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Vol. 19.—No. 51.
Whole No. 983.

Toronto, Wednesday, December 17th, 1890.

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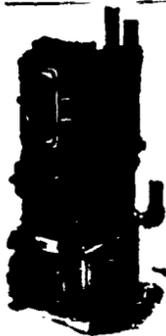
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In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

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When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

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I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman, or overstrained man. Here is one of them. I call it a good letter:
TRENTON, TEXAS, Sept. 28, 1886.
"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell-Druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. Ivy."

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CURES COLD IN HEAD AND CATARRH
It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages.
SOOTHING, CLEANSING, HEALING.
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Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of Nasal Balm. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of 25c. in coin and \$1.00 by addressing GILFORD & CO., Brockville, Ont.

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SHE: I think I shall make a cake this afternoon, Alfred. I have ordered the sugar and eggs and citron, but—I feel sure there's something I've forgotten. He: Why not look in the cook book? She (after five minutes' absence): Alfred, dear, would you mind stopping at Sandham's on your way down and ordering five pounds of flour?

THE BALTIMORE POST OFFICE.—I don't care who is appointed to the Baltimore post office, said General Johnson to the President, but I do insist that my cook use Imperial Cream Tartar Baking Powder. I am done with powder containing alum and ammonia.

A LADY called at one of our banks and presented a cheque which she wished cashed. As she was a perfect stranger to the paying teller, he said, very politely: Madam, you will have to bring some one to introduce you before we can cash this cheque. Drawing herself up quite haughtily, she said, freezingly: But, I do not wish to know you, sir.

GENTLEMEN,—I have used Haggard's Pectoral Balsam for a bad cough, and was cured by one bottle. My babe only two months old also had a cold and cough and on giving him some it helped him very much.

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TEACHER: Where do we obtain coal, Freddy? Freddy: From the coal-beds, ma'am. Teacher: Right! Now, Jimmy, where do we obtain feathers? Jimmy: From the feather-beds, ma'am.

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A LITTLE girl was sitting on the floor when the sun shone in her face. "Go 'way! go 'way," she cried, striking out at it. "You move, dear, and it won't trouble you," said her mamma. "I s'ant; I dot here first," said the little one.

In a life of seventy years the blood travels 4,000,000 miles. If impure and unhealthy it carries disease with it. Purify your blood with B. B. B.

I WAS up night and day with a bad arm, and could find no cure from doctors' medicine, so I took two bottles of B. B. B., which cured me. MISS GERTIE CHURCH, Aylmer, Ont.

WE suppose a woman may be said to be fur-tive in her way when she tries to pass off plush for sealskin.

CROUP, colds, sore throat and many painful ailments are easily caught in this changeable climate. The never-failing remedy is just as easily obtained in Haggard's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of colds or pains.

THE scientist who claims that wind can not be seen evidently has little or no experience with sight drafts.

JUST why so many people suffer pain when a remedy of known and certain effect like Haggard's Yellow Oil may be had at every drug store, is not very clear. This peerless pain soothing remedy is a prompt and pleasant cure for sore throat, croup, colds, rheumatism, lame back, etc. Price 25 cents.

IT was a country editor who announced to his readers that "a number of deaths are unavoidably postponed."

A FRIEND'S face often looks sour and glum from the effects of misery-making biliousness or liver complaint. If we tell him to use Burdock Blood Bitters and he does it, the face soon brightens with returning health and happiness. B. B. B. never fails.

CLERK: Here is something just out. "How to see Europe on Fifty Cents a Day." Customer: Hem! Have you any books on "How to Stay at Home on Fifty Cents a Day?"

Milnard's Liniment is the best.

Cuticura Soap
FOR ACHING HANDS, BAD COMPLEXIONS, RED, ROUGH AND BABY HUMORS.

BAD COMPLEXIONS, WITH pimply, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 35c. Send for "How to Cure Skin Diseases." Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

SURPRISE SOAP
EVERY WOMAN
Can save half the hard wearing-out toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to harden, and soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!
READ THE DIRECTIONS ON THE WRAPPER.
St. Croix Soap Mfg. Co. SOAP
25 SURPRISE
and get one of our beautiful envelopes.

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PISO'S CURE FOR THE BEST COUGH MEDICINE.
SOLD BY DRUGGISTS EVERYWHERE.
CONSUMPTION

AT FOLKSO
"Anti-Congestive Pills" (see 11th p. 67) cure all ailments, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (sealed) 6c. WILCOX SPRING CO., FALLS, Pa.

COUGHS, SORE THROAT, WHOOPING COUGH, INFLUENZA, CROUP, BRONCHITIS, ASTHMA, and every affection of the Throat, Lungs and Chest, including CONSUMPTION, are speedily and permanently cured by the use of **WISTAR'S BALM OF WILD CHERRY**, which does not dry up a cough and leave the chest behind, but loosens it, cleanses the lungs and always irritates, thus removing the cause of complaint. THIS REMEDY IS ALWAYS ON HAND AT THE BOSTON, MASS. Sold by druggists generally.

For CRAMPS, COLIC, and all Bowel Troubles, use **PERRY DAVIS' PAIN-KILLER**

PAIN-KILLER
Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain. BE SURE TO GET THE GENUINE
25/32 25c per bottle.

MEDICINE and FOOD COMBINED!
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OF COD LIVER OIL & HYPO-PHOSPHITE OF LIME AND SODA.
Increases Weight, Strengthens Lungs and Nerves.
Price 50c. and \$1.00 per Bottle.

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For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

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PALMO-TAR SOAP
Is Indispensable for the Bath, Toilet or Nursery, for cleaning the Scalp or Skin. THE BEST BABY'S SOAP KNOWN. Price 75c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, DECEMBER 17th, 1890.

No. 51.

Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents, postage paid. Quantities of not less than 12 to a school at the rate of \$1.75 per dozen. Address all orders to
PRESBYTERIAN PRINTING & PUBLISHING CO.,
5 JORDAN ST., TORONTO.

THE PRESBYTERIAN YEAR BOOK FOR 1891

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

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
5 JORDAN ST., TORONTO.

THE *United Presbyterian* says: Many young people, in both town and country, have much leisure these long winter evenings which they can use to profit in reading. Books are plenty and cheap. The greater amount of our valuable knowledge is obtained from books. Not only young ministers but all young people as well should heed Paul's advice to Timothy: "Give attendance to reading."

THE annual missionary meeting under the auspices of the Free Presbytery of Glasgow, held recently, with the chief magistrate in the chair, was one of unusual interest. Mr. J. Campbell White, as Convener of the Livingstonia Committee, delivered a weighty speech, and addresses were also given by Drs. Elmslie and Kerr Cross, Dr. Stewart, of Lovedale, Rev. John McNeill, of London, and Mr. John W. Moir.

THE Rev. Robert Mackintosh, M.A., B.D., at present assistant in Withington Presbyterian Church, Manchester, who is well known as the author of two of the ablest theological treatises published in Scotland in recent years, has received a call from the Congregational Church at Dumfries, vacant by the translation of Rev. W. Hanson Pulsford to Montreal. Mr. Mackintosh is the son of the late Dr. Mackintosh, of Dunoon.

ACCORDING to the statistics furnished by Canon Scott Robertson, the amount given in the British Isles for Foreign Missions during 1889 was \$6,506,530. This is not quite as much as was raised in the previous year, but it is above the average of several years past. Anglican societies raised \$2,616,130; societies managed by Anglicans and Nonconformists, \$1,089,815; English and Welsh Nonconformists, \$1,822,810; Scotch and Irish Presbyterians, \$928,230; Roman Catholics, \$49,095.

SAYS the *Congregationalist*: Friends of the Sabbath may reasonably take alarm at the rapid increase of public entertainments in the theatres and public halls in Boston on Sabbath evenings. Most of these are advertised under the name of "sacred concerts," but the title is an insult to all of every name who hold public worship as sacred. Sabbath evenings are coming to be "benefit nights" of actors, and the names of those announced have as little association in the public mind with things sacred as their performances.

WESTMINSTER ABBEY does not contain the dust of all the illustrious of the earth. In the Church of St. Michael, London, is the urn in which was deposited the head of King James IV. of Scotland, the

slaughtered king of Flodden Field; in the chancel of St. Margaret is buried the headless body of Sir Walter Raleigh; St. Paul's contains the sarcophagus of the Duke of Wellington; Richard Baxter, the author of "The Saint's Rest," is buried in Christ Church; the poet Gray sleeps not far from the "spreading yew" of which he sings in his "Elegy," while in Bunhill Fields lie John Bunyan, Isaac Watts, the hymn-writer, and Daniel Defoe.

MANY of our readers tell us that "Knoxonian's" bright, breezy contributions are worth the whole year's subscription. If this is so then the readers of THE CANADA PRESBYTERIAN will get extra good value for their money during 1891. Read the names of contributors in the United States, Britain and the Continent of Europe whose papers on the great religious questions of the day will prove a prominent feature in our pages during the early part of next year. For the publication of these papers we have the special right for Canada. In addition to these attractions many professors and ministers in Canada are under promise to give us special papers on subjects of pressing importance.

THE Edinburgh Art Students' Christian Association have organized a series of lectures on Christianity and Social Problems, to be held in the large hall of the University Union. The first was delivered on a recent Sunday evening by Professor Drummond to a crowded audience composed entirely of students. He was enthusiastically received; and gave a remarkable lecture on the subject of Christian Missions. Unlike his usual addresses to students, it was closely read from manuscript. The Professor illustrated his lecture in an interesting way from his travels in the summer. While criticizing some of the agencies at work, he paid a high tribute to the different missionaries. He was listened to throughout with the greatest attention, and sat down amid a burst of cheering.

THE Rev. John Thomas writes in a Welsh periodical on Dr. Parker's "Modern Sermon." He says: Like all men who are judging sermons in this age, the length is deemed to be of great importance; and in this case, Dr. Parker curtails it to half-an-hour. If extended beyond that, a spirit of heaviness, he says, falls on the congregation. What have men to do with deciding the length of the sermon? Are there not diversities of gifts? Half-an-hour for some is longer than an hour for others. Some are so monotonous that before they have preached for twenty minutes all the hearers are uncomfortable, and turn their eyes towards the clock. Others again, who modulate their voice, are so lively in delivery, so striking in simile, and so interesting in matter, that an hour glides away unconsciously to the congregation. A hard and fast line cannot be drawn. Mr. Spurgeon is the most popular preacher in England, and he seldom preaches less than an hour.

THE sub-committee on the question of the Extension of Ministerial Eligibility, says the *English Presbyterian Messenger*, had a very interesting meeting; and, though no report was given in at this stage, it may be mentioned that there was a unanimous feeling that ministers of the Church of Scotland should be declared eligible for charges in our Church. Some members were in favour of including some other Churches as well, but it was finally agreed not to go further at present than the Church of Scotland, which Church had, by a recent act of Assembly, made the ministers of other British Presbyterian Churches eligible for her charges. We believe that when this recommendation is formally made, it will be cordially accepted. It is not proposed to enter into any negotiations with the Church of Scotland, but simply to pass a declaratory act to the effect above mentioned.

IN connection with the musical recital given at Moulton College last week was a display of the work of the Art Department for the past term, evidencing a well-equipped department and decided signs of progress, in thoroughness of study, and

showing considerable artistic impulse, and no mean ability on the part of the students; in fact we might say the classes are composed of serious workers, quite willing to persevere in the technical studies of art. With this end in view much time is given to drawing from the antique and from life, and to painting from still life, objects and draperies. The Sketch Class is an interesting feature of the Department in which the students arrange the Figure Pose, and take their own turn in posing for the others. The children's Saturday morning class for modelling in clay and drawing and painting from objects is intended to teach them to observe, and give them a mental development as well. The Art Department is open to those who are not otherwise connected with the college.

THE Rev. Dr. MacGregor, of St. Cuthbert's parish church, Edinburgh, was selected at the commission as the next Moderator of the General Assembly of the Church of Scotland. He was born near Scone, in 1832, and his first charge was the High Church, Paisley. He removed from there to Monimail, and then became colleague to the Rev. Dr. Boyd, of the Tron Church, Glasgow, father of the present Moderator, Dr. A. K. H. Boyd, of St. Andrew's. From Glasgow he removed to Edinburgh to become colleague to Dr. Maxwell Nicolson, of the Tron Church, and finally he went to St. Cuthbert's as colleague to Dr. Veitch, on whose death he became senior minister of that large and important parish. Dr. MacGregor is a popular preacher, and a very ready and effective speaker on public questions. He has only recently returned from Australia, which he visited in connection with the Presbyterian celebration. He accompanied the Marquis of Lorne on his trans-continental trip by the C. P. R.

THE Rev. W. M. Macgregor, of Renfield Church, at the fifty-eighth annual meeting of the Glasgow Benevolent Society, remarked that the British public was curiously spasmodic. Its conscience slept for a few years and then it woke up and did something very peremptory. Something new was presented and the public said: "What a great and good scheme is this," and they flooded it with money, forgetting that other schemes had been doing work of the same sort while they had been asleep. It was a somewhat striking fact, for instance, that labour yards and so on, when presented in attractive literary form and with the vehemence and urgency of a very strong personality, should have such attractions for the public, who were all the time in ignorance or forgetfulness of the fact that the Charity Organization Society had had such labour yard for years. People now applauding the new social scheme forgot that it was simply made up of a congeries of agencies which had been at work among them for a considerable time and to which they had never given any adequate encouragement or support.

FEW years in the history of the United Presbyterian Church, says the *Christian Leader*, have witnessed the removal of so many eminent pastors and elders as the one that is now drawing to a close. The death of Dr. James Brown in the west has been quickly succeeded by the removal of a distinguished minister in the north, who, if less prominent in the Church courts, was more conspicuous as a preacher. Indeed, when in his prime Adam Lind was universally regarded all over the north as one of the most thoughtful and eloquent preachers of his generation. His modesty was equal to his merit, and it was with difficulty that his friends prevailed upon him to allow some of his sermons to be given to the world in a printed form. The volumes he issued, one of them appearing within the past year, were of a high order of excellence, and justified his inclusion in the circle of original preachers which has for its central figures such men as Dr. John Ker and Dr. Leckie. A native of the Buchan district of Aberdeenshire, Dr. Lind entered the ministry rather late in life; it was in 1836 that he was ordained to the pastorate in which he spent the whole of his ministerial career. Dr. Lind paid a visit to this continent a few years ago.

Our Contributors.

ON SUGGESTING SOMETHING BETTER.

BY KNOXONIAN.

Our congregation is cold, very cold, says Mrs. Gusher. Well, suggest something to make it warmer. If you, Mrs. Gusher, are a member of the congregation you are just as much responsible for its coldness as anybody else. Suggest something to warm the congregation or let your unruly member take a vacation on congregational affairs.

Our prayer meeting is not up to the mark, says Mr. Shallow Remark. It is not, eh? Well, suggest something that will bring it up to the mark, and then help to carry out your own suggestion. It is not likely the powers above will allow you to live as long as Methuselah lived, but if you did continue to rattle commonplaces about the prayer-meeting for nine centuries, that would not help it any. Suggest something sensible.

The singing is not what it ought to be. Probably not, Mr. Growler. There are not many things in this world what they ought to be. Even you, Mr. Growler, are not what you ought to be or might be. No doubt you think you are a living, perambulating contrauction of the question of the Shorter Catechism. There, now, we just thought you knew what that question is. You, yourself, are a long way from what you ought to be. You never lived one day as you ought to have lived it. If the singing or anything else is not what it ought to be, suggest something practical to make it better.

Tea-meetings, socials and all gatherings of that kind should be abolished, says Mr. Straight Lace. Perhaps they should and perhaps they will be as soon as any one suggests something better to take their place. No one denies that the social life of a congregation should be developed. There should be some way by which people who worship in the same church can meet occasionally, and by which strangers can become acquainted. Any one who thinks present methods are no good should suggest something better. Mere growling never mends anything.

Once upon a time we told an editor who has a level head—all editors have not heads of that kind—that we intended writing a series of papers showing in a strong, clear light some of the evils connected with the Presbyterian method of settling ministers. As a sort of foretaste of the coming feast of reason and flow of strong facts, we told him we would discuss such points as the effects of candidating upon the ministry and upon the vacancy: that we would prove by the testimony of leading men in many congregations that the giving of a call to a minister is often a mere matter of chance depending on a great variety of circumstances; that we could prove that calls are often got up by a few, and that many sign not because they want the minister, but for other reasons—some for peace—some because they are weary of the vacancy—some because they are asked and don't like to refuse, and some for no particular reason at all. We also said we might perhaps give some rather startling facts about calls that came out in this way: A minister is called and settled, and the call is a mystery to outsiders. He fails, fails utterly, and active men in the congregation begin to ask who brought him here? Then the inner history of the thing comes out, and people know exactly how the man was called and who pulled the wires. When we had finished a summary of the points we meant to discuss, the editor coldly remarked: "That is no doubt all true, but can you suggest anything better?" We didn't write that series of articles. The material is all ready and partly put into shape, but not a line of it will go into type until we can suggest something better. The evils of the system are painfully apparent, and are doing our Church no small amount of injury, but there is no use in holding up the evils to the world unless a remedy can be suggested.

At this season of the year we always hear a good deal about the alleged failure of our Ontario system of municipal government. It is said by many that it has broken down in large towns and cities. Perhaps it has. Let those who think so suggest something better. Baldwin never pretended to provide a system that would work for all time and in all places. His legislation for local self-government was one of the greatest boons ever conferred upon Ontario. As Mr. Mowat remarked not long ago, no system was ever worked more successfully by any people than the people of Ontario have worked their municipal system. Now let those who say municipal government is a failure suggest something better when the municipal meetings are being held a few weeks hence.

The kind of municipal government some people want is a system that will provide sidewalks, streets, light, water and police protection without any money. They are just like the people in church who think that preaching, singing, light, heat, cushioned seats and several other things should be furnished free. In Church and State those people expect something for nothing. In fact they expect a great deal for nothing. Just why they should expect other people to give them a great deal for nothing no one can imagine. Anybody who is dissatisfied with the plan of honestly paying for everything people get should suggest a better plan. Several plans have been tried, but most of them have not been satisfactory to the constitution of this country.

Complaints with our Ontario school system sometimes crop out. Let the man who thinks the system very imperfect

suggest something better. No doubt the authorities will be willing to hear him if he has anything to say worth hearing.

There is always a considerable amount of grumbling about the administration of justice. A goodly number of business people act on the principle that any settlement is better than a lawsuit. The expression "law is not always justice" is often found on the lips of men a long way above the chronic grumbler or fault-finder. Even the best of men are sometimes slow to admit that there is anything better in the courts than a rough approximation to justice. All this may be true, but what can you do about it? Let some one suggest a better way of settling difficulties than by referring them to an impartial judge and jury with a skilled advocate to state in the strongest way each side of the case.

There is a vast amount of rant and no small amount of cant heaped upon party government. Have any of those professed purists who talk about partyism ever suggested anything better? The wisest and most patriotic statesmen in the world are party men, and seem to think that though party government, like everything human, has its drawback, on the whole it is the best arrangement we can have. There is something supremely ludicrous in the spectacle of a tenth-rate clergyman who cannot work his own congregation, or a third-class schoolmaster who cannot keep order in his school inveighing against party government, while statesmen, like Gladstone and Palmerston and Bright and Cobden, could suggest nothing better.

We are not as familiar with the date of the millennium as some of our friends are. We can, however, suggest something that would hasten that happy period. Let every man who cannot suggest some remedy for evil, real or imaginary, keep his mouth shut.

POINTE-AUX-TREMBLES MISSION SCHOOLS.

MR. EDITOR,—We seize with pleasure this opportunity to tender the supporters of our mission the most hearty thanks of the pupils and teachers of the Pointe-aux-Trembles schools for the great transformation which their generosity has effected in the girls' building during the past summer.

We are confident that if all those who have contributed towards this most important improvement could now visit our school buildings, it would be with a feeling of deep satisfaction when comparing their cheerful appearance with their former dilapidated condition. They would see that they have not worked nor prayed in vain, but that their simultaneous efforts have raised high the level of this institution.

It has always been our conviction that our mission schools—with the principles of the Gospel for their foundation,—must occupy a dignified position among the educational establishments of the Province of Quebec if they would successfully remove all the prejudices that are constantly cast upon them by the enemies of a true and sound education.

For over one month our school has been in full operation and since the re-opening every day is bringing us new recruits. We have at present one hundred and forty-one pupils, of whom eighty-three are boys and fifty-eight girls. We expected a good many more by this time but no less than fifty-three of those we agreed to admit have failed to come. The new impulse given to our work has aroused the vigilance and the opposition of the clergy to such a degree that they seem to be ready to make any sacrifice or concession which could prevent the coming of their young people to our school. However, the proportion of Roman Catholics among our pupils has seldom been larger, about one-half being children of parents who still adhere to the doctrines of Romanism.

Our pupils are divided into four classes, taught by six teachers, including the principal and the directress, Miss Vessot.

The junior class and the second class have five and a-half hours recitation every day, the third and the fourth classes six and a-half hours, sometimes seven and a-half.

They all rise at 5.30 a.m., and retire, the juniors at eight, the others at nine, except the advanced class, who study till eleven p.m.

Every morning we have a Bible lesson attended by all the pupils together. The subjects taught in the school, in both French and English, are the following: Bible, reading, writing, arithmetic, algebra, geometry, grammar, composition, literature, Latin, Greek, geography, history of Canada, general history, history of England, drawing, music, elocution.

On Sabbath we have regular services morning and evening and the Sabbath school at three p.m. The prayer meetings on Wednesday evening and on Sabbath morning are generally conducted by the pupils themselves.

I am happy to say that we never had a more promising class of pupils and that their good behaviour and their good dispositions are to all the teachers a great source of encouragement.

Those of our young people who have been employed in our mission field during summer continue in the school their missionary work, and their influence among their companions is very good.

Everything seems to indicate that this session is going to be one of good results. Many of our pupils are well-disposed to receive the Gospel and others most desirous to go and speak about Jesus to those of our countrymen who are yet in darkness.

We do everything in our power in order to encourage them in that direction and prepare them for the glorious work to which the Master is calling them. But there is a part of that

preparation which depends less upon education than upon the direct action of the Holy Spirit upon the heart, and we beg of you, dear friends, to unite your prayers to ours to ask the Lord for His special blessing upon our dear pupils. Yours respectfully,

J. BOURGOIN, *Principal.*

December, 1890.

P.S.—To meet the expense of furnishing the new buildings some of the Sabbath schools and friends supporting pupils are this year sending a special contribution over and above their regular amount. An average extra contribution of fifteen dollars from each would suffice, and it is most important that the entire indebtedness be removed before the close of the year. All contributions should be sent direct to the treasurer, addressed Rev. Dr. Warden, 198 St. James Street, Montreal.

PAINFUL REPROSPECTS—SOME SILVER LINIA NEVERTHELESS.

