from Boston, tells of a number of the Christmas books, and this is supplemented by the announcements of publishers in the advertising pages. The price-list of current books, which *Book News* always describes so well, covers over twenty pages. The author portrait of E. W. Howe will interest all readers of his "Story of a Country Town." The biographical sketch by Miss Garside is a well-written and extremely readable article.

FELLOWSHIP: THE FULNESS OF THE LIFE IN CHRIST. By the Rev. John Smith, M.A. (Edinburgh: Andrew Elliot; Toronto: The Willard Tract Depository.)—This neat little volume by the talented and efficient pastor of Broughton Place Church, Edinburgh, contains a masterly exposition of the doctrine of fellowship with God through our Lord Jesus Christ. It consists of seven short chapters in which the truth is clearly yet popularly set forth and illustrated. The witness of the apostles as contained in the epistles in the New Testament is carefully considered and forcefully presented. The work is admirable, being written in a fresh and interesting style, and breathing a pure and devout spirit. No one can give it a careful perusal without greatly profiting by it.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The enterprising conductors of this academic monthly begin the eleventh volume with a most attractive number. They have been successful in enlisting the services of able contributors. The number opens with a sermon on "The Unsearchable Riches of Christ," by Rev. J. K. Smith, D.D., formerly of Galt. Principal Grant, the versatile, supplies a thoughtful paper on "Current Unbelief." Dr. R. F. Burns, who recently revisited the old land, discourses *suo more* on "Edinburgh and Her General Assemblies," and Rev. L. G. MacNeill, M.A., of Halifax, has a sensible paper on "Some Illegitimate Expectations of the Christian Ministry." Among the other good things in the number, not here enumerated, are Professor Scrimger's able lecture delivered at the opening of the college session, and Professor Campbell's wise and racy "Talks."

OUR SIXTY-SIX SACRED BOOKS. How they came to us and what they are. By Edwin W. Rice, D.D. (Philadelphia: The American Sunday School Union.)—This is a most valuable little book, neatly printed, and interestingly illustrated by fac-similes of title pages, portions of texts, etc., of the Sacred Scriptures. A great amount of material is compacted in small space, yet at the same time methodically and admirably arranged. It is what its author designed it to be "a popular hand-book for colleges, Sunday schools, normal classes and students, on the origin, authorship, preservation, character and divine authority of the Christian Scriptures." It is evident that the author is conversant with the claims and results of the Higher Criticism, but he does not hesitate to maintain the integrity of the Sacred Books, and to state his reasons for declining to accept some of the conclusions reached by our new school of critics. The little book can be commended with the utmost confidence and cordiality.

THE PRESBYTERIAN QUARTERLY. (Richmond, Virginia: Whittet & Shepperson.)—This able exponent of Presbyterian thought in the Southern Church gives evidence that it can easily hold its own. The number for the current quarter presents a variety of papers that will be read with interest. The first paper is a reproduction, by request, of Dr. Kyper's, of Amsterdam, masterly contribution to the quarterly of the Northern Church, on "Calvinism and Confessional Revision." This is followed by a paper on "The Universal Book," by Dr. J. B. Shearer; "Inspiration of the Scriptures," by John Pym Carter, D.D.; "God's Problem for the South," by A. L. Phillips; "The Study of the Bible in the Original Languages," by W. M. McPheeters, D.D.; and "Calvinism; and Calvinism and Infant Salvation," by W. L. Nourse, D.D. There is also an able vindication of the Christian Endeavour Movement, by James Lewis Howe, Ph.D. The numerous and judicious "Criticisms and Reviews," to which department Professor F. R. Beattie, D.D., contributes, are by no means the least valuable features of this most valuable quarterly.

Choice Literature.

MY SISTER'S SECRET

CHAPTER I.

"Mother, don't you see that Dorothy is changed?"

"Yes, Margaret; but I am not surprised. She is no longer a child, and she has been among gay scenes and gay people, while we have been living here in quiet Merelyn. We must not expect her to fall in with all our old-fashioned ways."

My mother sighed as she spoke, for we were both of us secretly anxious about my young sister Dorothy.

We were sitting in the quaint, many-cornered room which, in respect for old traditions, we still called the parlour; and our fingers were busy among heaped-up rose petals and scented lavender and lemon sprigs. Mother's pot-pourri had acquired local reputation, and she was proud of it. I thought what a pretty picture she made as she handled the many-tinted roses, her grey dress showered with petals, her face as beautiful as Dorothy's, only framed by white instead of dark brown hair.

Looking through the open windows which opened on to the balcony, we could see between the branches of wistaria and jasmine which climbed the trellis a vista of a flower-laden garden. Leo, the great mastiff, was lying upon the stone work basking in the sunshine; while the sound of a merry French *chanson* told of the presence of Dorothy, or "Beauty," as she had been called from her baby days. For three years she had been living with a rich relation in India; now she had come home at her own request, and had brought a strange element of restlessness into our quiet country life. As my mother had said, we could not expect her to fall into our old-fashioned ways. We were content to spend the long summer days sewing and reading—enjoying the sunshine and the cooling breezes very much as Leo did—not wishing for anything more eventful, but Dorothy was impulsive, intolerant of all sedentary occupation. She spent her time flitting from room to garden, from field to orchard, singing wherever she went, and winning the hearts of all who came within the influence of her gaiety.

Presently she leaned through the window to speak to us; her hands were full of letters.

"Mother," she cried, "these are from friends in India. I've been reading them out in the arbour. Aren't people kind not to forget me? They say they want me back, but I'm not going. I mean to stay with you and Madge until—until you give me leave to go away from you."

"Do you want to go, Beauty? Are you beginning to tire of country life?"

"No—not a bit. Now I have read these, I am coming in to draw your portraits as you sit there sorting those roses. Madge, why do you laugh? I can be quite an accomplished artist when I like. Ah! stay, though, the portraits will have to wait until to-morrow, for there is Sir John coming down the lane. I am so glad!"

Sir John Lester was our neighbour and landlord. He had only lately returned to Merelyn, where he was exceedingly popular. Dorothy had met him in India, and had described him to us, for though we were his tenants we did not know him; we were simple farm-house folk, not included among the country gentry.

To my surprise I saw his tall figure coming through the gate. He was a man with a genial, rather florid, face, and a pair of the kindest grey eyes in the world, not a handsome man by any means, for he was spoiled by his square-cut whiskers and the stoop of his broad shoulders.

Dorothy had left the window, and tripped out to meet him on the lawn. She never knew what it was to be shy, while I, her elder by many years, found myself blushing with confusion as she ushered the visitor, without the least ceremony, into our untidy room.

"Mother, Sir John has come to see you. That is pot-pourri," turning to him with a laugh. "We are famed for it, and Madge and mother are always happy over the making of it. Be quiet Leo!"—as the great dog raised his head to growl at the stranger. "Sir John is a friend. Be quiet, you bad old boy!"

"I feel I ought to apologize for not having called before, Mrs. Clifford," said Sir John; "but I have been waiting until Miss Clifford—I suppose I must call her Miss Dorothy now—returned home to introduce me."

"We are greatly pleased to make your acquaintance, Sir John," my mother answered. She always received a guest, no matter his rank, with dignified, yet graceful cordiality. I am sure that my unworthy doubts never occurred to her. She was not wondering what Sir John must think of the faded furniture, or whether he had noticed the big hole in the carpet, or the open work-basket filled with undarned stockings. No; years ago mother had known different surroundings and different customs from those with which we had grown familiar in our farm house at Merelyn, and she was above troubling her mind with the petty misgivings which vexed mine. She had married the man she loved, and had left the world where she was admired and feted to share the comparative poverty which was all he had to offer her. I think I took after my father; he, too, had been plain almost to ugliness, awkward in manner, diffident in society.

I kept in the background, silently clearing away the rose-petals, but mother and Dorothy talked to Sir John.

I noticed that he often looked into Beauty's eyes, and that a meaning smile would pass from her lips to his own; and there was evidently some secret understanding between them. I fancied that I had chanced upon the solution to the mystery of my sister's restless ways and alternating moods of elation and depression. Perhaps she and Sir John were more than friends, lovers—they might even be engaged; and she would tell us some day that they had agreed not to own their secret until he had gained her mother's liking.

