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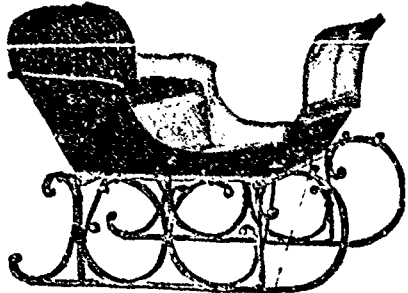
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Sparkles.

"THIS is a cold snap," said the stangy girl as she partook of the ice cream.

DEAR SIR,—I took two bottles of Hagyard's Pectoral Balsam, and it cured me of hoarseness and tightness of the chest after other things had failed. I have also tried B.B.B., it works splendidly for weakness and headache. SAMUEL MADOCK, Beamsville, Ont.

THE reason some people "love at first sight" is because they don't know each other then.

DEAR SIR,—I have used six bottles of B.B.B. I took it for liver complaint. Before I took it I had headache and felt stupid all the time, but now I am healthy and entirely well. In addition I have a good appetite, which I did not have previously. LIBBIE POUND, New Sarum, Ont.

THE men who took Jonah's money were the same who threw him overboard. Things like that still happen.

I SUFFERED for a long time from a severe hacking cough, which was pronounced by a skillful physician to be dangerous, and liable to terminate in consumption. I was completely cured by using DR. WISTAR'S BALSAM OF WILD CHERRY.—HENRY A. BRAN, Lawrence, Mass.

"THE frog chorus of Aristophanes" is what the Yale men shouted at Springfield on Saturday, according to the Sun.

GENTLEMEN,—Fifteen months ago I had a healing breast. I tried a number of remedies, but got no relief. I then tried Hagyard's Yellow Oil, which gave me instant relief. It is the best thing I ever used for all kinds of pain or cold. MRS. JOHN CORDETT, St. Mary's, Ont.

COULDN'T fool him.—"Them's not tomatoes," said Johnny, when the tomato-patch was shown him. "Tomatoes grows in big, yed cans."

SIR,—I have taken three bottles of Burdock Blood Bitters and find it a splendid medicine for constipation and poor appetite. I will continue taking it as it is a great blessing, and I feel a great change in my health since taking it.

MRS. T. V. GREEN, 5 Sydenham St., Toronto, Ont.

PROFESSOR of Geometry: Mr. Bright, what is the shortest line between two points? Mr. Bright: A railroad line on its own maps.

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"AH, Mees Hobartone, you climb ze Mattheorn? Zat was a foot to be proud off." "Pardon me, Count, but you mean feat." "O-o-h! you climb it more zan once?"

GENTLEMEN,—Your Hagyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic, we found it a most excellent preventive, and for sprained limbs, etc.; there is nothing to equal it. WM. FEMBERTON, Editor Reporter, Delhi, Ont.

TEACHER: George Gazzam, what is the meaning of the word transparent? George: Something you can see through. Teacher: Right. Now give us an example. George: A ladder is transparent.

DEAR SIR,—I have been troubled with headache for over forty years, and had it so bad about once a week that I was sometimes not expected to live. I was advised to use B.B.B., and have used three bottles. I now have an attack only once in four or five months, and feel that if I continue using it I will be entirely cured. Therefore I recommend it highly. MRS. E. A. STOREY, Shetland, Ont.

FIRST citizen (looking over the paper): I see there is considerable activity in naval circles. Second citizen: Ah, indeed! What have they done? First citizen: Eight more vessels have been condemned.

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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, DECEMBER 16th, 1891.

No. 50.

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Canada Presbyterian Premium List

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

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Notes of the Week.

PROFESSOR CHARTERIS, DD., Edinburgh, has been unanimously recommended by the ex-Moderators for the Moderatorship of the next General Assembly of the Church of Scotland. He is a native of Wamphray, Dumfriesshire, and fifty-six years of age. He received the Chair of Biblical Criticism in Edinburgh University in 1868 after having been minister first of St. Quivox, Ayrshire, next of Newabbey, Kirkcudbrightshire, and lastly of Park Church, Glasgow.

PROFESSOR W. GARDEN BLAIKIE, D.D., LL.D., has been recommended as the Moderator of the Free Church Assembly by a majority over Rev. Dr. Baxter, of Blairgowrie, who was nominated by Rev. William Balfour; Principal Rainy proposed the professor. Dr. Blaikie is a native of Aberdeenshire, and is a pre-Disruption minister, his first charge having been Drumblade. After the Disruption he was settled in Pilrig, Edinburgh, from the pastorate of which he was transferred to the Chair of Apologetics in Edinburgh.

