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Whole No. 985

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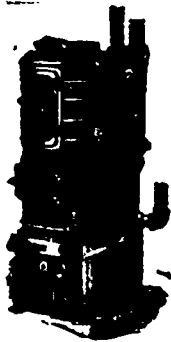
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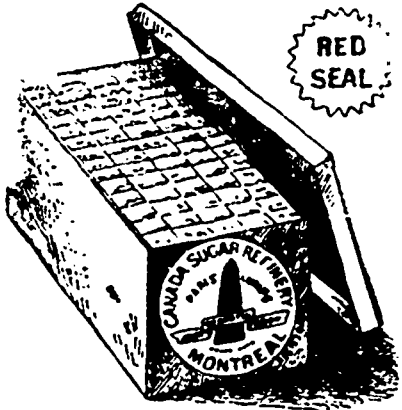
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A FRIEND'S face often locks sour and glum from the effects of misery-making biliousness or liver complaint. If we tell him to use Burdock Blood Bitters and he does it, the face soon brightens with returning health and happiness. B. B. B. never fails. SNOOPER: Let us take a Wagner sleeper, my dear. Mrs. Snooper: O, Wagner's too noisy for me. Let us take a Pullman. "I AM always getting stuck," said the type. "Nevertheless I have a very good impression of you," answered the paper. Richard's Liniment is the best.

HUMORS. Of the BLOOD & SKIN Cured by CUTICURA

HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDY, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, 50c. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

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Is Indispensable for the Bath, Toilet or Nursery, for softening the Soap or Skin. THE BEST BABY'S SOAP KNOWN. Price 25c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, DECEMBER 31st, 1890.

No. 53.

Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents post paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

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5 JORDAN ST., TORONTO.

THE PRESBYTERIAN YEAR BOOK FOR 1891

Will be published about the 25th of December. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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5 JORDAN ST., TORONTO.

THE New York *Independent* says: It is said that Vassar, Smith and Wellesley Colleges have decided to give their pupils instruction in the domestic science or art of housekeeping. This is one of the useful arts, and no young woman should be regarded as having her education completed until she is properly trained in this art. She certainly is not fit to be a wife unless she understands housekeeping. To know how to dress and stuff a turkey or make a good apple dumpling is important for every housekeeper. We all vote aye.

THE Rev. A. Ben Oliel says that Sunday, October 12th, 1890, will be a memorable day in the annals of modern Jerusalem, for on that day a great reproach to the non-Episcopal Christian world was removed. Up to that day Presbyterians, Wesleyans, Congregationalists, Baptists, etc., might come and weep over Jerusalem, and take pleasure in her stones, but there was no place where they might meet to worship God in the spiritual form they were accustomed to. On that day a house of worship was dedicated in the Holy City, representatives of many denominations participating. It is in charge of Mr. Ben Oliel.

At a meeting of Dingwall Presbytery held primarily to discuss the Dods-Bruce cases the time was monopolized by Mr. Macaskill, who delivered an elaborate written speech in moving his overture. He again insisted on the absolute unerrancy of Scripture, declaring that the "laboured attempts to connect the infallible truth of the Bible with our inward conviction of its truth only show how far the Church has gone astray from the claims of the book itself." At the close of his statement he appealed to his brethren to speak upon such an important subject, but no member responded, and the overture was allowed to pass.

A SCOTTISH contemporary says: Bailie McKenzie, of Aberdeen, declares that if Scotland is to be freed from the curse of drunkenness it will have to be done by the Church. The drink traffic by the conversion of numerous distilleries and breweries into limited companies, is widening its influence; but on the other hand there has of late years been a very decided wave of feeling against the deplorable drinking customs. In the Established Church the proportion of abstaining ministers is a great deal less than twenty-five per cent.; but in the United Presbyterian and Free Churches the abstaining ministers reach the high total of sixty-five per cent.; while the students show a larger proportion than ever of total abstainers.

THE Rev. Abbé Baillargé, of Joliette, has just completed a table showing that there are in the Dominion one cardinal, five archbishops, twenty-two bishops, 2,352 priests, forty-three male religious orders with 250 members, sixty-six female religious orders with 964 members, 1,914 churches and chapels, 317 missions, seventeen seminaries, three universities, fifty-three colleges, 333 convents, 166 academies, 3,203 schools, sixty-nine hospitals, forty-eight asylums, 1,157 parishes with 2,048,800 Catholics. Newfoundland has two bishops, fifty-eight priests, seventy-seven nuns, 137 churches and chapels, seven seminaries, one university, fifteen convents, 130 schools, forty-one parishes with 79,000 Catholics.

FRENCH Protestantism has been sorely tried these last few years. M. Bersier is dead; M. Pressensé is still seriously ill; Pastor Dhombes, one of the Church's most remarkable orators, has become blind; Professor Bois, the erudite dean of the theological faculty of Montauban, is suffering severely in health and will very probably be unable ever to resume his functions; while Dr. Gustav Monod, brother of the great preacher, Adolphe Monod, has passed over to the majority at the age of eighty-six. The last-named was one of the most eminent of Parisian surgeons, and when obliged by age to relinquish his profession, he devoted himself to the advancement of Christ's kingdom.

THE native Christians of Bombay recently held a conference in the Free Church Institution to consider what they could do individually and collectively to bring the Gospel before the perishing thousands of that city. A few missionaries, both men and women, were present, but the proceedings were entirely in the hands of natives. The first resolution they adopted declared it to be the duty and privilege of every Christian to take part in aggressive work for the spread of the Redeemer's kingdom; and it was decided that a few localities should be chosen and a volunteer band formed for preaching the Gospel in the streets of the city. To meet the expense incurred in the work, it was agreed that every Christian family should lay by from one pice upward every Sabbath morning. One speaker stated that there are at present only about ten foreign missionaries working for the evangelization of nearly a million of people in Bombay.

It is stated that General Booth has secured for his scheme fully \$375,000; and the money still continues to pour into his treasury. Dr. Goodrich, of Manchester, thinks Mr. Booth will not get his millions, chiefly because there is to be only one trustee. The General could be trusted, but what about his successors? Perhaps the weightiest adverse criticism is the one set forth by Mr. Loch in behalf of the Charity Organization Society. Like Mr. Loch, the Duke of Westminster objects to the scheme as being calculated to injure the old charitable institutions which have been doing good work for so many years. Still more serious, if well founded, is the objection advanced by the *National Observer*, which declares that, if the scheme had full sway, it would in fifty years develop a social cancer in the shape of an autocratic fanaticism within our monarchy, and cause Britain to lapse to semi-barbarism, over-run with black dwarfs and idiots.

THE *Presbyterian*, of Philadelphia, has been trying to name the thirteen Presbyterian branches in this country which the Census Office has found, and this is as far as it can go: One, the Presbyterian Church, North; two, The Presbyterian Church, South; three, The United Presbyterian Church; four, The Cumberland Presbyterian Church; five, Reformed Presbyterian Church (Covenanters); six, Reformed Presbyterian Church (General Synod); seven, Associate Reformed Church of the South; eight, Associate Reformed Synod of New York; nine, The Associate Synod of North America; ten, The Free Presbyterian Synod. We can do better than that, says the *New York Independent*. The last-named is not, we believe, now in existence. But see what the *Presbyterian* has omitted: The Welsh Calvinistic Church; the Coloured Cumberland

Presbyterian Church; the Reformed Presbyterian Church (Pittsburgh Presbytery); and the Reformed Presbyterian Church (Fulton's branch). There are four branches, at least, of the Reformed Presbyterians.

THE *Christian Leader* says: The petrifying effect of the sin that wrought his downfall is exhibited with almost unexampled effrontery by the now completely discredited Parnell. A more shameless exhibition has not been witnessed within living memory than that which stamps him as the most depraved of self-seekers; treacherous and malignant, ready to destroy his colleagues, Mr. Gladstone, the Liberal party and Ireland rather than give up the leadership he has disgraced. By a dexterous use of the worst elements in Irish society, he seeks to retain that post; and it is sad to see that so many of the Irish people are the ready victims of one who is so vile. It also provokes deep indignation to witness the encouragement he is receiving from British politicians who only denounced his adultery so long as that line served their partisan purposes, but who now encourage him in a manner which proves that his sin is really regarded as a venial offence. One consolation is furnished in the decided antagonism to Parnell of all the ablest Irish members; and it is just as well that he should have exhibited the full extent of his villainy in order to make it impossible that he should ever regain the place from which he has fallen. His exposure will clear the political atmosphere and do a world of good.

IN accordance with the decision of their Supreme Courts, the Presbyterian and Methodist Churches in Canada, aided by other Christian bodies, are about to take action to petition the Dominion Parliament for a law prohibiting the manufacture, importation and sale of all alcoholic liquors for beverage purposes in Canada. Petitions to this end are already in circulation, and all members and adherents of Churches sixteen years of age and upwards will be at liberty to sign them. It is requested that public meetings be held in each congregation and community, when the question of the prohibition of the liquor traffic may be discussed and information given. Rev. D. L. Brethour, Thorold, General Secretary of the Standing Committee on Temperance of the Methodist Church, and Rev. D. Stiles Fraser, Springvale, Upper Stewiacke, Nova Scotia, Convener of the Assembly Committee on Temperance of the Presbyterian Church, have charge of the work. Over 30,000 petitions will be sent out to the different denominations. Never before has so extensive a movement been set on foot to ascertain the sentiment of the Canadian people on this important subject. Those who have not received petitions can obtain them by applying to the reverend gentlemen named above.

THE *British Weekly* says: Those who attended the Pan-Presbyterian Council in Belfast will remember that no one made a greater impression than an American, Dr. G. P. Hays. Since then we have followed with interest every reference to Dr. Hays in the religious press, and have been pleased to notice that he has issued a prospectus for a theological institute, intended to find its place about midway between the popular Chautauqua circles and the theological seminaries. Dr. Hays' object is to give courses—one in the winter, and the other in the summer—of theological instruction for laymen. He says very rightly that he is trying to supply a felt want. The decay of Nonconformity in this country so much talked about is so far a pure figment, but it threatens to become a reality if laymen so-called do not take a fuller share in the work than they are doing now. The chief hindrance in the way of efficient lay help is a complete lack of theological and Biblical training among the great majority even of otherwise able and accomplished men. If Dr. Hays' movement succeeds, we hope it will stimulate similar movements on this side, and that the dying energy of heresy hunters will revive in better form as a zeal for sound knowledge of the Scriptures.

Our Contributors.

SOME CHANGES THAT DID NOT TAKE PLACE LAST YEAR.

BY KNOXIAN.

Standing once more upon one of Father Time's watersheds and looking back, we naturally think of changes that took place during the past year. Some of these changes make us sad. The proper way is to bow submissively and say, as does Whittier:—

All as God wills, who wisely heeds
To give or to withhold
And knoweth more of all my needs
Than all my prayers have told.

Enough that blessings undeserved
Have marked my erring track:
That whereso'er my feet have swerved,
His chastening turned me back.

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

That care and trial seem at last,
Through memory's sunset air,
Like mountain-ranges overpast,
In purple distance fair.

There is another side to the shield. Whilst we naturally feel sad in thinking over some of the changes that took place during the year, perhaps we should feel sadder on account of some of the changes that didn't take place. Many of us are far too much the same as we were a year ago. We began the year resolving to be better and do better, but we have been and have done pretty much the same old thing. Of course the perfect people are exceptions. They were so good at the beginning of the year that there was no room for improvement. Their whole duty evidently was to look down patronizingly from their high pedestal and thank the Lord that they are not like other men. That duty was faithfully discharged throughout the whole year. The ordinary mortals have not changed half as much as we should have done. If we had kept our New Year resolutions we would have changed a great deal more. Whilst sorry on account of some changes we may have seen or felt we ought to be ashamed that we ourselves did not change much more for the better in 365 days—days loaded with rich mercies and high privileges.

Here is a man who began the year with a resolution more or less solemn that he would attend Church regularly during 1890. He kept his resolution for a few Sabbaths and then relapsed into his former careless habits. He didn't change very much. If he had changed more it would have been a good thing for himself. The changes that didn't take place in him make his friends feel sad.

Here is a man who didn't give a cent for missions in 1889 and he gave precisely the same amount in 1890. There was not much change in him. A radical change in all such men would be a good thing for themselves and a good thing for the Church.

Thousands of men begin every year with a resolution that they will drink no more whiskey. Before the end of the year they drink as hard as ever. A change in their habits would have been a great blessing for themselves and their friends, but the change did not come. More's the pity.

"He is just the same conceited fool he always was." "He is as great a mule as ever." "He grumbles as much as ever." "He is just as cross as ever." "The old man is just as egotistic as ever." "He is as lazy and shiftless as ever." "He is as hard as ever." These and similar expressions we hear almost every day and they all indicate that no change has taken place in the persons referred to. A change in each case would have been a good thing. Whilst sad over some changes we should work and pray for others. Most of us don't change half enough.

We often hear about the changes that take place in localities. Such changes sometimes form the pathetic part of sermons. There might often be a more pathetic part on the changes that didn't take place. There stands the old church that the early settlers built forty years ago with their own hands. Noble old men they were. They built a better house to worship God in than any of them lived in themselves. Their sons have grown rich but they have hardly religion enough to keep the roof water-tight on the church their fathers built or to put a little blacking on the old stove in the corner. There is one change that did not take place—the old church is the same as it was forty years ago. Quite often there is another change that didn't take place in such localities—the minister's salary is just the same as it was when the people were poor and half their present numbers. Brethren, when you preach on changes, work up a good paragraph on some of the changes that didn't occur.

The saddest of all sights in our churches is that of a man who remains for many years unchanged in heart. There he sits year after year hearing the Gospel that was intended to change men, that has changed millions of men, that is changing thousands of men every day, but he remains unchanged. Perhaps it would be more becoming in many Christians to expend some of the sorrow upon such cases that they expend

upon changes that have taken place. A friend taken home and crowned is not such a fitting subject for sorrow as a friend unsaved.

Looking forward, we say 1891 will bring many changes. Some of these will no doubt be sad, but let us hope and pray that many of them will make us glad. Changes of a certain kind are just what we should wish for, work for, pray for. That careless men should become thoughtful, that prayerless men should become prayerful, that godless men should become converted, are changes devoutly to be sought. Among Christians there is ample room and need for change. None of us are as zealous, active and self-denying as we might be. The liberality of the Church is improving but there is much room for further improvement. We need more than a change in giving—we need a revolution.

We need better preaching, better pastoral work, better attendance at the house of God and better hearing. Better preaching would make better hearing, and better hearing would make better preaching. More prayer would help both. Changes forsooth—why change in the right direction is just what we all need. Stagnation is the thing we ought to dread—not beneficial change.

The Church courts could stand some change. Less time spent in quibbling about small, unimportant matters, and more given to the vital interests of the Church would be a most desirable change. An important committee of the council of a great city was reported the other day to have spent much precious time in discussing pea-nut stands. If any of the members were elders perhaps they thought they were in Presbytery.

The New Year will bring changes. Let us hope and pray that it will bring many good ones.

MODERN SCIENTIFIC RESEARCH AND MODERN DOUBT.

THE VASTNESS OF THE VISIBLE UNIVERSE NO GROUND
FOR SCEPTICISM.

BY PROF. GEORGE P. FISHER, D.D., LL.D., OF YALE
UNIVERSITY.

(Concluded.)

