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Bread and cake bowls, or any dishes in which flour and eggs have been used, are more easily cleaned if placed in cold water after using.

After a room has been newly papered there should be ample opportunity given the paper to dry upon the walls before a fire is built in the apartment.

Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and fever, congestion and other diseases.

To prevent shoes from making holes in the heels of stockings, sew a piece of wash leather inside the heels of the shoes. This, also, will insure shoes from rubbing the feet and makes them fit better.

A small lump of sugar added to turnips when cooking will correct the bitterness which sometimes spoils this vegetable. If to be served mashed it will greatly improve them to put them through a colander.

It is said that roaches are killed outright by the poisonous water exhaled from fresh cucumber peelings scattered about the floor at night, and that two or three repetitions will exterminate them root and branch. It is worth trying.

**Boiled Macaroni.**—Pour one pint of boiling water over five ounces of macaroni. Let it stand half an hour, drain off, put in a kettle, cover with boiling milk, season, and grate cheese over it.

**Pie Crust for Dyspeptics.**—Boil and mash half a dozen potatoes, add a teacupful of rich sweet cream, a little salt, and flour enough to roll out the crust. Handle as little as possible. Put a strip around the edge of the plate and cover the top of the pie, but put none at the bottom. Prick the upper crust to let the steam out.

**Chicken on Toast.**—If you have cold chicken, but not enough for a whole meal chop it fine, heat a cup of sweet cream boiling hot, stir in a teaspoonful of cornstarch, then salt and stir in the chicken; arrange slices of hot, crisp, buttered toast on a hot platter, and put a heaping tablespoonful of the minced chicken on each slice and serve.

**Mutton Broth.**—Take the water in which a leg of mutton or lamb was boiled the previous day. Remove the fat, add an onion, a turnip and a carrot, all cut fine, salt to taste, and half a cup of rice. Boil two hours, add a little chopped parsley about five minutes before serving. Any little pieces of the neck, ribs or shank will make excellent broth.

**School Cake.**—Beat together until foamy the yolk of one egg, one cupful of white sugar, a piece of butter the size of an egg. Add one cupful of sweet milk, one pint of flour into which has been sifted two teaspoonfuls of baking powder, and the beaten white of the egg. Flavor with lemon or vanilla. Butter a piece of white paper and put in the bottom of cakepan. Bake in a hot oven.

**Chicken Pie.**—Cut two chickens into eleven pieces each, and stew with a little salt in sufficient water to cover until the meat begins to separate from the bones. Remove the meat from the large bones and place it in a tin pan or large pudding dish, add salt, if needed, to the gravy, and a dash of white pepper, then thicken with a little cornstarch; if the chicken is lean, add a lump of butter, and pour the gravy over the meat. Make a rich baking-powder biscuit dough, spread with the hands until large enough to cover the pan, place it over the meat, and cut a large cross in the middle of the crust; bake until the crust is rich golden brown, but avoid scorching.

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for dredging, Collingwood Harbour," will be received at this office until Tuesday, the 7th day of January next, inclusively, for the deepening of the Harbour of Collingwood to the depths mentioned in the combined specification and form of tender and within the area shown on the plan to be seen at the Harbour Master's Office, Collingwood, and at the Department of Public Works, Ottawa.

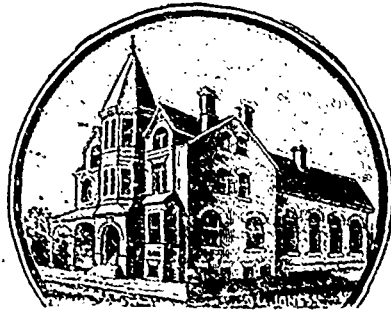
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An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of five thousand dollars (\$5,000), must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

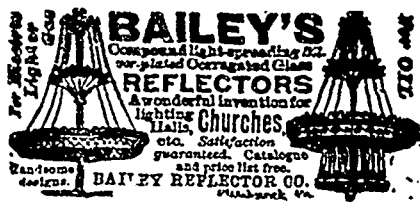
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, DECEMBER 11th, 1895.

No. 50.

## Notes of the Week.

A party of six missionaries for Africa and two for India, connected with the Presbyterian Church North, U.S., sailed lately. A large company of friends of Foreign missions, which taxed to the utmost the capacity of the new Assembly room in New York city, gathered on the evening before their departure, to unite in a farewell service, and bid the noble band of missionaries God-speed. The President of the Board, Rev. John D. Wells, D.D., who has just celebrated his eighty-third birthday, and has been for more than forty years a member of the Board, presided.

A very sad illustration of the dangers and risks attending bicycle-riding by those who are not young and active, is given by the death in this city last week of a worthy minister of the Methodist Church, Rev. Dr. Shaw, Assistant Foreign Mission Secretary. The accident happened on the 15th ult., and is partly ascribed to the fact that the deceased, being very deaf, did not hear the car approaching by which he was struck, and from which he received injuries which resulted in his death. The notice of his life and work recalls a past phase of a minister's labours in Ontario.

"The early years of his ministry were full of pioneer experiences in the backwoods circuits. He used to prepare his sermons while riding about from one appointment to another on horseback."

Every loyal Canadian will welcome with all his heart, every measure that will tend to bind us more closely to the Mother country and to our sister colonies in the different parts of the widely extended empire of which we form no unimportant part. Every thing that brings us more closely together, in lessening distance and time between us, helps to this great end. The Colonial Conference was a most significant event and it is beginning to bear fruit. The Pacific cable scheme and a line of fast Atlantic steamships, now giving signs of materializing, are the latest fruits. *The Times* has published an article on the Pacific cable and the proposed fast steamship service to Canada direct. It says the success of the movement is largely due to Canada. In both the steamship and the cable schemes the principle is recognized that in order to have British connection exclusively, the line must, in the first instance, be carried westward from the centre. By the acceptance of this principle, Canada obtains a position she has never occupied before, as the main highway of the British Empire.

The long and most closely watched Hyams' case has at length come to an end, so far as the murder charge is concerned, by their acquittal by the jury. No trial that has taken place for a long time has excited so wide and deep an interest. The verdict will no doubt be regarded very differently by different classes of minds, but no one who has read the Judges charge will be at all surprised at the verdict being such as it is: that the accused were not guilty of the dark crime with which they stood charged. No one who has followed the proceedings can fail to be struck with the ability displayed on both sides, the immense mass of evidence presented, all to be sifted and weighed, and the patience and labour bestowed upon the case by all concerned. Looking at this, and the necessarily very perplexing effect upon untrained minds, however honest, of such a mass of evidence on both sides, almost wholly circumstantial, and the difference of opinion among medical experts, it almost inevitably follows that the ordinary mind must, if leaning is shown by the judge at all, be swayed powerfully in its decision by that leaning. The more prolonged, perplexing and intricate the evidence is, the more must this be the case. In spite of the acquittal, there will no doubt be very many who

will still regard the brothers as guilty men. They were promptly re-arrested upon other charges and the result of the trial upon these will no doubt be followed with eager interest to the end.

How deeply the interest of the country is turned toward the present Manitoba School Question is shown in the election campaign now going on in North Ontario. The one point which in interest eclipses all others, is the stand the respective candidates are prepared to take as to enforcing or not enforcing the remedial legislation for the relief of Roman Catholic citizens in Manitoba, which, should the Government of that Province not grant of itself, the Federal Government has pledged itself to introduce. While no one could be blamed for not pledging himself beforehand to the details of a measure not yet agreed upon on this subject there should, after the matter has been so thoroughly discussed in all its bearings as it has now been, be no quibbling, or evasion, or hesitation, on the part of any man of any party, asking to be elected to Parliament, in the statement of his convictions, and the course he is prepared to take, on the vital matter of sacredly guarding Provincial autonomy in matters which are undoubtedly within the powers of a Province to legislate upon.

The case of the man Holmes would, under any circumstances possess a gruesome, ghastly interest on its own account, but it possesses all the more to Canadians, because it was in Toronto that the consummating evidence of the man's guilt was found. Appeal for a new trial was at once taken by his lawyer, and, after full consideration of the reasons for a new trial, this has been refused, and the refusal agreed in by all the judges before whom the cause was heard. The reading of the reasons against a new trial occupied an hour and concluded as follows:

"Upon the whole case we are convinced that, the Commonwealth proved such a chain of circumstances as lead irresistibly to the conclusion that the defendant did kill and murder Benjamin F. Pietzel in September, 1894, as charged in the bill of indictment. If Pietzel had committed suicide and the defendant simply tried to conceal the suicide, it is not probable that he would have fled from the city. Flight is the act of a guilty man, and not the act of a cunning man. Being firmly convinced of the guilt of the defendant we approve of the verdict and refuse a new trial."

Appeal has been taken to the Supreme Court. This is all right. Justice never wears such solemnity and majesty, as when it is the final issue of every means that could possibly be taken to make it clear that, in the end it is absolute and impartial.

Presidential messages to the Congress of the United States are always important documents—sometimes of course more important than at other times. That just sent to Congress by President Cleveland has been looked forward to with somewhat more than usual interest. Probably the most important matter treated in it, certainly the most so to his own country, is the currency question which is still a very vital as it is an unsettled question. Points especially of interest to us, because of our connection with the Mother Country, are: the boundary dispute between Venezuela and Britain in which the Government of the Republic is taking a rather officious and one-sided interest as against Britain, in pursuance of what is called the Monroe doctrine; and the Behring Sea award, over which Uncle Sam grumbles not a little, and in which he does not follow the example set him by Britain some years ago in the famous Alabama case. With reference to these matters, while there is more or less difference of opinion in the English press, there is yet a somewhat general feeling that the tendency of the government of the United States, as represented by its President, is

to render scant justice to the claims of England and take every possible advantage on the side of those who are against her. Some war talk has been indulged in by hot-brained men. We cannot believe in any such eventuality; but even the thoughtless talking and writing of it is scarcely less than a crime of the first magnitude.

With its last issue in last month our contemporary *The Week* enters upon the thirteenth year of its publication. We may be allowed, as approaching our quarter of a century, to congratulate our confere on entering into its teens. *The Week* frankly admits that, like almost all other literary ventures in a new country, comparatively, as to its literature, it "has had its ups and downs, its difficulties and its disappointments," and it also is true, as it claims, "that it has won for itself a high and firm place in public estimation, and has attained withal a very respectable age. We congratulate the editor and proprietors of *The Week* on feeling "justified in believing that it never stood so high in the opinion of Canadians as it does to-day, whilst abroad it is now generally recognized as a national journal, expressing the educated and independent thought of the Dominion." We agree with this journal when it says that "*The Week* has helped many thousands scattered far and wide over this broad land to feel a deeper consciousness of the brotherhood of the Canadian people, and the great part that is theirs in the British Empire." The aim of *The Week* is a most worthy one, one which every Canadian will wish to see crowned with complete success—"To strengthen the ties which unite us to our Queen, to promote Canadian unity and loyalty, to quicken our political and literary life, to make more strong and energizing the fibres of common interests and common sympathies, to unite all who love to work in the service of our country, is the task that is given this journal to do, and earnestly would we appeal, after these twelve years, for the co-operation and hearty support of all our fellow-countrymen in the achievement of so great a task."

A contemporary refers to an article published lately in the *Montreal Star* on the Manitoba School Question in which it is said that—

"The attention of the country was called to the startling fact that there is now every probability that our fiscal policy for five years will be decided, and our national Government chosen, largely with reference to the stand taken by our public men on the question whether less than four thousand children in Manitoba shall be educated in this or that kind of school."

This is a most misleading way of putting this question. It is not really "whether less than four thousand children in Manitoba shall be educated in this or that kind of school." That is only an incident arising out of the real question, which is, whether the right of a province to legislate in a matter which has been declared to be *intra vires* is to be respected, or at the demands of political or any other kind of exigencies of either party, one as much as the other, is to be trampled upon. If the latter is declared to be the case, then the beginning of the end of Confederation has been entered upon, unless the powers of the Federal and Provincial Governments are more distinctly set forth and agreed upon. Nation-building is a large undertaking, and difficulties may be expected to arise from time to time which will try the patience, temper and wisdom of our people, and through successful trial, cultivate amongst us those qualities which make a people strong and great. We have little fear but that a basis of agreement will be reached in the end, and in order to reach it, instead of standing upon their dignity, and refusing any concession, both the Dominion and Provincial Governments would get honor and praise by putting forth their best united efforts to arrive at a satisfactory solution of the present grave difficulty.



## Our Contributors.

### TO THE MINISTER WHO FEELS LONELY.

BY KNOXIAN.

MY DEAR BROTHER, — I understood you to say in your last letter that you feel a little lonely at times and that the feeling seems to be growing on you. The November days were short and some of them were dull, you have no congenial society, your work is a little monotonous, you have little to interest you and nothing to stir the blood. You are in a bad way, according to your own account, but are you quite sure that the trouble arises wholly from your environment. Are you reasonably certain that the cause may not be partly internal rather than wholly external. Is there not a remote possibility that a change in you might seem to make a change in your surroundings.

You say you yearn for congenial society. Are you quite sure that you are not hankering after somebody with whom you might gossip about the Presbytery and its last meeting; about committees and who are on them; about the vacant chairs in Knox and who are likely to be asked to take them; about vacancies and who may be called to fill them? Do you hope to refine and strengthen your intellect with talk about overtures and resolutions and amendments and reports? Are you sorry because you have no opportunity to discuss the comparative importance of Home and Foreign Mission work—nobody to argue with as to whether the soul of an Indian under the care of the Foreign Mission Committee in the Northwest, may not be of less value than the soul of a white man under the supervision of the Home Mission Committee in the same region? How your heart would warm, and your mind broaden, and your intellect sharpen, and your literary style improve if you just had somebody to speak with on these mighty themes! The society of the great masters in literature and theology is of no value, compared with the society of a modern specialist who can discriminate nicely between the soul of a little Indian boy on the Reserve and the soul of a little white boy who lives across the imaginary line that divides the Reserve from the Prairie farms. If you had somebody to converse with who can explain without any effort the comparative value of the souls of white men on the Rocky Mountains and the souls of Chinamen down in Victoria you no doubt would improve mightily as a minister of the gospel.

But, brother, we cannot all move in the highest circles of the Church. We cannot all enjoy the society of people who are on familiar terms with the headquarters of the sacramental host, and therefore know just what ought to be done and how and when it ought to be undertaken. Those of us who are not privileged in this way must make what use we can of the society within our reach.

Brother Lonely, have you a library? You have of course. Is there anything on these shelves written by a man named William Shakespeare? You have heard of Shakespeare. He lived in England some years ago, though his forefathers no doubt were Scotchmen. Yes, there it is on the top shelf covered with dust. Just as I feared, brother. A minister who keeps his Shakespeare on the top shelf loaded with dust, is very likely to be lonesome and perhaps deserves to be. If you want to have a real good time and be quite independent of everybody just cultivate an acquaintance with William Shakespeare. Some of his pieces, we must not say plays, are very exciting, Othello for instance. The Hyams' trial does not compare with some of the sensations that Shakespeare worked up. The speeches are good. The addresses by leading counsel in the Hyams matter were a trifle longer than any Shakespeare makes his people deliver but Mark Antony put more polish on his. Polonius was probably

as wise a man as any politician stumping North Ontario at the present time. Brutus would compare favourably with anybody in Cardwell. The fact is Shakespeare produced as good men in his mind as we can grow in actual life.

Brother, if you want to read Shakespeare properly get a copy that has the plays bound separately in limp covers, slip a play into your grip or into your inside coat pocket when you are going from home and then if you are lonely the fault is not with Shakespeare. Of course you must not take out your copy in the Presbytery when the members are wrestling with the difference between tweedle-dum and tweedle-dee.

You never could enjoy Shakespeare! So much the worse for you. Supposing you try Milton, or Dickens, or Thackeray, or George Eliot, or Robert Louis Stevenson?

Never did care for these people. You want something theological and can't find anything new. Indeed. Have you read Fairbairn's great book. Never read a line of him! Just as I feared. A man who does not read the master's hardly ever does read anything new.

You want some current literature and cannot afford to get it. Now brother. Quite a number of the best magazines can be purchased at any book store for ten cents each. The best of them can be had for very little more. Most ministers are rather a failure in the bank account line but candidly there are not many who cannot raise ten cents to buy a magazine with.