IN the month of May last a very remarkable band of missionaries left Sydney to engage in pioneer work in New Guinea and New Britain. There were seven Englishmen, including a "missionary carpenter," also fifteen Fijians and six women, ten Samoans and their wives, four Tongans and their wives, and four York Islanders. The grandfathers of these Fijians who have thus gone to preach Christ to savage tribes were themselves savages and cannibals. The last traces of cannibalism have passed away from their native islands.

THE *British Weekly* says: Judging by the returns that have come to hand, the Presbyteries of the English Presbyterian Church are not in the least likely to agree to any drastic proposals for securing ministerial efficiency. There is a strong conservative element in the Presbyteries, and it has set itself doggedly against any interference with the present tenure of the ministerial office. It is the opinion of those best qualified to judge, that any legislation on the subject will have to be purely prospective. Meanwhile rules are being framed for a more thorough visitation of congregations, once in three years by Presbyteries.

MR. GOSCHEN, in his rectorial address to the Edinburgh students on the use of the imagination in study and in life, told those of them who were to become ministers that it would be of no avail for them to thunder words from the pulpit, which would strike the minds of their hearers only to rebound from them, and would fail to gain an entrance through those intricate channels which a sympathetic imagination alone could map out for their guidance. The power of realizing the thoughts and feelings of others was the brightest gift they could possess, the best faculty they could cultivate.

A CONFERENCE of delegates of the Women's Guild of the Church of Scotland, attended by about 170, was held in Edinburgh lately, Lady Grisell Baillie, the first deaconess set apart in the Church, occupying the chair. Papers were read in Foreign Missions, guild work in cities and towns, the Travellers' Aid Society, work among fisher girls, Mothers' Unions, and Temperance. In the evening

a public meeting was held with Sir Douglas Maclagan in the chair. Rev. Dr. Blair of Cambuslang said the life of the whole movement was Professor Charteris, and urged the guild to send out a lady doctor to Kalimpong.

THE Rev. John Rankine, of Cupar, died on the 21st ult., in his eighty-third year. A native of Falkirk, he had been settled in Cupar nearly sixty years. He was Moderator of the U. P. Synod in 1876, the year when the Church in England was disjoined from that in Scotland. For several years Mr. Rankine edited the *United Presbyterian Magazine*, and for half a century he was Clerk of his Presbytery. Eight years ago, on the celebration of his jubilee, he was presented with a cheque for \$3,500. Two or three years ago there were four ministers in Cupar who had all attained their jubilee.—Rev. James Beattie, Canon Baillie, Dr. Laird, and Mr. Rankine.

MR. JOHN ARCHIBALD, agent of the National Bible Society of Scotland at Hankow, sends home a specimen of the anti-missionary placards brought out by the *North China Daily News*. He describes it as almost the only one which can be reproduced, they are generally so obscene. In the foreground a group of Chinese literati are engaged in burning Bibles, which a coolie is bringing by the load. They find it a very unsavoury proceeding, and so have muffled up their noses in their long sleeves. Further back are two foreigners being done to death under the superintendence of a venerable benevolent-looking old gentleman. The top line reads, "Illustration of beating the devils, and burning their books."

THE first report of the General Committee on Religious Congresses at the World's Fair shows a great deal of interest in the gathering among leaders of religious thought all over the world, and indicates that there will be a series of conferences which will excel in interest and magnitude any similar meetings ever held. The proposition for a parliament of religions, at which representatives of all faiths and nationalities shall be presented, has received the endorsement of a large number of prominent men, among them Cardinal Gibbons, Joseph Cook, President Patton, Bishop Whipple, of Minnesota, Professor Conrad Von Orelli, of Basle, Switzerland, Dr. Oliver Wendell Holmes and others. Mr. Gladstone writes most cordially, approving of the plan.

A CORRESPONDENT of the *New York Independent* writes: The action of the Presbytery of Philadelphia, North, on the question of Revision, seems to have been misunderstood. This is the oldest Presbytery in America; and when the question as to revision or no revision came before it, the Presbytery showed its conservatism by giving a large majority against revision. When the report of the General Assembly's Committee came before it for final action, the most conservative member of this conservative Presbytery brought forward a resolution asking for a new creed. That resolution was not acted on for parliamentary reasons. But the final action of the Presbytery places it in the list of those desiring a new creed. When Dr. Patton opposed revision in the admirable paper which he read before the New York Presbyterian Social Union, one of his arguments was a protest against patchwork, which he embellished with a striking quotation from Browning. Yet it seems that Dr. Patton is willing to do his share of the patching. And this Presbytery deplores any mangling or mutilation of the Confession. If patching is to be done it should be well done. We would like to see a new creed, however, formulated with the co-operation of other Churches now holding the Westminster system, if this be possible, and as a step towards union, though this was not brought out in the debate. But a new creed, at all events, we desire. This creed should be, in the words of the resolution, "much more brief than the present Confession, better adapted for popular and general use, and clearly and plainly expressing the fundamentals of our faith and of the Word of God."

