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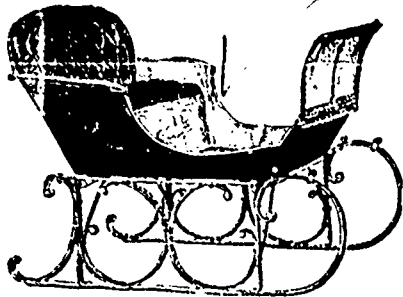
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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JANUARY 6th, 1892.

No. 1.

CHOICE BOOKS! WITHOUT MONEY!!

Canada Presbyterian Premium List

THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

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It is work, the next two or three weeks, that will tell.

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Notes of the Week.

THE Rev. M. S. S. Johnston, D.D., senior minister of the parish of Minnigaff, died a short time ago. Dr. Johnston was over eighty years of age, and the father of the Presbytery of Wigton and Synod of Galloway. He was an able and eloquent preacher. Three of his sons are ministers of the Church of Scotland.

THE negotiations for union between the Irish General Assembly and the Eastern Reformed Synod are still progressing. There was a meeting of the Committee recently. The Conference was of a very satisfactory character. It is hoped that before the expiration of 1892 the Union will be an accomplished fact. The question is frequently asked why the Irish Presbytery of the U.P. Church of Scotland, consisting of some twelve or thirteen congregations, does not seek incorporation with the Irish Church. There seems to be no satisfactory answer.

A PUBLIC meeting was held the other week in the Protestant Institute, Edinburgh, to "Explain the nature and bearings of the serious Doctrinal Crisis in the Free Church." About 150 people were present. Rev. William Balfour condemned the change proposed by the Declaratory Act, and said it might have been appropriately called an Act to remove obstacles out of the way of a union with the United Presbyterians. Rev. Murdoch Mackaskill, Dingwall, moved the appointment of a committee to arrange for meetings throughout the country, and, if found needful, to issue an address on the character and effects of the Act.

THE Rev. William Hastie, B.D., has been presented with a silver salver and \$2,500, subscribed by one hundred and sixty ministers and other members of the Church of Scotland. In replying, Mr. Hastie alluded to the motives by which he had been actuated in undertaking his work in India; the confidence reposed in him by the Church at home; the sympathy and support he had received not only from the Christians in Calcutta, but also from the Hindoo community; the enthusiasm with which his teaching was listened to by the native pupils, and his endeavours to promote the efficiency of the mission.

THE Young Men's Christian Association building, Dominion Square, Montreal, was formally dedicated last week by a special service held in the beautiful new hall. The attendance was large. The president, Mr. Abner Kingman, occupied the chair, and on the platform were Mr. G. A. Hague, Mr. Yuile, secretary of the Building Committee, and Mr. D. A. Budge, secretary. Addresses were made by these gentlemen. Mr. Yuile spoke of the new building, giving its recent history. Mr. Hague went further back and gave a history of the Association since its organization in 1851. Mr. T. J. Claxton, the first president of the Association, also spoke of the work of the early years of the society. He related how the nucleus of the present noble library sprang mainly from contributions aggregating \$250, gathered by him from friends of the work in London. Mr. Budge and the chairman also spoke.

THE School for Christian Workers at Springfield, Mass., has just closed one of the most successful terms in its history. Marked progress and interest have been shown on all sides, proof positive that the school is rapidly increasing in usefulness and power. The entering junior class numbered

twenty-one, of whom two were women who entered the course for women, introduced some time after the term began. The additional courses in music and elocution have proven of especial value, while the two open literary societies have been productive of no little good. Arrangements for a correspondence course for Sunday school superintendents are now all under way and several have already made application. Arrangements have also just been completed for an entirely new, unique and practical course for Christian mechanics, whereby by working every other day at the machinists' trade they can pay all their expenses and devote the alternate days to a two years' course in Bible study and methods of Christian work. Ten men only can be admitted during January, so that whoever desires to enter must make application at once. It is hoped by such a course to give a practical education in Christian work to a large number of our young men, who, while not feeling called to devote their whole time to Christian work, still would be glad to be of more efficient service for the Master in connection with their trade.

A CORRESPONDENT of the London *Presbyterian Messenger* writes to that paper. That the Chinese Government is entirely serious in its wish that missions and missionaries may remain unmolested must be at length becoming plain to all Chinamen. The *Pekin Gazette*, the Government paper circulating amongst the official classes all over the empire, contains both the Emperor's proclamation, enjoining that Christian work be in no way interfered with, and the even more important Memorial of the Tsung-li-Yamen (the Council of Ministers), asking the Emperor to issue such a proclamation. In that Memorial, mission work and missionaries are spoken of in terms of cordial good will and admiration. The *literati* who read the *Pekin Gazette* will, perhaps, be constrained to cease from slandering bodies of men so warmly praised by the Emperor's advisers and by the Emperor himself. Of more consequence still are the measures being taken to ensure that the Memorial and Proclamation shall be known by the common people. Dr. Griffith John describes with much satisfaction how that in Hankow and the surrounding country copies of both documents are being put up in public places. He himself had some copies sent to him that the Christians under his care might see and exhibit them. If this be done over the whole of the disturbed districts, it cannot but have the happiest effects.

PROFESSOR KUENEN, the eminent Dutch theologian, and one of the chief exponents of the Higher Criticism, died at Leyden recently. He was born at Haarlem in 1828, and began life as an apothecary's boy. After a distinguished career of theological study, he was in 1855 appointed Professor of Theology at Leyden; and was Rector of the University in 1861-62. He delivered the Hibbert Lectures in London and Oxford in 1882, his subjects being "National Religions and Universal Religions." He presided over the Congress of Orientals held at Leyden in 1883. Kuenen's first important work was his "Historico-Critical Investigation into the Origin and Collection of the Old Testament Books," in three volumes, published between the years 1861 and 1865. Bishop Colenso published in 1865 a translation of the earlier chapters under the title of "The Pentateuch and the Book of Joshua Critically Examined." Kuenen's work had great influence both in England and Germany. His view of Old Testament criticism has since been made familiar to Englishmen through the work of Wellhausen, and his disciple Robertson Smith, and was developed further by Kuenen, in his best-known book, "The Religion of Israel in the fall of the Jewish State." Other works of Kuenen's are "The Prophets and Prophecy in Israel" and his Hibbert Lectures. Besides these Kuenen has made numerous contributions on Biblical questions to the reviews. Dr. Kuenen was engaged, at the time of his death, on a revised edition of his "Investigation," was superintending a comprehensive translation and commentary on the Old Testament by Dutch scholars, and was re-casting his "Religion of Israel."

Our Contributors.

HOLIDAYS AND WORKING DAYS.

BY KNOXONIAN.

We once heard a young lady say that Christmas is the dullest day in the year. Had she been a soured, disappointed young woman, we would have thought nothing of the remark, but she was exactly the reverse. Bright and happy, surrounded by friends and blest with admirers enough to satisfy any reasonable young woman, she had come to the deliberate conclusion that the day most people talk about as a day of rare enjoyment is the dullest of the year.

That young woman was not far wrong. The exact facts probably are that to some people, a large number by the way, Christmas is rather a dull day.

Who are these people? For the most part they are middle-aged, hard-working people who don't enjoy Christmas mainly because they have nothing to do. Old people can dream over the past and amuse themselves with their grandchildren. Young people can enjoy themselves in various ways, but the middle-aged citizen, suddenly thrown out of harness, finds some difficulty in convincing himself that Christmas is a very enjoyable sort of day. The difficulty is greatly increased if there is a dull sky above, a drizzling rain around you and slush beneath your feet at every step you take while exercising for dinner.

Now what is there for a man to do on Christmas—we mean a busy, middle-aged man who has slipped his neck out of the collar for just one day? You have bought your Christmas presents and sent away your Christmas cards, and distributed your charity, and visited the sick and needy. You have done all you can in the way of helping others to enjoy themselves, and now you have nothing to do but enjoy yourself. If you are a minister you probably have given up your regular course of reading until after the holidays. Now what is to be done on Christmas forenoon? The female part of the family are getting up the Christmas dinner, and of course you must not interfere with them in the prosecution of that industry. You cannot drive on a day like last Christmas, for there is no sleighing. You cannot go out and see a man for there are no men out to see. You should not "keep your spirits up by pouring spirits down," for that is wrong. If not wrong in the abstract it is inexpedient and highly dangerous. You might take care of the baby while its mother looks after the dinner, but perhaps you have no baby. Of course you should look back and feel grateful for all the mercies enjoyed since last Christmas, but if you are a passably good man you engaged in that exercise the first thing in the morning. You should feel grateful for your home comforts, but one should do that every day. A man who never thinks about home comforts all the year round and then puts on a spurt of gratitude on Christmas or New Year's Day may possibly be a Christian, but he doesn't do much at it.

Some good people who live in large cities spend one part of Christmas Day very profitably in brightening the lives of the unfortunates in charitable or other institutions. In a small town the most you can do in that way is call upon the sick people you know, and that can generally be done in an hour if you know just how long a visitor should stay in a sick room.

Having done all you can reasonably be expected to do for the enjoyment of others, what can you do in the forenoon for yourself? Not unfrequently the principal thing is to wait laboriously for the daily papers. Then comes dinner, and of course the dinner is good. Roast turkey and plum pudding is a good enough dinner for anybody. After dinner you sit down to your papers. You glance over the news, but there isn't anything in particular. As you have no regular work to do, perhaps you conclude it might not be a bad thing to study the Hon. David Mills on the Quebec Constitutional Question. Mr. Mills has a fine turn for going to the roots of things. If you read what he and Sir John Thompson say on any difficult constitutional problem, you need not read much more. Well, you begin to read what Mr. Mills says in the *Globe* on the relative powers of Lieut.-Governors and Legislatures, and you have not gone far until you find the argument requires some close thought and a slight brushing up of your English history. Historical research and hard thinking don't go kindly on a dull day after a Christmas dinner, so you lay Mr. Mills aside until you can study him under a clearer sky, and after a dinner that did not suggest Christmas to any great extent? What next? Well, probably you took a snooze. When you woke up Christmas Day was about over. You can easily think of a hundred days on which you enjoyed yourself a hundred times as much without trying to enjoy yourself at all. The fact is, days laid out for enjoyment are often a dismal failure. You can't force enjoyment any more than you can lift yourself over a fence by pulling on your boot straps. Of course there are people who are always happy when idle and well fed. Christmas is a good day for them because there is nothing to do and the board is sumptuous. People who are fortunate enough to like work seldom enjoy idleness, and that is the principal reason why to them Christmas is often a dull day.

Now that the holiday season is over it may be well for us to reflect on the fact that, after all, working days are much better than holidays. Happy is the man who loves his work. Blessed is the woman who enjoys taking care of her home and family. We have always had grave doubts about the cor-

rectness of the theory that work is part of the penalty of sin. It is much nearer the truth to say that laziness is one of the results of original sin. Anyway it is an actual transgression in so far as laziness can be called active. Happy, thrice happy is the mortal that enjoys work.

A young lawyer, who had resumed hard work in an Ontario city after a short tour on the Continent, was asked by a friend if he had enjoyed his trip. Yes, was the reply, I enjoyed it well enough, but I enjoy myself much better now. That young man is very likely to get on the upper rungs of the legal ladder some day.

Not long ago we asked a young lady teacher resuming work if she had enjoyed her vacation. Yes, said she, but I am quite glad to get to work again. It is needless to say she is a highly successful teacher.

Happy New Year to our readers, but it is needless to wish any of them happiness if they have a chronic dislike to work.

SERMON REVERIES.

NO. VI.

This system of conning over bygone memories while the sermon is in course of delivery is fraught with dangers of which you, dear reader, know nothing. You will the more readily understand what I mean if I illustrate by means of my own case. My pastor is a splendid man, works hard from Monday a.m. until Saturday p.m. on his sermons, and while he freely admits that many times he is not quite so interesting as he would wish, he says, and justly too, that it is too bad that I will wander so in my thoughts. Nor did I tell him that I was myself, nor did he tell me the above in so many words. These pastors have a wonderful trait of intuition, which somehow never fails to grasp when necessary, and I almost am sure that the oracle has worked in my case.

However this may be, it did not keep me "to the furrow" last Sabbath a.m., which, appropriately enough, was a thorough Christmas service. The text was from Luke vii. 10, and the tale of joy to mankind, and its many influences, vividly pictured, in spite of a huskiness which presaged a heavy cold. To the slave everywhere this tale of freedom in Christ must have been a very welcome piece of news. True equality before the law is a main cardinal principle of the religion of Jesus Christ, and in every country on God's fair earth it is not too much to say that its belief in this religion may safely be gauged by the relative freedom and social equality of its inhabitants. Our pastor is very well informed in Greek and Roman antiquity, law and history, and the relief afforded by the introduction of this religion, to the down-trodden masses of these two empires, was very ably pictured, and the inferences fairly drawn. The millions of slaves can scarcely be doubted to have questioned this Gospel's reality. The wives and daughters of ancient Greece were the merest nonentities, and yet they were princelings to their compeers of Rome, when that once mighty nation started on the decline in power, morality and standard of life. Nor was the Gospel any more seemingly impossible to the hordes of restless Goths in far-off Germany. Yet to-day we find that it has done more for Germany than possibly for any other portion of similarly situated land. So the preacher went on, making a grand panegyric on Christ, His work, mission and self-sacrifice. My mind reverted to what this Gospel will enable men to perform, nor did I forget the noble army of our own missionaries who have so nobly borne the cross in many trials in many lands; when I thought of those good Jesuit priests—Breboeuf and L'Allemant—martyred by the Iroquois in 1649. It just happened that I had been reading of these remarkable men the week previous in my researches for some other information. I remember how the wrong-doings of the Jesuits have been, and always have been portrayed by the "trooly loil;" yet when I think of all this order has done in its peculiar manner of course, I readily forgive many of their shortcomings in the face of their undoubted sacrifices, heroisms and dauntless courage of early Canadian days. Whatever the order has come short in, it certainly has not failed in enterprise, and that too of an extra hazardous nature. Nothing can exceed the downright "daredangerism" with which these two fathers and others pushed away into the unknown lands of the Hurons for the purpose of first, preaching the Gospel; and second, taking possession of the land in the name of their beloved France. They were desperately patriotic these Frenchmen; so are they all, and many Canadians need a little French conceit of themselves, as Canadians, we might remark just here.

There was a striking contrast between these two Jesuits—Breboeuf and L'Allemant. The former was a man of great size and strength, while the latter was of small size and apparently little vim. When they came to the torture the relative value of size and strength versus smallness and little power, was manifested in an adverse way, by Breboeuf lasting but four hours, while L'Allemant stood out twenty-one, and then was killed from sheer desperation from a tomahawk blow. Of the actual torture surely it were bad taste to speak much in this day of gentle treatment; but there is something horribly fascinating about these things. Pick up a newspaper, and a tale of woe and suffering holds the prominent place, and if it be extra harrowing nothing but the heaviest headlines will suffice to allure the anxious reader to his favourite locality. This then was the morbid feeling which led me to read all through the narrative of the lay brother who carefully kept out of harm's way until all was quiet;

and who as carefully treasures the charred remains until he can get them to Quebec, where they undergo the treatment accorded to such by the Roman Catholic Church, and become an object of veneration of the actual torture, nails torn out, being beaten severely over the naked body, the mock baptism with boiling water, the necklace of red-hot axes, the burning of pitch about their bodies, and the cutting out of their hearts; surely these are nothing in the face of the happy demeanour of the victims. We are told that they did not cease to speak of God and encourage all the Christians who were captives like themselves to suffer well in order that they might die well. His—Breboeuf's—zeal was so great that he continually exhorted his tormentors to conversion. And all this after twenty-two years' faithful mission work among the Hurons. Well might these Hurons give up the fearful struggle with the Iroquois. They fled to places of security; such as they thought to be such at all events, leaving the French settlements at Montreal, Quebec, Three Rivers, etc., exposed to the attack of the Iroquois. These friends, for they were such, notwithstanding the fact that they fought on the British side, were not slow to take advantage, and many a wail from an anxious mother and a cry from trembling children floated down the valleys and through the forests of old Canada in those bloody days. There had been negotiations between New France and New England prior to this (in 1647) for a treaty of peace and commerce; but these ceased on the death of the elder Governor Winthrop, a name well known to lovers of early New England literature. Eventually these were resumed, the initiative being taken by the Governor and Council of Quebec. The scope of this treaty was to include not only trade and commerce, but a league offensive and defensive against the Iroquois. These proposals were favourably received at first, but were finally rejected by a council representing the four British colonies. Only one result could follow, and that we know. For upwards of one hundred years these rival races warred continually and with ever-increased bitterness.

What would have been the result had this treaty of peace been made effective? Who knows but that we might have been French instead of English, and that much behind in consequence. For, of all the records of incompetency, mismanagement and gross abuse of opportunity, commend me to the French administration of their Canadian colonies from Jacques Cartier onwards.

CURLY TOPP.

ANOTHER ATTACK ON THE HONAN MISSION.

Through the courtesy of Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, the following correspondence has been forwarded for publication. The first note is dated Tien Tsin, November 13, and the letter, containing the details of the attack, bears date Hsin Chen, October 31:—

The enclosed statement was prepared at Hsin Chen and mailed from there; but as the local authorities showed a disposition to trifle with us, the brethren thought it better for me to proceed to Tien Tsin without delay and interview the British Consul here. Owing to favouring circumstances I have got out ahead of my letter to you, and now open the envelope to say that to-day the Consul, Mr. Brennan, saw the Viceroy, Li Hung Chang, about our affair, and as a result that powerful statesman has promised to instruct the Governor of Honan sternly to protect us. The general situation in China, I was relieved to be informed by the Consul, is now such as ought not to cause further alarm.