Any minister who says he is lonesome with the works of Barrie, Crockett, and Ian Maclaren within his reach ought to be tried for *inertia* and found guilty.

When a pastor sees his parishioners, male and female, old and young, walking about with the works of Crockett and Ian Maclaren in their pockets it is high time he had stopped talking about lonesomeness and taken to reading.

There are precious few Presbyterian ministers in Canada who can say without a loss of influence that they do not know anything about Burnbrae, or Drumsheugh, or Dr. McLure, or Margaret Howe.

### A GERMAN MISSIONSFEST.

BY R. G. M.

In the Province of Hanover the National Church, the Lutheran, is divided into four districts each under the a General Superintendent; each district is subdivided into smaller districts, the head of each of which is the Superintendent. The parishes in each Superintendency are banded together in inspections, *i.e.*, every four or five parishes are united together for certain purposes; one of which is the annual missionsfest or festival. Each Inspection has every summer a united Fest when the claims of missions, Home and Foreign, are laid before the people, sometimes by local ministers, but generally assisted by speakers from outside.

One beautiful Sabbath afternoon we heard that a Missionsfest was to be held at Grone, a village a couple of miles out of Göttingen. We wended our way out there, and found the Fest being held in a beautiful orchard, across the gate of which was a fine arch of evergreens, bearing the motto: "Herzlich Willkommen." We had already passed under a similar arch in the village. Up to one of the trees was built a pulpit (not a platform), covered all over with green branches, and decorated in front with a large cross of flowers. From here, when we arrived—and, in fact, we could hear him long before we arrived, for he was a Boanerges—a minister was preaching on Foreign missions to a very large and attentive congregation gathered from all the parishes in the Inspection, and many from the city. The benches were all occupied and many standing. To judge from the numbers the Fest is in favor with the people, and from the attention paid to the long sermons Germans seem to have an interest in missions. The

sermon on Outer [Foreign] missions, at least as much as we heard and understood of it, was an earnest and eloquent appeal, and thoroughly evangelical in its tone.

At the close of the sermon a hymn was sung, led by the local band and joined heartily in by the people, hymn sheets having been distributed. The singing was quite impressive. Like all German hymn-music, the melody was no "rattlety-bang jingle," but staid and decent, a good deal like our own old psalm tunes. A minister on my remarking to him the character of the music, told me the German people couldn't stand praising the Lord to light fantastic tunes. We wish our own Church had some higher idea of music befitting a church, but if we get the new united Hymn Book, we may reach it in time. After the hymn, there was an intermission of half an hour, which was taken advantage of by most to go over to the village beer-garden for refreshments. In company with parish minister and the inspector of the Theological Student's Stift, in Göttingen, we did the same, but unfortunately (or otherwise) we were late in going, and the beer was all done. The day being hot, and a greater crowd present than was expected, the supply was not equal to the demand, and we had to put up with a seltzer. Beer is the national beverage, and is universally drunk, but it is not very strong. I am told the minister lamented on behalf of temperance, that not more beer was drunk, instead of whiskey, etc.

The exercises commenced with the singing of another hymn; the pulpit was occupied by another speaker, a minister from Hanover, who was well qualified to speak on Inner [Home] missions as he had been for a number of years in slum work, and is yet head of a hospital for lame, blind, etc., although he is also minister of a parish. He began by reading for his text the evangel for the day (Second after Trinity) Luke xv., during the reading of which the people all reverently stood, the men taking off their hats. The preacher was an eloquent speaker, very dramatic in style, drawing harrowing pictures of the miseries of the deformed, and maimed. We fear his worst cases appeared somewhat incredible to some of the Old Country folks. The inspector was interested in listening to the comments of three old women seated in front of him, some of which showed plainly they thought the preacher was drawing the long bow. The effect of the peroration was somewhat spoiled by the sky presaging a thunder storm which caused the people to leave. The sermon ended, another hymn was sung, the blessing was pronounced, accompanied by the sign of the cross, and the Fest was over. A collection was taken up at the gate for missions, and seemed to be well responded to.

Besides this United Fest every parish has one of its own on the first Sabbath of the year, when the Holy Gospel, from which a sermon must be preached, is "The Adoration of the Magi." The custom is to make this story of the coming of the first of heathen to the Lord the ground of a sermon on Foreign missions, so that twice a year, at least, the claims of the missions are laid before the whole Church.

The Missionsfest, in the open air, under the trees, is an established institution in Germany, and appears to be a successful mode of bringing the people together, and getting them interested in missions, and is a change from the regular service. As we looked over the large congregation gathered in the grove, we wondered if the same mode might not be successful in America, with, of course, the necessary modifications. This might not, and perhaps would not, be possible in city congregations, but in country parishes it would be an excellent way of bringing the people together for a pleasant afternoon, and at the same time doing something to forward the cause which lies so close to the heart of the whole Canadian-Church, the cause of missions, Home and Foreign. At least one Canadian parish has adopted the Mission Feast, and found it successful. The con-

gregations under the Rev. Mr. Sawers, in the London Presbytery, one of the most missionary parishes in the Church, have every year a large Missionsfest, and have had for a number of years.

Göttingen, Germany.

### SOCIAL WORK FOR STRANGERS.

BY ESTELLA WILLIAMS.

This is a very important field of work in our Lord's vineyard. Right in this line, work can be done for the Master which will tell through eternal ages. A rich store of opportunity lies before us here. How shall we use it? Strangers come in and go out amongst us every day. Shall we, God's servants, let them pass us by unnoticed, while Satan's emissaries are ever alert and busy? Golden opportunities are ours for doing God's own work among these newcomers but, if we neglect these opportunities, and if through this neglect a bright young life is blighted, a precious soul is lost, on whom rests the responsibility? Does it not rest upon the shoulders of those professing disciples of Christ, who, with never a smile of welcome, never a thought of opening up their own exclusive circle for a stranger keep all the warmth and brightness of home and charch to themselves, while the young stranger, left in the chilly outer circle, after a few wistful lingering glances, turns to the ever open doors of the saloon and billiard rooms. Oh, how blindly we go on in our lives day after day, content with our own position in society, our own circle of acquaintances, never seeming to notice the fresh faces that appear in our midst three or four times, perhaps, and then for want of a friendly smile, a welcoming word, are seen no more. We do not follow them up to discover where they find their society now, they have occasioned but a passing thought in our minds, no more, yet who shall say but that at the great judgment bar of God, we will not have to give an account for the soul of that young man or young woman we might so easily have reached and helped.

Can we plead ignorance of our responsibility in this matter? We have no right to be ignorant. When God gives us light and we deliberately close our eyes, is our blindness then any excuse? God repeatedly mentions the stranger in His Holy Word. He never forgot the "stranger within the gates" though we so often do. His command rings plainly out from the grand old Gospel: "Be not forgetful to entertain strangers." How is it we heed it so little? In Numbers ix: 14 we find that special provision was made for the stranger at the Passover Feast: "And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do; ye shall have one ordinance, both for the stranger and for him that was born in the land," and in Psalm cxlvi: 9 we read these gracious words. "The Lord preserveth the strangers, He relieveth the fatherless and the widow."

Jesus Christ was Himself a stranger upon the earth. He knows all about that intense craving for love and human sympathy which even the strongest of us feel at times, when far away from home, with no friendly hand to clasp our own and share our burdens with us. He knows just how desolate it is to be alone in the world, and how prone we are to wander into slippery places at such times. Hence he makes our receiving of strangers one of the conditions of our entering into the kingdom. Hear His own words, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me," for "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. xxv. 34-40.

"Ye have done it unto me." Is it not worth many times the effort it would cost us to open our home and heart to the stranger, to hear those blessed words? If we really love our Master we can have no higher reward than this, the consciousness that we have pleased the Lord Jesus and have actually ministered unto Him. Let us then keep our eyes open for the strangers. Be on the alert in the Lord's work. Satan's messengers are tireless in their vigilance. Oh, surely, when so much is at stake, we can be as watchful as they. So much depends on the beginning. The young man who has just now entered our town has a fresh and clean sheet spread out before him. No old associations of perhaps an undesirable kind to hamper him, no old haunts to tempt him, no prejudices to contend with, he has his own record to make, his own circle of acquaintances to form. He will not long remain so. In a few days he will begin to make his friends; in a few weeks his course, while in our town, will be determined on. Then let the servants of God be ready. Greet him with a smile and a pleasant word. Take an interest in him and let him see that you are in sympathy with him. Introduce him to your friends and surround him by an atmosphere of friendly, genial, Christian warmth and brightness. Get him into the church, and, if possible, get him interested in some branch of Christian work. Give him a place in the Young People's Society. Make him feel that he is needed there, and that he is a part of it. Invite him to your homes for a cozy little fireside talk, or in company with a few friends for an evening's amusement. To sum it all up, make his Christian circle of acquaintances so attractive that the world will hold no charms for him. That is what the Lord meant us to do when He said, "I will make you fishers of men."

God has given us those beautiful homes of ours. Did He mean, I wonder, that we should selfishly shut ourselves up in them, keeping all that is pleasant and attractive there for ourselves and our own, while the young man or young woman away from home and a stranger in our town, pines for one little glimpse of the dear old home life. We may never be able to realize what a social evening in our homes now and then, spent in the light-hearted innocent amusement of youth may mean, to the tried, tempted soul of that young man yonder, who would perhaps have spent that very night in a far more questionable way, had it not been for that kindly invitation. We may never fully comprehend the heavy weight of homesick misery and loneliness lifted off the heart of that young girl, nor with what a different view of life she takes up the duties of the morrow, after but one evening of happy social intercourse in a Christian home.

We may not know, but God does. He knows the needs of all His children, and just how they can be helped. All he requires of us is that we be willing to do His bidding. If we, realizing the great need for God's people to bestir themselves on behalf of the stranger, go to Him for help and direction in this matter, we may be sure that we shall be guided into right ways of working. No hard and fast rules can be made that will suit all cases. Each one must be given special, individual, prayerful consideration. We must wait before the Lord, until our hearts are aflame with love for God and all around us, and then go forth in His name, deeming it a joy rather than a duty to do our little all for Him. With such an army of devoted Christian workers, alert, active, consecrated, guarding the pathway Satan will spread his snare in vain, and many young feet will be turned into the paths of pleasantness and peace.

Waterloo, Ont.

By an unfortunate typographical error in the advertisement of William Briggs' Fall Publications in our last issue, the price of Thomson's "Old Man Savaria" was made to appear at \$2.00 instead of \$1.00. We are glad to know this book is finding a popular sale. No better collection of Canadian short stories has yet been put in print.

TO THE MINISTER'S OF THE PRESBYTERIAN CHURCH IN CANADA.

DEAR BRETHREN,—When the Home Mission Committee met in Toronto last spring they were face to face with a deficit of \$10,000 on the year's work. To equalize revenue and expenditure it was proposed to pay only 75 cents in the dollar on all grants then due missionaries. A special appeal and a generous response saved the Church from the humiliation of repudiating part of its obligations. But a special appeal cannot be made this year; and hence it is hoped that care may be taken in time in setting the facts before the people so that the wants of the work may be adequately met in the usual way. The response given to the appeal last spring is the best proof that the Church is ready to give when the needs are known; please inform your people.

What is the work and who are the men for whom this appeal is made? Home Missions is simply an attempt to give the gospel to the scattered settlers in the newer parts of our country. Into the Canadian North-west settlers are coming from Eastern Canada, from Britain and the continent of Europe, and we are trying to provide them and their families with the means of grace. In the interests of religion and morals this is necessary, but it is no less necessary in the interests of patriotism. These foreigners we ought to Canadianize and make loyal to our institutions. In such work the public school is important, but the church not less so. This is so evident that I shall not attempt to discuss it.

And the men who represent the Church in this work are in a marked degree faithful and successful. No church is better served by its servants than the Presbyterian Church. The missionaries are from all parts of the country and all the colleges of the Church. They are men of scholarship and preaching power. In the large missionary Presbyteries Minnedosa, Regina, Calgary and Kamloops, out of 55 ministers, 38 are graduates in arts or theology. That Western men are acceptable as preachers is proved by the number of them who have been called to the United States, and that even such centres in Ontario as Lindsay and Toronto covet and call.

What are their salaries? The unmarried ordained missionary is promised \$700, and the married \$750 and a manse. But part of this salary is promised by the people and part by the Home Mission Committee. The part promised by the people is not guaranteed by the Home Mission Committee. If the people can pay their part, well; if not, the missionary must lose it. In the past the missionary could depend on the part of the salary promised by the Home Mission Committee; it would appear that that, too, is now an uncertain quantity. How can men meet honest obligations where such uncertainty obtains? The losses sustained by missionaries in the past, and the disappointment and discouragement incident to such losses, led the Synod, at its late meeting, to appoint a committee to inquire into the whole matter of arrears, and if possible suggest a remedy for existing evils.

Permit me to give a few cases, and while reading the figures remember that the salary of a catechist was \$600 and of an ordained missionary, if married, \$750. Two catechists, efficient men, received last year, respectively, \$445 and \$363 without manse and both have families. One ordained missionary with a family got from all sources \$705, (and provided his own house), another \$468, another \$607, another \$542, another, \$570, another \$572, and another \$420. Shall this continue?

A single ordained missionary, an M.A., who stood eleventh, taking first class honors in the exit examination of the Free Church of Scotland, received last year \$296, and had to keep a horse! The previous year the figure was lower; and yet no one has

ever heard him complain. When attending the Synod in Winnipeg this month, he was asked to preach in one of our city churches, and requested, at the close, to tell of his work. So well pleased were the congregation with the man and his address that, spontaneously, they voted him a sum of money to assist the work of his mission.

We want on the frontier men of high character, of spirituality, of prudence, aptness to teach, and we shall not get them, or keep them, unless we sustain them better. We have lost a number of able men already, we shall lose more unless conditions are changed, will you not help to save us from this drain?

Many of us have good salaries and comfortable surroundings. Looking over the column of arrears of stipend in the minutes of the Assembly in the Eastern part of the Church one is struck with the trifling amounts due, although men were conscientious enough to report \$18, \$19, \$20 and even \$61. Happy the ministers that are in such a case! What a contrast is the West! Brethren, look at the list in Dr. Torrance's report. Now these poorly paid men are our brethren; they are engaged in fields where few men are willing to labor; we knew them at college and seminary to be men of sterling worth and valued their friendship; a sense of duty keeps them where they are, shall we not loyally support them? Were you to visit their missions, their homes, or their wives and their children then this letter would be an impertinence.

But what is the West to do for itself this year? you ask. As much as it can. Bear in mind, however, that, large as our crop is, much of it is damaged, and, although good food, must be sold at a very low price, 20 to 30 cents a bushel and even less. No. 1 hard was selling last week at 36 to 39 cents per bushel and the market declining.

In Assiniboia and Alberta, frost has rendered much of the wheat unsaleable and settlers will find it hard to maintain themselves. These statements are made to save disappointment next spring.

At this season of the year missionary contributions are solicited and missionary moneys divided. Will my brethren please place the facts before their people?

Brethren, an apology is perhaps due you for this letter but necessity is laid on me from what I have seen and from the importance of the interests at stake. Pardon, but help.

Yours fraternally,

J. ROBERTSON.

Winnipeg, Man., Nov. 30th, 1895.

MADAME NELLIE MELBA.

It now transpires that the great soprano is a Presbyterian. While in Chicago recently she was the star at a concert given in aid of the Presbyterian Hospital of that city. Afterwards a representative of *The Interior* asked her what he should tell his readers about the diva who sang so gloriously and with such golden profit for their charity. "Tell them," she said with eager interest, "that I am proud to say I am a Presbyterian, a Scotch Presbyterian, too, and that my people were such before me, on my father's side. Tell them I was delighted to sing for their great hospital, their lovely charity, and that I am proud, very proud, of the magnificent audience that faced me when I sang." Madame Melba's present concert tour has been one of triumph succeeding triumph, and everywhere the glorious nightingale has received the tumults of applause, not as a prima donna surfeited with much praise, but rather as a shy, glad girl to whose heart the plaudits of her hearers went as straight and as movingly each time as if that time were the first. Probably no great singer since Jenny Lind has been as simple in personality, and as winning, as is Nellie Melba. It is pleasant to think that the citizens of Toronto are again to enjoy the privilege of hearing this remarkable cantatrice, Manager Suckling, of the Massey Hall, having, with characteristic enterprise, secured her services for a concert on next Monday evening.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Dec. 22nd 1895. } THE BIRTH OF CHRIST. { Luke ii. 8-20.