If so, they need not have waited. Sir John was the county hero, the model landlord, the zealous philanthropist. Rumour had spoken of him long as a man whose character was beyond reproach.

He showed some of his good qualities in his conversation with my mother. He was telling her of his efforts on behalf of the factory workers in the nearest town. She was listening with the smile which I knew expressed approbation, and he in his turn listened attentively to her opinions and advice.

And what was Dorothy doing all the while? Throwing in

a word here and there, sometimes a sly joke in the midst of serious discussion, standing just where the sunshine fell upon her upturned face laughing, patting Leo's head as it rested against her knee, and sometimes meeting Sir John's glance with that meaning look and the slightest possible blush.

"I knew mother would like him," she said to me that evening, when we talked over the visit, "and I am so glad! Isn't he a dear, Madge?"

"You and he seem to be almost more than friends, Beauty," I answered, "what is the meaning of it all?"

"You mustn't ask. Say we are the very best of friends; that is quite true. Some day I will tell you everything, Madge, darling, but I don't want mother even to guess that there is a secret yet."

"Not until you think the news will please her?"

"Oh, I hope it will—or what shall we both do?"

I thought there could be no harm in keeping silence, for, as I have said, we all in Merelyn looked upon Sir John as a veritable hero. I could only think how fortunate my merry, flighty little sister had been to win the love of such a man.

CHAPTER II.

My opinions were confirmed during the following six weeks, for Sir John was constantly coming to the farm, or meeting us in the lanes and walking with us. I was amused to notice his discreet behaviour; he would scarcely speak to Beauty beyond a half-whispered—to me wholly incomprehensible—word or two, and devoted all his attention to mother or to myself.

It was very kind of him, I thought, but I had no wish to keep him from talking to Dorothy, and he need not have been at such pains to conciliate the elder members of her family.

The daily routine of our country life was altered, and unconsciously I began to delight in the change as much as I fancied Beauty must be doing. The few days which passed without bringing Sir John to cheer us seemed to have gained for me some of the restless discontent which they had always earned from her.

All at once I realized that I was letting myself live upon the excitements, the novelty, of the present—that I was forgetting the time must come when my gay younger sister would leave us for another home—that Sir John's visits would be discontinued—that I should have to accept him for a brother. Was it possible that I had let myself forget this even for a moment? If so, I must go back to the very beginning of my lesson and learn it all over again.

On the plea of having work to do I discontinued our long walks, but one evening Beauty pleaded so hard that I would come with her to gather poppies for the adornment of the house that I yielded to her request.

It was a sweet summer evening, and as we passed along the quiet lanes the balmy scent of myriads of flowers was borne to us, for the air was dormant, as though the power of the midday sun had been too much for it.

We reached the field where the poppies were growing among the hay, and I noticed that Dorothy was smiling to herself.

I was not surprised when I saw Sir John coming down the path towards us.

He was not alone; a stranger was with him, a young fellow, fair-haired and bronzed, whom he introduced to me by the name of Mr. Fairlie.

So this was the plan over which naughty Dorothy had been smiling and blushing all day long; the stranger was to be polite to me, so that she might have Sir John all to herself. Well, I was pleased to help in any way that I could, so I tried to interest Sir John's friend by asking questions about London and its gaieties, of which I was profoundly ignorant. I was relieved when he said:—

"I don't know much about all that is going on in town, Miss Clifford; I've been abroad with my ship."

"You are a sailor, then?" I asked. Certainly he looked it, and I perceived with amusement that he was very shy of me.

"Yes," he answered; "but I'm off duty now, so I've come down to stay with Sir John."

Before we reached home Mr. Fairlie had overcome his diffidence and become confidential.

He told me all about his people, his father the admiral, and his younger brothers; he gave me an account of his own career, apologizing in nearly every other sentence for speaking so much about himself. "But Lester has promised to bring me to see you," he explained, "and I want to feel that we are friends if you will have me for one, Miss Clifford."

He pressed my hand at parting and reiterated his hope that I "would let him come." Of course I gave the required permission, and then Sir John and Dorothy joined us, laughing over some joke of their own. They looked very happy, I thought; and when Beauty had bade good-bye to Mr. Fairlie, she turned again to Sir John to whisper some last parting word.

I did not ask her whether she had enjoyed her walk, nor did she question me, beyond asking in a demure voice:—

"Mr. Fairlie seems nice; don't you think so, Madge, dear?"

"He appears to be a very good-natured boy, and has a sailor's free-and-easy manner," I assented; "but I wonder that you can form any opinion of him, Dorothy; you scarcely spoke a word to him all the evening."

Beauty laughed suddenly and ran into the house with her basket full of poppies.

CHAPTER III.

Sir John did bring Mr. Fairlie again and again; the two gentlemen would come in the afternoon in time for our old-fashioned farm-house tea. A regular meal it was, and there were always flowers of Beauty's gathering upon the table.

One day my mother came to me with a note in her hand. It was from Sir John, containing invitations for his annual dinner to his Merelyn friends. We had never been asked before and I was inclined to advocate refusing, for I knew that new dresses would be necessary; but mother overruled my objections.

"I think we ought to accept, for Beauty's sake," she said, and that decided the matter.

Then we had a quiet half-hour's talk together, mother and I, and she told me one thing which surprised me greatly, that in her opinion Mr. Fairlie was very anxious to win my regard.

I had never had a lover in my life—I, who was plain

almost to ugliness—and I was so confused by the suggestion that I could not find a word to say but fell to stroking Leo's ears as he nestled against me.

Then mother told me more in her soft, low voice: how she had guessed that Sir John came to the farm for the sake of Beauty, how she was pleased to believe it was so.

"I think that you have been changing during these last two months almost as much as Beauty changed while she was away from us, Margaret," she said. "Has my sensible girl been losing her heart too?"

I did not know how to answer. I think I must have pulled Leo's ears so hard as to hurt him, but the dear old dog only looked up in my face, with eyes which seemed to sympathize with my trouble.

Then my mother asked another question.

"Do you care for Jack Fairlie?"

"No, no!" I cried. "I must let him know that I do not if what you think is true. No—I shall never want to leave you; I shall stay to take care of you when Dorothy has gone."

Mother was very kind to me after that, but she asked no more questions.

Beauty's delight at the prospect of the dinner at Merelyn Hall was pretty to see. She, who had so disliked work, now sat stitching away at laces and ribbons with smiling perseverance. We did not talk to each other much in those days, but she told me that she did not mean to keep her secret much longer. "Mother knows him well enough now to be glad when she hears it."

Sir John was specially kind to us on the eventful evening, he had many guests to whom he was bound to show deference but he behaved as cordially to mother as to anyone. I liked to see him leading her through the great rooms, and he managed to obtain a private conversation with Beauty, who came away from the conference blushing.

I determined that I would take the first opportunity of showing Mr. Fairlie that I could only care for him as a friend and he soon gave me the chance I needed. I saw him coming out of the conservatory with some beautiful flowers; he paused to speak to Dorothy, then came across the room to me.

"Do have these flowers, Miss Clifford," he began in his outspoken way. "I've been getting them for you; and let me take you to see the picture gallery."

I took the flowers with a cold word of thanks, and laid them aside on a table, answering:—

"I would rather stay here, thank you, Mr. Fairlie."

He looked disappointed, but tried again.

"Won't you come in the garden, then? There is such a beautiful moon."

"I shall rejoin mother," I replied. "Do not let me detain you; and moved away, leaving his carefully chosen flowers where I had laid them."

I felt sorry for him as I saw his boyish look of amazement. He had frank, blue eyes, had Jack Fairlie, which always expressed his feelings.

Then followed the strangest event of that evening; indeed of my whole life. I do not know how to tell it.

Sir John came and asked me the same question: "Will you let me take you into the garden, Miss Clifford?"

I laid my hand on his arm, and he led me over the smooth lawns where the long shadows lay and along by the autumn roses and the many-coloured dahlias.