It is well known that in many parts of this country our Church is not nearly so strong as it ought to be, and as it would have been had missionaries gone in earlier. For a generation past we have not lost much by such neglect. At an earlier period we did lose to a serious extent. The writer of this article has had some experience in several of the Provinces of the Dominion. He has seen in various regions, districts which if they had been attended to in time would to-day have been strongholds of our Church, but now we are barely known; in some cases we are without a name or a place. The causes and circumstances of such a disastrous state of things need not be detailed here. It is none the less a painful thing to contemplate what might have been. The people were not to blame. They could not have done anything else if they not to lapse into godlessness. Other denominations were not to blame because they ministered to these people. We would have done the same had we been in their place.

Within a very brief period past the writer paid a visit to such a district as is described above. He was sent there by the Presbytery to see if even at this late day we were called on to go in and begin a cause. There is a thriving village at the place. It was long looked upon as in the back country, but several years ago a leading line of railway passed through, and at a later date a branch was completed to it. We have not heretofore been represented there. It seems as if none of our missionaries ever had a service there. If one was held it was in a casual way. No steps were taken to plant our name. Among others that have lately settled in the place was a valued family of my own. From the time that this family began to think of making an abode there, we had many a conversation about what was possible to be done so that they would not be wholly cut off from the Church of their birth and convictions. It was plain that it would be a cruel wrench to their feelings to be merged in any other denomination. When the matter came up for consideration in Presbytery it was natural that I should be chosen to spy out the land. I had never been there before. Besides this family I knew none of the residents, even the name of anybody there was a blank. In pursuance of the appointment I went there and spent a Sabbath. A hall to hold service in that day was secured. We had two services, one in the morning and one in the afternoon. There were not less than three hundred at each service. I did not say one word about churches or church connections. I did not say there would be another service, at least I do not remember that I did. I simply preached the Gospel to those that came. Of course I recognized the fact that many of those who came that day belonged to the existing denominations in the place, and will continue to do so. At the same time students who have been there since have had as large an audience as I had. I talked with some of the people and found that many of the fathers and mothers were from County Down, Ireland, which, with the county of Antrim, is the strongest region of our Church in that island. An excellent old lady called on me between the services. During the interview she told me she was from Crawfordsburn. This is a small village on the shore of Belfast Lough, between Holywood and Bangor. When I told her that I had been in Crawfordsburn several times, she held up her hands, partly in doubt as to whether I had not made a mistake, and partly in joyful surprise. To prove to her that I had made no mistake, I named several of the places in the vicinity and some of the people that lived there. Her look at me as I mentioned these places, as one who had been in the place of her birth, a place she had not seen for well nigh half a century, but loved still by every fibre of her heart, and especially when I named the ministers that preached there in her time, I shall not soon forget. The broad Doric of Down is still on her tongue. She was supremely happy, poor old woman. No doubt she has felt keenly her deprivation of such ordinances as she was familiar with in the days of her youth. Not that she has held aloof from such ordinances as were available to her. She was not so foolish as that. I was glad to find that for well nigh thirty years she has been a member of a Church there, and has adorned her profession. Nevertheless the Sabbath I was there was a red-letter one to her, a day of heaven upon earth. To be privileged to join once again in singing the Psalms that she sang in her girlhood and young womanhood may seem to some a very trifling matter. Unsentimental people may despise such associations. Others of us look upon it in a different light. All her neighbours did not adapt themselves to their surround-

ings as she did, especially some of those who have gone into the place in later years. Hence there is a favourable opportunity for us to do a work which cannot be done so well by any other denomination. We do not go in as rivals of any. We go to do our own work in our own way. As a mission station which in all likelihood will be organized at next meeting of Presbytery, it will be self-supporting from the first. If not that, very little assistance will be needed. There are sufficient zeal-hearted members of our Church there to cherish the infant cause, and with the aid of the Presbytery to nurse it to maturity.

THE PARDON OF SINS—THE LATE CANON LIDDON.

"We do not know whether the late Canon Liddon wrote his sermons kneeling 'upon his knees.' We are quite sure that he derived the inspiration for these wonderful discourses from his prayers.

"We have known of clergymen who composed and set down their addresses to the congregation in the attitude of supplication. But Liddon was remarkable for his humility in another particular. While completely loyal to the Mother Church, he still held that the exhortation before holy communion had a real meaning, and that every communicant of the Church had a perfect right, if his conscience were troubled, to open his grief to some discreet and learned minister and to receive the benefit of absolution, together with ghostly counsel. Liddon always shrank from inviting those in spiritual trouble to make use of his own ministry, and all who did come to him he made to kneel down, and then, kneeling himself beside them, listened to their confession of sins. This should be taken by all as an example of humility, yet even in the case of Liddon we must add of fitting humility, which those who need it most are least likely to profit by."

I take this extract from the November number of the *Churchman* of New York, the organ (or one of the principal organs, I presume) of the English Episcopal Church of the United States, which inserts the above remarks evidently with approval—without dissent. Now if this is the practice and doctrine of the Church of England as practised and inculcated in England by such eminent men as Liddon and in America by ministers who read and approve of the *Churchman*, why do such ministers condemn auricular confession in the Roman Catholic Church? Members of the High Church (as it is called) in Toronto have told me lately that the above doctrine is approved of by them, and they say it is not truly "auricular confession," but is only "voluntary confession," not "compulsory confession," as insisted on by the Church of Rome. This, in fact, is a distinction without a difference.

I think it is a happy thing that we have a Church called the Presbyterian Church in Canada nearly as numerous as the English, and more so in the United States. Also that we have the great Methodist Church, Churches which would not for a moment hold such a doctrine as that approved and upheld by the *Churchman*, and, as it says, by the late Canon Liddon and the Church of England. I doubt if it is upheld by all that Church. If so, it is very near the Romish Church in its doctrines and practice. Now the dissenting Churches (as they are called), including the Presbyterian, Methodist, Baptist and Congregational Churches, have always opposed "auricular confession" and the "Romish nunnery system," which is upheld in a large degree by this "auricular confession." It is a dangerous doctrine—contradictory of the Holy Scriptures—properly interpreted—liable to terrible abuses in the hands of priests, especially worldly, unconverted Romish priests. It is on their part usurping the power and prerogatives of God. The Christian world believes that the late Canon Liddon was a very pious, devoted Christian minister, and it is generally conceded that the late Cardinal Newman was the same. Yet it is unfortunate that such men as these, and others who are pious like them, should cling to practices, encourage acts in themselves and their congregations and people not scriptural. We do not doubt there are pious nuns and Roman Catholic priests (as they call themselves), yet we know that they uphold doctrines plainly unscriptural, such as the doctrine of purgatory or a middle hell, out of which poor souls, "by masses said," and for money paid, can be prayed, a doctrine made use of for terribly vicious purposes at one time. We know the Romish priests believe in and insist on auricular confessions, calling them meritorious! and yet does not this English Church doctrine in effect do the same? It is known that the Romish Church contends that infant, and baptism generally, is necessary to salvation, and that it amounts to salvation. Does not the English Church (the High Church) believe the same? We know the burning of candles is also held necessary in both Churches,—and that genuflexions are practised in some Episcopal Churches.

The Romish Church and the High Church of England they say get their authority for auricular confession from the words of the Lord Jesus Christ. Christ upon a certain occasion said to His apostles: "Whose sins ye remit they shall be remitted, and whose sins ye retain they shall be retained."

It is through this power which Christ is said to have given His apostles that Church of England ministers and priests of Rome assume to pardon sins or give absolution, practised by Canon Liddon. Who are these men who assume this

power? Are they sinners or no? If so, why do they assume the power to pardon the sins of their fellow-sinners? The Christian doctrine declares that all men are sinners—priests no exception, nor is the Pope of Rome, who is but an elevated chosen priest. The High Priests of the Jews had to offer sacrifices for their own and the sins of the people, but never assumed to pardon sins. One of their objections (that is of the Pharisees) against Christ was that He assumed the power to pardon sins. "Who is this?" they said, "who assumes power to pardon sins? None but God can do this." Christ assumed the power because He said He was the Son of God—co-equal with God—not a man—in the natural sense—but God in man, reconciling the world to God Himself. If Christ was not God then He was an impostor. If simply man, what better than many other men—like Plato, Josephus, Moses, David, or Isaiah?

The Romish priests have made a mistake in construing this sentence, as they have construed the meaning of the words of Christ when addressing Peter in Matthew xvi. 18, 19: "I say unto thee, Peter, that thou art Peter, and upon this rock that is, the fact that He was the Christ of God) I will build My Church, and the gates of hell shall not prevail against it." Now Rome says Christ meant Peter personally—who after this, we know, fell into sin in denying Christ, as also once in Paul's company, as spoken of by Paul. He was a sinful man, at times liable to sin, but the doctrine that Christ is the Christ is true, and the only true foundation of the Christian's faith.

Christ said upon this same occasion (Matthew xvi. 19): "And I will give unto thee the keys of the kingdom of heaven (the knowledge of it). What thou shalt bind on earth shall be bound in heaven. What thou shalt loose on earth shall be loosed in heaven (in consonance with this doctrine)." Yet in this same conversation Peter sinned in thought and action when addressing his Master (verses 22, 23): "And Christ said to Peter: 'Get thee behind Me, Satan, thou art an offence unto Me.'" How true and blessed are the words of Jesus—the Holy Blessed One whom we follow! Jesus had reference in all these sayings to the doctrine that "He was the Christ of God," and His apostles in carrying out this doctrine should have His assistance and sanction from heaven, not as sinful men, but only in as far as they acted towards men in upholding the truth. The Holy Spirit was sent to assist them and all true Christians in doing this. All true Christians are priests in the sight of God and in heaven—brethren of Jesus—heirs of eternal life, destined for heaven. In place of the pardon of sins, ministers should only recommend their fellow-sinners to pray to God, who alone can absolve them. Remember what Jesus said: "Thou when thou prayest enter into thy closet and pray in secret to thy Father, and thy Father who seest in secret shall reward thee openly." How beautiful is this whole chapter of St. Matthew!

Why should we intervene a man, or confess into the ears of man, who may be as sinful as we are—or much worse? Each one must stand before God in his individual person—answerable as such. It must be ever remembered that Asiatic language is symbolical.

CHARLES DURAND.

Toronto, Dec. 15, 1890.

SKETCHES OF TRAVEL IN EUROPE.

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

CAMBRIDGE—(Continued).

St. John's is the next college in point of size. The buildings beyond the river are by Rickman, the author of the well-known book on mediæval architecture; and although the buttresses look too thin, and exception may be taken to several points of detail, yet, as a whole, they compare very favourably with many later buildings in the same style. In the rich Jacobean court next the river on the other side is the mark of the point reached by the great flood of 1795. These two courts are united by a covered bridge, the idea of which is said to have been suggested by the Bridge of Sighs at Venice. The older part of St. John's, on the right bank, consists of three courts, built of a rich-hued red brick, with gables over the upper windows. The old chapel formerly stood in the first court, but now only the foundations remain to mark the place of its walls. The new chapel, one of the largest modern buildings in Cambridge, consists of a choir, two transepts, and a lofty tower, and is of imposing size, and a grandeur worthy of the great college to which it belongs. St. John's was founded by "Lady Margaret," as all Johnians affectionately call their patroness, the Countess of Richmond and Derby, daughter of John Beaufort, Duke of Somerset, grandson of John of Gaunt—who was the mother of Henry, Earl of Richmond, afterwards Henry VII. She is "Margaret, the saintly foundress," by whose side Wordsworth was proud to think his portrait was to hang; and the fine west window of the new chapel, dedicated "to the glory of God and Lady Margaret," by the members of the Lady Margaret Boat Club, shows that her memory is still green in the college which she built on the site of the dissolved priory of St. John. And in this Lady Margaret we find an example of the noblest womanhood. She lies in Westminster Abbey, in her nun's dress, with her worn face, this descendant of the thrones of France and England, this kinswoman of thirty kings and queens. Bishop Fisher, in his funeral sermon, said that

"everyone who knew her loved her, and everything she said or did became her." She told the warring monarchs of Europe that if they would give up their quarrels and join in a holy crusade, she would accompany them as their meanest attendant.

MAGDALEN COLLEGE,

on the further side of the river, which is here crossed by what is known as the Great Bridge, will interest most of our readers chiefly from having had the honour of educating Mr. Samuel Pepys. The only record, however, of his undergraduate days which can be found in the college books is an entry about Mr. Pepys and a friend, being reprov'd by the college authorities for "having been scandalously over-served with beer the night before." A fine gabled building at the back of the second court bears the inscription, "Bibliotheca Pepysiana," and contains his library in the original bookcases, the making of which he describes in his diary. The diary itself, in its almost unintelligible cypher, is to be seen here, and was thoroughly translated by the late Rev. Mynors Bright, who was for many years tutor of the college. Old Pepys left his library to his college with the proviso that if it was not taken due care of it should revert to Trinity; and it is said that the Trinity librarian keeps a sharp lookout for any laches which may entitle him to claim its treasures.

The garden of Magdalen is bounded towards the north by a steep bank which is said to have formed part of the rampart of the Roman "Castra Stativa," and it is overlooked by the strange mound known as Castle Hill, where William the Conqueror made his headquarters while Hereward held the camp of Refuge near Ely. Traces of the great causeway made by the Normans across the Fens are still to be found, and the remains of a castle existed until the present century, when they were destroyed to make room for the town law courts. From the top of Castle Hill is obtained the best view of Cambridge. The square tower among the trees near the river marks the position of

JESUS COLLEGE,

the most secluded college in Cambridge, of which James I. remarked that if he lived at Cambridge he would pray at King's, dine at Trinity, and sleep at Jesus. This was originally the nunnery of Rhadegunde, and in the south transept may be seen the grave of one of the abbesses, with the epitaph: "Moribus ornata facit hic bona Bertha Rosata." The chancel of Jesus' chapel is the finest specimen of early English work in Cambridge. The college was founded by Alcock, Bishop of Ely, and his "rebus," a cock standing upon a globe, is carved on the arched doorway leading into the quaint cloister, and appears in the glass of the oriel windows of the hall. Jesus is fortunate in standing in extensive grounds, surrounded on three sides by a grove of trees, with ample space for cricket and football, and courts for lawn tennis. It also stands conveniently near the university boat-houses, and its college eight-oar has long been head of the river.

Returning up Jesus Lane we find Sidney Sussex College, once the "Grey Friars." "Is it not a little one," said old Fuller, who was himself a Sidney man. Yet, small though it be, it must not be passed by unvisited, for it was the college of Oliver Cromwell, whose name may still be seen in the college books. Underneath some Royalist has written: "Hic fuit grandis ille impostor, carnifex perditissimus," and so on, for four lines of choice Latin vituperation. In the audit-room hangs a fine portrait of Cromwell, by Cooper, his contemporary, and the college owns a beautiful basin and ewer said to be the work of Benvenuto Cellini. The subject of college plate reminds us of the "poison cup" of Clare, at the bottom of which is set a stone which, it is believed, changes colour if poison be poured into the cup.

The turreted archway near the end of Pettybury is the entrance to Christ College, also founded by Lady Margaret, upon the site of a monastery called God's House, established here by Henry VI. Amid the pleasant walks of the garden will be found "Milton's mulberry tree," and a secluded bathing-place, said to be inhabited by a carp of immemorial antiquity. Emmanuel, the next college in St. Andrew's Street, was founded by Sir Walter Mildmay. Readers of Macaulay will remember that it was here that Sir W. Temple forgot the little Latin and Greek which he brought from school, although the celebrated Cudworth was his tutor. In bygone days "Emmanuel parlour," as the Combination room was called, seems to have been a sort of centre for that social university life which has been rendered impossible by the modern high-pressure system, but of which we can glean some idea from Gunning's "Recollections."

(To be continued.)

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Pastor and People.

A POEM FOR SABBATH NIGHT.

WRITTEN FOR MINISTERS OF THE GOSPEL.

Rest him, O Father! Thou didst send him forth,
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath the Everlasting Arms
Be felt in full support; so let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love with Thine own hand. Be Thou
His ministrant to-night; draw very near
In all Thy tenderness, and all Thy power;
Oh, speak to him; Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him
Let Thy disciple lean upon Thy breast;
And leaning, gain new strength to "rise and shine."

Rest him, O Loving Spirit; let thy calm
Fall on his soul to-night. O, Holy Dove,
Speed thy bright wing above him; let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear Name,
"Our Comforter!" as gentlest touch will stay
The strong vibrations of a jarring chord.
So lay Thy hand upon his heart and still
Each overstraining throb, each pulsing pain,
Then in the stillness breathe up in the strings
And let Thy holy music overleap,
With soothing power his listening, resting soul.

ON PUBLIC WORSHIP.

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

The Sabbath rest lies not merely in cessation from the toils of the week, mental or physical, but in spiritual worship and service at home and in the house of God. We have a twofold nature. We are soul and body, and both need rest. The one is rested by release from manual labour, the other is rested by communion with God. God is the sea in which the soul bathes itself; from whom it draws new life, fresh invigoration, purer motive force, mightier energy and a sufficiency of grace to help in time of need. The soul cannot live and thrive without God. It must come into contact with Him somehow, and feed upon His love, and be blessed by His mercy, and rejoice in His faithfulness. As Augustine acknowledges in the first book of his Confessions: "Thou hast made us for Thyself, and our heart is restless till it repose in Thee." David's cry was like this, oft-repeated, and every time with deeper meaning and more heartfelt emphasis: "God is our refuge and strength, a very present help in trouble." "Whom have I in heaven but Thee, and there is none in all the earth that I desire beside Thee." When David was driven by conspirators against his royal authority from the city where God held His seat and manifested His glory, he pours out his plaint in this wise: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory so as I have seen Thee in the sanctuary."

The cry of the soul is for God! God! God! Nothing else; no one else can satisfy it. And that God may be found, He has promised to meet with those who seek Him in His house, in His own appointed way. This meeting with God in His sanctuary we call public worship. It is not a formal act, but one intensely spiritual. One that demands the concentrated energy of the man to accomplish it aright. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." There must be faith and love and sincerity in the act. The soul of the man must move Godward in it, and find God. And that it ever does when it comes to God through Jesus, who is the way, trusting in His sacrifice and pleading His righteousness. God is unknown and unknowable in His Fatherhood and in the glorious constellation of His attributes, except in and through Christ. This act of approach therefore to God is one of such importance that it should not be lightly or thoughtlessly or carelessly gone about. It requires the determination of the will, the outgoing of the heart's love, the apprehension of the intelligence, the conjoint action of the entire nature. We need to pray: "Unite my heart to fear Thy name." We should remember this word of exhortation: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." God is there, waiting to be gracious. God is there, ready to pardon. God is there, desirous of showing His face and imparting His love, and girding the soul with His strength. Everything depends on the spirit of the worshipper as to its outcome.

Some Sabbaths ago I sat in the pew and joined in the solemn service of the sanctuary. From this coign of vantage many things very noteworthy in their way came into clear light. The first of these was prayer. Prayer is so necessary to us, and so enters into our worship, that it is the most prominent act. The service is begun, continued and ended by it, and so God says: "My house shall be called an house

of prayer for all people." It is prayer that makes the whole service profitable. The spirit of prayer that comes of a serious preparation for the worship of God should underlie everything that is done—be its element! And wherever there is the reverence that is born of this, it will manifest itself outwardly. It matters not what attitude is taken in the act of prayer. Many positions are allowable, but only one spirit. And yet every one will allow that the right spirit will seek expression in the proper attitude. Think of a young minister not long out of college, who before service sits still in his chair, and with his hand over his face patronizes God by a prayer of exceeding brevity and of great folly. He was going to preach on "The Church," and has taken his text from Paul's Epistle to the Corinthians, and this was his prayer: "O Lord, we thank Thee for this Epistle to the Corinthians; we wish we had an epistle for each American Church, and one for this Church, but since we have not we shall try to make the most we can of this." We need hardly say that he was emphatically a young man. As he grows older he will learn both reverence and wisdom. When such an exhibition as this can be made in the pulpit we have no occasion to marvel at impiety in the pew.

In another church while the opening prayer, which was pulsing with tender feeling and weighty with judicious thought and redolent with the spirit of sonship, was being offered, we chanced to see a gentleman with his fair face resting on his silver headed cane, smirking and smiling at his wife, whose face was responsive to his, while their two children caught up the temper displayed and laughed too. This continued for a while. It was a most pitiable sight. There was not even common decency in the house of God during one of the most sacred and solemn exercises. And their position was one in a theatre used for public worship, which made them visible to the entire congregation. By the way, did you ever observe how, when you look over a house full of people, you are able to mark the expression that plays upon the face. The play of every feature is in the light; the twinkle of the eye, the lines about the mouth with all the curl of the lip, the falling of the chin, the lifting of the eyebrows, all speak, and they speak a language to one accustomed to look at the face that cannot be misunderstood.

And so, not only the inattention of the worshipper, but his frivolity or his indifference are declared, and the children observe it, and the ungodly mark it, and it becomes a hindrance to good and a stumbling-block to many who might otherwise have been helped. Ah, me! how often we by our want of thought fight against God!

In prayer the head should be bowed down and an attitude of reverence assumed, the eyes closed so that without distraction the soul may take hold upon God. Eyes open during prayer is a door by which Satan enters in and fights against the best interests of the soul. "A fool's eyes are in the ends of the earth."

Second was the singing. All should sing. If there be no possibility of harmonious sounds, yet we may make a "joyful noise to the God of our salvation." Say the words with the singers. Speak them, that they may break upon the soul as the waves upon the rocks, and discover their brightness, their splendour and their glory. Did a whole congregation sing, how grand would be the effect? As we look over a congregation and take note while praise is being sung, how many are silent, how many scarcely-open their lips while they sing and how few sing with genuine heartiness?

Were all the people to sing with heart and voice what an ocean of song would swell around each worshipper, and fill the sanctuary, and roll out beyond it, saluting the dull and heavy ear of the world? What a manifestation of the Christian's joy and gladness might be given in singing? It is the voice of a happy heart, one from which the burden has been lifted, and one to which streams of blessing have consciously come. Appropriate songs or psalms should be sung. At the beginning of the service such as invoke God's presence, and the power of the Holy Spirit, to awaken, to arouse, to enlighten the soul, to give it the fitness it needs for entering into the worship of the hour. And throughout the service such as will crown the teaching given with its passionate feeling.

Praise should give wings to the soul. And all the people should take part. It is a great loss when they do not. They suffer loss themselves and their fellow-worshippers also, and the ungodly are not impressed as they might be. "Praise ye the Lord" is the injunction laid upon all. Great pains ought to be taken to have all sing. All should take part in the service. One of the great forces in revival times is the singing! It should be solemn, but that does not hinder it from being bright, cheery, impressive. The music should suit the sentiment, and at the same time it should be such as the multitude can sing. What is better than the old familiar tunes found in the "Brown-Robertson" collection? These are at once well-wearing tunes and full of pathos and easily sung. A congregation takes hold of them as a man takes an old friend by the hand. They are favourites with all who know them. We miss much when we part company with them.