GOLDEN TEXT.—Luke ii. 10.

MEMORY VERSES.—10-12.

CATECHISM.—Q. 33-36.

HOME READINGS.—M. Is. ix. 1-7. Tu. Micah v. 1-7. W. Lu. ii. 8-20. Th. John i. 1-14. F. Is. xi. 1-9. S. Mat. ii. 1-10. Su. Lu. ii. 25-35.

At this season of the year the thoughts of every body in Christian lands are turning towards Christmas. Now no one needs to be told that Christmas day is intended to mark the birthday of our Lord Jesus Christ, the day when God's eternal son who became man was born into the world. Not that anybody knows for sure the exact date of Jesus' birth, God has kept us in ignorance of the exact date of all the incidents of Jesus' career on earth, except that of His death. Probably this is just that we may not make so much of all the other dates as to forget that the chief thing in the career of Jesus was His death on Calvary. However, it is proper that we should think of the birth of our Saviour, very especially once during the year, and everything seems to point to December as the month in which that birth took place. There never was a birth in which so many were interested. Four thousands years before it took place God had given a promise that the seed of the woman should bruise the serpent's head. That promise in some form underlies and gives its character to the whole Old Testament scriptures. The angels were deeply interested in the fulfilment of God's promise, and there were many faithful souls in Israel, and even in other lands who were looking for the birth of a deliverer. To certain of these faithful ones came the angels proclaiming the glad tidings, and these in turn, as soon as they had seen for themselves, joined in the proclamation. Therefore, let us consider our lesson under the heads, "Christ Heralded by Angels," and "Christ Heralded by Men."

I. Christ Heralded by Angels.—The story of that Christmas night is one of the most familiar of all stories. Who has not pictured the scene? Shepherds on Bethlehem plains watching over their flocks, perhaps counting their lot a hard one, perhaps whiling away the tedious night with conversation about Israel's hope. Suddenly a light bright and dazzling, the usual emblem of God's glory, and one fitted best to express that glory to man's limited comprehension; and in the midst of the light a heavenly visitant! No wonder the shepherds were afraid at so unusual a sight. But their fears were all removed and joy filled their hearts when they heard the message of their visitor, and all the more so when they heard the multitude of heavenly ones swelling out the Christmas chorus which sets forth what shall finally be the state of things when 'the reign of Messiah is perfected, and what ought to be the state of things whenever the name of Christ is known and loved now. The angels were filled with joy, not because of any personal interest of theirs which was secured through the coming of a Saviour for man, but because of their delight in whatever goes to show forth the glory of God. It is through redeemed souls that the manifold wisdom of God is made known unto the principalities and princes in heavenly places; and in the birth of this little babe at Bethlehem the angels saw the beginning of a world-wide ingathering to the glory of the Father and the honor of His name. The angels evidently expected that their tidings were going to have some effect on their hearers, for they pointed out how the babe could be recognized, clearly assuming that the shepherds would go to see for themselves whether these things were so. Perhaps ministers and Sabbath school teachers would accomplish much more if they only had confidence that their words will be received by their hearers or classes, that is, if they had confidence that they were instruments through whom God is making known His truth. Let us all seek to cultivate this idea by yielding ourselves more fully to God, and depending more upon His Holy Spirit.

II. Christ Heralded by Men.—The angels' confidence in the Word of God as fitted to move the hearts of the shepherds was not misplaced. No sooner had the heavenly visitants withdrawn from sight, than they said to each other, "Let us now go and see." There was no doubt in their minds as to the truth of what the Lord had made known to them. Not "Let us go and see if it is true," but "Let us go and see this thing which is come to pass." They came and saw and forthwith went out to tell others, both what they had seen and the things which the angels had communicated to them concerning this babe. Some when they heard wondered, just as many were amazed at the gracious words of Christ Himself. If, however, their hearing went no further than to occasion wonder, it did them no good. If we are merely filled with wonder and admiration at the things of Christ it will benefit us very little that we live in a land where Christ's birthday is marked. Unless we come and see for ourselves, and accept this Saviour as ours, all our knowledge of Him will be in vain. Mary—mother-like—pondered these things in her heart. She did not understand all that was said, but she was willing to await God's time to make things plain. Then the shepherds went back to their work glorifying and praising God. Henceforth that night was a delightful memory to them, and never did they forget the message of glad tidings received by them, nor yet did they cease to witness in their glorying to the truth concerning Christ.

## Pastor and People.

### A MODERN SAINT.

Her eyes are heavenward fixed in prayer  
No vestal virgin walks more free;  
Life's silent homage day by day  
Is more to God than words may be.

Not 'neath the fretted vaults afar,  
But in the still calm sphere of home,  
She bears her witness for the Lord,  
Nor knows a wish from thence to roam.

Her prayers are deeds, her praise as true;  
No cloistered shades invite her feet;  
Life has its secret holy place,  
Its shrine, where fears and wishes meet.

Where children cling around her knees  
To breathe the sacred words of love;  
And listening to their whispers sweet,  
A glad thanksgiving goes above.

Nor pains nor penance seeks she more,  
Than care and sorrow bring us all;  
In lightening burdens others bear  
She answers to the Master's call.

Her cross she takes, her pledge was given,  
"Till death shall part"—the solemn vow  
O mother! wife! was ever saint  
More true, more holy, thus, than thou!  
—Rev. Walter Baxendale.

### THOMAS'S DOUBT APPLIED TO POLLOKSHIELDS.

In the course of a sermon on Thomas, "the man with doubts and difficulties," preached in Stockwell Free Church recently, the Rev. John M'Neill said:—Thomas, one of the Twelve, was not with them when Jesus appeared after His resurrection, and so the eclipse, the misery. Eight days afterwards the disciples were together, and Thomas with them; then the revelation, the brightness, and the glorious testimony, "My Lord and my God," as the eclipse rolled off and the sun blazed out. Elocution ought to come to the preacher's aid many a time in interpreting Scripture, for although by unthinking people it is much despised, there is a great interpretive power in good elocution, and he thought if he had the gift he could bring a good deal out of that 24th verse of John xx., "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Ask yourself—Where is your Thomas? Why is he not beside you? He is sitting at home in West Pollokshields reading his book. Think of the flimsy excuse for not coming to the place where Jesus is to reveal Himself in resurrection brightness and gladness.

Mr. M'Neill thought Thomas was not with them, because, for one thing, he had given way to a prevailing tendency of his, and it was a tendency of ours to-day and among thoughtful people—the tendency to doubt. He went aside by himself the way some of our modern Christians do. "This is an anxious time and there's a great deal to think about, and in a morning like this John doesn't suit me and Peter doesn't understand my view-point." You know how you run down your minister, some of you thinking folk; he doesn't sympathise with your difficulties, and you have ceased to come to church or have gone elsewhere, but you just dropped in to hear M'Neill. Thank you. He is thinking and wondering if these things can be true when suddenly, and just like Him, Jesus showed Himself to simpler-minded folk. Thomas to-day is dropping off church-going because the minister does not sympathise with his difficulties, and he is reading ponderous books on the miracles that make things as clear as mud and after he has read one or two books on the evidences he is in the darkness, and could not tell you his left hand from his right. Oh, there's a simpler way for doubting folks, despondent folks, people that are depressed by difficulties, from scientific and other quarters. Be unlike Thomas—hold in and hang on to the company of simpler-minded, watching, expectant people. I often say, when I hear these doubters,—all churches have them; men have difficulties about the supernatural, especially about the resurrection, and so on—I say to them, Brethren, instead of reading ponderous books and listening to lectures on the evidences, go to a Salvation

Army meeting; and Thomas almost sneers at you when you give him that advice. A man with his intellect to go to a Salvation Army meeting! I say there is no better cure for doubting than shouting out. These people who feel like singing all the time, their tears are wiped away. My dear Thomas, give them a trial. I thank God for men like Billy Bray, who believed in God with a shout instead of with a sigh, which makes one doubt whether they believe anything. As Billy walked along his right foot said "Hallelujah," and his left foot "Amen." May you have the Pollokshields Streets ringing with such feet.

### THE PREACHING OF CHRISTMAS EVANS.

Come with me in imagination to a neighborhood in the heart of South Wales in the early part of the present century. The people are simple in their habits but strong of character. Their principle recreation is found in studying the Bible, and their greatest conceivable luxury in hearing one of the masters of the pulpit sweep the gamut of melodious speech with a full and undiluted Gospel for his theme. The intelligence has come that Christmas Evans is on one of his evangelistic tours, and that he will arrive at that place on a certain night. The populace is on tiptoe of excited expectation. It is the topic of conversation at the smithy and in the tailor's shop, in the market place and at the fireside. The plowboy and the milkmaid, as well as the farmer and the shopkeeper, must hear the one eyed preacher from Anglesea. Such an occasion was more to them than the arrival of the finest prima donna to the musically cultured of any of our modern cities. The evening at length arrives and the homely edifice is packed to suffocation. The preachers of all evangelical denominations from many miles around are assembled in the big pew encircling the pulpit. The windows are thrown open and men and women who cannot gain entrance, in vehicles and on the green sward come within the circle of the preacher's voice. At the appointed time the eagerly expected one makes his appearance. The service is simple and fervent. The Scriptures are read by one of the neighboring pastors, a prayer offered by another. Then, the stanza of a familiar hymn being sung in a plaintive minor key, Christmas himself ascends the pulpit. The text is given out in an undertone. The introduction is brief and simple, but gradually the preacher rises in both thought and utterance, until heights of dramatic effectiveness and imaginative brilliance are reached that carry the audience resistlessly upon the current. The subject on this occasion is the demoniac of Gadara. The picture of the demonized individual passing through the neighborhood, or concealing himself in secluded places so as to spring forth like a panther upon women and children, made the people shudder. Then the scene is shifted and the catastrophe of the swine given with inimitable effect, the preacher himself laughing at the grotesqueness of his own description and the whole audience convulsed with suppressed excitement until, when the black pig is mentioned, all decorous restraint was at an end. Then laughter gave place to tears, and merriment to the most devout fervor and solemnity, as the healed demoniac is described returning home, and Mary and the children when sufficiently assured of his restoration gather rejoicingly around him, and God's love and grace are magnified. At this stage of his discourse the preacher gave himself up to the mighty currents of enthusiasm which he had himself awakened. He soared aloft, bearing his audience with him into the very empyrean of emotional excitement. With a few piercing voice effects which were peculiarly his own, he completed his task, leaving the audience, whose sensibilities he had played upon with such consummate mastery, too thoroughly aglow to observe his retirement from the Church or for sometime to know that he was gone.—Rev. Benjamin D. Thomas, D.D., Toronto, in *The Homiletic Review*.

### THE BIBLE STUDENT'S TOOLS.

Books for study of the Bible! What a multitude of them there is! In 1891 the new publications suggested by the Scriptures numbered in England 530, and in the United States 538. The figures for England in 1892 show 528. One scarcely knows how to select from so much rich material.

Yet of course the workman must be very discriminating in his choice of tools. Experimenting with new and untried implements may be worse than useless.

Have a part or all of the Scriptures always about you. It is said that in 1870, when the German army under Von Moltke moved across the Rhine at the first tap of the drum, with each eye fixed on Paris, there was not an officer in the saddle that did not carry in his breast-pocket a map of every road between Strasburg and the French capital. Get a pocket Bible.

Have the right kind of Bible. Whether it be an Oxford, or a Bagster, or whatever kind, do not get one that is too good to use. Give particular attention to binding, paper, and type. It is to be your book for life. I recently saw the Bible of an evangelist, whose work is largely Bible reading. The products of study were seen in every margin.

Get a copy of the Revised Version, also, and learn to use it in private study. A comparison of the two versions will often furnish suggestions for instructive comment, as well as open your eyes to the beauty of the Word. Compare, for example, II. Cor. iii. 18 in the two versions.

Any that are able to read another language—Greek, Latin, German, French—will find it profitable to read occasionally thus for comparison; of course this is especially true of the Greek New Testament. Every student in high school or college who can do so should read the Sunday-school lesson from the Greek testament. To any that have not had the opportunity to learn Greek, but who would be glad to avail themselves of some knowledge of the original, I recommend Hudson's "Critical Greek and English Concordance of the New Testament," an inexpensive work of great value to the student of the Bible.

Another requisite is a note-book, stout enough for preservation, convenient in size and always ready for use. Several note-books may be used, representing different sections of Scripture. Another plan is to have an envelop for each book of the Bible. I should like to urge the young people to take notes on their pastors sermons, writing either at the time, or afterwards from memory.

Interleaved editions of the Bible may take the place of note-books. I may refer just here to a valuable set of books, three volumes by Prof. Weidner, "Studies in the Book," interleaved for students' notes, containing abundant materials and rich suggestions for Bible study.

### A SCOTCHMAN'S EXPLANATION.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then violate His own laws. What would be the use of making them if they are to be so rapidly set aside?"

"I dinna ken, sir," said uncle very reverently, "what God may do, or what He winna do, but I don't regard a miracle to be a violation o' the laws o' nature. There is no violation o' the laws o' God that I ken o', save the wicked accounts o' wicked men."

"And what, then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half past twelve, exactly—Green-which time," replied Smith.

"Well, sir," said the uncle, pulling a

huge, old, oid timepiece from his pocket, "it's one o'clock wi' me; I generally keep my watch a bit forrit (a little forward.) But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hand o't round. Noo, wad ye say that I had violated the laws o' a watch? True, I have done what watchdom wi' a' its laws couldna' hae done for itself, but I hae done violence to nae o' its laws. Ma' action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we hae a' that I contend for in a miracle; that is, the unquestionable presence of the Almighty hand working the divine will. And if He sees fit to work miracles what can hinder Him? He has done it oftener than once or twice already; and who daur say He'll not get leave to do it again?"—*Sunday Afternoon.*

### MAKING BREAD OF STONES.

How could temptation lay hold of Him? It is quite possible that it could, and that He could suffer in it. Take that instance of the wilderness. He was sure now that He was the Messiah, and in the presence of the great thought He retires into the wilderness to study the method of His Messiahship, and was so caught up in the great thought that the body forgot its needs. "And when He had fasted forty days and forty nights, He began to be an hungered." And Satan, always ready to take us at our weakest point, said, "Command that these stones be made bread." He could have done it. He is always doing it—a little feldspar, a little mica, a little hornblend, a little vegetable mold—I can not eat dirt, and yet I can. There is nothing of nutriment for me in that, and yet I must live on it. I stood in the Vale of Chamounix and saw the Alps throwing their pinnacles into the blue. I said they were the everlasting hills; but I saw the glaciers floating down the hills, turbid with the rocks that once had thrust themselves thousands of feet into the blue, but now were loosened by the frosts and broken by storms; and out of the coming dust will wave the harvest on which men live. What was that but turning stones to bread! He could have done it. He is doing it every moment, and if not we should all die. But if He had done it then He would have been false to His Messianic mission, of service, not to Himself, but to others. He answered, "Man shall not live by bread alone," and resisted the temptation. But do you not suppose that the Lord was hungry and faint with the fast of forty days—From a sermon "Touching the Bier," by Rev. Wayland Hoyt, D.D., in *The Homiletic Review*.

It may not be popular, but more of the judgment in the preaching of the day would have a stimulating and regulative effective upon the hearers. Christ and the Apostles made much of a personal settlement with God, and so must the preacher of righteousness to-day. Men must not hear so much of "the sweetness of religion" as to overlook its sterner aspects. "The Great White Throne," is a tremendous reality. We are accountable beings, and must answer for the evils which we condone, the wrongs which we commit, and the things which we neglect. God notes our treatment of men and of his Church, and will, sooner or later, call us to strict account.—*Philadelphia Presbyterian*.

Is it because the Church on earth is "the Church militant" that we have the "loyal army plan," the "boys' brigade," etc.? While military precision and a measure of military discipline may be advantageously employed by "good soldiers of the cross of Christ," they should ever remember that "this is the Word of the Lord": "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."