What did he say to me? Ah! the words themselves were too sweet for repetition, though I have not forgotten one of them. He told me that while he had been helping Jack and Dorothy to keep their secret he had fallen in love himself—and with me. With me—plain, almost ugly, Margaret Clifford!

And while I had been helping my little sister I, too, had lost my heart. Though I had denied it to myself over and over again, the truth remained and was told out in the moonlight garden. I too had learned to love.

As we went back into the gay rooms together—John whispering such foolish compliments into my ear that I half-believed myself to be not so plain, after all—we met Beauty who was coming out to seek me. She was evidently in distress, and forgot to preserve her mystery.

"Oh, Madge!" she cried, "why were you so cross to Jack? He is quite unhappy about it."

"I was growing tired of secrets, dear," I answered. "So you and Jack got engaged out in India and you made him agree to this long deception? What will mother say to you? And how can I forgive you for having persuaded John to keep your secret?"

"Madge! You called him John!"

"Yes, Beauty," I whispered.

"Oh, how delightful!" exclaimed my flighty younger sister, "your John and my Jack! And we are all going to be happy now, without even a secret to trouble us."—*Cassell's Magazine.*

IMMORTALITY.

If grains of sand could watch their own advance,
From rock—through flower or fire—to ether skies,
Despair and Death, in their unreasoning eyes,
Would make each change of seeming fate or chance,
Yet through each phase—to man's prophetic glance—
Their substance still endures,—whatever the guise,
Eternal, indestructible, it lies,
The plastic slave of life and circumstance.
If then the atom knows no loss,—shall Life,
The Master, Former, Mover of the clod,
Decay or Die? Annihilate the soul!
The Angels, Death or Darkness, wield no knife
Whose power can cut from man the germ of God,
Or hurl his life from the eternal whole.

—Arthur Cox, in *The Week.*

IF YOUR HOUSE IS ON FIRE

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

THE MISSIONARY WORLD.

PROGRESS OF PROTESTANT MISSIONS.

The close of the eighteenth century found the far larger porportion of young men in the States tainted with infidelity; to-day, Ingersoll, the oft-defeated but irrepressible, stands before us as almost the only public champion of this phase of unbelief in the United States against (the estimates are low) about 13,000,000 Sunday school scholars, 500,000 teachers, 75,000 preachers, 14,000,000 professed Christians, and millions more favourable to the religion of Christ.

Then, there were not in the world much over five million copies of the Bible; within the century the British and Foreign Bible Society has issued nearly one hundred million copies of the whole or parts of the Bible, the present annual issue of the two leading societies in the United States and England equalling 5,000,000.

Then, so scarce and so costly were copies of the Word that few could possess a Bible. In the mountain districts of Wales the villagers had to club together to purchase a copy, which was passed from one home to another; to-day, Bibles can be bought for twenty-five cents and Testaments for four cents.

Then, the number of religious seminaries and colleges in the United States was very few; to-day, we have 350 religious (Protestant) training institutions, against but seventy-five or eighty non-denominational, many, indeed most of the latter being under Christian influence. Voltaire's boast is not only unfulfilled, but, from the educational stand-point, infidelity has lost all it then fancied it held.

Then, little or nothing was known of the peoples, customs, languages, countries, perils, obstacles, etc., in the path of the foreign missionary, to-day, thanks to the Gospel, almost every heathen land is a "known land" to the missionary, and over four hundred translations of the Bible exist.

Then, the work had no leaders, no rank and file, every man and woman sent out was a raw recruit, every advance was an experiment; to-day, leaders, some of God's choicest men and women, occupy every field, and hundreds are rallying under these to carry the Gospel to all the ends of the earth.

Then, but seventy years ago, the Baptist Missionary Society had but one convert; last year God gave them over 9,300. Sixty seven years since but eighteen members; to-day (not counting the representation in heaven), over 125,000. Seventy seven years ago, an income of \$1,733, last year, about \$360,000. Seventy seven years ago, but two missionaries; to-day, nearly 2,000.

Then, the English Church Missionary Society had no missionaries, no stations, no fields, no members; to-day, it occupies nearly 300 stations, employs over 4,800 English and native workers, and has about 47,000 living members, 73,000 scholars, 1,772 schools, and at least 300,000 in its congregations.

Then, it was taken for granted that the Gospel was powerless before the ignorance, degradation, and impurity of Fuegian, Hottentot, Maori, and Fijian; to-day, the Gospel of Christ stands before the world able to lift the vilest of all nations back to the heart of God.

Then, China was most truly the 'walled-in empire.' Outside the stories of traders and Jesuits nothing was known of the country. Morrison landed at Canton in 1807; when 1890 closed, thirty-nine societies were at work, employing 2,740 native and foreign labourers, having 16,836 scholars enrolled, 37,287 living converts, and at least 250,000 known to be favourable to Christianity. (Should No-faith or Little-faith ask, "What are these among so many?" let both remember mission-increase grows according to God's ratio, not ours.) These Chinese converts gave last year an average of \$1.20 for missions, Christians in the United States twenty-five cents.

Then, India was held from Christ (a) by native hate, intolerance, and superstition, and (b) by European godlessness, apathy, and greed; to-day, India's hundreds of millions can be freely offered Christ's salvation, her 40,000,000 zenana-imprisoned women are able to receive the Gospel, and already hundreds of thousands of her 120,000,000 women (21,000,000 being widows) are being uplifted from the degradation of centuries.

Then, Japan inscribed upon her gates, "Death to every teacher of the foreign religion." In 1853 the first Christian hymn ever heard in the harbour of Yeddo rose from Perry's frigate; in 1854 the Gospel entered Japan, and to-day (though at present under some persecution, as in 1869) the Gospel claims 396 light-centres, with nearly 31,000 members—17,000 in the Sunday schools, 10,000 in day schools, and 287 students in fourteen theological schools.

Then, Africa (with a present population by some estimated at not far short of 100,000,000 and an area equal to four-fifths of the habitable globe) was wholly unknown except around a few of its harbours and on the borders of Cape Colony. Within the memory of thousands yet living two Scotchmen (one a gardener, the other a spinner)—Mofiat and Livingstone—opened Africa to the Gospel. To-day, Africa has about 500 missionary stations and at least 250,000 converts (some say over 400,000) of the Uganda type.

Then, and within much less than a century, the isles of the sea bowed low before the no-gods of wood and stone whose names and worship are synonyms of everything degrading and bestial; to-day, the whole of the South Pacific is more thoroughly evangelized than the United States.

Then, excepting portions of Europe and America under Protestant rule, the countries of the world had their gates

closed against the Gospel of Christ; to-day (except Thibet—for years closely invested, now trod by the skirmish line—and those lands still under the iron heel of Romish intolerance), the gates of the world are wide open for the advance of the armies of Jehovah to conquest.

Then, Turkey trembled before the green flag of the false prophet; to-day, Mohammedanism (which seems to be assuming the position of Christianity's most stubborn foe) is far from what it once was, for the light of Christ streams out from over three hundred centres, while Roberts, the Syrian Protestant, Euphrates, Anatolia, and the Central Turkish colleges (the latter not wholly rebuilt after its destruction last year) are sending out scores of educated natives, whose faith in Islam is not and cannot be very strong.

Then, not a call for a single missionary; to-day, thousands in the foreign field, thousands more pledged—Hudson Taylor, of the China Island Mission, brave, patient, heroic, calling for 1000 volunteers for China alone, where he has already stationed several hundred workers; and more recently Miss Leitch, of Ceylon, repeating a similar call for the Churches to supply.

Then, not one medical missionary; now, about 290, many of whom have gladly given up the certainty of highest professional success, wealth and honour at home that they may in His name minister to the souls of the heathen through loving ministrations to the body.

Then, not one woman's missionary society; to-day, thirty-eight, employing 4,397 foreign and native workers, seventy-two medical missionaries, having an income of \$1,750,000, and pressing forward into the opened zenanas of India, as also into the seclusion of the harem in other Eastern lands.