The third was as to the listening, in connection with the form of the building. The amphitheatre is a good place to speak in, but a poor place to listen in. Its form admits one into the presence of the whole congregation. It exposes the worshipper too much to the gaze of others. It is full of distraction therefore. We cannot but think that the old churches had great advantages for the listener. Each face was set forward toward the preacher, and the mind was intent on the what he had to say. No doubt they were hard on the

preacher, but they gave him a better chance to deal with the soul. The eye had not flaunting before it feathers and flowers and gaudy ribbons and all the beauties of a millinery establishment; nor yet the sharp inquiring eyes of Miss Jones or Mr. Smith, or the affected movements of any who would be seen. The position of the worshipper was favourable to devotion.

Our new churches would need all over their walls such texts as these to solemnize the mind and concentrate the thoughts and affections: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." "The place whereon thou standest is holy ground." "This is none other than the house of God, and this is the gate of heaven." The Lord loveth the gates of Zion more than all the dwellings of Jacob." "O Lord God of Hosts, hear my prayer, give ear, O God of Jacob."

Devotional hearing is the most likely to be profitable to the soul. Merry-making in the solemn assembly is an abomination to God, and disgusting to all sensible men, and a stumbling-block and a snare to the religiously irresolute. It has no justification.

PRINCIPAL CAIRNS: A MINISTERIAL MINIATURE.

The following appears in the *British Weekly*: To what shall we liken him, and with what may he be compared? Say the stone cut out of the mountain without hands; only think of it as a stone that lives, and rolls by a force in itself, and proper to a mass. Certainly nothing must be thought of that is fitful, jerky, trifling or other than vitally impelled. Not so many of our ecclesiastics have so well represented the old Scottish element that produced Carlyle for its maximum fruit, and has given a hundred other men of living force to the world. Homeliness marks the race; a fine, soft, ruggedness of the rock and the yellow broom, and the wide green hillside. Dr. Cairns sprang of the same race as the immortal Dumfriesshire peasants; in the make and physique of him he is the whin-stone builder, acute, firm, cautious, with a composed energy of devising and doing which never loses breath. Absolutely, there is nothing vague, uncertain, or nervous here, but some of the power with none of the temperament of genius. One supposes that long ago, by the instinct of a strong man, John Cairns understood what he might achieve, and has always quietly known it to be achieved, up to a certain point. More of the analytical, and philosophy might have had another Scottish son; a single or two of the restlessness so pungent in the Carlyle blood, and literature might have despoiled the Church. But the solid, strong-bedded nature belonged to Calvinistic evangelicalism by birth and training, and was infused with the Calvinist passion for synthesis. Dr. Cairns is one of those who must reconcile, and must do it in the deeps, where thought calls to thought. The Scottish intellect demands large groundwork and immense vistas. Nothing parochial, nothing feudal pleases it. Detached from the schools, as in Carlyle, it makes *theologia viatoris* for itself, and wanders on through the immensities. But this is not Dr. Cairns. He belongs to the Church, to the Evangelical Alliance, to any and every Synod of the reformed faith. Nevertheless, one of his chief marks is a refusal to be hedged in by the limits of school and creed. He demands the grand and sublime of an omnipresent, omniscient God-head. His personal bearing, his rhythmic mode of utterance, his choice of subjects for thought are indications of the mind and temper. As a preacher, he allows, at first, the hearer to be somewhat indifferent. The man of quality is quite evident; robust thinker, careful student, fellow of Christendom, not of a parish; but it is possible for an ordinary ear to catch no particular hint from the earlier sentences of a discourse. He seems to take man on the old familiar ground, to be stating, with full ability, the usual case. But there is a slow, strong beating up from the levels, a mounting movement of speech and thought which masters. He is holding fast to the risen and redeeming Christ. Upon that centre of all things he advances with gathering energy and singular abrupt swelling cadences of speech. In the God-man he finds synthesis for reason, object for action. The horizon is illimitable for clear, coherent life. With a flail sweep of the arm the voice also sweeps. The wonderfulness of Christianity absorbs preacher and hearers, and lights up all the shadows of time and space.

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Our Young Folks.

THE GOOD SHEPHERD.

I am Jesus' little lamb,
Ever glad at heart I am;
Jesus loves me, Jesus knows me,
All things fair and good He shows me,
Even calls me by my name,
Every day He is the same.

Safely in and out I go;
Jesus loves and keeps me so;
When I hunger Jesus feeds me,
Where I thirst my Shepherd leads me,
Where the waters softly flow,
Where the sweetest pastures grow.

Should I not be always glad?
None whom Jesus loves are sad;
And when this short life is ended,
Those whom the Good Shepherd tended
Will be taken to the skies,
There to dwell in Paradise.

—From the German by Dr. Fleming Stevenson.

GOOD ADVICE FOR A YOUNG MAN.

The New York *Herald* having been asked by a young man from the country how to win wealth and fame in the great city, begins by recommending its correspondent to get rid of all "excelsior" nonsense, stay down below and let the glaciers and the mountain peaks take care of themselves.

Second, Do your work well, no matter what it is. Study your business. Make yourself master of it by putting your head and heart into it. If it is book-keeping, then keep books in such fashion that the angel Gabriel will want to lend you his crown as a token of approval. If you are a mechanic, or artisan, or farmer, be proud of yourself and the rest of the world will soon come to be proud of you. Nothing is needed so much in this generation as a man with skilled fingers. You may have a long pull, but the clock will strike an unexpected hour and the opportunity—which comes to everybody in turn, but which most people miss—will present itself. Study the bulldog, and when you get your teeth into a big thing let them stay there.

Third, Save money. The coward runs in debt, the brave man has a five-dollar surplus in his pocket. The world may laugh at you because you can't have a four-in-hand necktie. All right, let it laugh. You are your own world, and the people who sneer are simply outside barbarians. When they see that five dollar bill growing bigger they will all want to shake hands with you and send you to Congress. Keep well within your income and you will save yourself from skulking round the corner like a kicked dog when the dun is on your track. The handiest thing on the planet is the penny laid up for a rainy day.

Now, young sir, get rid of the nonsense that you are a genius, settle down to the conclusion that you are just an average North American boy and then start in. Keep yourself alert, look after your digestive apparatus, don't smoke cigarettes, get to bed early, be square toed in all your dealings, and we will wager a cookie that at sixty you will have to look backward for those who began the race when you did. Are you ready? Then, Go!

But before you go, in addition to the *Herald's* sage advice take this one other precept with you: Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.

A WORD TO CONQUER BY.

"Never" is the only word that conquers. "Once in a while" is the very watchword of temptation and defeat. I do believe that the "once-in-a-while" things have ruined more bodies and more souls, too, than all the other things put together. Moreover, the "never" way is easy and the "once-in-a-while" way is hard.

After you have once made up your mind "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say: "This is a bad habit," or: "This is a dangerous indulgence; I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do and the things you will "never" do, then your life arranges itself in a system at once, and you are not interrupted and hindered, as the undecided people are, by wondering what is best, or safe, or wholesome, or too unwholesome, at different times.

PERHAPS the finest book premium ever offered in Canada is Dr. Farrar's "Life of Christ." Of this work—richly illustrated and appropriately bound—*Zion's Herald* says: "If we were asked by a young minister, by a Sunday school teacher, or by the intelligent head of a family which 'Life of Christ' would be the most serviceable to him, we should answer, Farrar's." You can get it by sending us the names of six new subscribers to THE CANADA PRESBYTERIAN, one of the most popular family papers in the Dominion. Specimen copies sent free on application.

WHO SPILLED THE INK?

Who spilled it? There were only three in the room. There was Jip going out of the room with his tail up. There was doll, Polly Adaline, on the chair, looking very innocent. She could not have done it. And there was Bessie with great black splashes on her dress, looking at the inky puddle on the floor.

Bessie had put the inkstand on the stool. Jip had run against it and knocked it off.

Bessie was getting Polly Dolly ready to make a speech, when she heard doggie bark. As she turned she struck her foot against the chair, and fell, full length, on the very edge of the black puddle. It did not hurt a bit, but oh, her dress, and oh, the carpet!

Bessie jumped up and said to Jip: "You naughty, bad dog! What shall I do to you?" Jip did not wait to see, but put up his tail and ran away.

The little girl stood looking at the carpet a minute, and then ran to call mamma, leaving Polly Dolly with her arms hanging over the chair, quite helpless.

Mamma came in the greatest hurry. "How did it happen?" she asked, working away with a sponge, and looking so sorry.

"Jip ran against the stool, mamma, and upset the ink. I called him naughty, bad."

"Who put the inkstand on the stool?" said mamma. "It belongs on the table."

"I wanted the big books," said Bessie. "Polly Dolly was to make a speech, and I wanted to stand her up high. I put the inkstand on the stool so I could slide the books off the table."

"Then it was naughty Bessie; not naughty Jip," said mamma. "Jip knew no better, but Bessie knew that the stool was no place for ink."

How sober mamma looked!

"I didn't think," said Bessie, hanging her head.

"You must think," said mamma, working away, "and don't blame another for your fault."

MUST AND MUSN'T.

"A fellow can't have any fun," growled Tom. "It's just 'must' and musn't from morning till night. You must do this, you must learn that; or you musn't go there, you musn't say that, and you musn't do the other thing. At school, you're tied right up to rules, and at home—well, a shake of mother's head means more than a dozen musn'ts. Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom!" asked Uncle Thed from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the commons?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. Of course the old trees will die sooner or later, and others will be needed, but—well, you just observe them rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Thed after tea, as they sat on the piazza.

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be, to make them shipshape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggly and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks."

"But I wonder how the trees feel about the must and musn't," remarked Uncle Thed, dryly.

Exit Tom wishing he had not said quite so much on the subject of trees—and boys.

A BOY'S LOVE FOR HIS MOTHER.

Next to the love of her husband nothing so crowns a woman's life with honour as this second love, the devotion of her son to her. We have never known a boy to "turn out badly" who began by falling in love with his mother.

Any man may fall in love with a fresh-faced girl, and the man who is gallant to the girl may cruelly neglect the poor and weary wife. But the big boy who truly loves and honours his mother at her middle age is a genuine knight who will love his wife in the sear-leaf autumn as he did in the daisied spring. There is nothing so beautifully chivalrous as the love of a big boy to his mother.

HOW TO READ.

Lord Macaulay says: When a boy I began to read very earnestly, but at the foot of every page I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan until now, after I have read a book through once, I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is invaluable as a means of making our reading serve the best purpose.

BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it; and when mother is tired and weary, and father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them.

Very often you can help them most by not doing something, for what you may do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you.

One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or the cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they talk about it, and thank God for their little household sunbeam.

PURE AND IMPURE, ACCORDING TO USE.

Things become tainted or impure by the uses to which they are put. Whether our lives realize the highest and best depends upon the use we make of them. It is said that Æsop was once ordered by his master to prepare the best possible dinner for his guests. He secured a supply of tongue and served them in a variety of ways. Xanthus, his master, was angry. Said he: "Did I not order you to prepare the best possible dinner?" "Is there anything better?" said Æsop. "Is not the tongue the organ of truth and the promulgator of science? By it Governments are founded, justice administered, the sorrowful comforted, the wayward persuaded, and the dying consoled."

"Well," said Xanthus, "to-morrow this same company shall dine with me again. To-day you have given us the best thing; to-morrow provide for us the worst." Æsop again set before the guests tongue, for, said he, "It is the instrument of strife and contention, the source of division and war. It is the organ of error, of lies, of calumny and blasphemy."

A GREAT MAN.

An old man used to sweep the street-crossings for gratuitous pennies, near the House of Parliament, for many years. One day he was absent. Upon enquiry he was found by a missionary ill, in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said, "Has any one called upon you?"

"Oh yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on that stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world, sitting on a stool in an attic, reading the Word of God to a street-sweeper! Great men lose none of their greatness by kindness to God's poor.

WHAT CAN YOU DO?

It is related of a man who stands very high in this country that once when he was young and poor, seeking a situation in order to make a living, he went into a rich man's office and enquired if he wanted to hire a boy. The rich man who was sitting at his desk, leaned back, looked at the weakly little child before him, and quizzically asked: "Why, what can a little fellow like you do?"

"I can do what I am bid," was the reply given, promptly and respectfully, yet decisively.

He was so pleased with the boy's answer and manner that he hired him at once. The little fellow was diligent, honest, faithful and successful, and is now respected by all.

COURTESY IN THE FAMILY.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never become an ideal home. It is not difficult for an ordinarily observant person to see at once what kind of spirit prevails in a family. A person must be dull who partakes of a meal without forming some opinion of the prevailing spirit. In homes where true courtesy prevails it seems to meet one on the threshold. The kindly welcome is felt on entering. It is beautifully expressed, "Kind words are the music of the world." Hard words, on the other hand, "are like hailstones in summer beating down and destroying what they would nourish were they melted into drops of rain." Life without love would be a world without a sun; without one blossom of delight, of feeling or of taste.

EVERY congregation requires a communion set. If there is no money in the Church treasury start some one to work getting up a club for THE CANADA PRESBYTERIAN. Individual Church members will receive a valuable paper for a year and the communion set will prove very useful to the congregation, and all the result of a few hours' labour of a pleasant kind.

Books and Magazines.

SUNBEAMS. (London: J. E. Hawkins & Co.; Toronto: Willard Tract Depository.)—A package of twelve diminutive booklets prettily embellished with floral designs, each booklet having a text for each day in the month.

SILVER LININGS BEHIND EARTH'S CLOUDS. By E. A. Lampriere Knight. (London: J. E. Hawkins & Co.; Toronto: Willard Tract Depository.)—Booklet with verses and Scripture texts on heavy card paper richly illustrated.

GOOD TIDINGS. By Margaret S. Haycraft. Illustrated by Kate Sturgeon. **TRUST IN THE LORD.** By Margaret S. Haycraft. (London: Marcus Ward & Co.; Toronto: Willard Tract Depository.)—Booklets of verse with photogravure illustrations.

THE KING'S ARMOUR. ON THE GOLDEN SHORE. HERE AND THERE. (London: R. J. Masters; Toronto: Willard Tract Depository.)—These pretty ribbon-tied booklets have texts and verses of a devotional character with dainty illustrations in colours.

THE DOMINION ILLUSTRATED (Montreal: The Saberton Lithograph and Publishing Co.) has issued a splendid Christmas number. Canadian literary and artistic talent of the best has been enlisted in its production and the result is highly satisfactory.

COUNTRY BREEZES. SEA BREEZES. (London: J. E. Hawkins & Co.; Toronto: Willard Tract Depository.)—Two handsome booklets of sketches by E. Lewis, illustrative of English inland and coast scenery with selections from Keats, Shelley, Morris and other British poets.

OLD TIMES CALENDAR, 1891. (Toronto: Willard Tract Depository.)—The holidays are near at hand and our table is laden with calendars, cards, booklets and other designs suitable for the season. Old Times Calendar is a tastefully designed card for mantel or desk. On the margin is a prayer in verse entitled "To-day."

MIZPAH. BELLS ACROSS THE SNOW. OUR FATHER WHICH ART IN HEAVEN. (London: Marcus Ward & Co.; Toronto: Willard Tract Depository.)—The verses in this exceptionally fine series are by Frances Ridley Havergal, whose writings seem to furnish an inexhaustible store of selections for publications of this kind.

THE LORD WILL PROVIDE. HIS MERCY ENDURETH FOR EVER. REJOICE AND BE GLAD. THY WILL BE DONE. (London: Marcus Ward & Co.; Toronto: Willard Tract Depository.)—These booklets are all of the same size and exceedingly handsome. The illustrations and illuminated texts are very tastefully executed.

NORMAN REID, M.A. By Jessie Patrick Findlay. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—This story tells of the settlement of a young minister in his first charge and of his experiences as a pastor and otherwise. It is very pleasantly told and the plot is somewhat more skilfully constructed than in most stories of its kind.

The first number of the "Illustrated Magazine and Children's Record for the Presbyterian Church in Canada" has made its appearance. It is under the editorial care of Rev. W. R. Cruickshank, who is well-fitted for the task he undertakes. The new magazine is cordially commended, and it is hoped it will have a wide circulation and extended usefulness.

OUR FATHER'S KINGDOM. Lectures on the Lord's Prayer. By the Rev. Charles B. Ross, M.A., B.D., Lachine, Canada. (Edinburgh: T. and T. Clark; Montreal: W. Drysdale & Co.)—Mr. Ross in this little volume presents an excellent exposition of the Lord's Prayer which can be read with profit as it is thoughtful, suggestive and clearly expressed.

WON BY LOVE. The Story of Irene Kendall. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This story is taken largely from Irene Kendall's journal, to which Irene makes confidential confessions as if it were lover and trusted friend. This probably accounts for the easy, natural style in which this simple but attractive little story is told.

EDDY; OR, WAS HE A COWARD? (London: Blackie & Son; Toronto: J. E. Bryant Co.)—A delicate, fine-natured boy sent home from India to live with an uncle and half-a-dozen rough cousins in England excites their contempt by his gentleness and timidity, and leads anything but a happy life. An act of singular bravery induces the uncle and rough cousins to change their opinions; and the "little prig" is not only respected but exercises a wholesome influence on those around him.

JASPER'S CONQUEST. By Elizabeth J. Lysaght. Illustrated by T. H. Wilson. (London: Blackie & Son; Toronto: J. E. Bryant Company.)—Jasper Dene, a lad of fourteen, is introduced to us at Dr. Clay's Academy. He is about to meet his guardian, and is carefully doctoring a black eye, one result of a recent encounter with a schoolmate. The conquest which Jasper achieves, and which is described in this volume, is over a hot, impulsive temper. The story is an interesting one and calculated to make a hot-tempered boy think seriously of the danger of indulging his besetting sin.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsh.)—The *Monthly* is kept up with great spirit and ability. The new number is one of more than usual excellence. There are papers by Professor Campbell, of Montreal, on "The Pelagianism of Modern Theology"; by Dr. Parsons, on "The Baptismal Covenant"; "A Day in Pompeii," by Rev. J. J. Elliott, B.A.; "Notes from Japan," by Robert Harkness. Rev. J. McD. Duncan briefly discusses "Capital Punishment," and Dr. Proudfoot criticizes "Dr. Behrends on the Philosophy of Preaching." The other features of the magazine are fully up to the usual standard of excellence.

LIFE IN CHRIST AND FOR CHRIST. By Rev. C. G. Handley Moule, M.A. (New York: A. C. Armstrong & Son; Toronto: Willard Tract Depository.)—This little book, very neat in appearance and form, is from the pen of an Evangelical English Church clergyman. It is in six short chapters, the first four a consecutive development of his high yet practical theme. The fifth he tells us in prefatory note "is, in fact, a sermon preached before the University of Cambridge at the opening of the academical year." The sixth was written for a church periodical, as a meditation at Easter-tide. The little work is the product of an earnest and devout mind and spirit.

JESUS OF NAZARETH. By John A. Broadus, D.D., LL.D., President of the Southern Baptist Theological Seminary. Second Edition. (New York: A. C. Armstrong & Son; Toronto: Willard Tract Depository.)—When first published this little work had a favourable reception which from its merits was fully justified. It is a popular and able work of an apologetic character. It was originally delivered in the form of lectures before the Young Men's Christian Association of Johns Hopkins University. The first is on "The Personal Character of Jesus," the second on "The Ethical Teachings of Jesus," and the third on "The Supernatural Works of Jesus." The reader of this fresh and suggestive book will derive pleasure and profit from its perusal.

THE STORY OF STANLEY, the Hero of Africa. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—Those who have not cared to wade through the innumerable columns printed in the newspapers about Stanley and his exploits will find in this little book a clear and readable history of his career "from his boyhood to his marriage in Westminster Abbey." It is too soon to judge Stanley or to estimate the value of his achievements; but a short unvarnished story like the one before us will serve a good purpose in presenting in clear outline the principal incidents in the career of one who has certainly proved himself a very remarkable man.

THE MISSING MERCHANTMAN. By Harry Collingwood. With eight full-page illustrations. (London: Blackie & Son; Toronto: J. E. Bryant Co.)—Those who have read and enjoyed Mr. Collingwood's previous stories of the sea, and indeed all who love such stories, will be delighted with this record of the adventures and mis-adventures that befell the crew and passengers of the good ship *Flying Cloud*, bound from Weymouth to Melbourne. Not only were the ordinary dangers of the deep encountered, but dangers from mutineers, Malays and Pirates; and it would be hard to find a dull page in the three hundred and fifty or so that make up the volume.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—Among the most attractive of the holiday numbers of the magazines may be classed the *English Illustrated*. It comes this month clad in a handsome terra-cotta cover, with a portrait of George Washington engraved by Lacour from the head in the painting by Gilbert Stuart as the frontispiece, and an unusually attractive selection of papers from well-known writers and numerous illustrations artistically treated. The most interesting articles, perhaps, to most readers will be "The Ancestral Home of the Washingtons," a historical sketch, by William Clarke; "Working Men's Clubs," by the Lord Bishop of Bedford; "Nooks and Corners in Westminster Abbey," from the pen of the venerable Archdeacon Farrar, D.D., and the novel subject of "English Convent Life," by Sister Aloysia. In poetry Rev. Dr. Kynaston contributes "The Frogmoussiad," a translation of a parody of the Homeric Epic, written in the fifth century B.C., while Louis Wain's admirable drawings assist in lending point to the humour of the parody.

CHRISTIANITY AND SOME OF ITS EVIDENCES. An Address by the Hon. Oliver Mowat, Premier of Ontario. Published by special request. (Toronto: Williamson & Co.)—The popular lecture on Some of the Evidences of Christianity, delivered at Woodstock recently by the Ontario Premier, has met with a most cordial reception. It merits a warm recognition and deserves a wide circulation. It has been published in a very neat and attractive form, after the style of Professor Drummond's "The Greatest Thing in the World," and would make an excellent gift-book for thoughtful and intelligent young men. Several interesting and valuable notes are added by way of appendix. Some of these are supplied by Rev. Dr. Kellogg, and are introduced in these words: "After the preceding pages were in type it occurred to me to supply the omission [the testimony of prominent scientific men in the United States who are firm believers in the Christian faith] by getting needed information from my friend and pastor, the Rev. Dr. Kellogg, a clergyman (I may observe) with a wide and just reputation for varied and accurate learning, and a profound thinker with which in his active life he has to do."

ILLUSTRATED RAMBLES IN BIBLE LANDS. By Rev. Richard Newton, D.D., author of "Heroes of the Reformation," etc. A rare privilege it is to journey through the Holy Land, as the readers of this book may do, under the "personal escort" of Dr. Newton. Our very first walk on the vessel's deck shows the ruling passion of the great children's preacher. He is looking about for something to write to his young friends at home. This alertness continues through all the rambles; friends at home must share the best things, relieved from all the unpleasantness and dullness of travel. We laugh at the funny incidents and are thrilled by the glowing descriptions. Best of all is the spirit of reverence for the Scriptures which pervades every chapter. We cannot forget that we are journeying in Bible lands with a view to make the scenes of Gok's book more dear and helpful. Many travellers have recorded their experiences in the Holy Land, but we deem those fortunate who make the journey with Dr. Newton. Put it in your home for Sunday afternoons with the children, and you will get pleasure and instruction of a value which cannot be estimated in money.