The care of divine Providence in providing for the sustenance, education and comfort of man by things around him on earth is equally demonstrable. He has not cast His creatures on these shores of time without supplying with tender concern such blessings as correspond to their nature. They do not ask for bread and receive a stone. And in the mission of Jesus Christ to seek and to save the lost race from moral destruction; in all that Christianity brings us for this life and for the life to come.—God has given the most impressive proof we can imagine of His interest in us. These unspeakable gifts come down from the Father of Lights, whose love is without variability or shadow of turning. They prove that He is mindful of us. In a literal sense he has visited us.

We do not aim, then, to establish the fact that God is concerned for man. This the Psalmist did not doubt, however much he was amazed at the thought of it. No man can doubt it without being an Atheist, without ascribing what he is, what he enjoys, what he hopes, to something besides God. But our aim is to answer the question, why God is mindful of us? What is there in man to render him in any sense worthy of the attention of his Creator?

The question, put in this form, appears to answer itself. Man has been created; and if God had a motive in his creation He has a reason for desiring Him to do justice to his nature. If the creation of so inferior a being is not an act unworthy of God it is not unworthy of God to care for him after he is made.

But the difficulty is directly solved on gaining a true conception of God and of man. First, a true conception of God, as infinite. The discoveries of astronomy have added no attribute to the Divine Being. They have simply rendered the feeling of His greatness more vivid. From the earliest times pious men have believed in the existence of multitudes of intelligent beings who are superior to man—of "the army of Heaven" as well as "the inhabitants of earth." Nowhere is the Divine Power set forth with deeper fervour than in the Psalms. But the moment that you grasp the idea of an infinite Being all his works seem to be nothing in the presence of their Creator. The great and the small are alike atoms in His sight—the one not more than the other, entitled to His notice. Chalmers is one of those who have dwelt on the fact that, as if to forbid the notion that what is minute escapes the eye of God. When the telescope unveiled a universe above us, so vast as to overpower the imagination, the microscope at the same time, was uncovering a universe beneath us, finished in every part and not less full of wonders. The natural attributes of the Creator, moreover, are never to be allowed to veil from sight His moral perfections. "His mercy," like his power, "is great above the Heavens." His condescension is equal to His might. Therefore He is said to crown man with his loving kindness.

The difficulty is solved on obtaining a just view of man and of his dignity as a spiritual being. Only when we exalt matter above mind does the greatness of the Physical Universe excite the fear that we are overlooked by the Creator. In his spiritual nature, by which he is made to resemble God, lies the real worth of man. His body is feeble than that of the animals around him, and returns to dust; but his

soul is great, almost beyond conception. Man has often been called a microcosm—a little world in himself—an epitome of the universe. Everything in the world has some relation to him—a correspondence with some part of his nature. Even in his physical organization the lower orders of beings that have inhabited the earth were prophetic of him, and seem to have been elaborating the elements of grace and nobleness that are combined in his person. But in his mind are comprehended the laws of the universe. In his intellect is the geometry which the reason of God has stamped on his whole creation. Though fettered to the earth he weighs the distant worlds, ascertains the course which they take and measures their speed.

Put chiefly in the moral nature of man do we behold his greatness. He is able to bring God and the realities of the unseen world into the circle of his consciousness. He is able to set his affections on things above; to commune with his Creator; to understand the ends of His moral government, and to co-operate with Him, in the freedom of filial obedience. For the sake of righteousness, a purely spiritual good, he is able to sacrifice everything earthly, and to lay down his life with joy, knowing that death is the transition to a more glorious life—the door into a house not made with hands, eternal in the heavens.

Is it said that man is sensible of his ignorance; that his powers are finite, that bounds are set to his knowledge; that an atmosphere of mystery surrounds all things? Is it said that man feels himself at an infinite remove from God? In this very consciousness of inferiority and dependence we find a striking proof of his greatness. How strange that he should know his own inferiority! What being is this who rises so high that he can look down upon himself? What marvellous power is that of seeing his own littleness! Is it not plain that he could not possess this wonderful self-knowledge unless he were somehow cognizant of what is infinite and perfect, unless he were on his way upward? When man looks abroad on the universe and cries: "How can God be mindful of me?" is it not plain that his mind has taken the great thought of the universe, and the great thought of God, into itself? And what a mind that is, which can thus soar away from itself; which can strive to fathom immensity, and deplore its partial success! What a mind that is which mourns that its attainments fall so short of its desires! The weakness of man is one of the grandest proofs of his greatness, because it is a conscious weakness—a weakness from which, in thought and aspiration, he has already escaped. Only on a system of materialism—on what has been aptly called the dirt-philosophy—can the material universe be ranked in dignity and glory above the mind of man. We do not determine the worth of matter even, by mere bulk; for the diamond may have a greater value than the mountain from which it is taken. An infant that is too weak to stand upon its feet is incomparably nobler than the highest animal that walks on the earth. What if that infant were a Kepler or a Shakespeare! The mind of the philosopher, engaged in extending the law by which the apple falls, over all the worlds, is an object with which the force of gravitation and all the globes of matter which it binds together, are not worthy to be compared. The course of a just man, who lives to enlighten his fellow beings and scatter the clouds of ignorance and sin, is infinitely more deserving of admiration than the course of the sun in the sky, which rejoices as a hero to run a race. What is the brightness of the visible heavens in comparison with the glory that shone from the face of the first of the Christian martyrs!

If it be granted that man is immortal, or even that he may be immortal, the notion that he is an insignificant being vanishes. If the place of his abode seems contracted he is now at the outset of his existence. This globe is his habitation only for a short time, while he continues in the flesh. He is here in a school whence he will emerge into scenes of inconceivable magnitude and rise to a stage of being of which he has now but a vague conception. When man is stirred with the thought of his immortality he never doubts the dignity of his nature. When the greatness of his destiny breaks upon him, when he once feels that he is to live forever, he doubts not that God is near him.

We are not to think, then, that God is not mindful of us, or that His eye is ever withdrawn from us. Our distress, whatever may be its source, is known unto Him. Our sins are known unto Him. Let none imagine that the universe is so vast, and they are so obscure that their sins pass unnoticed. This world is so small, my days on earth are so few, it matters not how I live; the man who reasons thus is a traitor to his soul. If his days are few it is of great consequence that he should spend them well. Let him not think that he can hide away from God. Let him rather confess to his Maker: "O Lord! Thou has searched me and knowest me;" "Thou understandest my thought afar off; Thou compassed my path, and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether! Thou hast beset me behind and before, and laid thine hand upon me!" "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" "If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day. The darkness and the light are both alike to Thee!" Vain is the attempt of a man to cover up his wrong-doing or excuse an irreligious life, on the plea of his low rank in the scale of existence. He has reason and will, the elements of a moral nature; and no angel has more. His conscience shows him that he is amenable to law and judgment. He will be called to answer for

the deeds done in the body. He knows that if he breaks the commandments of God he offends his Maker. If he lives for a lower end than that for which he was sent into the world, he knows that God will punish him. He knows that he cannot deceive his Maker, or evade the just consequences of his conduct. "Whatsoever a man soweth that shall he also reap." This world has not been created, and a race of immortal beings placed upon it and subjected to a moral trial, for no purpose. There are to be results in the future; time is to bear fruit in eternity.

The foregoing thoughts suggest a painful view of the degradation of man, when he abandons himself to a worldly life. He is thoughtless of God: all his wishes and plans are confined within the circle of an earthly existence; seldom, if ever, does he look beyond. His higher nature, meantime, lies dormant, or struggles in vain for its rights. The voice of reason, the divine attribute which God has given him to connect him with heaven and qualify him for everlasting life, is either unheard or wholly unheeded. He lives as if there were no God—as if Death were an eternal sleep. When reason and conscience are thus prostrate in the dust the crown of glory which his Maker set upon his head is cast away. His affections all engrossed by things of time and sense; his appetites refusing to be controlled, he sinks downward toward the brutes; and if he do not die like the brutes it is because his soul is filled with a dread to which they are strangers.

Yet, in this condition God is still mindful of him and is merciful. He lays help on One who is mighty to save. There is joy in heaven among the angels of God, over one sinner that repenteth. A great expiation is provided for the sins of the world. Whosoever will is invited by Christ to drink of the fountain of life. God is in him, reconciling man to himself.

The teachings of Christ, who asked, "what shall a man give in exchange for his soul," justify every man in thinking highly of his nature. The sophistry which would put man below matter and space goes straight to Atheism, for the lofty qualities of the soul, not to be derived from what is beneath it, are the evidence of God, to whom its origin is due. The mind of man does not spring from the clods under our feet; but in God do we live and move and have our being. We are His offspring. Let every one think highly of his nature—so highly as to be deeply humbled by the wrong he has done in seeking to satisfy it by the pleasures of the earth! so highly as to aspire after God and the joys of communion with Him!

New Haven, Conn.

CLERICAL GLEANINGS.

SLAUGHTERING MINISTERS

BY THE REV. JAMES HASTIE, CORNWALL.

In mercantile parlance goods are said to be slaughtered when they are forced to sale at greatly reduced prices, and by means other than by ordinary channels of trade. The effect on legitimate business is found to be disastrous in the long run, though it may prove a temporary gain to a few score of purchasers.

Ministers are being slaughtered in the Presbyterian Church in Canada to an extent which is startling.

How? you ask. In two ways this is being done. By forcing into premature debility dozens of worthy ministers by our present system of probationship; and by forcing into premature retirement upon the fund men who are good for five or ten years more of efficient service, because gray hairs boycott them from settlement. Were this dual evil unavoidable, duty would require the sufferers to submit silently to the inevitable. But this double evil is not a necessity.

'Tis not necessary that any minister now out of a charge, and who is competent for the work, be a probationer one month, if our Church would only adapt itself more flexibly to present circumstances.

The mistake that has been made all along is that supplemented charges and self-supporting charges have been dealt with in the same way in the matter of securing pastors. Now see how this works.

A prejudice against supplemented fields exists in the minds of many ministers, especially with young men. They fancy that to occupy such a position would be tantamount to stamping them as only second or third-rate men, and would militate against their being called to a larger place later on. Therefore, they shun supplemented charges, or if they accept a call it is because nothing better is within reach, and with the secret purpose to remain only till they can secure a better place.

Truth told, there are scores of congregations so uninviting—present and prospective—that it is hopeless to expect any man to remain there long if he can get away.

A term service of two or three years is all that should be expected of any minister who would accept a call there, at the close of which he should be allowed to withdraw and another be sent to take his place on similar terms. In this way and in no other can such undesirable fields be worked successfully.

I submit, therefore, that all supplemented charges should be treated as mission stations in the matter of supply and settlement. If when they are erected into a charge there is no one they are prepared to call forthwith, the Presbytery or the Assembly's Home Mission Committee should (with their concurrence) select and settle a minister over them for a term of two or three years.

Ere the close of the term they may call him as a permanent pastor if they see fit; failing this he may be re-appointed for another term, or another man be sent in his place.

There would be a plurality of gain all round. Men somewhat advanced in age would by this means get regular employment and fair remuneration. No one need remain long out of a place who wanted immediate settlement. Some young men of brilliant parts could be induced to accept a term service of two or three years to work up a difficult field who would not agree to a pastorate *sine die*.

A great saving would accrue to the Augmentation Fund, now so overstrained, because under unbroken pastoral care many weak fields would soon become self-supporting, and in turn would contribute to the Fund which formerly they drew from.

This is where the Methodist Church has the advantage over the Presbyterian. Without the loss of one week, year in and year out, the fullest church they have and the most uninviting has its pastoral oversight as regularly as the city Metropolitan. What they do we can do if we are only willing to take a leaf from their example.

Never will the Presbyterian Church in Canada render the highest measure of service of which it is capable till it systematically adopts and carries out at the same time a system of itinerancy and a system of permanent pastorate, according as vacancies require one or the other.

The Home Mission Committee, along with the several Presbyteries, constitute the two agencies to carry out this twofold system concurrently.

The machinery is already in the Church's possession. It only needs to be set in motion everywhere to give an impetus to Presbyterian progress in Canada beyond anything yet enjoyed.

Why delay? Why continue this slaughtering of ministers?

A WHEEL WITHIN A WHEEL.

BY REV. DAVID MILLAR, TORONTO.

"A wheel . . . in the midst of a wheel."—Ezekiel x. 10.

The world of thought and of action are much indebted to the Scriptures. Worldly men reject the teaching of the Word, profess to make light of its precepts and truths; yet they are not slow to see and appropriate that in the Scriptures which can be turned to present pleasure and profit. The expression of "a wheel . . . in the midst of a wheel" is very striking. The word "wheels" in this chapter (Heb. *Galgal*) primarily means "quick revolution" and impetuosity of action. It may imply, secondarily, the manifold changes and revolutions divinely effected in the physical world; and, thirdly, it may indicate the continuous change and providential preservation of the Christian Church. "A wheel . . . in the midst of a wheel," scripturally regarded, denotes that the actions of God, however complicated to men, cohere, "so that lower causes subserve the higher." The courses of both wheels are progressive, onward towards the cardinal points. Their purpose is not evasive—it is to enlighten and bless.

The figure employed by Ezekiel plainly indicates the line of thought and action of the true believer. The mental and spiritual eyes of the Christian look towards the four points in the interest of God and man. Yet the Christian, though many-sided, has but *one likeness*, the likeness of Jesus. "And as for their appearances (of the wheels) they four had the one likeness." The Christian is in Christ—one with Him—one in purpose with Him. The central wheel of his soul is moved by the breath of God; his whole "wheel-work machinery" is guided by divine impulse; the form of a man's hand—the man Christ Jesus—is under the angelic wings in their onward course to bless and cheer humanity. The force of the language of this chapter is graphically brought out in Paul's encouraging words to Christians: "Run with patience the race set before you in the Gospel, looking unto Jesus." The outer wheels of the Christian's life, he demonstrates, must rotate harmoniously with the inner wheel (the soul), and all, guided and maintained by the Divine unseen hand, fly impetuously towards the one grand centre, Jesus. True religion, then, is the human hand under the angels' wings which is indicative of divine sympathy and love.

But the figure employed by Ezekiel has been adapted by worldly men to debasing purposes. We daily hear the expression, "There is a wheel within a wheel in this matter." The centre wheel of the sinner's life is self. Man often demeans scriptural thought to vain, selfish, wicked ends. He takes Biblical gems wherewith to offset or render evasive low, grovelling, mean motives. He takes the idea "A wheel . . . in the midst of a wheel," and, lifting it out of its legitimate, serene, beatific sphere, throws it into the foul, everyday atmosphere of religious and commercial trickery and deceit. The thought of Ezekiel is that of omniscience, divine security; the purpose of the wheel's progress is to clarify the world's sin-burdened atmosphere and hasten the Redeemer's kingdom. But men reduce this high thought to a thing of pleasure and barter. They hide the inner wheel within the outer for secret, mundane, selfish purposes.

Those who know the tenets of the Church of Rome best tell us that truth sufficient to save the souls of men is promulgated within her pale, but that this, the outer wheel, is so clogged by man's infernal inventions as to render the way of salvation next to impossible of realization by her devotees. Truly in her communion there is "A wheel within a wheel,"

which is not for good. The existing inner wheel of debased selfishness, jarring and grating with tremendously overwhelming force, and whirling inversely to the outer wheel power which is for good, retards the latter, to the eternal injury of the worshippers and to the present sensual gratification of the priesthood. The more important of the spokes in this inner soul-destructive wheel in the Church of Rome are the mass, celibacy, the doctrine of infallibility, her boasted unity, virgin and saint worship, the confessional, salvation through works. "Thus saith the Lord God, woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every statute to hunt souls!" "O, Israel, thy prophets are like the foxes in the deserts!" "They have seduced my people, saying, Peace; and there was no peace."