Then, not a college supporting its own missionary; to-day, forty-nine educational institutions in the States supporting a foreign worker, and out of these schools and colleges 5,000 pledged to foreign work as soon as their education is completed; of whom, allowing for rejection, defection, and selection, it is fair to assume seventy per cent. will reach the field.

Then, so small a prospect of female education in India that within seventy-five years Dr. Duff wrote home, "So far as I can see the cause of female education in India is hopeless," to-day 90,000 are being educated in India, seventy-five per cent. under Christian influence, the zenana work reaching thousands of the highest classes.

Then, the whole Church could barely support one small mission (the success of this one being regarded as problematical); to-day, there are between two and three hundred missionary societies well supported, and besides these many independent bands at work, such as the Keith-Falconer, Hudson Taylor's, Helmick's Universities', Harms', Bishop Taylor's, with many others doing grand work for Christ.

Then, the power of the Gospel had not more than just touched the outermost edge of the heathen world; to-day, if one would be filled with great joy let him take up and read the record of work among the Basutos, Balolos, Telugus, Santals, Maoris, Fuegians, Fijians, Kols, Berbers, Burmans, Karens, Kuruman, Esquimaux, Hovas, etc., etc. He who does this will be astounded by the wonderful manifestations of the power of the Gospel.

Then, he who laboured, prayed, gave to foreign missions—did so for an uncertainty: before him lay doubt, experiment possible failure, and defeat; to-day, the student of foreign missions can point to Liberia, Madagascar, Tinnevely, New Zealand, the Sandwich Islands, Uganda, Burma, Cuba, India, Africa, China, and every land where Christ has been preached; he can also name such individual results as Ghengis, Shidiak, Africaneer, Crowther, San Quala, Kotha-byu, Neesima, Ting Ching, the martyrs of Madagascar and Uganda, the heroes of Polynesia, and many more as examples of men and women transformed by the power of God.

Then, not one missionary of the Methodist Episcopal Church; to-day, its record stands before us as the march and triumph of God's ever-victorious army, occupying twenty distinct foreign mission fields, employing 4,764 native and foreign preachers, teachers and workers, having 52,966 members, 21,765 probationers (11,189 conversions the past year), 107,085 Sabbath school scholars, mission property valued at nearly \$3,000,000, and a foreign mission income (disbursements?) of \$613,300.

What more shall be said? Much might be added did space allow, but both time and space at present forbid more than this imperfect and brief summary. Enough has been stated to inspire every worker with new faith, deeper love, stronger energy, more hearty and generous support, and more whole-souled gratitude to Him whose ultimate design is to win to Himself all the nations of the earth—*Gospel in all Lands.*

THE British Society for the Propagation of the Gospel among the Jews has had an existence of forty-eight years and its income according to the last report has reached \$31,620. The field of operations includes not only the British Isles, but Germany, Austria, Turkey, and Russia as well. In Wilna hospital 24,000 were treated last year. And in all, as the report states, "thousands of Jews have been drawn to the cross and throne of Jesus." In aid of this and other similar societies, the British and Foreign Bible Society has issued in Hebrew 404,000 Old Testaments and 490,000 portions, 8,300 New Testaments and 40,000 portions, and 204,000 diglot copies of the Scriptures, or those containing Hebrew and some other language better known to the readers.

THE Bible sales have largely increased in Italy, though the sales of Bibles and New Testaments have diminished, owing to the increasing poverty of the peasantry, compelling them to take portions instead of the whole.

In entering into the missionary current a Church lifts itself to the greatness of its vocation on the side of infinity. It knits anew the tradition of the grand apostolate, which has the world for its field and mankind for its object, lowering all the walls of partition. Nothing can be more invigorating than to breathe this air of the mountain top, from which we survey the vastness of the world, provided we are borne aloft not by the fallen angel, and aspire to subdue to ourselves, but by the apocalyptic angel, who carries in his hands the everlasting Gospel, that we may learn how to save it.

Our mission has been, as it were, the supreme expression of our Protestant development. Scarcely has the religious awakening come to pass which has followed our great national crises, when we see it originate spontaneously, so thoroughly is it a natural consequence of re-illuminated faith. It rallies all our living, which as yet form but a single aggregate; it is the time of joyous unanimity, no other question is asked but this, What must we do to be saved? What must we do to save that which is lost? All the Churches, pastors, and laity are but one heart, one soul, one spirit.

We ought to spare no pains to bring our brethren to see that the conquest of the world for Christ ought not only to take precedence of all earthly interests, but that it takes precedence none the less of the reorganization of our forms of worship, of our ecclesiastical contests, of our theological quarrels. Indeed, what can so certainly restore life to our worship, to our Churches, to our theology as to be simply obedient to the supreme command of our Great Captain by raising the Gospel torch to serve as a lighthouse to those who are perishing in the darkness of heathenism, to carry the Bread of Life to those who lie dying of famine without God and without hope?—*Journal des Missions.*

THE Société des Missions Évangéliques à Paris has prosperous missions both in Tahiti and in Basutoland, South Africa, with thirty-eight stations and 123 out-stations, twenty-nine missionaries, and eighty-five native preachers. The Church members number 9,111, the catechumens 3,781, and 222 were added to the Church last year. The number under instruction is 8,339. The native contributions for home work were \$6,433, and for work outside, \$713.

IN the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvellous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one-fourth per cent. of the population.

WITHIN nineteen years the McAll Mission has grown from a single small room in Paris, with forty chairs and two workers, to 134 stations scattered all over France, and including such important cities as Marseilles, Bordeaux, Lyons, Nice, New Rochelle, Nantes, etc., and in Algeria as well; 18,061 sittings and more than 600 persons engaged in the work. During 1890 upward of 27,000 domiciliary visits were made, and for adults alone 16,111 services were held. The total attendance was 1,237,688. The entire cost of the mission was \$9,563, of which sum \$33,910 was derived from the United States, \$19,909 from England, \$17,762 from Scotland, and \$13,340 from France, Switzerland, etc.

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BY MARION HARLAND.

3 cups of flour, 1 tablespoonful of butter, 1/2 teaspoonful of salt, 2 cups of milk, 4 eggs whites and yolks beaten separately, 1 heaping teaspoonful of Cleveland's baking powder.

Sift flour, baking powder and salt together twice, chop in the butter. Stir the beaten yolks into the milk and add the flour, then the frothed whites. Whip high and light and bake in cups in a quick oven.

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

Hot biscuit made with Cleveland's baking powder may be enjoyed even by those of weak digestion. Cleveland's is the anti-dyspeptic leavening agent. The leaven comes from cream of tartar and soda, nothing else; no ammonia or alum.



"August Flower"

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a dyspeptic can. I then began taking August Flower. At that time I was a great sufferer. Everything I ate distressed me so that I had to throw it up. Then in a few moments that horrid distress would come on and I would have

For that "to eat and suffer again I took a little of your medicine, and felt much better, and after taking a little more of August Flower my dyspepsia disappeared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by it would try August Flower, as I am satisfied there is no medicine equal to it."

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LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC., ETC., ETC.

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. John McKay, B.A. and D. McKay, B.A., Ph.D., left Embro the other day for the Southern States, where they intend to remain for the winter.

MR. W. M. MCKAY, of Knox College, occupied the pulpits of Millbank and Crosshill with acceptance Sabbath week in the absence of the pastor, Rev. W. M. McKibbin, B.A.

SPECIAL services have been held in Knox Church, Dundas, every evening during the past week. They have been largely attended, and Rev. Dr. Laing has discoursed on different subjects each evening.

THE Rev. William Meikle left this week for a six months' sojourn in Mobile, Ala. He is accompanied by Mrs. Meikle, whose health has been impaired for some time. It is hoped that the change of climate will prove beneficial to her.

THE following have passed the required examination in Church History in connection with the degree of B.D. in Queen's University: D. R. Drummond, M.A., Almonte; James Binnie, M.A., Durham; J. F. McFarland, Birmingham, and John Sharp.

AT the meeting of the congregation of Napanee, called by the Moderator, Rev. Wm. T. Wilkins, of Trenton, on Tuesday evening week, the meeting decided that they were not as yet prepared to make a call, and it was decided to hear further applicants before making a choice.