A GOOD START. A Book for Young Men. By J. Thain Davidson, D.D. (London: Hodder & Stoughton; Toronto: A. G. Watson, Willard Tract Depository.)—Paul's saying that there are diversities of gifts, but the same spirit, finds abundant illustration now as well as it did in former times. Some ministers have the happy faculty of reaching the lambs of the flock, while others are gifted with the power of specially addressing the young people. Dr. Thain Davidson, of London, is eminently the young men's minister, an office for which he is peculiarly qualified. The present work is one of great value, and is cordially commended to the interesting class to whom it is addressed. The subjects considered in the volume are: Something Better than Riches, The Lover of Pleasure, £50,000 Sacrificed for Conscience, Is the Young Man Safe? The City's Wilderness, Men of Pluck, The Reckless Horseman, The Scapegrace, Betting and Gambling, The Brave Man of Ophrah, The Northern Iron, The Brass-Founder, Eliezer of Damascus, A Lawyer seeking the Light, The Mysterious Young Man, The True Test of Religion, A Prompt and Personal Appeal, The Meditative Man, Strong in the Grace of Christ, A Perfect Man. A careful consideration of these important themes will help to give a young man a "good start."

THE MISSIONARY WORLD.

THE MISSION IN BASUTO LAND.

In a paper on the above subject in the *Missionary Review*, Dr. Andrew Thompson, of Edinburgh, says:—

The adventures of M. Casalis and his teamsters, on their return to Moriah, were not always of the most pleasant kind, especially when night fell and the wild beasts were attracted to them for prey, by the scent of the cattle and the flocks. On the whole, however, their precautions and attempts to frighten ravening brutes kept them at bay, their loss consisting of a few sheep which were snatched by the prowling hyenas. One incident shows how great their dangers must sometimes have been, and illustrates the strange methods by which a watchful Providence may at times give deliverance. Let the grateful missionary himself describe one scene: "I had one evening a proof of what a surprise will do in the way of disconcerting lions. It was about ten o'clock at night; I had gathered the whole company around the fire for worship. Just as I was about to commence, we heard very distinctly, close to us, the kind of convulsive hiccup which the lion makes as he creeps towards his prey ready to spring. Instinctively, or rather inspired by God, I started a hymn, the air of which was brisk and lively. The men at once caught it up, there was quite a fusillade of voices—contralto, tenor, bass—nothing was missing, and we have already said what the Hottentot lungs are capable of. After it was over we listened, but nothing was heard. We armed ourselves with firebrands and scoured the neighbourhood of the camp: the brute had disappeared. Perhaps, we had deceived ourselves and there had been none after all. The more experienced of our party, however, persisted we had been in great danger. In fact, the next day we discovered, twenty paces off, the still fresh track of the formidable paws which had already been bent to spring upon and tear us."

The welcome return of M. Casalis to Moriah, after six weeks of absence, was the signal for setting to work in right earnest. The first service to fill their hands was the planting of the young trees and saplings which had been brought from Philippolis, and the sowing of vegetables and wheat. Which being done, they next proceeded to prepare the materials for erecting a solid and spacious house and also a chapel. For many a week to come these followers of "Him who knew how to be abased," were engaged "from morn till eve" in hewing stones, shaping lumps of clay for bricks, felling trees in the neighbouring woods and sawing them into beams and planks. And, though the youths who had been sent from the king could not quite understand the reason of all this incessant and exhaustless toil on the part of the white men, they were always ready to lend a helping hand when it was asked; their not unfrequent blunderings through misunderstanding the directions given them, producing no worse effect upon them, with their overflow of animal spirits, than boisterous shouts of laughter. They were handy, however, in the use of the spade and in rearing mud walls for the cattle enclosure and the garden. These services were rewarded by gifts of sheep-skins, knives, small hatchets and other useful articles which they soon knew how to appreciate. In this way these good men escaped the one great blunder of the devoted Vanderkemp in returning labour for labour, which would have kept them down at their original level and marred their civilization.

In the matter of food, they were obliged to content themselves with the rudest fare. But when they saw the wheat which they had sown beginning to sprout into the blade and the ear they were cheered by the prospect of soon eating in abundance the wholesome bread, which would remind them of their far-off home. As for their wardrobe, it certainly had an unmistakable look of savagism about it. But it was serviceable for their present circumstances. Their colony jackets made of a thick material, and trousers made of hides sewn together, were not suitable for polite society, but, what was more to the purpose, they were strong enough to resist all the thorns and briars of the country. It is quite true that a mimosa spine was sometimes all they could get to do the work of a pin or a button. And in the matter of shoes they had not disdained to learn from their own Hottentots to protect their feet by a kind of "half shoe, half sandal, made out of antelope skins."

One is apt to surmise that, as a matter of course, labours and surroundings like these continued through weeks and months must have been alike unfavourable to intellectual action, and depressing to religious life. But not so necessarily, when the men who are willing to live thus for a time are actuated by holy and benignant motives. The testimony of these good men themselves, speaking from their own experience, assures us of this: "We were not conscious," they tell us, "of intellectual loss. We preserved ourselves from decline in this respect by the observations of all kinds which we were making, as well as by the study of languages and of the standard works which we had brought with us. The religious side of our nature also was not too sorely tried. The daily experience we had of God's protection, and the sweet visitations of His Spirit did more than maintain our faith. There was, indeed, something singularly strengthening to our spiritual life in the thought that we were there in virtue of a direct order from Christ, that we were the representatives of His Church in places which had been closed against it up to our arrival."

(To be continued.)

Sabbath School Teacher

INTERNATIONAL LESSONS

Dec. 28, 1890. } REVIEW. } Luke xx. -xxiv.

PARABLE OF THE VINEYARD.—The owner plants a vineyard, and entrusts it to the care of husbandmen while he goes into a far country. At the proper season he sends seeking fruit. The husbandmen's treatment of the messengers, and finally of the beloved son. The application of the parable.—Luke xx. 9-19.

THE LORD'S SUPPER.—The two disciples, Peter and John, are sent to arrange for the holding of the Passover feast. A man bearing a pitcher of water would bring them to an upper room furnished. After the meal, the Saviour instituted what has since been known throughout the Christian Church as the Lord's Supper. He took bread and gave thanks and brake it and gave to the disciples saying: "This is my body which is given for you; this do in remembrance of Me." Then He took the cup, saying: "This cup is the New Testament in My blood, which is shed for you."—Luke xxii. 7-20.

THE SPIRIT OF TRUE SERVICE.—During the evening on which the Lord's Supper was instituted, several important counsels were given to the disciples. There had been a contention among them as to who of them should occupy places of honour, who of them should be accounted the greatest. The spirit of true service is the reverse of that prevalent among the worldly-minded. The worldling wants to be accounted great, the true Christian desires how best he may serve his fellow-men and promote the divine glory. As a reward of their fidelity the disciples were to be raised to true dignity in the kingdom of God. Peter's denial of His Master is foretold.—Luke xxii. 24-37.

JESUS IN GETHSEMANE.—When Jesus and His disciples left the upper room they went to the Garden of Gethsemane on the slope of Mount Olivet. The disciples were left to watch and to pray against temptation, while Jesus went apart and prayed, being in an agony, that He might be spared drinking the bitter cup of suffering put into His hands. In that prayer the sublimest instance of self-renunciation is given: "Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done." Then Judas Iscariot, one of the twelve disciples, having guided the enemies of Jesus to the spot, betrays his Master with a kiss. He was apprehended by the Roman guard who accompanied the priests and scribes.—Luke xxii. 39-53.

JESUS ACCUSED.—Jesus was taken to the high priest's house. He was followed by Peter who was recognized by one of the servants as being one of Christ's followers. This he denied. He was again recognized as one of Christ's company and again denied. An hour later he was recognized a third time, and once more he declared that he was ignorant of what they meant. Then the cock crew, bringing to the mind of Peter the prophetic warning given by Jesus, who then looked upon him, and was at once convicted of his sin. During the hours of the night the crowd mocked and derided Jesus. At day break the council assembled and condemned Him.—Luke xxii. 54-71.

JESUS BEFORE PILATE AND HEROD.—Jesus was then taken before Pilate the Roman governor who examined him and came to the conclusion that He was innocent. The clamour of His enemies made Pilate hesitate. Finding that Jesus had been in Herod's jurisdiction he sent Him to that ruler. Herod after questioning Jesus found no fault in Him, but to gratify the bitter enmity of His accusers and his own base nature subjected Jesus to insults, and then sent Him back to Pilate. Pilate and Herod had been at enmity but this memorable incident in the trial of Jesus was the means of reconciling them.—Luke xxiii. 1-12.

JESUS CONDEMNED.—Pilate again called the chief priests and the rulers of the people together and suggested that Jesus be first chastised and then released. It was the custom to free a prisoner during the Passover season. This proposal Christ's enemies passionately rejected and urged that a seditious leader named Barabbas should be released instead. Pilate tried to remonstrate with them but in vain. They cried out "Crucify Him, crucify Him." At length they prevailed. "Pilate gave sentence that it should be as they required."—Luke xxiii. 13-25.

JESUS CRUCIFIED.—In the morning Jesus was led forth, bearing His cross, to Calvary, where He was crucified along with two thieves. Jesus prayed for His murderers. The soldiers divided His clothing among themselves, casting lots for His seamless robe. While suffering the agonies of the cross the thoughtless spectators indulged in heartless mockery. An inscription, "This is the King of the Jews," was placed over His cross. One of the malefactors joined in reviling Jesus, but the other, rebuking his fellow, prayed that Christ would remember him in His kingdom, and from the august Sufferer came the gracious answer: "To-day shalt thou be with Me in paradise." For three hours an unworded darkness fell upon the scene and when it was over Jesus commending His Spirit to His Father, gave up the ghost, and the officer in charge of the soldiers was so deeply impressed by what he had seen that he exclaimed "certainly this was a righteous man."—Luke xxiii. 33-47.

JESUS RISEN.—The body of Jesus had been laid in Joseph of Arimathea's tomb, and a large stone placed at the entrance. Certain women going early to the grave on the morning of the first Christian Sabbath to embalm the body found the stone rolled away and the grave empty. Two angels appeared to them and told them that Jesus was risen from the dead. They informed the disciples of the glad news, but so despondent were they that their tidings were "as idle tales, and they believed them not." Peter was the first to enter the sepulchre and he found the grave empty, and the linen clothes lying about.—Luke xxiv. 1-12.

THE WALK TO EMMANUS.—On the same Sabbath day two disciples of Jesus were travelling to a village a little distance from Jerusalem. They were talking sadly of what had transpired. As they journeyed Jesus Himself joined them, and after getting from them an account of what had taken place, He rebuked them for their unbelief and showed them that what had just occurred had been clearly foretold in all the Scriptures the things concerning Himself.—Luke xxiv. 13-27.

JESUS MADE KNOWN.—When the two disciples came near Emmaus they invited Jesus to abide with them as it was late. While at table when Jesus "took bread and blessed it and brake it and gave them" their eyes, which up to this time were holden, were now opened and they knew Him. Then Jesus vanished out of their sight. They hastened at once back to Jerusalem and told the disciples what they had seen and heard. While the disciples were telling them that Christ had risen and had been seen by Peter, Jesus appeared in their midst and addressed to them the glad salutation "Peace be unto you."—Luke xxiv. 28-43.

JESUS' PARTING WORDS.—Jesus turned the attention of the disciples to the truths in Scripture concerning Himself. Their understanding was illumined by the Holy Spirit, so that they were now able to comprehend, as they had never been able to do before, the meaning of Christ's life and death. The great truths of salvation were to be proclaimed to all nations, beginning at Jerusalem. They were constituted witnesses of His truth and the promise of the Holy Spirit was given them. Then going as far as Bethany, Christ lifted up His hands and blessed them and "was parted from them and carried up into heaven."—Luke xxiv. 44-53.

The Story of a Society Girl

BY A WELL-KNOWN SOCIETY WOMAN

Between School-Room and Altar

By ELLA WHEELER WILCOX

How to be Popular

By EMMA V. SHERIDAN

How to Accept Presents

How to Act in a Hotel

By RUTH ASHMORE

The King's Daughters' Department

By Mrs. MARGARET BOTTOME

Bright, Pure and Wholesome

How to Dress Well

—A—

Moderate Cost

THESE are but a few of the good things in the

DECEMBER

one

Ladies' Home Journal

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CHOOSING COMPANIONS.

One's companions have much to do with making one's moral atmosphere. Perhaps more lives are ruined through the corruption which comes from evil companionship, than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English byword, "and you will find life mean." There are few actions in a boy's life more important than the choosing of his friends; yet this choice is too often left to the decision of circumstances, or to the pleasant preferences of the hour.

A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

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

creasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

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

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

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



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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 17th, 1890.

IT affords us much pleasure to be able to announce that arrangements have been completed for a series of able and interesting papers on the stirring religious and ethical questions of the time. All the contributors to the series are men of distinction and writers of eminence, whose names are household words in the Churches of America and Europe. Following is the list of writers and subjects:—

Professor George P. Fisher, D.D., of Yale Divinity School, New Haven, Conn., author of "Universal History," "Discussion in History and Theology," etc. *Subject*—"MODERN SCIENTIFIC RESEARCH AND MODERN DOUBT."

Cunningham, D.D., of Bournemouth, England, author of "Life of Christ," etc. *Subject*—"REACTION OF THE MASSES."

Theodore Cuyler, D.D., of Brooklyn, N. Y. *Subject*—"CHRISTIANITY IN THE HOME."

Rev. J. H. W. Stuckenberg, D.D., of Berlin, Germany. *Subject*—"THE CHURCH AND SOCIALISM."

Rev. Charles H. Parkhurst, D.D., of New York. *Subject*—"THE CHURCH AND THE STATE."

Senator Edmond de Pressense, D.D., of Paris, France. *Subject*—"SIGNS OF A RELIGIOUS REVIVAL IN FRANCE."

Professor Philip Schaff, D.D., LL.D., of Union Theological Seminary, New York, author of "History of the Christian Church," etc. *Subject*—"PRESENT PHASES OF ULTRAMONTANISM IN EUROPE."

Rev. W. G. Blaikie, D.D., LL.D., of Edinburgh, Scotland. *Subject*—"To be announced."

Rev. Arthur T. Pierson, D.D., of Philadelphia, Pa., author of "The Crisis of Missions," etc. *Subject*—"TENDENCIES OF MODERN DOUBT."

Rev. J. Monro Gibson, D.D., of London, England. *Subject*—"CHRISTIANITY AND TRADITIONALISM."

Rev. Edwin P. Ingersoll, of Brooklyn, N. Y. *Subject*—"THE CHURCH AND POPULAR AMUSEMENTS."

Principal William Caven, D.D., of Knox College, Toronto. *Subject*—"AN ADEQUATE SUPPLY OF MINISTERS."

In addition to the above it may also be stated that those regular contributors to these pages whose papers have in the past been so highly appreciated will continue to address our readers from time to time, while a number of men prominent in the Canadian Church will write on themes of permanent and practical interest in a manner that will be found elevating and profitable.

The first paper of the series, "Modern Scientific Research and Modern Doubt," by Professor George P. Fisher, D.D., LL.D., of Yale University will appear in next issue.

A FOREIGN missionary would find the natives brought into contact with Stanley's rear column rather incredulous in regard to the good effects of the Gospel upon the white man. The worst foes of Foreign Missions have always been baptized heathens.

PARNELL has furnished the world with another illustration of the fact that a loud-mouthed advocate of freedom is sometimes himself a dictator if not a natural born tyrant. This man has for years been expatiating on the ills of down-trodden Ireland, and within the last few days he has shown the qualities of a veritable tyrant. Three times over he changes the party candidate for Kilkenny. At the head of a mob he takes possession of a newspaper office, destroys the "copy," and turns the editors out on the street. Parnell loves freedom so much that he wishes to have it all himself.

EVENTS are taking place in Ireland that will test the power of the priesthood over the people. The hierarchy have declared against Parnell, but the people gave him a triumphant reception in Dublin, and his progress through the green isle

seems to be a continued ovation. An election is going on in one of the constituencies formerly represented by a Parnellite. The priests will no doubt order their people to vote against Parnell, and the result will be watched with much interest.

AN able writer in one of our exchanges asks why it is that men of intelligence and ability often take religious instruction from mere youths that they would never dream of consulting on any other subject. Anything the youth could say on a secular matter would not be deemed worthy of notice, but he does well enough for preaching. It is much easier to ask such questions than to answer them. One solution we have frequently heard is that such men attach far more importance to their secular concerns than they do their spiritual. They want experienced lawyers, doctors and bankers, but they are not very particular whether their preacher knows anything about his subject or not, provided he is short and interesting.

ALL or nearly all the critics agree in saying that Mr. Mowat's lecture on the "Evidences" contained nothing new. New to whom? Certainly there was nothing that ought to be new to a professor of Apologetics. At the close of one of his Yale lectures, John Hall was asked by a student how he would make a prayer-meeting interesting. Interesting to whom? asked Dr. Hall, to the people or to the man who prays, or to the Almighty? New to whom? we may ask in the present case. To a young man who never read anything on the "Evidences," all the Premier's lecture was new, and that means that it was new to ninety-nine out of every hundred young men in the country. There was one thing about it that must have seemed new to clergymen and professors of theology: It was written in pure English and could be understood by any man of common sense.

IT did not require as vigorous a Presbyterian as the genial editor of the *Knox College Monthly* to prove to the Conference held last week that one of the main defects in our Church work is failure to reach the people with information in regard to the Schemes. The missionary meeting is a failure. The people who don't need to go are as a rule the only people who do go. The people who need information and motive power scarcely ever attend. The press would meet the want but the people who take little or no interest in missions seldom read a religious journal. There is nothing left but the pulpit, and when the pulpit refuses or neglects to place the work of the Church before the people nothing can be done. In such cases little or nothing is done. Why in the name of common sense, to speak of nothing higher, should any minister fail to tell his congregation that one of their highest privileges is to send the Gospel to those who have it not?

DR. McLAREN brought his knowledge of foreign missions and his strong common sense to bear on some popular foreign mission cries last week in the Conference in a way that did not seem to leave much of them. Dealing with the cry "send out laymen and save money," the Doctor said: "It takes just as many yards of cloth to make a suit of clothes for a layman as for a clergyman. A layman needs three meals a day as well as a clergyman. A layman's family must have a house as well as a clergyman's. The family of a layman must have food and clothes as well as the family of a clergyman. It will cost the layman just as much to go to the field as it costs a clergyman. All any foreign missionary gets is his living and therefore I fail to see how money can be saved by sending laymen. The only difference is that the clergyman might possibly want a few more books than a layman." There does not seem to be much of that layman cry left. There is nothing like bringing a cry down to particulars to see how much there is in it.

SPECIAL attention is called to the fact that Sabbath next is the day appointed for taking up the annual collection on behalf of Manitoba College as ordered by the General Assembly. It is to be regretted that some congregations have been rather remiss in the past in attending to this duty. Manitoba College is not a richly endowed institution. To a considerable extent it is still dependent on the generous aid it receives from the East. On the older congregations of the Church it has substantial claims. The congregations in Manitoba, considering their circumstances, are contributing liberally for the maintenance of the College, and the time may not be far distant when the Prairie Province and the

North-West will maintain it by their own unaided exertions, but that time has not yet arrived. Manitoba College has been steadily growing in efficiency and influence. But for its existence, the North-West would not be in the enjoyment of Gospel privileges to the extent at present possessed. During the present session the attendance is in advance of any previous year. In the interests of higher education, and especially in the interest of the Presbyterian Church in the North-West, Manitoba College deserves the liberal support of leal-hearted Presbyterians in the East.

THE following timely and sensible remarks by the *Christian-at-Work* on Thanksgiving Day in the United States apply with equal force to Canada:—

Frankly, we do not see how the authorities of confessedly Christian colleges can encourage the practice of football games on Thanksgiving Day, as is the fashion of some, to say nothing of the betting accessories, which are inevitable. If Thanksgiving Day is a day for athletic sports and for hunting and all manner of jollity, very well; then let us change its name. If, though, the day is one for thanksgiving and praise to Almighty God for His mercies, it may pertinently be asked what has football to do with thanksgiving and praise? Let us have an additional holiday if necessary, and call it Football Day or Athletic Day, or Open-Air Day, or what you will. But the game of football, with its danger to life and limb, has no more fitting place in a day of thanksgiving than has a lecture against horse-racing delivered in an Old Ladies' Home, or a statue of Robert Ingersoll in the Church of the Holy Sepulchre.

Exactly so. If Christmas Day, New Years Day, the Queen's Birthday, Dominion Day and the usual Civic Holiday are not enough in the way of holidays, by all means let us have a few more days, but do not degrade Thanksgiving Day by making it a day for military reviews and athletic sports. The nation should not insult Almighty God by calling a day of sports Thanksgiving Day.

THE *Christian-at-Work* is of the opinion that American politics are on the down-grade and gives the following reply from a California editor to a request to stand as candidate for a senatorship as proof—pretty conclusive proof we should say:—

I am not a candidate in the sense of making a fight for the United States senatorship. The cost of getting elected to the Senate from California is about \$300,000. I will not buy an office at that or any other figure. Of course I would not refuse the office. Who would? But I am not, strictly speaking, a candidate.

The plain fact is that, brains, culture, eloquence and statesmanship are being driven out of the United States Senate by the power of money. The plutocrats ride rough-shod over every other class. The *Christian-at-Work* asks what shall the end be. The reply is easy. The trend is in the same direction in Canada. Money bags can easily beat brains and character now in many constituencies. The rich man who is willing to be fleeced by every kind of society and organization—Churches among the number—has a hundred chances to one against a comparatively poor candidate who cannot afford to pay anything more than his legitimate expenses. Why do so many really good men of marked ability refuse to become candidates for parliamentary honours? Mainly because they know that from the hour they are nominated down to the last hour they serve, a constant run will be made upon them for one purpose or another. If they do not "cash over" for every purpose they are called mean. Only a rich man can stand the drain, and the result will soon be the same as in the United States. The end is easily seen. A nation given to the worship of wealth will soon rot.

TAKEN as a whole the Conference on Missions held by the Presbytery of Toronto last week was a good one. The programme was one of the best, if not the very best, we have ever seen. It covered the ground and brought practical vital points prominently to the front. The discussions were earnest, practical and well sustained. There was no "starring," no parade, and very little straining after the impossible with disparagement of the attainable. Earnest men discussed in a business kind of way the problems they were grappling with every day in actual work. Of course there was diversity of opinion on several points. Dr. Cochrane looks on a student of divinity partly from a Home Mission standpoint, while Principal Caven sees the young man mainly from the college point of view. Dr. McLaren founds his theories of Foreign Mission work on the hard facts suggested by a Foreign Mission Convener'ship of many years, while some younger men may possibly take theirs from eloquent speeches on the Foreign Mission crisis. The summer session, the change of October for April, the giving of a year to Home Mission work, were all discussed and will all stand some further discussion. The

Summer Session, we believe, must come on the principle that the colleges exist for the Church and not the Church for the colleges. There need not be much discussion about the month of April. Practically that month is almost useless for mission work in a large portion of the home field. If all the other Presbyteries would imitate Toronto and hold a two days' conference on missions we would soon have a practical solution of a number of problems that are now hindering the Church's progress. Sending these vital questions up to the Assembly in a crude state and allowing them to take their chance there along with the deceased wife's sister, and other perplexing problems, is simply playing with the vital interests of the Church. The Assembly has far too much to do and it spends far too much time on matters not nearly so important as Home and Foreign Missions.