But, is the Protestant Church free from the imputation of having "a wheel within a wheel" which is not for good?

Her outer wheel comprises a high spiritual aim; salvation through faith in the shed blood of Christ; adoption into the family of God, sanctification through the Holy Spirit; the inspired Word an open book to all; free, uninterrupted communion; and immediate access into God's presence by prayer through the mediation of Christ Jesus.

In order to fence these privileges the different denominations composing the Protestant Church have instituted forms of Government consonant with the respective shades of opinion in which they differ one from another. But, arising out of these organizations of man's creating, intended to further the one great purpose of extending Christ's kingdom throughout the world, comes a grating sound of "a wheel within a wheel." Assemblies and Conferences, Synods and Presbyteries deliberate, work and pray oftentimes more in the interest of their respective churches than in the cause of Christ. Bitterness, envy and hard feelings are thus generated—the inner wheel working inversely to the outer wheel, and thereby creating friction and hindering the good work. And, what is true of the superior courts is equally true of the inferior courts and of congregations and individual ministers and members of Churches.

Earnest workers for Christ become saddened at heart and discouraged oftentimes by overt, diabolical opposition on the part of others in the same communion and professing the same faith, but who are never satisfied unless when applying the brake to the outer wheel by the application of a counter inner wheel which is not for good.

It is really sad to note the acrimony and persistence with which some professing Christians secretly undermine and work against the common spiritual good to the infinite harm of the Church at large and the cause of Christ throughout the world.

When members of the Christian Church act thus, need we wonder at the existence in the world of political and commercial tricksters, of the existence of "a wheel within a wheel," revolving inversely to all that is high, good and noble in humanity; and this wheel, thus working for evil, if not commended at least countenanced by men professing the name of Jesus?

There is, indeed, no call for what is termed "underhand work" either in nation or Church. It is debasing to manhood and dishonouring to God to have, at least in our Churches, unscrupulous men and women whose highest ambition is the gratification of self and not the salvation of souls. We need not stop the machinery; but there must be a proper adjustment of the wheels if God's work is to prosper. There is no inverse movement of the scriptural wheels: "When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it."

Spiritual success is secured when ministers and people move onwards and work harmoniously, seeking only the glory of God and the salvation of souls and the upbuilding of God's people, sustained always by the sympathy of the man Christ Jesus and the divine love of our heavenly Father.

A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

DEAR SIR,—There is an old adage that says "a prophet is not without honour save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally-accepted belief that true merit, whether it be that of an individual or that of some medicinal preparation, is much more likely to meet with popular approval at a distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manufacture has been unbounded and constantly increasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, accompanied by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial.

James Smart, Esq., Brockville, Sheriff of the united counties of Leeds and Grenville, says: "It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal Balm, and was relieved from the first application and thoroughly cured within 24 hours. I cheerfully add my testimony to the value of Nasal Balm."

These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most sceptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FULFORD & Co., Brockville, Ontario.—*Brockville Recorder.*

Pastor and People.

LOOKING UNTO JESUS.

"Looking unto Jesus," dear Lord, what do I see?
The Lamb of God, the Perfect One, upon the cross for me.
For I was very sinful, I well deserved to die,
But my Saviour loved me, would not pass me by.

"Looking unto Jesus," I see His blood was shed;
I see beneath my crimson sins He bows His dying head.
Oh hear the words He utters, God's own beloved Son,
Jesus says: "Tis finished," all His work is done.

"Looking unto Jesus," I understand the cry;
He saw us lost and ruined, condemned for sin to die,
Came to earth to save us, an offering made for sin,
The temple's veil is tiven, and we may enter in.

"Looking unto Jesus," I see that He was made
A curse for me, a sinner, my guilt on Him was laid;
Into the grave He bore it, and when He rose on high,
He left it all behind Him, He lives no more to die.

"Looking unto Jesus," I know Him now to be
An Advocate, a great High Priest. He pleads in heaven for me;
And soon He's coming for me, and it may be to-day;
How this sweet thought doth lighten all my pilgrim way.

"Looking unto Jesus," that look hath saved my soul;
O weary one, O sin-sick one, a look will make thee whole;
Hearing the Saviour saying: "Dear one, thy sins I bore,
O trust Me, then, poor lost one; be saved for evermore."

ITALIA.

GOLDEN GRAIN BIBLE READING.

REV. J. A. R. DICKSON, B. D.

CHRISTIAN WORKERS IN THE GOSPELS.

It is interesting in reading the New Testament to note how those who accepted Christ acted immediately on their conversion. In that action we see the native and uncorrupted working of the Spirit. We see how the individual is carried away into a new region of activity; and yet it is all in keeping with the laws impressed on our nature. In it shines a clear light, that may stir us up to diligence in our life, and inspire us with zeal and devotion in the Master's service.

1st. The shepherds told abroad what they heard and saw. Luke ii. 17.

2nd. The Magi presented kingly gifts and kept Christ's secret. Matt. ii. 11-12.

3rd. Simeon confessed Him publicly. Luke ii. 25-32.

4th. Anna thanked God for His coming. Luke ii. 38.

5th. Andrew brought Peter to Him. John i. 42.

6th. Philip brought Nathaniel. John i. 45.

7th. Woman of Samaria preached Him. John iv. 28, 29.

8th. Levi made Him a feast to introduce Him to his friends. Luke vi. 27.

9th. Woman that was a sinner anointed Him. Luke vii. 37.

10th. Joanna and others witnessed to Him. Luke viii. 3.

11th. Demoniac sent home. Luke viii. 39.

12th. Zaccheus made restoration. Luke xix. 8.

Disciples honoured Christ. Luke xix. 37-39.

Here all act to honour Christ, but each in his own way, yet each is equally serviceable to Christ.

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B. D.

III.—THE MINISTER'S WORK, AS SEEN BY THEMSELVES.

In speaking of the minister's work, the views of some of the men whom the Church at large delights to honour, and whom all serious, godly men love truly, may be taken into account on this principle, "whose faith follow."

The minister's work is pre-eminently a work of faith and a labour of love. In it the heart melts with Christly compassion over souls in danger of hell fire. It yearns to pluck them as brands from the burning. It seeks to save. It prays for wisdom to speak a word that may be used to convict and convert. And in doing that ministers have to fight against the seen and the sensible, and with the spirit of faith to listen only to what Jesus enjoins. The world would convince them that it is folly not to give men what they ask. Not to bend to the breeze; not to accord with the spirit of the time; not to take that which is popular and likely to be successful at once, forgetful that the Spirit of God sees all times and has made special provision for them in the Gospel. Men are always the same whatever be the fashion of the time. They need the one Almighty and all-gracious Saviour, and so the same Gospel must be preached to present Him to them. And the more purely the better. It requires faith to do this; faith in the wisdom of God, and faith in the love and faithfulness of God. There must, therefore, be a fasting from one's self. And a hiding of one's self behind the cross, that the eyes of the perishing may be filled with the beauty of Christ, who is lifted up that all men may be drawn unto Him. It will be a terrible reckoning if such is not the case. We have limited the sphere of the minister's work because it is circumscribed in the commission. Of course some may, in so-called liberality of spirit, say it is too narrow, and that they like more elbow room, more sea way to sail in and exercise their peculiar gifts to more advantage,

being men of versatility and genius. These clearly do not agree with Pope, who truly sings:—

One science only will one genius fit,
So vast is art, so narrow human wit.

Of such we would say that they had not seriously and narrowly surveyed the field of operation, and thought deeply of the kind of work to be done. It is a work so great that the Apostle Paul cried out as he contemplated it: "Who is sufficient for these things?" It is a work that demanded the life of the Son of God. We are simply trifling with it when we indulge other views of it, and think that we can make it a by-play, or share it with some other thing, important only in our own imagination. Does not Dr. Stalker in his "Imago Christi" touch the nerve of this matter when he says: "When the minds of preachers grow cold, they move away insensibly from the central things and drift to those on the circumference; and at length they go over the circumference?"

Ah, to preach Christ well and wisely, and as He is revealed, is a great work. And to do this faithfully is to reach the mainsprings of life in every other sphere. When once the minister faithfully fulfils his vocation he will find that his sphere is wide enough for all his powers and glorious enough for his noblest ambitions. "When some zealous people in the country would have Philip Henry preach against top-knots and other vanities in apparel, he would say that was none of his business; if he could persuade people to Christ, the pride and vanity and excess of those things would fall of course; and yet he had a dislike to vanity and gayety of dress, and allowed it not in those over whom he had influence." Many preach against "top-knots and other vanities" who thereby miss altogether the great motive force for life by such trivialities. God is the moral Governor of the universe, and He knows best what will be most effective to accomplish His end, and He insists on the preaching of His Word. The minister should take his orders from Him and obey Him only. Touching controversy, Samuel Rutherford, in his dedication of his "Trial and Triumph of Faith," begins thus: "I should complain of these much-disputing, and over-writing times, if I were not thought to be as deep in the fault as those whom I accuse; but the truth is, while we endeavour to gain a grain-weight of truth it is much if we lose not a talent-weight of goodness and Christian love." That is a judgment that shall stand.

How impressively did Dr. Chalmers emphasize the importance of a minister giving himself wholly to the preaching of the Gospel! Dr. Macaulay sets it forth thus:—

"A memorable incident in the life of Dr. Chalmers occurred during a debate in the General Assembly of the Church of Scotland. There was a vacancy in the Chair of Mathematical and Physical Science in the University of Edinburgh, and among the candidates was the minister of one of the parishes of the city. The question was whether he might hold both the ministerial and professorial offices. There was then no law of the Scottish Church against this, but many good men considered it inexpedient, and inconsistent with the efficient performance of pastoral duty. Dr. Chalmers, who was one of the leaders of the evangelical revival, and full of spiritual fervour, urged the Assembly to pass an act rendering such pluralities illegal. A speaker on the other side recalled the fact that Chalmers himself, while minister of a country parish in Fifeshire, had spent most of each week in lecturing on Science at St. Andrew's. He then quoted against him some strong words which he had at that time published justifying his action. It was a skilful home-thrust in the debate. All eyes turned to Chalmers, who rose and asked leave to give a word of explanation. Amid the deep silence of the Assembly, addressing himself to the Moderator, he met the charge neither with denial nor evasion, but, with look and tone of humble penitence, he admitted that he had thus acted in former days, and that he had written the words that now came back to him from the accusing past. 'Alas, sir, so I thought in my ignorance and pride, strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But then, sir, I had forgotten two magnitudes; I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!'"

The men who have left their mark on the Church and are yet to an appreciable extent the teachers of the ministers of to-day are at one as to the work of the minister. And they belong to a time when were it possible to justify the minister going out beyond his province, that might have been done, for then there were no daily newspapers, no telegraphs, no railways, no magazines dealing with every matter of human interest—the pulpit was the principal educator, and yet these faithful men kept close by the Word. That was enough. Listen! Dr. Sibbes declares "that the special office of the ministry of Christ is to lay open Christ, to hold up the tapestry, and to unfold the hidden mysteries of Christ," and therefore he exhorts "that we should labour to be always speaking somewhat about Christ or tending that way; when we speak of the law, let it drive us to Christ; when of moral duties, let them teach us to walk worthy of Christ; Christ, or somewhat tending to Christ, should be our theme and mark to aim at."

Thomas Brooks says: "The Gospel, you know, is the means appointed by God to bring souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that He is theirs and they are His. Now when this goes, all soul happiness and blessedness goes. . . . Christ doth not stand in need of indirect ways to save

souls; He hath ways enough to bring souls to Himself. . . . It is better to convert one than to civilize a thousand, and will turn more at last to a minister's account in that day wherein He shall say: 'Lo! here am I, and the children that thou hast given Me,' Isa. viii. 18. Such a man with his spiritual children about him shall look on God with more comfort and boldness than those that are only able to say: 'Lo! here am I, and the many benefices' 'Here am I, and the many ecclesiastical dignities and glories;' 'here am I, and the many hundreds a year that man had given and I have gotten.'"

These type the spirit of the men of the Puritan period, whose works are the quarries whence diligent workers take out great and beautiful stones for magnificent modern structures. Spurgeon is a conspicuous example of this class. What might be said of John Owen, Richard Baxter, Samuel Rutherford, John Knox, Boston, of Etterick, and scores of others whose memories are blessed to-day because they were faithful ministers of Jesus Christ? Determined not to know anything among men but Christ Jesus.

Coming down to later times, John Brown, of Haddington, says: "And now after near forty years' preaching of Christ and His great and sweet salvation, I think that if God were to renew my youth, and put it entirely in my choice whether I would be king of Great Britain or a preacher of the Gospel, with the Holy Ghost sent down from heaven, who had to beg his bread all the labouring days of the week, in order to have an opportunity of preaching on Sabbath to an assembly of sinful men, I would by His grace never hesitate a moment to make my choice. By the Gospel 'men live,' and in it is the blessed life of my soul."

How highly these elect souls thought of the Gospel! How faithfully they preached it! How largely God honoured them then, and is honouring them still! They speak to the preachers of our time with a voice that thrills. They cried: "Be single eyed in your service. Seek the glory of Christ in the salvation of souls. Live, study, pray, work for this alone. This alone is worthy of your high calling. This alone tells now, and endures through all eternity."

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE—
JANUARY 4-11, 1891.

Sunday, January 4.—Sermons. The glory of the Triune God. Jer. x. 6, 7; Hab. iii. 3, 4; 2 Cor. iv. 6, and xiii. 14.

Monday, January 5.—Confession and Thanksgiving. For the nation, community, Church, family and the individual. Confession: Hosea xiv. 1, 2; 1 John i. 8, 9; Psalm xxxii. 1-5; 3 Sam. xii. 13. Thanksgiving. 1 Thess. v. 18; Ps. c.; Ps. cii.; Neh. xii. 43.

Tuesday, January 6.—The Church universal. Prayer that the power of the Holy Ghost may rest upon it—Acts ii. 1-18; that the disciples of Christ may be one—John xvii. 21; that the Church may gain a truer and broader conception of her mission—Matt. xxii. 38-39; Matt. xx. 28; John xvii. 18.

Prayer that the International Conference at Florence next April may be crowned with special blessing.

Wednesday, January 7.—Nations and their Rulers. Prayer for all in authority—1 Tim. ii. 1, 2; for peace—Isaiah ii. 4; for the abolition of the slave, opium, and strong drink traffic—Ex. xxi. 16; Ps. lxxii. 4; for all needed reforms—temperance, Hab. ii. 15, 12; Sabbath, Neh. xiii. 15-22; industrial, Jer. xxii. 13; social, 1 Cor. vi. 18-10; political, 1 Sam. ii. 36, and viii. 3.

Thursday, January 8.—The Church at Home. Prayer for a sense of personal responsibility and for co-operation in the evangelization of the city, country and frontier. Matt. x. 5-13; Mark xiii. 34; Acts vii. 4.

Friday, January 9.—The Church Abroad. Prayer for increased missionary spirit, co-operation and enlargement. Joel ii. 28-32; Eph. iv. 11-16; Ps. lxxvii.