But we dare not lean on the arm of flesh; underneath us are the everlasting arms. Yours again in haste,

J. H. MACVICAR.

So much attention has of late been attracted to the Province of Hunan in connection with the series of alarming outbreaks in the Yangtze Valley, that the deep-rooted enmity against foreigners in our own province has been almost overlooked. For some time it has been known that the poisonous literature from the south has been freely circulating here, and in the nature of things outbreaks were only to be expected. The Church will not have forgotten the looting at Ch'u-wang a year ago; and now we are sorry to inform you of an outbreak at our new station in Hsin Chen. On Thursday afternoon, October 29, an organized attempt was made to levy blackmail and drive us out, and repeated attacks with knives were made upon our persons although not resulting in injury. A band of professional beggars was employed who burst open the outer and inner gates of the compound, whereupon crowds from the streets came in until the compound was filled. One of the beggars threw himself down to be trampled upon, and lay for the rest of the afternoon feigning death; the others, after an interval, rushed riotously forward with blood streaming down their faces, after the approved fashion of Chinese beggars. In effecting their entrance they also took pains to smear the door posts with their own blood, another device for exciting sympathy commonly adopted by this thoroughly-organized and recognized class of mendicants. A demand was made for 200 taels of cash (about \$80), and this demand enforced by three distinct assaults upon us, in all of which knives were freely brandished but never used. The crowds from the streets filled all the houses and courts in the compound, stamping noisily on the wooden floors by way of calling marked attention to the fact that they were hollow, and therefore in the popular imagination sure receptacles for the eyes and hearts of Chinese children. The Viceroy's proclamation, which had been obtained through

the British Consul at Tien Tsin, was hanging in a conspicuous place in the inner gate, and we were even dragged in front of it and a show of violence offered us there. The mob continued in possession of the compound for three hours, during which time we had indubitable evidence, and were directly informed that the outbreak was due to the circulation of scandalous rumours now current throughout the empire, especially that of taking out children's eyes to make medicine. At sunset peace talkers demanded all the money in our possession. This happened to be a small amount, about twenty ounces of silver and eleven taels of cash, in all less than half the amount they had demanded. Before the money was handed over, Dr. Smith and Mr. MacDougall unexpectedly arrived. Care was taken to secure the names of the peace-talkers in writing, with a view to incriminating them, and this, together with a request that they should withdraw while we engaged in prayer, brought manifest dismay, as an hour later the silver was returned. One of our helpers overheard on the street that this was due to fright. On Friday morning the beggars again forced their way in by a rear gate of the compound, claiming that the man who had been trampled on the day before was dead. They demanded satisfaction, but we disclaimed all responsibility, and succeeded in getting them quietly out. Mr. MacGillivray has gone to Hsun Hsien to claim protection in terms of the Imperial Edict recently issued, whilst the rest of us are keeping quiet behind barricaded gates.

Further details I cannot find time to furnish at this writing. We of course consider the situation here as grave in the extreme, as it is in fact said to be throughout the empire at this juncture; but we have constant evidences of the power of prayer and the reality of our Master's presence. In a letter from my father, received on the night of the outbreak, but written in the middle of August, occur words I cannot refrain from quoting, so strangely did they find fulfilment. Referring to a recent family bereavement, he said: "Our life is but a vapour that appeareth for a little, and then vanisheth away. We are bound for the tomb or rather for the heavenly Jerusalem, and the tomb is but a wayside inn where we rest a little on our pilgrimage home. Let us fill up the days, of our journey in glorifying the King of the Celestial Country. Let us never forget that we are citizens of another land, and that, while it is the custom of this country to take tribute of strangers, our treasure is in heaven, where neither moth nor rust doth corrupt and where thieves cannot break in and steal. One of your compounds has been looted and the same may happen to others, but your treasure above is where no thief can enter." Further on, speaking of the power of prayer, he wrote: "I therefore believe that the Lord is about to set before you an open door in the Province of Honan. He can turn the hearts of men as the rivers of water. Greater is He that is in you than he that is in the world. We fight against a finite and a conquered foe, and under the banner of an Almighty Captain. Why should we be dismayed?"

J. H. MACVICAR.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

SCARBOROUGH AS A WATERING PLACE: A TRIP TO THE SOUTH EAST COAST.—BRIGHTON AND ITS MINISTERS; TUNBRIDGE WELLS AND ITS CHURCHES; CANTERBURY CATHEDRAL, ETC., ETC.

Last summer we saw much of the English watering places. Coming down from Scarborough to Clacton-on-Sea, we visited Tunbridge Wells, Brighton, Hastings, Ramsgate, Margate, Deal and Dover, taking in Canterbury and its Cathedral en route. Brighton being within an hour and a-half of London, the great masses pour out to its beach and take a dip in the sea. But Scarborough is the place where the high prices shut out those of slender purse. It combines more of natural and artificial beauty than any place I ever saw. It is built on terraces. Its gardens rise in galleries. Two great arms of land reach out into the sea, and hundreds of gay sailing craft float in. A castle 700 years old straggles its ruins out to the very precipice. The air is tonic and the spectacle bewitching. Lords, and ladies, and gentry come here for a few weeks. The place is cool in summer and warm in winter. In December the thermometer hovers about the fifties and the people breakfast with open windows, while others are skating in London. Of all the summer watering-places we have ever seen, in some respects Scarborough is the most brilliant, and is appropriately called the "Queen of English Resorts." But the prices are enormous, and not many could meet them.

RELIGION IN BRIGHTON.

Brighton is best known to Canadian visitors as the scene of the late Frederick W. Robertson's ministry. If the town considered it necessary or desirable to provide religious entertainment for the thousands who resort thither, it could scarcely cater better for the religious tastes of its visitors. There are no less than ninety places of worship, besides mission halls and rooms, one for well-nigh every thousand of its inhabitants. The visitors, however, occupy a considerable deal of this space, especially at certain seasons of the year. To say that thirty-three of these churches belong to the Establishment and fifty-seven to Nonconformists is to give no sort of idea of the variety of sects and parties that congregate in them. The Church of England, as represented in Brighton,

must go very far towards meeting the broadest conception of the Comprehensionists. From the lowest of the low to the highest of the high, including, we should suppose, almost every gradation from the one to the other—all may be found in Brighton. The names of Gregory, Vaughan and Roxby are a guarantee for sound evangelical doctrine in at least three of the Churches. Of the broader type, we apprehend, is the ministry exercised in the Church of the now celebrated and almost revered Frederick W. Robertson. The present incumbent, the Rev. R. D. Cocking, is no unworthy successor of this renowned Christian teacher. By a kind of natural transition we pass on to mention there are five Roman Catholic Churches proper in this good town of Brighton; also a Catholic Apostolic Church, whose love of Ritualism is equal to anything in either the Anglican or Romish Churches.

In passing from the Establishment to the principal Nonconformist bodies there is the Countess of Huntingdon's Church in North Street, originated at a time when Evangelical preaching could but rarely be met with in any other Church. Here Sortain preached in elegant diction and in chastened tones, and the elite of the visitors resorted to hear him, as a thing they must by no means omit the doing of. His esteemed successor, the Rev. J. B. Figgis, M.A., exercises a different but a very useful ministry, in a different, though almost as numerous, a congregation, in a new and handsome church building erected on the site of the old one. There are two Presbyterian congregations. One of these had for its pastor at one time Dr. A. B. MacKay, of Crescent Street Church, Montreal. From these notes it will be seen that there is no small number of religious services in Brighton. Some two hundred sermons, at least, must be preached there every Sunday, and from three to four hundred services of one kind or another must be held every week. It is but right to say that there is a large amount of Christian services rendered to the people by means of its various Churches. Missions for the good of the extensive population of the working classes are in full operation, and activities for the temporal and eternal good of the people abound.

It is worthy of note that Brighton honours the memory of the great preachers who have laboured in it. Among the many marble busts of the world's great men in law, science, and the State, and of Brighton worthies placed around the corridor of the Pavilion, now placed at the public service, the first to the right at the entrance is that of Sortain, the first to the left that of Robertson. They are both works of high art, and strikingly beautiful, and both seem to "speak." Beneath that of Robertson is written a quotation from one of his sermons (Vol. II., p. 317): "Work, my brethren; true work done honestly and manfully for Christ never can be failure." On a scroll beneath the bust of Sortain is inscribed the text, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

BRIGHTON MINISTRIES.

Preaching has its traditions in Brighton, and very rich in interest they are. The noble busts referred to above are the sign that the town is proud of them. Many, indeed, ran down to spend their Sunday at Brighton for the sake of Sortain's ministry. He was an elocutionist, and barristers and judges were eager to hear his speech. He was a religious philosopher, and learned and literary men found in him a Christian teacher who could speak to them from their own level. Sortain was a godly minister of Christ, and godly souls were attracted by his religious goodness and spiritual power. He was an earnest ambassador of Christ, and thoughtless souls were charmed by his pleadings, many of them to a new and nobler life. And so, Sortain being orator, philosopher, pastor and evangelist, he touched "all sorts and conditions of men." Hence the multitudes that were wont to wait on his ministry. The aisles were thronged, and, by special arrangement, reserved seats were secured on the Saturday to ensure a hearing. During the latter part of Sortain's ministry

FREDERIC W. ROBERTSON CAME TO BRIGHTON

as an incumbent of Trinity Chapel. The two men were almost within sound of each other's voice. They did not clash, however, for not only were they in different communions, but Robertson had his spurs to win. He soon won them, however. The clear, unconventional, thrilling sounds that were rung out from his pulpit soon crowded the dingy old chapel, and men's eyes and ears were all awake and eager to catch the wonderful story of the Bible, as he rendered it, and they went forth to say to each other, "What manner of man is this that has come amongst us?" It became evident, however, that there was room both for a Sortain and a Robertson in Brighton; for while Sortain suffered no loss, Robertson drew yet more and more. They were, of course, very different men—mentally and theologically—and they appealed to different minds. Perhaps it might be said that Robertson rose up to be the teacher of the new era of religious thought that had set in, and of which he was indeed himself a product. However this itself may be, his words were winged and they have gone forth to the ends of the world, and they have told on the minds of multitudes all over the earth who never saw or heard him. His sermons have been songs without voices to many a weary, doubting, troubled spirit; and still they go singing on. That is a poor life which breaks down at the cemetery. Many of these illustrious English preachers had insignificant-looking churches. We went to see

TUNBRIDGE WELLS AND ITS CHURCHES.

Few places within little more than an hour's journey from the metropolis can boast of the natural beauties of Tunbridge

Wells and its surroundings. The spacious, undulating "Common," at the lower corner of which "the Wells" are situated, is most picturesque and charming, both as a recreation ground to roam over and as a "view" from the heights of Mount Ephraim, or Bishopswood. The fine, clear, bracing air is a luxury, and when the sun lights up the scene there is scarcely anything wanting as an element of enjoyment. What matches in cricket, football and bicycle, each in their season, may be seen on this common! The population of Tunbridge Wells is made up of residents and visitors, the latter being a considerable proportion, especially in the season. In truth, however, there is always a "season" here, many resorting to it for winter residence. The handsome detached houses that are dotted all about, and the well-appointed equipages that pass to and fro indicate a highly respectable and well-to-do class of inhabitants. The commanding rows of shops look also as though business here was well supported.

TUNBRIDGE WELLS AS IT WAS.

Though many of the private residences, as well as the houses of business, are of modern erection, Tunbridge is by no means a place of yesterday. There are touches of antiquity about it, and here and there the old blends picturesquely with the new. The "Pantiles," as a well-known promenade is called, is peculiar to "the Well." It is a raised brick-paved parade, with a corridor running along one side of it, along which is a range of good-looking shops. The origin of the "Pantiles" seems to have been the Spa of Chalybeate Waters, of which visitors, at one time, were supposed to drink, and of which many still drink for their "often infirmities." After a draught of waters they were recommended to walk for so long a time, as at other Spa places, and after the manner, too, of the original Spa in Belgium. The "Pantiles" formed the promenade, and in rainy weather the corridors supplied shelter for the peripatetics. The place was, indeed, in olden times, the fashionable resort of "the Wells." A century or two ago the kind of people who now go abroad for thorough change, to "take the waters," were content, for the most part, to come to such near places as Tunbridge Wells. Here the "fashionables" of the day resorted, and here the *litterateurs* and divines of the period "hob-nobbed" with one another. Dr. Johnson, in his wig, would be found loitering about the "Pantiles," and, of course, Boswell was not far off. Dr. Watts, also, with the ladies of the Abney family, might sometimes be observed among the company, while city magnates bristled everywhere in the season.

TUNBRIDGE WELLS AS IT IS.

Changed as is Tunbridge Wells, like all things beneath the sun, the grace of its antiquity has not in later days changed into vulgarity, nor is it likely that it ever will. There is an air of refinement about it which the natural beauties of the locality will always preserve to it. The walks and drives, both near and remote, are delicious, whether you make for Rusthall Common and the famous Jode Rock on the one hand, or Southborough on the other. Nor must we forget to note the delightful Sanatorium on the higher part of the Common, which is, in fact, a hotel with admirable appointments, and about forty acres of well-wooded and watered land. Here visitors may find an elegant resting-place.

THE CHURCHES OF TUNBRIDGE WELLS.

Religious accommodation in Tunbridge Wells has grown with its requirements. Originally there would be only the quaint old red brick chapel of ease near the Wells, and which it would be "ease" to the residents—rather than to the parish Church of Tunbridge, situated some five or six miles off—to attend. District Churches have sprung up all around, one of which has been ably served by the Evangelical Canon Hoare. In days of yore there was a small Independent Chapel, afterwards turned into a house. There was another chapel on Mount Sion, which had a Presbyterian foundation, but came to be used as an Independent place of worship. The more commanding Congregational Church, on Mount Pleasant, was still recently under the charge of the Rev. J. Radford Thomson, B.A. A Second Congregational Church was erected some few years since by the generosity of Mr. Joshua Wilson, and his cousin, Mr. J. Remington Mills, and was designed to meet the wants of a considerable population of working people, who, somehow, do not in any large numbers resort to it. The Wesleyans have a handsome chapel on the Common, and the Baptists have recently put up a building for themselves in the town. The Countess of Huntingdon, who always had her eye on spots where rank and fashion resorted, with a view of teaching them better things, early put up a chapel on Mount Ephraim, which was a lowly, wooden erection, after the manner of the earlier houses in Tunbridge Wells. This has of late years given place to the commanding building known as Emmanuel Church, of which the Revs. G. Jones and Webb Smith are the ministers, and where the liturgy of the Church of England, with surplus reader, is still used. Many of the names well known in the religious circles of Tunbridge Wells are now sorely missed. They have all passed away to the better world. But it still continues a place of considerable religious interest and influence. Men depart but *man* remains. Nature continues lovely, as when in boyhood we visited these beautiful scenes.

Men may come and men may go,
But I go on forever,
I go on forever,
I go on forever.

(To be continued.)

Pastor and People.

THE NAME ABOVE EVERY NAME.

["What is His name?" asked a heathen woman of a missionary who was talking to her of Jesus. "Tell me His name again. I do not want to forget it."]

His name? Ah, sister of the darker brow,
The name of Jesus will not leave thee now;
Once taken to thy heart and memory
It will remain a joy and strength to thee;
We pity thee that thou so late hast heard
The name which has thy love and wonder stirred,
And we half envy thee the strange new bliss
Of learning all at once who Jesus is.

We heard His name in many a cradle hymn,
When eyes shone brightly which are long since dim;
Our mothers used to speak it in their prayers,
Our fathers found it helped them in their cares.
We learned to say it in our earliest years,
To make us good, and take away our fears;
And all our lives, in want or grief or shame,
We have been comforted through this dear name.

There is no other name that saves from sin
And makes on earth the life of heaven begin;
It binds us here below and those above
Together to the Father's heart of love.
It takes away from death its pain and sting;
And teaches the forgiven ones to sing;
It wakes the longing to be good and pure,
And give us courage bravely to endure.

The name of Jesus has most wondrous might,
'Tis inspiration, wisdom, guidance, light;
It summons men to duty secretly,
And, though none watch, they serve God loyally.
It is a trumpet-call, and the great crowd
Responds when some high truth must be avowed;
It makes all seek the right and shun the wrong,
And fills the soul with joy, the lips with song.

Who have not hearts to trust and eyes to see,
Dream not how much to them this name might be.
Salvation, hope and love of righteousness
Have they who know how Jesus Christ can bless.
The highest life of earth to them is given,
And everlasting life with Him in heaven;
O dark-browed sister who dost know His grace,
May we all see Him, one day face to face!

—Marianne Farningham.

STOCK-TAKING.

BY REV. JAMES HASTIE, CORNWALL.

As we are nearing the dividing line which separates the old year from the new, the time has come for stock-taking in the Lord's House, that congregations may know where they stand spiritually, and devise wisely for the future.

I shall furnish a few simple tests of spiritual progress and leave the reader to apply them and note the results.

1. *Sometimes numerical increase is a true evidence of spiritual progress.* "Sometimes," I say, and I say it advisedly, because this test is not always trustworthy. Here are two congregations, e.g., one admits to the communion table without hesitation liquor dealers; extends to manufacturers and vendors of strong drink precisely the same Church privileges that are given to lawyers, and doctors, and farmers.

In examining applicants, the matter of regeneration is not referred to; enough if the applicant possesses a fair moral character and a knowledge of the simple doctrines of Christianity. The other will admit no liquor dealer to the Lord's table, however wealthy he be or educated, while the necessity of regeneration is placed in the very forefront as a qualification for the communion table.

Need I say that it is almost certain that the former congregation shall outstrip the latter in numerical growth, but equally certain that it shall fall far short of it in moral power in the community.

Or, again, mere environment may make the numerical test of little value.

Take the city of Toronto, e.g. A new congregation in the rapidly-growing suburbs doubles itself in a year by the mere influx of those who were members and adherents of the Church elsewhere. A Church down town is stationary as to numbers, or diminishes, though under an abler minister than the other, because business establishments are steadily crowding families away from its vicinity to a distance, where they connect themselves with other Churches.

In the former case, rapid increase of members would not of itself prove growth in spirituality. In the latter case diminishing numbers does not necessarily prove backsliding.

Consequently, some ministers are getting credit for what they don't deserve. Others deserve credit where they don't get it. Still, in certain circumstances, 'tis proper to regard numbers as a test of progress in a congregation. So long as there is one soul unsaved there is a possibility of adding to the Church of such as shall be saved.

In the Parable of the Leaven and the Meal (Matt. xiii. 33), the duty of the saved to the unsaved is visibly set forth—by direct contact with the latter the former is to increase itself by accession and transformation. Just here many Presbyterians are criminally remiss in duty.