MISSIONARY CONFERENCE.

MEMBERS of Toronto Presbytery in instituting a Missionary Conference have taken a practical step in the right direction. The Conference was occupied in talking over purposes and plans for the furtherance of the work of Christ at home and abroad. It was by no means purposeless talk. The time has gone past when talking at large will be any longer listened to with patience. The practical common sense element is too strong and time is too short for vague, dreamy disquisitions that lead to no conclusions save that produced by weariness and exhaustion. Conventions and conferences, that is Presbyterian ones, now mean business. Deliberation and careful forethought, however, are as essential to successful practical endeavour as are zeal and activity. The time spent in devising and discussing methods of work is not lost. It has long been felt that the holding of conferences on various aspects of Christian work, in addition to more formal presbyterial action, are very desirable. There is little in the objection that they lead to nothing definite, having no power to sanction authoritatively any particular course of action. The necessary work a Presbytery has to perform precludes the full consideration of many general subjects of vital importance to the Church's welfare. It is well that the freedom enjoyed in conference and convention permits wider scope for fuller and more extended discussion than can possibly be the case in Presbytery, where many matters of a routine but necessary character are constantly coming up. The conference is not antagonistic, but helpful to efficient presbyterial work. Opinions are crystallized and put in shape for action by the Presbytery and time is saved, for a subject that has been more or less maturely considered in conference generally assumes a definite shape, since the mind of the brethren concerning it has been somewhat fully ascertained.

Another advantage of having occasional conferences is found in the fact that participation in the deliberations is not restricted exclusively to members of Presbytery. Christian workers and the active members of congregations have the opportunity of expressing their opinions and valuable suggestions occasionally come from those who do not see all things through strictly presbyterial lenses. While it is well that the authority, influence and efficiency of the Presbytery should be properly safe-guarded, it is a manifest advantage to have ministers, elders and people in close touch with each other, all animated by the same spirit and working toward the one great aim—the promotion of the divine glory and the advancement of the spiritual life of the Church.

The Conference held in Toronto last week was in the main successful. The attendance was not quite as good as it ought to have been. The occasion was held to be of sufficient importance to bring several influential ministers from a distance, among them the respected Convener of the Home Mission Committee, to take part in the proceedings. So far as the practical work of the Conference was concerned, it was eminently successful. The vital questions of Home and Foreign Missions were discussed with a fulness and freedom that left little to be desired. There was no disposition to place the one department of Christian activity in opposition to the other. The practical difficulty of securing adequate supply for the more remote mission stations was carefully considered and various suggestions were offered, the more important being that contained in the letter sent by Dr. Laing, Moderator of the General Assembly, and the proposal submitted by the Rev. D. J. Macdonnell. Dr. Laing's method of meeting the difficulty is to have summer college sessions, in order that a number of students may be free to supply mission stations during winter, when unfortunately so many of them are left with but very little supply and some with none at all.

Mr. Macdonnell's proposal which was well supported and was ultimately adopted by the Conference, though not altogether free from objection, is not an untried experiment. It was acted on for many years by the Free Church of Scotland and with excellent results. The chief feature of the plan is to require of all students graduating in theology to devote a year's service in Home Mission work before being settled in a pastoral charge. It is easier to extend rather than to restrict freedom of action. For many years now the custom has prevailed that a student on receiving license to preach the Gospel is eligible for settlement in a congregation. Of late years particularly it has often happened that congregations have waited for some particular student to be licensed in order that a call might be at once extended to him, and several satisfactory settlements have been made in this manner. The proposal that has received the sanction of the recent Conference would put an end to the system of pastoral settlement by anticipated agreements. Whether this might be satisfactory or otherwise would require time to determine. At all events it is from this aspect of the case that objections will come. There is no denying that were the plan adopted it would go far to remove the serious difficulty of finding an adequate supply for neglected Home Mission stations, and it is high time that something were done to obviate the evil that all recognize. Without specifying the personal benefit that the exercise of self-denial in complying with the proposed arrangement would confer on the individual who willingly complies with it, there is the obvious advantage that the large and varied experience gained in the mission field would be of inestimable value to the young pastor. The memory of a year's labour even in remote settlements would be abiding, and would elicit an interest in Home Mission work that could not be easily extinguished. It appears to be the plan best adapted for meeting the difficulty, and is at least worthy of serious consideration and, if practicable, of adoption.

GENERAL BOOTH'S "WAY OUT."

THE scheme of General Booth for the reclamation of the "submerged tenth" has elicited a deep and general interest. The wide-weltering waves of poverty, disease and crime in which that unhappy moiety of the English nation is submerged are forever beating up against the stable ground on which the other classes are standing. Many pass on unheeding. What are the sufferings, the inarticulate groans or the dumb despair of the hopeless and helpless thousands, to whom day brings no comfort and night secures no shelter to those whose life has no high purpose? Many more listen with sympathetic ear to the howling of this pitiless sea of human misery; they look on with moistened eye, but they know not what can be done or what attempted to mitigate in some degree this ever-augmenting under-world. Many earnest and philanthropic Christian workers come into actual touch with the people hopelessly worsted in the struggle for existence. It would be unjust to say that their efforts were of little avail. Much good has been done by them. While the Divine Benefactor's words are true: "Inasmuch as ye have done it to the least of these little ones ye have done it unto Me," it will not do to say that any sincere effort in His name, however apparently inadequate, is valueless. Until we can know the human heart as He does, it is better to refrain from censuring those who, though it may be by mistaken methods, try to lift one poor human wail from the slough of misery into which it has fallen. Those who have seen most of the dark side of life in the larger capitals of the world are generally most deeply in earnest in thinking over the methods most likely to bring help and hope to the growing outcast class to be found even where wealth and splendour abound. It is actual contact with London wretchedness that has moved General Booth of the Salvation Army to devise the plan which, thanks to Mr. W. T. Stead, has been so ably and graphically presented to the people.

It is not altogether surprising that it has been so well received generally. "The Bitter Cry of Outcast London" aroused attention and effort. The public conscience was in a measure quickened. The terrible incongruity that in London, the centre of modern Christian civilization, there should exist thousands upon thousands of human beings almost as degraded as those encountered by explorers in darkest Africa is increasingly felt. General Booth is the first who has boldly and on a large scale propounded a practical scheme to deal with the acknowledged evil. He faces the question squarely. It is

admitted that many of the submerged have fallen by their own fault, that much if not the greater part of the wretchedness is due to crime, dissipation, indolence and incapacity, but it is there as a terrible and menacing fact. The body politic that has such festering sores eating in upon its vitality cannot be in a healthy condition. National as well as civic safety requires the adoption of ameliorating methods. Christian helpfulness is better than military repression. Brotherly kindness and charity are preferable to batons and bayonets. For these reasons General Booth's plan has met with a most encouraging welcome. Money has been coming in with unexpected readiness and in the course of the next few weeks it is likely that the million dollars called for will be obtained. Men in all walks of life and representing various branches of the Christian Church have been forward in this good work.

The *New York Independent*, with characteristic enterprise, has been eliciting the opinions of men supposed to be competent to form a proper estimate of General Booth's project. It is singular to find them so divergent. There is comparative unanimity among them in considering the conditions of London and New York as being very different. They differ in size, and several hold that there is work in the latter city for all who are able and willing to labour. Most of the men who have written on the subject think that the wretchedness to be found in the great American commercial centre is of a kind somewhat different from that existing in London. New York poverty is but of recent origin and smaller dimensions. The one is accidental, the other chronic. The wretchedness that is crowded away in filthy alleyways in New York differs in no essential particular from that to be found in Whitechapel. It is the same demoralizing, deadly thing in both cities. The alarming extent of destitution in London is of comparatively recent origin, and it is a question how much of it to be found there and in New York as well is due to modern industrial conditions. It is significant how differently such men as John Swinton and General Booth, who have visited and mingled with the destitute people in their lurking places—for homes they cannot be called—and a judge who presides at the special sessions, held in the Tombs, New York. The former are not pessimistic and are anxious to see any feasible scheme tried to cope if possible with a terrible evil. The judge pronounces General Booth's proposal an impracticable scheme. In this he is emphatic. He says:—

General Booth's scheme is not the one to remedy the evils to which he has called the attention of the public. For instance, we must bear in mind (and I speak from my experience in dealing with such people) that of the low female outcasts more than ninety per cent. are so from choice—not as the result of misfortune or misery, but from choice. Nearly all of them have been brought to their condition through a vain desire for display and a love of dress. But whatever has been the cause, whatever is the reason, they are what they are from voluntary choice, and they certainly prefer that mode of life. So that they would refuse to be "reformed" by any means, and certainly by this means which, as I understand it, will be an attempt to corral them, so to speak, to a place where, in a measure, they will be put on exhibition as specimens in a museum for other people to look at. Such a method of reform strikes me as visionary, almost ludicrous. Among the male outcasts, perhaps, there is not so large a percentage of persons who lead their lives from choice. There is a much larger number of men who have become criminals through misfortune, or the peculiar circumstances which have surrounded them, but even with a large proportion of those they are what they are from choice. The life they lead is one which is agreeable to them and which they have no particular desire to change. As long as they can keep out of jail they are perfectly satisfied. They are not particularly terrified at the prospect of going to prison, at the same time they would prefer their liberty. As for forming any aggregation of such fellows and getting them into colonies, it strikes me as so impracticable as not to deserve a moment's serious consideration.

If all were of the opinion entertained by this judge there would be little encouragement for Christian effort. Would the judge look on and see this wretchedness growing to larger and yet larger dimensions? Much more hopeful and encouraging are the views expressed by Dr. McGlynn and John Swinton. They have not sat on the bench dispensing justice in tones of cold severity, but have taken wails by the hand with a tender human sympathy. The last-named writer has a rather hard hit at the apathy and indifference of clergymen and the Church generally to the home heathenism of great cities. This is hardly fair, for numerous are the clergymen in New York and in London who are doing excellent work among the outcast poor, and it is encouraging to find that prominent ministers in England, both Churchmen and Dissenters, have come forward to support the scheme propounded by General Booth. Even should it prove a failure—and there is no reason to suppose that it will—it is better to try than to continue looking on in helpless indifference.

Choice Literature.

FOURTEEN TO ONE.

A TRUE STORY.

BY ELIZABETH STUART PHELPS, IN "THE CENTURY."

There are certain situations inherently too preposterous for fiction; the very telling of them involves the presumption of fact. No writer with any regard for his literary reputation would invent such a tale as that which I am about to relate. The reader will agree with me, I think, that the conclusive events of the story are but another evidence that truth is the most amazing thing in the world. With this prefatory word, which may give force to the narrative, I need only proceed to record the circumstances. For reasons which will be sufficiently obvious, I shall not make use of authentic names of either the persons or the localities involved in the recital of one of the most thrilling incidents in modern American history.

The Reverend Mr. Matthews was hitching up his horse to go to the post-office. The horse was old; the man was old. The horse was grey; so was the man. The waggon was well worn of its paint, which was once a worldly blue, and the wheels sprawled at the axles like a decrepit old person going bow-legged from age. The Reverend Mr. Matthews did not use the saddle, according to the custom of the region; he was lame and found it difficult to mount.

It was a chilly day, and what was once a buffalo robe lay across the waggon seat; a few tufts of hair remained upon the bare skin, but it was neatly lined with a woman's shawl—an old plaid, originally combining more colours than a rag mat, but now faded to a vague general dinginess which would recommend it to the "low tone" of modern art. The harness was as old as the buffalo robe, as old as the shawl, as old as the horse, one might venture to say as old as the man. It had been patched, and mended, and lapped, and strapped, and tied, past the ingenuity of any but the very poor and the really intelligent; it was expected to drop to pieces at the mildest provocation, and the driver was supposed to clamber down over the bow-legged wheels and tie it up again, which he always did, and always patiently. He was a very patient old man; but there was a spark in his dim blue eye.

The reins, which he took firmly enough in his bare hands, were of rope, by the way. He could not go to the post-office on Mondays because his wife had to use the clothes-line. He felt it a special dispensation of Providence that women did not wash on Saturdays, when his copy of "Zion's Herald" was due.

She came out of the house when he had harnessed, and stood with her hands wrapped in her little black-and-white checked shoulder shawl, watching him with eyes where thirty years of married love dwelt gently. Something sharper than love crossed her thin face in long lines; she had an expression of habitual anxiety refined to feminine acuteness; for it was the year 1870, and it was—let us call it, since we must call it something, the State of Tennessee.

Mrs. Matthews stood in that portion of the house which Tennessee does not call a loggia; neither is it a porch, a piazza, or a hall. It results from the dual division of the house, which rises on each side, uniting in one boarded roof and a loft. Two chimneys of stone or of clay, according to the social status of the owner, flank the house on each side. The Rev. Mr. Matthews' chimneys were of clay, for he was a minister of the Methodist faith. His house was built of logs; through the space which cut the building the chickens walked critically, like boarders discussing their dinner. The domestic dwelling of a comfortable pig could be seen in the background. There were sheds, and something resembling a barn for the horse. All were scrupulously neat. Behind, the mountains towered and had a dark expression. A clear sky burned above, but one had to look for it, it was so far, and there seemed so small an allowance of it—so much of the State of Tennessee; so little of heaven.

"Are you going to the post-office?" asked Mrs. Matthews, softly. She knew perfectly well, but she always asked; he always answered. If it gave her pleasure to enquire, he reasoned, why not?

"Yes, Deborah, said the old man, briskly. "Want to go?"

"I don't know. Is Hezekiah tucked out?"

"Hezekiah is as spry as a chipmunk," returned the minister confidently. Now Hezekiah was the horse, and thirty-one years old. He received this astounding tribute with a slow revolution of his best eye (for he was blind in the other, but no one ever mentioned the fact in Hezekiah's presence) which might have passed for that superior effort of intelligence known only to the human race, and vulgarly called a wink.

"Well," said Mrs. Matthews, doubtfully, "I don't know I'll go."

She pronounced these words with marked, almost painful, hesitation, in an accent foreign to her environment. Her movements and dress were after the manner of Tennessee, but her speech was the speech of New Hampshire. They had been Northerners thirty years ago. Weak lungs brought him and a parish kept him. Thirty years—and such years!—seemed a long time to stay true to the traditions of youth and a flag. The parishioners and people whom, for courtesy, one called one's neighbours in those desolate, divided mountain homes, expressed themselves variously upon the parson's loyalty to the national cause. The Border State indecision had murmured about him critically, for the immediate region had flashed during the civil war, and remained sulky still.

The Confederacy had never lacked friends in that township. Of late the murmur had become a mutter. The parson had given offence. He had preached a sermon treating of certain disorders which had become historic, and for which the village and valley were acquiring unenviable notoriety.

"If I thought I could prevent anything," proceeded Mrs. Matthews anxiously, "I'd—I'd—I don't know but I'd go. Are you goin' to hold the meetin'—after all?"

"Certainly," replied the minister, lifting his head. "I shall dispense the Word as usual."

"Well," said his wife sadly—"well, I s'pose you will. I might have known. But I hoped you'd put it off. I was afraid to ask you. I can't help worryin'. I don't know but I'll go, too. I can get my bunnet on in a minute."

Her husband hesitated perceptibly. He did not tell her

that he was afraid to take her; that he was almost equally afraid to leave her. He said:—

"The lock of the back door isn't mended yet; I don't know but things need watchin'. That speckled bantam's dreadfully afraid of weasels when she's setting; I don't know's I blame her."

"Well," returned the old lady with a sigh, "I don't know but you're right. If it's the Lord's will I should stay at home and shoo weasels, I s'pose He can look after you without my help, if He has a mind to. Will you take the sweet potatoes along? There's a bushel and a-half; and two dozen eggs."

The two people loaded the waggon together, rather silently. Nothing further was said about the prayer-meeting. Neither alluded to danger. They spoke of the price of potatoes and chickens. The times were too stern to be spend-thrift in emotion. One might be lavish of anything else, but one had to economize in feeling, and be a miser in its expression. When the parson was ready to start he kissed his wife, and said:—

"Good-by, Deborah."

And she said, "Good-by, Levi."

Then she said: "Let me tuck you up a little. The but falo ain't in."

She tucked the old robe about the old legs with painstaking, motherly thoroughness, as if he had been a boy going to bed. She said how glad she was she had that nice shawl to line it.

"Thank you, Deborah. Keep the doors locked, won't you? And I wouldn't run out much till I get back."

"No, I don't know's I will. Have you got your lantern?"

"Yes."

"And your pistol?"

"No."

"Ain't you going to take it?"

"No, Deborah; I've decided not to. Besides, it's a rusty old affair. It wouldn't do much."

"You'll get home by nine, won't you? she pleaded, lifting her withered cheek over the high, muddy wheel. For a moment those lines of anxiety seemed to grow corrosive, as if they would eat her face out.

"Or quarter-past," said the parson, cheerfully. "But don't worry if I'm not here till half-past."

Hezekiah took occasion to start at this point; he was an experienced horse; he knew when a conversation had lasted long enough at the parting of husband and wife, in 1870, and in Tennessee. No horse with two eyes could see as much as Hezekiah. This was understood in the family.

A rickety, rocky path, about four feet wide, called by courtesy "The Road," wound away from the parsonage. The cornfield grew to it on each side. The tall stalks, some of them ten feet high, stood dead and stark, shivering in the rising wind. The old man drove into them. They closed about his gray head. Only the rear of the muddy blue waggon was visible between the husks.

"Levi! Levi! I want to ask a question."

She could hear the bow-legged wheels come to a lame halt; but she could not see him. He called through the corn in his patient voice:—

"Well, well! What is it? Ask away, Deborah."

"What time shall I begin to worry, Levi?"

To this essentially feminine enquiry silence answered significantly:—

"My dear," said the invisible husband after a long pause, "perhaps by ten—or half-past. Or suppose we say eleven."

She ran out into the corn to see him. It seemed to her, suddenly, as if she should strangle to death if she did not see him once more. But she did not call, and he did not know that she was there. She ran on, gathering up her chocolate-coloured calico dress, and wrapping her checked shawl about her head nervously. At the turn of the path there was a prickly locust tree. It had been burnt to make way for crops after the fashion of the country, which is too indolent to hew; it had not been well burned, and one long, strong limb stretched out like an arm; it was black; and seemed to point at the old man as he disappeared around the twist in the path where the returning-valley curved in, and the passenger found a way to the highway. The parson was singing. His voice came back on the wind:—

How firm a foundation, ye sa-ints of the Lo-ord!

She wiped the tears from her eyes and came back through the corn, slowly; all her withered figure drooped.

"I don't know but I'd ought to have perked up and gone with him," she said, aloud, plaintively.

She stood in the house-place, among the chickens, for a few minutes, looking out. She was used, like other women in that desolate country, to being left much alone. Those terrible four years from '61 to '65 had taught her, she used to think, all the lessons that danger and solitude can teach; but she was learning new, now. Peace had brought anything, everything, but security. She was a good deal of a woman, as the phrase goes, with a set strong Yankee mouth. Life had never dealt so easily with her that she expected anything of it; and had given her no chance to become what women call "timid." Yet as she stood looking through the stark corn on that cold gray day she shook with a kind of horror.

Women know what it is—this ague of the heart which follows the absent beloved. The safest lives experience it, in chills of real foresight, or fevers of the imagination. Deborah Matthews lived in the lap of daily dangers that had not alienated her good sense, not suffocated that sweet, persistent trust in the nature of things, call it feminine or religious, which is the most amazing fact in human life; but sometimes it seemed to her as if her soul were turning stiff, as flesh does from fear.

"If this goes on long enough, I shall die of it," she said. "He will come home some day, and I shall be dead of listenin', and shiverin', and prayin' to Mercy for him. Prayer is Scripture, I suppose, and I havn't anythin' against it; but folks can die of too much prayin', as well as a gallopin' consumption or the shakes."

Only the chickens heard her, however, and they responded with critical clucks, like Church members who thought her heretical. Since chickens constituted her duties, she would gratify heaven and divert her mind by going out to see the setting bantam, who took her for a weasel and protested violently.

Mrs. Matthews came back to the house indefinitely com-

forted, in a spiritual way, by the secular interruption, and prepared to lock up carefully, as her husband had bidden her. It was necessary to look after all the creatures first: the critical chickens, the comfortable pig, the gaunt cow, and the rooster, for whom, as he was but one, and had all the iordliness of his race, and invariably ran away from her, and never came till he got ready, Mrs. Matthews had a marked respect, and thought of him as spelled with a capital. It took a great while that evening to get the Rooster into the pen, and while her feminine coax and his masculine crow ricocheted about the cornfield, the old lady cast a sharp, watchful eye all over the premises and their vicinity. Silence and solitude responded to her. No intrusion or intruder gave sign. The mountain seemed to overlook the house pompously, as a thing too small to protect. The valley had a stealthy look, as if it were creeping up to her. The day was darkening fast. The gloom of its decline came on with the abruptness of a mountain region, and the world seemed suddenly to shrink away from the lonely spot and forget it.

Mrs. Matthews, when she had locked up the animals with difficulty, deference, or fear, according to their respective temperaments, fastened the doors and windows of the house carefully, and looked at the clock. It was half past six. She took off her muddy rubbers, brushed them neatly, folded away her shawl, and started the fire economically. She must have a cup of tea; but supper should wait for Levi, who needed something solid after Friday evening meeting. She busied herself with these details assiduously. Her life was what we might call large with trifles; she made the most of them; there was nothing better that she knew of to keep great anxieties out of the head and sickening terrors out of the heart.

There was one thing, to be sure. Mrs. Matthews called it faith and providence. The parson's wife had her share of it, but it took on practical, often secular, forms. Sometimes she prayed aloud, as she sat there alone, quaking in every nerve. Sometimes she pitched her shrill old voice, as she did to-day, several notes above the key, and sang:—

How firm a founda-tion, ye sa-ints of the Lo-ord!
Is laid for your fa-ith in His ex-cel-lent word!

But she locked the house up before she sang. She made her tea, too, and drank it.

"I always feel to get a better spiritual attitude," she used to say, "when I've had my cup of tea."