Saturday, January 10.—The Family. Prayer for sons, daughters and servants; for Sunday schools and all Christian associations for young people; for schools, seminaries, colleges and universities. Prov. iv.; Deut. vi. 4-15; Mark x. 13-16; Eph. vi. 1-4.

Sunday, January 11.—Sermons. The manifestation of Christ in his people. John xvii. 21-23; Col. i. 27; 2 Thess. i. 12; Eph. iii. 10-21.

PUBLISHERS' DEPARTMENT.

READ OUR PREMIUM LIST—ACT IN THE "LIVING PRESENT."

A New Year's gift can not be secured on easier terms than by getting up a club.

Lesson Schemes for Presbyterian Sabbath schools now ready to be sent out. Sixty cents per hundred, postage prepaid.

Our Sabbath school papers for 1891 will be unusually good. Already arrangements are perfected for illustrations next year. Why send your money abroad when you can do better at home? THE SABBATH SCHOOL PRESBYTERIAN is forwarded at the rate of \$10 per hundred copies, published monthly. EARLY DAYS, intended for the infant class, is published twice a month at the following rates: Four copies, \$1 per annum; Ten copies, \$2 per annum; Twenty copies, \$3 per annum; Thirty copies, \$4.25 per annum; Forty copies, \$5.50 per annum; Fifty copies, \$6.50 per annum; For 100 copies and upwards, at the rate of \$12 per 100, or 12c. per copy per annum. Postage free.

Our Young Folks.

THE LITTLE WORKERS.

Little builders all are we ;
 Builders for eternity ;
 Children of the Mission Bands ;
 Working with our hearts and hands,
 Building temples for our King
 By the offerings we bring.
 Living temples He doth raise
 Filled with life, and light and praise.

One by one the stones we lay,
 Building slowly every day ;
 Building by our love, are we,
 In the lands beyond the sea.
 Building by each thought and prayer
 For the souls that suffer there ;
 Building in the Hindu land,
 Where the idols are as sand

Building in vast China, too ;
 Living temples rise to view ;
 Building in Japan as well.
 Oh, what stories we could tell !
 Building on dark Africa's shore,
 That there may be slaves no more.
 Building in the Turk's doomed land
 For Armenia's scattered band.

On Mount Lebanon's fair heights
 By our many-gathered mites,
 Where the Nile's sweet waters pour,
 Building all the wide world o'er ;
 And one day our eyes shall see,
 In a glad eternity,
 "Living stones," we helped to bring
 For the palace of our King.

BERTHA'S CHRISTMAS.

"O, how I wish that I might be able to have a merry Christmas like some children have," thought Bertha Williams as she looked into the window of a toy shop. Bertha's father was dead, and her mother was poor, and she was a cash girl in a great dry goods store, where she had to be on her feet almost all day. She often got very tired, but she was a good girl, and was cheerful most of the time. But as she saw the people buying toys and hurrying in and out of the stores, she began to feel discontented, and wished that her life was easier. She did not loiter long at the window, but bent her way homeward. "What kept you so long, Bertha?" asked her mother, as she was taking off her wraps. "I was just looking in at the shop windows," replied Bertha. "I am afraid we won't have much of a Christmas this year," said her mother. Bertha said nothing, but washed the supper dishes and went to bed. The following day was the day before Christmas, but there were no preparations going on in the Williams family as there are in most families, for they were too poor. About five o'clock there was a knock at the door, and a grocery man came in and laid down several packages containing eatables of all kinds. After awhile another man came and deposited a bundle containing toys, clothing and confections. "I can't think who sent them," exclaimed Mrs. Williams. Just then one of Bertha's little brothers espied a card pinned to a shawl. "O, it's from Mr. Ligget, manager of the house that I work in," said Bertha reading the card. "I don't see how he happened to think of us." Mr. Ligget had noticed how cheerfully Bertha had performed her duties and how neat her shabby dress was. After inquiring into the case he found her family very poor but worthy. And thus was Bertha's industry and merit rewarded by a Merry Christmas.

GETTING ON IN THE WORLD.

To begin with, I regard punctuality as of prime importance. O how I do appreciate a boy who is always on time ! How quickly you learn to depend on him, and how soon you find yourself entrusting him with weightier matters ! The boy who has acquired a reputation for punctuality, has made the first contribution to the capital that in after years makes his success a certainty.

The next thing that interests me most is a boy's habit of doing his work in a way that betokens an intelligent appreciation of the situation. Nothing disgusts me more than to see work done in such a fashion that no sane man can understand how it came to be done in that way. Undoubtedly errors will occur, and instructions be misunderstood. But even then there is an intelligent way of blundering. It is easy in these cases to see how the error occurred ; but a mistake that is unaccountable on any common-sense basis whatever, is very discouraging, and destroys confidence. Carefulness is the only way to avoid complications of this kind, and every boy should bear in mind that "Want of care does more harm than want of knowledge."

The next thing that has a great deal to do with the mar- rying or making of a boy's career is deportment—and with deportment I would also include dress. A boy is, to a great extent, a man on trial, and first impressions are lasting. If he goes to the store in an untidy condition, he simply handicaps himself so much. If he chews, smokes cigarettes and reads trashy papers, he must be an extraordinarily smart boy who can counteract the depressing influence of these unbusiness- like attributes. Misfortunes never come singly, and a boy of this stamp is also profane and slangy. If, on the other hand, he always appears neat, if his clothes and shoes are always well brushed, and his collar clean, it is not only a sign that

he respects his employer, but, what is even more important, he respects himself. Such a boy is usually polite and court- eous in his intercourse with those about him, and you can judge for yourself the effect of this on business men. It can- not be over-estimated.

A habit that is well to form at this juncture is that of sav- ing. It isn't likely that the amount a boy can save at first will be very great ; but the principle of saving once inculcated will last forever.

In conclusion, let me say a word about that most over- rated of all bugaboos—*influence*. Don't you worry about that influence. In every department of human life there is an urgent demand for boys of ability ; for boys who grasp the situation for themselves, and become at once part of the motive power that drives the business. It isn't policy for a firm to keep down a boy of that sort ; it isn't good business and they don't do it ! All this talk about *influence* is sheer nonsense. What a business man wants is the best possible service he can get ; all other considerations are secondary. If you are troubled just now because some big customer of the house has a son right above you, don't worry, but work. Nothing counts like downright good, honest, hard work. Everything gives way before it. . . . Business is busi- ness, boys, and there is no sentiment in it. Just go right ahead where you are. Be honest and industrious and the rest will come.

SOME GIRLS' WAYS.

It was Saturday morning in a big farmhouse kitchen ; Nell was bending over the sink picking a chicken, with a decided scowl on her face ; Hattie was kneading bread with an expres- sion of grim determination suitable for a soldier scaling his enemies' breastworks ; and Susan was shelling peas, her pretty face spoiled by the settled discontent about the mouth. The girls were not talking—they never talked while they worked—but they often spoke sharply and unkindly. Work was to them a separate state of existence, in which the Christian graces played no part.

"Did I leave my whip in here?" asked a hesitating voice at the open door, and a boy in a big straw hat appeared behind the voice.

"No," snapped Nell, "but's a wonder you didn't, for you are always leaving something around for us to tread on."

"It has fallen under your chair, Susan," he said, coming in to pick it up.

"Ned, you are always bothering somebody," fretted Susan, while she arose with ungraciousness in every move- ment.

"Father called me to come quick and catch the chicken, and I stood it in the corner," replied Ned, roughly, and gladly made his escape.

That same morning, in a neighbouring farm-house kitchen, Lucy was kneading the bread as deftly as Hattie, but at the same time planning with Helen and Grace how to earn money for their mission-boxes ; Grace had a funny story to tell while she washed the dishes ; and Helen told them of a meadow- lark she saw while picking the strawberries that she was now hulling for the strawberry short-cake for dessert.

Sam came in with an armful of wood, threw it noisily on the wood-box, twitched Grace's curls, made believe to dive his hands into Lucy's pan of flour, snatched the largest straw- berry from Helen's dish, and pranced out whistling a Sunday school hymn.

The girls smoothed out the little smile that Sam's antics always brought to their faces, and began to sing his hymn, being echoed by Fanny, who was sweeping the front stairs.

Which family do you belong to, girls ?

A CORAL ISLAND.

People used to think the coral islands were built from the bottom of the sea, but the tiny architects which construct them—the polyps—cannot live at any great depth in the water, therefore they support their workmanship upon some rock beneath. Neither can these little builders live out of the water, but they gradually bring the framework of the island to the surface of the water, and the work of completion is brought about in another way, which Captain Chemin, of the royal navy, describes as follows :—

"First, the foundation is built up until it makes a break or ripple on the surface. Something is then drifted and entangled on it—maybe a log of wood, a dead tree, a mass of weed. Then birds bring their food of fishes and leave the bones there. Sand, gravel and broken shells accumulate around it, and it begins to appear above water. Seeds drift- ing on the ocean are next arrested in their progress. Dead wood, decayed leaves and fish-bones form a sod. The seed—generally the mangrove—germinates, and rapidly, too, with the heat and rain of the tropics. This becomes a bush, then a tree. Its roots grasp the surrounding soil, and it becomes the nucleus of a mangrove island, waiting for some passing discoverer to name it. I have watched with real interest the progress of these islets from year to year—first the ripple, then the collection of leaves, sand and shells, then the first shoot of the mangrove, then the sea shells, the hermit-crab and the surface ocean-shell, all soon to become a coral island."

JULIUS VERNE,

whose stories of adventure are dear to the hearts of boys the world over, has now written the True Story of his Own Boy- hood for *The Youth's Companion*. In it he tells how he became an author.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 11,
1901

IDOLATRY IN ISRAEL.

1 Kings 12
25-33

GOLDEN TEXT.—Thou shalt not make unto thee any graven image.—Ex. xx. 3

INTRODUCTION.

The kingdom of Israel was divided in the beginning of Reho- boam's reign, because he declined to lighten the burdens of the peo- ple. The two tribes of Judah and Benjamin remained under the rule of Rehoboam, constituting the kingdom of Judah, and the other ten tribes, having selected Jeroboam, the son of Nebat, as their king formed the kingdom of Israel.

I. **The New King of Israel.**—The division of the kingdom of Israel gave to Jeroboam the largest and most fertile part of Pal- estine, and the largest populations. At the outset of his reign his prospects were bright : He was the people's choice, a man of great ability and experience, and he had God's promise for the stability of his throne and the prosperity of his kingdom on condition that he would obey the divine commands and walk uprightly. The first thing he did was to secure the kingdom against invasion especially on the frontier that divided it from the kingdom of Israel. He made She- chem the capital of the new kingdom. He ornamented and fortified the city. The position of the city was favourable for his purpose, it was central, pleasantly situated in the valley between Mounts Ebal and Gerizim, about thirty-four miles north of Jerusalem and seven miles south-east of Samaria. He also built Penuel, the place made memorable by the impressive incident in the life of the patriarch Jacob, when he wrestled with the angel till the breaking of the day. This place Jeroboam fortified, as it was upon the principal line of travel between the north-east and south-west. By this means he sought to protect his frontier against hostile incursions. The first effort he made to establish his kingdom was to provide for its defence in case of attack. Within the kingdom itself, however, he feared there was a danger possibly as great as might be feared from enemies without. He feared that the religious observances of the people might weaken their attachment to his throne, and so he set about to counteract this tendency by establishing a form of idolatrous worship within his own kingdom. Being a shrewd man, Jeroboam saw that the unity and permanence of his kingdom would be endangered if Jerusalem were still to remain the religious centre for the whole of Palestine. Like other monarchs, even in later times, the reasons that influenced himself were different from those he gave out to the peo- ple in favour of the change he was about to make in their religious observances. He placed his policy before his religion, himself before God. It was the kingdom he wanted, not a sphere in which he could best serve God and promote the true welfare of his people. He thought that if the people continued to go up three times a year to Jerusalem they might desire a union of the divided kingdom, and might possibly put him to death, if it were necessary for them in order to gain their end.

II. **Jeroboam Establishes Idolatrous Worship in Israel.**—The king consulted with his counsellors and they agreed upon the plan to be pursued. It was a case in which worldly wisdom and God's law came into conflict, and the former was allowed to prevail. The same course of action is still followed and by many others beside kings. It was agreed to make two calves of gold. It is likely that they were designed after the pattern in the temple at Jerusalem. Their construction as symbols of religious worship is clearly forbidden in the second commandment. The principal part in Jeroboam's new religious scheme was a wrong beginning and could by no possibility lead to good results. It is said that they were to be made of gold, the meaning is doubtless that the figures were overlaid with thin plates of gold. Almost in the same language used by Aaron when he made the golden calf in the wilderness, Jeroboam said to the people : "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." They were intended as symbols of Jehovah, but in the introduction of means and methods forbidden in the law of God, the symbolic character is speedily forgotten and full-fledged idol wor- ship follows. He told the people that it was too much for them to go up to Jerusalem three times a year and he led them to think that in these new arrangements he had consulted their convenience. Instead of having one religious centre for the people of the new king- dom, Jeroboam appointed two. One of the images was set up in Bethel for the convenience of the people in the southern part of the kingdom. Bethel, which means the house of God, has a prominent place in the religious history of the Jewish people. When Abraham, journeying from his own land, reached Bethel, he built there an altar to God ; there Jacob saw his angelic vision ; and at Bethel Samuel judged the people. The other golden calf was set up at Dan, in the northern extremity of the kingdom. The place, near the source of the Jordan, had in early times been the scene of idolatrous worship, and here under the guise of the symbolic worship of Jehovah an idol was again placed. "And this thing became a sin." In itself it was sinful. It was a direct violation of the divine command. It was an attempt on man's part to worship God in a way expressly forbidden in His Word. It leads to other evils. By it the people were corrupted. They soon lost the spirit of true worship, and they became idolaters. The practices that followed were in themselves sinful and degrading. Jeroboam's action in this matter became a significant warning against the sin of idolatry, by which "Jeroboam, the son of Nebat, made Israel to sin." The whole arrangements of Jeroboam's plan were idolatrous. "He made a house of high places." In some things he copied the forms of worship in Jerusalem, but the chief features were more in harmony with heathen practices. A house on high places was a principal thing in idolatrous worship. According to the Mosaic law only the tribe of Levi were selected for the priestly office. The members of that tribe evidently refused to accept Jeroboam's system of worship, and it is said that he cast them out. He selected others to perform the duties of the new priesthood. The great religious feast of the Jewish year was the Feast of Tabernacles, the annual thanksgiving for blessings received, the principal being God's bounty in the fruits of the earth. To keep his people at home Jeroboam instituted a feast in the eighth month, corresponding to November. This was more suitable to the convenience of the people in the north, as the ingathering was nearly a month later than in Southern Pal- estine. To inaugurate the new forms of worship Jeroboam took part in the services himself. He went to Bethel and offered sacrifices to the images he had made, and burned incense before them. He also installed the priests in their offices. Thus he sought to invest his new mode of worship with the highest sanction in his power. In all this, however, he had never asked for God's direction and guidance. It was opposed to God's revealed will, for we are here told that it was a scheme "which he had devised of his own heart."

PRACTICAL SUGGESTIONS.

The condition of success is obedience to the Will and Word of God.

However shrewd and apparently wise policy without principle may seem, in the end it appears in its true colours as folly.

To seek to gain our ends in opposition to God's revealed Will is sure to end in disaster

To make religion a means to gain a selfish and worldly end is the basest hypocrisy.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 31st, 1890.

