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# THE CANADA PRESBYTERIAN.

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No. 51.

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## IMPROVED SCHOOL REGISTER

For the Use of Superintendents and Secretaries.

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## Notes of the Week.

IT is stated that Dr. Pentecost has stipulated for an income of \$7,500, with house rent free, from Marylebone Presbyterian Church, London. The congregation, which is very hearty in the call, will, it is understood, agree. If Dr. Pentecost accepts the call, he will thus have the largest stipend paid to any Presbyterian minister in England, if not in Scotland.

THE Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 130,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 go to other parts of Prussia; 25,000 to other German countries, and 6,500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which about 1,300 go to other countries than Saxony.

THE English Presbyterian Synod's committee on ministerial efficiency had a lengthened sitting in London, recently, and made considerable progress with a series of suggested rules, forming a kind of libel, by means of which a minister, whose usefulness in a congregation has been destroyed through other causes than immorality or heresy, may be removed without injury to his ministerial standing. The Rev. J. G. Train is the convener of the committee, and the Rev. Principal Dykes is one of its most active members.

THE proposal made some time since by members of the English Presbyterian Church, to have the duties of the chair of Pastoral Theology in the London College discharged by distinguished ministers of the Church in active service, under appointment from time to time by the Synod, did not meet with a favourable reception from the College committee at its meeting last week. It was deemed both unnecessary and unwise to interfere with the present arrangement by which these duties are discharged by Principal Dykes, D.D., with great efficiency and acceptance, and without interference with his other professorial work. The question of a lectureship, more or less closely connected with the College, was held over for further consideration.

CARDINAL LAVIGERIE died at Algiers recently in his sixty-seventh year. He had been Primate of Africa for a quarter of a century, and was the most prominent figure in the Roman hierarchy. A man of ideas and aspirations, a diplomatist, and a patriot, he recalls the great French prelates of the seventeenth century. His missionary enthusiasm was boundless, though his methods were questionable, and often dangerous. He was a fighting bishop, and he taught not only the Armed Brethren of the Sahara, but all his missionaries, that in the lowest strata of heathenism the sword must accompany the cross. Protestant missions may long have to suffer from this fatal doctrine. Personally Cardinal Lavigerie, like Hugo's Bishop Myriel, and the French dignitaries described by Mr. Hamerton, was the most simple and frugal of men. His income was about \$3,000 a year, and he spent it freely on his work. His chief personal care seems to have

been for his tomb, which he prepared long ago in the Cathedral of Carthage. All through his career he was out of his proper environment. As a Knight Templar he would have led an army to Jerusalem; as a mediæval pontiff he would have imposed his will on Europe. But in his efforts against the slave trade he had to fight against a lukewarm Government and a policy of *laissez faire*. In spite of all the discouragements, his zeal never cooled, and standing on the frontiers of heathenism, he was hopeful and enthusiastic to the end.

PITTSBURG papers publish a story of an alleged conspiracy to poison the non-union men employed by the Carnegie steel company in Homestead. The developments made, it is said, implicate the members of the Advisory Committee, members of the Amalgamated Association and members of the labour organizations sympathizing with the locked-out men in Homestead. It is alleged that several persons have lost their lives, while scores of others are still suffering at their homes and in hospitals from the effects of poisonous drugs administered to them in food. It is said that nine or more persons have been arrested. If there is any foundation for this terrible story, it will do more to harm the cause of organized labour than anything that has yet occurred in the unhappy Homestead affair. Neither poison nor Pinkertonism will tend to the introduction of better relations between employers and employed. Incidents like these only reveal to what desperate methods unscrupulous men are prepared to resort.

A JOINT resolution has been introduced by the chairman of the committee on the Columbian Exposition, making it the duty of the World's Columbian Commission to make such rules, or modifications of the rules, of the corporation known as the World's Fair Columbian Exposition, as will prohibit the use on Sunday of machinery, unnecessary manual labour and all merchandizing, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, horticultural building and all other buildings in which exhibits of mechanical art are installed shall be open to the public every day, and that each employee shall be given one day of each week for rest, study or recreation. Thus it is sought to suspend the operation of the Fourth Commandment in favour of the Columbian Commission. While they are at it, might they not be induced to make some modification of the Eighth Commandment in the interest of the many ingenious knights of industry who are certain to visit the World's Fair.

THE Australasian Census, completed last year, covering New South Wales, Victoria, Queensland, South and West Australia, Tasmania and New Zealand, gives the total population as 3,801,050. This is divided among the different religions as follows: Church of England, 1,485,066; Roman Catholic, 801,118; Presbyterians, 493,369; Wesleyan Methodists, 364,549; Primitive Methodists, 59,371; other Methodists, 10,435; Baptists, 87,176; Congregationalists, 79,423; Lutherans, 76,439; Buddhists, Confucianists, Mohammedans, etc., 46,166; Salvation Army, 42,811; Jews, 15,268; all other religions, 161,055; persons who objected to state their religion and unspecified, 78,804. The population of the different provinces is given as follows: Victoria, 1,139,840; New South Wales, 1,123,954; New Zealand, 626,658; Queensland, 393,718; South Australia, 320,431; Tasmania, 146,667; West Australia, 49,782. The Church of England is strongest in New South Wales, 502,983; Victoria, 401,375; New Zealand, 250,945. The Roman Catholics are chiefly in New South Wales, 286,915, and Victoria, 248,585. The Presbyterians number 166,911 in Victoria, 141,477 in New Zealand and 109,383 in New South Wales. The Methodists are strongest in Victoria, where they number 148,429; New Zealand coming next with 62,346. The Baptists are pretty evenly divided between the different sections. The Lutherans are found almost entirely in Victoria, Queensland and South Australia.

The Congregationalists number in New South Wales, 24,112; in Victoria, 22,099; in South Australia, 11,882, the remainder are evenly divided among the other sections. The Buddhists, etc., are found chiefly in Queensland, 17,434, and in New South Wales, 10,790. What religions are included in "all other religions," or just what is meant by "unspecified," is not evident, but Victoria takes the lead with 82,063, the other sections, except the two smallest, having from 40,000 to 50,000 each.

THE *Christian Leader* intimates that the editor of the *Expository Times* has hit on an admirable idea. He has issued proposals for a Sunday school college, an institution by which all the Sunday school teachers in Scotland shall be banded together for mutual help and encouragement. A hand-book will be published giving the list of the names, with full particulars of the classes of the members of the college. Any boy leaving a place can be sent on by his teacher to some other teacher of a corresponding class in the place to which he is going. A journal, called the *Sunday School*, is to be started, the first number of which is to be ready immediately, in which all manner of Sunday school work, and especially the preparation of the International lesson, is fully taken up. The lessons are much more fully dealt with than they have ever been in any publication on this side of the Atlantic, and those subscribing to the journal will be independent of all other assistance in their Sunday school work. The most recent ideas are taken advantage of, and the teacher is not only furnished with teaching matter to help him in his preparation, but also, what is more important, with detailed hints how the lesson ought to be brought before his class. Practical and literary papers will also be contributed by eminent hands. If anyone can make this excellent plan succeed it will be the editors and publishers of the *Expository Times*, which has been so great a success in the theological world.

THE New York *Independent* says: A sharp correspondence took place last week between the Superintendent of Police, Mr. Byrnes, and Dr. Parkhurst, President of the Society for the suppression of Vice. Superintendent Byrnes, in a singularly rash attack, intimated that Dr. Parkhurst is not sincere in his crusade against vice, that he has a special grudge against the Police Department growing out of a divorce incident in his own church, and that there is evidence in existence which will be brought out at the proper time, the tendency of which will be to discredit Dr. Parkhurst's motives. Superintendent Byrnes, however, does not give this evidence, and all that is clear in his rather wordy assault is that of his animus. There is no man who stands more fully or clearly in the public eye than Dr. Parkhurst. He is right in saying that it is not necessary for him to assert or defend his sincerity; that he has established in his fearless, determined assaults upon vice and upon the listlessness of the police in suppressing it. Superintendent Byrnes will not be able to make any headway in public opinion by pursuing the line of attack he has begun. As to Dr. Parkhurst's motives, his thorough honesty and sincerity, there is no doubt in the public mind. The confidence in him cannot be shaken. It is the Police Department in which public confidence has been shaken; and the burning words with which Dr. Parkhurst again indicts it carry conviction to every impartial mind. He is accused of not helping the police to close the brothels and gambling houses. Dr. Parkhurst retorts that it is not the business of the Society to do that; that is made the duty of the police under the law; and he admits that the chief purpose of the Society is to compel the police to do their duty. This is perfectly right. It is not the business of a private citizen to act as a detective for the Police Department. That department has plenty of men who may be employed for this purpose. Dr. Parkhurst has the true idea of the matter; and we hope that he will continue his crusade until the police are forced to break up the infamous business in order to clear themselves of the public suspicion of being in alliance with it.

## Our Contributors.

### CONCERNING THE GREEN OF FAR-AWAY FIELDS.

BY KNOXIAN.

The old proverb says, Far-away fields are always green. Quite often there is more green in the looker than in the field.

A fairly sensible man will always make proper allowance for the distance. If poetically inclined he will think of that over-worked line which says:—

DISTANCE LENDS ENCHANTMENT TO THE VIEW.

and resolutely refuse to let the view enchant him too much.

A restless young man often sees a great deal of green in far-away fields. The town or city he lives in seems slow and stupid. His situation is entirely beneath his abilities. His surroundings are unworthy of a youth of his ambition and attainments. He looks at some business field a thousand miles away and concludes that if he were just *there* he would be a wealthy, prosperous man in a year or two. He goes, but when the novelty of the new place wears off, he finds that the new field is not half as green as it looked. There are difficulties there as well as at home. Perhaps the disappointment acts as a spur to his industry and ambition, and, ashamed to go back, he makes a determined and persistent effort to succeed and succeeds. Possibly the discovery that the green was mainly in his own eye paralyzes him, and he sends home for money to bring him back to the old field. Both of these things have happened "many a time and oft," as Shakespeare would say.

Some ministers have great capacity for seeing the green in distant fields. Indeed, it is to be feared that a few display more industry in hunting up green fields than in preaching or in pastoral visitation. It is so easy to magnify the difficulties of a present pastorate and to minify the drawbacks of a congregation a thousand miles away. When the new field has been secured, and the induction is over and the work has to be tackled and a hundred and one things are discovered that could not be seen at a distance, the new pastor often feels a sort of sinking sensation under the third button of his vest, and he wonders whether after all he should have moved. The faces and voices of old friends follow him as he moves around among strangers, and in his secret heart he knows that his new field is not half as green as it looked. Happy, thrice happy, is the pastor who gets such a start in his new field that he has no doubt duty called him there.

For seeing green in a distant field commend us to a congregation that wants to call a "distinguished man from a distance." The most powerful instrument ever brought to bear on a germ is weakness itself compared with the naked eye of a congregation that feels it necessary to send out of the country for a pastor. The funny part of the business is that very soon after the distinguished man comes, he looks and acts just like other men who didn't come from any great distance. "Sound him," and he does not sound any better than an average Knox man. "Weigh him," and he is no heavier than a good graduate of Queen's. "Conjure" with him, and he conjures no better than a Montreal College man.

Another funny part of the business is that the man who vociferates about "Canada for the Canadians;" who shouts until he is hoarse about the "old flag;" who is so sensitive about his loyalty that he would hardly trust himself to eat American beans or sell barley to a New York grain dealer; the man who is so haunted with the dread of annexation that he cannot sleep at night, and who coolly informs you that it would please him mightily to see a political Unionist strung up to every lamp post—that man will send over to the other side for a pastor just as quickly as any political Unionist would do. He is a tremendously loyal man, of course, but he is quite willing to have a dyed-in-the-wool Republican teach his children their duty to their Queen.

Taking the Presbyterian ministers of the United States as a whole they are a magnificent body of men. In certain lines they stand easily first. One can quite understand why they should feel proud of their great church and their great country, but it is not so easy to understand a Canadian who vociferates about Canada on the hustings and belittles Canada at the congregational meeting. At which of these places does the man mean what he says?

The green of far-away fields explains why some Canadian Theological students talk slightly about Canadian Colleges and sigh for Princeton or Edinburgh or Germany. Now it may be a good thing for a student to take an extra session or a post-graduate course in a college other than his own. To meet the students of other colleges and hear lectures from other professors ought to be of some advantage to almost any student, but there is a good deal of green in the distant college field as well as in any other. There is grim humour in having a young man "blow" about Princeton, or Union, or Edinburgh, or Germany and then hearing him read a little essay in the pulpit that has not as much good matter in it as might be found in an average Highlandman's grace before meat.

The green of far-away fields accounts in part for the exodus. A certain proportion of the million Canadians now said to be in the United States, no doubt went there because they could

see the drawbacks around home quite distinctly, but distance prevented them from seeing all the difficulties of the far west. Many of them have done well, but so have many who remained in their own country. It would be interesting to know just how many Canadians in the States would willingly admit that the field over there is not quite as green as it looked.

Ecclesiastical fields often seem much greener than they are. Many a man has shouted that he would "leave the church," and then bounded over the fence into other ecclesiastical pastures, only to find that new pasture was not quite as good as the old. At all events that is how it generally is when a man leaves Presbyterian pasture.

### REVIVAL.

BY REV. WILLIAM ROSS.

The following address was given by the Rev. William Ross at the Presbyterian Alliance meeting, Toronto:—

Revival is our greatest and most pressing need. To obtain it for ourselves, our congregations and for the world ought to be one of the supreme objects of this Alliance meeting. We have had many able and important papers on subjects of great interest, but this is the greatest of all interests. The disciples waited upon their risen Lord in prayer for ten days before the Pentecostal blessing, and it would be certainly a miracle of grace were we to experience a revival in fifteen minutes. We need not so much to talk about the subject as to experience the power of the Holy Ghost so that each of us shall carry into our homes and congregations a present and lasting blessing. There are three considerations of the utmost weight which demand our earnest attention. 1st: Revival is the greatest and most pressing need of the individual believer, of the Church of God and of the world. 2nd: Revival has enabled the Church to reach the highest point in Christian character and the highest landmark in attainment and Christian effort. 3rd: Revival—habitual and unceasing is the teaching of God's Word, the lesson of experience and the pledge of the world's subjugation to Christ. In closing it might be desirable to consider some objections that are made to such times of refreshing from the presence of God, but time will not admit of that.

#### I.

Revival is the greatest and most pressing need of the believer and of the Church. By Revival, we mean that healthful condition of Christian life and experience which enables the individual believer and the Church, in the power of the Holy Ghost, to meet the claims of God, the opportunities in Providence and the needs of the Church and the world. It need scarcely be said that this is not the normal condition of the believer or of the Church. The experience of the Psalmist is only too familiar to us: "My soul cleaveth to the dust, quicken me according to Thy word," or that of the apostle when he said: "Oh, wretched man that I am, who shall deliver me?" In the Christian life there seems to be three distinct experiences: a time of declension, a season of conscious burdening and an experience of conscious power when one can say: "I can do all things through Christ that strengtheneth me." Between conscious declension and conscious power there is a great variety of experience and throughout it all the yearning of the soul is for revival and personal experience of the presence and power of God. There are those who can understand Horace Bonar as he sings these minor notes:

Return to me, my oft-forgotten God,  
My Spirit's true though long forsaken rest,  
Undo these bars, re-enter Thine abode  
In Thee and in Thy life alone would I be blest.

Remould this inner man in every part,  
Reknit these broken ties, resume Thy sway,  
Take as Thy throne and altar this poor heart,  
Oh teach me how to live, Oh help me to obey.

In our own experience as ministers and Christian workers, have we not known of many who had made a hopeful start in the Christian life, and yet after awhile their life instead of being constantly aggressive became dwarfed and the life was shrivelled, if not withered. Dr. McDonald, of Ferintosh, whom the Lord so signally blessed in Scotland upwards of a half a century ago, and to whom the Lord gave such multitudes of souls, had often to deal with young believers and to warn them in regard to the future of their life. He used to put the question to them thus: "Why is it that so many who make a hopeful profession at the beginning seem so quickly to fail?" and he answered the question by saying: "It was because they started business without capital." By this he meant that the indwelling of the Holy Ghost as the spirit of power for a pure life and devoted service was not personally and specially asked for and obtained as a conscious possession: hence the failure. Whether we look at the condition of the believer from within or regarding his environment, we are constrained to acknowledge that in the majority of instances the one need of the soul is spiritual power. Job cried, "Oh, that it were with me as in months past when the candle of the Lord shone upon me." The apostle in writing to the Hebrews complained that he was under the necessity of nursing babes who ought by that time to have been teachers, and we know how Paul with singular earnestness and force was anxious to forget the things that were behind and to press forward toward the mark for the prize of the high calling of God in

Christ Jesus. As we look over the Church of God are we not conscious that the men and women to whom the Word of the Lord comes now, and who are capable of saying "I will hear what God the Lord will speak" are comparatively few. Among the mass of Christians is there not a keen sensitiveness in regard to personal needs and even to the enjoyments of the world and the power of the flesh, and is there not a corresponding dulness in regard to the authority of His word and the working of His spirit. Take the Church as a whole, and is she not to a large extent like the man with the withered arm? It is a paralyzed hand that is steward of the inexhaustible resources of the kingdom; the wealth is there but there is a lack of spiritual power; it is not availing for the present and pressing needs of the moment. The Church is too often like the beggar sitting at the beautiful gate of the temple and constantly asking alms, instead of standing up in the power of the risen Lord and then walking and working and praising God. Have there not been individual men whose lifetime of service has been characterized not only by frequent revival but by almost unceasing experience of spiritual power and spiritual results? How many of us to-day can honestly speak of such an experience? Opportunities occur in God's providence, and they pass by unimproved; we are either living in the past or in the future, but the present we know not how to turn to the best account. We say: "There are yet four months and then cometh harvest," but He says: "The fields are already white unto the harvest." Where is the Church to be found that has fairly grappled with and been successful in winning the hundreds of thousands in our great cities that are still unevangelized? Are not the teeming masses pouring into America week by week (notwithstanding gigantic efforts to meet their claims) still practically untouched, and do we not rest our hopes of the future in the effort to teach and save the children in the Sunday school? Is not the picture of the Church presented so often in quotation: "fair as the moon, clear as the sun and terrible as an army with banners?" Is not this rather a devout imagination than a present reality in the face of the gigantic evils that oppress the spiritual life and deaden our surroundings everywhere? The drink traffic, the opium traffic, the gambling spirit, the constant breaking up of sacred and social ties; all proclaim our powerlessness—they are still rampant in every quarter of the globe. We rejoice in what has been done for foreign missions and the marvellous blessing that has followed feeble effort, but we are still constrained to acknowledge that, while the harvest is great, the labourers are few. We are constrained to ask: Is the Church then called to a vain task when her Lord commands her: "Go ye into all the world and disciple all nations, preach the Gospel to every creature"? Or is it that she has been trusting too much to her learning and reason and organization and temporal resources, and too forgetful of the one spiritual power that can alone make her strong to subjugate the world? This leads us to the consideration of the next point.

#### II.

What has revival done for the believer, for the Church and for the world? It has given us our men of noblest Christian character and enabled the Church to reach the highest landmark in attainment and Christian effort. As the highest mountain peaks are the upheaval of subterranean fires that have shaken the foundations of the earth, so the most notable men in the record of the Church are themselves frequently the fruit of revival. Saul of Tarsus, like a piece of moist peat hissing out its moisture on the glowing embers, is set on fire in the Pentecostal revival. Luther, Melancthon, Knox and others were kindled into flame in the outpouring of the spirit at the Reformation. Some men have borne personal testimony to this. Dr. Charles P. McIlvaine says of himself: "Whatsoever I possess of religion began in a revival: the most precious, steadfast and vigorous fruits of my ministry have been the fruits of revival." It is not too much to say that the most of the men who entered the ministry of the Free Church of Scotland and who were specially owned of God in His work before the revival of 1860, were themselves the product of the great Scottish revival that moved over the land in successful waves for a period of forty years, from 1811. Is it not also the case with the great mass of the men who form the living ministry of America, and who were themselves the outcome of the continuous revival in the colleges at the close of the last century and the beginning of this? and what is true of the ministry is true also of the membership in Europe, as well as on the American continent. From 1815 to 1840 we are told that the spirit was poured out on from 400 to 500 churches and congregations annually on an average. During some of these years we rejoice to learn that from 40,000 to 50,000 were added by profession in a single twelve-month to the membership of the Christian Church. The Presbyterian Church of Wales is herself the fruit of revival in a membership that dominates the principality; she has had an almost unceasing revival for 150 years. It is said that one man in the principality, and he by no means a man of intellectual power, was instrumental in the revival of 1860 of adding 10,000 to the spiritual life of the Church. The same wave of blessing brought at least as many into the Church in Ireland, and those who remember the same blessed time in Scotland know that the spiritual harvest was universal over the land. Such seasons, though they have been too often intermittent and partial, have nevertheless enabled the Church to reach her highest landmark in Christian effort. Shortly after the Disruption, a site was refused for the congregation at Strontian, in the west Highlands: not an inch of land could be had

whereon to build, but all under high-water mark is generally the property of the Crown. A number of Christian gentlemen in Glasgow provided an iron church, which was anchored in the bay, and there the people began to worship God according to their conscience and the dictates of His word, coming and going from the shore in boats. In a short time a storm arose, and with it came an exceptionally high tide that lifted the iron church and carried it high above the highest mark ever known on that coast, and there they were henceforward privileged to worship; so times of refreshing have raised individual souls and the Church of God far beyond the level of former experience, and have given their greatest power to those aggressive agencies that prove instrumental in turning the wilderness into a fruitful field. The revival of a hundred years ago gave us all our missionary societies, our Bible societies, our tract societies, and sent the living Gospel strong in increasing power through the arid wilderness of the world. From 1784 to 1810 the Church became sensitive in an unwonted degree to the cry of the perishing heathen, and the Church on both sides of the ocean was warmed up to an aggressive movement hitherto unprecedented. Is it not notorious that every revival, whether in the congregation or the community or over the entire church, is the instrumentality to supply the missionaries that are required at home and abroad for the conversion of mankind. Is there not something in all this which the Church of God to-day ought to lay to heart, and for which earnest, unceasing, believing prayer must be made? Is the intelligence of the cloud small as a man's hand hovering over the horizon to be met in the spirit of unbelief or in the attitude of faith? Are we to make haste to turn aside to questions of debate and vain wrangling that profit little, or to hasten to the seed time and the harvest, which God is undoubtedly preparing for the future of the Church and the world? In the presence of prevalent sin and rampant evil are we to be always putting the question, why could we not cast them out?