A PLEASANT event of recent date was the presentation by members of the Women's Association of Knox Church, South London, of a handsome fur cape and muff to the wife of their popular pastor, Rev. James Ballantyne, son of Mr. Thomas Ballantyne, M.P.P., of Stratford.

THE Rev. Dr. Wardrope, Moderator of the General Assembly, preached in Old St. Pauls (Anglican) Church, Woodstock, on the evening of Thanksgiving Day. Rev. Dean Wade read the service of the Church of England and then announced Dr. Wardrope to the congregation.

ANNIVERSARY services will be held in St. Johns Church, Toronto, on Sabbath first, 22nd inst. In the morning the services will be conducted by Rev. Dr. Wardrope, Moderator of the General Assembly, and in the evening by Rev. G. M. Milligan. Dr. Wardrope will also address the Sabbath school in the afternoon.

THE Rev. Murray Watson, B.A., pastor of the Presbyterian Church, has arrived at his home in Leamington, from his trip to Montreal, bringing with him over \$300 as donations from prominent men there towards the rebuilding of the Presbyterian Church here. Service in connection with the church has been resumed in the town hall.

THE Blenheim News says: Communion services were held in the Presbyterian church on Sunday, 25th ult., by Rev. J. M. McLaren. During the fourteen months of his pastorate there have been added to the membership roll, by profession of faith, thirty seven; by certificate, fifteen. There have been sixteen baptisms, six of whom were adults. There have been removed by death six, and by certificate six.

THE Presbyterian charges in Harwich, Bridge End, Englishis, and Bethel, met at the latter church on Monday and unanimously resolved to extend a call to Rev. W. H. Jamieson, Ph. D., late of Perrytown. They believe in calling a man of depth and experience, and to secure him they increased their subscriptions so largely that they are now able to offer a stipend of \$500.

AN organ of fine finish and workmanship, said to be one of the best on the Pacific coast, by the Messrs. Warren, of Toronto, has been placed in St. Andrews Church, New Westminster, British Columbia. The new instrument was dedicated at an organ recital on November 3. The neat programme indicates that music of a high class was performed by thoroughly competent and experienced artists. A large and delighted audience was present.

THANKSGIVING Day was observed by the Presbyterian congregation at Winchester by attending service in the forenoon conducted by the pastor, Rev. M. H. Scott. A thank offering was taken as usual, this year amounting to \$53 which will go to aid the Schemes of the Church. A concert was held in the evening under the auspices of the Christian Endeavour Society of the Church which proved a success both financially and intellectually.

THE Brockville Times says: The new pastor of St. Johns Church, Brockville, Rev. C. J. Cameron, M.A., continues to attract large crowds of people to the services. Although being slightly indisposed Sunday he preached two powerful sermons. The attendance at both services was large, especially in the evening. Every branch of the church work is flourishing. The attendance at the young people's prayer meetings is increasing so rapidly that it has been found necessary to adjourn from the vestry to the lecture room of the church. Mr. Cameron's ministry so far in Brockville has been a grand success.

THE semi-annual business meeting of the King Street, London, Presbyterian Church Young People's Society of Christian Endeavour was held last week. Reports submitted showed vigorous life in the society. The election of officers resulted as follows: Rev. W. M. Roger, Hon. president; J. W. Johnston, president; Miss Effie Carson, vice-president; Miss L. Drummond, secretary; Miss L. Munroe, treasurer; Miss E. Marriott, organist; W. Black, convener of look-out committee; Miss Jessie Greene, prayer meeting; Mrs. Skinner, social; Miss M. Black, flowers; Miss G. McDermid, mission; Mr. W. Babcock, temperance; Miss B. Robertson, Sunday school.

THE first of nine proposed Branch Bible Society meetings was held recently in Chalmers Church, corner of Dundas Street and Doverscourt Road, Toronto. There was a large and interested gathering. Dr. Geikie, chairman, and Mr. J. K. Macdonald gave information regarding the work of

the Upper Canada Bible Society. Addresses were delivered by Revs. J. Alexander, A. M. Phillips and J. A. Turnbull. On motion of Rev. A. B. Chambers, seconded by Rev. J. J. Hill, it was decided to open a branch Bible society to be known as District No. 5. Officers were appointed and a committee, the members of which will be called together by the Rev. J. Mutch, Convener, for organization.

IN his lecture in Chester on the 13th inst., Dr. Howie explained that the trip to and through Palestine is far less formidable than many think. A Canadian can go from here to Joppa, Port Said or Alexandria either through the Straits of Gibraltar or across France and Italy without a guide at all. A guide book is enough if he is contented to travel second-class and sacrifice extra comforts in the interest of scholarship and religion. \$100 may be enough to land him in Joppa. From Joppa and beyond the affair is more complicated, but if he corresponds with David Yamal, Jerusalem (of whom Dr. Talmage has said and written so much praise), he would meet him at any of the three mentioned ports with tents, horses, etc., at a cost of between five and seven dollars per day—every convenience and protection being provided.

THE first of a series of lectures to be given in the Y.M.C.A. room, Barrie, during the winter, was delivered Thursday evening week by Rev. D. D. McLeod. The subject was "Some Features of our Civilization under which some of the questions are or should be engaging the Minds of the People." Ruskin says that much of the great work he was able to accomplish was owing to his having been an earnest student of Carlyle in his youth. This shows the great effect that good influences in early years have upon the formation of character. The strength of a nation depends upon the character of its people. Some very small countries have been a great power in the world owing to the strong character of their inhabitants, Sparta was given as an example. The lecture was an able and instructive one, and was very highly appreciated.

LAST week Mrs. Thompson, of Ayr, president of the Paris Presbyterian Women's Foreign Mission Society, met with the members of the Woman's Foreign Missionary Society of the Presbyterian Church, St. George. The president, Mrs. W. B. Wood, presided, and after the usual opening exercises Mrs. Thompson gave an interesting "Talk," showing the work done throughout the year at the various mission stations, the progress made, how the monies are spent and giving many useful hints and directions as to the methods of sustaining the interests of the local societies and mission bands, also speaking of the boxes of bedding and new clothing sent this season to the North-West and the joyous reception of the same. Of the ninety thousand Presbyterian women in Canada only seventeen thousand are members of this important society. Although they are doing a great and noble work, where are the rest? What are they doing?

THE novel idea of a fruit social at Swansea Presbyterian Church, on Friday week, attracted a large gathering of the good folk of the locality and quite a number of Toronto Junction and city friends. Fruit of every description was temptingly arranged in the school-room, the tables being presided over by fair and graceful young ladies, for which Swansea is noted, who were kept busy all the earlier part of the evening by the demands of an appreciative but somewhat ruminative crowd. After the opening address by the Chairman several musical selections were given, a song by Mrs. William Patterson, city, being the gem. A cornet solo by Mrs. Podmore, Swansea, with organ accompaniment, was well received. Rev. Dr. McTavish, Rev. William Patterson, Cooke's Church, and others delivered addresses encouraging the association. Altogether the evening was most enjoyable, all being pleased with the result of the entertainment.

LAST week Rev. Dr. Fraser lectured in Wentworth Presbyterian Church, Hamilton, under the auspices of Miss Mains' Bible class. There was a good attendance present to listen to the Doctor's account of some episodes in his visit to Egypt. Beginning with taking passage on the City of Chicago at New York, he took his audience with him to the land of the Pharaohs, via., Liverpool, London, Paris, Milan, describing the cathedral there; thence to Venice, Trieste and on to the regions of the Sultan. His description of the Sphinx and the great pyramids were well drawn and effectively delivered and his narrative of personal experiences there and at other points of interest afforded considerable amusement to those present. The lecturer closed by giving a tolerably dramatic impersonation of a howling dervish. Rev. Mr. Murray occupied the chair, and Miss Jamieson sang a solo, "Throw Out the Life Line," with much sweetness and feeling.