## Missionary World.

There has been of late an apparent revival of Hinduism. This is manifested by certain spasmodic movements. An outcry is raised, an attempt is made to refine and spiritualize the grosser elements of heathenism, and efforts made to prevent Hindus from professing an alien faith. Such movements will doubtless multiply. There are indications that Hinduism is feeling the attacks made upon it. The struggle will doubtless wax more fierce, and doubtless become more intolerant. The ancient philosophies will be studied anew; the new thought of the West will be read into them, and feelings of false patriotism will lead men to reject all that comes from a foreign source. These movements must be studied, so that they can be wisely and sympathetically met. There is doubtless in many quarters an intense antipathy to Jesus Christ as the Son of God and Saviour of men. We need to learn how to present Jesus Christ to the people in a way that will command the response of the conscience, of the reason, and of the will. Careful study of the thought of the people and close contact with Jesus Christ are needed if the ambassadors of Christ are to accomplish their purpose. Much knowledge is still necessary for an intelligent, vigorous, persistent evangelization of the masses of the people.—*Harvest Field.*

Rev. H. H. Jessup has returned to Syria, and gives evidence that the Sultan's change of heart is not entire. Read this: "Ten days ago orders came from Constantinople to the Beirut custom house to allow no books to be shipped, even though they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it. All of our Arabic Scriptures and other books have the imperial imprint, the official permit on the title-page. More than this no government can require. But they insist now on refusing to recognize their own permit, and oblige us to have a disfiguring, inky stamp put on every volume and on as many pages as they choose to put it in. The object plainly is to obstruct Bible distribution. And what makes the order more outrageous and offensive is, that the Jesuit edition of the Arabic Bible goes through the custom house without either the imperial permit or the stamp!"

*Dawn in India* thus sums up the work of the Christian Literature Society: "Fifteen hundred separate publications have been issued in 18 different languages of India, and of these more than 20,000,000 of copies have been sold. Thirty-two missionary societies regularly take advantage of our books both for evangelistic work and for the use of the converts. More than 1,000 Christian teachers have been trained in our institutions, most of whom are now teaching in village schools, employed by missionaries. There cannot have been fewer than from 50,000 to 60,000 under their influence. In some cases churches have been formed and the teachers turned into evangelists and pastors, and 71 pupils are under training in the institutions at Ahmednagar. In Bengal 8,000 children attend the circle schools, and more than 40,000 children have passed through these schools. The 15,000,000 of readers who have come from government and mission schools loudly call for pure and Christian literature. This is the most urgent need of India. We have created the appetite, and if we do not provide wholesome food, the devil through his agents in England and India will tempt them, and with the grapes of Sodom and the clusters of Gomorrah."

At one of the centenary meetings of the London Missionary Society, Chief Khama, whose people had received the gospel from the missionaries of this organization, being present, said in his own tongue: "I rejoice very much to be present here with you in this house of God. I rejoice much to see so many young children, and I pray God that as we have been joined together in the body, so He will help us to join in the one spirit, the spirit to help people. The work in which we stand is a work of goodness, a work which excels all other works in real goodness. The work that we find on the earth is a work that tries men, and again it is a work that passes away; but the work of God has no ending. And I have been trying to get my own people to go forward in the ways of righteousness as you are doing. I have not long words to say to you, because I am not a man practised in speech, I know how to do things better than to say them. But I give you joy with my words, the joy that I see in your faces."

The French have finally, though with great loss of life, climbed from the coast to the central highlands; the capital, Antananarivo, has fallen; the queen has yielded and made peace, and Gallic influence is supreme in Madagascar. For some two and a half centuries France has claimed this great island, several times over has sought to gain possession, and now rejoices in having the prize within her grasp. Of course the only right in the matter is might. Very likely a better government than the natives ever had will be set up, good order will prevail, roads will be built, and all that; but the gravest fears may well be entertained that a course of vexatious and disastrous meddling with Protestant missions will be commenced. If only these are let alone, and the Jesuits are kept within decent bounds, all may yet be well.

The extent of the wave of disturbance which took place lately among Christian missions in China is shown in the fact that in the China Inland Mission in the Western Province of Si-ch'uen, as the result of a series of riots, some 65 missionaries have been driven from their stations, many of them being in the most imminent peril of their lives. Notwithstanding all, there has been much of the dew of blessing on the fleece of service. In little more than the space of two months no fewer than 160 souls have been baptized throughout the stations of the China Inland Mission; and these, added to the results formerly given, bring up the total to 401 since the beginning of the year.

Miss G. Nott, of Kumamoto, Japan, an English missionary, says: "I was talking one day to a woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men and women, too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and, therefore, they cannot sin."

Dr. J. C. Young, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult mission field of South Arabia. The young convert is a woman, Fatima by name. Dr. Young writes hopefully of his evangelistic work amongst the soldiers at Aden, several of whom have recently enlisted in the Lord's service. Having been persistently refused a site of ground for the Keith-Falconer Memorial Church by the military authorities, Dr. Young has now applied to the municipality for a plot of ground outside of cantonment limits.

There is power in the preaching of Christ's resurrection. A Church of Scotland catechist tells of a conversation with some *faqirs* who demanded an account of the life of Jesus Christ from birth to death. He said: "When I had complied they on their part related the birth, life and death of Kabir (a famous fifteenth century *faqir*)." But the catechist could continue, when the *faqirs* were obliged to stop, he then preached to them Christ's resurrection.

## PULPIT, PRESS AND PLATFORM.

Jean Ingelow: There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.

Ram's Horn: It is an evidence that we are getting closer to God, when we begin to pray a good deal for people we don't like.

Austin Phelps: Vigilance is in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to the utmost of possible achievement.

North and West: Fatherhood stands first in the family. Brotherhood comes later. The second table of the law cannot stand without the first. God must be recognized before man will be humanely treated.

Presbyterian Witness: God is in our homes. He does not keep aloof from us till we wait upon him as it were officially with laudatory addresses. All we think and say and do is in His presence. He hears, sees, notes all.

United Presbyterian: It is wonderful how much more some find in the scriptures than others do. It is not that they are more learned or more intelligent, but that they have more of the Spirit to discern the things beyond the vision of carnal hearts.

Record of Christian Work: If men refuse the light of God's truth, they will be given over to the darkness of spiritual delusion. The Word of God and human history unite in declaring that he who does not become God's free servant will, in some form, be enslaved by Satan.

Lutheran Observer: Those who are followers of Christ are Christians. Those who are not followers of Christ are heathen, whether they live in the United States or in China. There are but these two classes. The statement may not be very flattering to the pride of our home heathen, but the fact remains. Jesus said: "He that is not with me, is against me."

Brooks: It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted Himself when He made you: but the former supposes that God made a hopeless blunder when He made you, which is quite as impious for you to think. The best thing to do is to stop thinking about self by becoming absorbed in the desire to serve God and bless our fellow-men.

Philadelphia Presbyterian: It is not enough to study about the Bible; we should study the Bible itself. Investigation in regard to its composition, origin, writers and history has its place, but it will not compensate for lack of the knowledge of its contents. Its doctrines, precepts and promises must be known and utilized. Its spiritual and saving treasures must be gathered from time to time. It is to be studied as a rule of faith and practice—as God's Book for the conscience, for the heart and for the life.

Standard: After all the ordeals through which our religion has passed, or is passing, there remains but this—a renewed manifestation of the personal Christ such as has not been seen in the world since the days of the apostles. He is to be again known among men as "Christ, the power of God and the wisdom of God." What men have written of Him, the place which even the anarchist gives Him as chief among the Friends of man, discussions of his relations to the race upon the one hand, and to God upon the other,—these may have prepared the way. But the ultimate fact is to be a reign of Christ in the thought and faith and life of men such as has never yet been seen in this world.

## Christian Endeavor.

### GOOD TIDINGS OF CHRISTIANITY.

REV. W. S. M'FAVISH, B.D., DESERONTO.

Dec. 22nd.—Isa. lii. 7-15.

#### A CHRISTMAS MEETING

Each recurring Christmas season should direct our attention to the incarnation of Christ, and from that, by an easy transition, we can consider the glad tidings which have come to us with His advent. It is difficult to think of the first coming of Christ without thinking at the same time of the good tidings of great joy which were proclaimed by the angels on that night when Jesus assumed our nature, and was cradled in a manger in Bethlehem. But if these glorious tidings were not proclaimed in their full beauty and attractiveness until the angels proclaimed them, yet the prophet Isaiah, in the words of the text, made very distinct and definite reference to them. Many of the best writers are of the opinion that while these verses contain an allusion to the return of the Jews from their captivity in Babylon, they also make a very clear and unmistakable reference to the deliverance of the sinner from the power and dominion of sin "through the redemption that is in Christ." This appears to have been the view taken by Paul, for he makes the return from Babylonian bondage a type of the granting of life and liberty to the one who accepts Christ as his friend and substitute.

Why was the promise of the Saviour's coming glad tidings?

(1) It was surely good news that Christ, the Lord of all, was willing to assume our nature. He was in the form of God and thought it not robbery to be equal with God. He was rich—rich in the praises of angels; rich in the resources at His command; rich in His power to create and to provide for what He had formed. But He became poor; He emptied himself; He made himself of no reputation; He took upon Him the form of a servant. Many a man, by unforeseen reverses, has been thrust from a position of ease and affluence into one of poverty and wretchedness; but no example can be found which would, except in the faintest degree, set forth the greatness of the change through which Christ passed when He left heaven and came down to earth. David, hurled from the throne, and persecuted by those who once had been his trusted councillors, might be taken as a type of Christ; but even then the type is but a faint foreshadowing of the anti-type. It is certainly good news to us that Christ shrank not back from the ordeal, and that He was willing to assume our nature with all its humiliation, so that salvation might be offered us.

(2) It was good news that peace was proclaimed at His coming. There is no peace to the wicked; they are like the troubled sea when it cannot rest. But when the Prince of Peace came the proclamation was made of peace on earth, good-will to men. Christ came to reconcile both Jew and Gentile. "He is our peace who hath made both one." Being justified by faith in Him we have peace (Rom. v. i.).

(3) It was good news that all nations were to share in the benefits of Christ's redemptive work. The good tidings of great joy were for all people (Luke ii. 10). It was prophesied that Christ should sprinkle many nations (Isa. lii. 15). All the ends of the earth were to see the salvation of God (Luke iii. 6). How glad we should be that this salvation was not confined to the Jews, and that Christ had other sheep which were not of that fold (John x. 16). How thankful we should be that the glad tidings have come to us, and that instead of celebrating this Christmas season with heathen orgies, we are celebrating it under Christian auspices, and under purifying, ennobling influences.

May this Christmas anniversary be a time of joy and gladness to us all; may all its pleasures be hallowed by kindness to our brother man and by thoughts of gratitude to God for His greatest and most precious gift—the Saviour of the world.



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5 Jordan St., Toronto.

The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 11TH, 1895.

We desire to remind our readers in arrears that payment should **NO LONGER BE DELAYED.** Take a look at the label on this copy of your paper, and if you find the figures do not indicate subscription paid up till 31st Dec., 1895, remit at once, and commence the new year with no indebtedness on your church paper. Better still enclose \$2.00 additional, and thus make payment in advance for 1896.

Should there be any error in the credit given on label, kindly let us know so that the necessary correction may be made.

**J**UDGING by the reports that come in from North Ontario the improved tone in political discussion, about which our neighbor, the *Globe*, used to speak, did not come to stay, if it ever came at all.

**I**N a recent speech Mr. John Charlton said that assuming the minority in Manitoba to have a grievance, coercion from Ottawa was the worst possible way to remedy it. That sounds like solid Presbyterian sense.

**E**X-PRESIDENT HARRISON stated a fact very neatly in a recent missionary address when he said that some people try to prove from the works of God that there is no God, and to prove from the Word of God that God has no Word.

**W**HETHER Canada needs Barnardo boys of any kind is a question on both sides of which something may be said. There is no room for dispute, however, as to boys such as that unfortunate lad who died near Owen Sound the other day. He should never have been sent here.

**J**UDGING from the manner in which Canadian cattle and sheep are slaughtered in England it is quite clear that Englishmen do not think there is any sentiment in trade. To do them justice they never said there was. All our eloquence about British connection goes for nothing when our stock comes into competition with the stock of the English farmer.

**W**E would draw attention to the lecture to be given in St. James Square Church on the 20th Dec. This lecture will be illustrated by a magnificent display of lime-light views of ancient Rome. Mr. Hutchison is one of Montreal's first architects, and as he has during the past year visited Rome, lovers of ancient history may expect an enjoyable evening. Those who have seen and heard Mr. Hutchison's lecture speak of it as a rare treat. Friends outside the church are cordially invited to be present.

**W**E would again remind our readers that Sabbath next, the third Sabbath of December, is the day appointed by the Assembly for the collection for Manitoba College. As this college has in some respects a special claim upon the whole Church, it is to be hoped that the collection for it will be both general and generous.

**T**HERE is not the least doubt in the mind of anybody who knows the public opinion of Ontario that a large number of thinking men are veering round towards pure secularism in our public schools. They are disgusted with the present agitation and say, "Anything for peace." We ask these excellent people, if secularism would mean peace? The Roman Catholics would fight for Separate Schools just as hard as ever.

**K**NOX College Literary and Theological Society, we are glad to see, has arranged for a series of lectures to be delivered during the session on popular and important subjects. The first of the series has already been given by Rev. S. Lyle, D.D., of Hamilton, on "Personality and its Implications." The others on the list are as follows: Thursday, Dec. 12th, Rev. Prin. Caven, D.D., "A Good Prose Style;" Tuesday, Jan. 21st, Rev. G. M. Milligan, D.D., "The Imagination in Literature;" Friday Mar. 6th, Rev. W. G. Hanna, B.A., "The Study of Sociology as Related to Social Reforms." At the lecture to-morrow evening, which is open to the public, the Rev. J. McD. Duncan, B.A., will preside.

**W**ORD comes from several vacancies that a hearing in each is wanted by seventy or eighty ministers. The great majority of these are pastors who want a change. There is no use in anyone denying the fact that a large and, we fear, constantly increasing number of pastors are uncomfortable and unhappy in their pastoral relations. This is a serious state of affairs. No pastor can do his best work in a congregation that he is anxious to leave. The man and very often his family, are unhappy in their surroundings and the work is hindered in many ways. Multiply the one by a hundred and we have a state of things that must soon bring a remedy if the Church is to exist, to say nothing about prospering. The remedy will be in the direction of a modified itineracy.

**C**ONVOCATION Hall, Knox College, was crowded to the doors on Friday evening, the occasion being a public debate between representatives of Queen's and Knox Colleges on the resolution: "That war is necessary to the advancement of civilization." The affirmative was ably upheld by G. McG. Gandier, B.A., and J. R. Fraser, M.A., from Queen's; while the negative found vigorous advocates in E. W. McKay, B.A., and E. B. Horne, M.A., of Knox College. The chair was very acceptably filled by Rev. Louis H. Jordan, B.D., who, after briefly noticing some features of the debate, gave his decision in favor of the affirmative, an announcement that was received with much applause by the audience. The other features of the evening, which were equally well done, were an essay and musical selections by the College Glee Club. On adjournment a pleasant reception was tendered the visitors from Kingston by the students of Knox.

**S**PECIMEN'S of the Sabbath School Lesson Helps prepared and published for the use of the teachers and scholars of our own Sunday Schools have been sent us, and to all ministers and Sunday School superintendents. In addition to the consideration that the work of the committee of our Church has the first and strongest claim upon the support of all our Sunday Schools, we believe that both because the committee's helps have some specially valuable features suited to our schools, to the views prevailing in our Church as to how that work should be done, and because of the quality of the work in them, they will commend themselves to general and hearty support from our schools. In addition to this, as the committee depends for the carrying on of its work upon the support of our Sabbath schools, and expenses have been incurred, for which, in some cases, for the sake of the work, members have become personally responsible, surely a great majority of our schools will order and use the helps prepared by this committee. If

any minister or superintendent has failed to get the copies sent them, or if any teacher would like to see and examine them for himself, a postal card, with his address on it, sent to Rev. T. F. Fotheringham, St. John, N. B., will secure the sending of a parcel immediately to the address given.

ARMENIAN SUFFERERS' FUND  
DECEMBER 7th, 1895.

**W**E are grateful for some additions to this fund during the past week, though the total amount is yet far from being what we could wish. As the need for assistance to save from death by starvation the cruelly oppressed and hunted Armenian Christians is as great as ever, and threatens to be even greater, we trust that, as the need is becoming better known, more liberal support will yet be sent in to us, which will be forwarded to headquarters and from there sent on, through the proper agents, and applied to relieve the suffering and long suffering thousands who unless help is given must die.