"Are there any Presbyterians in this neighbourhood?" they ask. If so, they expect those ready-made Presbyterians to come in, as fowl gather in to roost in the evening.

But, if not; if they find no ready-made Presbyterians there, they drop the matter, although there be scores and scores of people going to no Church.

Now, in this matter, Presbyterians are condemned out of their own mouth.

If, as they allege, Presbyterianism, both as to doctrine and polity, is apostolic, surely the Presbyterian Church should lead the war in reaching all the surrounding meal and communicating to it its own rare virtues. If Presbyterianism is the best thing in the world for Presbyterians, is it not equally good for those who are strangers to its excellences?

What, then? We conclude that if sinners sit year by year under a Gospel ministry, and remain unsaved, that Church lacks the spiritual progress which Christ designs it to have. On the other hand, if souls are being converted proportionate to the means of grace possessed true spiritual progress can be predicated of that congregation.

2. *Contributions.* Not unfrequently a man's giving is a better test of his spiritual state than anything else is. Men there are who are ever ready to pray, to speak at meeting, to attend revival services, to accept office in the Church; but ask them for a contribution to a good cause, ask them to increase their present givings; and if you ask them once you will never want to repeat it.

Look at a collector's book after he has canvassed a congregation and you will make a discovery which will supply ample material for a long sermon on Christian stewardship.

Here is a man with an income of \$500 a year, whose position is as precarious as is his employer's temper—two dollars he has given. Here is a man worth twenty thousand dollars in money and lands, and has besides an income of fifteen hundred a year—he gives fifty cents.

Here is a name with \$5 opposite it. Next follows a name with \$1, a man this who could give \$20 more easily than that other could give \$1. Such a subscription list, I say, is a capital gauge of the spiritual condition of the several members of that congregation, assuming that the object in question is one deserving of liberal support.

Christ Himself accepts the validity of this test, and judges men by it.

Read Luke vii. 36-47, and you learn from Christ's words that this despised woman's abounding beneficence in pouring upon Him the costly ointment was not only a sign but also an effect of her profound love for Jesus. While the non-giving on Simon's part, who criticized the woman so severely, Jesus declared was conclusive proof of his religious indifference.

Similarly, again, Christ's reasons in Matt. xxvi. 6-13, re Mary and the alabaster box of spikenard which she broke and poured on the head of her Lord. This act, Christ declared, proved the genuineness and greatness of her love. Judas' querulous complaint against her Christ regarded as proof to a demonstration that the fault-finder had no religion.

If any further proof was needed that our contention is valid it is supplied by our Lord's picture of the last day, in the xxv. of Matthew (vs. 34-46), where the righteous are welcomed into everlasting bliss on proof of their generous givings when on earth; while those on the left are doomed to perdition for withholding their contributions when on earth!

A man's contributions, then, the contributions of a congregation, afford one excellent criterion of their spiritual condition.

3. *Peace and harmony I name as a third evidence of true progress in a congregation.* One of the titles given to Christ in prophecy is the "Prince of Peace." One of the benefits to mankind announced by the herald angels Christmas morning as resulting from the advent was "Peace on earth." One of the fruits of the proclamation of the Gospel the world over shall be, according to Isaiah, that men "shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."—ii. 4.

On the eve of His death, and when sitting at the sacramental table, He laid down this rule of life for all His followers: "A new commandment I give unto you, that ye love one another; as I have loved you that ye love one another."—John xiii. 34.

On the other hand discord and disunion are specially noted as proof of the absence of vital godliness. Writing to the Church in Corinth, St. Paul saith: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and let there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, that there are contentions among you."—i. 10, 11.

And again: "Whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" iii. 3; and yet again: "When ye come together in the Church, I hear that there be divisions among you, and I partly believe it."—xi. 18. Then to the Galatians he saith:—

"All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But, if ye bite and devour one another, take heed that ye be not consumed one of another."—v. 14, 15.

The old receipt of the Apostolic age is as applicable to the Church of the nineteenth century as of the first:—

"Let brotherly love continue."—Heb. xiii. 1.

4. *The prayerful study of God's word is a fourth evidence.* In Deut. vi. 5 God enjoins the duty of loving Him with all our heart and mind and strength, and then proceeds to show how this can be done, viz., by treasuring up the Word in our hearts and teaching it to our children. See verses 6-9.

David's stability in the faith and his progress in divine life he ascribed to his close and constant study of the Divine oracles. See Ps. cxix. 97-105.

The ground on which the Bereans were declared to be of a higher order of Christians than those of Thessalonica was

because they excelled the latter in Bible study. See Acts xvii. 11, 12.

What, according to Paul, is the secret of Timothy's marked superiority as a Christian? Is it not because from the cradle he has been fed on the sincere milk of the Word? Now, does not this prove beyond question that one of the surest evidences of spiritual prosperity, as well as one of the best means to gain it, is the prayerful study of God's word? When revival services do not result in a marked increase of Bible reading 'tis safe to say that there was more of the human than of the divine in such a revival.

5. *The conversion of souls I name as a fifth evidence.* Surely I need not spend time proving that the prime purpose of Christ's mission to earth was to rescue the perishing; that all the agencies necessary to accomplish this grand purpose are now at the Church's disposal; that wherever an unsaved soul is found that soul should have the Gospel pressed upon his attention.

All this is indisputable.

But, I want to guard against the mistake often made, viz., that unless souls are being converted every Sabbath the Church is declining, the pastor is a failure, and God is not being glorified.

While conversion of souls is one of the prime purposes of the Word and ordinances, a purpose whose importance cannot be over-estimated, it is not their only design.

Rooting and grounding believers in the truth, building up saints in their most holy faith, helping them to add to their faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity—is no less the design of the Gospel, and when being realized is a good evidence of spiritual progress.

The birth of a child into the world is a momentous event, an event fraught with vast possibilities. But, are a parent's duties to that child all discharged when the feeble little creature becomes an inhabitant of this world?

Has it not afterwards to be fed and protected night and day to be educated in secular and religious learning, to be helped to get a start in life, etc.?

And are these subsequent matters of little or no account, or to be lost sight of in the presence of the initial event of birth? Surely not.

For a time the main work in a congregation may be not so much to plant new trees in the Lord's vineyard as to prune and develop fruitage in those trees already there.

In doing this the pastor and his co-labourers are doing a grand work, Christ is seeing of the travail of His soul, the Holy Spirit is being honoured, God the Father glorified.

But, while this subsequent work is to be faithfully attended to, still the conversion of souls should never be lost sight of for a moment.

Nor, in order to secure conversions, should it be thought indispensable that a stranger come upon the scene, or that peculiar methods must be employed (though sometimes novel means should be resorted to). Conversions should be expected in connection with all the ordinary means of grace—the prayer meeting, the Sunday school, the sacraments, the preaching of the Word by the pastor.

Everything necessary to this end is within the reach of pastor and members that is within the reach of the itinerant evangelist. Why, then, not expect present results? Paul may plant, Apollos may water, but God giveth the increase. Should any one year pass without any conversions coming to the knowledge of the pastor or his associates, a searching enquiry ought to be made, and prayer—importunate and continuous—be offered to God till the spirit of life descend and vivify the dead bones.

Many other criteria might be given, but these may suffice for present purpose, viz.:—

Numerical increase where this is practicable.

Liberal contributions.

Peace and harmony in the Church.

The prayerful study of God's word.

The conversion of souls under the regular means of grace as well as when extraordinary are employed.

WAITING.

Waiting is a test, as well as action—sometimes, perhaps, even more than action. For there are more ways than one of spending the time of suspense. Doing picket duty may not be as exciting and may not seem as heroic as taking part in a charge; but faithfulness on guard is as necessary for success as is bravery in battle. Many an army with victory within reach has miserably failed by growing listless in camp; and many another in desperate straits has won brilliant triumphs by using every moment of delay in preparation for the crisis to come. Waiting need not mean inaction. The wise virgins had to wait with the foolish, but they waited to some purpose.

In Christian work we expect to wait sometimes for the harvest, but there is urgency about the sowing. Why should Christ have held back His followers from the work? The time was short; he had emphasized the need of making most diligent use of it; the disciples were not without experience; they had had the Master's own training; they had the fresh inspiration coming from the cross, the empty sepulchre, the risen Lord; were they not ready with just the message the world needed? In hardly any way could the necessity for the Spirit's help have been more forcibly shown than in the command to wait for Pentecost.

Unlike the waiting for earthly plants to mature, such tarrying is certain of its object, if the delay is for that only, and if the gift of the Spirit is earnestly sought. With the Spirit shed abroad as it is to-day, let us be sure that any lingering arises from divine ordering, and not from indifference or slothfulness. Waiting in prayer and watchfulness will surely be followed by zealous work and great results.

Our Young Folks.

THE LITTLE WEAVER.

Once in an eastern palace wide
A little child sat weaving :
So patiently her task she plied,
The men and women at her side
Flocked round her almost grieving

"How is it, little one," they said,
"You always work so cheerily?
Yet never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled :"
They sighed as words were spoken.

The little child looked in their eyes,
So full of care and trouble ;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in the bubble.

"I only go and tell the King,"
She said, abashed and meekly.
"You know, He said, in 'everything,'"
"Why, so do we!" they cries; "we bring
Him all our troubles weekly!"

She turned her little head aside ;
A moment let them wrangle ;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

Oh, little children—weavers all !
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle !

FRANK, HARRY, TOM AND NED.

"Mamma, I get puzzled over the Bible as often as I study. The deeper I go the worse it gets—I mean the more puzzled I get."

The speaker was Harry Marston, a bright youth of fourteen, who never passed over anything without understanding it. Mamma paused from her sewing as Harry went on with characteristic dash :—

"Matthew and Mark do seem to contradict each other, and I am not quite certain that Luke and John are in perfect accord. Set things in order for me, will you not, mother dearest?" And Harry's flushed but earnest face gazed earnestly into Mrs. Marston's.

"Certainly, my son, to the best of my ability, at another time. Your mind is tired from overwork. Ned is calling to you now, and I saw Frank and Tom Rosser entering the gate a moment ago."

Harry was off like a flash of lightning. In a few moments he returned with Ned and the visitors at his heels.

"Mamma, please may we go to Folly Dam Bridge, and fish all the morning? We—"

"Please!" "Please!" "Please!" broke in three voices.
"On one condition only," answered Mrs. Marston, "and this condition has four strings to it. Four boys must be at home to a three o'clock dinner, after which each one must write me a description of the morning's frolic from the time of setting out until the return."

The boys' faces clouded a little as though they did not enjoy the conditions, until Mrs. Marston added :—

"I do not want a dull 'composition,' but a natural, happy recital of what I hope will be a very happy time."

Off they went, joyous because innocent, glad because free. Three o'clock found the quartette at home, and a little later they were doing justice to the finny demonstration that the morning's work had not been in vain. After dinner Mrs. Marston brought out four pencil tablets, and after enjoining perfect silence the work began. In due time the four youthful scribes made creditable returns. Frank Rosser was a born painter, so naturally he drew a vivid picture of the scenic surroundings. Harry dashed along, describing accurately, but in rapid succession, the morning's doing. Tom was careful and precise, telling many little things omitted by the others. Ned was meditative, and while he related facts he drew moral lessons as he passed along.

"All together," said Mrs. Marston, approvingly, "they make a charming, and, I doubt not, perfect narration. The facts are the same, but how different is each sketch! You, Harry, say that as you were crossing the bridge Tom fell down, while Tom avers that he and Ned fell across the bridge. Which is correct? One must be wrong."

"Oh, no, mamma, both are right. We were crossing and the boys fell on the last plank. I didn't see Ned fall."

"And," pursued Mrs. Marston, "Frank says you were all standing at Farmer Gray's gate, while Ned distinctly affirms that you were sitting under a tree in his yard! How about this grave error? One must be entirely wrong,"

"Not a bit of it, mother mine!" replied Harry. "Both are facts. The tree is exactly at the gate."

"That being so," continued Mrs. Marston, "then I will draw a helpful lesson for you from to-day's pleasure. I think the supposed discrepancies in the Gospel narratives may be disposed of in much the same way to oft-time weary puzzlers."

The appearance of Bridget called Mrs. Marston's attention to domestic matters, and the boys went to batting balls. That night, as the brothers clung to mamma for the good-night kisses, Harry asked :—

"Little mother, didn't you make us write those pen-sketches in order to illustrate the real harmony of the Gospels?"

"Yes, my son. Don't you think it was a good way?"

"A very good way; and I know I shall never forget it."
"Nor I," put in Ned. "Tom and Frank said it made things seem new to them, and they are going to tell it at home to-night."

"I hope they will," said Harry; "for old Mr. Rosser is always harping on the contradictions of the Bible."

OUR MEN OF THE FUTURE.

Boys should not consider it manly to use profane language. They ought not to hold up others to ridicule anywhere. They should not indulge their propensity of playing tricks. They ought not to read dangerous books and papers. They ought not to interrupt others in their conversation. Neither ought they to deceive their teachers or their parents. Boys ought not to smoke, for it injures their nervous system. Boys should not backbite others. It is mean to do so. Boys should have the greatest possible horror for intoxicating drink.

Boys should shun evil companions as they would demons from below.

Boys should ever bear in mind that God's eye is upon them always.

Boys should continually struggle to overcome their special bad habits.

Boys, cultivate self-respect, you are our men of the future.

EVERYBODY LIKES HER.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her, you turn away to some other woman and say: "Don't you like Miss Grosvenor?" Now, the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who appreciates the fact that she can not always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And, by and by, when you come to think of it, isn't she the girl who makes you feel she likes you and, therefore, you like her?

IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's Day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"O, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums!"

"Yes, John; I am glad you are. I want you to do them well and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it and your teacher was quite right."

"Remember the Sabbath Day to keep it holy."

YOU'VE NO IDEA

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hood's.

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Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 17,
1892.

OVERCOME WITH WINE.

{ Isaiah xxviii.
1-13.

GOLDEN TRUTH.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. xx. 1.

INTRODUCTORY.

The time assigned to this prophecy by Biblical scholars is about three years previous to the overthrow of the kingdom of Israel. The reigning monarchs were Hezekiah, king of Judah, and Hoshea, king of Israel. Tigleth-Pilezer had succeeded to the throne of Assyria, and Hoshea thought it a favourable opportunity to renounce submission to the Assyrian power. The people seemingly were pleased with the king's determination, and gave themselves up to feelings of false security, indulging in the sins of luxury and drunkenness. It is against this sin that the prophet in this lesson warns and foretells the calamities that are to come upon the offending nation.

I. **The Drunkard's Woe.**—The people of Israel had enjoyed much outward prosperity. Wealth had greatly increased, but the moral condition of the people had not grown better with their worldly success. They had given way to idolatry and to debasing vices. Drunkenness had become common among them, and produced the demoralizing effects inseparable from this form of vice. The crown of pride is understood to refer to Samaria, the capital of the kingdom, beautifully situated in an elevated position, adorned by handsome buildings and luxuriant gardens. The inhabitants were proud of their city. It was the crowning pride of their land. For the wickedness of the people a woe was pronounced upon them. The splendour of the city was as a fading flower, soon to wither before the desolating blast of Assyrian invasion. The people were so besotted by their sinful indulgence that they were unable to realize the dangers that threatened them. The prophet's description aptly illustrates the effects of intoxication on the intellectual and moral faculties of the people. They were unable to perceive their real condition and their feelings were deadened to the degradation into which they had sunk. The instrument of their chastisement was at hand. It could move only as God willed. Since they continued impenitent it was soon to break upon their land "as a tempest of hail and a destroying storm, as a flood of mighty waters shall cast down to the earth." It is added that "the crown of pride, the drunkard's of Ephraim, shall be trodden under feet." The splendid city of Samaria was overthrown and became a heap of ruins. As "the hasty fruit before the summer" is eagerly plucked and eaten, so the Assyrians would hastily seize on all that attracted them. So speedy and complete would be the ruin they wrought. Thus signally were the sins of the people, and especially the sin of drunkenness, punished. It is not merely that this sin was punished in former days. It invariably brings punishment still. It is the nature of intoxicating drink to do harm. It not only punishes the one who immediately transgresses. He injures his bodily health, obscures and weakens his intellectual faculties, beclouds and perverts his moral nature. He sins against his own soul. Relatives grieve over his fall. They mourn disappointed hopes and sorrow for the loss his wayward course occasions. How many are the victims that suffer directly and indirectly from the evils of intemperance! How dreadful is the woe that it brings both here and hereafter, for the Scripture says: "No drunkard shall inherit the kingdom of God."

II. **The Lord the Shield of His People.**—All the people were not whelmed in the woe that overtook the nation. Those that did not yield to the prevailing sins, and those who repented are spoken of here as "the residue of His people." To them the Lord should be "for a crown of glory." Large numbers had gloried in their possessions and in the grandeur of their city. They had delighted only in earthly things, but those who trusted in the Lord and obeyed Him had "the Lord of Hosts for a crown of glory." To this residue the Lord would "be for a spirit of judgment to him that sitteth in judgment." Those who hold important and responsible positions who trust in the Lord can rely on His guidance. They could look to Him for direction in time of peace and for strength in time of war. The Lord would also be for strength to them that turn the battle to the gate." All through Scripture there runs the great truth that they who honour God, them will He honour. God has not only promised us blessings in the spiritual things, He bestows His blessing on all the real interests of life, present and future. True success cannot be obtained without God's blessing. All who follow a legitimate pursuit in life, however humble, can have God's Spirit to guide and prosper them. Those who occupy the highest stations can only do well when they have God's blessing resting on them.