Or shall we hear our Lord saying: "All things are possible to him that believeth?" and shall we not answer: "Lord, I believe, help Thou mine unbelief:" "Revive Thy work; in the midst of the years make known; in the midst of wrath, remember mercy."

### III.

Revival, habitual and unceasing. The teaching of God's Word, the lesson of experience and the pledge of the world's salvation.

The Old Testament promises concerning the Holy Spirit and His working, clearly indicate that the gifts and calling of God were without repentance. It may be said, and said with truth, that the indications furnished by the Old Testament are of the intermittent working of the Spirit rather than the habitual and constant manifestation of His presence and power, and yet that is but a superficial view to take. If we regard the Antediluvian world, the expression used regarding the Divine forbearance is: "My Spirit shall not always strive with man." This surely seems to indicate, even in that dark and sinful time, the constant operation of the Holy Ghost. Stephen, connecting the history of the Old Testament Church with that of the New, and speaking of the privileged people, says of them: "Ye do always resist the Holy Ghost; as your fathers did so also do ye."

If we were to describe the sin of the Old Testament Church, and for that matter of it, the cardinal failure of the New, we could find no words more suitable than these: "They limited the Holy One."

If we enquire for the crowning sin of the Jewish Church, of the New Testament Church, of the Reformation Church, if we ask for the prevalent condition during their times of greatest declension and formalism and deadness, is it not to be found in this, that they had not sufficient spiritual life and power to become missionary and aggressive? Are there not now, as there were of old, three classes of men within our borders? The first relying solely upon natural means, and expecting in due time to reap what they call the natural results of an exhibition of truth and the evolution of events. A second class go a step further. The belief in the presence and power of the Holy Ghost as the Great Quickener, and as applying the redemption purchased by Christ to believers: but Pentecost was the noontide of their day of grace and the shades of evening and the night of darkness and despair are fast settling around them, while they themselves are making heroic struggles to keep alight the torches of truth and testimony. There is a third class to whom Pentecost was but the dawning of the resurrection morning on a feeble Church and a lost world. They look upon that time but as the earnest of the Spirit—a gift beforehand, a pledge of coming fulness and a harvest of the first-fruits of the Spirit. They cannot believe that a Church nearly 1,900 years old should have a less realization of the testimony of the Spirit than the Church of the first century. They believe that there are greater, brighter, more glorious times before the Church of God than ever have been experienced in the past.

They know that the words of the promise, "I will pour out My Spirit upon all flesh, and all flesh shall see the glory of God," have a meaning in them which is worthy of Him who has promised, and which is adapted to accomplish the great end of His mediatorial reign and His engagement "to fill all things." May we not truly say that the Church has not claimed the promise of God nor risen to the height of her glorious privilege? Let her return in deep humility of heart to Him whom she has forsaken, and repent and do the first

works, and seasons more glorious than Pentecost will speedily return to her. We must believe this: all things are possible to him that believeth. Of the Son of God it is said: "He could do no mighty work there because of their unbelief," and the same is true of the Spirit. He will not take possession of believers beyond their capacity of receiving Him: "Do we not grieve the Holy Spirit of God by which we are sealed" by our unbelief and our lack of preparation for the manifestation of His quickening, saving and sanctifying power? Let us compare the proportion of time and thought and activity which we give to the securing of His presence and powerful working to that which we bestow upon secular inducements to attend the house of God, or upon our efforts to beautify and render the service of the sanctuary, or even to understand and expound the Word or to provide the means of maintaining the cost and extending His kingdom, and after we have computed that sum let us ask the question, "has the Holy Ghost the place in my soul, and in our Church, which the Lord Jesus, the risen King, would desire His Spirit to have?" The answer, if honestly worked out, will bring us to our knees and to a condition of mind and heart which will better fit us for henceforward being like Barnabas, "full of faith and of the Holy Ghost," and our preaching like that of Paul, which was "not in word only but in the power of the Holy Ghost." Have there not been men whose ministry has been a lifetime of revival, men like Dr. McDonald, of Ferintosh, to whom was granted an unfailling revival for at least five-and-thirty years. Men like Finney, who was a blazing torch for a like period, and many others whose names will occur to all who are familiar with this life and literature; all of which go to indicate that this blessing need not be partial, intermittent and occasional, but rather that we should look for times when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days. We can only set to our personal testimony that amidst sin, demerit and failure the Lord has been pleased not to hide His face nor withhold His Spirit for a period of at least thirteen years, and that for nine years—3,300 nights—we have not seen one night without having the privilege of having some sinner to point to the Saviour. It is the Lord's doing and marvellous in our eyes: "Not unto us O Lord, not unto us, but unto Thy name give glory." His word to this Council to-day would seem to be to that addressed to His disciples of old: "Ask and it shall be given you: if ye being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him?" and then shall be fulfilled His word, "And I the Lord will be your God, and I will make with you a covenant of peace and will cause evil to cease out of the land, and I will make you and the places round about My hill a blessing, and I will cause the shower to come down in its season: there shall be showers of blessing; and they shall know that I, the Lord their God, am with them, and that they are my people, saith the Lord God."

### LETTER FROM INDORE.

MR. EDITOR,—Over three hundred people here have publicly renounced Hinduism and profess faith in Jesus Christ as their Saviour from sin. This happened several months ago; and though as yet we cannot speak as definitely of the movement as we could wish, before reporting it, yet believe the friends at home should know the facts, that they may by their prayers at least join us. It is most cheering to us all, but causes no little thought and prayer. If we had followed the plan now followed by so many here, we should have baptized at once all who professed their faith in Jesus, and possibly we have followed a wrong method and exposed these new people to special temptations from their heathen neighbours, as some so zealously maintain. As we saw them in large numbers at our church services and the large congregations that always gathered and listened so patiently and earnestly to the simple Gospel story every Sabbath morning, and especially when the whole body rose up and asked for baptism we felt inclined to receive large numbers of them, though as yet we have only baptized four. I do not believe in hasty baptism, nor in wholesale conversion. Being a Christian, is a personal and individual relationship, not a community one. Serious harm has resulted from undue haste in the past and may do so again. If a person is truly converted a little delay can do no permanent harm, and on the other hand baptism before real conversion has taken place, may seriously retard the very work we wish to hasten on. All large movements also carry with them such a great momentum and such tremendous possibilities for either good or evil that we feel especial need for the "watch and pray." We are therefore seeking to discover and to follow as rapidly as we can the work of the Holy Spirit. It is possible we may see many an ebb and flow before the large ingathering. The enemy is busily at work. One of the men baptized was beaten with the shoe by some of his caste people, all manner of misrepresentations and untruths are being circulated, and angry threats held over the heads of the disciples; but the movement seems to thrive under it and is now spreading to other centres, though as yet almost wholly confined to the one caste. The catechist says there are not less than three hundred others ready to publicly renounce their old faith in favour of Christianity, though I fear the number of those who really know Jesus as a living personal Saviour is comparatively small as yet.

They all belong to the Mangs, one of the lowest castes in the city—the basket-makers, the horn-blowers and drum-beaters at the marriages, births and other heathen ceremonies, sometimes caretakers of horses, etc. Work amongst them has been carried on almost from the very first. Miss Ross years ago gave much time and energy to them, and the first to come out was one of her old scholars. But Khan Singh, over seventy years old, a convert of the Rev. Dr. Wilson, of Bombay, has been the privileged human instrument to bring this movement to its present interesting condition. In June last, I was first brought face to face with it, when the whole congregation asked to be recognized as Christians. Khan Singh has a day school there and has imparted a very large amount of Christian truth to young and old, whilst teaching them to read and write, and every Sabbath morning, especially, we have a regular service amongst them and for over two hours seek to explain our faith to a large and most attentive congregation. Whereunto it may grow no one can say. We may in a few weeks report hundreds of baptisms and on the other hand we possibly may have to regret the apparent collapse of the movement, for the time being at least. This will, I am sure, only lead those at home the more earnestly to pray for us and for those poor people.

In one sense they are so poor and so low that the offer of Christianity may seem like a bribe to them; but the lower in the scale the Hindoo is the more tenaciously he clings to his caste peculiarities. Two weeks ago I baptized two Mangs and with them two Brahmins, but of these the Mangs really found it most difficult to cut free from their caste peculiarities, and last Sabbath I had to refuse to baptize three young men, who pressed me to do so, because, though apparently trusting in Jesus they still held to some of their caste peculiarities. Only a few of them can read or write, and they are all very poor, being forced to eat the animals that die in the city when they cannot get their ordinary poor grain diet. They too, owe their homes, and to some extent their position in the city to the good-will of the Maharajah; so in coming out as Christians and so forsaking some of the work they formerly did they run the risk of being driven out of their poor homes, but all this they have very fully considered and as fully determined to face. They are generally an intelligent, bright and contented class, and the boys and girls apt scholars. If this work is, as I believe, of the Lord and out of the first-fruits of a yet greater ingathering, then we are brought face to face with the question of how to take care of the flock with such a small staff. Baptism is but the first stage of progress and must be followed by faithful teaching. These teachers we must train for ourselves. Our Girls' Boarding School and Women's Hospital are erected none too soon nor any too large. I regret for the time being the College building must stop when it is only half built, and especially that we cannot have the large college hall. Our present church is altogether too small for the crowds that come out to all our services and for whom, when the hall is filled, we now try to provide accommodation outside. We have turned two rooms of the new building into one and shall use it as our church for a while, but it too is altogether too small for the purpose. The work is, however, the Master's and in His own time He will give us all we need and so we can wait till then. I could wish that we had a home building for the Christian boys, but in the meantime we can use the college building.

Feeling the importance of having some one more especially set apart for this and the other evangelistic work carried on by the congregation, Mr. Jahory was chosen as the assistant to the pastor three months ago. He is the son of a Mohammedan convert and preacher of the C. M. S. in Bengal, and M. A. of Calcutta University, for over two years has been a Professor in the College, was a year ago recognized as a student of theology by our Presbytery and from the first has been a very earnest worker here. Till the end of the college year it will be impossible to free him from the teaching, as we hope to do, but even now he has taken up much of the oversight of the congregation and other work carried on by its workers. No one can understand these people like one from amongst themselves, and so I shall be glad when the time comes that the Presbytery can ordain and settle him over the flock here.

The work is spreading so rapidly here that we are forced to use every possible agency within our reach, and I am glad to say that our people as a whole are doing splendid service, according to their opportunity. Every Sabbath morning they divide up amongst the ten Sabbath schools, each one of which affords a large congregation of young and old. These could be multiplied by the hundred, if we had but the men and the time. Your earnest cries in Canada for open doors for your missionaries are being answered. Is not the cry for help a Macedonian one. Will you not then cry as earnestly for workers as before for open doors.—Yours faithfully,

J. WILKIE.

Indore, November 9, 1892.

THE *Christian Observer*, of Louisville, Kentucky, says: Toronto is the queen city of the world in morals. On Sunday, milk only is sold, and druggists can sell medicine only. The schools are the finest in the land, and a truant school for wayward boys is a novel experiment. One effect of giving horse-car employees rest is the large number of strong churches scattered uniformly over the city.

## Dastor and People.

### THE HYMNS THAT MOTHER LOVED.

There's nothing like the old hymn tunes  
That mother used to love ;  
I kinder think she sings them now  
Before the throne above.

They bring me back the country church,  
With floor and benches bare,  
The country folks in Sunday clothes,  
The preacher's thin white hair.

The leader with his tuning fork,  
Who used to set the key ;  
He taught the village singing school,  
A martinet was he.

And then he lined the verses out,  
My, how the folks did sing !  
You see those people felt it all :  
They made the rafters ring !

And when at home on Sunday night,  
We had our fam'ly choir,  
With father, mother, girls and boys,  
Around the open fire.

And mother'd fold her busy hands  
And kinder close her eyes,  
And look as if she saw the light  
Of mansions in the skies.

I've travelled far and wide since then,  
And famous singers heard,  
I've heard the great musicians play,  
But nothing ever stirred

My soul as do those old hymn tunes  
The saints and martyrs knew,  
They sang them through the fire and flood,  
And mother loved them too ?

—Mrs. M. P. Handy.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

#### THE SLAVE GIRL OF NEW GRANADA.

So faithful was Bachne in all her duties, so obliging and ready to serve, so neat in her dress and ways, that she was promoted step by step, until at last she became a personal attendant to the queen. The court did not remain all the time at Himsa, which is now called Tunja, for the Zaque was anxious to visit all his cities and see for himself the fidelity of his people. Often the queen travelled with him, and with her went the faithful maid. One of these journeys was made into the country between Himsa and Bogota. The camp equipage was set up, the guards posted, and the queen lay down to rest. Bachne was free and there were yet several hours of daylight : so she set out for a long ramble, since the night promised to be clear and bright, and she would not be wanted before morning. There was still a good deal of the love of freedom in the girl, which she had inherited with her Panche blood. Running, bounding, leaping over fallen trees and other obstacles, she passed the last of the pickets with a few words in broken Chibcha and a hearty laugh that revealed her rows of pearly teeth. She must have gone full ten miles at this rapid rate, although two hours had not passed since she left the camp. There were no wild animals to be afraid of and the evening was beautiful, the air fragrant with the dew upon sweet-scented shrubs and flowers. Just as she thought of returning, she saw that she was on the edge of a steep grass-covered hill, which ran in a circle all round a valley some two miles broad in every direction. A run down a hill was not to be despised, so she threw her head back and tripped down it, laughing to herself for very joy of life. When at the bottom, she said to herself, "Now I certainly must go back," but just then she observed some rocks, and beside them large stones that had been placed there by human hands, but so large were the stones that the hands must have been those of giants.

Bachne was a little frightened, but, picking up courage and, at the same time, a stone, she threw the pebble full at the largest of the slabs facing the natural rock. Then she fell to the ground, deafened by a noise like that of thunder or of an earthquake. As she lay there, she wondered if the noise would ever come to an end, for it was not only loud, it was continuous, and echoed the peals of explosion from a hundred points in the round valley, circling about to the starting point. Bachne was superstitious, but she was not weak. The noise ceased and her spirit revived. "I will try it again," she said ; so another pebble was thrown at the slab, and another and another, for she became excited, and such a Babel of awful sounds filled that valley as would have shocked the apostle Paul who wrote, "Study to be quiet." The peals, the explosions, the rents, the roars, the wild demoniac whoops went circling round, catching each other up, rolling into one another, creating entirely new and horrible sounds, until Bachne felt that if the clamour did not stop she must go mad. She tried no more experiments. She knew that God made that valley and its rocks, but she also knew that men had placed the slabs of stone in front of them, men who had lived away back in the forgotten past. Why had they done it? Alas! even she knew the answer. It was priests, who had done it in order to frighten the people. "O, Bochica!" she said, "you are good and do good, you are great and do wonderful things; why do you allow men

who call themselves your servants, to frighten your own children?" Poor Bachne, in her own way, was working up towards the perfect love which casts out the fear that hath torment. May God bless and help all such Bachnes who believe in the love of God.

The maid hastened back in the bright moonlight, taking note as she went of every landmark, because she wanted to come to this place again and test it in daylight. She was tired, and it took her three hours to return. She feared the pickets, who might take her for an enemy, a wild animal, in the dark, but there were no pickets. She sought the camp, there was no camp. Bachne was in trouble, for here she was all alone like her namesake, the mother of the human race. She knew the way towards Himsa, and fear and a sense of duty lent wings to her weary feet. Away she sped into the north, and after two hours' more journeying, she saw lights, heard a sentry call "stand," as he twanged his bow, and joyfully answered, "It is I, Bachne." The soldiers looked at her, and said, "Are you a sorceress or a traitress; was it you who raised the shouts of ten thousand fiends against us, that made us lift our camp and come up here?" She replied, "No, I am Bachne, the queen's servant; let me go to my royal mistress." So the girl reached the queen's tent, and lay down outside the door to sleep and be ready for orders. "The queen had to shift her quarters," she said to herself, "and I was away. How can I answer for this night's work?" But the morning came and no questions were asked. The dreadful sounds of the early night were uppermost in the thoughts of all. Brave men had been missing from their posts; was it any wonder that a superstitious Flathead maiden had failed in her duty towards the queen. So the court went back to Himsa, and the Zaque began to gather his forces together, sure that the Zipa of Bogota meant further mischief to his throne and kingdom.

He was right. The rebellious general, now called the Zipa, aimed at being the sole emperor of the Chibchas. He had heard how the Zaque, not far from Bogota, had been forced to shift his camp, because of terrible noises such as no human voice could raise. "The gods are against him," he said, "because he let the Panches go free. So the gods are with us, and we will go forth to battle strong." The Zipa summoned his forty thousand warriors, and sent a challenge to his late master to meet him between Himsa and Bogota, there to fight for the empire of the Chibchas. The Zaque called his lords together, but they were terror-stricken. The wicked priests of Porras had turned traitors, and in order to help the enemy, they frightened the Chibcha chiefs, saying that their powerful god of blood was angry with the Zaque, who had not only offended him by setting his victims free, but had increased his crime by giving the name of the first mother, Bachne, to a Flathead girl and by allowing her to wait upon the queen. So the chiefs were afraid of the black idol and of his lying priests who were in league with the Zipa. They refused to gather their warriors together under the king, unless he satisfied the demands of the priests of Porras, which were to make theirs the chief sanctuary of the Chibchas, to present the temple with human victims on the occasion of every festival and after every war, and to surrender to them immediately the Panche girl called Bachne. The Zaque listened to them with grief and indignation.

The priests of Porras had asked too much. Bochica's high priest at Iraca would never submit to be placed under them, nor to allow the humane god of the Chibchas to be replaced by one who revelled in blood. The king was determined to have no more human sacrifices in his dominions; and the queen loved Bachne too well, in spite of her flat head, to dream of giving her handmaid up to cruel men's tender mercies. So the Zaque dismissed the assembly for the day, and called about him the officers of his own tribe, who were faithful, commanding them to summon their warriors and prepare for a great contest. The chiefs of the other tribes loved the king, but were afraid of the priests of Porras, who continued to ply them with superstitious fears. A little council met in one of the chambers in the royal palace of Himsa. It consisted only of the Zaque, his queen, and the high priest of Iraca, but Bachne was allowed to be present to fan her royal mistress. The king told the queen all that had taken place, and how he had the men of his own tribe under arms, ready for war. "What shall we do next?" he asked, and Bochica's priest answered, "Arrest the priests of Porras, and put them in confinement, lest they do more mischief, for I fear that they are traitors, and in league with the rebel who calls himself the Zipa." So this was straightway done, and before the wicked priests could send a message to the Zipa at Bogota, the loyal guards seized them all, and shut them up in a strong fortress. Thereupon some of the lords whom they had terrified, submitted, and promised to be faithful to their master. But, in the meanwhile, the Zipa with a large army was marching towards Himsa.

Bachne threw herself at the feet of the queen, and begged that she might be given up to death, if by this her lord's throne might be saved, "for," she said, "I am the guilty person who has struck the army with terror." Then she went on to tell of the round valley with the rocks and standing stones, which she found on the night of her solitary journey from the camp, and of the noises she made which frightened herself and all the king's attendants. The queen was relieved to learn that her little maid had made the wonderful noise and not the angry gods. "Can you do it again, Bachne?" she asked, eagerly, and the girl answered, "Yes, and a great

deal more, if I only had a drum." So the queen sent for the Zaque, who came, with a weary, troubled face, since he found that Zipa's army was to him as five to one, and more than half of his own warriors were cowards from fear. She told him of Bachne's story, and the girl trembled as he said, "O, Bachne, did I save your life to do me this great wrong? You meant me no harm, but your child's-play will be my ruin." But the queen spoke up and said, "Bachne will save us and the kingdom, if she only has a drum, and if you will lead your army where she tells you." The king understood at once and answered, "There must be no delay; this very moment we must march. Can you run, Bachne, for my swiftest warriors must go forward after you?" Bachne modestly answered, "Try me, my lord," but she knew there was no warrior in the host that was fleet of foot than she.

So the Zaque took a drum from one of the musicians and gave it to the girl. A regiment specially composed of couriers, runners from their childhood, was called out, and the king facing them said, "This girl, who bears the name of the first woman, is the noise maker. Follow her as fast as she can go; halt where she tells you; and be afraid of no fearful sounds. They are for the enemy, not for us, and mean terror to the rebels." Away like a startled hare ran Bachne, soon as the words were out of her master's lips, away into the south towards Bogota, her drum strung over her shoulders, and the double-headed drumstick in her left hand. After her went the swiftest of the runners, and the rest of the regiment came straggling over the plain, more like a crowd of fugitives fleeing for their lives than the vanguard of an army going to battle. Then more leisurely but still at the double followed the Zaque and the main body. "What a girl!" cried the panting warriors as they vainly strove to overtake the flying figure whose white and red dress showed clearly against the sky. "Not much danger when she goes so fast," said others. And others said, "She is no mortal girl; it is the great mother come back again." Thus their spirits were cheered, and anon they cried, "Victory for Chibcha!" So they kept on running day and night, Bachne always in advance, praying at every step that she might reach the circular valley before the Zipa's army passed it.