Amount already acknowledged.....	\$80 00
J. Mitchell, Esq., Medicine Hat.....	50
Friend.....	1 00
J. M., North Bay.....	5 00
Rev. Prin. Caven, D.D., Toronto.....	1 00
Friends, Toronto.....	1 00
	\$88 50

THE BOOM AND THE CHURCH.

**W**HAT is popularly known as a boom, it is becoming more and more felt and seen, is all but an unqualified injury to every interest, city, or place reached by it. First, not only the common run of men, but men usually considered sober, cautious and level-headed are by and by swept into the current of it, and thrown off their balance. If men lose their heads and go wrong, it must follow that all will go wrong; and so it does. Business is conducted upon unsound principles, men rush into it who have little or no capital, men who have capital extend their operations often far beyond what it will warrant, values become fictitious, an extravagant style of living gets to be fashionable; the whole perspective is unnatural and untrue; society lives, moves and has its being in an unreal atmosphere, in a sort of delightful, intoxicating dreamland.

This affects churches, Christian character, life and work with all else, if not at first disastrously, at least injuriously, and often before the end is reached, fatally. The sky all serene and full of promise, everything going on swimmingly, conceal what is as sure to follow as the night the day, a long and bitter experience of anxiety, loss, of struggle, perplexity and disappointment. Toronto is at this moment furnishing, and has for some time furnished, an illustration of the truth of these observations. The city a few years ago grew rapidly in all directions; and with the most commendable desire that religious life and work, and means of grace, should keep pace with its growth in other respects, suburban churches in considerable numbers sprang up, were organized, and were full of hope, enthusiasm, and faith that to-morrow would be as to-day and much more abundant. Churches already formed were filled, or it was certain they soon would be; in the same faith and hope as regards the morrow, church building was entered upon on an extravagant scale as to size, or expense, or both, to be paid for with money borrowed at high interest. Toronto was not alone in this; the same thing was done more or less over the whole country.

Then came a change. It first threatened, next began little by little but steadily to be felt, or it came with a crash. Men of means lost their money and their business; work slackened, then stopped in a hundred different quarters; men, dependent upon situations and wages, first retrenched, then suffered, and at last had to be helped. Contributions to churches shrank, then stopped, but large debts and mortgages, like portentous, threatening clouds, remained, under which congregations staggered, and have now to struggle for bare life. Ministers were burdened and harassed if not paralyzed with anxiety; manager's boards and sessions shared the difficulty, and single individuals, who, with a noble heroism, stepped into the breach and assumed burdens, are threatened with the loss of their all. Church difficulties that, under happier circumstances, if they had arisen at all, would have

been petty, became serious sources of irritation and friction; all the wheels of Church work move heavily, if they do not altogether stick in the mud, and ministers, unable to bear the strain, in distress if not despair, leave their congregations and their debts to men more sanguine, but who do not know the burden they are assuming. All the religious and benevolent schemes of the Church suffer. The penalty for their folly had to be paid by Christian churches, equally with those engaged in the most secular business.

This picture is not overdrawn, and the main object in drawing it will be served, if those members, ministers and office-bearers of churches, contemplating church building, who may read it, by studying and pondering over it, will take warning in time, will shrink from, shun and avoid huge church debts and a mortgage, almost or wholly as much as they would a plague. We do not say avoid going into any debt at all, though if that can be done it is by far the safest course. If this were done, it would, in many cases, be impossible to make any provision for religious ordinances, but be most wise and careful as to its amount, and be sure to see before beginning where the money to build with is to come from, not by being borrowed from some society, but by subscriptions of good men paid up, or so nearly paid up as to be secure, humanly speaking, against the possibility of serious hardship.

If a congregation cannot afford to build as it would wish, so as to compete and be equal with others, of often twenty times the wealth, why should not do as individuals who are honest have to do, when they cannot pay for what they would like to have, do without, or be content to cut their garment according to their cloth? There cannot be a doubt that many churches in Toronto and over the country to-day, of all the different bodies, have, in order to secure a fine building, assumed liabilities which, even the most sanguine calculations with respect to their means wherewith to pay, would not warrant. Then why should it be done? On what ground are common sense, and these sound principles which men apply in their ordinary secular business, to be thrown aside when it comes to church building? Such huge debts as some of our city churches all over the Province are staggering under, are all the more inexcusable, because they are due more to a spirit of pride, rivalry, and luxury in taste, than because they were at all necessary for comfortable, devout worship, or the promotion of the cause of true religion. Indeed they retard the spread of the gospel, for the power to do this is largely crippled by the constant struggle merely to keep afloat, to make up the amounts that must be made up to save churches from falling into the hands of the sheriff, which were at first built of a size and equipped in a style which were more a gratification to pride and vanity, than necessary for the edifying worship of God, and the maintenance and spread of true religion whether at home or abroad.

#### MANITOBA SCHOOLS.

THE discussion over this very vexed question still continues and so much the more as the day approaches for the assembling of the Dominion Parliament with the "remedial measure," the "united front" and the "stand or fall" attitude of the Federal ministry thereupon. Any number of "satisfactory solutions" have been ostentatiously set forth, some of them with an air of serene omniscience and pitying condescension towards those who cannot fully understand the reasonableness of the plans, or acknowledge the inerrancy of the planners. Hard words there have been not a few, much bluster in some quarters, and, let us add with thankfulness, in others not a little of sweet reasonableness. All seem agreed upon this at any rate, that the "remedial order" was a mistake, and that to attempt to carry it out in all its fulness will be worse than a blunder, will be a crime and that of no ordinary magnitude. "Coercion" is a delusion and a snare as those who may be tempted to try it will find out in due time. "The tyranny of the strong over the weak" has been harped on with an iteration which might even be characterized by a Shakespearian adjective. It is time to think a little of the tyranny of the weak over the strong, which in these days at any rate is quite as common and indefensible as the other thing. Not a doubt of it minorities have their rights, but have majorities none which they are not bound to surrender when any number, however small, proclaim, without

taking the trouble to prove, that their consciences are aggrieved, and their dearest and most indefensible privileges arbitrarily set aside and ruthlessly trampled upon? We rather think they have. We should be the very last to say a single word against conscience and its sacredness; at the same time it cannot be denied that, like "patriotism," as well as some other words, it has come to be looked upon as not quite so respectable since it has been so often and so openly prostituted for purposes neither honourable nor pure. In any case no man and no body of men can set themselves free from any enactment by simply pleading conscience. Society and law would on such terms be impossible. Government by, with and for the people is based upon conviction, and the conviction of the majority at that. The minority can obey actively by acquiescence, or passively by suffering the penalty, always, of course, being able to fall back, if so inclined, on the "sacred right of insurrection." But unless popular and constitutional government is a farce, when opinion has been crystallized into a law, the minority under that law can have it changed only by force, or by convincing the enacting majority that it was mistaken when it passed the measure objected to.

Well, the overwhelming majority of Manitoba was admittedly "greatly within its rights" when it passed the school law of 1890. Quite as much so as when it sanctioned a parish road or enacted a law about stray cattle.

The aggrieved minority in the one case as in the other had quite a right to protest, to argue, to cry out and use every legitimate means to have the wrong rectified. They could appeal to the majority's sense of fair play, to its neighbourliness, to its honour, its reason and its conscience, and if active obedience were incompatible with conscience, suffering for conscience sake would always be in order, and in the meantime their powers of argument and persuasion could be used for all they were worth. Instead of this what is proposed? What has been done? An outside force called in. A greater majority, and hostile, invited to over-ride the legitimate majority acting "well within its legal rights" and the proposition put boldly and bluntly forward, of making an unconvinced majority of ten to one, bow down before and be over-riden by a minority of one to ten and that on the plea of conscience, though the ten had as sensitive and as enlightened consciences as had the one.

Is that the way to right the wrong and protect the weak? Is that the way to secure peace and promote the exercise of brotherly kindness? We trow not. And all the more when it is kept in view that this supposedly arrogant and unreasonable majority has not the first intimation of oppressing any one, but is only too anxious to "hear reason," supply what is wanting, and amend what is wrong. In fact to supply the wanting and amend the wrong were the great objects aimed at in the school legislation of 1890. Confessedly on all sides there was very much wanting, and very much even ludicrously wrong in the educational arrangements of Manitoba previous to that year. The best was then done which the majority knew. Changes might be necessary just as experience and greater light might dictate, and even an entire overturn of the new law might be made if the community or a majority of it changed its mind. That is one thing and one which is continually occurring in every land, where "freedom is broadening slowly down from precedent to precedent." But it is a very different affair when an outside force comes with its "coercive" "You shall;" and undoes all the educational improvements of a Province larger than England; and makes anything like a national system of education either an impossibility or a farce. Aye, not only that, but tells the people of that Province that after the old, antiquated system of shreds and patches has been restored at Ottawa, nothing short of rebellion and revolution will ever be able to effect a change, though sought and prayed for not by nine-tenths but by ninety-nine hundredths of a population ten or twenty times as great as it is to-day.

Let the people of Manitoba manage their own domestic matters in their own way. They have no wish to oppress any one. But they have equally little inclination to let any one oppress them, and if Sir John Macdonald was sound when he said, in January 1881, "We cannot check Manitoba," he would be as much inclined, if alive, to say the same thing, and with greatly deeper emphasis to-day, in the threatened hour of crises in January 1896.

## Books and Magazines.

AMERICAN CATHOLICS AND THE AMERICAN PROTECTIVE ASSOCIATION. By Patrick Henry Winston. Chicago: Charles H. Kerr & Co. 1895.

The author of this pamphlet is a native-born American citizen of English descent, a Protestant in religion and in politics, a Republican of the school of Abraham Lincoln. The work itself purports to be a complete history of American Catholics in their relations to the Government of the United States, and a review of the meaning, methods and men of the American Protective Association and of all these it is an arraignment.

The *Missionary Review of the World* for December contains some very interesting and instructive articles on Palestine and the work for the evangelization of the Jews. H. H. Jessup, D.D., of Beirut, contributes an article on "The Jews in Palestine." Rev. Thos. Laurie, for many years a missionary in the East, writes on "The Beginnings of the Education of Women in Syria," a very readable chapter in the early history of missions. A. H. McKenney, Ph.D., describes the beliefs and worship of the Druses, an important but comparatively little known sect in Syria. Other articles of interest in this issue of the *Review* are an illustrated sketch of "John Nevius, the Modern Apostle to China," by the Editor-in-Chief; "The Founder's Week Convention of the London Missionary Society," by Rev. James Douglass, of London; "The Causes of the Riots in China," by Rev. H. M. Woods; and "The Mountain Whites of America," by Rev. W. T. Wilds. The various departments of the *Review* abound with interesting and valuable material respecting missionary life and labor in all parts of the world. [Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.]

An almanac is not usually considered a very entertaining work, but the publishers of the *Canadian Almanac* (The Copp Clark Co., Ltd., Toronto) have levied on art and literature to make it something more than a dry compilation of bald facts. In addition to the usual useful and necessary information, such as appeared in previous issues, the Almanac for 1896 has a number of well-written articles on subjects of great public interest. Dr. J. G. Bourinot writes on "Forms of Government Throughout the World;" Mr. E. M. Chadwick on "The Canadian Flag;" Assistant Paymaster Collin Campbell, R. N., on "The North-west Mounted Police;" and there is also an interesting account of the Royal Military College at Kingston, with biographical sketches of some of the graduates. The work is highly creditable to the publishers, and one indeed of which the country may feel proud.

The *Homiletic Review* for December continues the valuable series of articles by Dr. Gregory on "The Preacher and the Preaching for the present Crisis." Following it is "Sir Thomas Browne, his place in a Minister's Library," by Professor Murray, D.D., of Princeton, N.J. A suggestive and able article is "A Study of The Raven," by Dr. Elliot Griffis, Ithaca. "Criticisms and Suggestions by laymen on Church Methods and Church Work," are given in this issue by Austin Abbott, LL.D., of New York City. Light on Scriptural texts from recent discoveries takes up Sennacherib and the Destruction of Nineveh. Sermons are given in full from Dean Farrar and Dr. Stalker. "Christians Sermons and Themes" will be found helpful at this season. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

The December *Arena* is to a much larger extent than usual taken up with sketches and notices of some eminent personages, natives and foreigners. Lowell, Emerson, Oliver Wendell Holmes, Whittier and William Cullen Bryant are all brought before the reader. In addition to these we have part IV of Napoleon Bonaparte, by Hon. John Davis, and by the editor, "The Life of Sir Thomas Moore." Other subjects treated are "Municipal Lighting," "Equality of Opportunity," "How to Secure it," "Shall Women Vote," "Governmental Control of the Telegraph," "Opportunity of the Church in the Present Social Crisis;" these, with other articles and reviews of important books, make up an interesting number.

*Scribner's Magazine* for December is a special Christmas number, unusually rich in its literary and artistic features. A series of twelve full page illustrations for a fantastic story by Brander Matthews are printed in a delicate tint which is interwoven with the clear black of the text and flows out into the margins of the page producing an effect entirely novel in magazine illustration. An article of Alma-Tadema is embellished with twenty reproductions of the artist's pictures, chosen by himself for this purpose. The conclusion of George Meredith's serial, some choice poetry and a number of excellent short stories make a number of great variety and wide general interest. [Chas. Scribner's Sons, New York.]

Our readers will be pleased to learn that the publishers of that excellent and almost indispensable eclectic, *Littell's Living Age*, have announced a reduction in its price from eight dollars to six dollars a year; the change to take effect from the first of January next, and new subscribers remitting before that date will receive the intervening numbers of 1895, free. The *Living Age* is now nearing the close of its fifty-second year. It commends itself to readers generally but more especially to busy people of moderate means; and its usefulness must increase with the constant increase of periodical literature.

As usual the widely-known art publishers, Messrs. L. Prang & Co., Boston, Mass., have this season issued an immense assortment of beautifully executed calendars and tasty Christmas cards. In this class of work the firm mentioned is unexcelled.

## The Family Circle.

### SOME TIME.

Last night, my darling, as you slept,  
I thought I heard you sigh,  
As to your little crib I crept,  
And watched a space thereby;  
And then I stooped and kissed your brow,  
For, oh! I love you so—  
You are too young to know it now,  
But some time you shall know.

Some time, when in a darkened place,  
Where others come to weep,  
Your eyes shall look upon a face,  
Calm in eternal sleep.  
The voiceless lips, the wrinkled brow,  
The patient smile shall show—  
You are too young to know it now,  
But some time you may know.

Look backward, then, into the years  
And see me here to-night—  
See, oh my darling! how my tears  
Are falling as I write,  
And feel once more upon my brow  
The kiss of long ago—  
You are too young to know it now,  
But some time you shall know.

### THE PARSON'S EXPERIMENT.

The small parish at Fallowdale had been for some time without a pastor. The members were nearly all farmers, and they had not much money to bestow upon the support of a clergyman; yet they were willing to pay for anything that could promise them any due return of good. In course of time, it happened that the Rev. Abraham Surely visited Fallowdale, and as a Sabbath passed during his sojourn, he held a meeting in a small church. The people were pleased with his preaching, and some of them proposed inviting him to remain with them, and take charge of their spiritual welfare.

Upon the merits of this proposition, there was a long discussion. Parson Surely had signified his willingness to take a permanent residence at Fallowdale, but the members of the parish could not so readily agree to hire him.

'I don't see the use of hiring a parson,' said Mr. Sharp, an old farmer of the place. 'He can do us no good. If we've got any money to spare, we'd better lay it up for something else. A parson can't learn me anything.'

To this it was answered, that stated religious meetings would be of great benefit to the younger people, and also a source of real social good to all.

'I don't know 'bout that,' said Sharp, after he had heard the arguments against him. Sharp was one of the wealthiest men in the parish, and consequently one of the most influential. 'I've heard tell,' he continued, 'of a parson that could pray for rain, and have it come at any time. Now if we could hit upon such a parson as that, I would go in for hiring him.'

This opened a new idea to the unsophisticated minds of Fallowdale. The farmers often suffered from long droughts, and after arguing awhile longer, they agreed to hire Parson Surely upon the condition that he should give them rain whenever they wish for it, and, on the other hand, that he would also give them fair weather when required. Deacons Smith and Townsend were deputed to make this arrangement known to the parson, and the people remained in the church while their messengers went upon their errand.