READERS will notice that the first paper of the special series by distinguished American and European writers is concluded in this week's issue. The thoughtful and inspiring communication by Professor Fisher, of Yale University, on "Modern Scientific Research and Modern Doubt" commends itself to the careful attention of the intelligent reader.

THE crushing defeat of the Parnell candidate in Kilkenny shows that priestly interference with elections is not everywhere and always a bad thing. Parnell himself admits that the priests defeated him and speaks of contesting the election on the ground of undue influence. If the hierarchy never do anything worse than keep a brazen adulterer from being a leader in the British House of Commons no reasonable Protestant will say that their interference with politics is an unmixed evil.

THE leading statesmen and journalists of this Dominion are quite unable to agree upon the financial condition of the country. Some of them contend that Canada is one of the most prosperous countries in the world while others declare that blue ruin stares us in the face. Some people reject religion because theologians are not agreed upon all points and because the Bible does not make everything quite clear about events that occurred three or four thousand years ago. It would be just as reasonable to say there is no Canada or no business in Canada because politicians disagree about the state of trade.

IN taking leave of his congregation the Sabbath before his successor was inducted, Dr. Cuyler uttered the following wise and noble words:—

If my dear brother Gregg shall ever voluntarily ask any counsel or assistance that I can render him, it shall be cheerfully given. But it is wisest and best that he should conduct his pastorate in his own way, and without any interference from his predecessor. As you have never come up into the pilot-house to put your hands on the wheel, so I shall follow your good example, and never lay mine on the wheel that steers this magnificent vessel in all its future voyagings.

Dr. Cuyler is just as good and great in his retirement as he was when pastor of one of the best congregations on the continent. Phelps says some preachers sustain the pulpit and some are sustained by it. The Brooklyn Doctor belongs to the class that sustain the pulpit.

THE mayor of New York has appointed an ex-saloon keeper to the office of Police Justice at a salary of \$8,000 a year. The election of the mayor was strongly opposed a few weeks ago by the Citizen's Association, a body composed of leading citizens of all parties and most of the clergymen of the city. Tammany's candidate, however, was elected, and now an ex-saloon keeper dispenses justice instead of whiskey. No doubt his justice will be as good as his liquor. Had the clergy who took such an active part in the municipal contest a few weeks ago made their influence felt years ago, Tammany might not now be triumphant and an ex-saloon keeper might not be on the bench. It is much easier to keep the roughs out of power than put them out after they get in. Some of our clerical readers may do well to think of this next Monday morning.

IF there is any truth in the theory that capital punishment is a deterrent, Canada should have no murders for a long time to come. Eight executions in a little more than as many months and three within a few days of each other should have a salutary influence if hanging men is a deterrent that

deters. But after all that has been said on that point why should any reasonable man expect capital punishment to deter. If a very large majority of murderers die in triumph and go direct to heaven after a moment's suffering, said by those who ought to know not to be specially acute, it is difficult to see why their fate should deter anyone. Heaven is a much better place than earth even if you do go there by the gallows. There is something horrible in the idea that a man unfit to live on this earth is sent in a moment into the society of God and Christ and the angels and the glorified saints, but that is where nearly all men who are hanged seem to go in triumph. How can making a hero of a man on earth and crowning him in heaven deter any one from doing what he wants to do.

THERE is some reason to fear that the strike on the Scottish railways may be much more serious than similar strikes have proved in America. The Scotch elder who prayed "Lord aye keep us recht, for Ye ken we're very positive" knew the reason why. The dogged perseverance which makes Scotchmen succeed in so many good causes the world over may make them very difficult to deal with when they go on strike. Presumably many of their employers have the same national characteristics and that will not help to mend matters. The one thing clear is that capital and labour are still at war. It is not to be supposed that 9,000 Scotch railway men strike without any cause nor is it conceivable that that number of presumably intelligent Scotchmen are led by such labour demagogues as rule in the neighbouring Republic. There is no use in concealing the fact that there is something wrong somewhere. Nine thousand Scotchmen never stop earning money without some reason. They like the "bawbees" far too well for that. There is a grand opportunity for some peacemaker in Scotland at the present time.

AT this season of the year many of our contemporaries suggest changes in the municipal machinery of the country. Perhaps some changes are needed, especially in cities, but we doubt very much if any number of changes would bring about a municipal millennium. What the country needs is first-class men to work the system we have. In Church matters we constantly meet the same cry for changes in the ecclesiastical machinery. Manage Home Missions this way, and Foreign Missions that way, and the Colleges some other way, and great results will follow. Abolish pews, elect deaconesses, change modes of worship, make half-a-dozen other experiments, and the congregation will prosper. When will men supposed to be sane, sensible and partly sanctified learn that what the Church needs is more life, not more organization? There is machinery enough in the Presbyterian Church to evangelize the world. But then it is so easy to stand up in a Church court or convention and outline a new plan and so hard to crucify sin and practise self-denial. Writing a letter to the press about some new mode of working is much easier than putting your hand into your pocket and taking out a ten-dollar bill for missions. If all or even a large majority of the members of the Church could be brought to confess that what we need most is more spiritual life, something would be gained. So long as tinkering at machinery takes the place of consecration, self-denial and honest persevering work, little improvement will be made.

DR. JOSEPH PARKER'S recent lecture on the "Modern Sermon" bristles with well-made points. He began, says the *Christian World*, by repudiating the idea that the word sermon need be associated with "dulness, prosiness, depression, and a general sense of burdensomeness and monotony." Unless on very special occasions a sermon should not be more than half an hour in length. The people are not as well prepared to hear as the minister is to preach, and many of them are not accustomed to prolonged and intense listening. Some modern sermons ought not be preached:—

There are some sermons that ought to be got rid of, as, for example, those that might be published under the title of "The Gospel Made Difficult," where the preacher presents a marvellous procession of sights and sounds; here a profile of Darwin; there an outline of Huxley; yonder a blow at Tyn-dall; and beyond all this references to books with Latin titles, and as the scene rushes on, sounds like the following are heard: basis, hypothesis, incognoscible, rationale, morale, esoteric, ethic, and the like. Little children turn away from it; broken hearts sink in despair; troubled lives are plunged into deeper bewilderment. Then there are the sermons in

which a young lady in the pulpit talks childishly to another young lady in the pew, the simpering, mincing, chattering sermon; and the portmanteau sermon, into which the giddy young preacher stuffs everything he can lay his hands on—the scrapbook, ragbag, pulpit album, Berlin-wool and-fancy-repository sermon.

Students, the Doctor thought, should be carefully trained to preach, but "they must not worship the prim idol of puerile neatness." The most Parkerish part of the lecture was a sermonette which the Doctor preached from the text, "How are you all today?"—a text taken, the lecturer said, from "The Epistles of Lord Beaconsfield." It was a clever caricature of the modern sermonette. Taken as a whole, the lecture was stimulating and suggestive. Dr. Parker is one of the men that never grow old or dull.

THE DEPARTING YEAR.

THE last decade of the wondrous nineteenth century is steadily verging into the irrevocable past. A few more years and the twentieth century of the Christian era will have dawned. Marvellous as have been the advances during the past, the triumphs of the future may be more remarkable still. The year that closes at midnight is not marked by outstanding events that will distinguish it from those that preceded it, or those that may immediately follow. During its progress, however, the world has not been standing still.

Despite the gloomy anticipations of the last few years that a gigantic European war might break out at any moment, it is matter for fervent gratitude that profound peace still reigns. Present signs are also reassuring. Not that all causes of offence have been removed, neither have any of the Great Powers begun the work of disarmament, for still all Europe re-echoes the tread of armed millions, but Governments and peoples are in a less belligerent attitude than they have been for some time. French jealousy of Germany is not so intense and the utter collapse of the Boulangist movement has dulled the popular desire for revenge for the loss of the Rhine provinces in 1870. Russia and Austria are still suspiciously eyeing each other, and so far as they are concerned the future appears uncertain. The present quiescence may be but the delusive calm that precedes the outbreak of the storm. Let us hope, however, that the period of comparative quiet will lead these powers to reflect on the serious responsibility that rests on whoever first kindles the torch of war.

The uneasiness felt when Kaiser William II. ascended the imperial throne of Germany has disappeared. The gasconade with which he was credited has been greatly modified, and we hear less of his posing as a great war lord. The relegation of Prince Bismarck to the seclusion and inactivity of private life has not to all appearance brought evil to the German Empire, neither has it had an injurious effect on the young emperor. Instead of war-talk we hear more of designs to promote the welfare of the people, and efforts to lighten the burdens of the toiling masses. Whatever may be the ultimate success of German socialistic legislation, as yet at all events, neither the hopes of its friends nor the fears of its foes have been realized.

In Italy the struggle between the Pope and the National Government for supremacy in the State has not materially changed. The Vatican shows no sign of modifying its claims to temporal sovereignty and the Italian Government has given no indication of compromise. The hands of the latter have been greatly strengthened by the result of the recent elections, the Government having received increased support from the people who are evidently far from being in a repentant mood for having cast off the rule of Pope and cardinals. Their preference decidedly is for modern constitutionalism. It is also gratifying to see that evangelical Christianity is making appreciable progress throughout the Italian peninsula.

During the year the economic war has been less fiercely waged than in the few years preceding. It is not apparent that the relations of capital and labour are nearer adjustment than they were. The antagonism may on the surface be less pronounced, but it still rankles. Though at the present moment there is a strike of some magnitude among Scottish railway employees, the strike mania has been less acute during the year now nearing its end. It is being discovered that the strike and lock-out are barbarous methods of adjusting differences that competent arbitration could readily solve without the development of the bitterness and alienation which industrial conflicts inevitably evolve. These however, are apparently experiences that have to be

gone through, together with much speculative theorizing before better and healthier feelings prevail in the industrial world.

The departing year has been marked by a large increase of philanthropic and charitable endeavour. Older and less demonstrative schemes of practical benevolence have been well sustained, while the submission of General Booth's plan for dealing in an effective manner with the weak, the destitute and the criminal classes of England has been hailed with a measure of fervour and hope that is surprising. Not that it has escaped adverse criticism and even ridicule. Neither is it certain that it will stand the strain of practical trial. That it has been subjected to keen analysis is by no means to be regretted. It is well that before inception it should be thoroughly examined, and that those who are most competent to pronounce upon its merits or demerits should embrace the opportunity of doing so while there is time to determine the possibilities of a plan that purposes to deal directly with one of the menacing evils of the age. The eagerness with which it has been generally welcomed and the prompt liberality with which it has been supported are in themselves cheering indications that the human heart beats responsively to generous appeals made on behalf of the helpless and the destitute. These things give evidence that a crying evil is beginning to be recognized, and that the path of duty leads in the direction of practical effort for its removal.

While there are evidences of advancement in the matter of material comfort and philanthropic endeavour, are the higher spiritual interests of mankind advancing? Are there indications of genuine spiritual revival visible? Churches are sharing in the general outward prosperity. Fine buildings are being erected. There is a steady increase in the rolls of Church membership. Organizations for enlisting the practical activity of old and young throughout the congregations are being multiplied. The vitalized energy in the support of foreign missions is being nobly sustained. Young men and young women in large numbers are offering for the work of the Gospel in heathen lands, and there is increased activity in efforts to bring the blessings of the Gospel to the careless and indifferent at home. These are all cheering signs. They betoken fervency of spirit and earnest consecration. Behind them there must be an impelling motive, and what impulse so strong as the spirit of Christ in originating and sustaining these self-denying labours in His name? With all this outward activity is there a corresponding advance in personal godliness, less of the animating spirit of the world? Are the graces of the Christian life, the fruits of the Spirit, as plainly visible as they ought to be? Are the great lessons of the Christian faith being translated into the daily lives of those who claim to be the disciples of Jesus so that in reality they are becoming living epistles of Christ, known and read of all men? Be it the prayer and the endeavour of all who are called by His sacred name to enter on the New Year with the resolve that it shall more than ever before be a year of devoted service for the promotion of the divine glory and the good of our fellow-men.

CO-PASTORATES.

PEOPLE are impressed by magnitude. There is exultation in most things that are large. Great cities, great enterprises attract considerable admiration. Christian people are disposed to rejoice over great congregations. There is something inspiring in seeing a large building filled by a great assemblage eagerly listening to the animated discourse a minister, who has a multitude hanging on his words, feels it easy to deliver. All are conscious of the influence that comes from unity of purpose when numbers are massed together. A mass-meeting, whatever its object is always more enthusiastic than a small gathering can possibly be. It would be a mistake to under-rate the advantages possessed by large congregations.

Nor are their disadvantages merely imaginary. The minister in a large congregation can be little else than a preacher; he cannot well be an efficient pastor. To discharge both parts of ministerial duty with anything like efficiency is hardly possible. Assiduity in one implies a measure of neglect in the duties of the other. If the pastor of a large congregation devotes much of his time to the strictly pastoral work of the congregation his preaching will suffer, and it is the pulpit ministrations that usually attract large audiences. Inferior sermons or obvious inequality in pulpit efforts will act as a solvent and people will drop off and seek a church home elsewhere. If, on the other hand, the minister of a large

congregation gives his undivided attention to his pulpit work, it is not possible that he can give much time to pastoral visitation. The necessary calls that sickness, bereavement, and other pressing duties pertaining to the pastoral office make on his time will leave little or no opportunity for any other form of visiting. What, then, is an able and popular minister to do in the circumstances? Is it advisable that he compromise between pulpit and pastoral work, giving each a fair measure of his time and care? It is not likely that much good would result from an attempt of the kind indicated in the division of his labour. It is better that one man should do one thing well rather than two indifferently, and any number badly. Excellence of pulpit ministrations—that is of the kind that will be of benefit to the hearers—requires constant application and earnest study. The idea that he is a clever minister who can shake a sermon out of his coat-sleeve has long since been exploded. The conscientious minister of to-day cannot permit himself to depart from the line laid down by Robert Murray McCheyne "beaten oil, beaten oil for the sanctuary." Reading, study, meditation and prayer are essential ingredients in every good sermon, and these require that the minister be kept as free as possible from all unnecessary intrusion and distraction.

In order that ministerial visitation may be effective and profitable to pastor and people alike it must be pursued with some degree of system and thoroughness. A hasty and perfunctory call is unsatisfactory to both alike. Thoroughly friendly relations have to be established and maintained if the minister would enter fully into the moral and spiritual needs of his flock. That his counsels, advice or admonitions may be profitable and effective he must have the confidence of those to whom he ministers. If visitation is to be anything more than a matter of form in large congregations, more time would need to be spent upon it than any one man can possibly bestow and at the same time attend to the other duties that cannot be neglected. How, then, is the difficulty to be got over? Large congregations as a general thing are to be found only in large centres. Can the eldership be drawn upon to a greater extent for the performance of this necessary work of spiritual oversight? In this direction it is possible that more might be done by elders whose time was in a measure at their own disposal. But in our large cities how few of those well qualified for the office could afford to devote the time necessary for anything like effective visitation? It deserves to be mentioned approvingly that in most congregations there are elders who have a keen sense of the responsibilities imposed on them by their office, whose visits to the afflicted and sorrowing are much appreciated, but it is not possible to overtake systematic and regular visitation of the membership of large congregations by the eldership.