It was early morning when she sighted the landmarks that told her where the valley was. When she came to the hill which bounded it she stood still, to the great delight of the tired soldiers. The first who came up to her was their commander. "Halt here," she told him, "Halt here and rest and eat while I go and look for the enemy." They halted, therefore, and washed the dust off themselves; they partook of food and enjoyed a short sleep, while the maiden ran forward, as if just beginning her journey, to spy out the Zipa's army. She had not far to go, for after a five-mile run she saw their camp, all still asleep, save the few sentinels posted here and there upon rising ground and on little artificial mounds hastily thrown up for the purpose. The camp was full two miles distant, but she dared not go any nearer, lest her red and white dress should be seen by a sentry, and the alarm be given. Back she sped to the place of halt and there rested, while new troops were continually coming in. At last she had seen, and he sent out many scouts posted at different points between the two camps to give word when the enemy began to move. The foremost of these watched the Zipa's soldiers preparing their morning meal as quietly as if there were no enemy within fifty miles of them. The Zipa did not know that his spies, the priests of Porras, were all safe in prison. Had he known, he would have been more watchful.

The Zaque was in no hurry to begin the battle. Soldiers were still coming in, and the frightened chiefs were on their way, at least, to see the conflict. All needed rest, and the king wanted to be sure of his ground, so that time was a great object. The Zipa's army also seemed to be resting, intending perhaps to march by night. In the afternoon having examined the ground carefully, and having seen the stones which Bachne was to make give forth their thunder, the king withdrew his army under cover of a wood, between which and the enemy there was open ground. There he harangued his troops, bidding them to be brave, and terrified by no sounds, for these sounds were from their allies coming to their help and not from their enemies, as they would plainly see. "You know who this is," he said, showing Bachne. "She is going away with her drum to come back with a host to victory." At this the warriors, who admired the brave girl who had outrun them all, gave a great shout, that was heard by the advance sentinels of the Zipa. At once his camp was in motion, his soldiers under arms, and a large body of archers and slingers thrown forward in the direction of the noise. Then Bachne went down into the valley and sat near the sounding stones, uttering no noise lest her secret should escape before its time.

(To be Continued.)

#### CATARRH IN THE HEAD

is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. It gives an appetite and builds up the whole system.

HOOD'S PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

## Our Young Folks.

### WHEN CHRISTMAS COMES.

When Christmas comes,  
The baby girl who scarce can speak,  
The youth with bronzed and bearded cheek,  
The aged bent with weight of years,  
The sorrow-stricken spent with tears,  
The poor, the rich, the grave, the gay,  
Who fare along life's rugged way,  
Are glad of heart when, in the sky,  
The wondrous seraph wings sweep by,  
When Christmas comes.

When Christmas comes.  
The sailor on the seas afloat,  
The traveller in lands remote,  
The warrior by the camp-fire's light,  
The courtier in the palace bright,  
The student by the midnight lamp,  
The miner deep in dust and damp,  
Ahke uplift, through riven skies,  
The wondering look of glad surprise,  
When Christmas comes.

When Christmas comes.  
In field and street, in mart and farm  
The world takes on a lovelier charm;  
Sweet-scented boughs of pine and fir  
Are brought, like frankincense and myrrh,  
To make our hallowed places meet  
For hands that clasp and tones that greet,  
While hearts, worth more than gold or gem,  
Go forth to find their Bethlehem,  
When Christmas comes.

### CHRISTINE'S CHRISTMAS DOLL.

"Rags, old iron! Rags, old iron!"

"What do you feed your wife on?"

"Rags, old iron! Rags, old iron!" and Fritz passed down the street with his hand-cart half filled with rags, and the five bells hanging on it jingling as he went. He paid no attention to the rude boys who accosted him at every corner with the questions which made his constant call "Rags, old iron!" answer in such a ridiculous way. Fritz had a good wife at home, who came from the old country with him, and a little flaxen-haired girl six years old. Many a person passing along the sidewalk where little Christine was playing looked at her and said "That child is a beauty. If she belonged to somebody who could dress her well and educate her, what an attraction she would be!" When Fritz came to this country he thought he was going to make a fortune right away, but he found so many men here already trying to get work, that he did not find such a situation as he wanted, and rather than be idle he got a hand-cart, had FRITZ painted on it in red letters, and announced himself as a collector of rags and old iron. He went through the streets where the fine large houses are, and when the ladies heard his call "Rags, old iron!" they would tell the children to run out and stop "the ragman," so they could give him the bags of rags that had accumulated.

One day—it was the day before Christmas—Fritz was going along the avenue with his hand-cart. He had done a large business that day. Everybody seemed to wish to rid their premises of rags, and so his cart was quite full. As he went along he was thinking about his little Christine, and wishing that he could buy her a large pretty doll, like the one the little girl around the corner had, and which Christine talked so much about. Only the night before Christine had asked her papa if he thought Old Santa would put a great big dolly on the Christmas tree for her. Fritz had promised to get a little Christmas tree, but not a large one like the grandmother in Germany used to have. Fritz had seen the little girl around the corner that very day with the dolly, and he knew just what kind of a one Christine wanted, but he said to himself, "That will cost money, and I am too poor to spare it, for if we should get sick or have trouble, I must keep money put away for bad times." His bells kept jingling, and it was getting dark, but Fritz called out again "Rags, old iron!" and just as he finished a woman came out of the basement door of a fine house, and threw a bundle of rags into the hand-cart, and without saying a word went back into the house. When Fritz got home Christine had gone to sleep; she was very tired that day, as she had been carrying home some washing her mother had been doing. Fritz's wife liked to look over the rags before he carried them to the warehouse, so Fritz put his cart up to the back door of the basement where they lived, and his wife came out and helped him bring in armful of them. She often found good pieces of cloth in them large enough to make the baby a dress or Christine an apron. When she looked at the outside of one bundle, she said in German "There is an old wrapper around this bundle that has good parts enough in it to get Christine out a warm, thick dress; I am so glad." As she unrolled it a paper parcel rolled out, and when she untied it there was a dolly in it just like the one Christine wished for.

Fritz had just brought in the little Christmas tree, and the mother had a lot of coloured papers she had been fringing out, and some pretty glass balls in a box to put on it.

They both looked at the doll with delight. Was it rolled up in that old dress on purpose for Christine, or was it a mistake? At first they thought there would be no harm in keeping it, if it was put in by mistake; but they were honest people, this good Fritz and his wife, and they were afraid it would not be right to keep the doll. But how could Fritz know where

the bundle came from? He would not have known if it had been put in the bottom of his cart, but after the woman threw it in he remembered tucking it down at the end for fear it would roll off, and thus he knew the home where it came from.

Meantime, on the avenue, Aunt Mary McAllister was hunting all over her large wardrobe closet for a paper parcel with a doll in it, which she was sure she had put there the day before. It could not be found anywhere, and she began to suspect, very unjustly, that the nursemaid or the boy who came that day to fix a pipe in the bath-room, had stolen that package; she never for a moment thought of the possibility of the parcel being gathered up in the rags on the shelf of the wardrobe.

It was ten o'clock, but Mrs. McAllister said she would go to the store and buy another one, as she had promised her little niece Mabel, next door, that she should have such a doll for Christmas, and she would not disappoint her for anything. After she came back the door bell rang. "O dear me!" said Aunt Mary McAllister, "that must be a telegram; something terrible has happened." But when she and her husband went to the door, there stood Fritz with the parcel in his hand. Then he told in his broken English all about the way the paper parcel was found in the rags, and how he knew little Christine would like it, but he was afraid some other little girl would be disappointed.

"You are one honest man," said Aunt Mary, as if there were few such. "I should never have imagined what had become of that doll. I went out and bought another one like it, and I want you to take this home to your own little Christine."

Fritz thanked the kind lady, and hurried home as fast as he could, and he and his wife looked at little Christine as she slept in her small bed which her mother made up for her every night in a corner of the room. "She will be so happy when she wakes up," they said. They stood the pretty dolly up against the trunk of the tree, and it was tall enough to reach to the top. They had some candies and cakes too, strung on with the papers and balls.

When Christine woke up her eyes were turned immediately towards the Christmas tree. It was only just beginning to grow light, for although the morning light had long ago been shining into the windows on the avenue, the people who lived in basements were just beginning to see it. But of all the children who woke up that Christmas morning in the great city, none were any happier than Christine, the ragman's little girl.

And Aunt Mary McAllister said it was the best mistake that had ever been made in her house, although I think after this she will be apt to look over the rags that are sent off in the hand-carts, don't you? All such mistakes do not turn out as well as this one did, you know.—*Susan Perry in Christian-at-Work.*

### THE JERUSALEM RAILWAY.

The new railway between Jaffa and Jerusalem has been thrown open for regular traffic. Jaffa (the Joppa of Scripture) is situated on a tongue of land projecting into the Mediterranean, and is a town of about ten thousand inhabitants. In Bible times it was the seaport of Jerusalem, and it was there that the cedars for the construction of Solomon's costly and stately Temple were landed. Like Jerusalem, it has been for centuries in the possession of the Turks, and the most notable event in its modern history was its bloody siege by Napoleon in 1799. Jerusalem contains a population of 30,000, half of whom are Moslems and the other half Jews and Christians, in about equal numbers. Of late years it has been showing many signs of new life, and the completion of the railway, which was begun in 1890, will probably impart considerable stimulus to its business interests. The railway is about thirty-one miles in length, and terminates half a mile from the walls of the Holy City. The road from it into the city crosses the valley of Hinnom, and passes the pool of Bethesda.

All in all, the opening of the Jerusalem railway is an important event in the history of Palestine, and doubtless marks the beginning of great and significant changes. The thrill of modern civilization has at last reached the land so sacred in its associations to the Jew and the Christian, and if the demoralizing rule of the Turk could only be abolished and an enlightened and progressive government be substituted for it, Palestine might recover something of its olden political and commercial importance. But the day of the "unspeakable Turk" is slowly waning. Nothing but the jealousies of great European powers keeps him at Constantinople, and it would not be at all surprising if the dawning of the twentieth century should see him dispossessed of the remnants of his much abused power, and the Cross supreme above the Crescent, as in the days long fled.

The introduction into the Holy Land of European thought and activities will destroy something of its picturesqueness for many eyes; but the changes which it is now undergoing can hardly help being for the better. Another invasion of the East by the West seems to be at hand, and it bids fair to be a vastly more beneficent one than that marked by any of the crusades for the recovery of the sepulchre of Christ.

### A FASHIONABLE DRINK.

Menier Chocolate is a fashionable drink? Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 1, 1893. } RETURNING FROM CAPTIVITY. { Ezra i. 1-11.  
GOLDEN TEXT.—The Lord thy God will turn thy captivity, and have compassion upon thee.—Deut. xxx. 3.

#### INTRODUCTORY.

Ezra, the Jewish scribe, was one of the later prophets who, having lived through the captivity in Babylon, returned with the exiles to their own land. He is understood to be the author of the book that bears his name. Jewish tradition assigns to him the authorship of Second Chronicles, Ezra and Nehemiah. The same tradition credits him with being the collector of all the books of the Old Testament previously existing, and also the founder of the Jewish synagogue. He was deeply versed in Scripture, and was zealous in the observance of the law. He lived in Jerusalem to an advanced age. The book from which the first six lessons of the new series are taken was undoubtedly written by the person whose name it bears. Tradition, both Jewish and Christian, has uniformly ascribed it to Ezra. The first portion of the book records historical facts and the remainder records the events which occurred during the lifetime of Ezra in Jerusalem.

I. The Proclamation.—Cyrus, the great king of the Medo-Persian Empire, whose coming and reign had been foretold by the Prophet Isaiah, had been King of Elam twenty years before the event mentioned in the lesson. His Empire gradually and steadily extended until Media, Persia, Babylon and Chaldea came fully under his rule. After the capture of Babylon Darius was joint ruler over that city and province, but in the year 536, B.C., he became sovereign over the entire Medo-Persian Empire. This was the date in which he issued his famous edict. The captivity of the Jews had lasted for seventy years. It was divided into three periods. The first invasion took place under Nebuchadnezzar, when a large portion of the flower of the kingdom of Judah, Daniel and his faithful companions among them, were taken captive to Babylon. About seven years later Nebuchadnezzar again attacked and discomfited the Jews, leading away captive 10,000 of the better class of people, among them Ezekiel, the prophet. The third and final attack was made twelve years after the second. Jerusalem stood a siege for a year and a half, when its splendid temple was destroyed, all that it contained being carried as plunder to Babylon. The city, so dear to the Jewish patriot, was laid in ruins. These successive calamities had fallen upon the Jewish people because they proved faithless to the trust committed to them. They had given themselves up against God's express command, to idolatry, and the inseparable demoralization had followed in their, as in every other case. In the land of their exile God did not leave them without the light of His truth. There were prophets with them, they possessed portions of the sacred Scriptures. They saw how idolatry appeared among the people in whose midst they dwelt. Their experiences were severe. They learned in exile what they had refused to learn in their own land. Now, when the appointed time had come, Cyrus prepares to issue the proclamation that brought hope to the exiles. It was at the time God had appointed, and which had been foretold by the prophet Jeremiah. (xxv. 12; xxix. 10). The impulse that caused Cyrus to act as he did came from God. The Jews have a tradition to the effect that Daniel, occupying as he did an important position in the Empire, brought to the king's notice the portions of Scripture in which he was specially mentioned, thus influencing him to take the important part he did in the liberation of the captives. He made the proclamation and put it in writing, so that its terms might be clearly understood, and that it might be more effectively carried out.

II. The Provisions of the Proclamation.—It is supposed that Cyrus was a follower of Zoroaster, the great Persian sage, who taught that there was one Supreme Being of infinite goodness, who ruled in heaven. The King ascribes his power to the Lord God of heaven, though he seems to have been disposed to exaggerate his own personal greatness when he added, "He hath given me all the kingdoms of the earth." The boast was not truthful. He had understood God's purpose, for he says "He hath charged me to build Him an house at Jerusalem." The king did not drive the exiles out of his kingdom. Freedom was proclaimed, and the captives were at liberty to go or stay. It may readily be supposed, however, that the greater number of them would gladly embrace the opportunity to return to their own land, and those born in exile would no less eagerly desire to dwell in the land whose glories they had heard of so often. The poverty of their circumstances would not deter them. By the proclamation their neighbours were called upon to help them with money and other necessities, and beasts of burden, and in addition to all this there is mention of a free-will offering for the house of God, by which many understand the gift that Cyrus himself had resolved to give. Thus, as a writer says, "Cyrus finishes his decree by calling upon his heathen subjects to come to the aid of the poorer Israelites, and assist them with money, cattle and other commodities, in order that none might be hindered by poverty or by the want of beasts of burden, from joining the band of emigrants and setting out on their return to Jerusalem." When one is led by the Spirit of God to undertake some good work for the advancement of His glory, the agent is usually guided to the employment of the wisest means, those best adapted for accomplishing His purpose. Eastern kings were in general rather arbitrary in their methods, but Cyrus, in his emancipation of the Jewish captives and the rebuilding of the temple, displayed a measure of enlightened generosity unusual in those days.

III. The Return from Exile.—The captive Jews prepared at once for their emancipation. The chiefs, including Zerubbabel, of the line of David, the priests and the Levites, accompanied by a large number of the people, went forth. Their purpose on their arrival in their own land was at once to set about rebuilding the temple. The Babylonians had complied freely with the king's request, embodied in the proclamation, and had made generous contributions of all that was necessary for the prosecution of their journey and for the work that awaited them on their arrival. The sacred vessels belonging to the temple, plundered by order of Nebuchadnezzar, had been carefully preserved. The king had resolved that they should be restored. They were brought out of the place where they had been carefully kept, and the number of them taken and then handed to Sheshbazzar, the prince of Judah, understood to be the Persian name for Zerubbabel. The more precious vessels of the temple were enumerated; and the entire collection, including all, even those of lesser value, numbered 5,400. The people had gone into captivity amid mourning and lamentation. Now they return with songs of joy and gladness. The Lord had, according to His promise, redeemed the captives, and again they were to dwell in the delightful land.

#### PRACTICAL SUGGESTIONS.

God is governor among the nations. His kingdom ruleth over all.

God will not suffer sin upon His chosen people. They are chastened that they may learn, love and obey His truth.

God does not leave His people in hopeless captivity. Their day of deliverance comes.

It was God who stirred up the spirit of Cyrus, King of Persia, to do a good work. It is from God's own teaching that the inspiration for all true and serviceable work for His glory must come.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 21st, 1892.

A NEW YORK correspondent wrote that the editor of the *Observer* speaks quite frequently in the Briggs trial. The editor replies that his oratorical efforts have been limited to answering his name at the roll-call and calling "order" just once. Would that every brother charged with loquacity could defend himself so successfully.

SIR OLIVER MOWAT'S success as a preacher is beginning to attract attention across the line. The *Herald and Presbyter* says:

Sir Oliver Mowat, the Premier of Ontario, recently preached in a Methodist church of the province, and held his audience on a hot summer day for one hour and a-half without any apparent sign of disapproval.

True, but if Sir Oliver had to preach one hundred times a year to the same congregation he might find it necessary to shorten his sermon, even on days that are not hot. There is all the difference imaginable between a Premier preaching one sermon and a plain parson preaching twice every Sabbath for ten or fifteen years.

THE public will soon learn how much real interest the people of Ontario take in the Manitoba school question. Elections will soon be held in North Hastings, a strong Orange constituency, and in the old historic constituency of West York, a constituency under the shadow of the headquarters of the Equal Rights Association. If no candidate appears to represent the No-Remedial-Legislation ticket, we may conclude that there is little vital interest felt in the matter. In England, the best governed country in the world, a principle is always represented by a candidate at the polls. The French politicians of Quebec take good care that they give the Manitoba question due prominence. So far as we know, every candidate before the people of late pledged himself to remedial legislation. If Ontario people do nothing but talk, their influence in settling the question will count for little or nothing.

A VETERAN minister in one of our Western Presbyteries used to make early and elaborate preparations for his communion seasons. Having finished his arrangements on one occasion he gave this account of them to one of his elders: "Mr. A. will be with us and will preach on Thursday, Mr. B. will preach on Friday and Mr. C. on Saturday, all will take part on Sabbath and Mr. A. will preach again on Monday. The men are all good. We will have a great season. *It will be a wonder if the Devil doesn't go into somebody.*" One almost feels tempted to make the same remark about the Presbyterian Church in Canada at the present time. There is a good deal of unrest in more than one of the Scottish Churches. The American Presbyterian Church is being rent with heresy trials. Our Church enjoys peace from ocean to ocean. It will be a wonder if the Devil does not soon go into somebody.

IN France they call a politician who refuses to take a bribe "austere." Austere is good. Your rollicking, hail-fellow-well-met man, who has a weakness for boodle, is a genial, companionable sort of person. He is not austere. He slaps the elector on the back and asks him up to the trough to drink. Too often the elector goes. He asks for the elector's wife and children, and too often the elector is ass enough to believe that the politician really cares about his family. The austere statesman with clean hands is often not nearly as popular as the boodle politician whose hands are reeking with bribes. We might do a worse thing than introduce that word

"austere" into our political vocabulary. Alexander Mackenzie would be one of our best illustrations of past "austere" statesmen. His biography shows that he was very "austere" in the French sense. Our readers can perhaps think of a few who escape the charge of austerity with marvellous success.

THERE is something cool as an Arctic winter in the assumption that if a number of clergymen of different denominations could agree on a basis for organic union the people would unite as soon as the basis was put upon paper. Where is the evidence at the present time that the people want organic union? It is notorious that a large majority of the best men in every denomination—the men who find the money and are doing the work—the men who may be depended on to stand loyally by their church and their pastor—are not saying a word about organic union. It is equally notorious that many of the men who "talk union" are mere rounders, who never work and never pay. They are willing to unite with any church, simply because they do not care much for any. A man without convictions can always be agreeable. It will be quite time enough to define the terms on which Presbyterians will unite with other denominations when a baker's dozen of working, paying, praying Presbyterians have said they want to unite with anybody.

THE *Globe's* commissioners found very little annexation sentiment in Huron and Bruce. One reason, no doubt, is because these fine counties are Presbyterian strongholds, and Presbyterians are always loyal men when they get anything like fair play. We doubt very much if the *Globe* men found one Presbyterian who wants to change his allegiance even for financial reasons. Of course they could easily find any number of Presbyterians who want better trade relations, for a typical Scotch Presbyterian is not afraid to trade with anybody. We think we could easily tell the counties in which a majority of the annexationists will be found, and the kind of people most of them are, ecclesiastically considered. No small number of them are rounders who have no church connection and who tell you unctuously that, "all the churches are good." They have no fixed principles either in politics or religion. It is a pity that the *Globe's* commissioners do not give the religious denomination of the men they interview as well as their nationality and political creed. We doubt very much if they found one Presbyterian annexationist even in Huron and Bruce. Wait until they go into the localities in which there are no Presbyterians and then—Well, then we shall see the difference the Shorter Catechism makes on men.

CITIZENS who are too refined to meddle with municipal matters; citizens who think themselves too spiritually minded to mark a ballot; citizens who are too lazy or too careless to cross the street and vote, would do well to study the following description of municipal affairs in New York, which we clip from the *Christian at Work*—

The great majority of our municipal officers to-day are men whom no pure and refined Christian family would think for a moment of admitting to their circle. They would be wholly out of place in such surroundings. They are the creatures of the bar-room, the brothel and the gambling house, and these places are their natural habitat. Many of them have been the owners and keepers of these dens of iniquity, and are to-day interested in them more or less directly as silent partners, friends and patrons. These are hard sayings, but they are literally true. It would be easy to name a score of men now holding office in this city, including Aldermen, Police Judges and Police Captains, whose histories, antecedents and present associations would verify our statements in every particular. To expect that a city government administered by such men can be pure and honest in the whole or in any part of it, is to do violence to the commonest of common-sense. The Police Department is only a rotten piece of a rotten whole. It is worse than other parts, as it is brought into more intimate association by its official dealings with the vicious and criminal classes.