When the deacons returned, Mr. Surely accompanied them. He smiled, as he entered the church, and with a graceful bow, saluted the people there assembled.

'Well, my friends,' he said, as he ascended the platform in front of the desk,

'I have heard your request to me, and strange as it may appear, I have come to accept your proposal; but I can do it only on one condition; and that is, that your request for a change of weather must be unanimous.'

This appeared very reasonable, since every member of the parish had a deep interest in the farming business, and ere long it was arranged that Mr. Surely should become the pastor of Fallowdale, and that he should give the people rain whenever they asked for it.

When Mr. Surely returned to his lodgings, his wife was utterly astounded upon learning the nature of the contract her husband had entered into; but the pastor only smiled, and bade her wait for the result.

'But you know you cannot make it rain,' persisted Mrs. Surely; 'and you know, too, that the farmers here will be wanting rain very often when there is none for them. You will be disgraced.'

'I will teach them a lesson,' quietly returned the pastor.

'Ay—that you cannot be so good as your word; and when you have taught it to them, they will turn you off.'

'We shall see,' was Mr. Surely's reply, as he took up a book and commenced reading.

This was a signal for his wife to desist from further conversation on the subject, and she at once obeyed.

Time flew on, and at length the hot days of midsummer were at hand. For three weeks it had not rained, and the young corn was beginning to curl up beneath the effects of the drought. In this extremity, the people bethought themselves of the promise of their pastor, and some of them hastened to his dwelling.

'Certainly,' returned Mr. Surely. 'If you will call for a meeting of the members of the parish, I will be with you this evening.'

With this the applicants were perfectly satisfied, and forthwith they hastened to call the flock together.

'Now you'll see the hour of your disgrace,' said Mrs. Surely, after the visitors had gone. 'O, I am very sorry you ever undertook to deceive them so.'

'I did not deceive them.'

'Yes, you surely did.'

'We shall see,' responded the pastor.

'So we shall see,' added the lady.

The hour for the meeting came around, and Parson Surely met his people at the church. They were all there—most of them anxious, and the remainder curious.

'Now, my friends,' said the pastor, arising upon the platform, 'I have come to hear your request. What is it?'

'Ay—rain—rain,' repeated half a dozen voices.

'Very well. Now when will you have it?'

'This very night. Let it rain all night long,' said Sharp, to which several others immediately assented.

'No, no, not to-night,' cried Deacon Smith. 'I have six or seven tons of well made hay in the field, and I would not have it wet for anything.'

'So I have hay out,' added Mr. Peck.

'We won't have it rain to-night.'

'Then let it be to-morrow.'

'It will take me all day to-morrow to get my hay in,' said Smith.

Thus the objections came up for the two succeeding days, and at length, by

way of compromise, Mr. Sharp proposed that they should have rain in just four days. 'For,' said he, 'by that time, all the hay which is now out can be got in, and we need not cut any—'

'Stop, stop,' uttered Mrs. Sharp, pulling her worthy husband smartly by the sleeve. 'That is the day we set to go to Snowhill. It *must* rain then!'

This was law for Mr. Sharp, so he proposed that the rain should come in one week, and then resumed his seat. But this would not do. Many of the people would not have it put off so long. 'If we can't have rain before then, we'd better not have it at all,' said they.

In short, the meeting resulted in just no conclusion at all, for the good people found it utterly impossible to agree upon a time when it should rain.

'Until you can make up your minds upon this point,' said the pastor, as he was about leaving the church, 'we must all trust in the Lord.' And after this the people followed him from the place.

Both Deacon Smith and Mr. Peck got their hay safely in, but on the very day Mr. Sharp and his wife were to have started for Snowhill, it began to rain in right good earnest. Sharp lost his visit, but he met the disappointment with good grace, for his crops smiled at the rain.

Ere another month had rolled by, another meeting was called for a petition for rain, but this time the result was the same as before. Many of the people had their muck to dig, but rain would prevent them. Some wanted the rain immediately—some in one, some in two, and some in three days, while others wanted it put off longer. So Mr. Surely had not yet occasion to call for rain.

One year rolled by, and up to that time the people of Fallowdale had never once been able to agree upon the exact kind of weather they would have, and the result was that they began to open their eyes to the fact that this world would be a strange place, if its inhabitants could govern it. While they had been longing for a power they did not possess, they had not seen its absurdity, but now that they had, in good faith, tried to apply that power, under the belief that it was theirs, they saw clearly that they were getting beyond their sphere. They saw that Nature's laws were safer in the hands of Nature's God than in the hands of Nature's children.

On the last Sabbath in the first year of Mr. Surely's settlement at Fallowdale, he offered to give up his connection with the parish; but the people would not listen to it. They had become attached to him and the meetings, and they wished him to stay.

'But I can no longer rest under our former contract with regard to the weather,' said the pastor.

'Nor do we wish you to,' returned Sharp. 'Only preach to us and teach us and our children how to live, and help us be social and happy.'

'And,' added the pastor, while a tear of pride stood in his eye, as he looked for an instant into the face of his now happy wife, 'all things above our proper sphere we will leave with God, for *He doeth all things well.*'—*Sylvanus Cobb, Jr.*

Wherever the sale of drink has been prohibited—and prevented—among savage or semi-civilised tribes, there the sale of other goods has multiplied exceedingly. Every temperance movement is good for every honest trade but that of brewing and distilling.

### TRAVEL IN ALBERTA.

If signs were trustworthy, I should have been much elated over the auspicious weather that ruled on the day of our departure for La Biche. Truly it was a beautiful morning, with the temperature some twenty degrees below zero, and a glorious sun, which touched the ice-covered bushes and trees with sparkling brilliancy; and when we started on our 175-mile drive, all Queen's Hotel, and, I judged, half the town, turned out to bid us God-speed. We had two good horses and a strong box-sleigh, and our load was not heavy, so that I expected to make good time. I had taken only enough provisions from Edmonton to last us to La Biche. There was much that I could have taken, of course, in the way of canned vegetables, meats, etc., and which might have saved me from many a meal of the oftentimes unpalatable stuff which I secured from post to post. But I was going into the country for a purpose, and not for a picnic. I knew perfectly well that I could not carry a sufficient supply to last until I had covered the 900 miles that lay between me and Great Slave Lake, because of the impossibility of securing enough dogs and sledges to freight it, and I knew that even if I could eat as a civilized man until I reached that point, I should be obliged, when I began my journey into the Barren Grounds, to abandon all hope of eating well, or even plentifully, and live or starve as do the Indians on their annual hunt in that region. Besides, the greatest essential to the success of my trip was speed. I had set out to make my bison-hunt, to get into the Barren Grounds for the musk-ox, and get back again to Great Slave Lake on snow-shoes—an undertaking that had never before been attempted, and which every one assured me I could not carry out. It meant snow-shoeing nearly 1,900 miles, and left no time for leisurely travelling; but I was determined to accomplish what I had planned if it lay within human possibilities; and thus it was that we took no unnecessary freight from Edmonton, for civilized food is so considered in that great North land. Tobacco was the only article of which I took a greater supply; but tobacco is not considered freight up there; it is always a solace, and becomes on occasion a stimulant when there is no meat, and an irresistible lure to facilitate intercourse with the Indians.

It was well we had a stout sleigh, for, much to my astonishment, the snow seemed not more than a foot deep anywhere, while in the road it had been worn down by much travel, and the rocks were numerous and aggressive. We made twenty-two miles by noon of the first day, and took our dinner at Fort Saskatchewan, the most northerly post of the North-west Mounted Police. Up to this point of the day's journey the road had been plain, and the country not unpleasant to the eye. In fact, in some parts it is rather pretty, of a general rolling character, fringed with small timber, mostly of the poplar variety, though pine is fairly abundant. It looks like, and is, in truth, a grazing country more especially, though the horses and cattle I saw en route were rather poor—a condition to be probably expected in a land where everything is new and settlers lead a hand-to-mouth existence, as all settlers do. An Edmonton enthusiast—I think he must have had property for sale—assured



me with great gusto that the land around that town would yield from 35 to 75 bushels of wheat to the acre and from 100 to 200 bushels of oats, the latter weighing 42 pounds to the bushel; the timber, however, he acknowledged "wasn't much to brag on."

The one well-defined road we had been following all day broadened out towards sunset into a valley, showing in turn several depressions in the snow—here much deeper—which we assumed to be roads. No one at Saskatchewan was able to direct us intelligently, and not a soul had been seen since leaving there from whom we could ask our way. Grierson, who was driving us, and who is one of the Queen's Hotel proprietors, had never before been over the road, but his bump of direction was well placed and abnormally developed. People in this country do not seem to consider knowledge of the roads necessary to reaching their destination. They just start off on the one main and almost only trail, which they follow to its end, when they continue on in the direction of their objective point. Roads are few and far between in this section, and disappear altogether when you get one hundred miles north of Edmonton. The alleged road to La Biche, which bears to the east of north, is the longest, and the end; beyond, all travel is by dogs in winter and canoe in summer. Grierson knew that Beaver Lake Creek was the point we were booked to reach that night in order to make La Biche in three days' travel from Edmonton, and he was sure it lay to the north-east. So we pegged on, until finally, after chasing several lights that turned out to be the wrong ones, and once nothing less lofty than a planet, which in this far North hung near the horizon, we found the log cabin of Beaver Lake Creek's most distinguished settler. I say distinguished because his was the only cabin in those parts which boasted of two rooms and a second story—an extravagance, he informed us, he had indulged in with the idea of one day, when the section in which he had located became more populous, putting a stock of merchandise into the "other room," and utilizing the top story as a dormitory for travellers.—From "On Snow-Shoes to the Barren Grounds," by Casper W. Whitney, in Harper's Magazine for December.

It appears that in Paris its population of 2,250,000 pays nearly as much rent as London, with twice the number of inhabitants. The 2,250,000 Parisians have only 83,000 dwellings to live in, while the number of houses that the 5,000,000 Londoners occupy is nearly ten times as many. In Paris, where the people live in flats, there are on an average over 270 persons residing in each house. In London the average is only seven persons to a house. Yet for much less comfort and space the Parisians have to pay little short of double the rent paid by Londoners. The total annual rent of Paris, says *The Debats*, is now 775,000,000 francs, or \$155,000,000, while Londoners, who are twice the number of Parisians, only pay \$185,000,000 for far more comfortable dwelling accommodation. The average rent paid by Londoners is between \$35 and \$40, while in Paris it is nearly \$70.—*London Times*.

The platinum mines are in a few hands, and the price of this metal, so useful in electrical work, is now ten times that of gold.

## Our Young Folks.

### "JACK'S GRANDMA."

Did you ever have a grandma,  
With her dear and wrinkled face,  
And her smile so bright and happy  
That you felt the dearest place  
Was to sit right close beside her,  
And to drink in every word,  
For she told such wondrous stories—  
Such as I had never heard.

If I wanted any goodies  
She was sure to be around,  
And she'd say, "Why, Jack is hungry,"  
And those cookies would be found.  
If I tore my pants or jacket,  
First to grandma I would go;  
She would mend them, oh, so nicely,  
And dear mother never knew.

'Tis so sweet to have a grandma,  
And to her your secrets tell,  
As she knits the baby's stockings  
In her rocker by the well;  
Every one that passes loves her,  
I can tell it by their smile.  
Oh, my dear, old darling grandma,  
May you live a long, long while.  
—J. W. Bolton, in *Christian Work*.

### BEGIN RIGHT.

'Boys,' said papa, coming in through the yard as the rain began to fall, 'put on your rubber coats and boots, and run out and clear away the heap of dirt you threw up yesterday around the cistern platform. Make a little channel where the ground slopes, for the water to run off below.'

Hal and Horace thought this great fun, and were soon at work. But presently papa called from a window.

'You are not doing that right, boys. You've turned the water all toward the house. It will be running into the cellar window next thing you know. Turn your channel away from the house at once.'

'But this is the easiest way to dig it now, papa,' called Hal. 'Before it does any harm we'll turn it off.'

'Do it right in the beginning,' said papa, in a voice that settled things. 'Begin right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward.'

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this, papa found Horace reading a book borrowed from one of the boys.

'That is not the kind of reading that I allow,' he said. 'Give it back at once.'

'Please let me finish the book,' pleaded Horace. 'Then I can stop reading this kind, before it does me any harm.'

'No,' said papa, repeating the lesson of the rainy day, 'begin right in your reading, and in all your habits, and then you will not have to change. Take the right direction first, and then you'll be sure of it.'

### A CURIOSITY OF AUSTRALIA

The most wonderful forest tree in the world, perhaps, is the "cannibal tree" of Australia, which some one has most aptly called "the most wonderful of God's many wonders in vegetable life." It grows up in the shape of a huge pineapple, and seldom attains a height of more than 11 ft. It has a series of broad, board-like leaves, growing in a fringe at the apex, which reminds one of a gigantic Central American agrave. When standing erect these broad thick leaves hide a curious-looking arrangement, which appears to perform the same functions as those of the pistils in flowers. Naturally these board-like leaves,

which are from 10 ft to 12 ft long in the smaller specimens, and from 15 to 20 in the larger, hang to the ground, and are strong enough to bear a man's weight. In old aboriginal times in the antipodean wilds the natives worshipped the cannibal trees under the name of the "Devil tree," the chief part of the ceremony consisting of driving one of their number up the leaves of the tree to the apex. The instant the victim would touch the so-called "pistils" of the monster the leaves would instantly fly together like a trap, squeezing the life out of the intruder. Early travellers declared that the tree held its victims until every particle of flesh disappeared. On this account it is called the "cannibal tree."

### BIRDS IN ALASKA.

Great numbers of wild birds nest in Alaska. Ducks, geese, and swans build their nests on the ground. In the nesting area of Alaska it is said that the nests are so thick that it is almost impossible to walk without stepping on one. The natives are experts in killing this game. They do it with a peculiar weapon. Six sinew strings, about three feet in length, are fastened together by a quill at one end. At the other end of each sinew is a ball of ivory, pear-shaped, and about as large as a walnut. The hunter, with this in his hand, approaches the flock at duck. He sets these balls whirling. When the flock rises to fly, these whirling sinews are thrown into the flock. They catch about the necks or legs of the birds, and they are captured. Sometimes as many as a dozen are captured at one throw. Travelers are sorry to see that the nests of these wild birds are so carelessly robbed of eggs. The eggs are wanted for the albumen which is used in manufacturing, but eggs are taken that cannot be used, and these are thrown away. So great is the destruction of eggs and birds that the birds each year occupy much less space in nesting.

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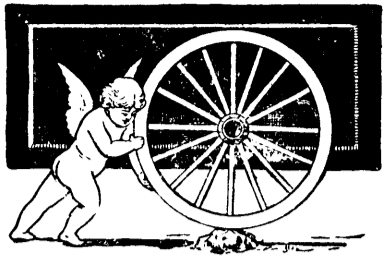
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## Ministers and Churches.

The Rev. Mr. and Mrs. Cosgrove, on their return home from their holiday visit to Europe, received a warm welcome from many friends in St. Mary's.

The Rev. Louis H. Jordan, B.D., of Toronto, is announced to conduct anniversary services in the First Presbyterian Church, London, on Sabbath, 19th January.

At the International Convention of Christian Workers held lately in New Haven, Conn., the Rev. A. H. Scott, of Perth, was elected Vice-President for the Dominion of Canada.

The Rev. E. D. McLaren, B.D., pastor of St. Andrew's church, Vancouver, B.C., has been appointed one of the honorary chaplains to His Excellency, the Governor General of Canada.

Rev. J. W. Mitchell lately closed a largely attended and interesting series of evangelistic services at Varna, where the last meeting for adults was the fullest seen in the church on a Sabbath for a long time. On Sabbath, Dec. 1st., he began a similar series of meetings at Kippen.

By appointment of the Presbytery of Victoria, Rev. W. Leslie Clay last evening presided at a congregational meeting in St. Paul's Church, Victoria West, and moderated in a call to a minister. The call came out unanimously in favor of Rev. D. MacRae, who since the organization of the congregation, six years ago, has been in charge under the Home Mission Committee. The congregation having recently been raised from the status of a mission charge, a formal call on the part of the people was thereby rendered necessary.