The New York *Independent* calls attention to the fact that the Episcopal Church in that city is making decided and satisfactory progress, and that in this respect it is unequalled by any of the other Protestant denominations. It finds the explanation in the fact that most of the larger congregations in that body have two or three ministers, so that there is an equitable division of pastoral work, and each receives equal and efficient service. The same thing holds good in the Roman Catholic Church, where the parishes are wrought with great care and diligence, each part of the work receiving due attention. Our contemporary specifies the leading Presbyterian and Congregational Churches in New York and Brooklyn, yet in none of them, with the exception of the Reformed Church, is there so much as a dual pastorate. In this may be the explanation of the fact that in New York the Episcopal Churches are leading in aggressiveness and efficiency, while the others are little more than holding their own.

The question with us in Canada is hardly a pressing one. With the exception of two or three of our larger cities, the congregations are not beyond the capacities for work of a single pastor, though there are several where the benefits of a co-pastorate would be appreciable. The tendency—and it is a hopeful one—is to plant new churches in new localities as towns and cities advance. This, it must be confessed, has been too long overlooked, but now it is beginning to be better understood. Toronto and Montreal have recently shown commendable zeal in this respect, and admirable results are already apparent. It may be open to debate whether a compact, efficiently-shepherded congregation of moderate dimensions may not be a more effective instrument for the promotion of vigorous spiritual health and life than one of large dimensions where the family and the individual are lost sight of in the crowd.

Books and Magazines.

FRANK E. HOUSH & Co., Brattleboro, Vt., have published "Words of Life"—a wall roll of thirty-two pages 14 x 21 inches, adorned with a handsome white cover, fastened to an Antique Oak Rod. Each page contains a Bible gem for morning, noon and night, in neat, clear type.

THE *Health Calendar* or Housekeeper's Kitchen Roll for 1891 contains a bill of fare for each day of the year, tells about healthful foods with directions how to prepare them. Diet for the sick. What to do in Emergencies, Antidotes for all kinds of Poisons, etc., etc., making it a valuable aid to any housekeeper, has been issued by Frank E. Housh & Co. Publishers, Brattleboro, Vt.

THE late Frances Ridley Havergal was without doubt the most popular devotional writer of this century. Her works have been translated into almost every European tongue, but it remained for the United States alone to issue this talented lady's work without permission or remuneration. At this late day a new edition is being issued by Fleming H. Revell, Publisher of New York and Chicago, in which the heirs of Miss Havergal are interested and on which they will receive royalty.

It seems strange that Matthew Henry's Commentaries, with all their popularity during the more than seven score years they have been published, have never been issued in this country in any other style than the cumbersome tomes with which Bible students are so familiar. The new edition in six volumes recently published by Fleming H. Revell is a most successful attempt to put this much-prized commentary into easily handled volumes. A not less striking feature is the fact that this has not been done by a reprint in small type; on the contrary the type is larger than in any former edition.

STRENGTHEN THY BRETHREN. Anniversary Sermon preached before the St. Andrew's Benevolent Society, of Hamilton, Ont. By Rev. R. J. Laidlaw, LL.D. (Hamilton: A. Lawson & Co.)—Dr. Laidlaw's able and eloquent St. Andrew's sermon, from the text, "Am I my brother's keeper?" Gen. iv. 9, has been published in neatly printed pamphlet form. It may be added that in the printing, black ink has given place to orthodox Presbyterian blue, and on the neatly-designed cover the Lion and the Thistle are replaced by the Beaver, on a maple-leaf ground—fitly emblematic of the loyalty of Scotchmen to their Canadian home.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture. By Joseph Parker, D.D. (Toronto: Willard Tract Depository.)—The thirteenth volume of this elaborate work is devoted to the Proverbs. As might be expected from Dr. Parker's pen, the volume is rich, racy and suggestive. He takes up the leading lines of thought in the book and makes them the subject of his vigorous and original exposition. At the close of the volume there is a chapter devoted to "Pagan Proverbs" in which proverbs current both in the East and in the West are racyly commented on. The book is not only worth an honoured place on the library shelf, it merits a careful perusal.

ONE of the most remarkable lists of famous contributors ever brought together in a single number of a magazine will be presented in the January issue of *The Ladies' Home Journal*, of Philadelphia. The authors in that number will include Henry M. Stanley, Dr. Oliver Wendell Holmes, Ex-President Hayes, Hon. John Wanamaker, Joseph Jefferson, Hon. Hannibal Hamlin, Madame Albani, James Whitcomb Riley, General Lew Wallace, George W. Childs, Dr. T. De Witt Talmage, Mrs. A. D. T. Whitney, Robert J. Burdette, Edward Bellamy, Will Carleton, Charles A. Dana, Sarah Orne Jewett, George W. Cable, Julian Hawthorne, Mrs. Lyman Abbott, Mrs. Margaret Bottoms, and nearly twenty others.

MORNING THOUGHTS FOR BUSY DAYS. By G. Bruce, B.A., minister of St. David's Church, St. John, N.B. (St. John, N.B.: J. A. McMillan)—Good books designed to strengthen thoughtful and devout personal piety are always valuable. There is a need for such in these days. Mr. Bruce has done good service in preparing this little but very helpful booklet. There are brief meditations on over forty passages of Scripture, expressed in clear and direct language. These meditations have nothing in them of a morbid strain; they are as healthful as they are devout. In his few introductory words the author says: "They have been messages of help and guidance on the mornings of busy days to the one who has filled this little basket with them; and if they serve the same good turn to another, the reason for gathering them will be understood."

THE SONG OF THE EXILE. A Canadian Epic. Visions and Miscellaneous poems. By Wilfrid S. Skeats. (Toronto: Hart & Co.)—The "Song of the Exile" is a Canadian epic in five cantos, and is descriptive of the wanderings of an Englishman in Canada, from Quebec to the Pacific Coast. After briefly reciting the reason of his banishment, the exile apostrophizes his native land as its shores fade in the distance. On reaching Quebec, its foundation by Champlain and capture by Wolfe form the subject of his thought. Passing on, Montreal, Ottawa, Toronto, Niagara, the Prairie, the Rocky Mountains, Victoria, and other places are visited. Historical incidents connected with each place are recalled, the scenery is descanted upon, and the political questions of the day are discussed. The other poems in this handsome little volume are good and spirited, though there is a tinge of melancholy running through some of them.

A. M. MACKAY. Pioneer Missionary of the Church Missionary Society to Uganda. By His Sister. With Portrait and Map. Author's edition. (New York: A. C. Armstrong & Son; Toronto: The Presbyterian News Co.)—Of Mackay, of Uganda, whose interesting life-story, chiefly from his own letters, is told in this excellent volume, H. M. Stanley says: "He has no time to fret and groan and weep, and God knows if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwangi turned his eye of death on him. And yet the little man met it with calm, blue eyes that never winked. To see one man of this kind working day after day for twelve years, bravely and without a syllable of complaint or a moan, among the 'wilderness,' and to hear him lead his little flock to show forth God's loving-kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

Choice Literature.

FOURTEEN TO ONE.

A TRUE STORY.

BY ELIZABETH STUART PHELPS, IN "THE CENTURY"

(Concluded.)

"Very well," said his wife, "if you've had your supper, I'll put away the dishes first."

She did so, methodically and quietly, as if nothing out of the common course of events had happened, or were liable to. Her matter-of-fact, housewifely motions calmed him, as she thought they would. It made things seem natural, home-like, safe, as if danger were a delirious dread, and home and love and peace the foundations of life, after war, in Ken-nessee.

When she had washed her hands and taken off her apron she came back to the lounge and brought the family Bible with her, and the hymnbook. They sang together one verse of their favourite hymn, "How firm a foundation," with the quavering, untrained voices that had "led the choirs" of mountain meetings for almost thirty years of patient, self-denying missionary life. Then the parson read, in a firm voice, a psalm—the ninety-first; and then he took the hand of his wife in his, and they both knelt down by the lounge, and he prayed aloud, his usual, simple, trustful, evening prayer.

"O Lord, our heavenly father, Thy mercies are new every morning, and fresh every evening. We thank Thee that though danger walketh in darkness, it shall not come nigh us. We bless Thee that Thou art so mindful of Thine unworthy servant and handmaiden. We thank Thee that for nearly thirty years we have dwelt in conjugal love and peace beneath this comfortable roof. We thank Thee that no disaster hath rendered us homeless, and that the hand of violence hath not been raised against us. We pray Thee that Thou wilt withhold it from us this night, and that we may sleep in peace, and awake in safety—"

"Levi!"

A curdling whisper in his ear interrupted the old man's prayer. Levi! There are footsteps in the corn!"

"And awake in safety," proceeded the minister firmly, "to bless Thy tender care—"

He did not rise from his knees, but prayed on in a strong voice. So well trained to the religious habit was the woman that she did not cry out, nor interrupt him again, nor did she either arise from her knees before the old lounge.

Suddenly voices clashed, cries upsprang, and a din surrounded the house.

"Come out! Come out! Out with the Yankee parson! Out with the nigger-praying preacher! Show yourself!"

The old man's hand tightened upon the hand of his old wife; but neither rose from their knees. The confusion was redoubled. Calls grew to yells. Heavy steps dashed foraging about the house. Cries of alarm from the outbuildings showed that the animals, which were the main support of the simple home, were attacked, perhaps destroyed. Then came the demand:—

"Come out! Come out to us! Show yourself, you sneaking Yankee parson! Out to us!"

A terrific knock thundered on the door. Steadily the calm voice within prayed on:—

"We trust Thee, O Lord, and we bless Thee for thy mercy to us ward—"

"Open the door, or we will pull your shanty down to hell!"

"Preserve us, O Lord, for Thy loving-kindness endureth forever—"

"Open the door or we'll set the torches to it, and burn you out!"

"Protect us, O God—"

The light lock yielded, and the old door broke down. With a roar the mob rushed in. They were not over sixteen, but they seemed sixty, storming into the little room. They were all masked, and all armed to the teeth.

Before the sight which met his eyes the leader of the posse fell back. He was a tall, powerful fellow, evidently by nature a commander, and the men fell back behind him.

"For Christ's sake, Amen," said the parson. He rose from his knees, and his wife rose with him. The two old people confronted the desperadoes silently. When the leader came closer to them he saw that the Rev. Mr. Matthew's hands were both occupied. With the left he grasped the hand of his wife. In the right he held his rusty pistol. The hymn-book had fallen to the floor; but the family Bible had been reverently laid with care upon the lounge, its leaves yet open at the ninety-first psalm.

"Gentlemen," said the parson, speaking for the first time, "I would not seem inhospitable, but the manner of your entering has perturbed my wife and interrupted our evening prayer, which it is our custom never to cut short for any insufficient cause. Now I am ready to receive you. Explain to me your errand."

"It's a short one," said a voice from the gang; "a rope and a tree will explain it easy enough."

"And nothing less!" cried a hoarse man. "We haven't come on any boys' play this time. We've had chase enough to find you for one night."

"That's so. It's no fool's errand, you bet. We ain't a tar-and-feathering party. We mean business."

"Gentlemen! gentlemen!" pleaded the parson. He took the hand of his wife as he spoke, and lifted it to his shrunken breast, and held it there, delicately.

It was the piteous instinct of manly protection powerless to protect.

"In the name of civil justice, O my neighbours, wherein have I offended you?"

"That's our business. It's a serious one, too," cried the hoarse man. "Your pious prayer meetings have been a nursery of sentiments we don't approve, that's all. You've admitted a darkey among respectable white citizens. Come now, haven't you? Own up!"

"Certainly," replied the parson, promptly. "There was one coloured brother present at the means of grace on one or two occasions. I regretted that my congregation did not altogether welcome him. He was converted, by the mercy of

God, beneath my ministrations. Would ye that I denied him the poor benefit of my prayers? Nay, then, as God hears me, I did not, nor I would not."

The old man's dim eyes flashed. He raised his rusty pistol, examined it, and laid it down. Before sixteen well-armed men he began to comprehend the uselessness of his old weapon. He looked upon the array of grotesque and ghastly masks steadily; they rose like a row of demons before his biblically trained imagination. Mr. Matthews believed in demons, in a simple, unquestioning way.

"And you've preached against that which was no business of yours. Come now, own to it! You've meddled with the politics and justice of the State. You've preached against the movements of the Klan—what's left of it?"

"I own to it," said the parson, quietly. "I have delivered a discourse upon the topic of your organization. I felt called of heaven to do it. Is that all ye have against me? I pray you, for my wife's sake, who is disquieted by your presence, as you see, to leave us to ourselves and go your way—from under my roof."

"Have him out! Right smart now!" yelled the hoarse man. "Have him out without more words? A rope! A rope! Where's a rope?"

In a moment there was melee in the house. Cries arose to the effect that the rope was left in the corn. But a fellow who had been browsing about outside ran in with a rope in his hand and handed it to the hoarse man. The rope was Mrs. Matthews' clothes-line—Hezekiah's reins. The hoarse man gave it to the leader with an oath. The leader seemed to hesitate, and conferred in a whisper with the hoarse man and with others; but he was apparently overborne in his hesitation; he took the rope, and advanced with a certain respect to the parson, death in his hand, but who knew what pity in his heart? The mask hid it if any were there. The noise from the gang now increased brutally. Cries, oaths, curses, calls to death resounded through the pure and peaceful room. The hoarse man lasoosed the rope and threw it around the parson's neck. At this moment a terrible sound rang above the confusion.

It was the cry of the wife.

She had possessed herself magnificently up to this time; the Puritan restraint set upon her white, old face; she had not said a word. No murderer of them all had seen a tear upon her withered cheek. But now nature had her way. She flung herself to her knees before the members of the Klan; then upon her husband's neck; back upon her knees—and so, in a passion wavering between agony and entreaty, pleaded with them. She cried to them for the love of heaven, for the love of God, for the sake of "Jesus Christ, His Son, their Saviour," so she put it, with the lack of tact and instinct for scriptural phraseology belonging to her devout, secluded life.

The phrase raised a laugh.

She cried to them for the love of their own wives, for the sake of their mothers, by the thought of their homes, for the sake of wedded love, and by his honourable life who had ministered respected among them for nearly thirty years—by the misery of widowhood, and by the sacredness of age. In her piteous pleading she continued to give to the murderers, at the very verge of the deed, the noblest name known to the usages of safe and honourable society.

"Gentlemen! gentlemen! For the sake of his gray hair! For the sake of an old wife—"

But there they pushed her off. They struck her hands from their knees; they tore her arms from his neck, and so were dragging him out, when the parson said in a clear voice:—

"Men! Ye are at least men. Give way to the demand of my soul before ye hurl it to your Maker. I pray you to leave me alone, for the space of a moment, with this lady, my wife, that we may part one from the other and no man witness our parting."

At a signal from the big leader the Klan obeyed this request. The men hustled out of the broken door. The leader stood within it.

"Watch 'em! Watch 'em like a lynx!" cried the hoarse man. But the leader turned his back.

"Deborah! Kiss me, my dear. You've been a good wife to me. I think you'd better go to your brother—in New Hampshire—I don't know. I haven't had much time to plan it out for you. Tell him I would have written to him if I had had time. Tell him to take good care of you. Oh—God bless you, my dear. Why don't you speak to me? Why don't you kiss me? Your arms don't stay about my neck, What! Can't you hold them there—at this last minute? Pray for me, Deborah. Deborah! why don't you answer me? O, my wife, my wife, my wife!"

But she was past answering; past the sacred agony of that last embrace. She had dropped from his breast, and lay straight and still as the dead at his feet.

"God is good," said the old man, solemnly. "Let her be as she is. I pray you do not disturb her. Leave her to the swoon which He has mercifully provided for her relief at this moment—and do with me as you will, before she awakens."