The house was so neat that its rudeness became a kind of daintiness to the eye; and the trim old lady, in her chocolate calico with its strip of a ruffle at throat and wrists, sat before the fireplace, meditative and sweet, like a priestess before an altar. She used to hate that fireplace with hot New Hampshire hatred—the kettle, the crane, and all the barbarous ways of managing it; but she had contrived to get used to it now. It was the dream of her life to save money enough to freight a good Northern cook-stove over from Chattanooga. But she expected to die without it. The room winked brightly with shiny tin-ware hung above the fireplace, and chintz curtains at the windows. There were hollyhocks on the curtains which seemed like New Hampshire, if you made believe very much. There was a centre-table with a very old red and black tablecloth of the fashion of fifty years ago. The minister's writing materials adorned this table—his tall ink-stand, with its oxidized silver top; his first parish in New Hampshire gave him that inkstand, at a donation party, in a sleet storm one January night, with a barrel of flour and a bushel of potatoes. Beside the inkstand lay his quill pen sharpened with the precision of a man who does not do much writing; the cheap, blue-ruled letter paper, a quire of it; and the sacred sermon paper which Mrs. Matthews would not have touched for her life; she would as soon have touched the sermons. These were carefully packed away in the corner in a barrel covered with turkey-red, and surmounted with a broad top. The family Bible lay on the board.

Above rose the minister's "library." This was a serious affair, greatly respected in the parish and adored by the minister's wife. It took at least three poplar shelves stained by Mr. Matthews' own hand, and a borrowed paintbrush, to hold that library. Upon the lower shelf the family clock ticked solemnly, flanked by Cruden's Concordance and Worcester's Octavo Dictionary. For neighbours to these there were two odd volumes of an ancient encyclopedia, the letters unfortunately slipping from A to Z without immediate alphabetical connection. Upon such subjects, for instance, as alchemy or zoology, the minister was known to have shown a crushing scholarship, which was not strictly maintained upon all topics. Barnes' Notes on Matthew occupied a decorous position in the library. The life of John Wesley, worn to tatters and covered with a neat brown paper grocery bag, overflowed into two octavo volumes, which, after all, had the comfortable, knowing look of a biography which treats of a successful life-experience, opulent in fact and feeling, alert and happy. Besides the shrivelled career of this humble disciple, what a story!

The history of New Hampshire stood beside John Wesley. A map of the State of Tennessee surmounted the library. For the rest, the shelves were fatly filled with filed copies of "Zion's Herald" and a Chattanooga weekly.

There was an old lounge in the room, home-made covered with a calico comforter and a dyed brown shawl. The minister's slippers lay beside it; they were of felt, and she had made them. The lounge was Mr. Matthews' own particular resting place when the roads were rough or the meeting late. If he was very late, and she grew anxious, his wife went up and stroked the lounge sometimes.

Their bed-room opened across the house-place from the living-room. It held a white bed, with posts, and old white curtains much darned. Mrs. Matthews' Bible lay on a table beside the bed. The room was destitute of furniture or ornaments, but it had a rag carpet and a fireplace. When Mr. Matthews had a sore throat and it was very cold they had a fire to go to bed by. That was delightful.

When Mrs. Matthews had taken her cup of tea and sung "How firm a foundation" till she was afraid she should be tired of it, which struck her as an impiety to be avoided, she walked about the house looking at everything, crossing from room to room, and looking cautiously after her. It was very still.

(To be continued.)

If you suffer from catarrh why don't you take Hood's Sarsaparilla, the common-sense remedy? It has cured many people.

PRESCIENCE.

"In summer days they'll wake," she said,
As o'er her cherished pansy bed
She watched the white flakes swirl and lie,
Till closed each gold and purple eye.
The gruff year heard the little maid,
And faster shook his frosty head:
"Not every eye by snows o'erspread."
He croaked, "shall wake with skies to vie
In summer days!"

O hoary prophet! all too true
Thy presage of her eyes of blue;
O winter that so long has stayed!
O summer-time so long delayed!
They yet shall wake unwist of you
In summer days!

—M. A. Maitland, in *The Week*.

MARVELS OF SURGERY.

So life be left in our bodies, no matter if they be hacked or hewed or maimed or broken, the surgeon will set hopefully about the work of repair. The process of grafting animal tissue is now carried to such extent that the deficiency of one creature is made good by taking a piece or part of another. A disfiguring birth-mark on the face of a child was recently neatly cut away, and a patch of skin taken from the arm of the mother was transplanted to cover the wound. A man so frightfully burned as to lose the greater part of his epidermis was successfully re-covered with frog skin. Recovery will have a double meaning henceforth for him. Oculists have taken the corner from the eyes of rabbits, cats and dogs, to replace and make the vision of human beings. That wonderful fibre, the nerve, has also yielded itself to the skilful touch of science. The nerves may be patched and pieced. The nerves of brutes have been successfully joined to the stumps of severed nerves of men. Baldness may be cured by grafting. A New York physician has recently repaired ravages of this kind by first taking grafts from the patient's own scalp, where time had spared his locks, and afterward eking out the supply by portions taken from the head of another person, doubtless selecting hair of the proper colour. "These grafts were cut up by means of a punch, and included not only the thickness of skin, but also subcutaneous tissues beneath, which left them fully a quarter of an inch thick. Holes corresponding in size to those left after the removal of the grafts were, of course, made in the scalp for their reception. All the grafts united well, without suppuration or untoward results, and bore hair luxuriantly." Even the bones, where they have been splintered by accident or destroyed by disease, may be replaced with better bones and become incorporate with the complete osseous structure. In the light of such surgical achievement the mysterious creation of woman in the Garden of Eden loses a part of its incomprehensibility. The hurts and ailments of our poor humanity are helped and healed with a skill that approaches magic. As Prospero could set his goblins at work to grind the joints of his enemies with dry convulsions, and to shorten their sinews with aged cramps, so the good magicians of the scalpel can now undo the demoniac work of the goblins, who apparently have never left off grinding men's joints and shortening their sinews. In these days of wonderful scientific discovery the surgeon easily keeps step with advancing knowledge.—*Philadelphia Record*.

THE INDIAN MISSIONARY.

I have referred frequently to the Indian Missionary, and perhaps it will be well to sketch him. His house was at the edge of the village, and near the little church. It is a frame structure with unmistakable signs that from time to time changes and enlargements have been made as funds and the strength of his arm would permit. It is not an artistic place. It is scarcely comfortable, still you feel that it is a home, the home of a man who had determined to remain in it during his life's natural course. In response to my knock a man in ministerial garb opened the door and invited me in. The room seemed to be a combination of sitting-room and study. The walls were of painted wood, as also was the rather low ceiling. A few pictures were on the walls, and in a book-case of home manufacture were a number of theological works and missionary periodicals, and a well used Shakespeare. The floor was also of painted wood, but there were a number of rag rugs and the sun-tanned skins of wild animals. The missionary is a man of perhaps forty-five, slight, yet not delicate; his clothing was not new, but it had been carefully worn. It is hard to describe the countenance of a missionary at his post; there is a peculiar mixture of resigned sadness and joyful hope that cannot be put into words. It seems as if the magnitude of the work, the fowness of the labourers, and the many discouragements had toned down his younger enthusiasm, and yet as if the results he saw from his own imperfect labours were sufficient to give him cause for hope and thankfulness. He is a scholarly man in the direction of language. He knows the language of his people thoroughly, and has reduced it to writing for them, and translated into it the Gospels and Psalms. Folk lore too has been one of the favourite studies of his few leisure hours. He has his

own plans for the elevation of the Indian from savagery into civilization, but is very loath to condemn the plans of others, provided the attempt is made in earnestness. He has given himself to be a missionary, and he does not envy his city brother, except perhaps (and all missionaries feel it) that here he has no facilities to educate his children, and as yet missionary societies do not provide scholarships for them. However, having provided for this long ago out of his scanty salary, he is now one of the most contented of men, and does his daily labour happily and thoroughly as one who labours for no perishable reward. —From "Pictures in Red" in *The Week*.

LESS MEDICINE, MORE EXERCISE.

It is remarkable how people welcome any medicine that promises great cures. Even though they may not need it, they take the keenest pleasure in its discovery, and if their imaginations are abnormally active, they easily persuade themselves that a dose or so will do them good. It is an age of medicine, an era of prescriptions, a season of individual experiments. The general craze for cures of ills real and ills imagined supports a dozen drug-stores where one formerly struggled, builds up enormous fortunes for patent-medicine proprietors, and makes millions of invalids out of people who ought to be healthy. There is a great need for a change in the popular mind. The craze for cures should cease to monopolize everything and allay itself with the gospel of prevention. In other words, the people should take less medicine and more exercise, should give up some of their doses and substitute allopathic allowances of fresh air. Already there is a noticeable improvement manifested, especially in our best schools and colleges. Common sense is having a say in the cut and arrangement of clothing. More attention is being paid to out-door sports. The girl who can take a long walk or play tennis or ride for an afternoon is worth a half-dozen of Miss Languish, to whom five squares is exhaustion. Men and women are beginning to see the tremendous importance of physical soundness, and to appreciate its absolute necessity as an element of domestic happiness. The young man of to-day wants a healthy wife, and the young woman wants a healthy husband. Invalidism is becoming less fashionable and less popular than it was, and the woman of to-day is trying to grow pre-eminently vigorous. The more she succeeds, the better men like her and the better she likes herself. Exercise, of course, is not all. There are rules of health, simple but rigid, that must be observed. Wholesome food, regular hours, moderation and perseverance are essential. Spasmodic efforts will not satisfy the demands of health any more than spasmodic eating will satisfy the stomach. The people are improving in these things, however, and the tendency is, undoubtedly, in the direction of more common sense. It will take some time to counteract the craze for cures, but the work has been begun and its results grow constantly. It is gradually teaching the people that it is better to keep from being sick than to get sick and depend upon cures.—*Baltimore American*.

THE ORIGIN OF MUSIC.

In an article on the origin of music in the current issue of the *Popular Science Monthly*, the writer incidentally tells us: "Mr. Darwin argues that music arises from those sounds which the male makes during the excitement of courtship." The sounds which the male—or, to speak more elegantly, with all deference to Mr. Darwin, the gentleman—makes during the period, which the famous scientist justly refers to as exciting, are so numerous and so varied that it is difficult to recognize in them the alphabet of music. There are the deep bass sounds of petulance, as when the lover, dressing for his evening call, attempts to tie his own neck wear; the mezzo tones of the lover "sighing like a furnace", the high contra-tenor tones emitted by the rocking chair that was not built for two; and so on through the musical gamut. It is a curious thought that music in its composite form is but the harmonious blending of these primal sounds, and that the lover's serenade is, so to speak, but a recapitulation of his whole wooing. But how about the bashful swains who only sit and look, letting concealment chew their damask fancies, and never speak their love save with their eyes? Are they to be set down as men who have no music in their souls? Plainly, the subject merits deeper thought than that which science has so far found time to give it.—*Philadelphia Record*.

The universal trouble with female writers is that they pitch their enthusiasm two or three notes too high, just as in chirography they deal too liberally in italics.—*Haliburton*.

CARL LUMHOLTZ,

the Celebrated Explorer, tells of his extraordinary Adventures in the wilds of Australia in several articles which he has written for *The Youth's Companion*.

Catarrh
In the head
Is a constitutional
Disease, and requires
A constitutional remedy
Like Hood's Sarsaparilla,
Which purifies the blood,
Makes the weak strong,
Restores health.
Try it now.

TWENTIETH YEAR OF PUBLICATION.

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Ministers and Churches.

AT the last public meeting of the Woman's Foreign Missionary Society of North Bay congregation, the thank offerings amounted to \$19.50.

THE annual social of the Presbyterian Church, Gladstone, was held on Friday week, and was very successful both financially and intellectually.

THE Rev. Mr. McKillop, of Lethbridge, preached a powerful sermon on temperance on Sunday week. He also preached the annual sermon to the St. Andrew's Society.

THE Rev. R. G. MacBeth has been offered by the Foreign Missions Committee of the Presbyterian Church the position of principal of the new industrial schools at Regina. His people however are anxious to retain him.

THE Rev. A. F. Mackenzie preached very acceptably in Gaelic to a large congregation in Knox Church, Oro, on Sunday week. The text was, "Woe unto those who are at ease in Zion." The ancient language is not dying out in Oro by any means.

COMMUNION services were held on Sabbath last in Carlton Street Presbyterian Church, of which Rev. S. Acheson, M.A., is pastor. Fourteen new members were added to the roll on this occasion. Rev. J. Leishman, of Chester, conducted the preparatory services.

THE International Scheme of Sabbath School Lessons for 1891 are specially prepared for Presbyterian Sabbath schools and are now ready. Price, postage prepaid, 60 cents per 100 copies. Address: Presbyterian Printing and Publishing Co., Ltd., 5 Jordan Street, Toronto.

THE North Bay Presbyterian Church congregation held a very enjoyable social recently. The pastor, Rev. J. Goodwillie, presided. Refreshments liberally provided by the ladies, music, vocal and instrumental, readings and recitations, filled up a delightful evening. The proceeds amounted to sixteen dollars.

AN interesting and successful musical and literary entertainment was given in the lecture-room of the East Presbyterian Church, Oak Street, Toronto, last week in aid of the Association of Christian work. Rev. J. M. Cameron, pastor of the church, presided. The programme was a good one and each number was liberally applauded.

THE Rev. Dr. Sexton has received a very pressing invitation to accept the pastorate of the "West Norwood Congregational Church," London, England, one of the largest churches in the south of the British Metropolis, but has declined the call mainly on the ground that he prefers to remain in the Presbyterian denomination, and has no wish to leave this country.

THE Rev. John Gray gave a pleasing retrospective view of the progress of St. Andrew's Church, Windsor, on a recent Sunday, which was carefully prepared, and evidenced exhaustive knowledge of detail. For twenty years he has been actively engaged in pastoral duties, and in 1879 officiated in a frame building to a membership of 300. To-day there are 1,300 members worshipping in the fine church in which this sermon was delivered.

THE Brampton Auxiliary to the Woman's Foreign Missionary Society has just completed a most successful year. A great increase of interest has been shown by the attendance at the monthly meetings. With a membership of seventy the average attendance for the year was forty-eight. A special thank offering meeting was held in November which was largely attended. Excellent addresses were delivered by Mrs. Ewart, president of the Presbyterian Society, and Miss Smith, of Toronto. The officers for next year are: Mrs. Gray, president; Mrs. R. McClure, 1st vice-president; Mrs. Murray, 2nd vice-president; Mrs. Corbet, treasurer; Miss Smith, secretary.

THE regular meeting of the Presbyterian Sabbath School Union was held in the lecture-room of St. James Square Presbyterian Church last Friday evening. Mr. D. Fotheringham presided. The report of the secretary, Mr. James McNab, showed that thirty-six schools are represented in the city, and in these there are 9,814 scholars. The officers and teachers number 1,020. These were the officers elected for 1891: Mr. Hamilton Cassels, Q.C., president; Mr. D. Fotheringham, first vice-president; Mr. Archibald MacMurchy, M.A., second vice-president; Mr. James McNab, secretary; Mr. William Kerr, treasurer. Messrs. Thomas Kirkland, John A. Patterson, R. S. Gourlay, D. T. McAish and Rev. John McP. Scott, executive committee.

THE Rev. Dr. Torrance wishes to inform Presbytery Clerks that, in the end of November, he mailed to them the slips for collecting the statistics of congregations and stations, and, on December 6, sheets for engrossing the returns when received for the use of the General Assembly's Committee on Statistics. He has also mailed a circular to each Clerk for other information than that asked from congregations, which he desires to have filed up and returned at the same time with the sheet for Presbytery reports. The names and addresses of Clerks, with the exception of Chatham, have been taken from the rolls of Presbyteries in the appendix to the minutes of the General Assembly. Surplus papers have been included in each parcel, but if the number is not sufficient, or if there is any change of address, he would feel obliged for advice of the same as soon as possible. The returns should be forwarded to him at Guelph, Ontario.

THE induction of the Rev. W. J. Mitchell to the pastorate of the Thorold Presbyterian Church, a very interesting event, took place recently. The large auditorium of the church was well filled by members of the various local denominations. Rev. George Burson, of St. Catharines, conducted the services very impressively. After the opening service, Rev. Mr. Crawford delivered a most eloquent and appropriate sermon, taking for his text Psalm xxiii. Mr. Burson then put the questions of the formula to Mr. Mitchell, which having been satisfactorily answered, he was inducted into the pastoral

charge of the congregation. Rev. J. H. Ratcliffe, of St. Catharines, then addressed the minister, and Rev. J. A. Young, of Niagara Falls, the people. The service was closed by Rev. Mr. McQuag pronouncing the benediction, thereafter Mr. Mitchell received a cordial and encouraging welcome.

THE Rev. John Rennie, Spanish River, writes: Having charge of this outpost of the Home Mission field in the Algoma District I write this to say that I was much pleased to receive, about two months ago, from one of our city congregations, an excellent parcel of illustrated papers for distribution. It consisted chiefly of copies of the *British Workman*, *Cottage and Artisan*, *Band of Hope Review*, *Leisure Hour*, etc. As we had during the summer months about eighty men employed here in connection with the mill of the Spanish River Lumber Co., I distributed most of the papers among them. They were much appreciated. Permit me to point out that here is a method by which a vast amount of good might be accomplished. The mill here is now shut down for the winter, and most of our men have gone away to the lumber woods, thirty or forty miles distant, where they will have little or no reading matter of an elevating character, and where, for months, they will have no preached Gospel. Who will help to place some good and attractive reading matter among these men? If any other congregations have spare copies of any of the above or similar papers, and will send them to me by mail I shall be only too glad to forward them to such of the camps as I can reach. The address is Rev. John Rennie, Spanish River, Ont.

A MOST enjoyable concert and social meeting was given by the Young People's Society of Christian Endeavour last week in the spacious school-rooms of St. Paul's Church, Hamilton, and was attended by a large and happy gathering of the young people and their friends, to whom the reception committee extended a hearty welcome. After the Rev. Dr. Lidlaw had asked the divine blessing on the meeting, a delightful programme of vocal and instrumental music was rendered by the musical talent of St. Paul's, the vocalists being Mrs. McArthur, Mrs. Vallance, Miss Annie B. Osborne, Mr. Sydney Grant and Mr. Mark Wilson. The instrumentalists were Miss Darby, Miss Osborne, Miss Annie Vallance, Miss Anna Laidlaw and Mr. C. L. M. Harris, organist, as principal accompanist. Mr. T. Donovan also kindly contributed a piano solo, which was much appreciated. At the close of the programme the refreshment room was opened, when the members of the refreshment committee hospitably entertained their guests, and the evening concluded with pleasant social intercourse, making all who were present desirous of attending the next gathering of a similar nature. It is gratifying to see so much interest manifested by the young people in the work of their society, and such meetings cannot but be productive of good results.

MR. C. M. COPELAND, of Winnipeg, provincial secretary for the Young Men's Christian Association, spent a busy week at Regina. He arrived in time to be present at the opening of the splendid rooms of the branch of the association just organized at the North-West capital. On the following Sunday he spoke in the morning at Knox Church, and in the afternoon addressed a meeting of active members of the Young Men's Christian Association in the rooms; in the evening he assisted at the services at the Methodist Church, and at half-past eight addressed a large audience of young men at a Gospel meeting in the rooms. On Monday the Board of Managers of the Young Men's Christian Association were invited to tea with Mr. Copeland by Mr. W. J. Chisholm, principal of the public schools, when the future of the work in Regina was discussed; and a meeting with the like object was held in the rooms on Tuesday evening. On Wednesday evening Mr. Copeland seized a golden opportunity for sowing Young Men's Christian Association seed throughout the territories. Representative Christian people from all over the territories were attending a Sunday school convention at Regina, and Mr. Copeland gave a dinner at the Lansdowne to a large number of them, after which an adjournment was made to the drawing-room, and an admirable address given by the energetic secretary.

THERE was a fine gathering at the public meeting of Knox College Missionary Society in Convocation Hall last Friday evening. Mr. Robert Kilgour presided. After a few appropriate opening remarks by the chairman, Mr. Peter E. Nichol read a paper on "Our Society and its Work," in which he humorously described the experiences that a student undergoes in taking up work in a new congregation. Mr. Tozo Ohno, the son of a Japanese general, and a graduate of the university of Tokio, who is going back to his native country to engage in the work of the Gospel, contributed a paper on "Missionary Work in Japan," in which he referred to the many difficulties with which a missionary meets who enters a country where there are only 32,000 Christians, and where in days past foreigners had been expelled on account of the political interference of the Roman Catholic missionaries. After a quartette by Messrs. Nixon, Han-nahson, Grant and Mann, the address of the evening was delivered by Rev. D. C. Hossack, M.A., LL.B., of Orangeville. He spoke eloquently of "Missionary Incentives," the greatest of which was Christ's commission to carry the Gospel into every nation. He drew a striking contrast between the amounts raised for Foreign Missions and the sums spent on such paltry things as feminine cosmetics. He emphasized the need there was for the teaching and training of children in favour of missions. Then there was some striking statistics, such as that Europe maintained 12,000,000 of a standing army and only 6,000 missionaries. Christians throughout the world gave one cent a year for missions, while they gave nearly a dollar for warfare. The address ended with an eloquent appeal for greater liberality towards missions.

THE congregation of St. James' Presbyterian Church, London, is evidently in a prosperous state. They have added a lecture room to their present edifice, which will prove valuable for Sun-

day school and prayer-meeting purposes, the objects for which it was built. Its dimensions are 24 x 45 feet; it is tastefully finished and cost about \$1,000. Last week this new structure was formally opened by a pleasant gathering of a large number of members of the church and their friends who were first taken into the new hall and treated liberally to refreshments, served up by the young people, who all wore badges. Afterwards an adjournment was made to the church, where a programme of speeches and music was given. The latter part consisted of a solo by Mrs. Colwell, which was encored; also solos by Misses Hiscott and Raymond and Mr. Frank Soper, and a duet by Mrs. Colwell and Mr. Crone; also selections from the choir. Mr. Charles Wheeler, organist at St. Andrew's, was accompanist. The pastor, Rev. Mr. Talling, was chairman, and in a few words he told of the liberality he had met with from citizens generally in contributions to their new hall, for which he was very thankful. Rev. Mr. Murray said there were Presbyterians enough in the city, without the slightest attempt at sheep-stealing, to fill every Presbyterian church in the city, and he pointed to his Methodist friends as a body who knew what church extension meant. Rev. Messrs. A. C. Courtice, George Boyd, Mr. Ball and Rev. W. J. Clarke addressed the meeting.

"MANITOBIAN" writes: The recent visit to British Columbia and Manitoba of the Rev. Dr. Cochran, of Bantford, suggests a thought which your correspondent would like to give publicity to through the columns of your paper. Wherever Dr. Cochran preached he was greeted, I believe, with large congregations, those in Brandon I know being particularly large. New life seemed to be infused by his expected appearance in the churches as evidenced by the greetings with which he was met on all sides. This state of affairs was brought about not so much from the preacher's fame as an orator, though his pulpit ability was doubtless not lost sight of, but from the fact that it was known that the Doctor was one of the leaders of our Church, and has had not a little to do with the wise counsels that have prevailed in its courts in the past, and it seemed as if all who had any sympathy with Presbyterianism were anxious to hear and see "the little man." Dr. Cochran's sunny temperament contributed not a little to the favourable impression he made wherever he went, and we venture the opinion that his visit has given a lasting impetus to Presbyterianism in these portions of the Dominion. But what I wish to point out is that such visits from our prominent preachers might be more frequent than they are, and to this end let our city congregations exercise some self-denial and send out their ministers to re-preach some of their best sermons in some of the smaller churches, not necessarily in British Columbia and Manitoba, thereby infusing added life into those congregations that cannot luxuriate week in and week out listening to pulpit orators. Perhaps here our Church can learn from the Methodist Church which does not altogether permit the city churches to monopolize all their preachers of ability. These latter remarks are made with the greatest respect to the pastors of our smaller congregations.