The annual thank-offering meeting of the Women's Foreign Mission Society in Molesworth was held on the evening of Nov. 18th., when the Rev. Dr. McDonald, of Seaford, gave an excellent address on Foreign Mission work, to the great delight of all present. The excellent music rendered by the members of the large choir present did much to make the meeting both pleasant and profitable. Miss McGeorge opened the envelopes, and read the passages of Scripture. Total amount raised during the evening from envelopes amounted to \$51.75. The pastor, Rev. Geo. Ballantyne, occupied the chair.

The Rev. W. G. W. Fortune, B.A., has left Elkhorn, Man., and come East. He went to Manitoba for a couple of years and now returns. During his stay at Elkhorn he rendered good service. The membership of the congregation increased during his ministry from 42 to 100. In the Woodville station a church was built in the summer of 1893 and already church and sheds are free of debt but \$50. Nor did the congregation forget the pastor, for he leaves his congregation paid in full as to salary and he was, moreover, presented on the eve of leaving with a beautiful silver tea service. The West regrets to lose a man of Mr. Fortune's spirit and ability.

The new Presbyterian Church, Oil Springs, was opened Sunday, Nov. 24th, under very happy circumstances. The building is a handsome modern structure, of red brick, with grey limestone copings. The pulpit platform stands in a corner of the building, with the choir platform before it, while the seats are circular. The Sabbath school is immediately behind the Church, and is admirably adapted for the purpose. Rev. J. A. Macdonald, of St. Thomas, conducted the opening services. Large congregations listened to his earnest and eloquent sermons. Collections \$140. At the entertainment on the following evening, in spite of the inclemency of the weather, \$85 were realized. Cost of building \$3,400 covered by subscription.

Rev. J. C. Tolmie, Windsor, preached a sermon on Citizenship in St. Andrew's Church, Sunday evening, 24th ult., in connection with the season of Thanksgiving. He dwelt upon the extent and richness of Canada and of its connection with the Mother Country, of which every Canadian should be proud. "There are those who speak of independence," he said "but I am not of them, nor do I know of any advantages that could accrue to us by our isolating ourselves. I hope for a closer union in time to come, and if the time ever comes when the British Empire, through passing years, should become weak, the colonies, methinks, would be the first to throw the strength of their manhood around her, lead her into new glory, and give her a new lease of life."

A new church was opened at Scotia, Man., on Sabbath, Nov. 24th, by the Rev. Dr. Robertson, Moderator of the General Assembly. Hitherto the congregation like many others in this country worshipped in a schoolhouse. But this becoming too small for their requirements, they set to work to secure a subscription and were soon engaged in building. The church is a frame building, 40 x 30, resting on a stone basement and costing about \$2,200. The Doctor's sermons were especially fine, and listened to with great attention and delight by people, many of whom had come from a considerable distance. On Monday evening there was a very substantial tea, after which addresses were listened to from a number of speakers, including the Rev. Mr. Lang, of Newdale; Rev. Mr. Cruickshank (Methodist), Hamiota; and Dr. Robertson, who all commended the Scotia congregation on the energy and taste shown on the erection of their new church. The proceeds of Sunday and Monday amounted to \$140 to be applied to removing the debt.

On the evening of Thanksgiving Day the W. F. M. S. Auxiliary of St. Andrew's Church, Sonya, held their usual annual Thank-offering meeting in the school-room of the church. There was a large gathering of the ladies of the congregation. A good programme of readings, recitations, speeches and music was rendered, and refreshments served towards the close of the meeting. When the envelopes containing the offerings were opened, and the verse expressive of gratitude read, which formed a very interesting part of the proceedings, the sum of \$34 was found to have been realized. Altogether a very pleasant and profitable evening was spent. The Ladies' Aid Society of this Church deserve great praise for many helpful services in connection with the church during the past four and a half years.

The first meeting of the General Assembly's Committee on Uniformity of Worship was held in Erskine Church, Montreal, on Nov. 26th. Rev. John Laing, D.D., convener, and Mr. W. B. McMurrich, secretary, when the committee was organized and discussed the matters referred to them under four heads, namely: (1) A uniform order of worship. (2) The audible repetition of the Lord's Prayer, apostles' creed and ten commandments in the service, with responsive reading. (3) The preparation of a directory of worship. (4) Forms of prayer for special occasions. Committees were appointed to take charge of the different sections of the work, and it is understood the general committee will seek the co-operation of all interested throughout the Dominion in the carrying on of their work, so as to ascertain as far as possible the mind of the Church.

Sunday, 17th ult., was a red letter day in the history of the Presbyterian congregation at Roland, Southern Manitoba. On that day their beautiful church, recently finished, was opened and dedicated for divine worship. The opening services were conducted by the Rev. R. G. MacBeth, of Augustine church, Winnipeg, who also preached at the evening service. Rev. Mr. Wible, of the Methodist church at Carman, preached in the afternoon. At all the services the choir of the Morden Presbyterian church was present and rendered valuable service. On Monday evening a social tea and entertainment was held. The church, which is an elegant frame structure, with colored windows, well seated with pews and heated with furnace, and excellently lighted, cost about \$2,500; and this whole amount has been already provided, together with between \$300 and \$400 of a surplus, so that the church was opened entirely free from debt. At all the services on Sunday and at the entertainment on Monday evening the church was crowded to overflowing, so that some had to go away on each occasion. The offerings on Sunday, and the proceeds at the Monday evening entertainment, amounted to \$250.

The new St. Andrew's Church, Fenlon Falls, was opened for public worship on Sabbath, November 10th, when the Rev. John Hay, B. D., of Cobourg, conducted the services to the great delight of the people. The edifice, with a seating capacity of 350, is complete in every detail of structure and equipment. The contractor, Mr. Alex. McLeod, of East Toronto, did his work to the entire satisfaction of the congregation. The church is built of white brick, with rolled cathedral glass windows, lighted with electricity, every pew cushioned, and every detail of furnishing complete. The cost of the building and lot amounted to \$4,500, which amount is nearly all provided for. The congregation is to be heartily congratulated on its success and prosperity. The pastor, Rev. Mal. McKinnon, B.A., who came to this congregation nearly four years ago, and who found matters in a rather dilapidated condition, has many reasons for thankfulness. The ladies of the congregation raised the sum of \$500 for furnishing and rendered excellent service to the pastor and building committee. The chairman of the building committee, F. Sandford, Esq., and the secretary, F. McDougall, Esq., deserve the heartiest thanks of the congregation.

### ST. ANDREW'S, BELLEVILLE.

On a recent Sabbath the Rev. James Barclay, D.D., the able minister of St. Paul's Church, Montreal, preached the dedicatory sermons at the opening of the new St. Andrew's, Belleville. The new and handsome edifice takes the place of the one some time ago destroyed by fire; and the minister and congregation are to be congratulated on their fine, commodious church home as well as on the auspicious circumstances attending its dedication to Divine worship. Dr. Barclay's sermons, morning and evening, were eloquent and impressive, creating a profound feeling among the crowded congregation that heard them. The choir had prepared special music and rendered it in a most pleasing manner. A service of praise was held in the afternoon, at which there was a large attendance of the pupils of the Sunday School and the missions connected with the church, when suitable addresses were delivered by Dr. Barclay and Rev. M. W. Maclean, M.A., which were especially interesting to the young people present.

As was fitting and proper the much-loved pastor of the congregation, Rev. M. W. Maclean, M.A., took a prominent part in the dedicatory services.

The total length of the new building, including vestibule, is 156ft. over all, and 69ft. wide at the transepts. The width of the nave is the same as in the old structure, but the height of the walls has been increased nearly four feet, thus giving a proper proportion to the increased length and width.

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neglected the important element of strength was duly considered, and accordingly the buttresses which supported the old nave walls have been largely increased in size. The whole exterior and interior of the building has been modernized. The new windows and doors are enriched with gothic tracery. The spire is many feet higher than the old one, and possesses some new features which add much to its beauty.

The room set apart for Sabbath School work is a pentagon of about 34 x 58ft., with a gallery on all sides facing the lecturer's platform. Each of the five sides or classrooms under the gallery will be provided with rolling screens, which may be opened and shut at pleasure by a simple device behind the gallery beam, which is not only a novelty in its way, but for many reasons a decided improvement on anything yet introduced in this feature of church architecture. The capacity of the church proper, exclusive of vestibules, choir, etc., is about 5,500 square feet, and is seated for 750.

The contractor put in several stained glass windows and there will be five memorial windows of handsome design. Mrs. M. W. Maclean's Bible class of young ladies contributed one and it was put in place on Tuesday of this week. It was supplied by T. Lyon & Co., of Toronto. It is in the centre of the south side. Mr. John Bell, Q.C., has given another, and the other three were given by Miss Graham, Mr. W. N. Ponton and Mr. J. Lyons Biggar. They are from the well-known makers, Cassels & Sons, Montreal. The new building costs \$23,650.

Rev. W. J. Clark, of the Park Avenue Presbyterian Church, London, preached two very effective sermons in Old St. Andrew's Church last Sunday. Dr. Milligan was in London.

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OBITUARY.

MR. JOSEPH GIBSON.

At noon on the 4th inst., Mr. Joseph Gibson, a well-known and highly respected citizen of Deer Park, died at his residence at the corner of Young street and Clarence avenue. About two months ago his daughter, Mrs. (Rev.) Alex. Gilray, died, and as she was a favorite with him, Mr. Gibson felt her death very much. He had been in somewhat feeble health during the summer but two weeks ago internal organic complications set in and he took to his bed on the Wednesday before his death, and his strength failed rapidly. The deceased gentleman was born in the County of Armagh, Ireland, in the year 1832, and came to this county in his twentieth year, settling in what was then Yorkville, and with the exception of a short time spent in Port Hope he had lived in the city and vicinity ever since. Shortly after his arrival here Mr. Gibson opened a general produce store, and continued the business, gradually enlarging its sphere, for some 25 years, when he retired and took up his residence in Deer Park. He was formerly an elder in the old Charles Street Presbyterian Church, and for thirteen years was superintendent of the mission connected with that church and at the time of his death was an elder and a prominent worker in the Deer Park Presbyterian Church. He was also well known and much esteemed by Presbyterians generally throughout the city by his active interest and help in all public church work. He was for many years in the Yorkville Council, and at one time occupied the position of Reeve in that body. He several times declined invitations to run as a member of Parliament in the constituency of East York. Besides his widow, Mr. Gibson leaves two children, Elizabeth and Robert J., and a brother, John, living near London. The funeral took place on Saturday afternoon to Mount Pleasant Cemetery. Services were conducted at the house by Rev. J. H. White, pastor of the Deer Park Church, assisted by Rev. Wm. Burns, Rev. Principal Cavan, D.D., Dr. Gregg, of Knox College, and Rev. John Neil, of the Westminster Church.

MR. JOHN DURIE.

Mr John Durie, who for more than half a century has been identified with the growth and progress of Ottawa, lately passed away at the advanced age of eighty three. The deceased was one of Ottawa's oldest and most highly esteemed citizens. Mr. Durie came to Bytown in 1832. Here about 1862 he engaged in the book and stationery business. Previous to this Mr. Durie had become Crown lands agent, having charge of the occupancy and sale of the government lands on both sides of the river in the Ottawa valley, a position which he continued to occupy conjointly with his book trade, with great satisfaction to all concerned, up to the time when the duties of the local land offices were handed over to the Provinces at Confederation. About five years ago, feeling the effects of advancing years, Mr. Durie gave up active connection with business, leaving the entire management to his son, John S., who had for a number of years been the active partner in the extending and successful firm of J. Durie & Son. At his country residence at Hintonburgh with his family he has continued to reside, taking daily walks of several miles, as was his custom during his long residence in the city. His bodily health continued good up to the final illness, when he was stricken down with paralysis. Mr. Durie was identified closely with the erection and maintenance of the Protestant Hospital, with the organization and management of the Bible Society, and the various kindred religious and charitable institutions which have arisen to relieve the suffering, to improve the morals and to generally raise the standard of practical Christian duty in the community in which he lived and labored. In his early life and early residence in Bytown, Mr. Durie was a member of St. Andrew's Church, but, when the disruption which brought into existence the Free Church as a branch of the Presbyterian body occurred, he threw himself with vigor into the new movement and became a co-worker with Rev. Dr. Wardrop, the first minister to take charge of the Daly Street Presbyterian Church, then Knox Church, where he continued to worship until the erection of the present Knox Church in Centre town, the promotion of the congregational and spiritual interests of which he continued to labor for while health permitted. Mr. Durie leaves to mourn his loss a family of one son and three daughters, his wife having preceded him to her rest by one year.

SUGGESTED CONSTITUTION FOR PRESBYTERIAL Y.P. SOCIETIES.

By request we reprint the following suggested Constitution which has been sent us by Rev. R. D. Fraser, Convener of the General Assembly's Committee on Young People's Societies. It is presented by him to meet many enquiries on the subject of a constitution for such societies.

The following constitution was adopted, at its meeting on the 14th inst., by the Presbyterian Young People's Society of the Presbytery of Whitley. The recommendation of the General Assembly's Committee was kept in view, that the constitution should be simple and comprehensive and should provide for close connection with the Presbytery.

I. Name.—The Presbyterian Young People's Society of the Presbytery of Whitley.  
II. Object.—To promote the welfare and the usefulness to the Church of the young people of the Presbytery, by uniting them in friendly inter-

course, the cultivation of their spiritual life, the study of the doctrines, history and work of the Church, and the support of its missionary, educational and benevolent schemes.

III. Membership.—The various Y. P. Societies within the Presbytery under the oversight of Sessions; each society to be represented by its President and one delegate for every seven members. In congregations where no young people's organization exists, Sessions may appoint delegates in the proportion of one to each twenty names on the communion roll.

IV. Meetings. (1). An annual meeting in connection with the fall meeting of Presbytery. (2). Such special meetings as the executive may call; notice of such special meetings to be given to societies at least a fortnight in advance; the annual meeting to receive reports from the societies, decide upon plans of work and control expenditures; the discussion of topics to be open, but the voting power to be restricted to members as described above.

V. Executive. To be appointed at the annual meeting, and to consist of an honorary president, who shall be the Moderator of Presbytery for the time being, a president, two vice-presidents, a recording secretary, a corresponding secretary (who, for convenience in corresponding, should not be frequently changed) a treasurer and a committee of five; together with the convener of the Presbyter's Committee on Young People's Societies and two others named by the Presbytery.

The executive shall prepare each year a report of the operations of the society, which, after adoption by the annual meeting, shall be forwarded to the Presbytery through its committee on Young People's Societies.

VI. Changes. Changes in the constitution to be made only at the annual meeting, by a two-thirds vote of the members present, and after notice of the proposed change given at the previous annual meeting, or sent to each society at least one month before the meeting at which such change is to be considered.

PRESBYTRY MEETINGS.

MATILAND. This Presbytery met at Wingham, November 19th, 1895. Rev. John Ross, Moderator, Rev. F. A. MacLennan, clerk pro tem. Mr. MacLennan presented an unanimous call from Huron congregation in favor of Rev. Roderick MacLeod, of Kenyon, Glengarry, accompanied with a guarantee of stipend of \$1000 per annum, in quarterly payments in advance and free use of manse or rented house. Commissioners from the session and congregation supported the call, which was sustained as a regular gospel call. Reasons for translation were read and approved. Rev. D. B. MacRae, of Cranbrook, was appointed by the Huron congregation and the Presbytery to prosecute the call before the Presbytery of Glengarry, and provisional arrangement was made for the induction of Mr. MacLeod in case of acceptance. Mr. Ross called the attention of the Presbytery to the fact that next March will be the jubilee of the Rev. Mr. Sutherland, of Ripley. A committee in reference to this matter was appointed to report at next meeting of Presbytery. Communication from the Home and Foreign Mission Committees of the General Assembly were read intimating that the former requires \$1,000, and the latter \$1,100. They were referred to the Financial Committee of the Presbytery.—JOHN MACNAB, Clerk.