A MEETING of the Presbyterian congregation, Napanee, was held in the lecture-room recently, for the purpose of moderating in a call to a pastor, the congregation having taken it for granted that the Rev. Mr. Thompson, of Hastings (the choice as expressed at a former meeting), would accept the call if extended. In this, however, it was disappointed, the reverend gentleman having reconsidered the matter at the last moment, and decided to remain at his present post of duty. Rev. Mr. Wilkins, of Trenton, acted for the Moderator, who has leave of absence, and after devotional service took the chair and explained the object of the meeting, stating that he was prepared to carry out the wishes of the congregation as far as it was in his power to do so, and sympathized with those present in the turn affairs had taken since the issuing of the call in accordance with the wishes of the congregation as expressed to Presbytery. On motion, however, it was decided to hear further applicants, and the meeting was brought to a close in the usual way.

LAST week a union meeting of the three Presbyterian congregations was held in Knox Church, Guelph to hear Mr. Frank Whitehouse, who is connected with the work of the Scottish Bible Society in China. There was a good gathering, Rev. Mr. Beattie presiding. Revs. Dr. Wardrope, J. C.

Smith and William Burns took part in the devotional exercises. The choir led the singing, the hymns being distributed by Mr. Whitehouse. Mr. Whitehouse, who was dressed in the native costume of the celestial empire, gave a clear and succinct account of the work of the missionary in that far distant land. The peculiarities of the people, the customs, manners and civilization were all alluded to. He then touched upon the difficulties that beset the missionary and spoke about the riots that at present disturb the flowery land. The work of Christianity was, however, still going on and the results were in every way satisfactory to the Churches. At the close a collection was taken up in aid of the Society's work.

A MEETING of ministers, missionaries and elders of the Presbyterian Church, Algoma Mills, was held recently to consider the question of having a new Presbytery organized in this part of Ontario. Representatives were present from nearly all the principal places concerned. The Rev. A. Findlay, Superintendent of Missions, was also present. The Rev. John Rennie, of Manitowaning, was appointed chairman, and Rev. J. K. McGillivray, of Gore Bay, secretary. The feeling was unanimous in favour of having the step taken. After full consideration a petition was adopted and signed to be sent to the next meeting of the General Assembly, asking for the organization of a new Presbytery to be called the Presbytery of Algoma. The territory proposed to be included in the new Presbytery extends from North Bay along the Canadian Pacific Railway to White River, a distance of 380 miles from east to west, and from the southern shores of Manitoulin to the main line of the Canadian Pacific Railway, a distance of 100 miles from south to north. The "Soo" branch of the Canadian Pacific Railway from Sudbury to Sault Ste. Marie runs through the heart of the district. Within these limits the congregations and mission fields of the Presbyterian Church number at present twenty four, embracing over one hundred preaching stations. It is considered that this extensive and growing field is too far removed from other Presbyteries of the Church to be worked efficiently by them, and hence the present movement is made.

THE monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held Thursday, November 5, in the Young Men's Christian Association Hall. In the absence of the president, Mrs. W. S. Finch took the chair. The treasurer's report showed a balance on hand of \$74.11. A letter was read from Dr. Benham, one of the workers in the mission in France. He gives a very encouraging account of the progress of the work in several of the stations in Paris, Poitiers, Chateherault, etc., of the largely attended meetings, and of the manifest signs of interest, and of a desire to learn more of Christ. He tells of a large gathering of Sunday scholars and young people in the Salle Rivoli last month; about six hundred and their teachers being present. This he says "was full of hope for the future of France, and these were only a few of the ten thousand scholars who attend our schools in Paris and the Provinces." Mrs. Hornbrook who has worked in Miss de Broen's medical mission in Paris, gave a graphic account of this work which she said she naturally knew most about. Miss de Broen is a Dutch lady but at one time lived in England and there became very much interested in the French refugees at the time of the Franco-Prussian war. At the close she was going south and stopped over in Paris and seeing the misery and wretchedness of the wives and children of the 500 Communists who had been shot down in cold blood, she decided to remain. There is in connection with this mission a large iron building in Belleville, a suburb of Paris, where meetings are held. She also spoke of Dr. McAll's mission, of Rev. Mr. Gibson's mission, and of the Paris City Mission, under the superintendence of Mr. Lockey. They are all, she says, on the best of terms but working separately. The report of the committee appointed to consider best methods

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of extending interest in the McAll mission and increasing its income was heard and the meeting closed with the benediction.

PRESBYTERY OF TORONTO. - This Presbytery met in the usual place on the 3rd inst., Rev. G. M. Milligan, Moderator. The attendance of members was very considerable. A commission was read from the Session of Union Church and Normal in favour of Mr. Claudius McLaughlin to represent them in Presbytery and Synod for the ensuing year, and his name was ordered to be put on the Presbytery roll. The session record of St. Pauls Church, Toronto, was handed in for examination, and when found to be correctly and carefully kept, it was ordered to be attested accordingly. Messrs. William Coleman and Wilson Atkinson, both of them certified members of the Church, appeared before the Presbytery for the purpose of being conferred with in order in order to admission as students at Knox College. A committee was appointed to confer with them, and on recommendation of said committee the Clerk was instructed to attest them to the College Senate, to rank as second year's students in the Preparatory Department. An extract minute of the Presbytery of London was read, granting the translation of Rev. J. A. Brown, as applied for, and it was agreed to meet for his induction in Knox Church, Scarborough, on Thursday, the 19th inst., at two o'clock in the afternoon; the Moderator to preside, Rev. J. R. Johnston to preach, Rev. John Neil to deliver the charge, and Rev. D. B. Macdonald to address the congregation, the edict to be served in the customary way the two Sabbaths immediately preceding. The Presbytery called for schedules of apportionments for the Schemes of the Church, when five of these were submitted and read. It was then in substance moved and agreed to, that the schedules which have not been submitted at this meeting be put in readiness for next meeting. And it was also moved and agreed to, that the Conveners of the different committees in connection with the allocation of the several funds be requested to meet for consultation as to amounts asked from the several congregations and mission stations, the meeting to be held before next meeting of Presbytery, when final action will be taken upon the reports; the Moderator to be the Convener of the joint committee. There was read a copy of a resolution adopted by the congregation of Ruth Street Church, Toronto, agreeing to make application to the Presbytery to leave to dispose of their present church property, with a view to obtaining a site nearer the centre of their field. Rev. A. C. Tibb was heard in support of this application, when he stated that in seeking to obtain a new site the congregation would look for one a little to the northwest of their present locality. After some consideration of this matter, it was moved and agreed to, that leave be given as applied for, and leave was given accordingly. It was then moved by Rev. William Burns, and agreed to, that the Presbytery nominate Rev. Dr. Caven to occupy the office of Moderator of the next General Assembly. The next ordinary meeting of Presbytery was appointed to be held in the same place on the first Tuesday of December, at ten a.m. - R. MONTEATH, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW. A special meeting was held in Zion Church, Carleton Place, on Friday, November 6, at half past seven p.m., Rev. A. A. Scott, Moderator pro tem., in the chair. Papers were read from the Presbytery of Kingston, transferring Mr. McKenzie to this Presbytery for license. His trials were appointed for him to be heard in Zion Church at the next regular meeting of Presbytery on the 24th inst., then if satisfactory he will be ordained on the evening of the same day, at the same place, for mission work in Eganville, Mr. Cooke, the Moderator, to preside and ordain, Mr. Mitchell to preach, Dr. Campbell to address the missionary, and Mr. McLean, of Arnprior, the people. A unanimous call from Mattawa, in favour of Mr. McKechnie, was sustained and accepted by him, and a commission of Presbytery, consisting of Messrs. Bayne and McConnell, was appointed to induct him on the 17th inst., at a suitable hour, into his charge. Mr. Andrews' resignation of the charge of Middleville was next considered, the congregation having been duly cited. Mr. Andrews appeared and spoke for himself, he still adhering to his resignation. The same was accepted by the Presbytery, to take effect on and after the 15th inst. Mr. Andrews goes to the Rock Lake Presbytery, and he was granted proper certificates. Mr. J. M. McLean was appointed Moderator of Middleville and Darling, and Mr. J. Wilson, of Dalhousie and Brightside after they are declared vacant.