All that comes from allowing the bad elements of a city to get control of its municipal machinery. The evil might have been prevented, but, in New York at least, it seems incurable. Nominate good municipal men on the 26th inst. and vote for them on the 2nd of January. That is the moral for Canadians.

### CHRISTMAS.

THE best gifts we enjoy here upon earth are common. They are God-given, and they are the heritage of all. Man has enclosed the earth, but the sea is free, at least three miles from shore,

and although there was a time when a tax was imposed on the light of heaven it is now free as the air. The rich and poor have an equal proprietary interest in the sun, so it is with all the blessings essential to life and happiness, they are universally diffused. What is thus common can never become commonplace, however numerous and heavy may be the platitudes spoken and written on our common mercies. The Christmas season comes round with unfailing regularity and brings with it the sentiments and emotions befitting the season of joy and hope. The homes that have been undisturbed by separations, whose members old and young have met in the familiar intercourse of daily life all the year round, have but few new forms of expression to convey their affectionate greetings to one another. Most likely they will use the old well-known terms that have done duty for successive generations, but they will be none the less warm and true on that account. Well worn as the customary good wishes are, they find their way to the heart's recesses all the more directly, because the accustomed words come in gentler and more tender tones on the early morning that the association of centuries has stamped as Christ's natal day.

For the reason just indicated we do not pretend to be able to say anything specially new or fresh appropriate to the season that sends a glad wave of joy round the world. None the less fervent will be glad emotions filling human hearts everywhere when the light of the Christmas morning dawns. With what voluble tongues and ringing, merry laughter the little ones will examine with sparkling eyes the varied gifts of affection which have come through the time-honoured intervention of Santa Claus! Thrice glad will be the maternal heart as it throbs more quickly as loved ones, who for twelve months or more have been at their posts of duty far away, assemble once more in their accustomed places around the festive board. When perchance the household encircles the family altar, the well-remembered words of the father's prayer call up tender and sacred recollections as in tones more soft and gentle they rise heavenward. The benediction breathed in the angel song heard first by the shepherds on the plains of Bethlehem, fills countless homes and unnumbered hearts with its tranquil and holy gladness. The tones of that celestial music will ring through the coming ages with a growing depth of meaning. The words, prophetic when first uttered, and in a measure prophetic still, will yet become accomplished history; and glory to God in the highest will be the ascription of the universal human heart, peace on earth will be undisturbed by the tramp and shout of embattled hosts clashing together for mutual slaughter; good will toward men shall displace the contention, the envy and the hatred that embitter human life. The prophecy will be fulfilled not because it is a pleasant dream, but because the Prince of Peace lay on the first Christmas morn in the manger of Bethlehem. He came to do the Father's will and to reveal the Father's love. Of His great redemptive work in its relation to the history of time He shall yet be able to say as He did of the Sacrifice on Calvary "It is finished."

May the blessings spoken by the angel voices on the first Christmas eve be in the homes and fill the hearts of all into whose hands THE CANADA PRESBYTERIAN comes as a regular visitant. Once more it wishes them, as it wishes all, A Merry Christmas and a Happy New Year.

### A NOTABLE VOLUME OF SERMONS.\*

AT the opening meeting of the Pan-Presbyterian Council, the President, Professor W. G. Blaikie, with great appropriateness and much feeling referred to several distinguished men, prominent in the Alliance, who had passed away since the previous meeting. In Great Britain, on the Continent of Europe, and in America, men honoured and beloved had finished their work and entered into rest. When Dr. Blaikie came to the name of John Cairns, his voice became tremulous and it was evident that the feeling with which he spoke was deep and heartfelt. It was equally evident that the large audience was in fullest sympathy with the speaker who paid so graceful and so affectionate a tribute to the memory of one whose praise was in all the churches. In all branches of the Scottish Presbyterian Church, as well as beyond it, Dr. John Cairns

\* CHRIST THE MORNING STAR; and other Sermons. By the late John Cairns, D.D., LL.D., Principal of the United Presbyterian College, Edinburgh. Edited by his Brothers. London: Hodder and Stoughton; Toronto: The Willard Tract Depository.

was held in honour and affectionate esteem. In him both goodness and greatness were united. Perfection in all that is human is a relative term, and to none here below can it be absolutely applied, but in the estimation of many who knew him well, he realized a lofty ideal, though he would have been the first to disclaim any such estimate. Dr. Cairns possessed a great and powerful mind: his devotion to the pursuit of truth was life-long. His acquirements were extensive, and the moral qualities with which he was endowed, while they evoked admiration, also endeared him to all who knew him. Over all there was the tender grace of genuine humility, enhancing a character beautiful as it was strong.

To some who heard much of John Cairns' greatness it was a matter of surprise that he did not give fuller evidences of the remarkable powers with which he was credited. Those who had never listened to his preaching could scarcely understand the enthusiasm with which he was generally regarded. Beyond the publication of an occasional discourse or a rare contribution to the pages of a review, Dr. Cairns did not address the reading public. It was his expressed desire and intention to devote some time to the preparation of an exhaustive work in the department of Christian Apologetics. For this task he was eminently qualified. The bent of his mind, prolonged study and deep interest in the subject alike fitted him to investigate, with firm and comprehensive grasp, the vital questions that interest the thoughtful minds of the age. Whether he has left behind him materials for the work he projected we cannot say, but one thing may be taken for granted: his purpose did not fail of accomplishment because of inability or indolence. He was too diligent a student, and too conscientious a man either to be hindered in his work by the trivialities that dissipate energy and waste precious time.

It is with feelings of deep gratitude we welcome the memorial volume that has just issued from the press. It is one that will be highly prized for the rare value of its contents, and as a souvenir of one of the ablest occupants of the pulpit in this generation. No reader will rise disappointed from the perusal of any one of the discourses here reproduced. The many who have never had the opportunity of hearing the glowing words from the living voice will not be disappointed, but they cannot gather from the printed page the marvellous charm of the distinct personality of the eloquent and persuasive speaker. He was not distinguished by what are generally considered the graces of mellifluous oratory. If in youth he had ever studied the art of popular expression the study had made but little impression upon him. His mode of address was due more to natural gifts than to careful training. In every sense of the word he was a massive man. He was tall of stature and had a countenance of leonine strength, that yet beamed with kindness. His voice was rich, melodious and strong. In the pulpit he began his address in calm and measured tones. His voice had in it the echo of a provincial dialect. As the theme on which he discoursed began to open out in its massive grandeur the somewhat monotonous sweep of the right arm, the sway of the body and the measured cadence of voice became swifter and more impassioned, and it was apparent that the whole man was absorbed by the message he had been called upon to deliver. From the initial stage the hearer became absorbed likewise. Dr. Cairns followed the usual tripartite division of his discourses. In his case it was an ascending scale. He carried his hearer steadily upward, till the second starting point was reached. Thence a new elevation was reached, only in the closing division a higher altitude still was attained. The volume before us contains a very clear idea of the method according to which his discourses were constructed. Good examples will be found in the opening sermon, whose theme gives the title to the volume "Christ the Morning Star," and in the one that follows, "Christ the Alpha and Omega"—the last one the present writer heard him deliver. Before death overtook him Dr. Cairns was engaged in the work of revision and careful preparation for publication of the sermons contained in this volume. This is apparent in those that finally passed under his own hand; for the last named discourse, though substantially the same as delivered, has had the benefit of his latest thought and reflection, and some slight alterations in form. It is noticeable that all the discourses here published have one subject. Christ and His glorious work form the basis of these diversified meditations. This volume is a strong proof that a man may be thoughtful and scholarly and yet eminently evangelical. There are twenty-

one sermons in the book, all of them of the same high quality. It cannot be doubted that all into whose possession this admirable volume may come will value it as they would a sacred treasure.

Not that it possesses exceptional merit as compared with many other striking passages in the volume, but simply as a specimen of its quality, the following introductory paragraphs from the sermon "Christ, the Alpha and Omega" are submitted:—

He who is the eternal Reason, the Word of God, is here pleased to ally Himself with the whole of Greek literature, by appropriating to Himself the first and last letters of the Greek alphabet. He thus puts a stamp upon all the treasures of Greek wisdom and knowledge conveyed in those letters and all that lay between, and claims them for His Kingdom. All that lay of wisdom and knowledge bearing on the world's history in Homer and Æschylus, in Plato and Aristotle, in Thucydides and Demosthenes. He here includes, with the higher wisdom of the Old Testament that had for centuries been in Grecian speech preparing His way and fulfilling again the word "Out of Egypt have I called My son;" with the yet more wonderful utterances of the apostles and evangelists, which could only in the same vehicle have been given to men; followed as these were to be, though with unequal steps, by the generations of confessors and martyrs, who in the earliest struggles of His gospel were in the same world-wide tongue to impress it on all nations. Christ, I say, here puts the greatest honour on this language ever done to it in word, as He has thus honoured it in history; and we may say has indirectly honoured all human writing and literature, in making the alphabet of all nations suggestive to His own immortal name.

That it is Christ who here speaks, no one can doubt. The words that immediately precede separate the speaker from every created angel. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Nay, in every first chapter of this sublime book, as here in the last, as if to bind its extremities together, and to afford an example of the union of the beginning and end, we have these great words: "Behold, He cometh with clouds; and every eye shall see Him." "I am Alpha and Omega, the beginning, and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

#### ROMAN CATHOLIC SCHOOLS IN THE UNITED STATES.

THE urgency with which the Church of Rome insists on controlling popular education wherever possible, is in somewhat strange contrast with actual educational results in those countries where she possesses uncontrolled sway. Even in the Province of Quebec, her own sons are dissatisfied with the quality of the practical education supplied in the parochial schools. The complaint is general that parochial are inferior to the public schools. The controversy maintained for years in the United States between the upholders of public schools and the representatives of the Roman Catholic Church is now in a fair way for settlement. The Pope has sent an ablegate, Monsignor Satolli, to confer with the dignitaries of the American branch of the Church on the subject. This has no doubt been necessitated by the marked differences of opinion entertained by the upholders of ultramontane theories and the more liberal archbishops of St. Paul and Baltimore. From what has already transpired it would appear that Archbishops Ireland and Gibbons have virtually carried their point; or, at all events, they are likely to obtain a compromise. From Monsignor Satolli's address to the archbishops it appears that he urges the maintenance of strictly Roman Catholic schools, wherever practicable; the co-operation of Church and State, by which the religious education of Roman Catholic children may best be secured. He thinks that such children might be taught the Roman Catholic catechism in the school buildings, in other than school hours; an arrangement might be made for religious training in other than the school buildings; or, as a third possibility, the simple insistence upon religious training at home. This last, the ablegate thinks the least satisfactory, though if nothing more can be gained, he seems prepared to accept it.

It may be taken for granted that the section of the Church in the United States under the influence of the Jesuits will strenuously resist all compromise, it is nevertheless apparent that Archbishops Gibbons and Ireland understand the genius of the American people, and that nothing can be gained by pushing their demands to an extreme. More significant is the Papal attitude in the matter. Leo XIII. has in several things receded from the uncompromising position taken by his predecessor. He has urged on his clergy in France the cordial recognition of the Republic, and now in sending Monsignor Satolli with a conciliatory message to the ecclesiastical dignitaries in the United States, he is apparently desirous of reading aright the signs of the times. Rome the immovable is beginning to move with the age.

## Books and Magazines.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The December number of this ably-conducted magazine opens with a brief but pithy presentation of "The Claims of English Grammar" by M. F. Libby, B.A., of Parkdale Collegiate Institute. Mr. William M. Davis discusses "The Teaching of Geography." Other papers are "Use and Abuse of Methods," "The State, the Church and the School," "Instruction in History." Then come the usual departments, containing much that is of value to the practical teacher and the advanced pupil.

THE HARVEST OF YESTERDAY. A Tale of the Sixteenth Century. By Emily Sarah Holt (Boston: Bradley & Woodruff.) This is a well-told story of the Reformation period in England. It deals with times and events that tried men's souls. In the preface it is stated that among the numerous and gorgeous figures which crowd upon the canvas of the early Reformation period one of the most brilliant and imposing is Charles Brandon, Duke of Suffolk. He and his have been several times chosen for the principal figures of a historical tale. But there is one episode in his life which few know—one sad and alas! true story that has scarcely come to light. That story is told in these pages.

THE NEED OF MINISTRY. And other Sermons. Memorial volume of the late Rev. E. A. Stafford, D.D., LL.D. With introduction by Rev. D. G. Sutherland, D.D., LL.B. (Toronto: William Briggs.)—Recognition of faithful service in the Christian Church is both proper and becoming. When a good and earnest Christian past is suddenly called to his reward it is fitting that the people to whom he ministered should have some permanent memorial of him. For this reason we welcome the volume that contains a brief biographical sketch of the late Dr. Stafford, of the Methodist Church, and nineteen sermons by him. These discourses are characterized by vigour of thought, fine Christian feeling and strong, clear expression. Those into whose hands this volume may come will greatly relish its perusal and will profit by it.

SIMPLE BIBLE LESSONS FOR LITTLE CHILDREN. By Frederick A. Laing, F.E.I.S. With an introduction by the Rev. James Stalker, M.A., D.D. (New York: A. C. Armstrong & Son.)—Those who look into this delightful work will find that the following commendation by Dr. Stalker is fully justified: The writer of this book seems to me to have the true gift for the task which he has undertaken. He writes with the utmost plainness and simplicity, and yet he has the art of making the lessons interesting and impressive. The book covers a very extensive range of subjects. It will form a guide to the portions of Scripture most suitable for children, and, if used along with the Word itself, will drive home the substance of many a precious passage. The author writes in an earnest spirit, and aims constantly at winning the souls of the little ones to the faith and love of Christ. Such a book will be welcomed by many parents as an aid to their own efforts, and I hope it may have a wide circulation.

GLORIA PATRI; or, Our Talks About the Trinity. By James Morris Whiton, Ph.D. (New York: Thomas Whittaker.)—This book is unique in form and treatment. It is a book for thoughtful laymen on a subject that few laymen have cared to read about—the Trinity; but it is very far from treating it in the usual way. An unusual freshness and interest is secured, in part, by the use of dialogue, in a conversation between two friends, in which, as the author tells us, more or less of many actual conversations is recorded. In this way a clear development of a confessedly intricate subject is facilitated. The course of thought taken is based upon the Nicene Creed, and such an extension of the lines of the Nicene Trinitarianism is sketched, as the progress of modern learning requires, in order to prevent that arrest of theological development which tends to scepticism. The author treats the subject in such a way as to justify his proposition, that the Christian doctrine of the Trinity, so far from being the arid metaphysical subtlety that many deem it—is "a very truth of truths, in touch with Christian thought, feeling and action, at every point of the whole circle of life." The title, "Gloria Patri," is suggested by the Trinitarian chant so called, of which a fresh and impressive interpretation sums up the whole discussion.

THE MIRACLES OF OUR LORD. By Rev. John Laidlaw, D.D., Professor of Theology, New College, Edinburgh. (New York: The Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—In recent years much attention has been given to the study of the miracles recorded in the New Testament. The purpose and spirit of these miracles is more clearly realized and more fully appreciated. One of the best of the many excellent works by the late Archbishop Trench was that on the "Miracles of Our Lord." The inviting field so successfully opened by the accomplished and thoughtful prelate has been successfully cultivated by others, and by none more successfully than Professor Laidlaw. He has grouped his studies in the following order: The Nature-Miracles, The Healing-Miracles, The Three Raisings from the Dead and the Post-Resurrection Miracle. The purpose of the work is well expressed in the following extract from the preface: The aim is entirely expository and didactic. The apologetic questions are assumed to have been sufficiently dealt with by other writers. Even within the range chosen, the aim has been necessarily restricted. For full and exact exegesis of the narratives as part of the Gospel record it is always needful to refer to the increasingly rich body of New Testament comment. All that is sought here is to set each incident in the light of the best exposition. For the spiritual lessons, again, the plan followed is not to collect the entire uses which might be made of each narrative. This would have given a mere outline of homiletic hints, which does not seem a very profitable task, however carefully done. The attempt made is to indicate, under most of the miracles, some one line of spiritual application, and so give an actual instance of their pulpit use. But the method followed is not invariably; a certain liberty of treatment is claimed. Remarks and references intended for the professional student are mostly thrown to the foot of the page, so that the ordinary reader may have a clear course in the text. The work is scholarly, careful and accurate. The professional student will find much that is helpful and suggestive, and the ordinary reader will be edified by a careful reading of the book.

## Choice Literature.

## GRANDFATHER'S FAITH.

BY JULIA A. MATHEWS.

## IV.

DAYBREAK.

"Charlie! Charlie! Go back and wipe your feet!"

The long walk home through the sweet summer twilight, with his heart full to overflowing with his new hopes and plans, had brought a look of unwonted quiet and repose to Charlie's face. As he had neared the house, firmly fixed now in his resolve to relinquish his own firm determination, and in its stead to follow out Hattie's wiser, but less pleasant suggestion, he had glanced up to see if his grandfather were seated in his favourite corner near the library window; and as his eyes rested on the white head leaning against the dark background of the great arm-chair, which was Dr. Mason's especial property, they brightened with eagerness, and with a leap and a bound he sprang up the steps, and into the doorway.

How the light and the gladness faded as Aunt Harriet's voice fell on his ear! With a very unusual attention to her wishes, growing out of his tenderness for his grandfather, he had paused at the threshold, for once remembering the oft-repeated and sharply-urged injunction to wipe his dusty feet upon the door-mat before entering the house. With a slower step he passed into the hall, making no reply to Miss Harriet's quick call.

"Charlie, go right back," she said, meeting him as he turned towards the library. "Ellen has waxed the halls and the stairs, and I will not have them soiled by your dusty boots."

Oh, harsh, impatient words, hastily spoken to those who are in fault! How often they turn back the first waves of penitence and contrition as they come rolling in after the tempest of passion and sin has passed over the soul of a child!

Without deigning a word in reply, Charlie turned abruptly toward the stairs, not choosing to say that he had already attended to her wishes, and went up to his room; his purpose of unfolding all his desires and hopes to his grandfather changed to a strong inclination to carry out at once his first hasty and ill-formed resolution to run away from home, and fight his own way through the world.

With a hopeless shrug of her shoulders, and a whispered, "Was there ever such a torment?" Miss Harriet went into the dining-room to see if supper were ready, and finding it already upon the table, sent the servant up to Charlie's room to call him down.

"I can't get no answer, Miss Harriet," said he, returning after some moments' delay. "Master Charlie has gone out again, perhaps. I knocked twice and he did not open the door."

"Is the door locked, Reuben?"

"Yes'm; and I didn't hear a breath when I listened for him. He might be asleep, may happen. If ye'd let him rest, ma'am, I could get him a bite, after a bit, when he wakens."

To tell the truth, old Reuben, a privileged servant in the family which he had served for the past fifty years, boy and man, with unflinching fidelity, had a suspicion of the true state of affairs, and always ready to shield the boy whom he loved, first for his mother's sake, and then for his own, had not urged Miss Harriet's desire with any great vehemence.

"I wish him to come down at once," said his mistress.

"Go up again, Reuben, and tell him that we are waiting for him."

"Master Charlie, dear," said Reuben, a moment later, with his lips at the key-hole of the closed door, after knocking in vain for admittance, "Miss Harriet bids you to come down. And the doctor's wantin' his tea, and waitin' for ye."

Still no answer.

"Master Charlie, you won't go for to fret your grandfather no more the day, sure. Come down, sir, and see what a nate pickin' I laid by for ye from the dinner. There's some salmon, and a bit of cold chicken, and such a pasty as'll make your mouth water to see it just. Nancy made it a purpose for ye. Come down now, there's a fine lad."

The door burst suddenly open; and Charlie stood before it, his eyes flashing, and his whole face in a blaze of wrath.

"Take yourself downstairs this minute," he exclaimed in a fury of passion. "Didn't you see that my door was locked because I didn't choose to be disturbed?"

"But, Master Charlie, dear," pleaded old Reuben, shrinking back before the storm which threatened him, "Miss Harriet bade me bring you for sure."

"What do I care for Miss Harriet's bidding? Go down and tell her—"

"Charlie Mason!"

The voice came up the stairs, and as it came he caught the sound of his grandfather's step crossing the hall toward the dining-room. The flush faded from his face and the warning tone fell on his ear, and without another word he turned back into his room, quietly closing the door behind him.

"Well?" said Miss Harriet, as Reuben re-entered the dining-room.

"I think Master Charlie's not wantin' any supper, ma'am. He bade me not disturb him," said the old man, with a careful softening of the facts of the case.

"I would not call him again, Harriet," said her father, as, with a deepened colour and a look of strong irritation, she rose from her seat.

"But he has eaten no dinner, father. He will surely be sick if he goes on in this way;" and she turned to him with the expression of some anxiety in her face; for it was sore distress to Miss Harriet to have her nice viands unappreciated; and, in addition to the vexation caused her by Charlie's insubordination, she was really made unhappy by his refusal to eat. "He has not taken a mouthful since breakfast."

"One day's fast will not hurt him, dear; I think that I would leave him to himself."

Dr. Mason's manner of making a suggestion in a case like this was in itself a command, and Miss Harriet seldom thought of opposing her will to his. Her father was the

very idol of her heart, and, to do her justice, her hard feeling towards Charlie was greatly owing to her intense affection for the doctor. Devoted, body and mind, to his service and comfort, she resented the anxiety and the grief which Charlie caused him, with angry bitterness, and thought no severity and harshness too great to be used towards one, who, in spite of the care and love lavished upon him, could wantonly bring a cloud upon her father's beloved face.