A certain perceptible awe fell upon the gang as the old man stepped around the unconscious form of his wife and presented himself in the doorway.

"He seems to be a grateful old cove," said one man in a low voice. "I don't know's I ever heard a fellow in his circumstances give God a good name before."

"No snivelling!" cried the hoarse man. "Have it over!"

They took him out, and arranged to have it over as quickly as might be. It must be admitted that the posse were nervous. They did not enjoy that night's work as much as they had expected to. They were in a hurry now to be done with it and away.

The old man offered no useless resistance. He walked with dignity, and without protest. He limped more than usual. His head was bare. His gray hair blew in the rising wind. The rope was around his neck.

Some one had wheeled out the blue waggon and rolled it under the locust tree. As this was done the old horse whinnied for his master from the stall. The parson was pushed upon the cart. Short work was made of it. As the leader of the gang stooped to help the hoarse man sling the rope over the burned bare limb of the tree and to adjust the noose about the old man's neck—which he made insistence on doing himself—a mask dropped. It was the face of the chief himself which was thus laid bare, and alas, and behold, it was even no other than the face of—

"Deacon Memminger!" cried the old minister, speaking for the first time since he had been dragged from the house. The leader restored his mask to his downcast face, with evident embarrassment.

"You!" said the parson. "I thought," he added gently, "that you had found a Christian hope. You communed with me at the sacrament two weeks ago. I administered it to you. I am sorry—Deacon Memminger."

The deacon muttered something, heaven knew what, and fell back a step or two. Some one else prepared the rope to swing the old man off. He who was known as Deacon Memminger dropped to the rear of the gang, surveyed it carefully, then advanced to his place at the front, nearest to the victim. Every man awaited his orders. He was their chief. They had organized and they obeyed, even in their decline, a military government. There was a moment's pause.

"I would like," said the doomed man, gently, "a moment to commend my soul to God."

This was granted him, and he stood with his gray head bowed. His hands were tied behind him. His face was not muffled; it had a high expression. His lips moved. Those who were nearest thought they heard him murmur the first words of the Lord's prayer. "Hallowed be Thy name," he said, and paused.

He said no more, nor seemed to wish it. So they ranged themselves, every man of them, to swing him off, each standing with both hands upon the rope, which had been spliced by another to a considerable length. He who was called Memminger stood, as he was expected, to give the final order. There were fourteen of them—and Memminger the chief. Beside him stood an idle fellow, masked like the rest, but apparently a servant, a tool of Memminger's, who had especial service for him, perhaps. If the old man struggled too much or an accident happened—it was well to have an unoccupied hand. Memminger, in fact, had been well known in the gang for a good while, and was implicitly trusted and obeyed.

In putting their hands to the rope every man had of necessity to lay down his arms, both hands being clenched upon the rope, for a strong pull. They meant to break the old man's neck, and be done with it. Really, nobody cared to torture him.

"We're ready," said the hoarse man. "Give the signal, Cap'n. Hurry up."

The light of their lanterns and torches revealed the old man clearly—the long arm of the locust above his head—the stormy sky above. Death was no paler than the parson, but he did not struggle. His lips moved still in silent prayer. His eyes were closed. The men bent to the rope. The chief raised his hand. The last signal hung upon his next motion.

Then there was a cry. Then his mask dropped, and from the face of the man beside him another fell, and it was the face of a negro, obedient and mute. Then the powerful figure of the leader straightened. His familiar eye flashed with a perfectly unfamiliar expression. Two muscular arms shot out from his body; each hand held a revolver sprung at full cock and aimed.

"Boys!" he cried in an awful voice, "I am an officer of the United States! and the first man of you who lets go that rope, drops!"

In an instant, armed as he was, he covered them, every man of the n unarmed and standing as they were. His negro servant sprang to his aid.

"The first man of you who stirs a muscle on that rope, dies!" thundered the quasi "Deacon" Memminger. "I am a deputy marshal, authorized by the National Government to investigate the Ku Klux Klan, and, in the name of the Stars and Stripes, and law and order, I arrest you, every man!"

And, in the name of simple wonder and astounding history, it was done. The negro servant, whose person bulged with hidden handcuffs, bound the men, one at a time, fourteen of them, while his master's experienced weapons covered the gang. They behaved with the composure of intelligent and dumbfounded men. One of them ventured an observation. It was the hoarse man.

With a volley of oaths he struggled mightily with his handcuffs and then held his tongue. The whole posse, by means of this simple stratagem, and by the help of that cowardice elemental in all brutes, was marched to the nearest sheriff; then delivered intact to the power of the law which the great mass of Kennebec citizens were ready to respect and glad to see defended. The county rang with the deed. Then whispers arose to hush it, for shame's sake. But it crept to Northern ears, and I record it as it was related to me.

"How is it, Parson?" said Deacon Memminger with a bright, shrewd smile, as he cut the old man down, and helped him, trembling as he was, to dismount the shaky cart. "How is it, sir? Are you sorry I came to Church at your place—now? I thought—under the circumstances—and I was bound to save you. I and my ducky boy have been ferreting out this thing for a hundred days. I joined 'em the first week I came down here. I came on from Washington to do it. We mean to make a thorough job of it—and I guess we've done for 'em, this time. You'll excuse me, sir, but I've got to get 'em to the sheriff, and—I'd go back and see my wife now, if I were you."

She came to herself and to her misery soon enough, lying there upon the floor beside the lounge. The first thing which she saw distinctly was the Bible, opened at the psalm which has calmed more souls in shocks of danger and in the convulsions of lawless times than any other written words known to the literature of the race.

But the first thing which she heard was his precious voice, pitched low, and modulated tenderly, so as not to frighten her.

"Deborah! Deborah! Don't be scared, my dear. They have not hurt me—and I'm coming back to you."

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THE MISSIONARY WORLD.

THE SANDWICH ISLANDS.

The Rev. L. H. Jordan, B.D., formerly of Erskine Church, Montreal, in his last communication to the Halifax Presbyterian Witness, says:—

Every one has heard within the last year or so of Molokai Island, another important addition to the Hawaiian group. Here it was that the late Father Damien lived and laboured, concerning the character of whose career the din of a persistent controversy has scarcely yet subsided. Sister Rose Gertrude's recent advent and retirement and the rumour of her engagement to Dr. Lutz are at present giving the critics new problems to ponder! The lepers who find a home here at present now number about 700; and there are, besides, living in the settlement, about 300 others, who are in some way or other related to the sufferers. These last named persons, as well as the physicians, are permitted to land on the surrounding islands; but the sufferers themselves do not enjoy this privilege, nor are mere visitors allowed to land on Molokai. There are two churches in the settlement, besides hospitals, etc.; and the neat white houses, relieved by a background of hills that rise some 3,000 feet, give the impression of a healthy as well as a very charming locality. The patient does not suffer pain to any great extent, and it is most gratifying to be informed that the disease is slowly disappearing.

A reference to leprosy suggests another very interesting problem which has to be confronted in the Sandwich Islands, viz., the existence of Mormonism. Since 1850 this false faith has had its seat at Laie, distant from Honolulu about thirty-two miles. Here its converts have erected a temple which will seat 1,000 persons, and (as if to make the similarity more complete) there is also a Salt Lake not far away, which many who go to Honolulu make a point of visiting. It is a singular fact, however, that in this island community polygamy is strictly forbidden.

The grandest sight, however, open to the visitor to the Sandwich Islands is unquestionably the volcano of Kilauea, on the island of Hawaii. This is the largest member of the group, being over 4,000 square miles in size and peopled by probably 25,000 inhabitants. As the volcano of Haleokala, on the island of Molokai, is the largest extinct volcano in the world (it rises to the height of 10,000 feet, and has a diameter of about nine miles), the largest living volcano is Kilauea. Distant from Honolulu about 300 miles, it takes a full week to make the return excursion; it was impossible, therefore, for us to visit a scene which ever becomes indelibly fixed in every beholder's mind. It was sorry comfort for us to be told that the liquid spray was being dashed up fully fifty feet above the volcano's mouth, at the very time of our sojourn so near to the famous crater! Had our stay been longer, we certainly would have sought to verify the very vivid descriptions given us of this marvel by Miss Baird and others; armed with lantern and staff we too would have crossed the crater's floor and have looked down into that seething fiery abyss where the flames ceaselessly ebb and flow. The mere hole of the volcano, not to include the surrounding depression, measures six square miles! Upward arise dense and deadly gases. On every side lies the debris of black and grayish lava. The heat steadily increases, until hands and face and boots are sorely burned. We are told of a "fire fountain," out of which issue "gory drops," which in due course return to a low-lying "crimson sea." Perhaps at some future day, when a long-cherished desire to visit Australia shall have been gratified, it may be our privilege to touch at Honolulu again. If so, and should our purpose be at all possible of fulfilment, we shall certainly secure the needed time to view unique Kilauea.

MISSIONS TO THE INDIANS OF THE NORTH-WEST.

Mr. Thomas Paton, missionary at Donald, B. C., writes:—Canadians are honored by having the privilege of working in heathen fields without crossing the seas. I remember Mr. Goforth saying to me, in China, how glad he would have been if he could have come to China without that long stormy voyage. Why, I find China has come to us here, and I see great numbers of Indians almost every place I go. The most of these do not get an opportunity of hearing of Jesus in a Sabbath school; yet a great number do hear of Jesus, and love Him, too.

In early summer, I visited a tribe of "Stony" Indians who did worship Him every morning and evening. I felt my eyes moist as I listened to the strange hymns.

I have heard over sixty different kinds of people and languages praise and worship Him, but I thought these "Stony" Indians interested me as much as any.

I stayed some days with a Christian settler in Alberta who told me that a year ago he went to the mountains to cut wood. Being about to camp for the night, he looked all round, and to his surprise he saw a band of Indians coming. He set off at once with his team to cross the river, but he heard a sound coming from some huts, which brought up his horses with a glad whoa! It was the tribe at evening service, and these others who frightened him so had come out to help him and invite him in to their camp. Being a good Christian man, you can fancy he was soon at home.

We have many Chinese here; only last Sabbath day we had two joined the Church in Donald, and other three Christian Chinese accompanied them. Rev. Mr. Gordon, of Banff, who officiated, was stirred to the bottom of his heart, to baptize the first Chinese he had contact with. Well, there were

one English lady and a gentleman baptized along with the Chinese, and it would have done your heart good to see them standing, and making the same profession that God was their Father, and Jesus their Saviour.

It will be remembered that at the date of our last issue scarlet fever was epidemic throughout the country in which the Crowstand is situated. Miss May Armstrong, in a recent letter, says: "We have had a very serious time nursing sick children. There were twenty-seven laid up at one time in this house, so that for a while regular lessons were given up. The school however is now going on. We have fifty children in attendance and we are expecting more in a few days. The sickness has been wide-spread, but there was no loss of life."

Miss McLaren says that not long ago her brother, principal of the school at Birtle, was unexpectedly called away from his teaching duties and not knowing of any substitute within reach, thought he would have to dismiss the school for half a day. One of the boys said "let me teach to day." Mr. McLaren laughed and gave consent; to our astonishment, when he rang the bell every child (eighteen) went in and remained there as quietly as if my brother had been present; he called up all the classes and went through the whole forenoon's work, talking English all the time. It was the good order more than anything else that surprised us. We have had twenty-nine children in since the holidays, twenty-five being the greatest number at any one time. Those we have at present seldom go home. The others come and go."

The Rev. Hugh McKay writes hopefully of the progress of the Mission at Round Lake. Mr. Morrison, the teacher recently appointed to the Mission School, conducts Sabbath services at the Mission, in addition to his regular duties, and thus enables Mr. McKay to give additional services at different points on his extensive reserves. There are now twenty children boarding at the school. The number is always smaller in autumn than at any other season. It will increase as winter approaches. The girls are taught house-work, and their help is already an important factor in the domestic economy of the school. The boys are taught farm-work, and to some purpose. Among other results of their summer labours, Mr. McKay reports a yield from the garden of 300 bushels of potatoes, 300 bushels of turnips, and all the cabbage and other garden produce that will be required for the school. This will be an important contribution towards the maintenance of the school during the coming winter. And it gives a practical illustration of the way in which at least one of the problems connected with the elevation of the Indian is to be solved.

The new school building at Muscowpetung's, which is to continue the school department of Mr. Moore's work, was opened on November 29, and has already an attendance of over twenty children which is increasing weekly. Mr. Moore says of the new principal and his wife: "Mr. and Mrs. Crawford are very suitable. . . . Mrs. Crawford is well liked and has complete control of the children. I am glad the Lord has sent these two to the school." Mr. Moore while continuing to have a close connection with the school, especially in the way of securing pupils for it, will now be able to devote more time to strictly evangelistic work, and has already drawn out a plan in accordance with which he will make a round of the three reserves every fortnight, and hold regular services at five places. The Indians on these reserves, together with some half-breeds who live near by, are asking for assistance from the Church and Manse Building Fund to enable them to erect two churches.

CHURCH OPENING AT ANEITYUM, NEW HEBRIDES.

The Rev. J. H. Lawrie, Free Church missionary, writes: At the afternoon service on the opening Sabbath we had five speakers, representing the several districts; and the apparent sincerity of the men would have affected the hearts of the most sceptical unbeliever in the success of missions to the heathen.

Nohranahaig said: "If we do not lay hold and keep hold of Jesus, the servants of Jehovah will rise up against us at the latter day and condemn us; they have given us the Bible, they have given us this new church to worship in, and what more can they do?"

Manman said: "We gathered this forenoon in the strength of the Lord Jesus to remember His dying to save us; we have all got the same cure for our many troubles—private prayer. Mr. L—— thinks much about us, as when in the weakness of our hearts we wrote to him about the destruction of our former church, that did not dispirit him or prevent his return to us. I can only compare his return to the wind; it goes afar, and it comes from afar; and so we feel refreshed. When he sees our bodies clothed in our best to-day, that does not attract his attention; it is our souls he wishes to save. Let us rejoice, and remain firm till we die."

Numrag said: "We are gathered from all parts to-day—the east, west, middle and inland districts are represented. With the raising of this new church we are raised indeed. In the forenoon we were asked to 'Behold the Man.' The reply of the crowd was 'Crucify Him.' What are our thoughts toward Him who came to save?"

Naurita (in prayer) said: "We were like thirsty travellers; to-day we have seen water, and we have drunk."

Epeteneto said: "The missionary and his wife love us; they prove it by their works. They went home to Scotland. There were many attractions to detain them, but when they got word about the destruction of the church they felt strong to return, and have ceased not on our behalf until this great work has been accomplished; the doors are now opened for all to enter. Let us seek our strength from the same source from which the missionaries get theirs."

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he came to Halifax, Nova Scotia, and in 1886 was received by the General Assembly of the Presbyterian Church of Canada...

PRESBYTERY OF PARIS.—The quarterly meeting of this Presbytery was held in First Church, Brantford, December 2, the Rev. K. Pettigrew, M.A., Glenmorris, presiding as Moderator.

PRESBYTERY OF WINNIPEG.—This Presbytery met December 9 in Knox Church, Winnipeg. Messrs. John N. McLean, B.A., R. Paterson, B.A., John Maxwell, F. H. Russell, B.A., Bryce Innis and Hugh McLellan applied to be received as students of theology.

HIGHER RELIGIOUS INSTRUCTION. EXAMINATION JANUARY 31, 1891. The following is a list of the examiners for the current year: List of Examiners. Department I.—Biblical. Chief Examiner: Rev. President Forrest, D.D., Dalhousie College, Halifax, N.S.