III. **The Evil and Shame of Drunkenness.**—Those who refuse the Lord's guidance fall into evil ways. "They have erred through wine." It causes people to leave the right path; it leads them astray. It not only misleads the understanding, but it tempts the victim into grosser and still deeper degradation. How many of the crimes of which we hear are committed under the influence of intoxicating drink! No position is exempt from the temptations and the ravages of this curse, "even the priest and the prophet have erred through strong drink." Such sad occurrences take place sometimes even in our own day, for alas, the sin of drunkenness did not cease with the removal of the crown of Ephraim. These priests and prophets erred in vision and in judgment. They could neither see nor decide aright. Then the disgusting physical effects of drunkenness are mentioned by the prophet. It is a loathsome and degrading sin. The next two verses are supposed to be the reply of persons who had been reproved for their transgression in this particular. By some it is understood that the words of verses nine and ten contain "the mocking reply of drunkards over their cups." They deride the prophet for speaking to them as if they were children. Then in the next verse comes the prophet's reply, doubtless referring to the judgments that were about to come upon them for their continued transgression and impenitence; "for with stammering lips and another tongue will He speak to this people." They had had their gracious opportunities. There were rest and refreshment for the weary, "yet they would not hear." How often does it happen that pleading and remonstrance are vain. The goodness and forbearance of God, designed to lead to repentance, are neglected and despised. In strong and significant words Isaiah intimates that as they had despised warning and rebuke, the time was coming when they would reap as they had sown. "They might go and fall backward, and be broken, and snared and taken."

PRACTICAL SUGGESTIONS.

To depart from God is to run into danger. The people of Israel became idolaters; then they were puffed up with pride, and many of them ended as drunkards.

Drunkenness is a ruinous sin. It destroys the hope of well-being in both worlds, unless repented of and forsaken.

If we are to escape the drunkard's woe we must shun the sin that inevitably brings it.

"He that hardeneth his neck shall suddenly be destroyed, and that without remedy."

INTERNATIONAL LESSON SCHEMES

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 6th, 1892.

SUBSCRIBERS in arrears are kindly urged to remit *at once*. If you have been missed in rendering accounts, the date to which your subscription is paid is indicated on the address label.

A PROSPEROUS congregation depends, no doubt, largely upon pastor, elders and other office-bearers. They can do much to inspire the people with lofty aims and desires for spiritual advancement, but however devoted they may be they cannot do everything. Unless the people cooperate progress will be slow and difficult. When the religious zeal of a congregation loses its warm glow, progress is impossible until the mass becomes fused under the influence of the Holy Spirit. This is the baptism the congregations need. It may not be amiss for all who wish to see their beloved Zion prosper to enquire what is amiss.

TORONTO furnishes every winter a striking illustration of how extremes meet in city life. It will not be denied by any fair man that the Queen City stands well in charitable and religious work. There would be no use in denying that more bed-ridden and dead men vote at an election in Toronto than in all the rest of Ontario put together. Taking them all together the people who work for truth and righteousness in this city will compare favourably with a similar body in any part of the world, but it may fairly be questioned if they are as active and resourceful as the personators who poll dead men's votes at every election.

PERHAPS the racy writer of "Impressions" in the *Globe* does not wish to be taken seriously when he refers to the "unusual ability in statecraft" evinced by the Prince of Wales when His Royal Highness visited Canada thirty years ago. The ability in dodging the Orange arches was displayed by the Duke of Newcastle who had the heir apparent under his control and regulated all his movements. Newcastle was a genuine John Bull. Orange celebrations were illegal in England. The Duke was determined Orangeism should not be recognized by the Queen's son in Canada. Like a typical Englishman Newcastle stood his ground. He ordered the boat to steam out of the Kingston harbour without landing the Prince, and indulged in some rather circuitous driving in Toronto to keep his Royal Highness from passing under Orange arches. The affair created much excitement at the time, but has been well nigh forgotten. We allude to it now merely to illustrate how events considered important enough to stir up bad blood may be forgotten in a few years. How many things are people storming about now that nobody will think about a few years hence?

BRANTFORD is one of the few places in Ontario that can stand Church extension at the present time. The population increased over three thousand in ten years and is now nearly thirteen thousand. The city can perhaps stand another Presbyterian congregation and Zion Church can afford to found a colony if any congregation can. It must have been a little trying to the pastor and office-bearers of that congregation to see the St. Andrew's people move out, but no doubt they con-

soled themselves with the thought that it was all for the good of the cause. St. Andrew's has our best wishes, but we are firmly persuaded that though extension may be the right thing in Brantford, St. Thomas and perhaps one or two other places, concentration must be the policy in the older provinces if the Church is to hold its own. The system of opening a church at every man's door never was a wise one even for the man, but it could be endured while the population was increasing. Its bitter fruits are now being reaped by many a struggling congregation and by many a half-starved minister's family. It is easy to start a cause. Anybody can do that, but the crucial test is sure to come later on. Extension may be the right policy in Brantford. Doubling up is the proper thing to do in dozens of other places.

THIS week the solid citizen will complain about the amount of time he has lost over the municipal elections. His domestic comfort has been disturbed by going to meetings, his good taste has been outraged by the sayings of some of the municipal orators, his sense of fair play has been shocked by some of the newspapers, his dislike of the rude fellows who shout and ask questions from the back seats has grown into positive disgust, his new overshoes have been ruined by the mud and his new suit smells of the polling booth and committee room. Worse than all his wife declares she will stand it no longer. Altogether the solid citizen is in a bad way. Now there is no sort of sense in this kind of grumbling. In many cases thoughtlessness and in others utter unrelieved selfishness is at the root of it all. If the people are to manage their own local affairs they must just take the trouble so to do. The affairs will not manage themselves. Streets do not make themselves, lamp posts do not grow, water does not run limpid into even rich people's houses, burglars do not arrest themselves and put themselves in the lock-up. We must either bear the burdens of self government, or have a dictator, or let our local affairs go to the dogs. Too many people look upon self government as a kind of vulgar nuisance. Would they kindly suggest something in its place. The right to control our own business cost our fathers a good deal, and some of us would not like to throw it away without having some idea of what is to come next.

IT is impossible to exaggerate the importance of the annual congregational meeting. The work of the past year is laid before the meeting in a condensed form and new measures are taken to carry on the congregational operations for another year. Office bearers are appointed on whose faithfulness and efficiency the prosperity if not the very existence of the congregation largely depends. Wrinkles that may have been formed in one way or another during the year are straightened out and a hundred and one things done that cannot be done at any other meeting. The fact is the congregational meeting is the crucial test of the Presbyterian form of church government. There the people have the business entirely in their own hands and they show whether or not they can govern themselves. As a rule they show quite clearly that they can, but once in a while a meeting is held which makes thoughtful people wonder whether after all it would not be better to have church affairs managed by a bishop or a pope or some official of that kind. The best way to prove that popular church government like ours is the right kind is to make it do the work well. Can there be anything more absurd than to hear a man make an elaborate argument to prove that our church government is Apostolic while under that government his own congregation is perhaps running to seed? That kind of absurdity is hard on the apostles. If the plan is of divine origin let it be decently worked. Congregational meetings are mostly held this month. Do you see the point?

THE *Christian At Work* is publishing a series of papers on Church unity written by representative men. In the last issue there are contributions from Principal Caven, Dr. Talbot W. Chambers of New York and Dr. Donald Fraser of London. Dr. Fraser does not seem to think that there is any particular need for organic unity. He says:—

The Church of God can maintain its life and its unity under diversities of form and administration, and as nations flourish under different systems of government, and none the less may cultivate the feeling and obligation of a common humanity, there seems no good reason why Christians who find themselves under diverse ecclesiastical organizations should not recognize this common faith and life in one catholic Church.

There is no good reason, and real unity is often hindered rather than helped by agitation for uniformity. Keeping the question of external organization constantly before the minds of the people tends to ignore and belittle the fact that all Christians are one in Christ Jesus now. Dr. Fraser is however of the opinion that denominationalism run mad is a bad thing, and in this view of the case all sensible people will agree with him:—

This however is no excuse for the heaping up of denominations in the same community. No doubt some of the separations insisted on by our fathers were justifiable; but the grounds which once existed have in many cases almost disappeared, and happily our age has a larger way of looking at things and more breadth of tolerance. There has arisen, in my humble opinion, a grand opportunity for recasting Protestant society in wider, stronger ecclesiastical formations. We have been trifling too long with the unity of the Church and weakening its authority and dignity in the minds of the people by our miserable fashion of starting independent "causes," denominational and undenominational, disintegrating when we ought to have been consolidating, and then calling on this man or even on that child to "choose a denomination" and to "join" a Church. The Church used to be a mother of children; but nowadays one sees young Christians straying about as motherless waifs and popping into this sect or that as though into some shop that deals in spiritual wares.

Trifling with the unity of the Church and sighing after uniformity are neither dignified nor profitable exercises for Christian people to be engaged in. Dr. Fraser's closing words have the genuine ring and make one sorry that he ever left Canada. "Who has not seen children that ought to be at home in their beds in the evenings instead of at meetings and in their father's pew every Sabbath, called upon to go and select a Church for themselves? The Church needs several things more than it needs uniformity.

THE New York correspondent of a leading religious journal gives the following account of the manner in which justice is administered in that city. Should any reader of THE CANADA PRESBYTERIAN happen to have a neighbour who inclines to political union said neighbour should be favoured with a perusal of this paragraph:—

A notable illustration of the workings of our criminal courts is furnished in the career of this Gould. It would take columns of this paper to give a brief outline of all the murders, murderous assaults, and various other crimes which this fellow has been mixed up in either as principal or accessory since he began his career in this city years ago. He is without doubt one of the most vile and desperate characters on the face of the earth—cruel, cunning, and treacherous as a Sioux Indian, and savage as a beast of the jungle. There is hardly any crime or shameful deed known to depraved men that he has not committed. One of his favourite "diversions" is to beat and disfigure the wretched women who frequent his foul dens. He was "up" before one of the courts a few months ago for a crime of this kind, but nothing came of it. Nothing ever comes of any case in which Gould is particularly interested. Through some mysterious means, known only to the initiated, this ruffian always escapes punishment. Had he his just deserts, he would have ornamented a gallows-tree years ago. As it is, he is not only permitted to pursue his bloody and brutal career, but is actually licensed by the city to run a den where thieves and other rascals like himself conspire together against the public peace. And we are supposed to be living under a Christian Government.

Occasional failures of justice may take place under any system. So long as judges, juries and witnesses are human, the guilty will sometimes escape and the innocent sometimes suffer. But surely there must be something radically wrong about a system which permits criminals to escape *continuously*. To escape the consequences of a criminal act is one thing, to build up a criminal career under the meshes of the law is another and much more serious thing. Criminals are dangerous enough even when the courts can crush them if caught; they must be much more dangerous if they control the courts.

WHY ARE THE JEWS PERSECUTED?

IT was generally thought that the persecution of the Jews was a thing of the past. The cruelties inflicted on the dispersed race whenever they found a temporary resting place during the middle ages were supposed impossible of repetition. It has, however, been reserved for the closing decade of the nineteenth century to witness, not perhaps similar atrocities inflicted on Hebrew sojourners in Spain and Morocco, but deeds of cruelty akin in spirit to those perpetrated on the Iberian peninsula and beyond the pillars of Hercules. In Germany and in Austria the *Judenhetze* ran its course a few years since, and, though powerful influences have put it under restraint, there is no saying when or how it may again make its presence irksomely felt. Russia, however, is now the greatest offender, and the harsh treatment meted out to the descendants of Abraham is such that no European nation other than the Russian would think of tolerating. The policy

pursued by the Muscovite authorities towards the Jews is simply incomprehensible. It is understood that trading classes and peasants have secured loans from Jewish money-lenders and are unable to cancel their indebtedness. They denounce Jewish rapacity and greed, and on this account justify the hatred they cherish. The reasons why the Government authorities, from the Czar down, should countenance and by action confirm and enflame the deep-seated popular dislike of the Jewish race are varied and contradictory. It may be that it is convenient to make scapegoats of the sons of Israel, and thereby seek to turn aside some of the smouldering discontent that has filled the prisons of Russia with recalcitrants, Siberia with political exiles, and sent nihilistic revolutionists wandering over the face of the earth. The authorities have given currency to the accusation that the Jews have been active in their encouragement of the nihilist propaganda. The determined effort to crush out all dissent from the orthodox Greek Church is also assigned as a reason for the severe persecution to which the Jews in Russia have been subjected. Whatever the causes are, there can be no doubt of the fact that the Hebrew race has been treated in the Russian Empire in a manner that no other nation claiming to be civilized would think of attempting.

It is remarkable that not only in Russia where their condition is so deplorable, but almost in all lands where the fullest rights of citizenship and the amplest liberties have been accorded them, the Jews are looking with eager hope for a restoration to their ancient heritage. What if the cruelties inflicted upon them are to be overruled for the bringing about of this long looked-for consummation? Although there are varying degrees of religious conviction among the Jews, as among others, and though many of them have not escaped the blighting effects of rationalistic belief, the greater proportion of them are turning their attention to the prophetic declarations concerning their future to be found in the Old Testament. They are beginning to long for the fulfilment of these predictions, and indications are not wanting that events are tending in that direction. A communication signed "Josephus" in this month's *Century* is specially significant. Whether the writer is a Jew or a Christian, cannot for certain be inferred, and in the absence of knowledge it is useless to conjecture. "Josephus" anticipates the result foretold by Paul when he said "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" He holds that "deep in the heart of Judaism is enshrined a sacred, an immortal word—duty—which makes of man a moral being and links him to the moral source of the universe. Deep in the heart of Christianity is enshrined a sacred, an immortal word—love—which makes of man a spiritual being and links him to the divine source of all life. Humanity needs both these words in order to become the perfect creation it was meant to be." The realization of the blessed hope is something for which the devout Jew and earnest Christian can mutually pray.

CAUSES OF CRIME.

BLUE Books and many of the official reports that are printed from time to time can hardly be regarded as permanent additions to a country's literature. Not a few of them are laboriously and carefully compiled, formally presented to the authorities, duly acknowledged and then stowed away uncared for or unread. Experts and those interested in special questions may and do act differently, but the number of such is comparatively few, and the vast bulk of official literature is awaiting peacefully the scrutiny of the future historian to whom it will be inexpressibly valuable. It would, however, be a mistake to suppose that all such compilations are of the same dull and leaden kind. There are many exceptions, and one such is certainly the "Report of the Commissioners appointed to enquire into the Prison and Reformatory System of Ontario," recently issued.

The commission, of which Mr. J. W. Langmuir, the late efficient inspector of Ontario prisons, was chairman, was composed of representative men whose knowledge of and interest in the subject-matter for investigation admirably fitted them for the task assigned them. The report bears evidence that they performed their work with care and intelligence and the result of their enquiries will, doubtless, aid in the satisfactory solution of a problem that confronts civilization, How to deal effectively with the criminal classes? The enquiries of the Commission were mainly directed to ascertain the

causes of crime, the best means of dealing with the criminal classes, and the prevention of crime. The more carefully and comprehensively the subject is studied it will be seen that the cause of crime is not simple but complex. It cannot be traced up directly to one fountain that might be stopped, but would be sure to break out again in another place. Those who assign all evils under the sun to the sin of intemperance, would find that if that source of wretchedness and crime were removed to-morrow, despite the predictions that goals could then be abolished, some of them, at all events, would be needed for the protection of society from the ravages of crime. It is, nevertheless, the uniform testimony of all who are most intimately conversant with the criminal class that drunkenness is recognized as the inciting cause to a very large proportion of the crimes committed. It follows that a sober community would be comparatively virtuous, and that the removal of the drink curse would do much to lessen crime.

As might have been expected heredity was considered by several of the experts who testified before the Commission as a full and adequate explanation of the criminal tendencies that awaited opportunities for their development. Careful observation and a wide induction of facts leave no doubt that hereditary taints are transmissible. It is equally certain that children of vicious parents, whose surroundings are only suggestive of vice and crime, will for the most part swell the ranks of those who prey on society. Some who possibly give more than its due weight to heredity as a predisposing cause to a criminal career take a gloomy and unhelpful view of the criminal population—a view happily that actual reformatory experiments do not bear out. It may be doubted if such experts recognize the recuperative social force of Christianity. At all events their theory leaves no room for regeneration. Properly enough they urge the removal of children as much as possible from a crime-laden atmosphere, but they do not appear to be very sanguine of their reformation. For the hardened adult criminal class they have only one remedy—not quite so stern and simple as that resorted to by the Spartans, but in the same line. According to these thorough-going reformers the hopelessly criminal ought to be subjected to life-long quarantine, and let them and their kind become extinct. The conclusion to which the Commissioners, after comprehensive investigation, have come, is one worthy of being carefully pondered. This is what, in their judgment, is to be considered the chief causes of crime: the want of proper parental control; the lack of good home training and the baneful influence of bad homes, largely due to the culpable neglect and indifference of parents and the evil effects of drunkenness.

Among other contributory causes to the formation of a criminal population are mentioned, intemperance, directly and indirectly, the hereditary transmission of evil tendencies, idleness, dislike for work and ignorance. One paragraph of the report may be quoted. It states that:—

The inordinate eagerness to acquire wealth or to get money sufficient to satisfy the desires of the extravagant or the profligate, which prevails in this age, is undoubtedly the cause of much crime. Mr. Rutherford Hayes, ex-President of the United States, in his address at the Congress of the National Prison Association, held this year at Cincinnati, spoke of it as the chief cause. On the top of the wheel of fortune, he said, and apparently held in high esteem, are men who quickly amassed large fortunes by means that are at best questionable, and, looking at these successful men, many of those at the bottom who are striving to reach the top, imagine that they may use means which, if more dangerous, can scarcely be regarded as more dishonest. The desire to get money without hard work and without self-denial has been strong in all ages.

After specifying several other unquestionable causes of crime, the Commissioners conclude this branch of their enquiry with the statement that "The neglect of its duties by the State and by society in all its other forms of organization, is largely responsible for the prevalence of vice and crime." Statements which ought to be laid to heart, for the solidarity of society forbids the virtuous and well-doing from asking in a supercilious tone, "Am I my brother's keeper?" When the causes of crime are unmistakably apparent, our first duty is to secure their removal.

OUR publishers expect an addition of TWO THOUSAND new names to THE CANADA PRESBYTERIAN list for the coming year. Old subscribers, who help to bring about this desirable result can get their own renewal for ONE DOLLAR. The way to do it: Secure two new names at \$2 each; forward \$5; and have your own subscription credited for another year.

Books and Magazines.