"Harriet, my dear."

"Yes, father."

They had returned to the library, and Dr. Mason was sitting in his corner by the window, taking a little rest preparatory to starting out once more on his round. As his daughter spoke, she left her seat, and coming up behind him, began to toy with his hair, an old habit of hers, and one in which he greatly delighted. Looking up at her now with a smile, he took in his own hand which was threading its fingers through the snowy locks, and, drawing her forward until her face met his own, said,—

"My dear, I want to talk to you about our boy. I don't think that you quite understand him."

"And you think that I am unkind and cross and unwise with him," said Miss Harriet, her pale face flushing as she spoke. "You are quite right. But father," and her voice faltered a little, "perhaps I try to bear with him more than you think I do, judging from the results of my efforts."

"I know you do, my dear; and I know how sorely he often tests your patience. I have noticed,—and I thanked you for it in my heart, my dear, as I thank you more plainly and kissed it,—I have noticed that you have not reproached him for last night's escapade. It was better so, much better; reproaches would only have vexed and hardened him. But, my dear, if you could be more patient with the trifles, Charlie would, I think, be less headstrong and obstinate with regard to your wishes. You speak to him with the same severity when he fails through forgetfulness or carelessness to attend to some minor duty as you would use in blaming him for a heinous offence. Ah, Harriet, my dear, if you had seen the bright, eager, yet half-uncertain, deprecating face which caught my eye as Charlie sprang up the steps this evening, it would have grieved you to the soul, as it did me, to have listened to the sullen, heavy tread with which he crossed the hall, and to have heard the defiant tone in which he answered your summons to the tea-table. If I have any power in reading human faces, that boy came home penitent, and hopeful of a better future. I think that the sudden lighting of his face when he saw me was the promise of good things for us all. I may be wrong, my child, in my surmises; but the step with which he went up the stairs was painfully changed from that with which he bounded up to the piazza; and I doubt the face was as sadly changed as the tread."

"He must necessarily be checked in so many ways," the doctor went on, after a pause for an answer which he did not receive, "that if we reprove him for all his less grave faults, he will hardly hear us speak of anything but misdemeanours from week's end to week's end; and that will be very hard upon him, if he hates to be found fault with as much as his grandfather does. Suppose we try, my little girl,—and he stroked the dark hair already lightly touched with gray as tenderly as if she had been the little child he called her,—to pass over all these minor annoyances and irregularities indulgently and kindly."

"You would not have him grow up a rough, unpolished man, father?" said his daughter, lifting her head to look into the face of the courtly old gentleman, in whose eyes she knew that a breach of good manners was intolerable.

He took the upturned face in his hands, looking long into it before he answered her.

"Hattie," he said at last, and his voice was so deep and solemn that the tears rose in her eyes as they gazed into his, "if our boy grows up into a man who is worthy to be called a man at all, I shall feel that God has been very good to us. Let us help him, my dear, with all our strength, for the battle will be hard and long, and he is not fitted for the strife. With patient, helpful hands let us lead him up the difficult path; with glad, joyous voices let us welcome every advancing step; with lips quick to praise and slow to blame, let us cheer him on his toilsome way. For, Harriet, my dear, you and I do not know the strength of his temptations, nor the power of that evil life to which he has been trained."

Miss Harriet made no reply; but when, a little later, the doctor had gone out, she crept softly up to Charlie's room, and peeped cautiously in at the door. He was lying on the bed, as if he had thrown himself down in weariness, and had fallen asleep with one arm thrown carelessly above his head, the hand nestled in his brown curls. But as she stole nearer to him she saw that his face was flushed, and his hair lay in damp masses over his forehead, as if it had been tossed and disordered in a fit of impatience. She could easily imagine him wandering restlessly about his room, and finally flinging himself angrily down upon the bed, chafing and fretting against herself, and dropping off to sleep when his passion had spent itself. She had seen him in such turns before, and had calmly watched him through them without one sympathizing word or look. But to-night she was in a softer mood.

For a few moments she stood watching him with a grave, troubled face; then she bent down, and lifted the heavy hair from the damp forehead as gently as his mother might have touched it. The boy stirred and muttered in his sleep, and Miss Harriet sped away as if she were afraid to encounter the glance of his waking eyes. The touch had roused him from his slight slumber. He raised his head, and looked about him; then rose, and with slow, hesitating movements, as if he had not quite decided whether to do so or not, began to prepare himself to go to bed in earnest.

But the short sleep in which he had fallen seemed to have broken his rest. Hour after hour he lay there, listening to the different sounds in the house until all was still. He heard the servants go up to their rooms; then his grandfather came in, very late; and, shortly after, Aunt Harriet, who always waited for him, went upstairs, leaving him below. Four hours he had lain there since at nine o'clock he had gone to bed. Four long, thoughtful, quiet hours; and now he knew that his grandfather was alone, and that he might go to him and tell him all that was in his heart, and there would be no one to disturb him. Should he go down? Should he resolve, once for all, to make a bold stand for the right, and ask his grandfather's help and counsel?

For more than an hour Dr. Mason had been sitting before the bright wood-fire in the library. The night was damp and cool, and coming in somewhat chilled and tired, he had put a match to the logs which lay ready on the hearth, and established himself before them to enjoy the soft warmth. As the silence of night had settled down over the house, his thoughts had gone up to the boy who lay in the room above him, asleep, as he supposed. He had turned over in his mind a hundred plans for his good, none of which seemed to fit the case in all its bearings; and, at last, with a sigh over his doubt and perplexity, he rose to go to his room. As he moved, he caught the sound of a step behind him, and turned quickly, somewhat startled, knowing that all the different members of the family had retired long ago.

"Charlie! Why, my son, what are you doing here at this time of night? It is nearly two o'clock."

"I know it, Grandpa; but I wanted to tell you—I wanted to say— Oh, Grandpa, I'm so sorry I am so bad!"

Dr. Mason laid his hand on the boy's head as he bent it to hide his quivering face; but he did not say a word to stay the tide of his repentant grief. After a little, he drew him to the sofa, sitting down beside him there, but still he did not speak. By and by, Charlie lifted up his face, and glanced timidly at him. He was looking steadily at the bright logs on the hearth, beating gently with one hand upon the arm of the sofa, and did not turn to meet the troubled eyes which were raised toward him.

"Do believe me, Grandpa; I am true this time," faltered the boy. "I can't say 'on my word,' nor 'on my honour,' for you think I have neither; but I do mean what I say. Oh, Grandpa, do look at me, and listen to me."

"Listen to you, my son," said Dr. Mason, as if wakening from a reverie. "My heart has been listening for you all day long, Charlie."

He laid his hand on his head again, and bending it a little back, looked down into his face.

"Believe you!" he said. "Oh, if you only knew how I long to believe you! And I do; yes, I do, my boy. You cannot mean to deceive me now, I know you cannot."

Charlie nestled close within the clasp of the arm which was thrown around him. Neither spoke for a few moments. The boy broke the silence at length by asking abruptly—

"Grandpa, would it cost a great deal of money to send me away to some school where they look out pretty smartly for the fellows?"

"No," said Dr. Mason, very much surprised. "Do you want to go to boarding-school?"

"I want to go away," replied Charlie, speaking very slowly. "At least, I want to try my very best to do right; and I think I'd do better away from all the fellows I've been cutting up with, and away from—from Aunt Harriet," he broke out bluntly. "I don't mean to excuse myself," he went on rapidly, "for I know I'm as bad as I can be; but I do think, Grandpa, that it's a great deal harder for a fellow to do right in great things, when he's dinned at from morning till night about a whole pile of little things that he can't possibly remember. I'm sorry I plague her so sometimes; but then again, to tell the real truth, I'm often glad of it, and just run foul of her to torment her. But, anyway, it keeps me in a fret all the while; and then there are all those fellows that I've got in with, too, as I said before. If I could be away from them, I think I'd run a better chance of—of—keeping up your faith in me. That's what's the matter with me, Grandpa. I heard you tell Aunt Harriet that you would never despair of me; and you shan't; indeed, indeed, you shan't."

As the head which had been lifted from his shoulder as the boy spoke, nestled down again to its place, Dr. Mason stroked it tenderly.

"What put this idea into your mind?" he asked. "Was it your own thought?"

Charlie coloured with the sudden appreciation of the distress which his first plan would have brought to his grandfather.

"It's rather a long story," said he; "but I'd like to tell you about the whole day, if you're not too tired to listen."

"I would sit up until sunrise to know what you have thought and felt to-day," said the doctor.

So the story was told; how, lying beneath the old willow, he had heard the conversation between his grandfather and his aunt, and how it had touched him to the very heart to find that, bitter as had been his grandfather's grief over his sin, he could yet trust in him; how, vexed with Aunt Harriet, he had deliberately disobeyed her; how, delighted with his own plan for a new and better life, he had gone with it to Hattie Raymond for her sympathy and aid, and how she had disappointed him and changed his purpose; how he had come home penitent, and eager at once to give his grandfather the comfort of knowing that he was both sorrowful and hopeful; and how he had yet, on slight temptation, yielded to his pride and passion.

Nothing was hidden, veiled, or even extenuated. Dr. Mason, sitting beside him, looking steadily down into the upturned, earnest face, saw that, for once at least, the boy was telling the whole truth.

The morning light was breaking in the east when the story was ended.

"See," said the doctor, a smile rippling the grave lines of his face as Charlie ceased speaking; there is my hope in you, Charlie. So far it has been but a grey, misty light struggling against the surrounding darkness; but it is brightening now; and, tended by the Master's careful hand, will kindle into the glory of the perfect day. May 'He who hath begun a good work in you, perfect it unto the end.'"

(To be Continued)

## SCHIFFMANN'S ASTHMA CURE.

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MISSIONARY WORLD.

NUMBERING THE PEOPLE.

A recent number of the *Indian Witness* contains the following: The Rev. W. Thomas, Superintendent of the *Baptist Mission Press*, Calcutta, has kindly furnished us with advanced sheets of statistical tables of Protestant missions in India, Burmah and Ceylon, prepared on information collected at the close of 1890, at the request of the Calcutta Missionary Conference. The preparation of these tables has been a task of the most laborious character, and the Calcutta Missionary Conference in the first place, and after them the whole missionary community of India, are under heavy obligations to Mr. Thomas for his services in this important matter.

These tables contain the statistics for sixty-five Protestant missionary societies. The first table gives the names of stations and missionaries, arranged territorially. The second table gives the statistics of the work, the stations being arranged territorially, as in the first table. These two tables form the bulk of the book; but the summary of provinces, and the summary of societies, by decades from 1851 to 1890, will particularly attract the attention of those who wish to understand the past progress and present position of Protestant missions in the Indian empire.

Our readers will in the first place wish to know what churches are maintaining missions in India. The Presbyterians take the lead with sixteen societies; the Baptists have thirteen societies; the Church of England, nine; the Lutherans, seven; the Methodist, four; the Moravians, two; the Congregationalists, two. Then there are seven isolated missions and five female missionary societies of an undenominational character. The number of societies does not, however, give the comparative extent of the work carried on by the different churches. If we take the number of foreign ordained missionaries in the various churches as the standard of comparison, the result is as follows: Church of England, 203; Presbyterian, 149; Baptist, 129; Lutheran, 125; Methodist, 110; Congregationalist, 76; Moravian, 16.

Taking the number of communicants as the standard of comparison, the following is the order: Baptist, 53,801; Church of England, 52,317; Lutheran, 24,207; Methodist, 15,782; Congregationalist, 13,775; Presbyterian, 11,128.

If we make the number of native Christians the standard, we have the following order. Church of England, 193,363; Baptist, 133,122; Congregationalist, 77,466; Lutheran, 62,838; Presbyterian, 34,395; Methodist, 32,381.

If educational work is made the standard of comparison we reach another result which is in some particulars rather unexpected. Taking the number of pupils in Anglo-vernacular schools, we have the following: Presbyterian, 18,954; Church of England, 16,113; Methodist, 7,857; Congregationalist, 6,683; Lutheran, 2,389; Baptist, 806.

But if we make vernacular schools the test, the order is very different. Church of England, 41,362; Congregationalist, 20,981; Methodist, 20,256; Presbyterian, 14,828; Baptist, 10,660; Lutheran, 7,940.

The above educational returns are for males only. The exhibit of female education includes the number of pupils in boarding-schools, day-schools, zenanas and orphans. Combining the four we reach this result: Methodist, 28,833; Church of England, 22,521; Presbyterian, 16,713; Congregationalist, 14,439; Baptist, 8,675; Women's Societies, 8,417; Lutheran, 2,415.

The summary of provinces shows that Madras takes the lead of all other provinces, in some respects giving larger returns than all the remaining provinces combined, although her superiority in number of agents is not quite so great.

The foreign ordained missionaries are divided among the provinces as follows. Madras, 229; Bengal, 186; Bombay, 150; Punjab, 91; Central India, 77; North-Western Provinces and Oudh, 75.

Classified according to the number of ordained and lay native preachers the provinces come in the following order:

	ORDAINED.	LAY.
Madras.....	355	1,319
Bengal.....	219	781
North-Western Provinces and Oudh.....	92	209
Punjab.....	50	293
Bombay.....	48	278
Central India.....	21	170

It is, however, in the number of its native Christians that Madras particularly surpasses other provinces. Giving, for the sake of brevity, the number of native Christians and of communicants in round thousands we have the following:—

	NATIVE CHRISTIANS.	COMMUNICANTS.
Madras.....	341,000	99,000
Bengal.....	108,000	38,000
North-Western Provinces and Oudh.....	30,000	14,000
Bombay.....	22,000	9,000
Punjab.....	20,000	6,000
Central India.....	9,000	2,000

These figures help us who are personally strangers to Madras to understand how it is the native Christian community in Madras is able to assert itself so successfully, and why so many men of this class win their way to honourable positions in life.

The total returns for the six provinces may properly follow these comparative exhibits: Foreign ordained agents, 808; native ordained agents, 785; foreign and Eurasian lay

preachers, 114; native lay preachers, 3,336; native Christians, 534,113; communicants, 171,214.

Turning from the specific, evangelistic to the educational work of the missions we find Madras again in the first place. Madras has one-third of all the male pupils in the Anglo-vernacular schools of the empire, and one-half of all the pupils in the vernacular schools. Madras has also more than half the native Christian teachers employed, and more than one-third of the non-Christian teachers. Bengal leads the list of foreign and Eurasian teachers with twenty-six names, Madras follows with twenty-two, and the North-Western Provinces and Oudh with ten. Bombay has eight, the Punjab five, and the Central Provinces three.

In female education Madras and Bengal are a tie, so far as pupils in boarding-schools are concerned, the actual figures being 2,163 for Bengal and 2,150 for Madras. But in day-schools Madras has 24,000; Bengal, 14,000; North-Western Provinces and Oudh, 7,500; Bombay, 5,250; the Punjab, 4,000; and the Central Provinces 2,500 respectively. Independently of Sunday schools, the total number of pupils of all classes in the mission-schools of the country at the end of 1890 was 268,995.

We add a few lines on the past progress of the various departments of work. Correct knowledge of the present condition of Indian missions is less necessary than reliable information concerning the rate and direction of growth. In the introduction to these tables we are told that it had been estimated that, judging from the increase of previous decades, the present tables would show a native Christian community of 750,000, but the actual total is 560,000 (?). The disappointment is in part accounted for by the fact that the present tables report the result of nine years only, but the additions of another year would fail to bring the returns up to the anticipated number. These figures do not agree with totals given above, where the number of native Christians and communicants is 703,327. The different rate of increase in the various provinces is startling. The rate of increase by provinces for communicants and Christian community is as follows:—

	COMMUNICANTS	CHRISTIAN COMMUNITY
Punjab.....	210	335 per cent
North-West Provinces and Oudh.....	193	139 "
Bombay.....	88	92 "
Central India.....	88	99 "
Madras.....	55	21 "
Bengal.....	32	30 "

The compiler draws attention to the fact that, though in the Madras Presidency the American Baptist Missionary Union reports an increase of eighty three per cent. in Christian community three of the largest missions show either a very small increase or even a decrease. In Tinnevely both the C. M. S. and S. P. G. Missions report smaller numbers than in 1881, and one of the L. M. S. stations in Travancore, which reported 13,938 in 1881, showed only an increase of twenty-two in nine years! Either the returns are incorrect or something strange is preventing the increase we have a right to expect.

A CALGARY MIRACLE.

THE MOST WONDERFUL CASE EVER RECORDED IN THE NORTH-WEST.

MIS LELA CULLEN IS RESCUED FROM WHAT HER PHYSICIANS AND FRIENDS THOUGHT TO BE HER DEATH BED.

Winnipeg Tribune.

Calgary, N.W.T., Oct. 20, 1892.—For some time past the residents of this town have been deeply interested in the case of Miss Lela Cullen, a young lady, who has so nearly approached the portals of the great unknown, that her friends despaired of her recovery, and who has now fully, indeed almost miraculously, regained her health and strength. Having read on various occasions, in the *Tribune* the particulars of what appeared to be miraculous cures, your correspondent determined to investigate the case of Miss Cullen, and now sends you the particulars, fully believing that you will be justified in giving them the widest publication.

When your correspondent visited the residence of Mrs. Cullen, the mother of the young lady, he was courteously received, and in reply to his enquiries as to whether she would be willing to give the facts of her daughter's wonderful recovery, for publication for the benefit of other sufferers, Mrs. Cullen readily assented. "My daughter's first illness," said Mrs. Cullen, "was in June 1890, when she was taken with the measles. At that time she was seventeen years of age, tall, fine-looking, and exceedingly healthy, weighing about 140 pounds. All the family took the measles, and all got over them without trouble, except Lela. Her case from the first baffled all the ordinary remedies used for that disease, and as the measles did not come out, a physician was called in. He administered remedies, but with no better results, and her case seemed to baffle the physician's skill. After a few weeks my daughter began to improve somewhat, but did not regain her former strength, and six weeks after she was first taken ill, her face, neck, and limbs broke out in blotches. The doctor was again called in, and said it was the measles getting out of her system, and that she would soon be all right again. The doctor's statement was not verified, however, for not only did my daughter not improve, but she gradually grew worse. Soon after she began to swell, first the feet, then the limbs, breast and face became puffed up. Another doctor was called in and he pronounced her trouble dropsy, resulting from the measles. The doctor attended her all winter, and although he seemed to do all in his power for her, she gradually became weaker and weaker. She did not eat, and tonics failed to improve her appetite, and as she gradually grew weaker she lost her courage, felt

that hope of life was fast slipping away. In the spring, the doctor's medicine, having done her no good, was discontinued, and instead he gave her preparations of beef, iron and wine, hypophosphites, eggs, cream, etc. In fact, stimulants of this kind had to be constantly forced upon her to keep her alive, and I gave up all hope of her recovery, and in my misery waited for her death. She was now so weak that she could not walk across the floor, and in order to rest her we would lift her into a chair, where she would sit for a short while when we would again place her in bed. She was slowly but surely dying before our eyes, and nothing we could do for her was of avail. She was still puffed up, and nothing the doctors could do would reduce the swelling. Her limbs would no longer support her and she could only sit up a very short time each day. In this condition she lingered on until August, 1891, some fifteen months after she was first taken ill, and while we were sorrowfully awaiting what seemed the inevitable end, a ray of hope came. I read in a newspaper of a remarkable cure from the use of Dr. Williams' Pink Pills for Pale People, and while I feared that I had heard of this wonderful medicine too late, I hoped almost against hope and sent to the headquarters of the company, at Brockville, Ont., for a supply. At this time, Lela was not able to be removed from bed: her weight was reduced to ninety pounds, and her lips were blue. You will thus see how little hope there appeared for her when she began the use of Dr. Williams' Pink Pills. After she had taken the first box, although there was no visible improvement, she thought they were doing her good, and her spirits began to rise. At the end of the second box I could notice the improvement, and Lela was very hopeful, and felt life was returning to her again. After she had been taking Dr. Williams' Pink Pills for a month, she was able to get up, and by October she was so well that she could superintend work about the house. She still continued taking the Pills, and rapidly recovered all her old-time health, strength and spirits; I cannot tell you," continued Mrs. Cullen, "how deeply grateful I am for the wonderful medicine that saved my daughter's life. You may be sure that both me and mine will always warmly recommend it, as we have every reason to do!"

WHAT A PROMINENT DRUGGIST SAYS.

Your correspondent then called upon Mr. J. G. Templeton, the well-known druggist on Stephen Avenue. In reply to an enquiry as to what he could tell me about Dr. Williams' Pink Pills, Mr. Templeton replied: "What can I tell you about Pink Pills? Well, I can tell you they are the most wonderful medicine I ever handled. I had experience with them in Ontario before coming out here, and in all my experience as a druggist I never knew any medicine have such a wonderful demand, or give such great satisfaction. My experience here has been like my experience in Ontario, all who have used Dr. Williams' Pink Pills speak in their praise, and if I were to tell you how many boxes I am selling here daily, you would be readily excused for being somewhat incredulous. If I am asked to recommend a medicine, I unhesitatingly recommend Dr. Williams' Pink Pills, and my confidence in them has never been misplaced. I have already said the demand for Pink Pills is astonishing, and they invariably give the best satisfaction. I know this to be so from the statements of customers. I have sold here and in Ontario, thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of a grippe, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature."

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

THE Rev. W. S. Swanson, of Lochmaben, has been offered the pastorate of the Presbyterian church at Penang, Straits Settlements.

C. C. RICHARDS & CO.

I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

J. F. CUNNINGHAM.

Cape Island.

THAT string on my finger means "Bring home a bottle of MINARD'S LINIMENT."

MEMBER OF THE LEGISLATURE.