INTER-COLLEGIATE MISSIONARY ALLIANCE.

At the convention of the Inter Collegiate Missionary Alliance in Kingston, Mr. J. A. Sinclair addressed a few words to the Alliance, welcoming the delegates to Kingston, and on behalf of the students of Queen's extending to them a hearty welcome to the university and assuring them that they would do all in their power to make the stay of the delegates a pleasant and profitable one. The roll was called and delegates from twenty colleges in Ontario, Quebec, and New Brunswick answered to their names. W. T. Gunn, Congregational College, Montreal, read the treasurer's report, which showed a debit of \$116. He hoped this amount would be liquidated by collections taken up at the evening sessions in the churches and Saturday afternoon in Convocation Hall. Mr. Sinclair, acting as corresponding secretary in place of D. Strachan, B.A., read his report of correspondence with other institutions. He was very sorry to see that a number of ladies' colleges which were represented last year had sent no delegates to the convention. Messrs. Drummond, Binnie and Sinclair were appointed a Committee of Publication. A committee composed of Messrs. Sherwood, Sharp, Trotter and Ferguson was appointed to devise ways and means

of getting other colleges interested in the work of missions. A committee will be appointed by Toronto, Victoria, and McGill Universities to visit other colleges which are not now represented in the convention and endeavour to foster a missionary spirit among these colleges. These committees will report at the next business session of the convention. In regard to the place of meeting for the next convention the claims of London, Woodstock and Toronto were respectively urged, and Woodstock carried the day by eight votes, the vote being fourteen to six. The forenoon proceedings were brought to a close by W. J. McIntosh reading a paper on the "International Volunteer Convention," which met at Cleveland in February last. At the afternoon session J. Thompson, of the Diocesan College, Montreal, read a paper on "Methods and Principles," followed by "Apostles in Mission Work." The discussion was led by R. Trotter, McMaster Hall, Toronto. "Motives to Missionary Effort" was the title of a paper read by J. McKechnie, Woodstock College. The discussion was led by Messrs. Keenleyside, McArthur and Sherwood. The evening session was held in St. Andrews Church, and addresses were given by Rev. Dr. Burwash, chancellor of Victoria University, and Rev. Dr. Nevius, missionary to China from the American Presbyterian Church.

At the session on Saturday evening, J. McNair, of Knox College, Toronto, read a paper entitled "Comparative Methods of Evangelization." Addresses were made by Rev. J. L. Nevius, D.D., Mr. Tezo Ohno and Principal Grant. The proceedings were closed by a farewell meeting held in the Sydenham Street Methodist Church.

THE POINTE AUX-TREMBLES MISSION SCHOOLS.

We feel confident that it would be a great encouragement to all the members of our Church who have at heart the advancement of the kingdom of God among our French speaking countrymen if they could see the large number of intelligent, good-looking and wide awake boys and girls who are just now gathering around us with the earnest desire to make progress and to prepare themselves for the duties and the difficulties of life.

We re-opened our schools on the 15th of October. Did means permit to gather our young people at an earlier date, we would gladly put an end to so long a vacation during which is apt to be removed from their memory a good deal of what had been acquired by the most persevering efforts. It is true that many of our scholars want to be free during the summer, some to help their parents and others to work for their own support or that of younger brothers and sisters who desire to come to school along with them.

We have so far this season received over three hundred applications for admission to our schools, and they are still coming in. Two hundred and thirty five boys and girls have been admitted—a far larger number than we can accommodate, but there are always some who, in spite of their great desire to come, are kept back by the influence of the priest, by the indifference of ignorant parents towards education, or by their poverty.

We have in attendance already one hundred and fifty pupils, eighty two boys and sixty eight girls, that is twenty three more than last year at this time, and we expect at least thirty more in a few days. Of those already arrived eighty one are children of Roman Catholic parents, sixty four come from families who have left the Church of Rome (some of them very recently), and five come from Protestant homes.

The proportion of Roman Catholic pupils has probably never been so great, and the total number of pupils for this session will be much larger than it has ever been.

When we think of the difficulties and obstacles placed in the way of Roman Catholic parents to send their children to a mission school, and the prejudices which the priests have, during the past fifty years, piled up on all the ways leading to our institution, we can but bless the Lord for the great things He is doing among us in bringing so many young souls from all parts of the Dominion and a few even from beyond the lines under the sanctifying power of His Gospel. Our pupils come from



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Is very often the best cure. But many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot, seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties, and expenses keep right on. Many therefore hesitate and delay.

Drs. Starkey & Palen's COMPOUND OXYGEN presents an easy way out of this common dilemma. Has done it for a score of years, and for more than three score thousand people. The agent used is pure Oxygen. The method used puts it directly where it can do the most good—in the Lungs. The Treatment neither interferes with business or pleasure. This simple thing has made multitudes of run-down, over-worked, nervous, and sick people as good as new. A book of 200 pages tells *who* in small part, and *how* in their own words. Gladly mailed free on receipt of address.

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sixty different localities and two of them (from Nebraska) have travelled no less than fourteen hundred miles to come to Pointe-aux-Trembles.

Our hearts are full of gratitude for the fine field of labour the Master is just opening again before us, and we pray that He may give us strength and wisdom and love to carry on our work in the most efficient way for the glory of His name and for the enlightenment of those who have not yet been brought to a clear knowledge of salvation through faith in Christ.

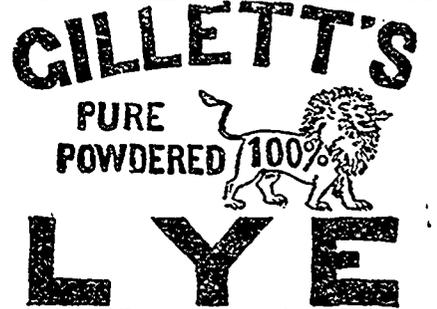
A good many of our pupils are with us for the first time and it is not without fear and hesitation that they have crossed the threshold of a house cursed by their clergy, who have said everywhere that all the Roman Catholics who come here have to put their foot upon Christ, that is, to step on the crucifix, the most sacred and revered thing among them. However, the falsity of such assertions serves better than anything else to open their eyes to the deceitfulness of those whom they have looked upon as the representatives of the God of truth.

Some of you, friends and supporters, may be surprised to see that the pupils do not always remain in our schools as long as we might desire, but you must not forget that in this conflict of truth against error those who take part in it have to change their position frequently and sometimes at quick march. Their old friends become their most bitter enemies; their parents reject them; there is no work nor situation for them among their people, and they are looked upon not only as apostates, but as traitors to their nationality who have passed into the English camp. It is such things as these which cause many of our pupils to alter their plans and change their career. However, we must be thankful that so many who pass through the furnace have come out safely and have become heralds of the truth. Several of those who

were with us last year have entered various colleges in order to pursue their studies either for theology or for liberal professions, and a few others continue to work as missionaries.

As the number of our scholars is increasing constantly we beg to place before the friends of our work the necessity of an increase in their contributions as well as in the number of scholarships, and we have no doubt that their Christian liberality will prove adequate to the needs and the development of a mission whose progress has always been the object of their desires and of their prayers.

Let us sow abundantly with faith and hope, and we shall soon see a rich harvest gathered from the mission field which the Lord has given us to cultivate. All money for the schools should be sent direct to the treasurer, addressed Rev. Robert H. Warden, D.D., 195 St. James Street, Montreal. J. BOURGOIN, Principal.



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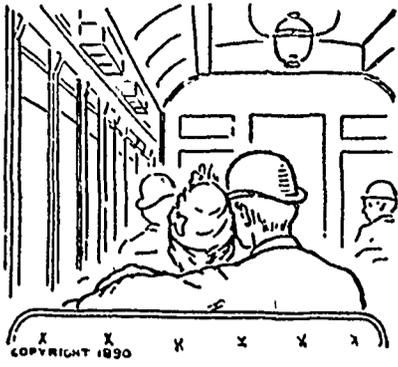
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To remove mildew from linen rub the spot with soap; scrape chalk over it and rub it well; lay it on the grass in the sun; as it dries wet it a little; it will come out with two applications.