LITTLE'S LIVING AGE. (Boston: Littell & Co.)—This most useful of the weekly magazines holds on its course with undiminished vigour, giving its readers a judiciously-selected variety of the best current literature of the time.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this excellent publication presents a most attractive variety of instructive and entertaining reading, beautifully and plentifully illustrated, to its numerous patrons.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Press Publishing Co.)—It would now be difficult to conceive of a class that is without its representative literature. The Little Folks are certainly not the least interesting. Admirably does this excellent little monthly provide for their tastes and for their instruction.

ST. NICHOLAS. (New York: The Century Co.—*St. Nicholas* is deservedly a favourite with young readers. Its printing is eagerly looked for by them, and with untiring regularity it makes its monthly visits. Its contents are varied to suit differences of tastes and preferences. Essay, narrative, story, poetry, games and all that interests youthful readers find a place in its handsomely illustrated pages.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The first number of volume eleven opens with a fine portrait of Washington Allston, the American painter, in connection with which there is given to the reader "Some Unpublished Correspondence of Washington Allston." The first paper is the first of a series on "Paris Theatres and Concerts," plentifully illustrated. Frederick Smyth, Recorder New York City, discusses "Law and Crime" Descriptive papers are "A Day with the Donkey-Boys," "Bakhara Revisited," "Bayreuth Revisited," and the first of a series on "American Illustrations of To Day," in which the illustrations are specially beautiful. Robert Louis Stevenson and Lloyd Osborne continue their interesting serial, "The Wrecker," and several good short stories and poems add to the excellence of the number.

THE ARENA. (Boston: The Arena Publishing Co.)—The January number contains as a frontispiece a fine portrait of Walt Whitman. The opening paper is by Alfred Russel Wallace, who deals in an able manner with "Human Progress: Past and Future." Another noteworthy paper is by Professor A. N. Jannaris, Ph.D., of the University of Greece, who treats the subject of "Mohammedan Marriage and Life." Henry Wood writes thoughtfully on "The Universality of Law." A critical sketch of Walt Whitman and his work by D. G. Watts, is also an interesting feature. Among other subjects ably treated are "The Hill Banking System," "The Moral and Legal Aspect of the Divorce Movement Towards the Dakotas," and "What is Buddhism?" Perhaps the leading feature of this issue is the first part of Hamlin Garland's novel, "A Spoil of Office." A fine portrait of Mr. Garland accompanies the story. The editor writes in an optimistic vein of "The Coming Dawn."

THE CENTURY. (New York: The Century Co.)—For a frontispiece the first number of the year of this splendid magazine presents an admirable portrait of Gounod, the eminent French composer. In connection with this there is an interesting and excellently-written paper on the career of the great musician. The Jews are prominent in the number, two papers being devoted to them, one "The Jews in New York," by Richard Wheatley, and the other, "The Jewish Question," by Josephus. The papers to which readers will turn with expectation are "Custer's Last Battle," "The Alligator Hunters of Louisiana," "Witchcraft," by Dr. Buckley, of the *Christian Advocate*, and "The Discontent of the Farmer." The poetry of the number is unusually good, Douglas Sladen, Thomas Bailey Aldrich and our own William Wilfred Campbell being contributors. The Kipling-Baltesier serial continues in strength and interest, and several short stories are well worth reading. The number as a whole is superior.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The place of honour in the January number is assigned to a Canadian story, "De Little Modder," by William McLennan. It yields a suggestive and pleasing frontispiece, and is the second instalment of the series of Canadian sketches written in the peculiarly picturesque dialect of the French-Canadian *habitant*. "Canada's El Dorado," by Julian Ralph, is a description of British Columbia, with a number of excellent illustrations. "Aaron Burr's Conspiracy and Trial" is an interesting chapter in United States history. Julian Ralph also has a paper on "Our Exposition at Chicago." Other papers in this decidedly attractive number are "Popular Life in the Austro-Hungarian Capitals," illustrated; "The Neo-Christian Movement in France," by Vicomte Eugene Melchior de Vogue; "A Letter of Introduction, A Farce," by William Dean Howells; "Personal Recollections of Nathanael Hawthorne, First Paper;" "London of Charles the Second," by Walter Besant, and the usual features that keep up the interest of *Harper's*.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The number of the *Atlantic* for January is an exceedingly strong one. It opens with Mr. Crawford's serial, "Don Orsino," and, besides the outlines of an interesting story, the incidental picture of the new Rome as contrasted with the Rome of the Pope's temporal power is of really great value. Another feature of the number is Henry James' delightful article of reminiscence and criticism on James Russell Lowell. It deals particularly with Lowell's London life, and sketches the part that Mr. Lowell played in the English literary and social world very appreciatively. The paper on "Boston," by Emerson, is a curious treasure-trove. Miss Edith M. Thomas has a paper which she wishes considered as "a fond and unscientific observation of our winged friends," interspersed with charming poetry. Speaking of poetry, Thomas William Parsons has a strong poem called "Down by the Shore in December." Walter Crane has an interesting paper on "Why Socialism Appeals to Artists," which is a defence of the socialistic opinions of William Morris and others of the modern æsthetic school in England. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, which give interesting views of men and things. "The Creed of the Old South," by Professor Basil Gildersleeve, presents the political creed that led to the Civil War. A short story of seashore life by Herbert D. Ward, an able paper on "The Political Situation," and Annie Payson Call's article on "The Greatest Need of College Girls," with some good reviews, close a number which augurs a brilliant year for this standard magazine.

Choice Literature.

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER X.

Thus the sacred regatta moved over the prescribed course to the mainland. Leaving the barges, the priests were marshalled into a vast procession. At the head moved the trumpeters, their instruments pitched to a wailing key, and giving forth long and monotonous notes. They were followed by others, carrying the various articles that were to be offered. Then came the living sacrifices. About the parents who were bringing their children to the god, the singing priests formed a circle, and drowned the weeping in the louder praise they shouted to Baal. The throne of the king was placed upon an open platform, and, with its royal occupant, was borne upon the shoulders of the most noted of the hierarchy; the neophyte Hanno being honoured with a place by its side, and with a wand of authority as one of the directors of the ceremony.

During the passage from the landing-place to the presence of the idol, the people were allowed to look upon their vicarious sacrifice. All hatred and wrath had given way to the better emotions of reverence, gratitude, and affection. The crowd pressed as close to the line as the priestly attendants would permit, and there threw themselves upon the ground, kissing the spot their king's form had shadowed, and gathering up handfuls of the dust for sacred memorial. He was now their possession as they had never thought when they called him their king; for he was their substitute, upon whom were laid all their woes and fears; and soon he was to be their god, when, through the mystery of the fire-offering, he would pass into the sublimer mysteries of the glory of Baal.

A little way to the front of the idol had been erected a silken pavilion, covered with devices and mottoes of religious import, which were elaborately wrought with needle-work upon its floating walls of crimson. This was the Holy Place, into which the great atoner, leaving his throne, retired from the gaze of all, that in secrecy he might prepare himself for the final offering; that, as Egbalus had said, his soul might first pass into, and be absorbed by, the very being of deity, before his body should be given to the outward image of the Unknown. The high priest had declared that so thorough was the acquiescence of the king in his own immolation that, when he should come forth from the sacred pavilion and proceed to the flames, he would not be a mortal, but only the semblance of his former self; his glory shielded as a cloud shields the sun, lest the sight should blind the beholders.

As the curtains fell, secluding Hiram in the sacred pavilion, Egbalus kissed the spot where the victim's foot last touched the outer earth. Together with the attendant priests, he then retired from the proximity of the tent, leaving a broad space about it unoccupied by a human being, but penetrated by the gaze of thousands.

A long silence fell upon the multitude. A strange, oppressive awe of what might be transpiring within stifled the very breathing of the waiting throngs.

Then, suddenly, the blare of a hundred trumpets gave the signal for the presentation of the offerings. The inanimate gifts were first placed in huge piles upon the arms of the god, which, being lowered, dropped them into the flames beneath. Next, the living animals of small size were laid bound in his hands. The horse and bull were first slain, their blood poured over the arms of the idol, their hearts thrust into his open jaw, until, shrunken by the heat, they fell into the pit, and were consumed with the remaining flesh.

Then followed a stillness as of Sheol itself, broken only by the sobbing of the women who approached the image, each bearing her child in her arms. One, overcome by her contending emotions, fell fainting, but a priest instantly seized the child, and laid it upon the hot hands that shook it into the flames. Some staggered on with closed eyes, guided and goaded by the attendants. Some sang, in half-crazy ecstasy, the wild refrain of temple hymns, swaying their babes in time with the rhythm, and, without assistance, ascended the steps and presented their sacrifice. As babe after babe disappeared through the smoke, new waves of excitement poured over the crowd, hot waves of delirium, burning out humane instincts, and firing that rage of beasts which is latent in all men. The crowd yelled in frenzy. The priests, with their long knives, gashed their bodies, and, filling their mouths with their own flowing blood, spit it forth again in the direction of the god.

Then, as the last babe was offered, the grand expectation brought the multitude to silence. Egbalus approached the holy pavilion. He raised his hand. The note of a single trumpet, finer, sweeter, yet sadder than any other, floated over the throng. It was repeated, with louder sound and more prolonged. Again it rang forth with full blast, and was answered by one borne over the water from the Temple of Melkarth in the island city. Then the high priest stood with uplifted hands. It seemed many minutes to the people, whose excitement was scarcely endurable. Turning to where the folding curtain indicated the entrance to the pavilion, Egbalus cried with loud voice:—

"Come forth, O thou accepted of Baal!"

He instantly prostrated himself on the ground. The priests in the front row of spectators fell prone upon their faces. In the crowd every neck was stretched and all eyes strained to catch the first glimpse of the sacrificial hero.

But the curtain of the pavilion did not move. Was not the victim's prayer yet completed? Was he so absorbed in communion with his god that he had become oblivious to what was outward? Or did he flinch now at the fatal instant? Perhaps the god had become his own priest and stricken him, or sweetly drawn his consecrated spirit from his body? Was he already dead?

Egbalus rose slowly from the ground, keeping his eyes upon the curtain to note its first flutter. Again he struck his most august attitude, and repeated the invocation:—

"Come forth, thou accepted of Baal!"

He prostrated himself as before. But still there was no response.

The high priest rose again. He advanced, and touched the curtain, but, evidently overcome by a feeling that it were sacrilege, or perhaps by the dread of some mystery beyond his solution, or some ghostly power raised by his word, but not amenable to it, and that would not down at his bidding, he withdrew. He beckoned the dignitaries next in rank to himself, among them Hanno, and with them held a consultation. They were evidently as puzzled as he.

A third time the solemn invocation was pronounced, but with the same futile result. Egbalus then, with pretence of bold exercise of his office, but with manifest trepidation, laid his hand upon the curtain. Hesitatingly he drew it aside. For a moment he stared into the shadows. He advanced a step, then suddenly retreated. He looked about him as one bewildered and uncertain how to act. He motioned to the nearest priests. They came reverently, answering the perplexed face of the high priest with looks of equal curiosity and alarm. One by one they looked into the pavilion. Then they raised their hands as if Heaven alone could account for what they saw.

The Holy Place was empty!

"The god! the god has taken him!" said Egbalus, in half-dubious, half-credulous voice.

"The god has taken him!" shouted Hanno, and ran towards the crowd, wildly throwing his arms. "Let us die with him!"

He grasped for his priest's knife. It had fallen from his belt. He beat his breast, and fell in convulsions to the earth. Some of the people fainted with fright. Others covered their heads with their mantles, as if to shut out some stupendous apparition.

At this terrible moment a new portent occurred. The colossal image of Baal shook. Its metal folds creaked one upon another. The ground trembled as if from the convulsion of some subterranean spirit. The idol tottered, and fell half-way to the earth. The priests, wild with terror, ran shrieking into the crowd. Panic seized the multitude, who trod upon one another in their haste to get away from the dread proximity. Many were maimed as they fell among the great stones of the old ruin that covered the ground, and some were crushed beneath the trampling feet, or smothered under the accumulated mass of helpless humanity piled above them. Only when they had reached a distance did the fleeing men pause to look back. Egbalus alone remained near the pavilion. He seemed to have been transformed into a statue. At length he moved, not to follow the awe-stricken fugitives, but to enter the pavilion! Such halting steps did he take that one might have imagined him drawn by some invisible power which he was trying to resist.

"The god has taken the high priest also!" cried Hanno, who had recovered sufficient self-possession to raise his head and look; but, horror-stricken by the sight, he buried his face in the dust.

A venerable priest advanced from the cowering through midway the open space, and raised his knife with a loud cry: "I too, would come to thee, O Baal!"

He plunged the gleaming blade into his own heart. Scores of knives flashed in the hands of the demented priests about him, as if they, also, were waiting the audible summons to follow.

Suddenly Egbalus reappeared. He beckoned those nearest. He called for Hanno, but the new enthusiasm had proved too much for the neophyte, untrained to such deep emotions, and he lay a heaving heap of unconscious devotion. Egbalus selected two attendants, and with them re-entered the Holy Place. Would the god have more? No, Baal was satisfied; for, see! the three priests emerge, not one of them blasted to a walking cinder, nor ascending in a flame of fire. They talked excitedly. Egbalus lifted his hand.

Suddenly the long blare of a trumpet announced the termination of the sacrifice. The crowds were not allowed to re-enter the enclosure, but betook themselves, some to Tyre or to their ships, some over the hills to the inland villages, others along the coast—on foot, in litters, on mules and camels and stately steeds—all scattering, to astound the world with their reports of the miracle.

The setting sun flashed its red rays upon the leaning figure of Baal, that seemed to bow in obeisance to the god of day. Only the priests remained to watch until Astarte, smiling in the crescent moon, wrote her benediction with the silvery beams she threw over the scene.

CHAPTER XI.

Had King Hiram vanished into the mystery of Baal? No. He had vanished under a mystery of Hanno.

When Hiram entered the sacred pavilion the place was exceedingly dark by reason of the heavy curtains that enclosed it, and the glare of the outer light that he had just left, for the instant, prevented his eyes from adapting themselves to their new environment. By degrees his power of vision was regained. He observed that the tapestried walls were wrought with the various symbols of worship; the sun of Baal, the moon of Astarte, the fish of Dagon, the star of Adonis, and the like. Beneath his feet lay a rug of silken shreds, pure white. He threw himself down upon this to collect his thoughts; to gather up his strength for the final act in this terrible tragedy. Surely Hanno's hopeful words had been merely to cheer him; they meant nothing, or his friend's plans for his rescue had miscarried. There was now no escape.

He prayed; to whom? He knew not; but still he prayed. For what? Not for himself; it was too late for that. He prayed for Hanno; that, in the desperation of his love, he might not attempt to make good his pledge of dying with his king; that he might be restrained from making a useless assault upon the priests, or from throwing himself into the flames. Then he prayed for her who was more to him than life—for Zillah. He gathered up his whole soul in a loving thought of her, and laid it—where? Upon the highest altar in the highest heavens, if there were any such place where pity for mortals existed. Then, as the sweet face of his beloved one filled his imagination, a tear fell—the first during all these days of agony; for the bodily humours seemed to have been dried by the hot fury of his grief. The tear fell upon his hand. He bowed to kiss it, because it fell for her. As he did so, his eye caught a spot of gleaming red in the white rug. Mechanically, without definite purpose in

doing so, he traced the red line as it ran through the silken nap. It took shape. A ring!—and a circle! It was only a half-conscious thought—"The Winged Circle," such as was used as a religious device by the Persians, and was also carved on the stone architraves of some temples of Astarte. Then the full thought flashed upon him, "The mark of the circle!" Hanno's sign! Was it designed?

He raised the rug. A similar mark was rudely scratched upon a broad stone that lay just beneath it. He felt the edge of the stone. It moved. A tilting stone! He lifted it a little. A cool and dank air rushed out. This, surely, was a door into some passage! By a little exertion he was able to swing the stone upon its edge. Adjusting the rug over it in such a way that it would again cover the stone when restored to its horizontal position, he let himself carefully down through the opening. So strong was the draught of air that he scarcely needed to feel his way by touching the wall on either side, but guided himself very much as he had sometimes done when, on a dark night at sea, he helmed his ship by feeling the wind against his cheek.

He thought of this just for an instant, but it was long enough to think of Hanno too, as, in their last sail, they had steered the craft together. He could not restrain a subdued cry of gratitude.

"Noble fellow! Thy hand is on the other oar, as thou didst pledge. Thou art the only god that is left to me!"

For a little way he crawled over and around the débris that obstructed the labyrinth. Then he felt the space enlarging. A smooth pavement was beneath him. With extended hands he hurried forward. He heard the roar of fire and knew that he was passing near to the pit beneath the image of Baal. A hot gleam shot through a crevice. It revealed a door of bronze covering an old entrance into the pit, through which anciently the priests had been accustomed to feed the flames. The door moved as he touched its hot surface. He opened it a little, that the light might illumine the passage. In the glare he saw several stout pieces of timber standing upright. These had been recently put in to brace the great idol, the foundation of which had given way on that side. Hiram took this in at a glance—he had time only for a glance, for the flames burst forth upon him and drove him away before he could close the door. The fire caught the timbers, and, a little later, consuming them, toppled the image above. But of this he knew nothing, as taking advantage of the light, he plunged on through several hundred cubits of open way.

The passage he had followed ended in a small chamber into which struggled a ray of daylight. Here lay a coarse skull-cap of leather and a ragged chiton—a mere bag with holes at the bottom for the head and arms, the only garment worn by the poorest herdsmen. By the side of it was a club of heavy wood, knobbed with great spikes at one end—the ordinary weapon with which the herdsman defended himself and his flocks from prowling beasts. A little wallet contained dried dates and thin cakes of black bread; another was filled with small coins.

To divest himself of his princely clothing, don the chiton and tie the bags about his waist beneath it, was the task of a moment. Then on he went, working his way like a mole between the great stones that, in confused ruin, would have blocked his progress, had he not been guided by his faith in the prevision of his friend Hanno.