In addition to the testimony of the Governor of the State of Maryland, U.S.A., a member of the Maryland Legislature, Hon. Wm. C. Harden, testifies as follows: "746 Dolphin St., Balto., Md., U.S.A., Jan. 18, '90. Gentlemen: I met with a severe accident by falling down the back stairs of my residence, in the darkness, and was bruised badly in my hip and side, and suffered severely. One and a half bottles of St. Jacobs Oil completely cured me. WM. C. HARDEN." Member of State Legislature.

### THE STAR IN THE EAST.

Sons of men, behold from far,  
Hail the long-expected star!  
Jacob's star that gilds the night,  
Guides bewild'rd nature right.

Fear not hence, that ill should flow,  
Wars or pestilence below  
Wars it bids and tumults cease.  
Ushering in the Prince of Peace.

Mild He shines on earth beneath,  
Piercing through the shade of death.  
Scattering error's wide-spread night,  
Kindling darkness into light

Nations all, far off and near  
Haste to see your God appear!  
Haste, for Him your hearts prepare  
Meet Him manifested there!

There behold the Day-spring rise,  
Pouring eyesight on your eyes  
God in His own light survey,  
Shining to the perfect day.

Sing, ye morning stars, again,  
God descends on earth to reign  
Deigns for man His life to employ  
Shout ye sons of God, for joy!

Old English Paper

### WHY IS SEA-WATER SALT?

This question has been regarded as a mystery, and has given rise to some curious speculations, but a little consideration of the subject must, I think, satisfy us all that it would be very wonderful, quite incomprehensible, if the waters of the ocean were otherwise than salt as they are.

The following explanation was first suggested to myself many years ago, when receiving my first lessons in practical chemical analysis. The problem then to be solved was the separation of the bases dissolved in water by precipitating them, one by one, in a solid condition; filtering away the water from the first, then from this filtrate precipitating the second, and so on, until all were separated or accounted for.

But in doing this there was one base that was always left to the last, on account of the difficulty of combining it with any acid that would form a solid compound, a difficulty so great that its presence was determined by a different method. This base is soda, the predominating base of sea-salt, where it is combined with hydrochloric acid. Not only is soda the most soluble of all the mineral bases, but the mineral acid with which it is combined forms a remarkably soluble series of salts, the chlorides. Thus the primary fact concerning the salinity of sea-water is that it has selected from among the stable chemical elements the two which form the most soluble compounds. Among the earthy bases is one which is exceptionally soluble—that is, magnesia,—and this stands next to soda in its abundance in sea-water.

Modern research has shown that the ocean contains in solution nearly every element that exists upon the earth, and that these elements exist in the water in proportion nearly corresponding to the mean solubility of their various compounds. Thus gold and silver and most of the other heavy metals are found to exist there. Sonnenstadt found about 14 grains of gold to the ton of sea-water, or a dollar's worth in less than two tons.

As the ocean covers all the lower valleys of the earth, it receives all the drainage from the whole of the exposed land. This drainage is the rain-water that has fallen upon this exposed surface, has flowed down its superficial slopes, or has sunk into porous land, and descended under-ground. In either case the water must dissolve and carry with it any soluble matter that it meets, the quantity of solid matter which is thus appropriated being proportionate to its solubility and the extent of its exposure to the solvent. Rain when it falls upon the earth is distilled water nearly pure (its small impurities being what it obtains from the air), but river-water when it reaches the ocean contains measurable quantities of dissolved mineral and vegetable matter. These small contributions are ever pouring in and ever accumulating. This continual addition of dissolved mineral salts, without any corresponding abstraction by evaporation, has been going on ever since the surface of the earth has consisted of land and water.

An examination of the composition of other bodies of water, which, like the ocean, receive rivers or rivulets and have no other outlet than that afforded by evaporation, confirms this view. All of these are more or less saline, many of them more so than the ocean itself. On the great Table Land of Asia, "the roof of the world," there is a multitude of small lakes which receive the waters of the rivers and rivulets of that region and have no outlet to the ocean. On a map they appear like bags with a string attached, the bag being the lake and the string the river. All these lakes are saline, many of them excessively so, simply because they are ever receiving river-water of slight salinity, and ever giving off vapour which has no salinity at all. There is no wash through

these lakes as in the great American lakes or those of Constance, Geneva, etc.

The Sea of Aral and the Caspian are lakes without any other outlet than evaporation, and they are saline accordingly. The Dead Sea, which receives the Jordan at one end and a multitude of minor rivers and rivulets at its other end and sides, is a noted example of extreme salinity. It is, as everybody knows, a sea or lake of brine. The total area of land draining into the great ocean does not exceed one-fourth of its own area, while the Dead Sea receives the drainage and soluble matter of an area above twenty times greater than its own, and thus it fulfils the demand of the above-stated theory by having far greater salinity than has the great ocean.

According to this view the salinity of the ocean must be steadily, though very slowly, increasing, and there must be slowly proceeding a corresponding adaptation or evolution among its inhabitants, both animal and vegetable. The study of this subject and the effect which the increasing salinity of the past must have had upon the progressive modifications of organic life displayed by fossils is, I think, worthy of more attention than it has hitherto received from paleontologists.—W. Mattieu Williams, F.R.S., F.R.S., in Science

### COMMAND OF TEMPER.

If from no higher motive than to obtain an advantage over other people, it would be worth while to cultivate command of temper. When a controversy arises, particularly one that is public, the man who commands his temper is always esteemed more highly than the one who resorts to vituperation and abuse, and this without regard to the merits of the issue. Strong language amuses, but does not convince the crowd. They will throw about the orator who "handles his opponent without gloves" and encourage him to say abusive things, just as they will encourage a dog fight and be amused by it, but their reason is not moved by his strong language so much as by a calm, temperate statement of fact. Where the hot-headed man happens to be right on the main question he is likely when he loses his temper to do and say things which weaken him in the estimation of disinterested observers. Very frequently he gives his opponent opportunities to change the issue and put him in the wrong or make him appear to be in the wrong. On the contrary, the man who keeps his temper is cool, collected and watchful of the weak points in his adversary's case. He is, moreover, convincing to third parties. With a good cause, he is invincible, and even with a bad cause he may win through his calmness and mastery of himself. In every political campaign examples are given of the advantage to be derived from keeping one's temper. It is then that abuse is most common and least effective. It may, indeed, be affirmed that as a rule abuse in a political canvass is taken by everybody as a sign of weakness and fails of its purpose. On the other hand, a temperate statement of facts or alleged facts adroitly made so as to attract attention, especially when it can be put in sharp contrast with vituperation, is the most effective kind of argument. There are relatively few people with judicial minds able to sift and weigh evidence, and fewer yet who care to go minutely into an examination of evidence. The greater number of readers of campaign literature and campaign speeches skim lightly over the controversial matter, getting only a surface impression of the merits of the question in dispute. Abuse makes little impression on their minds. It is too cheap and common and has too little to do usually with the main point at issue, but whatever impression it may make is easily effaced by a good-natured, pointed reply, free from all trace of passion and confined to a simple statement of fact or argument. It is sometimes exceedingly difficult to maintain one's temper under a succession of wrong, but the discipline is excellent and the results usually compensate for the pain of repression. Men who would control others must first learn to control themselves. Actual control is required, not merely the outward show. Of the influential men in history there are two conspicuous types strong, passionate men, who kept a curb upon their passions, though giving vent to their rage when occasion served, and malignant hypocrites, who only appeared to control their evil passions as a matter of policy. The latter are not to be imitated, for they do not in fact keep their tempers, but only have the appearance of doing so. When one has real control of himself he can suffer many aggravations without being roused, calmly consider the wrongs done him, and when the proper time comes reply with just the force required, but no more. His reputation then makes him convincing, whereas the passionate man, who is always losing his temper, is discredited in advance. There are many unthinking orators brought out in a political campaign who, being misled by the applause that greets their violent utterances, mistakenly suppose that they are making strong speeches, when in fact they are doing more harm than good. He who maintains his temper makes his statement clear and forcible by avoiding the use of the

strong words suggested by passion, and it becomes convincing by this apparent absence of a biased feeling, for which allowance would have to be made if it were present.—Baltimore Sun.

There are now current about four hundred titles of electrical books. A few years ago an electrical library of ten volumes embraced all the available literature on the subject.—New York World.

Matthew Loflin, of Chicago, has subscribed \$75,000 toward a permanent house for the Chicago Academy of Sciences. The only condition is that an equal amount be obtained from other sources.

It is said that a larger cave than the Mammoth Cave, situated in the Ozark Mountains, near Galena, Mo., has been explored for a distance of more than thirty miles. In it have been found bones of recent and prehistoric animals, including the hyena and cave bear, and flint arrow heads, but no bones of man. A few animals of the usual forms found in caves are still living there, including a white newt.—Popular Science Monthly.

The coldest known spot on the earth's surface is on the Eastern Slope, a shelving mountain that runs down to near the water's edge, on the eastern bank of the Lena River, in Northeast Siberia. The spot in question is unmade a fourth mile from Serkerchoof, about latitude 67 north, and longitude 134 east. Dr. Wankoff, director of the Russian Meteorological Service, gives the minimum temperature of the place as being 88 below zero. It is a place of almost perpetual calm. In the mountains near by, where windy weather is the rule, it is not nearly so cold.—St. Louis Republic.

The much-talked-of bee-line, 100-miles-an-hour electric railway between St. Louis and Chicago is said to be actually under construction, with the prospect that it will be in use during a part of the World's Fair season. Commenting upon the scheme the London Electrical Engineer says: To reside some sixty to 100 miles away from one's place of business would seem to be an easy probability for the future citizen if the electric high-speed railways do all they are expected to accomplish. Instead of a town being a centralized aggregation of houses, we may return to the old, long straggling high street of a century ago, but on an extended scale. Boulevards are to stretch away from the so-called towns, lined with trees and secluded houses. The resident will take his tram, run to the nearest station, go by train to the express stopping place, and from there be whisked to his destination, the whole distance, up to 60 or 100 miles, being done within an hour. Our towns will approximate to the geometrical notion of a line—length without breadth.

In Alsace there lives a species of reddish-yellow ants. These sally out at times in multitudinous hordes from their nests or ant-piles and attack the piles of some not far distant black species. Great slaughter then takes place, and when the black enemy has been dispersed, their pupae, or young—popularly but wrongly called ant-eggs—are carried home as booty. The black ants which subsequently emerge from these pupae are then born slaves. They know naught else from their youth upward but that they have to serve their red masters, and they are educated and trained to minister food unto them. Imagine what is not necessary to such a task. So great, in consequence of this custom, do the ease and leisure of these slave-barons become, that they ultimately lose that most powerful of all animal instincts, the instinct of self-nourishment; as we know from the fact that they will starve to death by the very side of their favourite food unless one of their servants is present to minister it to them.—Dr. Ernest Schroeder, in Chicago Open Court.

We have taken the following interesting item from "The Springfield Republican": The storage battery street-car at Milford in this State, says the Engineering Record, was subjected to a test of battery endurance in service last month. Two statements having been made by the Hopedale electric company, one that the batteries would operate the car 30 miles and another that the car could carry 70 passengers, a committee of Cambridge aldermen invited a demonstration upon a basis as severe as that of the service between Cambridge and Boston. The car was loaded with 6,077 pounds of iron and lead, and nineteen passengers brought the weight to 9,174 pounds. The investigators brought their own electrical measuring instruments, and Prof. John Trowbridge, of Harvard University, kept the record. The car was run continuously for thirty miles without recharging its batteries, surmounting, as a part of its course, a grade five per cent. 1,500 feet long. The average time for the thirty miles is said to have been over six miles an hour. The load carried was at no time less than that of the iron and lead and the persons necessary to operate the car. The car has two 7½-horse-power motors; it was naturally run slowly a part of the time, and was carefully handled, as it was not known how the batteries would stand the strain.

### Ministers and Churches.

OWING to pressure on our advertising columns four additional pages have been added to this week's issue.

THE Presbyterian people at Verschoyle intend to dedicate their handsome new church quite free of debt.

THE Rev. Samuel Carruthers, who has severed his connection with the Waterloo Presbyterian church, was presented with an address and purse by his friends recently.

MOST of the members of the Assembly's Hymnal Committee met in Toronto last week and submitted the Hymnal to careful revision, and will be prepared to report to the General Assembly at its next meeting.

THE Rev. W. S. Smith, Centreville, has been called to Hillsdale, Presbytery of Barrie, with a stipend of \$800, free manse and glebe. The Middleville congregation is also anxious to secure Mr. Smith's services.

SEVERAL of the Toronto pulpits were occupied on Sabbath last by members of the General Assembly's Hymnal Committee. The Rev. G. Colborne Heine, Montreal, and Dr. McCrae, St. John, N.B., preached in St. Andrews, King Street, and in St. James Square Church.

THE congregation of Dalhousie in the Kingston Presbytery has extended a unanimous call to Mr. James Binnie, B.A., B.D., licentiate. This is a very large and prosperous congregation, having the largest membership in the Presbytery. Stipend promised \$900 and a manse.

MANY of the delegates to the Pan-Presbyterian Council have made public reference to their visit to Toronto. We see by our exchanges that the Rev. William Park, of Belfast, preached an eloquent sermon on Canada, in which reference was made to the great resources of the Dominion.

THE new church at Tavistock was opened on Sabbath last. The Rev. Mr. McKay, of Parkdale, preached in the morning and evening, and Rev. Mr. Leitch, of Stratford, preached in the afternoon. The church was crowded to its utmost capacity at each of the services. The collections taken up amounted to \$168.

THE Rev. Robert Wallace was invited to preach and administer the communion at Bradford, where he preached several times, along with West Gwillimbury in 1845. He had a full church both morning and evening. In 1845 it was but a small mission; it is now a flourishing congregation under the earnest and faithful labours of their pastor, Rev. F. Smith.

THE Rev. Mungo Fraser, D.D., of Hamilton, preached in Erskine church, Toronto, on the occasion of the Sunday school anniversary, and selected as his text Solomon, ii. 15: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." The sermon was particularly addressed to the children, and in the course of his remarks the many small defects which creep into the Sabbath school and retard the work were indicated.

THE St. Pauls auxiliary of the W.F.M.S., Ingersoll, at the annual meeting held in the lecture-room of the church on November 15, opened the envelopes containing the thank-offerings of the members for the mercies of the past year. Suitable passages of Scripture were enclosed, the reading of which formed a very enjoyable feature of the devotion. After praise and prayer for the divine blessing, the exercises of a very pleasant hour were brought to a close. Amount of contributions, \$37.

THE Presbytery of Owen Sound met in Meaford last week to ordain and induct Rev. A. McNabb into the pastoral charge of Erskine Presbyterian Church in that place. An able discourse was preached by Rev. J. L. Simpson, of Thornbury, from Acts xxvi., 17 vs. Rev. A. McNabb was then solemnly ordained and inducted by Rev. Dr. Waits, moderator pro tem. Rev. Mr. McAlpine, of Chatsworth, addressed the newly inducted pastor, after which Rev. J. F. McLaren addressed the congregation. A very hearty reception was tendered Mr. McNabb by the congregation in the evening.

THE anniversary services of the Presbyterian Church, Uxbridge, were observed on Sunday and Monday week, and were among the most successful the congregation has had. Rev. R. P. McKay, late of the Presbyterian Church, Parkdale, conducted the services, preaching twice Sunday and addressing the Sabbath school in the afternoon, and on Monday delivering his lecture "A walk through picture galleries." On Sunday evening the church was crowded to its utmost capacity. All were delighted with the eloquent discourses of Rev. Mr. McKay. The collections at each of the meetings were very liberal.

ON Tuesday evening last, the members of the Presbyterian Bible Class, St. George, waited upon their teacher, the Rev. W. S. McTavish, B.D., and gave him a genuine surprise. When all were comfortably settled, Miss Nellie Wood stepped forward and read a very complimentary address, and at the proper time Mr. Charles Hill-yard presented the rev. gentleman with a handsome mantel clock. Mr. McTavish replied briefly and kindly, thanking them for their valuable present, assuring them that their interest in Bible study made his work a pleasure and hoping that the same cordial relationship which had always existed between them would long continue. Refreshments which had been provided by the young people were served, and a very pleasant evening was spent with games, music and recitations.

The monthly meeting of the board of Upper Canada Tract Society was held last week, with Rev. J. Burton, B.D., in the chair. Rev. Robert Renison was appointed to fill the vacancy on the Board of Directors. The secretary was appointed to receive applications from anyone desirous of engaging in colportage work. Two good men are wanted to carry on and enlarge the work of the Society in Ontario. In November the colporteurs in Ontario and Manitoba sold no fewer than 1,151 Bibles and the best religious books. Mr. Bone and Mr. Potter are still specially engaged in missionary work among our sailors. In November the board paid off \$750, being half of the debt due on the book-room. The board granted a full supply of tracts to the Knox College Students' Missionary Society for their special Sabbath work in the Central prison. During November special grants of books, etc., were made to poor Sabbath schools. Free grants of tracts are going out every month to lumber camps, mission fields, hospitals, etc. During the month a number of churches have very kindly sent in their Thanksgiving collections to aid the many-sided missionary work of the Society. In November Dr. Moffat, the secretary, visited eighteen localities to present the work, and met with very much kindly help.

The Rev. John McDougall, of Honan, China, delivered a lecture on the missionary aspect of that country before a fair-sized audience in St. Andrews church, London, last week. Although the lecturer's stay in China was short, owing to the illness of his wife, yet during the few years of his residence there he witnessed many painful things, chief among which were the outrages and insults heaped upon the missionaries by the lower classes, incited in most instances to acts of violence and extortion by the literary class. Many times the missionaries in their stations barely escaped with their lives from the hands of a Chinese mob. The speaker appealed earnestly for more missions. In the province where he laboured there were four missionaries to 22,000,000 heathens. The Chinese were a great people, numerically, physically and mentally, their land was one of wonderful resources, and if China in her heathen state, with her frightfully immoral life, was to take her stand with the nations of to-day the result would be a serious menace to our western civilization. Christianity was the only hope and safeguard. The pastor, Rev. J. A. Murray, with Rev. E. Sawers, Rev. James Gordon and

Rev. William Gordon occupied seats on the platform. Charles Wheeler presided at the organ, and the following ladies and gentlemen participated in the musical programme: Mrs. Cooper, Miss B. Boone, Miss Gilmour, Mr. Brebner and Mr. McIntosh.

The *Smith's Falls News*, noted the death of Rev. William Aitken, once Presbyterian minister there. It says: Mr. I. M. Clark on Monday last received intelligence of the death of the Rev. William Aitken, at his home in Leven, Fifeshire, Scotland, on the morning of November 21. The deceased was the first minister of the Presbyterian Church here, now known as St. Pauls, having been inducted pastor at the age of twenty-seven, on May 14, 1846, which pastorate he held until his resignation, in March, 1868, almost twenty-two years, during which time he was held in the highest esteem and respect not only by those of his own congregation but by his fellow-citizens generally, as he always took an active interest in the welfare of all. He was for many years an active member of the Board of Education and made himself very useful in forwarding the educational interests of the community at that time. He excelled as a scholar and in literary attainment, and was an excellent preacher. Upon his resignation of his charge here in 1868, he was appointed a lecturer in the Presbyterian College then being established in Montreal, which position he filled acceptably for some time. Later on he was appointed missionary to British Columbia, where he spent about three years, after which he returned for a short time to Smith's Falls, visiting his old friends, finally returning to his native town and home in Scotland, where he spent his remaining years.

RECENT BOOKS

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**Ministers and Churches.**

THE Presbytery of Lindsay sustained a call from  
Leaskdale and Zephyr, to Rev. Hugh Currie, min-  
ister without charge.

MISS BERTIE CAMPBELL, of Port Perry, was  
wedded recently to Dr. Walter K. Gillespie, of  
West Toronto Junction. Rev. J. McMechan officiated,  
assisted by Rev. K. Whiteman, B.A. The  
ceremony took place at the residence of the bride's  
father, Mr. D. Campbell, and was witnessed by a  
few relatives and intimate friends. After the cere-  
mony the company were entertained to a sumptuous  
supper, and the happy couple left on the evening  
train for Detroit to spend their honeymoon. The  
bride was the recipient of many costly and beautiful  
presents. She was a general favourite and carries  
with her the congratulations and best wishes of a  
host of friends.

THE anniversary services of Burns Church, Erin,  
were held on Sabbath December 11, Rev. J.  
Mutch, B.A. of Chalmers Church, Toronto, preach-  
ing both morning and evening. The church was  
well filled in the morning, but packed in the even-  
ing, showing how much the services were enjoyed.  
The usual social gathering was held on Monday  
evening, when, after tea served in the basement, an  
excellent programme was rendered; the Rev. J.  
Mutch, G. G. McRobbie, of Shelburne, Rev. Haines,  
of Hillsburg, and local clergymen delivering ad-  
dresses. The addresses were interspersed with  
beautiful selections of music well rendered by the  
choir of the congregation. The Sunday-school  
children had a very enjoyable gathering on Tues-  
day evening, when the church was again packed.  
The amount realized at these meetings was over one  
hundred dollars.

ON Tuesday evening the 13th inst., the ordina-  
tion of Mr. W. A. Wyllie, B.A., took place at  
Waubushene, to which place together with asso-  
ciated stations he has been appointed as an ordained  
missionary. The Memorial Church in which the  
ceremony took place was filled to its utmost capa-  
city, a large number of the friends having come  
from the neighbouring villages. The opening exer-  
cises were conducted by the Rev. Mr. Bethune of  
Gravenhurst, who preached an impressive sermon  
on "Consecration." Rev. Mr. James, of Midland,  
put the usual questions to the candidate and offered  
prayer. Rev. Mr. Grant, of Orillia, addressed the  
newly ordained minister, and Rev. Dr. Gray the  
people. Both addresses were of a high order of  
merit and contained much good advice. At the  
close of the service Mr. Wyllie was conducted to  
the church door, where the congregation had an  
opportunity of bidding him welcome. A large  
number of friends from Midland and other places  
were entertained by the ladies of Waubushene, a  
splendid supper having been provided for them at  
the Central House.