APPLE CROUTES.—Pare, halve and core good, smooth apples, cut slices of bread, without crust, to fit the flat side of each apple, dust the apple with sugar, a little nutmeg or cinnamon, place on pie plate and bake in a moderate oven.

ROLL JELLY CAKE.—Beat the yolks of three eggs with one cupful of sugar, one large spoonful of milk, and a pinch of salt. Stir in one cupful of flour, lastly the frothed whites of the eggs and one teaspoonful of baking powder. Beat well for three minutes and bake in a long pan. It takes but a few minutes in a good oven. Turn out on a napkin and spread with jelly, which of course flavours the cake, so no other flavour is required. Spread while warm and roll up.

TO MAKE SCRAPPLE.—Procure a medium-sized, fresh pig's head; remove and set aside the brains, which make an excellent entree, soak the head over night in tepid water; the next morning wash thoroughly in two or more waters and set to boil in sufficient hot water to cover. When the meat separates from the bones and is quite tender remove it from the pot, leaving the liquor to boil; chop the meat fine; strain the liquor and set it back upon the fire, where it should be reduced to about a gallon; salt it; sprinkle into it sufficient yellow meal to make a consistent mush, say about three cupfuls to four quarts; stir, and cook for twenty minutes; pour the mush in the pan with the chopped meat, mixing thoroughly; season with salt, red and black pepper, powdered thyme and sage; remembering that all preparations of fresh pork require to be well seasoned. When cold, this mixture will form a solid cake. Cut in slices about half-an-inch thick, and fry brown. No fat is required, there being sufficient in the scraggle. This is a winter dish and especially good with buckwheat cakes.

HAM FRITTERS—Two cups minced cold ham, one egg, half-pint good stock, salt spoonful dry mustard, teaspoonful Worcestershire sauce, tiny bit of scalded onion (chopped), half teaspoonful minced parsley, one table-spoonful butter, one teaspoonful flour. Heat the stock to boiling, and thicken it with the butter and flour rubbed together; stir in the ham, seasoned with the mustard, onion, Worcestershire sauce and parsley; add the beaten egg. Pour the mixture on a flat plate to cool. When cool and firm make the mixture into flattened balls about the size of a small plum, drop each into a batter made of a cup of flour, two teaspoonfuls of melted butter, a small cup of warm water, the beaten white of an egg and a little salt. Lay each fritter out of the batter into boiling fat. They will puff up at once and should be of a delicate brown.

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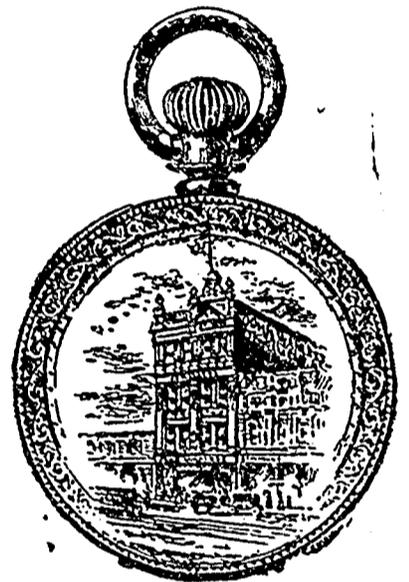
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MISS WILSON, a daughter of Mr. John Wilson, M.P., for Govan, is a staff nurse in the London Temperance Hospital.

"THE Scapegoat," a story of a blind deaf-mute, is to be done into Braille for the use of patients in asylums for the blind.

THE Rev. Clement Nicolet, who attended the U.P. College at Edinburgh, two years ago, has been appointed assistant in the Chapelle Evangelique du Musee, Brussels.

AN indignation meeting was held in Inverness lately over the refusal of the magistrates to grant the town hall for a meeting to protest against the number of licenses.

THREE hundred delegates attended the tenth annual Conference of the Church of Scotland Young Men's Guild in Aberdeen lately. The membership is now upwards of 20,000.

NEXT summer there is to be an exhibition in Vienna to illustrate the origin, development and characteristics of typography, from the date of its discovery to the present time.

COLDSTREAM congregation has resolved to appoint a colleague-successor to Rev. R. P. Mearns at a salary of \$800. The senior minister will occupy the manse and have an allowance.

THE Rev. P. Thomson, B.D., Dunning, when preaching to the Synod of Perth and Sterling, which numbers over one hundred ministers, had for an audience about a dozen ministers and two ladies.

THE Church of Scotland Young Men's Guild proposes to send out to Blantyre a brass plate for erection in the church in commemoration of Mr. Robert Clelland, the first guildsman laid in a missionary grave.

MR. USHER, of Northfield, has presented to the villagers of St. Abbs (the new name for Coldingham Shore, Berwickshire) the church in course of erection there. It is to cost \$7,500, and he had previously endowed it with \$250 a year from the dues of the harbour he built.

AT Edinburgh Free Church Presbytery notices of motion were given by Rev. William Balfour in disapproval of the Declaration Acts, and by Rev. Thomas Crear for a large portion of a special day to be set apart during the sitting of the Assembly for devotional exercises and mutual edification of the brethren.

MRS. DAVIS, widow of Major Davis of the 7th Dragoon Guards, has died in Dumfries at the age of ninety-seven. A daughter of Mr. Maxwell, of Barncluch, she took a deep interest in all evangelical and philanthropic movements. Greyfriars manse was a gift from her, but she ceased to worship there on the introduction of an organ.

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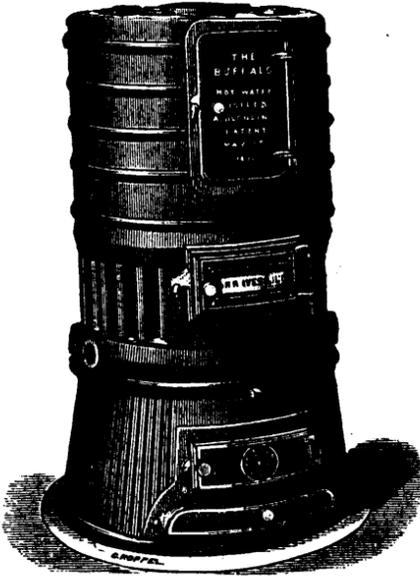
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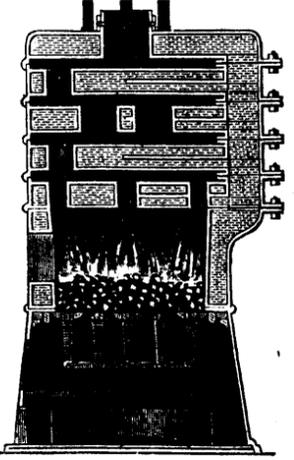
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BIRTH.

At Tollendal Mills, Allandale, on the 12th inst., the wife of John Galbraith, of a son.

MARRIED.

At North Bend, B.C., on 23rd October, 1891, by Rev. G. D. McLaren, M.A., B.D., Robert H. Pringle, barrister, Vancouver, to Mrs. Ella Milligan, second daughter of Mr. Robert Lowes, Brampton, Ont.

DIED.

At Cote St. Antoine street, Montreal, of diphtheria, on Sabbath, November 8, Theda Helen, aged two years and ten months, daughter of Rev. D. L. McCrae.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Iroquois, 8th December, at 3:30 p.m.

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

GLENGARRY.—At Maxville, and Tuesday in December, at 11:30 a.m.

KINGSTON.—In St. Andrews Church, Belleville, Tuesday, December 15, at 7:30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10:30 a.m.

LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.

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

MAITLAND.—At Wingham, on Tuesday, 8th December, at 11:15 a.m.

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

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

PETERBOROUGH.—In St. Pauls Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9:30 a.m.

REGINA.—At Regina, second Wednesday in December, at 9:30 a.m.

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

SAUGHEEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.

TORONTO.—In St. Andrews Church West, 1st Tuesday in December, at 10 a.m.

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

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- 3— " " Cash Income. 40,958
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