Gradually the air became purer. It revived his strength and courage. Light came in through an opening which was screened heavily by a clump of bushes beyond it. These guarded the northern end of the passage from the inspection of any one without. Crawling through a crevice in the rock, he emerged cautiously, concealing himself amid the dense foliage. The bushes grew in a little cleared space about which were piles of stone, which had anciently walled a portion of the temple. He crawled like a lizard to the top of the stones and raised his head. He was far beyond the crowd, whose faces were all turned in the opposite direction, watching with absorbed attention for his reappearance from the sacred pavilion. Over the stillness he heard distinctly the shrill voice of Egbalus, as it cried, "Come forth, thou accepted of Baal!" His impulse for flight was checked by tragic curiosity. The contagion of the general excitement caught him and held him almost spellbound. Danger always had for him a fascination; at this moment he felt it reinforced by a sudden passion for revenge. Why not join the crowd, work his way through it, dash into the cleared space, smite the high priest to the earth, and hurl his hated carcass into the flames! What if the priests then cut him into ten thousand pieces? It would be worth dying for. Why not be a Theseus to his people, and slay the Minotaur in the person of its most devilish representative? His brain reeled with the thought.

A wild cry of the multitude recalled him to his more cautious judgment. The people surged back. The great image toppled. Ah! how grimly he guessed the reason!

The crowd turned in his direction. Was it in flight? or had he been pointed out, and were they cutting off his escape? He gripped his club to brain the first who should climb the stone heap behind which he had taken refuge. As some came near he noted their terror-stricken faces, and knew that they were not seeking him in this direction, but fleeing from him yonder where he was a superstitious embodiment of their fears. Then a fiendish humour came upon him. He took the dirty cup from his head, and, bowing towards the distant figure of Egbalus, said:—

"I obey, O priest of Baal! Lo, I have come forth!"

He climbed down the farther side of the pile of ruins; paused a moment to rub handfuls of dirt over his hair and face, his clean-skinned legs and feet; then swinging his herdsman's club, he ran away, outstripping the most cowardly fugitive from the dread scene.

He looked for no new mark of the circle, for the country was well known to him. Often had he dashed over these fields on his horse after the fox. Here as a boy, he had practised the sling at the running jackalls. Yonder lay the road to Sidon, over which, in princely company, he had gone to discharge some duty of state, or more frequently to join in aristocratic revelry with the young nabobs who lived in favour of Prince Esmanazar. This road he dare not take.

To the east rose the mountains that walled so narrowly the plain to the sea. In them were hiding-places, but they would be speedily searched.

Beyond the first range, between the Lebanons, a broad valley was opened to the north, but that was a highway of traffic. The caravans were passing up and down it. He

could not trust himself there, for in every company would be some one whose eyes were sharpened by the hope of reward for his capture.

Galilee was not far away, populated by a mongrel people, composed of the relic of ancient Jewish stock and the colonists who had come from Babylon. To the south was Samaria, and beyond, the land of Judea, her tribes long ago carried away by Nebuchadnezzar, but now returning to fortify again the heights of Jerusalem.

Westward shone the Great Sea, glowing with prismatic colours under the brush of the setting sun. Once upon the sea, he might be safe. But the road that lined the coast would be crowded with those returning on foot or in chariots from Tyre to Sidon. If he could pass them how could he procure a ship? His present garb would awaken suspicion, if he even talked with any of such a purpose.

(To be continued)

THE SINGING SHEPHERD.

The shepherd climbed the hill through dark and light,
 And on and on he went,
 Higher and higher still,
 Seeking a pasture hidden in the height,
 He followed by the rill,
 He followed past the rocks,
 And as he went, singing, he shepherded his flocks.

How wide those upland pastures none e'er knew;
 But over the wild hills
 A stretch of watered grass,
 Outspreading, though half hidden from the view,
 Invites that all may pass.
 He sees the weary way,
 Yet while the shepherd sings, how brief the toilsome day!

Stand thou with me and watch his eager feet.
 He stays not for the drought,
 Nor lingers in the shade,
 Save where the clover and the streamlet meet;
 There, quiet, unafraid,
 The tender lambs may feed

While the calm noon gives rest to those who are in need.

Again I see his figure cut the sky,
 Then sink, and reappear
 Upon a loftier plain,
 Where far beneath his feet the eagles cry.
 I cannot hear his strain,
 But in a moving drift.

I see the snow-white sheep follow the music's lift.

The climbing shepherd long ago has passed,
 Yet in the morning air,
 For those who listen well,
 His song still lingers where his feet made haste;
 And where his music fell
 The happy shepherds know
 His song allures them yet beyond the fields of snow.

O climbing shepherd, I would follow thee.
 Over the dizzy heights,
 Beyond the lonely pass,
 Thy piping leads; the path I always see!
 I see not, alas!
 Because of death's rude shock,
 Yet thou, dear shepherd, still art shepherding thy flock.

—Annie Fields, in Harper's Magazine for December.

THE MISSIONARY WORLD.

RAJPUTANA. — THE SHADOW OF FAMINE.

The Rev. Dr. Shoolbred writes: Famines in Rajputana fall like an eclipse of the moon. Before the deeper obscuration, creeps on the lighter shadow of the penumbra, gradually deepening into total eclipse. So, before the great famine of 1868-69 two years of failing rainfall and falling water-level gave premonitions of the coming calamity. Now, we have had long warning. First came four years in which the rains fell short by a fifth or sixth of our usual averages. Last year they fell short by a full third, with death and distress as the result. This year we have had little more than the third of the average, and the famine shadow falls very deep. In the hot weather of this year the water-level in the wells had fallen so low, that water for domestic use could with difficulty be procured. But as the long days of June, with their furnace-like heat and blinding dust storms, slipped away, we began to say to each other, like Agag, "Surely the bitterness of death is past," and to hope for such plentiful rain in the coming season as would fill our wells with water and our hearts with joy and praise.

Even then shadows somewhat dimmed our hopes. There was the forecast of the chief of the meteorological department, based mainly on the enormous snowfall during winter among the North-Western Himalayas. This was sure to send cold northerly currents to check the warm vapour-laden breezes from the Indian Ocean, and so retard and lessen the rainfall. His forecast for Rajputana was ominous enough. "Five to one the rains will be deficient, two to one they will utterly fail." But still we hoped on. Meteorological forecasts are no more infallible than the Pope. And when, at the end of June and the beginning of July, light but seasonable showers fell, and the ploughs went merrily in the fields and the "braided" grain covered them with a soft mantle of tender green, our hearts were lifted up in thankfulness,

and the farmers rejoiced. But, alas, how our hopes died down, as nearly a whole month passed without bringing another drop of rain to refresh the weary earth. When at last, at the end of July, a few more light showers fell, the sprouted grain had almost all withered away, and the fields had to be sown afresh. Thrice has this been repeated. A few light showers, followed by a month's drought, have marred the farmer's hopes. And now, at the close of the rainy season, we are left with fields absolutely bare, or sparsely covered with stunted, withered grain, with which, as there is no grass for fodder, the heart-broken farmer is trying to keep his starving cattle alive, and often trying in vain.

From Marwar on the north, where the pinc of famine falls first, and where the native rulers do next to nothing for their starving people, there is now a general stampede. All day long every road leading southwards is crowded with migrating bands. First come their flocks and herds—hundreds of weary sheep and goats, and pinched and skeleton-like cattle. These are followed by strings of groaning waggons, laden with their poor household stuff, atop of which sprawl the babies, or lie infirm old creatures unable to walk. With and behind these are crowds of men and women on foot—the women mostly carrying heavy baskets on their heads, filled with household stuff, or probably containing the last baby. Moving bundles of rags these poor creatures seem, all so tattered and torn and woe-begone. Whole villages of people they are, whom hunger has cast adrift. Some of them have come as far as from beyond Johdpur and Nagore; and they are pressing on with what poor speed they can to the promised land of Malwa, where they have heard that abundant rain has fallen, and grain and grass are to be had. But they have still 150 miles of barren plain to cross before the promised land is reached. How many of these skeleton cattle will live to graze the rich pastures of Malwa? How many of these poor emigrants will be spared to return again, when good rains fall, to re people their deserted villages? May God have mercy on them!

While Rome burned, Nero diddled; and so while famine has been staring us in the face, the Baniyas (grocers and grain-dealers) have been jubilantly gambling. In times of scarcity, indeed, it is common enough for grain-dealers at home to gamble. But, then, they speculate on the rise and fall of grain. Here they do that too, and it would be difficult to find their match in raising prices and rigging the market. But to our Marwari merchants that is very commonplace gambling. They gamble on the probabilities of clouds turning up, and rain falling on a particular day, by a specified hour. Walk through the bazaar any evening during the monsoon, and you will find excited knots of Baniyas gathered at intervals. They shout, they scream in cracked, angry voices. They gesticulate, shake clenched fists in each other's faces, curse and swear in outlandish, vernacular oaths; and every instant you would expect a free fight, wild as at Donnybrook fair. Don't be alarmed. It is only the Baniyas settling their rain bets of the day; and it is as hard to get money out of the losers as to extract blood from a flint. See that man with face so distorted with rage that he looks like a demon, as he shrieks and curses by all the gods. You may see him to-morrow morning seated in front of his shop, serene and sweet "as if butter would not melt in his mouth," passing through his fingers the beads of a long rosary, and invoking the name of his god. And you are irresistibly reminded of a bloated spider, sitting in front of its web, waiting for flies. Here, almost at the very centre of the bazaar, is an old wizened Baniya, looking in his scant turban and orn and dirty dress the very picture of a miser. He is squatted on the ground at the side of the street, and has in front of him about a yard of twine, stretched between two upright sticks. He places his hatchet face right under the string, and looks heavenward, as if he were taking the altitude of some occult star. You are puzzled—Is this an act of idolatrous devotion, or what? Do you see that bit of ragged cloud approaching the zenith there? That is the object of his intense scrutiny, and a bet of two or three hundred rupees depends on whether that cloud shall pass overhead or not!

One evening when our anxieties about the withheld rain were great, and with a large eager crowd gathered round, we were speaking of the causes of famine and telling of how, in ancient times, the living and true God had punished with sore and long-continued famine even His own peculiar people, because they had lapsed into idolatry, I noticed an old respectable-looking merchant pushing through the crowd until he placed himself close to myself. He was so tall as to stand head and shoulders above the common audience, and held aloft in his right hand a mala, or rosary, whose beads he passed rapidly through his fingers, while his lips moved in harmony with the gliding beads. His gaze was intensely fixed, now on my face, now on a dark cloud slowly rising in the north; and at intervals he kept repeating "poon-poon-poon," the native word for religious merit. The man and his motions puzzled me. When the preaching was over I turned to him and asked what he meant by his repetition of "poon." "Why you see, Sahib," said he, "I believe that you have some influence with the God that sends the rain; and as I have a heavy bet upon the probability of some rain falling before midnight, I thought it would give me some merit with your God, if I stood and listened to your preaching. I hope in return for this, that He will take pity on me and send rain, so that I may win my bet. And look, he continued, "that cloud has been rising all the time that you have been preaching." What can be done with men so sordid, who gamble on God's will to send rain?

The unfortunate thing is, that the great mass of our Magra farmers are entirely in the hands of these grasping, gambling Baniyas. They have, on occasion of some family pinch, got a small loan from one of them, and once in the Baniya's books the farmer is a ruined man. Extortionate interest and compound interest is run up, until the farmer is obliged to mortgage his farm to the Baniya, whose slave he then becomes, working his land for the Baniya's behoof, and for such poor pittance as the latter may choose to dole out. With the failure of the rains the Baniyas foreclose their mortgages and refused to advance a pice or pound of grain to the starving farmers.

These poor men are patient, but patience has its limits, and our famine experiences have had a new and startling development. Three weeks ago came rumours of villages round Nusseerabad and Ajmere having been plundered by bands from outside, joined sometimes by the villagers themselves. They were always large villages with a considerable Baniya population. The Baniya's shops and houses were ransacked, money and grain carried off, and their books torn up. Presently the panic spread to our own doors. The large village of old Beawar, from which our station takes its name, and which is little more than three miles off, was attacked one night. The cowardly Baniyas kept in doors and hid under their beds, but the rest of the villagers turned out, and, reinforced by a band of police sent from the city here, beat back the plunderers, although numbering upwards of 300. Next day there was a stampede of the Beawar Baniyas with their goods and chattles to the city; and here too the panic spread. Though surrounded by lofty walls, the city merchants shrieked and clamoured for military protection. Fortunately large military detachments were at once available. A few more villages were attacked, a few conflicts between the military and plunderers, with some bloodshed and the capture of many prisoners, ensued, and the movement, which might have become formidable, has been put down, and the panic has passed.

In our own districts the authorities have lost no time in providing relief works for the unemployed and starving people. Our municipality here is to spend 15,000 rupees on works in and around the city, chiefly with a view to increase the water supply. Without such increase, by next hot weather, the place would be uninhabitable, for want of drinking water. In this way we hope to keep the poor people from actual starvation, and mitigate the worst evils of famine. But at best, for the next nine months, we have a dark and troubled time before us. We greatly need the prayers of all God's people in the Church at home, for our own Christian poor, and for the saving of starving orphans, too many of whom are likely again to be cast adrift with no one to care for them. Substantial aid, as well as your prayers, may ere long be needed. Meantime, here at Beawar the building of the new school premises gives work to the unemployed Christians, and to many more besides. As, however, that work will soon be completed, we must find employment for them on the relief works, and, in the case of the old and infirm, supplement their small earnings with as much aid in the shape of charity as will keep them alive.

It may properly be asked, how is the famine likely to affect our mission work among the people? are its dark shadows to be brightened by many of them turning from dumb idols to serve the living and true God? Let me say in reply that, through all the failing rains, so long as there was still hope, the attitude of the people towards Christianity was not more favourable. I have no doubt that the Brahmins and their other religious teachers have been telling them that these oft-recurring hard times are due to the anger of their gods at the spread of Christianity. The first effect has been, as they themselves confess, to drive them more into the Brahman's arms, and make them more devoted to their idolatrous worship. But now that famine is really upon them, and they find all their devotion to the gods thrown away they are beginning to soften; and some, who for a time have been halting between two opinions, seem deciding for the faith of Christ. But at such a time one must speak and act with caution, ready to welcome every real seeker after truth, and to test and check all who seek mere worldly advantage—who desire only to eat of the loaves and be filled.

Pray for us, then, that the gracious aids of the Holy Spirit may be richly vouchsafed to us, that He may be in us, not only as a spirit of entire devotion and self-consecration to the Saviour's cause, but as a spirit of wisdom and guidance in dark and difficult times.

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See summary of official reports, *Scientific American*, Nov. 3, 1890.

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Ministers and Churches.

THE resignation of the Rev. K. McDonald of the pastoral charge of the congregation of Ashfield was accepted.

THE Presbytery of Guelph has nominated the Rev. Dr. Caven for the Moderatorship of the next General Assembly.

THE Rev. G. A. Hamilton, M.A., of Lynedoch, Presbytery of Hamilton, received a unanimous call to Manchester and Smith's Hill.

THE evening services in Wentworth Presbyterian Church, Hamilton, recently took a thanksgiving form. There was no sermon, but Bible readings, prayers and sacred music by the choir and hearty congregational singing made up an interesting service.

A PRESBYTERIAN student labouring in the Al-goma district states that a Sunday school library—which any thoughtful Sabbath school could easily provide—would be gratefully appreciated. The Presbyterian student can be communicated with directly by addressing Whitefish P.O.

THE Ladies' Aid of Knox Church, Thedford, held a bazaar on Wednesday and Thursday before Christmas. The sales amounted to \$200. A pleasing incident of the affair was the purchase of a beautiful quilt by some of the members and its presentation to Mrs. Currie, their president.

ON New Year's eve, at the close of the Annual Missionary Society in the Egmondville church, the Rev. George Needham, B.A., pastor of the congregation, was presented by Mr. William Elliott, elder, on behalf of the Session and congregation, with an address, together with a valuable Persian lamb coat and pair of gauntlets.

THE Rev. W. Mowat, of Merriton, has received a unanimous and hearty call from Allenford and associated congregations. It is signed by 197 members and 127 adherents. They offer him a stipend of \$800 per annum, a free manse and three weeks' holidays yearly. The Presbytery of Bruce has fixed on the first week in February for his induction into his new charge.

A MEETING for special prayer will be held under the auspices of the Board of Management of the Woman's Foreign Missionary Society in St. James Square Church, Toronto, on Friday, January 8, at three o'clock. All women interested in missions to the heathen are cordially invited to attend. An interesting and comprehensive programme has been arranged.

THE officers of the Dundas Young People's Society Christian Endeavour for the ensuing term are: Miss Hattie Kyle, president; Miss Nellie Alexander, vice-president; John Ferguson, recording secretary; Miss Lizzie Laing, corresponding secretary; Miss Flora McKenzie, treasurer. The election took place on Monday week, and during the evening George Chapman gave an interesting talk on the work of some societies visited by him in the United States.

IN connection with the Christmas Tree festival held by the Sabbath school of Kildonan, Manitoba, on Christmas Eve, the Bible class of the Kildonan Church presented their teacher, the Rev. C. D. McDonald, with a purse of \$33, accompanied by an address expressing their "high appreciation of his faithful and efficient services as their teacher." This is only a specimen of many somewhat similar tokens of esteem received by Mr. McDonald since he settled in Kildonan two years ago.

THERE is an unpretentious and excellent French Protestant mission in Toronto, conducted in a building opposite Knox Church on Queen Street, by M. Cusin, of the Meisterschaft School. Last week under its auspices a social gathering was held. Rev. Thomas Fenwick, Woodbridge, presided, and performed the duties of chairman in fluent and idiomatic French. Addresses were delivered by Mr. Stark and others. This mission, which has serious difficulties to encounter, is worthy of a more generous support than it has hitherto received.

THE Young People's Mutual Improvement Association of the First Reformed Presbyterian Church, Carlton Street, held their first annual meeting on Tuesday evening week. The reports showed that very satisfactory progress had been made during the year. The following officers were elected: Rev. Stuart Acheson, M.A., honorary president; Mr. James Adams, honorary vice-president; Edward G. Goodwin, president; Miss L. Little, vice-president; Miss A. Pearson, secretary; Miss Knox, treasurer; R. Robinson, J. Breadon, R. H. Foster, Miss K. McCullough and Miss Glover, executive committee.