THE Session Clerk of Stewarton Church writes:  
The Presbytery of Ottawa met in Bank Street  
Church of that city, on the 6th inst., when perhaps  
one of the most singular events in its history  
occurred, so peculiar that I crave space to give a  
resume of circumstances leading thereto and of what  
happened. As has been well-known to the church  
at large, a very cordial, practically unanimous call  
was extended by Fort Massey Church, Halifax, to  
Rev. R. E. Knowles, B.A., the much loved, highly  
esteemed and able young minister of the recently  
established Stewarton congregation, Ottawa. The  
call came about in this way. For months Fort  
Massey had been hearing candidates when Rev. D.  
M. Gordon, minister of St. Andrews, Halifax,  
visited old friends in Ottawa last June, while at-  
tending meeting of General Assembly. Of course  
he preached in Stewarton. He seems to have taken  
a liking to the youthful pastor, for shortly after  
he invited Mr. Knowles to spend his vacation in  
Halifax and occupy the pulpit of St. Andrews  
during his absence. Mr. Knowles' session said,  
"By all means go," but one of his elders remarked,  
"Beware of Fort Massey." The impression made  
by his earnest, sympathetic presentation of the  
truth as it is in Jesus was such that he was asked to  
preach in Fort Massey, but declined and intimated  
he was not a candidate. After returning to  
Ottawa, Fort Massey forwarded another invitation,  
and in response to the urgent request, Mr. Knowles  
went, coming back to Ottawa, however, un-  
changed in his opinion. Finally a meeting of the  
congregation was held, and although Mr. Knowles  
asked that his name be withdrawn, a call was  
transmitted to the Ottawa Presbytery, offering a  
stipend of \$2,000 and a manse—\$800 more than  
Stewarton—and the warm support of the com-  
municants and adherents. The outcome is briefly  
this: There was a large meeting of the members of  
Presbytery, and also present Rev. A. J. Mowat, of  
Montreal, representing Halifax Presbytery;  
Messrs. Stairs, M.P., and Waddell, commissioners  
from Fort Massey Church, with Messrs. D. B.  
MacTavish, Q.C., J. S. Durie, J. Skead and J. B.  
Halkett on behalf of Stewarton and Stewarton con-  
gregation en masse. The reasons for translation  
and those for retention having been read, the  
former were supported by the commissioners from  
the east by eloquent appeal and most astute argu-  
ment, while the response of the gentlemen in  
opposition were utterances breathing deep, heartfelt  
affection, devoted attachment, the great needs of a  
weak, struggling church, and the strenuous  
dissent of every man, woman and child to the tie  
between pastor and people being severed. When  
Mr. Knowles rose to reply the feeling of the large  
gathering was at the utmost tension. He solemnly  
assured the Presbytery that, up to the time of  
entering Presbytery, he had no indication given  
him as to how he was to decide, and then reviewed  
with his wonted pathos and touching eloquence, on  
one side, the great attractions to a young man of  
ambition, the very marked kindness shown him in  
Halifax, kindness such as he had never before  
experienced, the commanding position offered,  
while on the other was the devotion of a beloved  
people, most of whom he had been the instrument  
used by God to bring into the fold, whose needs he

seemed to answer and whose claims had been so  
affectionately presented. Above all the work just  
begun appeared to require him to reverently obey  
his Master's command, and therefore he humbly  
declined the flattering call. He had hardly  
finished when cheer upon cheer was given and the  
Stewarton people made a rush for the minister,  
and with tears of joy shook both his hands, the  
Moderator having to leave the chair and declare an  
intermission. On resuming business the call was  
not sustained, and thus ended a scene never to be  
forgotten, where from a sense of duty, a young  
minister of wonderful talent, very genial, engaging  
disposition, and who must in the near future take  
front rank as a pulpit orator, put aside a most  
tempting offer, giving an emphatic denial to the  
sneer that ministers always accept the higher pay.  
While in a measure, Stewarton sympathizes with  
Fort Massey's bitter disappointment, it has justifi-  
able pride that their affection conquered, that  
their beloved minister remained loyal and gave  
such an evidence of Christian sacrifice. May his  
reward be many souls for Christ.

On Sabbath December 4 the beautiful new Pres-  
byterian Church at Callander, Parry Sound Dis-  
trict, was formally opened for public worship.  
Services were held morning and evening by Rev. A.  
Findlay, of Barrie. At the morning service the  
Communion was dispensed to members present,  
comprising some from other Protestant denomina-  
tions as well as Presbyterians. At both services  
large congregations were present. The collections  
for the day amounting to about \$20. On Tuesday  
evening December 6 the opening services were suc-  
cessfully terminated by a grand concert and literary  
entertainment. The weather being all that could  
be desired for a true old Canada winter evening, an  
immense gathering was present. The grand old  
ruler of the night made it bright, dispelling the  
gloom, and causing the darkness to hide its sombre  
face. Consequently large contingents from outside  
were present, travelling, some by rail, but a goodly  
number came merrily along by the good old way,  
viz., by sleighs. Powassan, some twelve miles dis-  
tant, nearly emptied itself down upon us, and Nip-  
issing Junction came pouring down, also by sleighs,  
to swell our numbers. North Bay, some nine  
miles away, sent a good representation, some com-  
ing by rail and some by sleighs, among their num-  
ber being an all-alive editor to take notes, not only  
with despatch but for the *Dispatch*. Then came  
also a good part of Wisa Wisa with sleigh-bell  
music and the ringing of happy voices to add their  
quota. The chairman of the evening being none  
other than our esteemed Supt. of Missions, Rev.  
A. Findlay, the proceedings were gone through  
with in a manner both agreeable and pleasant to  
all. The exercises were opened by all singing that  
grand old hymn "All hail the power of Jesus' name,"  
after which the chairman led in prayer. Then fol-  
lowed an interesting programme of addresses, read-  
ings, recitations, solos, duets, quartettes and cho-  
ruses, by outside as well as home talent. North  
Bay's musical and literary talent was ably sustained  
by Miss McLeod, who gave appropriate recitations,  
and Dr. Caithers, who with Mrs. Alger's assistance  
at the organ rendered two solos to the evident plea-  
sure of all. Wisa Wisa's good reputation was suc-  
cessfully kept up by Mrs. Thompson, whose voice  
in a duet was listened to with pleasure by all. And  
Mr. Duncan who sang the Scotch hymn "We'll  
all gang home," as only a true son of the heather  
could render it. Also the Misses Watts, who sang  
the hymn "Saviour while my heart is tender" with  
good effect. Powassan being yet to be heard from,  
Dr. Porter came to the rescue with two solos, ac-  
quitting himself creditably and sustaining the good  
name of that place for music. Mrs. Porter assisting  
him at the organ. Last but not least Callander's  
fair name in the line of music and literature was  
happily preserved by the following, viz; Miss Moon  
and Mrs. Wm. Morrison, who rendered several solos  
to the delight of all; Mr. Ellis who gave in good  
style a recitation entitled "The last hymn;" Mr.  
Fisher who gave an excellent reading which was  
well received; Miss Gibban who gave another  
pleasing selection, and Mr. S. Jones who enlivened  
matters somewhat with a reading which pleased all;  
and members of the choir who gave a beautiful  
quartette entitled "Let the Saviour In." Miss  
Elliot of the English Church also rendered excellent  
service at the organ, playing with her usual marked  
efficiency. Rev. A. Jameson, of Powassan, gave a  
good practical address on the duty of the people in  
carrying out a successful issue the work of the  
church. The financial statement prepared by Mr.  
Geo. Morrison, Treasurer, was read by the chairman  
and was in brief, as follows: cost of church, \$770;  
received for same, \$360.08; promised, \$45.75; re-  
ceipts at concert, \$45.20; total, \$651.03; balance  
required, \$118.97. Among the cash donations re-  
ceived was one of \$14 from Knox Church, Goderich,  
a prayer meeting collection, sent through your cor-  
respondent, who for many years has been an active  
member of the congregation. The chairman spoke  
in high terms of praise of the beautiful edifice,  
the opening ceremonies of which were about closing.  
He remarked on the good taste displayed through-  
out, and the wise plans laid down and so thoroughly  
carried out by the skillful contractor, Mr. Angus  
Campbell, who deserved great praise in bringing  
to such a satisfactory issue the magnificent building,  
which as one outside party remarked would be cheap  
at \$2,000. It was the regret of all present that Mr.  
J. Griffith, missionary in charge last summer, now  
student in Knox College, who took such deep inter-  
est in the erection of the church and put forth such  
lively energy towards its construction, was unable  
to be present, owing to a severe illness he then  
suffered from. A pleasant part of the programme  
was the presentation of a purse of some \$20 from  
the congregation to Miss Moon, of the English  
Church who for several years past faithfully and  
cheerfully, performed the duties of organist. It  
being now about 10.30 p.m., the chairman asked that  
all join heartily in singing the final selection, the  
doxology, "Praise God from Whom," etc., then the  
benediction closed all. Let it be noted in regard  
to this beautiful new Presbyterian Church in Cal-  
lander, which is truly founded on a "rock" and

consequently on a "sure foundation," that the work  
of erection was begun and completed in a most har-  
monious and Christ-like spirit. There was no  
anxious toil, preparing for a "big feed" to be suc-  
ceeded by cracked dishes and broken hearts, wand-  
ering knives and lost forks, troubled minds and  
perhaps severed friendships. But the voice of all  
arose as if from one heart, "Let us rise up and  
build." Neh. 2: 8. They did so and now the joy-  
ful voice cries "So built we the Church, for the  
people had a mind to work." Neh. 4: 6

PRESBYTERY OF LONDON.—This Presbytery  
met on 8th November last, in First Presbyterian  
Church, London. Committees appointed examined  
the Session Records of Crumlin, Dorchester,  
Glencoe and Thamesford, and reported the same as  
correctly kept. The Committee on re-arrangement  
of the fields of Lobo, Williams, Caradoc and  
Delaware, reported that no re-arrangement could  
be effected meantime, as the fields concerned were  
opposed to any change. The report was received  
and adopted. The resignation of Dr. McKay of  
Duffs and Chalmers Churches, Dunwich, was re-  
ceived, taking effect on the first Sabbath of Janu-  
ary next. Mr. Kelso, Wallacetown, was appoint-  
ed Moderator. An application from Dr. Cochrane  
on behalf of Mr. W. J. Robertson, a member of  
Dr. Dickson's congregation, Galt, was presented by  
Mr. Sutherland, requesting the Presbytery to  
examine Mr. Robertson for Catechist work in the  
North-West, and give him the required recom-  
mendation, if they feel satisfied with his qualifica-  
tions. Messrs Ball, J. Ballantyne and J. A. Younge,  
elder, were appointed a committee to meet with  
Mr. Robertson, and report. The above named com-  
mittee reported at a future stage of the proceedings,  
and Mr. Robertson was certified accordingly. A  
circular was read, from the Home Mission Com-  
mittee, apportioning to this Presbytery \$2,900 for  
Home Missions, and \$1,300 for Augmentation. It  
was agreed that the Presbytery's Home Mission  
Committee issue to each congregation within the  
bounds a circular stating the proportion required  
of them for each of these schemes. Leave was  
granted the Moderators of Kintyre, Rodney, Mel-  
bourne and Delaware to moderate in calls, if neces-  
sary, before next meeting of Presbytery. Mr. J.  
A. McDonald, as Convener of the Committee  
appointed to visit London East, asked and obtain-  
ed leave to continue in office, to report at January  
meeting. The Committee on Aylmer grant, re-  
ported that the Home Mission Committee had  
granted the amount asked. Rev. Mr. Clark gave  
in the report of the Committee on the stated busi-  
ness of Presbytery for each regular meeting. On  
motion duly made and seconded, the order of busi-  
ness submitted was adopted for the present. The  
Convener instructed to have it printed, and a copy  
transmitted to each member of Presbytery, and  
the order to be definitely fixed at next regular  
meeting of Presbytery. An application from Park  
Avenue Church, London, was read, asking leave  
of Presbytery to borrow \$15,000 for building a new  
church. The application was received, and its  
request granted. Intimation from Toronto Pres-  
bytery was read, stating that they intend to ask  
leave of next General Assembly, to receive as a  
minister of the Church the Rev. A. L. McFayden,  
a minister of the Congregational Church. Rev.  
Dr. Thompson, of Aylmer, gave in the report on  
Statistics for the past year. The report was re-  
ceived and the following recommendations dis-  
cussed and adopted: 1. That great care should be  
taken to make the reports as accurate as possible.  
2. That congregations be counselled to contribute  
to all the Schemes of the Church, and to do so  
liberally. 3. That the attention of the congrega-  
tions be called from the pulpit, by means of this  
report, to the several departments of the Church's  
work with a view of securing a reasonable support  
for each, and an increased support for all. 4.  
That the clerk be instructed to take such steps as  
may be deemed necessary to obtain reports from

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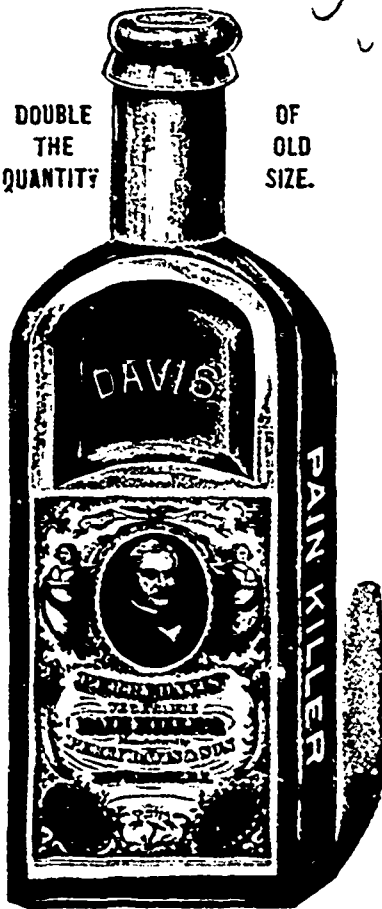
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NATURAL.

The spirit of the age is very dubious in  
regard to stories involving the supernatural.  
It is disposed to take with a great many grains  
of allowance any assertions that involve the  
knowledge of invisible personal agencies. It  
has settled down into a chronic state of scep-  
ticism so far as it involves an experimental  
knowledge of unseen personal beings. It is  
the pride of this age that the ideas we receive  
as valid are the product of definite and positive  
experience. We relegate to the region of  
superstition notions and ideas that cannot be  
subjected to the test of a clear and positive  
verification. We believe only the things we  
see. And the things we see are chiefly only  
the things concerned with the material side of  
life. This is an intensely practical age. We  
do not waste thought or energy on the illimit-  
able or unattainable. Definite results measure  
our endeavour. We have no patience with  
nebulosities and shadowy infinities. We prefer  
to stand upon the solid ground of well-defined  
fact, and verifiable proposition. But at the  
same time we are obliged to recognize the fact  
that the Bible and Christianity run counter to  
this spirit of the age. Religion requires belief  
in the supernatural as its foundation. Chris-  
tianity stands or falls with the truth or falsity  
of this assertion.

If there is no possible relation of human  
life to a higher unseen personal life, by contact  
with which human life may be uplifted and  
regenerated, then the message of Christianity  
has no meaning for men. If we reject belief  
in the supernatural because of its inherent im-  
probability, then we must also reject the Bible,  
for they are essentially the same. If enlight-  
ened intelligence and the illumination of sci-  
ence compel us to place the belief in com-  
munion with supernatural life among the  
superstitions and the myths of semi-civilized  
ages, then we must discard the religious con-  
victions that have come down to us from the  
past. If we are shut up in this life to com-  
munion with visible outward things alone; if  
the human heart can be touched by none except  
human companionships; if there is no hope  
from a superhuman source for the heart that is  
exhausted of its better impulses—for the spirit  
is broken through the defeats of life; if  
there is no God, to whom the bruised and bal-  
fled life may go for sympathy, for renewal, for  
enlightenment, then the stay and solace of  
religion must be taken away from humanity,  
and the teaching of Christian philosophy must  
go down in a common wreck with the super-  
stitions and traditions of a credulous past.  
Methodist Recorder.

PEN PICTURES OF MOLTKE AND  
BISMARCK.

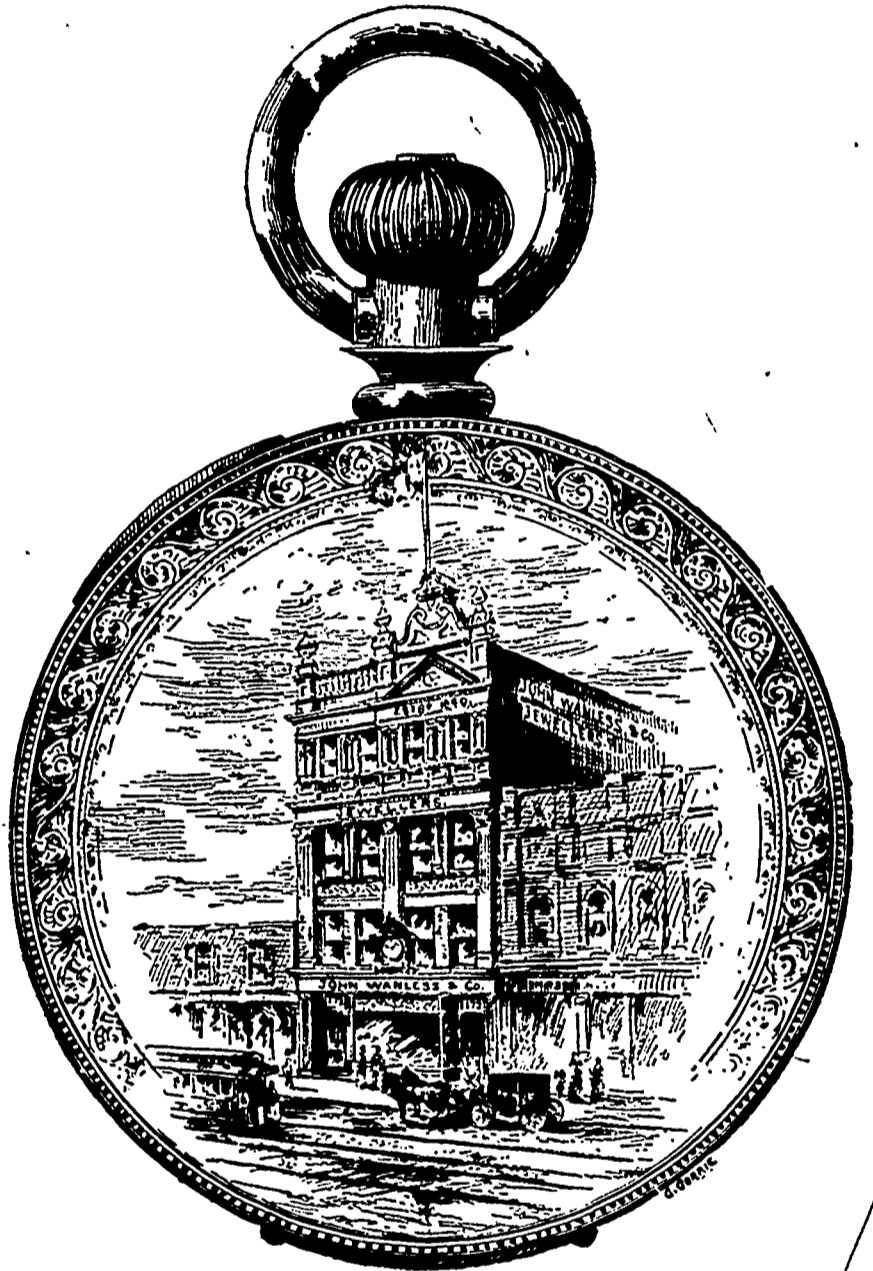
Who is this senior for whom the throng  
makes way reverentially—he with lean, wrinkled  
face, set mouth, yet with something of a half  
smile on it, ever with downcast abstracted eye  
and stooping shoulder, with hands clasped be-  
hind his back and with listless gait—this flesh-  
less, tough-looking man with the bushy eye-  
brows and the long, lean throat? He is worth  
looking at, for he is the greatest strategist of  
the age, and has been the ruling soul of the  
victorious campaign. Moltke, for it is he, has  
been with the Emperor, and is probably on his  
way home to finish Miss Braddon's last novel;  
for when he is not devising strategy he is read-  
ing sensational novels; and his abstraction, as  
like as not, is caused by speculation as to which  
of the two aspirants to her hand the heroine is  
ultimately to marry. A tall, burly man swings  
round the corner of the Friedrich Strasse, his  
loud "Ha! ha!" ringing out above the noise  
of the street as he strides down the Linden.  
The crowd makes way for him when it will for  
few others, and in truth he is the stamp of man  
to drive a path for himself even through an  
obstructive crowd. His step is firm and mas-  
sive, his shoulders are broad and square; the  
undress cuirassier cap sets off well the strong  
face with the heavy snow-white mustache and  
the terrible under-jaw, massive yet not fleshy,  
full but not exuberant, which one never looks  
at without thinking how symbolical it is of the  
"blood and iron" dogma which the stern but  
hearty man once so frankly enunciated. When  
last I had seen Bismarck he was sitting on his  
big horse under the statue of Strasbourg, in the  
Place de la Concorde, on the day the German  
troops marched into Paris, glowering down  
scornfully from under the peak of his metal  
helmet on a group of Frenchmen who had  
identified him, and were shrinking as they spat  
hissings up at him.—From "Historic Moments:  
The Triumphal Entry into Berlin," by Archi-  
bald Forbes, in the Christmas (December)  
number of Scribner's Magazine.