THE Hamilton *Spectator* says: The Presbyterian Church at Strabane is a substantial stone structure which was erected twelve years ago upon a beautiful elevation, on the west side of the Brock Road about ten miles north of Dundas. It will comfortably seat about 500 and has a commodious lecture room, vestry and kitchen, but no mortgage. While the congregation have worshipped for a decade in their Sunday home, they have been more or less annoyed by smoke caused by a defective flue. All attempts to regulate the furnace having failed to give satisfaction, the managers finally decided to build a new and larger outlet for the smoke. This was immediately followed by a thorough renovation of the building. The contract was awarded to Holcomb Bros., of Hamilton. The walls and ceiling, which formerly presented a rather dingy appearance, having received three coats of paint, with artistic blending of shade and ornamental work of colouring and gilt, are now in harmony with the rest of the structure and present a decidedly pretty appearance as the light falls upon them through the stained windows. The vestry has also been improved by the addition of some new furniture and a new carpet through the exertions of the Young People's Society of Christian Endeavour. On Sunday, November 30, re-opening services were conducted, morning and afternoon, by the Rev. Principal Caven, D.D., of Knox College, Toronto. In the evening a consecration prayer-meeting was held, presided over by the pastor, Rev. D. G. Cameron, and assisted by Dr. Caven and J. Scott, B.A., of Knox College. Several of the young people of the congregation also took part. The services throughout were of a most delightful character, and we trust good and lasting impressions have been made. On the Monday evening following a tea-meeting was held, which was well attended. Mr. Smith, public school inspector of Wentworth, occupied the chair. Addresses by Revs. Gay, Conoe, Robertson, Athoe and the pastor; readings by Misses Mills and Murdoch; song by Mr. Scott; trio of Mrs. Williams and Mr. and Mrs. Johnstone, and choice selections by the Carlisle choir made up the programme. The proceeds amounted to over \$100.

THE London *Advertiser* says: Perhaps the most interesting event in the history of the Presbyterian Church of Ailsa Craig and Carlisle was the induction of the new pastor, Rev. D. L. Dewar, which took place last week, the Rev. W. S. Ball, Moderator of London Presbytery, presiding. Besides the chairman and the new pastor, there were present Rev. Mr. Talling, of London, Rev. Mr. Cameron, of East Williams, Rev. Dr. Thompson, of Bryanstown, Rev. Mr. Savage, and the resident ministers of the village. The gathering was so large that shortly after the time appointed for beginning the service standing room in the church could not be obtained. The entire service was very interesting and profoundly impressive. Rev. Mr. Ball opened the meeting with prayer, and after the usual preliminaries Rev. Mr. Talling addressed the congregation, taking for the subject of his remarks Isaiah lviii. 1. He very beautifully expounded God's

commission to minister and people, and clearly set forth the duty of the people to their pastor and of the pastor to his people. Rev. Mr. Cameron addressed the new pastor in words most suitable to the occasion. Rev. Mr. Ball, for the Presbytery, then charged the congregations in an instructive address, leaving no chance for the people to misunderstand their duty to their minister. The new pastor was welcomed by the Presbytery, the elders, members and adherents of the congregations in the usual way, after which the Rev. Dr. Thompson pronounced the benediction. A cordial invitation was extended to the whole assemblage to repair to the hall on Main street, where an elaborate feast had been spread by the ladies of the two congregations. Tea was served from five till eight, and fully 400 people must have partaken of the splendidly-prepared meal. The gathering then reassembled in the church, where addresses of congratulation and welcome were delivered by the visiting and resident ministers. Music was discoursed by the Union choir, a duet and chorus by the Misses Shipley and the choir, a quartet by the Misses Overholt and Messrs. McFarlane and Shipley were rendered and a short address was delivered by the new pastor, after which the proceedings of the day were brought to a close.

THE Rev. Joseph Johnston, formerly of Hornby and Omagh, was inducted to the pastoral charge of the Presbyterian Churches of Cayuga and Mount Healy by the Presbytery of Hamilton recently. The Presbytery met in Cayuga church at two o'clock. There were present the Rev. Messrs. Wells, Jarvis; Shearer, Caledonia; McQuarrie, Nelson; McKnight, Dunville; Mr. Parker, elder, and others, with whom were associated Rev. Mr. Kelly, Methodist minister, Cayuga. There was a large attendance, the church being quite full. The Rev. Mr. Wells, Moderator, presided, and constituted the Presbytery with prayer. The Rev. Mr. McQuarrie ascended the pulpit and delivered a most appropriate and practical discourse on "The Assurance of Eternal Life." Prayer having been offered, the Moderator gave Mr. Johnston the right hand of fellowship and formally inducted him as minister of the charge. Rev. Mr. Shearer then delivered a most solemn and impressive address to the new pastor. He was followed by Rev. Mr. McKnight who addressed the people in suitable terms on the duties of the congregation to their minister. After the induction the ladies of the Church in Cayuga and Mount Healy welcomed all to tea from five to seven p.m. in the basement of the Methodist church, which was placed at their disposal by the Rev. Mr. Kelly. At half-past seven the Presbyterian church was again crowded with an immense gathering of members and friends, happy in the possession of their new minister. Mr. James Mitchell occupied the chair. Of the speakers, Mr. Colter spoke in good form, pleasantly and in his soul-stirring words, of the influence of the Church from a moral and political standpoint. Rev. Mr. Kelly followed in ecologic strain, and in his genial, kindly way welcomed the new clergyman as a Christian co-worker, a man and a citizen. Rev. Mr. McKnight spoke very shortly of his good feeling from a personal standpoint. Mr. Goodman and the chairman then broke a lance in true knightly style. Mr. Kinnear spoke agreeably of "the spur of the moment," and other incentives to action, being especially effective in confuting the idea that the Church was losing hold, and in consequence the empire of which we are so proud already shows signs of decay. Rev. Mr. Wells at some length humorously described the starving-out process, and hoped the present enthusiasm would long continue. In the interval the choir rendered excellent music, being strengthened by the Fallis Brothers, of Jarvis. Then before closing the new minister was called upon and responded to the encouraging welcome tendered him.

PRESBYTERY OF COLUMBIA.—A special meeting of this Presbytery was held in the church, Kamloops, on the 26th of November for the induction of the Rev. Archibald Lee, B.A., late of Sherbrooke, Quebec, to the pastoral charge of the congregation of Kamloops. The Rev. J. K. Wright, of Spillamacheen, presided and addressed the minister. The Rev. P. F. Lanquill, of Vernon, preached, and the Rev. D. MacRae, of Victoria, addressed the congregation. Also at Vancouver on the 27th of Nov. for the induction of the Rev. G. R. Maxwell, late of Three Rivers, Quebec, to the pastoral charge of the First Presbyterian Church there. Rev. J. A. Jaffray, B.A., Moderator of the Presbytery, presided. The Rev. Alexander Tait, of Langley, preached; the Rev. J. M. McLean, of Vancouver, addressed the minister, and the Rev. E. D. McLaren, B.D., addressed the congregation.—D. MACRAE, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met at Wick on November 25. A call to the Rev. T. A. Cosgrove, B.A., Port Hope, from Cambray and Oakwood congregation was sustained and the Clerk instructed to forward it. A call from Woodville was given in by Rev. R. Johnston, B.A., addressed to Rev. A. McAulay, B.A., of Kingston Presbytery, which was sustained and forwarded. The Rev. R. Johnston was appointed to prosecute the call at Kingston Presbytery, and Messrs. J. C. Gilchrist and John Gunn, commissioners from Woodville congregation. In the event of the translation being granted the following arrangements were made, viz: The Moderator to preside; Rev. W. Galloway to preach, Rev. D. C. Johnson to address the minister and Rev. J. Cameron the congregation. The Rev. W. G. Mills being appointed to a charge in New Westminster, Columbia, by the Home Mission Committee, the Rev. A. G. McLachlan pleaded for Mr. Mills' translation. Commissioners were heard from Sunderland and Vroomanton, and the translation of Mr. Mills was granted. Rev. P. A. McLeod, of Sonya, was appointed to declare the charge vacant on the 30th inst., and act as Moderator of the Session. The Rev. A. G. McLachlan's resignation of the pastoral charge of Leaskdale and Zephyr was taken up. Mr. McLachlan and commissioners from the

congregations were heard and the resignation accepted. The Rev. A. N. Campbell was appointed to declare the charge vacant on the 30th inst., and act as Moderator of Session. The next regular meeting of Lindsay Presbytery was appointed to be held at Beaverton on the last Tuesday of February at half-past ten. The Presbyterian Association of Woman's Foreign Missions is to be held in the same place on the same date, the Rev. W. Galloway and Rev. C. J. Cameron, M.A., to address the meeting.—JAMES R. SCOTT, Pres. Clerk.

MISSION CONFERENCE.

The Toronto Presbytery last week held a conference on the work of Home and Foreign Missions of the Presbyterian Church in the Central Presbyterian Church, Toronto. The object of the conference was to discuss the question of missions, and, if possible, arouse a deeper and more general interest in that cause. Rev. William Frizzell presided, and among those present, other than the members of the Toronto Presbytery, were: Rev. Dr. Cochrane, Brantford; Revs. Dr. R. Beattie, J. Chisholm, Dumbarton; Dr. Laidlaw, Hamilton; R. H. Abraham, Burlington; R. N. Grant, Orillia; S. H. Eastman, Oshawa.

After the opening proceedings the question of the continuous supply of home mission stations was opened by Rev. D. J. Macdonnell. He spoke of its importance. It must ever be, he said, a matter of great regret that, in spite of the increased energy in the direction of home missions, many people in this country could not be supplied with Christian ministrations, and he suggested immediate action in the way of still greater efforts. It was said that one of the means by which this could be accomplished was by theological students taking a probationary term of service.

Rev. Dr. Cochrane, speaking on this subject, favoured sending young men to mission fields for one year after graduating, but urged a very careful consideration of the outlay of money in order that it might be in all cases well applied.

Mr. John Chisholm, of Dumbarton, formerly a missionary in British Columbia, expressed the opinion that young students would be better trained for further work by being first employed under the direction of ministers.

The Hon. and Rev. R. Moreton favoured an extra theological course. Rev. Dr. Reid, Principal Caven and others continued the discussion. Rev. Dr. Laing outlined, in a letter to the conference, a plan of holding summer sessions for teaching theology to mission workers who could not find employment.

On motion of Rev. D. J. Macdonnell, it was resolved: That in the opinion of this meeting one year's service in the mission fields should be required of the theological students after completing their graduating course, before their settlement in a pastoral charge; and that a similar term of service be required from ministers coming from other churches.

At the evening session the meeting discussed the question, "How best to develop missionary interests in our congregations so as to reach a higher standard?"

Many of the ministers spoke of the different methods followed for developing interest in missions, and the plans for raising means.

Rev. J. McP. Scott introduced the section of the subject, "Illustration from the experiences of Churches which have been emphatically missionary." He spoke of the act of giving as a means of grace; as a positive duty; and to be gauged not according to the size of the gift but the willing spirit in which the gift was made.

Rev. Alfred Gandier, of Brampton, introduced the subject, "How the higher standard of interest in missions can be attained in our congregations." He said it was very necessary that the members of the congregations should be seized with the conviction that missions were an integral part of the Church's work. Frequent collections and more generous support of Church papers were an admirable incentive to the people to take a warmer interest in missions.

Rev. James A. Macdonald, Rev. R. P. McKay, Rev. John Chisholm, Rev. Mr. Shearer, of Caledonia; Rev. George Burnfield, Rev. Dr. McTavish and others discussed the question, and the hour being up the meeting adjourned.

On Wednesday morning after devotional exercises the subject of Foreign Missions was taken up. The subject of "Our Responsibilities as to our Foreign Missionaries" was introduced by Rev. R. Haddow, of Milton. Much stress was laid on the necessity of spiritual as well as material support to those in the foreign fields. Too often the members of the Church thought they had done their duty when they had subscribed to the mission fund. But they should be zealous in prayer as in works, and the labours of the workers in the mission fields should be brought prominently before the youth of the Sunday schools. The following gentlemen spoke on the subject: Revs. Dr. McTavish, Dr. Laidlaw, J. McP. Scott, John Neil, R. P. McKay, George Burnside and Mr. Pattison.

In response to the question by Rev. Dr. McTavish, "What is the responsibility of the Church to the maintenance of foreign missionaries?" Rev. D. J. Macdonnell thought only a general principle could be laid down. Missionaries in foreign fields should at least be assured of a decent living, suitable to the countries in which they were stationed. A number of speakers followed, all of whom agreed that missionaries ought not to be allowed to exercise the spirit of self-denial to excess in the matter of physical comforts. The work was injured, not aided, in this manner. It would be better, in the opinion of those present, to maintain ten missionaries properly than one hundred at a sacrifice.

Methods of Foreign Mission work constituted the second part of the morning's programme. Rev. James Stuart introduced the subject, and thought that for foreign mission work a shorter college course might be established. Rev. R. P. McKay made a forcible appeal to have the Church colleges establish a separate course for the training of men

for the foreign fields. Revs. G. M. Milligan, R. Wallace, Dr. Parsons, Rev. John Neil, and D. J. Macdonnell also contributed to the discussion.

At the afternoon session Rev. Father Chiniquy made a few remarks on Roman Catholic missions. In his opinion there was more paganism in the Roman Catholic Church than in China. Under the head of methods of Foreign Mission work, the college curriculum was dealt with.

Rev. Dr. McLaren thought little could be done to specially prepare men for mission work.

Under the second department of methods of mission work, the subject of lay agencies and colonization was taken up. Rev. James Stuart deprecated the idea of the Church acting as a colonization agency. He thought there should be no missionary efforts except under Church control. The work of the Young Men's Christian Associations was a rebuke to the Churches for their apathy in the mission field.

Rev. Dr. McTavish favoured the sending out of artisans to foreign fields. The cry for educated missionaries, notably from Japan, came from the aristocratic class. The fact was that to-day every great religious movement began, not with the upper, but with the lower classes. He thought the Churches should devise some means of utilizing to greater purpose Christian men and women of average ability for the foreign mission fields.

Rev. F. A. Stevens, missionary to China, delivered a few remarks of interest in reply to questions concerning the work in the Inland China Mission. He did not think the Church had any right to set up standards of education for men and women embarking in the foreign mission field. They sought to send out only those who had been trained by the Holy Ghost. This was their ground for receiving any who seemed fitted spiritually and had a moderate amount of education. In practical experience he believed the failures were not larger among those who were, comparatively speaking, uneducated than among those who were highly educated. Speaking of the Chinese mode of dress, the speaker said that though his views would possibly not be supported by many of those present, yet he preferred the Chinese to the European manner of dress. It was cooler in summer and warmer in winter. Speaking generally, those who were so habited could get much nearer the hearts and lives of the Chinese than those who wore the European dress. Furthermore, the Chinese dress could be had for about one-fifth or one-sixth of the European dress, which was a consideration. If the Europeans wished to dress in their national style they had to send to Hong Kong and take chances of getting a misfit.

The following resolutions were carried:—

That we acknowledge the gracious presence of the Holy Spirit, making it delightful for the brethren to dwell together in unity; That one year's service in the mission field should be required of each student after his theological course before settlement in a pastoral charge, and that the same term of service be required of ministers received from other Churches; That in view of the present requirements of our home mission work, arrangements should be made whereby some theological students may prosecute their studies in the summer, so as to be free to occupy mission fields in the winter. That the college curriculum should be so arranged that whilst maintaining the main features of the present theological course, there should be such modifications as will furnish special training adapted to the requirements of different fields of missionary labour. That it is desirable that a committee of the Presbytery be appointed to endeavour, by visitation and otherwise, to stimulate deeper interest in missions in the different congregations, and to encourage the adoption of more systematic methods of giving. That it is desirable that a conference on the mission work of the Church should be an integral part of the work of the Synod.

The conference then adjourned.

OBITUARY.

MR. JOHN CAMPBELL.

Mr. John Campbell, Sr., of North Mariposa County Victoria, father of the well known stock-raiser, died at the homestead—Fair View Gold Medal Farm—on the 17th of January last, at the ripe age of eighty-six years. He was born in Isle of Skye, Scotland, in 1803, and emigrated to this country in 1830. He came to the farm in the fall of that year and resided in the same place until death. His father, two brothers and two sisters soon followed him to Canada and settled within a short distance of each other. Only one, a brother, survives him. His family comprised three sons and six daughters, of whom the three sons and four of the daughters are the survivors. In politics he was reform in principle, but never took an active part, as he did not favour the extremes to which partyism too often led people. In religion he was a staunch Presbyterian. In youth it was his great privilege to sit under the faithful and evangelical preaching of the late Rev. Roderick McLeod, D.D., Snizort, Isle of Skye, some of whose pulpit utterances he remembered to old age. When the memorable disruption of 1843 took place, his sympathies were with Free Church principles and in 1844 he cast in his lot with the Free Church in Canada. He was a member of the Woolville Presbyterian congregation from its organization and became an elder of its first Session, having been ordained with three others into that office by the late venerable Doctor Burns, of Toronto, in 1849. For the long period of forty years he adorned that sacred office by his Christian consistency. As a neighbour and friend he was ever ready to rejoice with them that rejoice and weep with them that weep. As a parent he was kind and sympathetic and he had the joy and comfort in his old age of seeing all his children respectable members of society and consistent members of the Church. During his nearly sixty years career in this country, by his quiet, prudent and unassuming life his influence always tended towards peace and harmony. With age and infirmity his patience and calm Christian resignation became more and more apparent, so that the closing years of his life were years of peaceful, happy contentment, a beautiful ending of a peaceful, well spent life.

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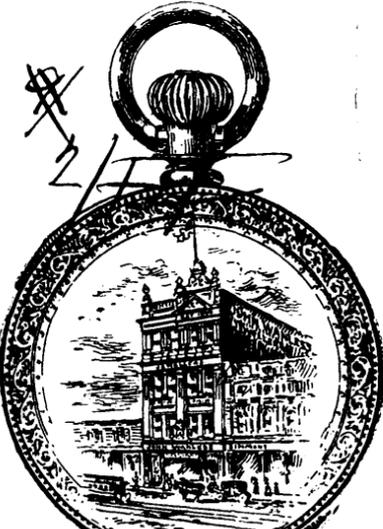
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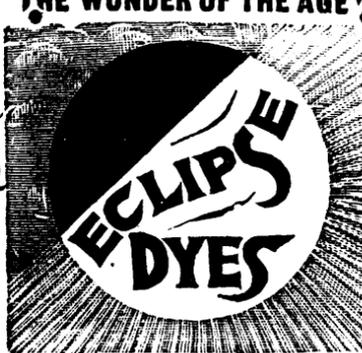


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British and Foreign.

QUEEN VICTORIA is to visit Florence in the spring.

Of the 103 divinity students in Edinburgh University ninety-nine voted for Mr. Goschen.

THE Rev. Dr. Monro Gibson is to be the Moderator of next English Presbyterian Synod.

THE retirement is announced of the Rev. Dr. Dobie, of Shamrock Street U.P. Church, Glasgow.

THE Queen has caused a letter to be written to General Booth, wishing him success in his scheme.

THE Rev. George S. Macleod has been elected to Rosehale Free Church, in the Presbytery of Dornoch.

THE Rev. Cecil Alderson, brother of Lady Salisbury, has been appointed a canon of Peterborough.

THE St. John's parish branch of the Laymen's League in Glasgow has a membership of 2,050.

It is rumoured that Sir Donald Currie is to be raised to the peerage under the title of Lord Grandtully.

FATHER TESTEVUIDE, of the French Church, Yokohama, has established a leper settlement in Japan.

THE Rev. Dr. Walter C. Smith has published another volume, entitled, "A Heretic, and other Poems."

THE Rev. R. J. Thompson, M.A., has been appointed assistant to the Rev. Dr. Herdman, of Melrose.

MIS. JANE COBDEN has been fined \$750 for sitting and voting as a member of the London County Council.

THE Rev. Llewelyn Davies, vicar of Kirkby Lonsdale, has commenced his Hulsean lectures at Cambridge.

"DARKNESS and Dawn," a story of the Early Christians, is about to be published by Archdeacon Farrar.

THE Edinburgh Sabbath Morning Fellowship Union have been celebrating their jubilee by a series of meetings.

THE Liverpool licensing magistrates have repented of their good sense in refusing to grant licenses to brewers' agents.

A TESTIMONIAL has been presented to the Rev. Howard Gill, who has retired from the English Church at Paris.

THE death has taken place of the Rev. Dr. Adam Lind, of Moss Street U.P. Church, Elgin, at the age of eighty five.

A POOR drunkard recently said to Rev. John McNeill, "I can pass thirteen public-houses, but I can't pass fourteen."

NATIVE Indian conservatives are organizing in opposition to the movement for the reform of the Hindu marriage laws.

THE Rev. James Nelson, pastor of the East United Presbyterian Church, Haddington, died suddenly on the 21st ult.

AN edition of the Scottish writings of George Buchanan is to be edited for the Scottish Text Society by Mr. Hume Brown.

WILLIAM BELL SCOTT, LL.D., a Scotch artist and man of letters, died recently at his residence in Ayrshire, in his eightieth year.

THE ex-Moderators have selected Dr. James MacGregor, of Edinburgh, to be the next Moderator of the Church of Scotland.

NINETEEN bells of St. Giles', Edinburgh, cast in 1693, and now replaced by a new chime, have been sold by auction for \$1,010.

BISHOP HARRISON observes with regret that Glasgow royal infirmary receives no contributions from an Episcopal congregation.

THE Rev. Dr. Adam's death gives the Free Church the opportunity of combining the Home Mission secretaryship with another office.

A SERVICE in memory of the late Dr. Hannay was held at the city temple when a sermon was preached by the Rev. J. Guinness Rogers.

CANON SCOTT HOLLAND is president of a consumers' league, whose members will buy only from houses whose workpeople receive fair wages.

IN the recent elections the Italian Government has been handsomely sustained, 395 supporters being elected and eighty-six opposition members.

THE decision of the Archbishop of Canterbury, in the case of the Bishop of Lincoln is to be appealed to the Privy Council by the Church Association.

THE nine lady candidates for the degree of M.B. at the London University examination have all passed—five in the first and four in the second division.

THE Rev. D. M. Ross, of Dundee, notes the fact that nearly one-half of the applicants to the Charity Organization Society are connected with no Church.

PRINCESS LOUISE, who was accompanied by Lord Lorne, opened a bazaar in the Queen's Rooms, Glasgow, in aid of the West Highland Churches.