THE congregational social of Knox Church, Ottawa, held last week, was a success in every sense of the word. The meeting did not adhere to any regular programme, the instrumental and vocal music being rendered only at intervals throughout the evening. A piano selection was given by Mr. Thomas McLean. Miss Mary Turner also rendered a piano solo. Mrs. McJanet and Mr. Al-nwick sang solos. Several other voluntary selections on the piano were given by ladies of the congregation. The Ladies' Aid Society served refreshments. The chair was occupied by the Rev. F. W. Farries. Among those present were Rev. Mr. Gloag, late of England, and Rev. Mr. Johnston, of Niagara, Ont.

A CONCERT was held in the Presbyterian church, St. George, recently, under the auspices of the Woman's Foreign Missionary Society. In spite of the inclemency of the weather it was well attended. The Rev. Mr. Beattie, of Guelph, delivered a most eloquent address on missionary work. Others who assisted with the choir very efficiently were Miss Nellie Wood, and Miss Jennie Hunter; they also assisted in solos, and Miss Mary Reid and Miss Annie Elliott in elocution. Several choruses were rendered by the Mission

Band for the training of whom some of the leading members of the Society deserve great praise. The evening's entertainment passed off very enjoyably.

THE annual congregational meeting of St. Andrews Church, Kippen, was held on the 17th ult. The meeting was enthusiastic and harmonious. The moneys raised here, as well as at Hill's Green, are in advance of previous years. Several important matters were discussed and resolutions adopted which it is hoped will be in the interests of the congregation. Among these it was agreed that extensive repairs be made in the near future in the church edifice, and that the congregation be given an opportunity at an early date of expressing their wishes in regard to the introduction of an organ to assist in the service of praise. The sacrament of the Lord's Supper was dispensed on Sabbath week, when fourteen new members were added to the communion roll. On the Friday preceding and the Monday following very interesting and impressive discourses were delivered by Rev. Messrs. McLean, of Blyth, and Stewart, of Clinton. The pastor is much encouraged in his work by the indications of usefulness and progress.

MOST appropriate Christmas services were held in St. Andrews Church, Ottawa, at each of which Rev. Mr. Herridge, the pastor of the Church, officiated. At the evening service Mr. Herridge preached a powerful and eloquent sermon on "Christ's Star." The peroration, says the *Free Press*, was exceedingly fine, and the manner in which the preacher pictured the life of Christ and His teachings and applied his theme to our present day life was eloquent in the extreme. Special music was rendered at each service by the choir under Mr. Smythe who presided at the organ and opened the service with an extempore voluntary. The first anthem was Dr. Sparks' broad dramatic writing of "Baalam's Prophecy." This was followed by Tours anthem "Sing and Rejoice," Mrs. Smythe beautifully taking the solo. Mrs. Beddoe artistically sang the solo during the offertory "Come Unto Him" from the Messiah, and as a concluding voluntary Mr. Smythe played the Hallelujah Chorus from the same work.

INAUGURAL services in connection with the new Presbyterian Church were held in Pickering on Sabbath week. Sermons were preached in the morning and evening by Rev. Principal Grant, of Kingston, and in the afternoon by Dr. Barrass, of Toronto. The congregation having outgrown their former building, the present edifice was erected out of necessity. It is a handsome brick building, will seat about six hundred, and cost nearly \$5,000. Principal Grant's sermons were delivered in the masterly manner characteristic of that gentleman, and Dr. Barrass also dealt eloquently with his subject. Rev. Mr. Perrin, minister in charge; Rev. Mr. Chisholm, Dumbarton; Mr. William Wright, missionary to Japan, formerly of Pickering, and others took part in the services. The capacity of the church was taxed at all three gatherings, the Methodists, Friends and other denominational bodies having cancelled their usual meetings in honour of the occasion. A soiree was held in the basement of the building on the following evening, at which short addresses were delivered by several reverend gentlemen and others, a very large crowd being present.

LAST week a number of the friends of the Rev. Alexander Macgillivray, pastor of the Bonar Presbyterian Church on Lans'owne Avenue, Toronto, met at the manse and presented him with a large and beautiful upholstered study chair upon the occasion of Mr. and Mrs. Macgillivray taking possession of their new home. The presentation was made by Dr. Oronhyatekha, the Supreme Chief Ranger of the I.O.F., who referred in very eloquent terms to the high esteem in which the reverend gentleman is held by his brethren in Forestry. Only a few months ago he took charge of his present Church, and since that time he has built up a large congregation. Rev. Mr. Macgillivray replied in feeling terms, thanking the donors for their beautiful and useful gift, and assuring them that this act of theirs in expressing their good-will towards him would always be one of the brightest remembrances in life, and while he valued the gift, yet he prized infinitely more highly the fact that he bore such a high place in their esteem. After thanking them again on behalf of Mrs. Macgillivray and himself, he invited those present to a rich repast which was in waiting, after which a pleasant time was spent in a conversational manner.

THE Toronto Committee of the Evangelical Alliance has made the following arrangements for the observance of the "Week of Prayer," January 3 to 10. Union prayer and praise meetings will be held in the lecture-room of Association Hall each afternoon at four o'clock as follows: Monday—Subject: Confession, Humiliation and Praise; Rev. Dr. Parsons, leader. Tuesday—Subject: The Church of Christ; Rev. Rural Dean Jones, M.A., leader. Wednesday—Subject: Families and the Young; Rev. Dr. Thomas, leader. Thursday—Subject: The Nations of the World; Rev. J. Burton, B.D., leader. Friday—Subject: Missions to Mohammedans and the Heathen; Rev. Dr. Johnston, leader. Saturday—Subject: Missions to the Jews and Home Evangelization; Bishop Campbell, leader. The annual meeting of the alliance will be held in the Carlton Street Methodist Church on Thursday the 7th, at three p.m. Addresses will be delivered by the president, Mr. W. H. Howland, and Revs. Bernard Bryan, R. P. Mackay and O. C. S. Wallace. The pastors have been requested to hold evening services in the various churches during the week, and many have arranged to do so.

THE anniversary services in the Presbyterian church, Cobourg, Sabbath week, were much appreciated by the large congregations at both diets of worship. Principal Grant preached with great acceptance both morning and evening. The morning sermon was based on Psalm lxxviii. 11: "The Lord gave the word; great was the company of those who published it,"—and Acts xi. 19: "Now they that were scattered abroad . . . travelled preaching the word." It was an eloquent, vigorous appeal to all Christians to have a share

in publishing to the world the message of redeeming love in Jesus Christ. A large audience was gathered in the evening to hear the Rev. Principal's able presentation of the truth contained in Luke vi. 42. The speaker showed how we can attain to the goodness God wants by being much with God, and impressed upon the mind of his hearers the necessity of union with Christ as the ground of man's happiness and well-being. The sermons were very much enjoyed, being presented with the thoughtfulness and sincerity which characterize the broad-minded Principal of Queen's. The Sabbath school and Bible class were favoured with addresses from Dr. Grant in the afternoon. In every way the anniversary services were most helpful and encouraging. Excellent music was furnished by the choir, and the response made to the request of the pastor, on a previous Sabbath, for a collection of \$200 was very gratifying, \$332 having been placed upon the plate.

THE following brief circular, signed by Principal MacVicar, chairman, and Rev. S. J. Taylor, secretary, presenting the claims of French Evangelization has been issued: We desire to thank the many friends of the work of French Evangelization for their sympathy and liberality in the past, to inform them of its present condition and needs, and to solicit their further assistance on its behalf. Thirty-three mission fields, eight colportage districts, and twenty-one mission schools have been worked during the year. There are eighteen French speaking students at college, preparing for the work of the ministry, and one hundred and eighty pupils in the Pointe-aux-Trembles schools, more than half of whom are from Roman Catholic homes. Never has the faithful missionary been so generally encouraged, and the work in the mission schools so promising. There are openings for missionaries and mission schools which should be taken advantage of at once. We are called to go forward. But funds are need. At present the Board is about \$12,000 in debt. We have faith in the liberality of the friends of the cause, and therefore appeal with confidence to them not only to provide for this debt but also to do something additional for the extension of the work. All contributions should be sent direct to the Treasurer, addressed Rev. Robert H. Warden, D.D., Y. M. C. A. Building, Montreal.

A MEETING of the Executive of the Foreign Mission Committee, Western District, was held on December 22. The General Assembly having authorized and instructed the Foreign Mission Committee to appoint a missionary to labour among the Chinese in British Columbia, the Committee have called to this work the Rev. A. B. Winchester of Berlin. The call will come before the Presbytery of Guelph on the 19th of this month. The memorial from the Board of the Woman's Foreign Missionary Society, on the subject of providing some means of training the young women who are candidates for mission work so that they may enter on their work more thoroughly equipped for it, was reported upon by the sub-committee to which it had been referred. It was agreed to print the memorial with the report of the sub-committee appended, and distribute it among the members of the Committee and the Board of the Woman's Foreign Missionary Society, that it might receive full consideration before the next meeting of the Committee. In regard to the maps being prepared of our mission fields in India and the North-West, it was agreed to send one gratuitously to each congregation, and that the remaining copies should be sold to congregations or individuals at a price to be fixed. It was agreed to ask the Board of the Woman's Foreign Missionary Society to co-operate in their distribution. The names of two young women anxious to engage in mission work were brought before the Committee. A number of other matters of minor importance were under consideration and dealt with.

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

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

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

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THE Rev. A. Currie, formerly of Virden, was inducted into the pastorate of Wawanesa Presbyterian Church, Brandon Presbytery, recently. The Presbyterians of Wawanesa have recently completed the building of a handsome little church, capable of seating about 225. It is furnished with comfortable pews and heated by a furnace. The church was opened by Rev. P. Wright, of Portage la Prairie, on the Sabbath previous to the induction. The proceeds of the Sabbath collections, together with the Monday evening tea meeting, amounted to the handsome sum of \$275. Mr. Currie is a graduate of McGill College, Montreal. He came to Manitoba in the spring of 1886 and spent the summer as a missionary at Fort McLeod. He was then settled in Virden. After a pastorate of four and a half years he resigned his charge, and was then the recipient of calls from Miami, Rapid City and Wawanesa, the latter of which he accepted. Mr. Currie commences his pastorate there under very favourable circumstances.

ON Tuesday, December 22, by appointment the London Presbytery met at Bethel Church, Proof Line, to induct Rev. James Little into the pastoral charge. There were present, Rev. Messrs. Ballantyne, Ball and L. Cameron, ministers, and B. Charlton and J. Langford, elders. After the usual routine business, Rev. L. Cameron preached an earnest evangelical sermon from Isaiah xlv. 21, 22. Rev. Mr. Ballantyne then put the usual questions to the minister-elect and solemnly inducted him to the pastoral charge of the congregation. In fitting terms Mr. Ball addressed the minister and Mr. Ballantyne the people. The service throughout was interesting and impressive. In the evening the spacious church was literally packed. The ladies had arranged for a reception, partaking of the nature of concert and social combined, and happily their efforts were crowned with perfect success. The chair was occupied by Mr. Langford. The choir of the church did grand service. Two solos were rendered by Miss Telfer, who is always cordially received at Bethel. Selections by a little granddaughter of Squire J. Kennedy especially pleased by their quaintness, and recitations by Miss Orme and Miss Carmichael, graduates of Alma College, St. Thomas, were given in first-rate style. Special interest was given to the programme by the reading of an original poem by a former member, sent to Mr. Robb, and read by Mr. Decker. Interspersed were addresses by Mr. McNair, student, and the Rev. Messrs. Bartrop and Middleton, of the Methodist Church, and the genial, capable pastor of the Vanneck congregation, Rev. Mr. Ball. The fine spirit manifested by the Methodist ministers, and their really excellent addresses, elicited universal approval. Mr. Ball is always at home on the platform, and by the happy blending of humour and dignity is a welcome visitor at social gatherings. Mr. Little, the new pastor, was introduced by the chairman at the close of the entertainment and gave a neat address. At a somewhat late hour the proceedings were fittingly brought to a close by the large assembly joining in singing the doxology. A bright future for Bethel is predicted. The people dwell together in unity and peace, and they now have a minister of experience, a tried veteran and a willing worker.

THE anniversary services in connection with the Seaforth Presbyterian Church, held on Sunday and Monday evening week, were, as on former similar occasions, successful throughout. The services of Sunday were conducted by Rev. W. J. Clark, of London. The large numbers who turned out to hear Mr. Clark show that the people of Seaforth and vicinity have not yet forgotten him and that he still holds a warm place in their esteem. At the morning service the Church was filled, and at the evening service every available space was occupied, some even standing throughout the entire service and others having to go away, being unable to get even the corner of a chair to sit on. It was, we think, the largest congregation ever assembled in the church. The people were not disappointed either, for they had the privilege of listening to two most earnest, simple and practical discourses well calculated to encourage and strengthen the sincere, conscientious Christian, and stir up the careless and indifferent. Mr. Clark has lost nothing of his earnestness and magnetism as a speaker, while he has improved, by experience, in many other ways. On Monday evening there was a fairly large attendance at the anniversary entertainment. The chair was occupied by the pastor, Rev. A. D. McDonald, while short but appropriate addresses were delivered by Rev. Mr. Casson, pastor of the Methodist Church; Rev. Mr. Musgrave, of McKillop, and Rev. Mr. Needham, of Egmondville. The principal address, however, was that of Mr. Clark, and those who listened to it were not disappointed, while those who failed to hear it missed a real treat. He spoke for upwards of three quarters of an hour, his theme being "Happiness," and he kept the closest attention of his audience throughout. It was one of the best and most interesting addresses delivered for a long time, and shows the speaker to be as able on the platform as in the pulpit. The church choir gave a number of beautiful musical selections, which added a great deal to the pleasure of the audience. On the whole the affair was a most profitable and interesting one and was a source of gratification to all concerned. The proceeds amounted to about \$130.

THE Manitoba Free Press says: The Presbyterians of Carman district have just suffered a great loss through the resignation of their pastor, the Rev. R. G. Macbeth, M.A., to accept a call to Augustine Church, Winnipeg. Before leaving, Mr. Macbeth preached two farewell discourses, which were powerful and appropriate efforts, and were listened to by very large and deeply interested congregations. His remarks were in the line of an earnest appeal to the people to be faithful unto death in their adherence to their God and to the principles and standards of their Church, and they should carry out the work unitedly and with increasing earnestness so that even though there might be a temporary vacancy in the pastorate there should be no cessation of their efforts to promote their spiritual welfare, both individually and as a

congregation. On the following evening a social in the nature of a farewell gathering was held in the church which was crowded with an audience representing all the denominations and consisting of a great proportion of the most intelligent and influential residents of Carman and vicinity. This large congregation came together to testify by their presence their admiration of the many estimable qualities of the late pastor, and also to express the heartfelt regret with which they parted from one who by his Christian work and conversation and his manly, outspoken character, had endeared himself to all classes of the people. The proceedings, presided over by Mr. T. B. Meikle, one of the elders, were enlivened by well-rendered selections from an excellent choir under the leadership of Mr. Haverson and by vocal and instrumental music and recitations by members of the congregation. A great and deserved compliment to Mr. Macbeth was the presence of the ministers of the other Churches in town: Mr. Robertson, of the Church of England, Mr. Bracken, of the Baptist Church, and Mr. Laidley, of the Methodist Church, each of whom made addresses eulogistic of the character and worth of Mr. Macbeth, and regretted his departure. Mr. Clendenning also made one of his happy and characteristic speeches. A pleasing feature of the programme was the presentation of a highly complimentary address, accompanied by a well-filled purse, to Mr. Macbeth. The proceedings were brought to a close by a reply from Mr. Macbeth, which was one of the most eloquent and affecting addresses ever heard in Carman. He leaves the place followed by the prayers and best wishes of the whole community, amidst which he has laboured so well and faithfully for over two years, and although having had to pass through a very sore trial during his stay in Carman, he can leave with the assurance that his Christian example and work will have left a lasting impress for good upon the lives and characters of his people.