Whoever is satisfied with what he does,  
has reached his culminating point—he will  
progress no more. Man's destiny is not to be  
dissatisfied, but forever unsatisfied.—F. W.  
Robertson.

Blow, blow, blow! That disagreeable  
catarrh can be cured by taking Hood's Sarsa-  
parilla, the constitutional remedy.

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sheer merit and lowness of Price. We can give  
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\$18.00.

COME TO US FOR YOUR CHRISTMAS GIFTS.

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words. Competitors to remit \$1.00 and re-  
ceive a cross of the new "Poet's" Pen and a  
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address on separate sheet. Send poems before  
Jan. 1, '93. Awards made by competent  
judges soon after. Send postal for circulars.  
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The last year has been the year of largest growth in the Sixty-five years of THE COMPANION'S history. It has now reached a weekly circulation of 550,000 subscribers. This generous support enables its publishers to provide more lavishly than ever for the coming Volume, but only a partial list of Authors, Stories and Articles can be given in this space.

## Prize Serial Stories — \$6,500.

The Prizes offered for the Serial Competition of 1892 were the Largest ever given by any periodical.

- |  |                    |
|--|--------------------|
| <b>First Prize, \$2,000.</b> Larry; "Aunt Mat's" Investment and its Reward; by               | Amanda M. Douglas. |
| <b>Second Prize, \$1,000.</b> Armajo; How a very hard Lesson was bravely Learned; by         | Charles W. Clarke. |
| <b>Third Prize, \$1,000.</b> Cherrycroft; The Old House and its Tenant; by                   | Edith E. Stowe.    |
| <b>Fourth Prize, \$1,000.</b> Sam; A charming Story of Brotherly Love and Self-Sacrifice; by | M. G. McClelland.  |

**Prize Folk-Lore Stories.** Slow Joe's Freedom, \$1,000; Mother's Doughnuts, \$300; The Silver Tankard, \$200.  
SEVEN OTHER SERIAL STORIES will be given during the year, by C. A. Stephens, Homer Greene and others.

### Pictured by Their Children.

A Group of Four Pen Pictures of Famous Men at Home.

- How Mr. Gladstone Works;** by his daughter, Mrs. Drew.  
**Gen. Sherman in his Home;** by Mrs. Minnie Sherman Fitch.  
**Gen. McClellan;** by his son, George B. McClellan.  
**President Garfield;** by his daughter, Mrs. Molly Garfield Brown.

### The Bravest Deed I Ever Saw,

A Series of Four Papers in which deeds of remarkable bravery are vividly described by United States Officers of the Army and by famous War Correspondents. By

- General John Gibbon. General Wesley Merritt.  
Captain Charles King. Archibald Forbes.

## Interesting Articles.

- How I wrote "Ben Hur."** Describing the origin and growth of this popular Book. By Gen. Lew Wallace.  
**The Origin of "Rudder Grange;"** by the popular Story Writer, Frank R. Stockton.  
**The Story of My Boyhood;** by Rudyard Kipling.  
**How College Men are Trained for Foot-Ball, Base-Ball, and Boat-Racing.** By Four College Crew Captains.  
**Three New Sea Stories.** I. The Bristolman's Trap. II. The Romance of a Shoal. III. A Desperate Capture. By W. Clark Russell.  
**The Jungle Kingdoms of India.** I. The War between Man and Beast. II. Characteristics of the Conflict. III. Snakes. By Sir Edwin Arnold.

### The World's Fair.

Col. George R. Davis, the Director-General of the Fair, has promised to contribute articles, and Mrs. Potter Palmer will describe the proposed "Children's Palace." THE COMPANION will also have special correspondents at the Fair. Among the subjects to be treated are:

- How to Economize Time and Money.**  
**How to Prepare for a Visit to the Fair.**  
**What can best be Seen in a Given Time.**

### In Foreign Lands.

- How to See St. Paul's Cathedral;** by The Dean of St. Paul.  
**How to See Westminster Abbey.** The Dean of Westminster.  
**Windsor Castle.** A picturesque description by The Marquis of Lorne.  
**A Glimpse of Russia;** by The Hon. Charles Emory Smith.  
**A Glimpse of Belgium.** The American Minister at Brussels.  
**Adventures in London Fogs;** by Charles Dickens.

## Your Work in Life.

What are you going to do? These and other similar articles may offer you some suggestions.

- Journalism as a Profession.** By the Editor-in-Chief of the New York Times, Charles R. Miller.  
**In What Trades and Professions is there most Room for Recruits?** by Hon. R. P. Porter.  
**Shipbuilders Wanted.** Chats with great shipbuilders on this Subject: by Alexander Wainwright.  
**Why not be a Veterinary Surgeon?** An opportunity for Boys; by Dr. Austin Peters.  
**Young Government Clerks at Washington.** Opportunities in the State, Treasury, War, Navy and Interior Departments, and in the Department of Agriculture. By the Chief Clerks of these Departments.

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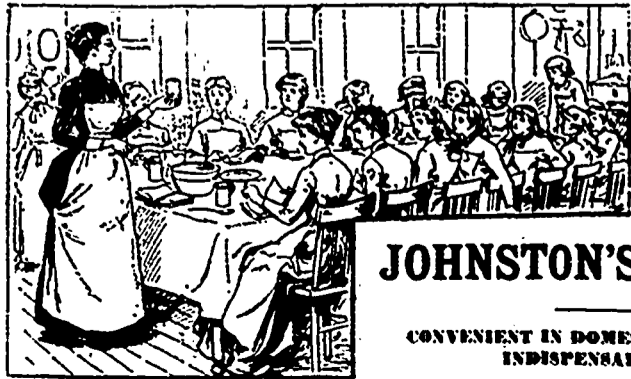
New Subscribers who send \$1.75 now will receive The Companion FREE to January 1, 1893, and for a full year from that date, including the Double Holiday Numbers at Christmas, New Year's, Easter, Fourth of July and Thanksgiving. The Souvenir of The Companion in colors, 42 pages, describing the New Building in all its departments, will be sent on receipt of six cents, or free to any one requesting it who sends a subscription. Please mention this paper.

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Purify the Blood, correct all Disorders of the

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;

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Wealth and exalted happiness is found by all using Nature's renowned blood-cleansing, healing, life-inspiring

St. Leon Mineral Water.

Its powerful absorbent forces, its penetrating gases and alkalines, remove the most putrid contaminations, saving life when beyond hope from blood-poisons, kidney, liver and internal diseases. St. Leon is king of disease conquerors.

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A STRONG—HANDY—DURABLE GLUE POT ALWAYS READY FOR USE WITHOUT HEATING. Holds everything that Glue will Hold. Small packages for household use. Special grades for Starch and Don't Forget "CHASE'S". Sold by all Druggists, Stationers and Hardware dealers, or sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

FARMS, MILLS AND HOMES in OLD VIRGINIA, for sale and exchange. Easy Terms. Free Catalogue. R. B. CHAFFIN & CO., Richmond, Va.

MINARD'S Liniment cures Dandruff.

## British and Foreign.

PROFESSOR LINDSAY conducted a special foreign mission service in St. Georges, Edinburgh, on a recent Sabbath.

EIGHTEEN missionaries have laid down their lives in Uganda in eighteen years; among them Mr. Mackay and Bishop Hannington.

THE Rev. Dr. Henderson, of Crieff, on his return from the Pan-Presbyterian Council was presented by his congregation with \$250.

MR. JAMES MONRO, formerly chief commissioner of the London police, has returned from India, where he has been engaged for some time past in mission work.

PRINCIPAL HUTTON states the real reason why people do not go to church to be their insufficient understanding of what the church is, and of their need of it and its ordinances.

IN the Victoria hall, Dundee, recently, a Jewish marriage took place. Mr. Barnett Cohen, of Edinburgh, being united to Miss Annie Cree, a daughter of a former minister in Dundee.

AT an election in Aylesbury in 1818 the bill at one hotel alone for the entertainment of one party's committee and supporters came to \$5,500, the landlord being complimented on its moderateness.

A PUBLIC missionary meeting was held lately in the Synod hall. Principal Hutton was in the chair, and addresses were given by Professor Calderwood, Rev. J. Buchanan, and Messrs M'Laren and Slowan.

THE Glasgow Unemployed Association Temporary Relief Fund, under the superintendence of Mr. Samuel Evans, of the Gospel army, has supplied 10,000 meals to the unemployed and deserving poor in the East end.

THE Rev. Angus M'Leod, of the joint Free and United Presbyterian congregation on the island of Lismore died suddenly lately. He had been addressing meetings a few days before as a candidate for the county council.

THE Rev. J. E. Houston, minister-elect of Cambuslang, has been entertained by the dissenters of Dundee at a soiree and presented with a token of their appreciation of his work as minister of St. Clements and as a citizen.

A PICKPOCKET at a Lincoln bazaar distributed the empty purses among the purchasers; the bishop, Dr. King, was made a victim by this practical joker, and the saintly man was found to have a lady's rifled portemonnaie in his pocket.

THE Rev. George Brooks, minister at Johnstone from 1833 till 1873, died at Edinburgh recently in his eighty-third year. He was a man of lofty piety, and the high spiritual tone of his ministry attracted many beyond the pale of his own church.

THE Hon. Emily Kinnaird addressed a meeting in Edinburgh recently, presided over by Professor Charteris, in connection with the Church's Women's Association for foreign missions. She strongly advocated the system of Christian girls' schools.

THE Rev. Messrs. Davidson and Shannon, of Hawick, do not join in the cry that the workingman has left the Church. The latter says that the majority of the men that are entering the pulpit are either workingmen's sons or have been workingmen themselves.

THE annual report of the Carrubbers close mission, Edinburgh, shows an income of \$2,335 and an expenditure \$85 less. During the year no fewer than 5,338 meetings of all kinds were held. At the annual meeting one of the speakers was Mr. Moody, a nephew of the evangelist.

THE Rev. Hugh Black, at an anti-gambling meeting in Paisley recently, moved a resolution, which was carried, recommending that Presbyteries and other religious bodies take steps to make the community realize the dangers of gambling and to create a sterner antagonism to the vice.

AT the annual meeting of the Edinburgh Sabbath Morning Fellowship Union it was stated that the constitution had been changed by the omission of the reference to the Westminster Standards so as to admit of the Episcopal, Congregational, Baptist, Methodist, and other associations.

THE deputies from Ireland to the annual meeting of the Scottish Association for Irish missions were welcomed at a social meeting in Free St. George's hall, at which Professor W. G. Baikie, Moderator of Assembly, presided. Rev. Arthur Gordon, of St. Andrew's parish church, Rev. R. G. Ballour and others spoke.

FOREIGN MISSION DAY was recently held in Glasgow Presbytery, special sermons being preached in the churches. On Monday evening the annual meeting was held in the Waterloo rooms, Mr. James Campbell, of Tullichewan, in the chair. Addresses were given by Rev. Dr. Laws, Rev. J. M'Laren, Rev. Robert M'Omish, Rev. A. S. Laidlaw and others.

EVERYBODY SUFFERS PAIN. It is the result of violation of nature's laws. Perry Davis has done much to allay the suffering of the people by giving them out of nature's store-house a "balm for every wound." Such is the Pain-Killer; it stops pain almost instantly, is used both internally and externally, and is of all other pain remedies the oldest and best. New size Big Bottle, 25c.

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## The most Delicately Perfumed

### POPULAR SOAP

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SOLD EVERYWHERE,

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THE ALBERT TOILET SOAP COMPANY,



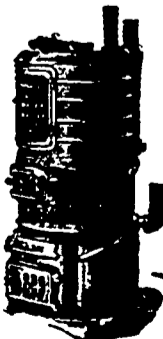
## THE SPENCE

### "DAISY" HOT WATER BOILER

Has the least number of Joints.

Is not Overrated,

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**Household Hints.**

**GIBLETS.**—Clean the giblets of a turkey or chicken, cut the gizzard into quarters and separate the lobes of the liver. Stew them in water to cover, with an onion, salt and pepper. When tender thicken the liquor with flour and butter cooked together; add tomato or walnut catsup to taste, and serve on toast.

**LIVER AU LIT.**—Clean the livers from two or three fowls and cut into several pieces; or you may use calf's liver cut into small slices. Put a layer of tomatoes in a dish, then the liver, then sliced onions and tomatoes on the top. Season each layer with salt and pepper. Cover and bake slowly about an hour.

**POMONA RICE.**—Core, pare and bake six tart apples. Steam one cup of rice in two cups of salted water half an hour. Stir in one large tablespoon of butter, a little cayenne, and more salt if needed. Make a molasses sauce with one cup of molasses, one tablespoon each of vinegar and butter, and a pinch of salt. Simmer ten minutes. Put the rice in a dish, lay the apples on it, and pour the sauce over them. Serve as an entree with roast pork.

**NEW-YEAR'S CAKE.**—Cream one and a-half pounds of butter and one and a-half pounds of powdered sugar; beat well together. Beat fifteen eggs, and add, with a pound and a-half of sifted flour and three teaspoonfuls of baking powder; grate two lemons in half a teacup of molasses and add the batter, with two pounds of finely chopped almonds, two pounds of seeded raisins, and one pound of sliced citron. Turn in a cake mould, and bake two hours in a moderate oven.

**FILLET OF GROUSE.**—Remove the breast and separate into four or six pieces. Disjoint and cook the remainder in boiling salted water to cover till tender. Then remove all the meat and chop it fine. Thicken the broth, which should be reduced to half a cup, season and moisten the meat. Spread the minced meat on squares of toast; put a layer of currant jelly on each. Rub the fillets with butter and broil them carefully; season with salt, pepper and butter, and lay them on the jelly.

**CHICKEN CROQUETTES.**—One cup of cold roast chicken, one-half cup of stuffing, one egg, white sauce, salt and pepper. Chop the chicken very fine, mix it well with the stuffing and beaten egg. Cook one tablespoon of flour in one tablespoon hot butter, add hot milk gradually, using enough to make it thick. Moisten the chicken with the sauce, add salt and pepper to taste. When cold and hard shape into rolls, cover them with fine bread crumbs, roll in beaten eggs and crumbs and fry one minute in deep fat, hot enough to brown bread while counting forty.

**MELTON VEAL.**—Take any cold veal, either roasted or boiled, chop it fine, and season with salt, pepper and lemon juice; add two or three tablepoons of cracker crumbs, and moisten with soup stock or hot water. Take one-third as much finely chopped ham as veal; season with mustard and cayenne; add one tablespoon cracker crumbs, and moisten with hot stock or water. Butter a mould, and line it with slices of hard boiled egg. Put in the two mixtures irregularly, so that when cut it will have a mottled appearance; press in closely, and steam three-quarters of an hour. Set away to cool; remove from the mould, and slice before serving. This is an excellent dish for lunch or tea.

Our dear little daughter was terribly sick. Her bowels were bloated as hard as a brick. We feared she would die. Till we happened to try Pierce's Pellets—they cured her, remarkably quick.

Never be without Pierce's Pellets in the house. They are gentle and effective in action and give immediate relief in cases of indigestion, biliousness and constipation. They do their work thoroughly and leave no bad effects. Smallest, cheapest, easiest to take. One a dose. Best Liver Pill made.

Gibson's Toothache Paste acts as a soothing and stops toothache instantly. Sold by druggists.

# CHRISTMAS NOVELTY SALE

In our Basement Fancy Goods Department.

## China, Crockery and Glass Department.

We are now showing the finest, best and most complete assortment of

**Novelties, Art Pottery, Bric-a-brac, Vases and Table Porcelains, Dinner Sets, Meat Sets, Tea Sets, Ice Cream Sets, Berry Sets, Tete-a-Tete Sets, Chocolate Sets, Fruit Plates, Chop Dishes, Lamps, Vases, Fancy Goods, Fish Sets, Game Sets, Salad Sets.**

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A magnificent stock of Toy Books, Christmas Cards, Calendars, Book Sets in Cloth and Half Cloth, of every author, Bibles, Prayer Books and Hymn Books.

## White China for Amateur Decorating.

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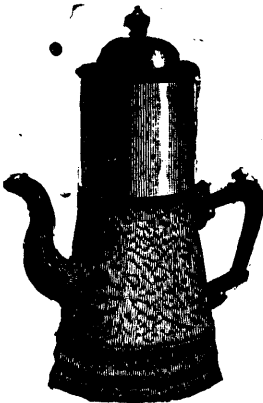
Best Quadruple Plate.

We have some of the latest and most attractive plate patterns and designs in all the different named articles, such as Berry Dishes, Fruit Dishes, Salad or Nut Bowls,



Bon Bon Baskets, Cake Baskets, Flower Pots, Pin Cushions, Trinklet Trays, Pin Trays, Jewel Boxes, Puff Boxes, Shaving Cups and Brushes, Water Jugs, Pudding Dishes, Egg Stands, Biscuit Jars, Crumb Trays, Toast Racks, Butter Dishes in great variety. Also Pickle Cruets, Breakfast Cruets, Dinner Cruets and individual Salt and Pepper Cruets. Besides the above-mentioned articles, we have a large assortment of ornaments and all sorts of pretty little articles for Xmas.

## Tin, Granite and Enamel and Plated Wares



are of the best quality at popular prices. Christmas Cake Tins of different descriptions, with movable bottoms.

In fact we have some of the finest articles adapted for Christmas presents that are to be seen in the city.

We have just received a fine line of Feeder Kettles in Nickel, Copper and Tin at LOW PRICES.

## Dolls and Toy Department.

In connection with this department we have opened one of the largest and the finest basements in America, in which is placed the grandest assortment of Dolls varying in sizes from one inch to four feet, some representing the people of Greenland, Lapland, Finland, with their coats of fur; others, the Laddies and Lassies of Scotland, and the Clown and Punches of England—in fact every human being is represented, even to the Monkey of Africa.

Besides the Doll Department we have a large assortment of Fancy Toys—Blocks, Pyramids, also Waggon with one hundred Building Blocks, and parts for constructing toy churches, schools, in fact, every kind of a building the mind may imagine; it is one of the finest toys on earth for a boy. Besides the above we have hundreds of different classes of toys, such as Beds, Cuddles, Stands, Tubs, Toilet Sets, Chairs, Carriages, Nine Pins, Soldiers, Indians Balls, Chimes, Mills, Hook and Ladders, Reels, Engines, Boats, Trains—some moved by steam, others by clockwork.

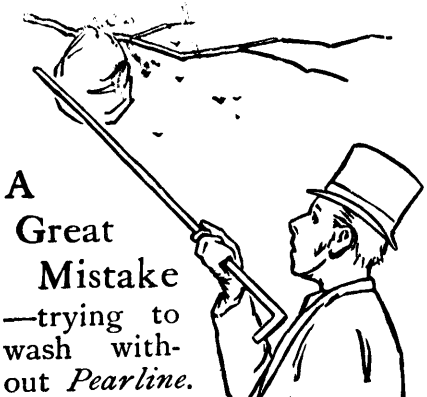
## Our Sporting & Musical Part of the Basement

is a grand sight. There is to be seen a grand variety of Organs, imported from France, pouring out their melody. Some of the most popular and charming tunes are to be heard. Also a large display of Mouth Organs, Humming Tops, Magic Lanterns, Footballs, Boxing Gloves, in varied sizes

Inspection invited before Purchasing, by

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**A Great Mistake**—trying to wash without *Pearline*. You gain nothing by doing without it, but you lose a great deal. *Pearline* makes it easy to keep clean. It washes clothes or cleans house, saving labor in everything; it harms nothing. Besides it does away with the Rub, Rub, Rub. There'll always be trouble without it. You will work hard to do little, and do little but hard work.

**Beware** of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. *PEARLINE* sells on its merits, and is manufactured only by 289 JAMES PYLE, New York.

**MORSE'S MELIOTROPE TOILET SOAP.** FRAGRANT, LASTING AND PURE. A PERFECT BOUQUET IN YOUR ROOM.

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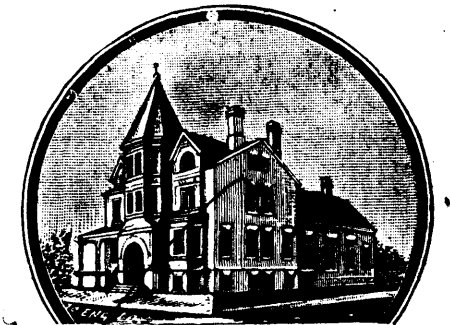
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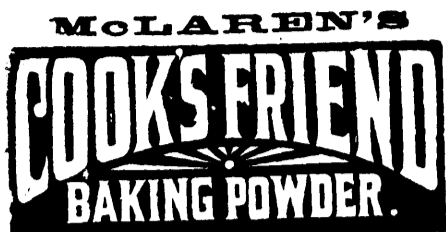
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BIRTHS, MARRIAGES & DEATHS

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BIRTH.

At "Inglenook," Barrie, on 15th December, Mrs. J. H. McKeggie, a daughter.

MARRIED.

At the residence of Mr. Robt. Gemmel, Perth, grandfather of the bride, by the Rev. A. H. Scott, M.A., on Wednesday evening, 7th Dec., Mr. Peter McPhail, of Drummond, to Anna, eldest daughter of Mr. Henry Young, of Spring Hill, Kansas, U.S.

On the 14th inst., by the Rev. M. Fraser, D.D., at the residence of the bride's parents, Sarnia, Ont., John Gillespie, of Hamilton, to Maggie A., third daughter of Andrew Todd.

DIED.

At his late residence, No. 238 College Toronto, on Thursday, December 15, Mr. Chas. C. Robb.

MEETINGS OF PRESBYTERY.

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

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

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

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

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

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

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

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

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

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Miscellaneous.

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