Dr. McClure reported that with the approval of the other brethren touring, he and Mr. MacGillivray had succeeded in renting a compound in the Chang-teh-fu district, and had the lease formally in their possession.

HIGHER RELIGIOUS INSTRUCTION.

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British and Foreign.

A MANIFESTO in favour of the Bible in State schools is to be brought before the South Australian Parliament.

A BILL has been introduced in the South Australian Parliament to make ministers eligible to sit in that Assembly.

ABOUT \$5,000 has been raised for the better endowment of Half-Morton, the only small living in Langholm Presbytery.

THE Gaelic Society of Inverness offer a prize of ten guineas for the best essay on the social condition of the Highlands since 1800.

THE Rev. Dr. Norman Walker, of Dysart, who lately returned from a tour in America, saw only one drunken man in 6,000 miles of travel.

IN Dundee Presbytery a motion for the discontinuance of the Synod sermon was negatived, after a lively discussion, by twenty to eleven.

MR. THOMAS GOLDIE, M.A., Kilwinning, a nephew of Rev. Hugh Goldie, of Calabar, has been elected assistant to Mr. Ballantyne, of Langholm.

THE decline of the popularity of Christmas cards, so perceptible last year, is still more obvious in 1891. Books and articles of utility are preferred by sensible people.

HILLHEAD Baptist Church, Glasgow, has contributed \$1,125 to General Booth's scheme. General Booth has already received over \$375,000 for the promotion of his plan.

THE Rev. Dr. Hutchison, of Bonnington, and Rev. Mr. MacEwen, of Claremont, have been nominated for the vacant chair of Church History in the U. P. College, Edinburgh.

PROF. EDWARD CAIRD, whose Gifford lectures at St. Andrew's are well attended, both by the public and by the students, presents a remarkable contrast to his predecessor, Mr. Andrew Lang.

THE Rev. J. T. Dempster, who for some months has been assistant to Rev. John Polson, of Blackfriars Church, Jodburgh, has received a unanimous call to become his colleague and successor.

THE Rev. J. B. Williamson, M.A., of Newburgh, has been unanimously elected by the West Church, Rothesay, all colleague-successor to Dr. Elder in room of Mr. Salmond, now of Edinburgh.

ST. ANDREW'S Presbytery dismissed a petition from 183 members and adherents of Forgan parish church against the settlement of Rev. Thomas Munn, and have resolved to proceed with his induction. An appeal to the Synod is intimated.

An elder of the United Presbyterian Church is making a gift to each of the theological students of the denomination, of the able work on Apologetics, "The Footprints of the Revealer," recently issued by Rev. Dr. Walter Morison, of London.

MISS MEREDITH BROWN, daughter of Principal Brown, of Aberdeen, addressed the Young Women's Christian Association at Dundee recently. When asked for her London address she replied: "Oh, 'Meredith Brown, Slums, London,' will find me."

A MEMORIAL volume of sermons by Mr. Bersier is about to be issued in Paris at the modest price of one franc. It is to be a choice specimen of typographic art, in spite of the small price; and 10,000 copies are being printed.

DR. STODDART, of Madderty, died after a brief illness, lately, in his ninety-ninth year. The oldest officiating minister in Scotland, he had been preaching over seventy-three years. He officiated till within a fortnight of his death, and on the communion Sabbath, three weeks before that event, preached three times.

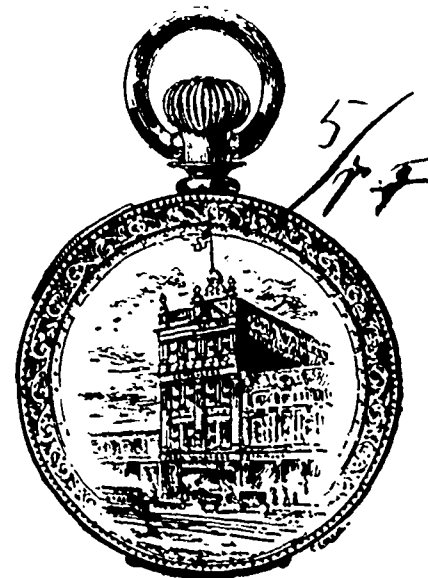
THE Lutheran Church has in Europe 22,950 ministers, 29,644 churches, and 43,133,096 members. In North America it has 4,710 ministers, 7,964 churches, and 6,511,500 members. Adding to these figures the statistics from other countries, the grand total is 28,406 ministers, 38,381 churches and 50,061,280 members.

Department II.—Doctrinal. Chief Examiner: Rev. Principal King, D.D., Manitoba College, Winnipeg, Man. Sub-examiners: Junior Papers: Questions 1-2.—Rev. John Ross, B.A., Brussels, Ont.; 3-4.—Rev. John Hay, B.D., Cobourg, Ont.; 5-6.—Rev. Arch. Lee, B.A., Kamloops, B.C.; 7-8.—Mr. J. B. Calkin, M.A., Principal Normal School, Truro, N.S.

Department III.—Historical. Chief Examiner: Principal T. M. Macintyre, Ph.D., Presbyterian Ladies' College, Toronto, Ont. Sub-examiners: Junior papers: Questions 1-2.—Rev. Joseph McCoy, M.A., Chatham, N. B.; 3-4.—Rev. Arch. Gunn, St. Andrews, N.B.; 5-6.—Rev. Alexander Hamilton, B.A., Whitewood, Assa; 7-8.—Rev. A. B. Baird, B.D., Winnipeg, Man.

Department IV.—Essays. Examiner: Rev. James Fleck, B.A., Montreal, Quebec; Rev. W. A. McKay, M.A., Woodstock, Ont.; Rev. George McMillan, B.A., Princetown, P.E.I.

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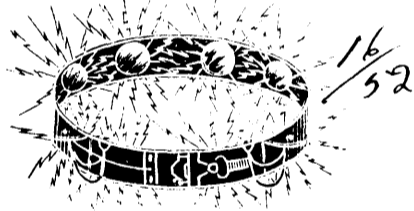
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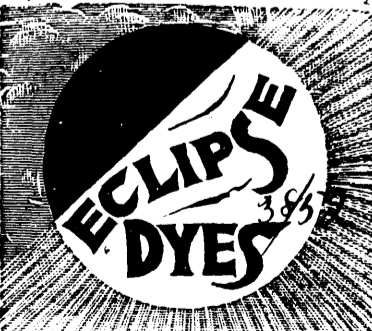
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HOUSEHOLD HINTS.

CORN CAKE.—Three eggs, one-half cup of butter, one small cup of brown sugar, one teaspoonful of soda dissolved in one cup of milk two teaspoonfuls of cream tartar, one cup of Indian meal, two cups of flour mixed together.

WHITE CAKE.—The whites of six eggs, three cups of flour, two of sugar, half a cup of butter, three-fourths of a cup of sweet milk, a teaspoonful and a half of baking powder sifted with the flour; flavouring to taste. This is a nice cake and easily made.

No alum or ammonia in Cleveland's Superior Baking Powder.

BREAD CAKE.—Into a pie of raised bread dough large enough for a loaf, work a piece of shortening the size of an egg, a cupful of sugar, a teaspoonful of ground cinnamon and cupful each of currants and raisins. Let it rise, which will take some time, and bake slowly till done. This is good cake for children.

BIRD'S NEST PUDDING.—Have a well-buttered pudding-dish half full of sliced or quartered tart apples. Sprinkle over the top some sugar and nutmeg or cinnamon. Make a batter with one egg, one cup of milk, two tablespoonfuls of melted butter and one and one-half cups of flour, with which has been sifted one and one-half teaspoonfuls of baking powder and a little salt. Pour this over the apples and bake in a moderate oven until the apples are cooked. Serve with cream or liquid sauce.

SNOW SOUFFLE.—Take half a small box of gelatine, dissolve it in a pint bowl half filled with cold water. When quite melted fill the bowl with boiling water and stand it on the back of the range: then add one cup of white sugar and the strained juice of two lemons. When all is dissolved and cooled, begin to beat in a large basin the whites of two eggs, and add as you do so one tablespoonful at a time of the gelatine mixture; continue this process slowly till all is mixed. A great deal depends on putting in the mixture by slow degrees and steady beating. It should be quite stiff and white like snow. Set in a mould on ice still stiff. This will make one quart of jelly.

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WOULD you like to add a lot of new books to your Sabbath school library? Perhaps you say you would, but that there is no money available. This is no barrier to getting the books. Go to work and secure a list of names for THE CANADA PRESBYTERIAN—the leading religious journal of the Dominion—and your library is at once replenished. The work will be found easy; and the results—pleasure to yourself, profit to the new subscribers, and greatly increased happiness to a number of young people. Try it; and try it without delay!

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

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STEAMED BROWN BREAD.—Our cups of corn meal, two cups of rye or graham flour; one cup of molasses, 1 teaspoonful of baking soda; mix with 2 water to a thick batter, pour into a kettle, cover tight, then set into a pot boiling water-cover and let boil four hours; when taken from the kettle put it in a grate oven for five minutes.

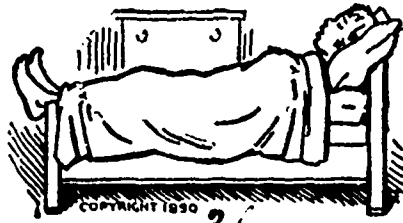
CRANBERRY JELLY.—A turkey would seem complete without accompanying cranberry sauce, or better, jelly. Boil sound berries to a pulp just enough water to prevent them from burning, and then strain to remove the skins. Add an equal amount of granulated sugar and boil until by trying a little, you know will jelly. Mould in whatever shape you prefer, either in one large dish or in small individual ones, remembering always to dip them in very cold water before using.

INNOCENT GOOSE.—An old English manuscript cook-book gives recipe for cooking this classical bird with the unpleasant odour beforehand which mars one's enjoyment of it. Pare the yellow rind from a lemon with a very sharp knife, without bruising it or letting the juice escape. Imbed this in the stuffing near the vent, and just before sending the bird to the table remove it. Its white, pithy skin will absorb all the gross particles that would otherwise have escaped through the house, as it will not impart the slightest flavour to the bird.

MINCE MEAT.—The "Household" says: One quart bowl of meat chopped, two and one-half quart bits of chopped apple, one pound of suet, a quart of raisins, one pound of currants, a-half pound of sliced citron, the grated rind of four lemons and the juice of one, one quart of brown sugar, one pint of molasses, one quart of meat liquor, one pint of grape juice (good without) two cupfuls of boiled cider, two tablespoonfuls of salt, one teaspoonful each of nutmeg, cloves, ginger and mace, and two tablespoonfuls of cinnamon; cook slowly four hours.

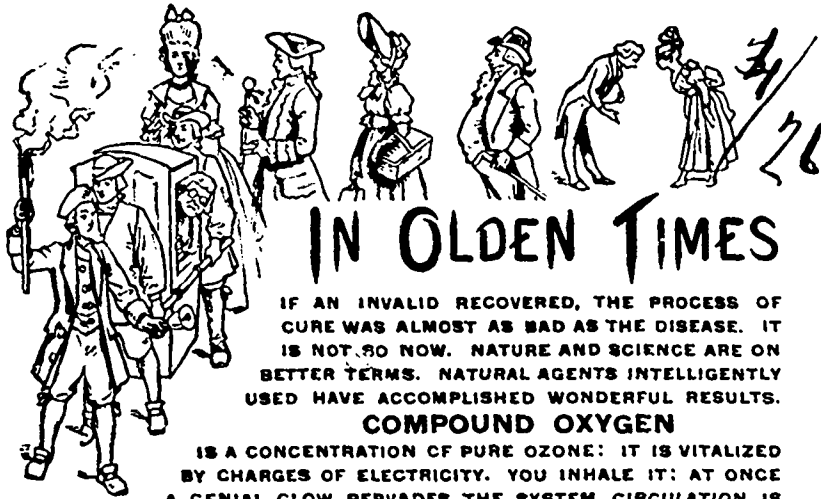
LEMON PIE.—Beat the yolks of two eggs and grate in the rind of a lemon; peel the lemon, throwing away the white part, chop

(picking out the seeds) and add with two-thirds of a cupful of white sugar, two teaspoonfuls of flour made smooth with milk and enough milk to fill the pie. Bake in a moderate oven. Beat the whites to a stiff froth and sweeten, then frost the top and let it stand in the oven to slightly brown.



3/5 2 Too long excluded—the unhappy victim of catarrh in the head. He's been told that it can't be cured. Don't you believe it. It can be, and it is—no matter how bad or of how long standing. It has been done for thousands—by Dr. Sage's Catarrh Remedy. Other so-called remedies may palliate for a time; this cures for all time. By its mild, soothing, cleansing and healing properties, it conquers the worst cases. Its makers offer, in good faith, a reward of \$500 for a case of catarrh which they cannot cure. They are able to pay it. Are you able to take it?

The symptoms of catarrh are, headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; eyes weak, ringing in ears, deafness; offensive breath; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases terminate in Consumption and end in the grave, without ever having manifested all these symptoms. Dr. Sage's Remedy cures the worst cases. 50 cents, by druggists.



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IF AN INVALID RECOVERED, THE PROCESS OF CURE WAS ALMOST AS BAD AS THE DISEASE. IT IS NOT SO NOW. NATURE AND SCIENCE ARE ON BETTER TERMS. NATURAL AGENTS INTELLIGENTLY USED HAVE ACCOMPLISHED WONDERFUL RESULTS.

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HOMELY TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I sincerely trust it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste material and the organs will perform their functions.' This is precisely what this treatment does."
"Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13th as follows: "To J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slight a touch of health as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."
"Yours truly, ROBERT LINN, 168 Parliament street."

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Miscellaneous.

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BIRTH.
At Paris, on the 20th December, the wife of the Rev. E. Cockburn, M.A., pastor of Dumfries Street Presbyterian Church, of a daughter.

MARRIED.
At Ventnor, December 17, by Rev. Dr. Kellock, Spencerville, John C. Davidson, to Maggie M. Dobbie, all of Grenville County, Ont.

At Spencerville, December 21, by Rev. Dr. Kellock, Rollie Martin to Nellie Zmail, of the Township of Edwardsburg.

At the residence of the bride's mother, Avonbank, on December 21st, by the Rev. Robert Hamilton, assisted by Rev. J. A. Turnbull, L.L.B., and Rev. A. Hamilton, B.A., the Rev. Jas. Hamilton, H.A., Keady, to Isabel, youngest daughter of the late Adam Oliver, Esq.

DIED.
At his father's residence, near Beaverton, on the 25th December, 1890, Hugh Bruce, aged 44 years.

MEETINGS OF PRESBYTERY.

HARRIS.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m.

HURON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m.

LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.

ORANGVILLE.—At Orangetown, January 13, 1891, at 10.30 a.m.

PETERBORO.—In St. Paul's Church, Peterboro on third Tuesday of January, 1891, at 9.30 a.m.

TORONTO.—On First Tuesday of January, 1891, at 10 a.m.

WHITBY.—In Whitby, Tuesday, January 20, 1891, at 10.30 a.m.

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DIVIDEND No. 23.

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. per annum has this day been declared upon the paid up capital stock of the Company for the half year ending 31st December inst., and that the same will be payable at the Company's Office, No. 78 Church Street, Toronto, on and after the 2nd January prox.

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