THE Edinburgh News states that somebody has discovered that the famous "John Knox's house" in Edinburgh was not the residence of the great Scottish reformer.

THE committee of Moffat Parish Church have unanimously agreed to recommend the Rev. R. Somers, B.D., of Gartsherrie, as their minister, in succession to the late Rev. D. C. Bryce.

THE Rev. Robert Gardner, M.A., B.D., has been appointed assistant to the Rev. Paton J. Gloag, D.D., of Galashiels, ex-Moderator of the General Assembly of the Church of Scotland.

MR. MUIR, the Lord Provost of Glasgow, with whom the licensing authority lies, has very properly declined to grant a license for the Exhibition about to be opened at the east end of that city.

DR. LAWS, writing from Bandawe, Livingstonia, reports the seizure of the missionary steamer James Stevenson by the Portuguese, and the imprisonment of her crew.

THE movement against the Jews in Russia is increasing in severity. It is now ordered that no Jew can join the Greek Church unless his whole family turn with him.

THE Rev. Peter G. White has died in Edinburgh in his sixty-third year. For twenty-two years he was minister at Denny, but retired in 1878 on account of ill-health.

THE committee of the English Presbyterian Synod on the Confession at its latest meeting drew up the fourth chapter of the proposed appendix to the Articles of the Faith.

THE special commission appointed by last General Assembly to enquire into the religious condition of the people have begun their work by visiting Hamilton Presbytery.

THE movement to purchase Dove Cottage, the residence of Wordsworth at Grasmere, has been successful. It will be fitted up as a monument of the distinguished Lake poet.

MR. QUARRIE, the founder of the Orphan Homes of Scotland at the Bridge of Weir, announces the gift of a house and grounds, to be used as a sanatorium for the children.

MR. JAMES THOMSON, at a meeting of Dundee office-bearers' union, suggested that the Church should recognize the services of lady collectors by instituting an order of deaconesses.

THE Rev. Mr. Macaskill, of Dingwall, declares his belief that the Free Church is as thoroughly honeycombed with error of every possible kind to-day as any Church has ever been.

THE Rev. Newman Hall, while begging his congregation to reserve judgment on the African horrors, declared that if the ghastly reports were verified there should be a day of national humiliation.

MR. SPURGEON declares that he is in favour of government by a committee of two—provided one is always absent. Yet he has avowed himself favourable to the Presbyterian form of Church government.

THE Rev. A. McLaren Young, of Southend, preached the annual sermon of Kintyre Auxiliary of the National Bible Society in the Highland parish church, Campbeltown, on a recent Sunday evening.

THE case of Free St. Paul's, Glasgow, is referred for settlement by the Commission to next Assembly. The special committee recommended amalgamation not with the Tron but with St. Andrew's.

THE Society of Friends have a scheme on foot to centralize over \$300,000 invested in the saving funds of the society's adult schools, so as by some system of life assurance to benefit those associated therewith.

MR. BOYD, lord provost of Edinburgh, who is an elder in Broughton Place Church, was one of the speakers at a meeting of the general committee of the Church of Scotland' branch of the Laymen's League held recently.

THE Rev. John Robertson, of Edinburgh, in accordance with the request made to him personally by Mr. Spurgeon some weeks ago, preached on a recent Sunday, both morning and evening, in the Metropolitan Tabernacle.

PRINCIPAL DOUGLAS says it is the idle people who spend the six days badly who want the Sunday for amusement. Of the large number of shops open on the Sabbath, three-fourths are open for the sale of luxuries purchased by the idle and the thoughtless.

LORD LORNE believes that wherever any lack of proper religious feeling exists in the Highlands it may be traced to the absence of pastoral visitation. He is certain that a few words spoken at a bedside are often equal to six months' sermons in the pulpit.

THE Rev. John Hunter, of Crieff, before beginning the service on a recent Sunday, requested a young lady to leave her place in the choir; as she walked out of the church she was followed by a number of sympathizers, and the preacher has since resigned.

THE Rev. Mr. Barbour, who was appointed, along with the Rev. Professor Calderwood, to conduct, during this session, the work of Church History in the U.P. College, has been reluctantly compelled to decline the honour in consequence of the state of his health.

THERE are more than 10,000 Chinese in Melbourne; their chief quarter is near the top of the main streets. Archdeacon Williams, of New Zealand has offered \$5,000 towards a church to be built for the Chinese in Melbourne, if \$20,000 are raised by others in a year.

THE Rev. John M'Ewan, at the Commission of the Free Church Assembly, wished to nominate Professor Thomas Smith as the next Moderator, but, in consequence of the lamented death of Dr. Adam, it was resolved by forty to twenty-eight to postpone the nomination.

MR. J. HAY THORNBURN presided at the annual meeting in Edinburgh of the Free Church Defence Association. On the motion of Revs. W. Balfour and M. Macaskill resolutions were adopted expressing serious alarm at the action of the college committee in the cases of Profs. Bruce and Dods, and deploring the decisions in this matter of last Assembly.

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

THE Chicago Standard says: Prof. Swing called attention, in his sermon on Sunday last, in Chicago, to a matter which to our mind is of very grave interest. It is the fact that from year to year the religious pages have been eliminated from readers intended for use in the public schools. He makes this statement: Thirty-three years ago, McGuffey's reader contained 101 pieces in prose and poetry, thirty-three of which were religious. In his sixth reader, published recently, but seventeen of the 138 pieces pertain to religion, wit and humour taking its place. Children laugh more and muse less. This religious sentiment is lessened still further in a recent fifth reader, which has only four religious pieces in 100, and in a popular fourth reader there is not a religious piece. In an elegant fifth reader of a great publishing house of to-day, five out of ninety chapters are granted to religion. Whether, or not, as Prof. Swing maintains, "the state should make its own readers for public schools," this which he adds in that connection is certainly true, that "money-seeking men" should not be permitted to "pander to the materialism of the times. At least," he adds, "some power must come along with the ability to perceive that a fair portion of literature must be religious. The school-readers must be for human beings, and that, too, in their early, flexible years; and to bind up millions of these books with the religious sentiment omitted is to tell great falsehoods to millions of our children." There is an immense peril in the direction toward which these words point, and they ought, for that reason, not to pass with a mere utterance.

IN a paper in the Cosmopolitan Dr. Edward Everett Hale says: I once asked the chief of a great temperance home how one could work to destroy the craving for liquor. He looked at me with some surprise that a man in my profession should ask such a question, and said at once: "No man ever becomes temperate himself unless he tries to make some one else temperate." In a fashion I had known this, as every preacher of Christianity must know it; it is a doctrine laid down in the gospels in a hundred forms, but I had never used it as a working formula nor had I recommended it to other people as I have done since. Let me say this to any persons trying to reform a relative or a friend. You must introduce this desire to help forward somebody else or your work will not stand long. Your protégé need not speak at temperance meetings if he does not want to, but do you take care that he is doing something in the general cause of purity—that he is thinking of some one besides himself. We do not attain purity by thinking of impurity. We do not attain to temperance by thinking of intemperance. Give him a high motive and you have so far lifted him from the plane on which he slipped and fell. An old and wise friend, who is still living under the not cold shadow of fourscore and ten, inculcating practical morals, said to me once: "You are interested in temperance; I will tell you how to save men from drunkenness." And when I eagerly asked the secret, he replied by saying: "Make them plant trees, make them plant trees! So soon as they are interested in the growth of anything else they will be led outside themselves, and they will not have time to be drunk!"

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Here it has quietly grown from year to year, until it now occupies a warehouse which is without doubt one of the most elegant and commodious in the Dominion.

In 1870 the old two-storey frame structure which had for nearly a quarter of a century served the double purpose of store and dwelling house, was torn down to make way for a brick store in keeping with the progress of the city.

This work, which occupied nearly six months, has been fully completed, the result being that the firm are now in possession of a handsome monument of the builders' art, containing all the modern improvements and thoroughly abreast of the times, which could not be duplicated for less than \$20,000.

The new building has a frontage of twenty-four feet and an entire depth of one hundred feet. It is four storeys high and has an attractive and imposing front of red pressed brick and Credit Valley sandstone.

Its richly-decorated walls and ceilings, elegant furniture, cases shining with polish and sparkling with jewellery of all descriptions, form a picture which is little short of enchanting.

From the entrance to the jewellers' workshop there is an endless variety of objects to arrest the attention and please the fancy. A spacious window of the finest plate glass adorned with annealed ornamentation, contains cases filled with a great variety of jewellery novelties.

Passing through the entrance a long row of walnut and silver cases on solid cherry tables bends to the right and runs down the length of the place. Down the centre handsome solid cherry tables with velvet centrepieces are ranged, holding bronze figures of many postures and depicting a great variety of life.

These form an artful accompaniment to other goods displayed, chief among which are the marble clocks, scores of which are on view at the left hand side. The handsome wall cases of plate glass in solid cherry appear to their full advantage, being set off with the massive silverware inside.

At the end of the wareroom the watchmakers' room is situated, and further in the rear the jewellery manufacturers have a separate department. The cash desk and private office is in the centre of the wareroom at the right side.

It is an elegant piece of work in solid cherry. Behind this is a J. & J. Taylor burglar-proof safe of the most approved design. There are two safes, one inside the other, the smaller being used for the costliest goods. Incandescent electric light and gas are used for lighting, and steam for heating.

The firm manufactures a large line of special goods, such as diamond jewellery, medals, etc. Mr. John Wanless, the senior member of the firm, was born at Longformacus, Berwickshire, Scotland, on the 18th of February, 1830.

His father, the Grammar School Teacher and Registrar of the parish, was a gentleman of more than ordinary culture. Having passed his youth amid such favourable surroundings, it is little to be wondered at that Mr. Wanless imbibed those principles of perseverance, self-reliance and integrity, which have made his career a success.

In the year 1851, like many another young and hopeful Scotchman, Mr. Wanless left the old fatherland in search of home and fortune in this western hemisphere. That he has achieved a success in every respect is a matter that any citizen of Toronto can truthfully testify. In business he is not only genial and obliging, but strictly honourable in all his transactions, and it is in a great measure owing to this happy combination of qualities that his success has been achieved.

His popularity amongst the jewellery trade is evidenced by the fact that at the organization of the Canadian Retail Jewellers' Association, he was elected treasurer by a unanimous vote, a position which he has continued to fill with acceptance ever since. He also holds the important position of a Justice of the Peace for the County of York.

At the commencement of the present year, feeling that he had earned the right to more leisure than he had heretofore enjoyed, Mr. Wanless took into the firm his eldest son, John Wanless, Jr., who had for the previous

five years had been acting as his assistant in the business. Upon this young gentleman now devolves the general oversight of their large and growing business, a task for which his training had fully qualified him and for which he is in every way competent. Mr. Wanless, Jr., having literally grown up in the business, it goes without saying that he is thoroughly conversant with the jewellery trade. He has a pleasing address, is well liked by his customers, and it is safe to predict that under his management the old house will preserve the high reputation for fair and honourable dealing so long enjoyed by it.

NOTE this. For forty new subscribers at \$2 each we forward a handsome electro-silver communion set of quadruple plate, consisting of six pieces, viz: two plates, two goblets, baptismal bowl and flagon. To many congregations this will prove an easy way to secure this valuable premium.

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We request all those seeking medical relief to write us confidentially and learn for themselves of what

THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine" (which contains nothing but the advice to use hot water enemata) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance.

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These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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How a man with no surplus of estate, but still enough money to pay the premium on a life insurance policy can refuse to do it, and then look his children in the face and say his prayers at night on going to bed, expecting them to be answered, is a mystery to me that I have never yet been able to fathom.—TALMAK.

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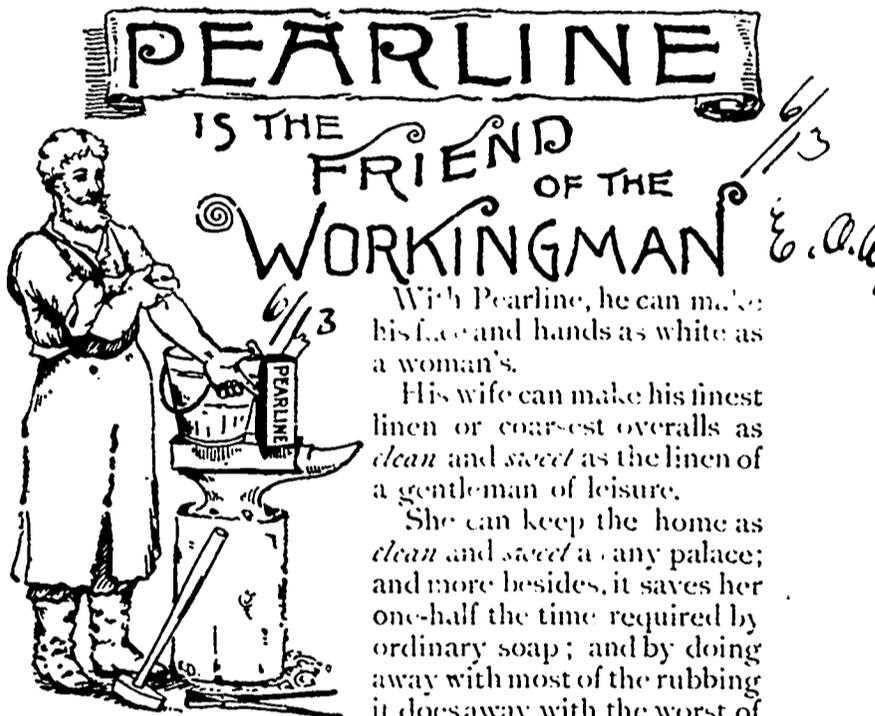
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With Pearline, he can make his face and hands as white as a woman's.

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She can keep the home as clean and sweet as any palace; and more besides, it saves her one-half the time required by ordinary soap; and by doing away with most of the rubbing it does away with the worst of

the wear and tear on the woman, the clothes—in fact Pearline makes a paying saving all around; it's economical no matter how you look at it.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. JAMES PYLE, New York.

SUNLIGHT SOAP



USE SUNLIGHT SOAP

SUNLIGHT SOAP FOR ALL PURPOSES OF THE HOUSEHOLD

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. BLOOM, M.D., 108 West Adelaide St., TORONTO, ONTARIO.

HOUSEHOLD HINTS.

MOST excellent waffles are made by using Cleveland's Superior Baking Powder.

APPLE FLOAT.—Beat the whites of three eggs to a stiff froth and add four large spoonfuls of sugar, a pint of stewed and sifted tart apple sauce, then beat with an egg-beater until it will stand up. Make a steamed custard and put in a deep dish and pour the apple over it.

CRANBERRY JELLY.—One and one-half pounds berries, one pint water. Boil fifteen minutes; strain through jelly bag or coarse cloth; cook the juice fifteen minutes; add as much sugar as you have juice, and boil again fifteen minutes, and turn into forms or jelly cups; dip forms in cold water to prevent sticking.

COFFEE CAKE.—One cup sugar, one cup melted butter, one cup New Orleans molasses, one cup strong coffee, one egg, one teaspoonful baking powder, one teaspoonful ground cloves, one tablespoonful ground cinnamon, one-half pound each of raisins and currants, four cups sifted flour.

TUMBLER CAKE.—Three tumblers of sugar, one tumbler of water; beat these to a froth with the hand, then add one tumbler of sweet milk and five tumblers of flour, three heaping teaspoonfuls baking powder, sifted with the flour, then four beaten eggs and flavour to taste, last of all a tumbler of citron cut fine or chopped.

HOMINY CROQUETTES.—To a cupful of cold boiled hominy add a teaspoonful of melted butter, stir well, then add gradually a cup of milk, stirring and mashing the hominy until it becomes a soft, smooth paste. Then add a teaspoonful of white sugar and a well beaten egg. Roll into oval balls with floured hands, roll in beaten eggs, then in bread crumbs and fry in lard.

BEEF A LA MODE.—Cut gashes in six or eight pounds of round, fill them with salt fat pork cut in bits and with force meat made of bread crumbs and salt fat pork. In a stewpan put a handful of parsley, a bay leaf, a little garlic, a sprig of thyme, two onions with a few cloves stuck in them, half a carrot, half a pound of fat pork cut into little square pieces, cover with a gill of good cider vinegar. Place the beef upon this mixture, cover closely and set over a slow fire in a moderately heated oven and let it cook about four hours. When done stain and thicken the gravy.

THE "Presbyterian Year Book for 1891" is now passing through the press. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Gall, Ont., St. Andrew's Church, New Westminster, B.C., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. Price 25 cents.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

Dr. Price's Cream Baking Powder

Sold in Millions of Homes—40 Years the Standard.

CLEVELAND'S Superior Baking Powder—absolutely the best.

CRANBERRY PIES.—For pies with upper crusts the berries should be used whole and cooked in the pastry in the following proportion; four parts berries, three parts sugar, one part water.

TAPIOCA PUDDING.—Three heaping table-spoonfuls of pearl tapioca soaked in a cup of milk or water one hour. Then put one quart of milk in a double kettle, and add one-fourth teaspoonful of salt, stir in the tapioca and cook three-quarters of an hour, then stir in the yolks of four eggs, well beaten, and cook five or ten minutes longer. Pour out in a pudding-dish to cool. When cold, stir in a teaspoonful of vanilla. Before using, beat the whites of the four eggs stiff, then whip half a pint of cold sweet cream, add three tablespoonfuls of fine sugar, one-half teaspoonful of vanilla. Mix all together, and pour on top of the pudding. Serve cold. This makes enough for a family of ten.

WAYS TO COOK OYSTERS.—The following methods of cooking oysters will be found a pleasant variation upon the usual ways of preparing them: 1. Tripe and oysters is a favourite English dish. Cut some ready prepared tripe into small pieces and boil for one hour in milk and water; drain and mix with two-thirds its bulk of fricassee oysters, cover with bread crumbs, dot with butter and brown quickly. 2. Have some large, well-cleaned oysters in their shells, lay them in a gridiron over the brightest of coals (your fire must be clear and bright) the round side down. As fast as they open transfer them to hot plates, and let each guest remove the upper shell for himself, dipping the choice morsel within into a savory condiment composed of melted butter, lemon juice, salt, and white and red pepper. Or you may place them round side down, in a baking-pan in a very hot oven. As soon as they open take them out of their shells and lay upon slices of toast which have been lightly dipped in boiling cream. Put a few drops of the above condiment on each oyster and garnish with cress and olives.

PIE CRUST MADE OF CREAM.—For one pie use a heaping cupful of flour, a little salt mixed in well, and thick sweet cream (which is very cold) enough to mix it with, stir with a knife instead of with your hand. Dyspeptics that cannot eat crust made of lard enjoy pie when the crust is made by this rule.



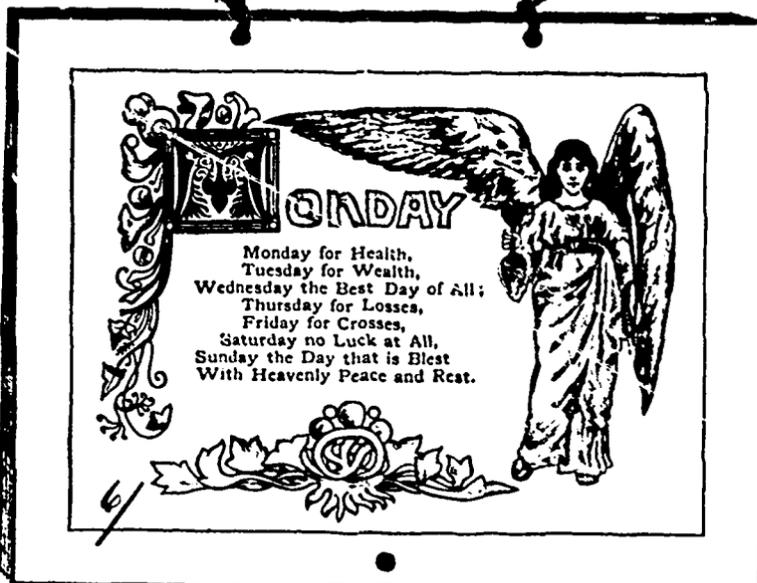
"A RACE WITH DEATH!"

Among the nameless heroes, none are more worthy of martyrdom than he who rode down the valley of the Conemaugh, warning the people ahead of the Johnstown flood. Mounted on a powerful horse, faster and faster went the rider, but the flood was swiftly gaining, until it caught the unlucky horseman and swept on, grinding, crushing, annihilating both weak and strong.

In the same way is disease lurking near, like unto the sword of Damocles, ready to fall, without warning, on its victim, who allows his system to become clogged up, and his blood poisoned, and thereby his health endangered. To eradicate these poisons from the system, no matter what their name or nature, and save yourself a spell of malarial, typhoid or bilious fever, or eruptions, swellings, tumors and kindred disfigurements, keep the liver and kidneys healthy and vigorous, by the use of Dr. Pierce's Golden Medical Discovery. It's the only blood-purifier sold on trial. Your money is returned if it doesn't do exactly as recommended. A concentrated vegetable extract. Sold by druggists, in large bottles, at \$1.00.

The Companion Calendar

For 1891.



Monday for Health,
Tuesday for Wealth,
Wednesday the Best Day of All;
Thursday for Losses,
Friday for Crosses,
Saturday no Luck at All,
Sunday the Day that is Blest
With Heavenly Peace and Rest.

This Unique and Beautiful Calendar, called "THE BOOK OF DAYS," has Fourteen Pages finely printed in Colors, the design being selected from nearly Two Thousand received in the Prize Competition. It will be mailed on receipt of Ten Cents, or sent Free to each New Subscriber who sends \$1.75 for a year's subscription and mentions this paper. THE COMPANION will also be sent from the time that the subscription is received to Jan., 1891, Free, and for a full year from that date, including the Five Double Holiday Numbers and all the Illustrated Weekly Supplements.

THE YOUTH'S COMPANION, Boston, Mass.

Comes Every Week.—Finely Illustrated.—450,000 Subscribers.

A REVELATION AND A REVOLUTION

By THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

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Health Without Medicine—Greatest Discovery of the Age!

Y. G. Oct-7/90

WHAT DO YOU THINK OF IT?

FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pathy whatever.

SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints—even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blotches or Yellow Spots, Nervous and General Debility, etc., etc.

HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

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

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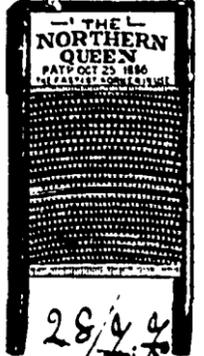
DIED.
 At the manse, Madoc, Ont., on Saturday, the 6th December, after four days' illness, Maria Ionance, wife of the Rev. D. Wishart, and mother of Dr. D. J. Gibb Wishart, of Toronto.

MEETINGS OF PRESBYTERY.

BARRIE—At Barrie, Tuesday, 27th January, 1891, at 11 a.m.
GUELPH—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m.
HURON—In Clinton, on the 22nd January, 1891, at 10.30 a.m.
MONTREAL—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.
PETERBORO—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.
WHITBY—In Whitby, Tuesday, January 20, 1891, at 10.30 a.m.

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