PRESBYTERY OF MAITLAND.—An adjourned meeting of this Presbytery was held at Lucknow on 22nd December, Rev. F. A. McLennan, Moderator *pro tem*. A call from Knox Church, Brussels, to the Rev. David Millar was sustained and was accepted by Mr. Millar. It was agreed to hold a special meeting of Presbytery in Knox Church, Brussels, on Tuesday, January 5, at 2 p.m., for the induction of Mr. Millar. The following were appointed to officiate at the induction services: Revs. F. Davidson to preside, R. Fairbairn to preach, A. Y. Hatley to address the minister, and D. Forrest the congregation. The resignation of Rev. K. McDonald, of the pastoral charge of Ashfield congregation, was accepted and the following resolution placed on record; The Presbytery, while accepting the resignation of Rev. K. McDonald, desire in parting with their esteemed brother and friend to record, as they hereby do, their deep sense of his noble qualities and gifts and his unwearied labours, especially in his own immediate pastoral charge. They feel the loss they sustain by his removal from among them, and, being deprived of his matured experience and intimate acquaintance with the business of the court, which he attended conscientiously and regularly; also his urbanity and kindness toward the brethren. They express profound gratitude to the great Head of the Church for His acknowledgment of his labours in the several congregations over which he was placed in the Church, and now commit himself and his family to the Master's care, and pray that he may be spared for many years yet for usefulness in the vineyard wherever in Providence his lot may be cast. The Rev. A. Sutherland was appointed interim Moderator of the Session of Ashfield congregation and was appointed to declare the charge vacant on the second Sabbath in January. The pulpit supply was committed to the session for the ensuing quarter. Mr. Sutherland was authorized to moderate in a call when the congregation is ready.—JOHN MCNABB, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its regular quarterly meeting in St. Andrews Church, Sarnia, on Tuesday, 15th ult., Rev. Mr. Graham, of Watford, Moderator, in the chair. There was read a notice from the Presbytery of Brockville, intimating that they had deposed from the Gospel ministry and membership of the Church, Rev. Mr. McIntyre, charged with and convicted of immorality. There was also read a communication from Mr. Hamilton Cassels, in reference to the remit of Assembly touching the appointment of a paid secretary for the Foreign Missions Committee. Rev. Mr. Hume tendered the resignation of his charge of West Adelaide and Arkona, giving reasons therefor. It was agreed to order the same to lie on the table and in the meantime to cite parties to appear for their interests at Watford on the 29th inst., when an adjourned meeting will be held at two p.m. in the Presbyterian Church there. The next ordinary meeting was appointed to be held on the third Tuesday in March, 1892, at ten a.m., in St. Andrews Church, Sarnia, when elders' commissions will be called for. The committee appointed to draft findings in regard to remits from the General Assembly asked to be continued, so that they might report at the next ordinary meeting. The request was granted and the Presbytery resolved to take up the question of paid secretary for the Foreign Mission Society at eleven a.m., on the first day of the meeting. The following deputations were appointed to visit augmented congregations and stations, and to report at next ordinary meeting: Corunna—Rev. Dr. Thompson; Point Edward—Rev. Mr. McLennan; Marthaville—Rev. Mr. Tibb; Sombra and Duthel—Rev. Mr. Beamer; Oil Springs—Rev. Mr. McKee; Napier and Log Church—Rev. Mr. Graham. Rev. Mr. Graham reported that all indebtedness on the new church in Brooke has been met, except \$296, which would soon be liquidated. In terms of request from the congregation, the Presbytery agreed to change the designation Log Church, Brooke, to Chalmers Church, Brooke. Leave was granted the congregation of East Williams to have a call moderated in there, if necessary, before next ordinary meeting. Rev. Mr. Lohead, on behalf of

the Committee on Statistics, read a report of the Presbytery's contributions to the various calls of the Church; which was received. After a lengthened consideration, the report was adopted, the Committee thanked for their diligence and instructed to prepare and print an abstract of the report for distribution among the congregations of the Presbytery. In terms of petition from Mooretown, it was agreed to grant the congregation leave to mortgage their property to the amount of \$250. A communication was read from the Woman's Foreign Missionary Society of the Presbytery, intimating that their annual meeting will be held in Forest on the second Tuesday in February next. The Presbytery appointed Rev. Messrs. McLennan and Hector Currie to convey the congratulations of the Presbytery to the Woman's Foreign Missionary Society, and deliver addresses on the subject of Foreign Missions.—GEORGE CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—This Presbytery met *pro re nata* in Portage la Prairie on the 23rd ult. The matter for which the Presbytery was chiefly called was the consideration of the call from Rapid City congregation to Rev. W. L. H. Rowand, of Burnside. The call was laid on the table, also an extract minute of the Minnedosa Presbytery stating that it had been sustained. Messrs. McNaught and Hopper appeared on behalf of the Rapid City congregation, and Messrs. H. Grant, K. McKenzie, M. P. P., D. W. McCuaig and A. T. Smith on behalf of Burnside. Reasons for translation were presented and read. The commissioners were severally heard and strong objections were urged against the translation by the Burnside delegates. Members of the Presbytery then spoke in regard to the expediency of the call and agreed to place it in the hands of Mr. Rowand. After full consideration Mr. Rowand stated that he felt it his duty to accept the call. On motion of Mr. Wright the Presbytery then agreed to release Mr. Rowand from his present charge at the end of the year, and instructed him to wait for and obey the orders of the Minnedosa Presbytery. Mr. M. C. Rumball was appointed Moderator of Session at Burnside and instructed to declare the pulpit vacant on the first Sunday of January next. The Presbytery agreed to meet again in Brandon on the 6th day of January next at 9 a.m., to deal with the resignation of Mr. Omand, hear the report of the deputation to Roseland and Kenmay, and transact other business.

PRESBYTERY OF REGINA.—This Presbytery met at Regina on Wednesday the 9th inst. There were present Mr. Robson, Moderator, Messrs. Clay, Carmichael, Ferry, McLeod, Hamilton and Welsh, ministers; and Mr. John McCaul, elder. A commission from Qu'Appelle in favour of Mr. Gus. Benela, elder, was presented. The following persons were appointed to visit augmented con-

gregations within the bounds: Dr. Robertson to Prince Albert, Mr. Robson to Qu'Appelle station, Mr. Campbell to Indian Head, Mr. Carmichael to Moosejaw, and Mr. Hamilton to Moosomin. A committee consisting of Messrs. Carmichael, Welsh and Robson was appointed to visit Indian Head congregation and Kenlis group with Mr. Campbell. The Clerk was instructed to notify mission stations of reduction in grant proposed from beginning of ensuing term. Messrs. Clay, Welsh and McCaul allocated among the stations and congregations the amount asked for the Assembly fund. A recommendation from the Synod's Committee anent the formation of Young People's Home Mission Societies was read, and it was resolved to commend this to the several congregations and stations. The action of the Clerk in forwarding an application for a loan from the Building Board of \$700 was sustained. A committee consisting of Moderator and Clerk with Mr. Carmichael was appointed to issue an application for a loan of \$150 from the Building Board. Mr. Carmichael gave notice of motion that at the next meeting he would move for the appointment of two regular meetings during the year instead of four as now. In the evening Mr. A. McGregor, B.A., appointed missionary to Buffalo Lake, was licensed and ordained, his examination being sustained. Mr. Clay conducted preliminary exercises, Mr. Welsh preached, Mr. Ferry addressed the ordained, and Mr. Hamilton the people, Mr. Robson presiding. The following minute was ordered to be placed in the record: The Presbytery hereby records its sorrow in hearing of the removal by death of Mr. A. Ogilvie, B.A., B.D., who laboured for something like eighteen months within the bounds. During the period of Mr. Ogilvie's ministry in Wolseley and in Whitewood he proved himself a successful and devoted missionary, winning the esteem and affection of the people among whom he laboured, and commended by his example no less than by his pulpit ministrations the Gospel of Jesus Christ. Although compelled by his delicate constitution to reside for some time beyond the bounds of this Presbytery, his interest in the missionary work of the Territories never declined, and we feel that in his early decease the Presbytery has lost a warm friend, and a career of great promise has been suddenly cut short. The Presbytery would further express its deep sympathy with the family of the deceased and commend them in their affliction to the tender mercies and loving kindness of the God of all consolation. A copy of this resolution was ordered to be sent to relatives. Dr. Robertson was nominated as Moderator of the next General Assembly. The next regular meeting was appointed to be held at Moosejaw on the second Wednesday of March next at 9.30 a.m.—A. HAMILTON, *Pres. Clerk*.

ATTENTION is directed to the advertisement in another column announcing the organization of a training school for nurses for children in connection with the Babies' Hospital of New York.

Dyspepsia

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

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

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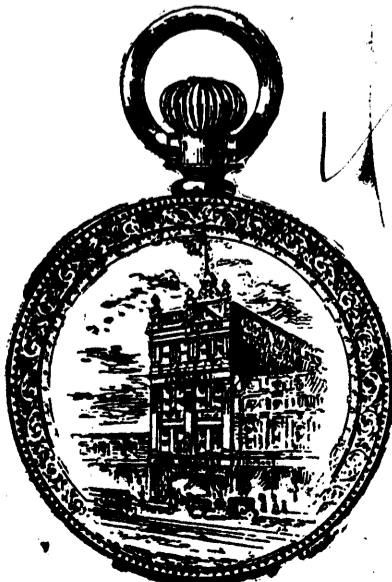
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Removes Tan, Pimples, Freckles, Moist Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the *Sancton* (a patient): "If you ladies will use this, I recommend *Gouraud's Cream* as the best *beneficial* of all the *Skin* preparations." One bottle will last six months, using it every day. Also *Poudre* *Sable* removes superfluous hair without injury to the skin.

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Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

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HOUSEHOLD HINTS.

CRANBERRY SAUCE.—One quart of cranberries, one pound of granulated sugar, one-half pint of cold water. Boil fifteen minutes.

CRANBERRY JELLY.—Pick over and wash a quart of cranberries; then put them down to cook in a granite or porcelain-lined pan. Add one pint of cold water, and put the pan where it will cook rather slowly until each berry is burst. Then draw the pan forward, remove the cover, add one pound of granulated sugar and let it cook uncovered for twenty minutes. Then pour it into a mould and set it away to stiffen. Shake it now and then but never stir it.

BOILED LEG OF LAMB.—Trim off all the loose fat, cut off the shank, wash and wipe it dry; dredge it with flour and tie it in a clean cloth; put it in boiling water enough to cover it. The water should be salted in the proportion of two teaspoonfuls of salt to a quart of water. Let it boil from two to three hours according to its size. Serve it with drawn butter or rich parsley sauce, whichever may be preferred, and vegetables of any kind which may be in season.

ROAST GOOSE.—A young goose, not more than four months old, is nice cooked in this way: After dressing and singeing it carefully, sprinkle pepper and salt and a little sage in the inside; put a lump of butter in also, to moisten it; then put into a pan and then into the oven: baste it frequently with water in which you have put some butter and pepper and salt. Serve with nice brown gravy and with gooseberry jam or apple-butter. Cover the platter with thin slices of buttered toast moistened with the drippings in the pan, then lay the goose upon it.

ROASTED GOOSE.—Pluck and truss as for an ordinary roast. Do not baste the goose, but when the dripping pan fills empty it, continuing to do so again and again till it has all run out and the bird is roasted; then, while still hot, detach the legs and wings, wait until they are cold, or, better, let them stay till the next day, when carefully place the pieces one above the other, with a bayleaf upon each, in a stone jar until it is quite full; re-melt the goose fat and pour it over all. Make the jar air-tight. Pieces of goose may be kept for some time in this way. The meat only requires to be freed from fat and warmed up when wanted. The bodies are only fit for stews, or can be added to the stock for giblet soup, etc.

PLUM PUDDING.—First stone a pound of raisins and saturate them with half a gill of good brandy while the other fruit is being prepared. Upon the raisins lay two ounces of citron and one each of candied orange and lemon peel sliced, the grated yellow rind and the juice of one orange and one lemon, four ounces of shelled almonds, from which the skins have been removed by scalding, each nut being cut several times; a pound of currants washed, dried in a towel and rubbed in a sieve, with flour to free them from stems; a pound of suet freed from membrane, chopped and rubbed with four tablespoonfuls of flour, a pound of sugar—black coffee sugar is the best—and a pound of the interior of a fresh loaf of baker's bread are to be well mixed with the fruit together with the grated nutmeg, a dash of cayenne, a teaspoonful of salt; over all is to be poured a gill of sherry, and the bowl containing the pudding covered from the air and kept in a cool place from one to two days. Just before boiling the pudding add eight eggs and enough sweet milk to moisten it, but not enough to make it sloppy. Let a water-tight pudding mould be well buttered, dusted with flour and reversed and smartly struck upon the table, and the pudding well pressed into it, leaving a couple of inches in space for the pudding to swell during the cooking; put a round of buttered paper over the pudding and close the mould tight, making sure that no water can penetrate it. Either boil or steam the pudding steadily for ten hours. Do not open the pudding mould until the pudding is to be served. It will keep indefinitely in a cool, dry place. Before using, it is to be again boiled or steamed for two hours. Just before sending it to the table pour a glass of brandy or rum over the pudding, set it on fire, and send it into the dining room blazing. Either brandy or rum sauce accompanies it.

MINARD'S Liniment cures La Grippe.

REMEMBER, CROUP

Generally comes like a thief in the night. It may attack your child at any hour. Are you prepared for it? Ayer's Cherry Pectoral gives speedy relief in this disease. It is also the best medicine for colds, coughs, hoarseness, sore throat, and all disorders of the breathing apparatus, is prompt in its action and pleasant to the taste. Keep it in the house. C. J. Woolridge, Wortham, Texas, says: "One of my children had croup. The case was attended by our physician, and was supposed to be well under control. One night, I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the little sufferer's alarming condition had become possible in spite of the medicines it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."

"I am never without Ayer's Cherry Pectoral—the best remedy for croup."—Mrs. J. M. Bohn, Red Bluff, Cal.

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With retain the most difficult forms of HERNIA or RUPTURE, with comfort and safety, they constitute a radical cure of all curable cases. Impermeable to moisture, they are used in bathing, and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all surgery, and its attendant unpleasantness, being Light, Cool, Cleanly, and durable. The correct and skillful mechanical treatment of HERNIA or RUPTURE, EITHER IN PERSON OR BY MAIL.

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N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

British and Foreign.

How U. P. Presbytery adopted a congratulating Rev. Dr. Ramage ministerial jubilee.

Rev. William Hay, B.D., assistant Stalker, of Free St. Matthews, has accepted the call to St. Andrew.

Centenary of Edward Irving's to be celebrated this year by the of a statue to him in his native man.

KINGSLEY, the widow of Rev. Kingsley, died at her residence week, recently, at the advanced twenty-eight years.

Rev. Dr. Fairbairn, Principal of College, Oxford, has been appointed Gifford lecturer at Aberdeen, in succession to Dr. E. Tyler.

ERIC, the medical missionary of Presbyterian Church, who it was announced had been murdered in being the disturbance, has arrived

Rev. A. M. Bain, of the Free Blair Athole, was unanimously pastor of the Lorne Street Church, Campbelltown, in room of D. F. Mackenzie, removed to Langside Free Church, Glasgow.

Meeting of the Irish General Assembly Government Committee the reported the success of the future that a Presbyterian should be to fill the office of County-Dee, lately vacant. Mr. J. J. C., has been appointed.

Adjourned meeting of Hamilton, held at Wishaw, a letter was sent by the Rev. John L. Rentoul, St. Presbyterian Church, Sunderland, matting his acceptance of the Cambusiehan Parish Church, by the death of the Rev. Dr.

SPENCER, of the R. A., at India, has offered to build a chaplains agent's residence at that cost of 1,510 rupees, in memory late wife, and has further sum of 1,020 rupees for investment interest to be used for mission

Rev. James Lyall, after thirty service as pastor of Flinders Church, Adelaide, asked to be promoted a colleague, who in five years succeed to the pastorate. This is a good opening for a young man. It is the leading congregation

near now closed has been, on the fairly prosperous one for the Presbyterian Church. The special raise \$50,000 for the Foreign Fund continues to meet with success. In addition to 1000 in promises already men are have been additional promotion and \$1,250.

REGATIONAL meeting was held Merchiston United Presbyterian Church, Edinburgh, for the purporting a pastor in room of Rev. Mack, translated to Shamrock Church, Glasgow. It was unanimously that a call be given to Hars, Haverstock Hill Presbyterian, London.

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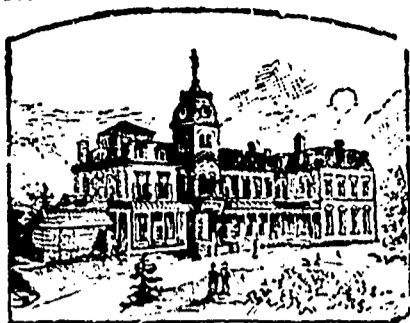
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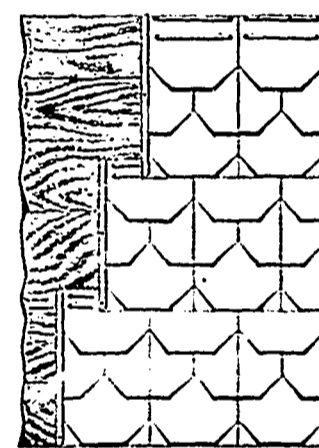
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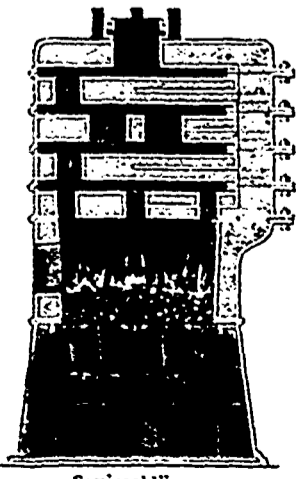


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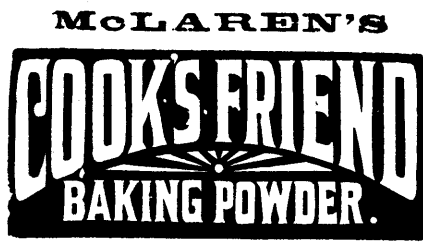


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At Winnipeg, on the 29th Dec mber, by the Rev. Archdeacon Fortin, Hudson C. Haldane, Prescott, to Hattie A., youngest daughter of Dr. George T. Orton.

At the residence of the bride's father, "Maple Law," Uxbridge, on New Year's Day, by the Rev. W. G. Hanna, assisted by the Rev. Mr. Anderson, Mr. T. G. Gold to Lily, second daughter of Jos. E. Gould.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie on last Tuesday of January, 1892, at 11 a.m.

GUELPH.—In Chalmers Church, Guelph, on third Tuesday of January, 1892, at 10.30 a.m.

HAMILTON.—In Knox Church, Hamilton, on Tuesday, January 19, at 9.30 a.m.

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

LINDSAY.—At Woodville, on last Tuesday of February, 1892, at 11 a.m. The Woman's Foreign Mission Presbyterial Association to hold their annual meeting same place and date.

MAITLAND.—In Melville Church, Brussels, Tuesday, March 8.

MINNESOTA.—At Metawa, Monday, March 14, at 3 p.m.

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

ORANGEVILLE.—At Orangeville, January 12, at 11 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, January 12, at 1.30 p.m.

PARIS.—In Zion Church, Brantford, January 19, 1892, at 10.30 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, and Tuesday in Jan., 1892, at 9.30 a.m.

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

SAUGREN.—In Fairbairn Church, January 12, at 11 a.m.

WHITBY.—In St. Paul's Church, Bowmanville, Tuesday, January 19, 1892, at 9.30 a.m. The Presbyterian Women's Foreign Mission Society in the same place and on the same day.

AMERICAN FAIR.

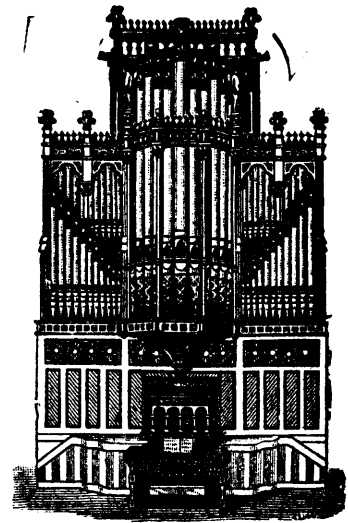
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