STRATFORD: This Presbytery held its regular meeting within Knox Church, Stratford, November 12th, Mr. W. W. Law, Moderator, Mr. Drum, as convener of the Committee on Young People's Societies, submitted the questions:—1. Shall we form a Presbyterian Young People's Society? 2. Shall we authorize a Presbyterian Convention of Young People's Societies? To both questions an answer of assent was given. At a subsequent stage of proceedings, a draft constitution for the "Presbyterian Young People's Union" was submitted by the Committee on Young People's Societies, which was adopted by the Presbytery. Mr. Leitch reported a call from Knox Church, Mitchell, to Mr. W. H. Bradley minister of Alvinston in the Presbytery of Sarnia. The call was accompanied by a guaranteed fee of \$1,000 per annum, with free manse, and an annual vacation of four Sabbaths. Mr. Leitch conducted in the premises was approved. The call was sustained and ordered to be forwarded in due course to Mr. Bradley. Rev. Dr. Hamilton was named to prosecute the call before Sarnia Presbytery. Mr. Pyke reported a call from the united congregations of N. Easthope and Hampstead to Mr. John L. Robertson, minister, lately from Scotland. The guaranteed stipend was \$750 per annum, with manse and glebe. Mr. Pyke's conduct was approved. The call was sustained and placed in the hands of Mr. Robertson who was present. At his request, time for consideration was granted him, and it has since been declined. The matter of making nominations for the vacant chairs in Knox College was deferred for consideration till the next regular meeting, as also the remit from Assembly's recent reduction of representation from Presbyteries in the Supreme Court.—W. M. McKILPIN, Clerk.

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DEATHS.

At his residence, "The Lindens," Richmond Road, Ottawa, on Sunday morning, Nov. 24th, 1895, John Durie, in his 83rd year.



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## British and Foreign.

Pollokshaws Church has been re-opened after enlargement and renovation at a cost of £400.

The Salvation Army has now twenty-two factories and workshops, employing 10,700 persons, both men and women.

The late Miss Anna Atkins, of Newry, has bequeathed to different agencies of the Assembly sums amounting to £1,050

A boy purchased some old music books in Paris and found bonds valued at 125,000 francs concealed between their leaves.

Rev. James Anderson, senior minister of Inch, has died, from the effects of being thrown from his trap, in his 73rd year.

Rev. J. L. Ross, of Markinch, has entered on the 53rd year of his ministry, he having been ordained to Markinch in 1843.

King Premph, of Ashantee, against whom a British expedition is being sent, has exactly 3,332 wives allowed him by law.

Perfumed butter is becoming fashionable in New York. Wrapped in cheese cloth, the butter is allowed to stand in a bed of roses or violets.

A stained-glass window has been placed in Bathgate Church to the memory of Rev. William Bennie, who was minister of the parish for twenty-two years.

The British Medical Association is one of the largest—if not the very largest—scientific bodies in the world. Its membership, which in 1873 was 1,500, now numbers 15,669.

The Queen has arrived at Windsor for a month's residence. After observing the thirty-fourth anniversary of Prince Consort's death she will proceed to Osborne as usual for Christmas.

The wooden nutmeg has been outdone in the county of Durham, where a man gained a prize in a vegetable show with a "pickling cabbage" which he had fashioned out of wood.

Lerwick Parish Church has been re-opened after undergoing extensive alterations at a cost of £1,500. Several handsome gifts, including a font, communion chairs and a reading desk have been made.

Rev. J. Dickson's semi-jubilee as minister of St. Ninian's Free Church, Leith, was celebrated by a social gathering and several valuable gifts. Mr. Dickson was the first United Presbyterian minister to receive a call to the Free Church.

The Princess of Wales and her daughters have been making excursions in the vicinity of Sandringham, accompanied by Prince Charles of Denmark, the future husband of Princess Maud, who has now rejoined his ship for a cruise in the West Indies.

The Queen has had her attention called by one of her chaplains, the Rev. Dr. Tullock, to Mr. Maclaren Cobban's new Scots romance, "The King of Andaman," and Her Majesty was pleased to send the author a message of gracious and kindly interest.

Lord Overton presided at the annual missionary meeting of Glasgow Free Presbytery, which was held in St. Andrew's Hall. Rev. W. Campbell, of Formosa, Rev. J. Lawrie, of the New Hebrides, and Miss Paxton, of Poonah, described missionary work in their spheres of labour.

Rev. W. Clark's report to Glasgow U.P. Presbytery on Sunday observance was of a somewhat pessimistic character. More shops are open in that city on Sunday, and more excursions to the country are organized, but the example and the teaching of a large portion of the Press might be set down as a formidable obstacle to the maintenance of Sabbath observance.

Addressing a meeting in Edinburgh, in the interests of the Free Church Sustentation Fund, Dr. W. Ross Taylor said there were 550 ministers in the Church with a yearly income of less than £200—many of them having only £153—yet, while people heard of the "cry of the curate," they did not hear any cry from Free Church mansees. Therefore, there was all the more reason why the position of those brethren should be improved. Principal Rainy urged that the Church should take a fresh view of the whole question, and consider how they should more adequately do their duty.

### A GRATEFUL LETTER.

A PRINCE EDWARD ISLAND LADY SPEAKS FOR THE BENEFIT OF HER SEX.

Had no Appetite, was Pale and Easily Exhausted—Subject to Severe Spells of Dizziness, and Other Distressing Symptoms.

TIGNISH, P.E.I., May 30th, 1895.

To the editor of L'Impartial:

Dear Sir, -I see by your paper the names of many who have been benefitted by the use of Dr. Williams' Pink Pills. I feel that I ought to let my case be known as I am sure that many women might be benefitted as I have been. For a number of years I have been almost an invalid. I did not know the nature of my malady. I had a tired feeling, being exhausted at the least exertion. I had no appetite and was very pale. I sometimes felt like lying down never to rise. A dizziness would sometimes take me causing me to drop where I would be. During these spells of



A Dizziness would Overtake me.

Dizziness I had a roaring sound in my head. I took medical treatment but found no relief. My husband and father both drew my attention to the many articles which appeared from time to time in your paper concerning the cures wrought by Dr. Williams' Pink Pills. At first I had no faith in them, in fact I had lost faith in all medicines and was resigned to my lot, thinking that my days were numbered in this world. Finally, however, I consented to try the Pink Pills. I had not taken them long before I felt an improvement and hope revived. I ordered more and continued taking the pills for three months and I must say that to day I am as well and strong as ever and the many ailments which I had are completely cured. I attribute my complete recovery to the Dr. Williams' Pink Pills and hope by telling you this that others may be benefitted by them.

Mrs. WILLIAM PERRY.

After reading the above letter we sent a reporter to interview Mrs. Perry and she repeated what she had already stated in her letter. Her husband, William Perry, and her father, Mr. J. H. Lauder, J.P., and fishery warden, corroborated her statements. Ed. L'Impartial.

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Dr. J. Marshall Lang presided over two meetings in Glasgow having reference to the Pan-Presbyterian Council to be held in that city next June. Very satisfactory progress has been made in raising the £1,500 needed for expenses, and it was decided to issue a circular setting forth the aims of the Council and the services it has already rendered to the cause of Christianity.



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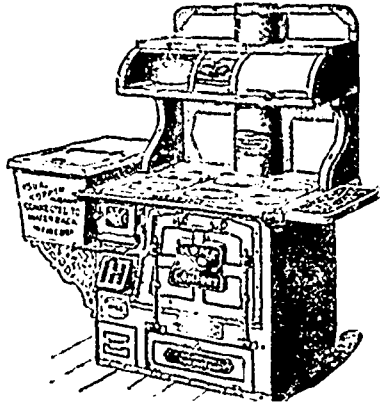
**SIX HIGHEST AWARDS**  
 World's Columbian Exposition, Chicago, 1893.

**HIGHEST AWARDS**  
 Western Fair Association, London, Can., 1893.

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**SILVER MEDAL**  
 Toronto Exposition, Toronto, Canada, 1895.

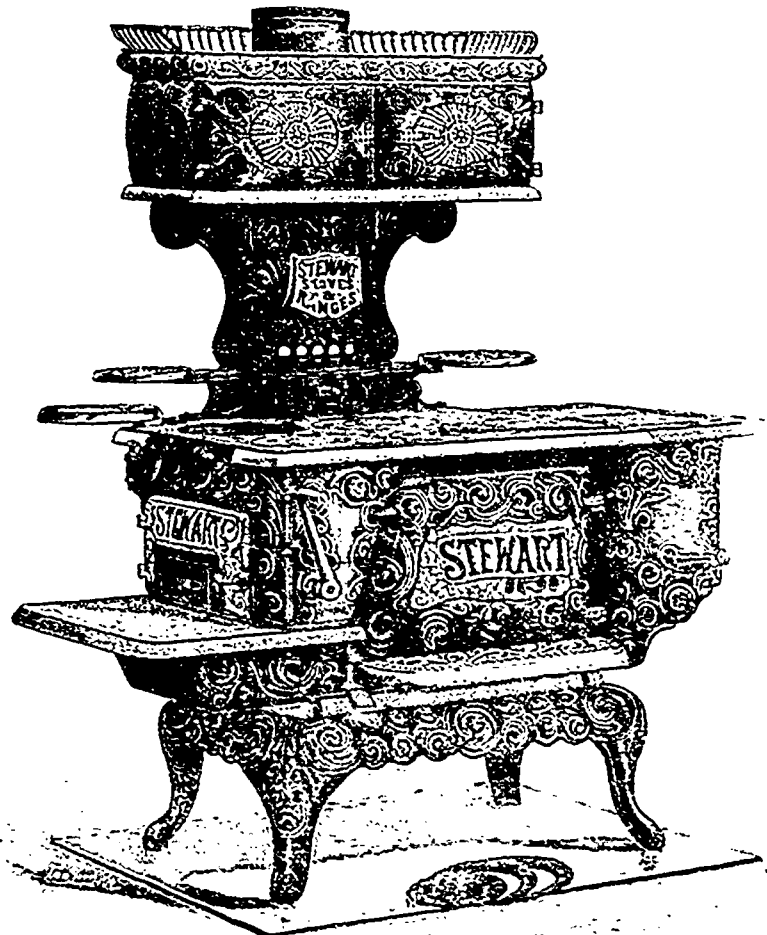
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If duty become laborious do it more fervently. If love become a source of care and pain, love more nobly and more tenderly. If doubts disturb and torture face them with more earnest thought and deeper study.—James Martineau.

### MAKE YOURSELF STRONG

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

Alaska has not a very large population, but the people are thorough patriots. If the United States Government does not wake up to the importance of the boundary dispute it will not be the fault of the Alaskans, who best realize what is at stake.—Buffalo Express.

### DOUBLED UP WITH RHEUMATISM.

A Norwood Citizen Praises South American Rheumatic Cure.

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Cuba ought to be a free and independent state. The Cubans are certainly as capable of self-government as the Spanish people, and that is saying very little. The colonial history of Spain is a history of failure, of cruelty, injustice, blood and misery from the beginning to the present time. Her rule is a curse to any country. That is just as true now as it was in the days of Cortez or Nimeres.—Christian Work.

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as a remedy for every womanly ailment, as Dr. Pierce's Favorite Prescription. It is an invigorating, restorative tonic, a soothing and strengthening nerve, and a complete cure for all the derangements, painful disorders and chronic weaknesses peculiar to the sex.

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The ennobling difference between one man and another—between one animal and another—is precisely this, that one feels more than another.—Ruskin.

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Who Have Used Dr. Agnew's Catarrhal Powder, and in the Interests of Suffering Humanity Say How Much it Has Done for Them.

In the ecclesiastical history of Canada the names of the Right Rev. A. Sweetman, D.D., D.C.L., Lord Bishop of Toronto, and Rev. John Langtry, M.A., D.C.L., stand out prominent, and within his own parish may be added to these the names of the Rev. W. R. Williams, Dr. Langtry's popular curate. These gentlemen believe in acting out the axiom of the Good Book that, having learned of that which has been a source of benefit to themselves, it is their duty to tell the good news to others. These three clergymen of the Episcopal Church have each used Dr. Agnew's Catarrhal Powder, and found that for cold in the head and catarrhal troubles it is a great helper, and over their own signatures they have said to the public that these things are so, that others may be likewise benefited and helped.

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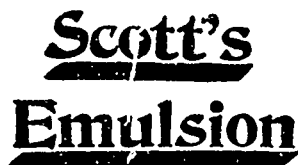


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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 7.30 p.m. BRANDON.—Regular meetings in March, first Tuesday, second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgetown, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, 12 March, 1896, at 8 p.m. GLENGARRY.—At Manville, on Dec. 17th. GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21st, 1896, at 11.30 a.m. HURON.—At Seaford, on January 21st, at 10.30 a.m. KINGSTON.—At Belleville, in St Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Woodville, on Dec. 17th, at 11 a.m. LONDON.—At Glencoe, for conference, on Dec. 10th, at 10.30 a.m. Regular meeting in First Presbyterian Church, London, on January 13th, 1896, for conference at 10.30 a.m., for business at 7.30 p.m. MAITLAND.—At Wingham, on January 21, 1896. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St Paul's Church, on Dec. 17th, at 9 a.m. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SAUGREN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. STRATFORD.—At Stratford, in Knox Church, on January 14, 1896. WINNIPEG.—At Winnipeg, on the second Tuesday of January, 18.6.

PRESBYTERY MEETINGS.

GUELPH. This Presbytery met in Knox Church, Guelph, on the 19th ult. The clerk reported that he had received a call from the congregation of the First Presbyterian Church, Santa Fe, New Mexico, addressed to Mr. R. M. Craig, of Melville Church, Fergus, to become their pastor, and that he had cited the session and congregation of this church to appear for their interests at this meeting, when it was agreed that the action of the clerk be approved. After commissioners from the session and congregation had been heard, each of whom spoke in the warmest terms of their attachment to their minister; their reluctance to have the pastoral tie severed, but that, in consideration of his health, which demanded his removal to a warmer climate, they could not oppose his translation. The call having been placed in Mr Craig's hands that gentleman gave a full statement of all the circumstances connected with it, signifying his disposition to accept, considering as he did that he could trace in it the particular guidance of God! He bore testimony to the esteem and affection which he entertained towards the people who had been under his charge for upwards of six years, and to his brethren in the Presbytery. After very careful and lengthened deliberation by the Presbytery a motion was made closing as follows: that the Presbytery in consideration of all the circumstances, feels itself constrained to grant the translation craved, and to dissolve the connection between him and his congregation, to take effect on and after the first day of December next, and instructs him to await the directions of the Presbytery of Santa Fe, as to his induction into his new charge. The Presbytery expressed further its deep regret at the removal of Mr. Craig, and passed a warm eulogium upon himself and his work, and expressed their sympathy with the congregation of Melville Church in being thus deprived of their minister. Dr. Wardrope was appointed to preach in Melville Church on the first Sabbath of December, and declare the charge vacant in the usual way, and also to act as Moderator of session during the vacancy. Reports were received from the committees on Evangelistic Services, Christian Endeavor, and Church Life and Work, but the demands on our space forbids even an outline of their contents. A call, largely signed by both members and adherents, was reported from the congregation of Knox Church, Guelph, to the Rev. J. A. Anderson, B.A., of Knox Church, Godenich, and guarantee of stipend, reasons of translation and relative documents. Commissioners in support of it were heard from the session and congregation. The call was sustained and the other steps usual in such a case were taken. A circular was read from the Board of Management of Knox College, showing the re-arrangement of subjects proposed in the theological curriculum, and that, according to it, the chair of Apologetics and Church History, and the chair of Old Testament Literature, embracing all Old Testament Studies, require to be filled. The matter was referred to a committee, of which Mr. Rae was appointed convener, to consider and report, the other members being Messrs. Horne, McNair, Smith and Torrance, ministers, and Messrs. Wissler and David Henderson, M.P., ruling elders.

XMAS CARDS AND CALENDARS.

Messrs. L. Prang & Co., the well-known fine art publishers of Boston, Mass., have as usual placed on the market a large and varied stock of holiday publications in the shape of Christmas cards and calendars. The designs and execution are in every case of a very high artistic order. Both cards and calendars are dainty and charming publications, whether the simple card alone is regarded or the more pretentious book calendar. Some of the latter include a series of designs, developing a central idea, such, for instance, as a "flower fairy's" calendar, another "from a poet's garden," etc. In every case the execution is chaste, simple and beautiful, and where mottoes or selections of verse are used they are invariably happy and appropriate.

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A SIGNIFICANT DEPARTURE.

With the departure of another year, when a review is made of the condition of affairs, it is only right that some thought be given to the physical body, which enables everyone to battle with life's problem, and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawned upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla the great blood purifier, a positive and permanent cure for rheumatism.