Our Contributors.

DON'T SHOUT TOO SOON.

BY KNOXONIAN.

A short time ago a leading American journalist published an article in the *North American Review*, describing Dr. Keely's alleged cure for drunkenness. He had been under the control of the drink habit for twenty years, and believed that Keely's method had cured him. No doubt he was right in commending the Keely treatment to others if he felt reasonably sure it delivered him, but he spoke too soon. A few weeks after the article appeared he began drinking again and after a prolonged debauch was taken from the gutter to the poorhouse, where he soon died from the effects of dissipation.

This unfortunate man was a typical character, and from his sad end many might learn a much-needed lesson if they would. Ours is a shouting generation. Canada is a shouting country. We may not shout as loud or as long as our neighbours across the line, but we shout far too much and too soon. As shouters perhaps France comes first, with Ireland a good second and America a better third. In the procession of shouters Scotchmen would probably bring up the rear. Sandy generally wants to see how a thing is going to pan out before he shouts. His motto is, "Bide a wee." If he shouts at all it will be next day. If all men were as conservative as Sandy, life might be quieter at times than it is, but a large number of human beings would be saved from making fools of themselves.

How we Canadians did shout when the Confederation compact was formed. What a mighty nation we were going to become. What tremendous things we were about to do. A quarter of a century has not yet passed and a considerable number of people are beginning to wonder whether the plan is going to work. One of the most discouraging features of the case is that so many good citizens seem to have come to the conclusion that we cannot go on as we are. Those who advocate Independence and Imperial Federation must be convinced that our present state of political existence is but temporary. Amidst a good deal that is discouraging we firmly believe that Canada has a great future, but we believe it would have been as well if Canadians had done less shouting twenty-five years ago. We heard the delegates from the Maritime Provinces make their speeches in Toronto at that time. What pictures they did draw. Our youthful imagination saw Canada go at a bound into the front rank of empires. Had Canadians started out twenty-five years ago with the modest idea that confederation was an experiment, and had they energetically, unitedly and loyally but quietly tried to make the experiment a success, the country would be quite as well off to-day as it is, and if failure had to come we wouldn't be mortified with the feeling that we made fools of ourselves by premature shouting.

There was far too much shouting when the Scott Act was passing over this country. It is easy to understand how any good citizen must rejoice at the adoption of every good measure that may seem likely to promote temperance and deliver the country from the horrible scourge of drunkenness. Thousands of sober-minded people looked upon the Scott Act as an experiment, but still an experiment well worth making. Truth to say, the sober-minded people who held this view had to take a back seat in a good many places. They were too slow, and had to give way to imported orators and various other kinds of people who could shout. The imported men, and the promoters of Sabbath campaign meetings, and all that class of "workers" had their way and their day. We all know the result. Had there been less shouting the result would have been less mortifying and the ultimate victory of the liquor interest less marked.

Shouting is not by any means confined to secular things. It often prevails at so-called revival meetings to such an extent as to convince intelligent people that the work is mainly, if not purely, human. When such meetings are opened with a shout about what the promoters are going to do and closed with another shout about the number of converts, it is generally a safe thing to conclude that shouting was the main part of the business.

Shouting about a new convert is always risky and often cruel. It is risky because, like the unfortunate gentleman whose fall suggested this paper, the convert may soon be back to his old habits. It is cruel, intensely cruel, because if he falls he must fall from the high pedestal on which the shouters put him. It is a barbarous thing to put a poor, weak man up to tell of his conversion until there is a reasonable probability that he will not soon fall again amidst the sneers and shouts of his old companions. Shouting on one side always begets shouting on the other. Help, hope, pray, do everything you can for a convert, but don't shout.

Shouting pure and simple would be bad enough, but you rarely or never get it in that condition. It is nearly always more or less alloyed with denunciation of the men who don't shout. A man who wouldn't shout for the Scott Act ran considerable risk of being called a drunkard by some of the shouters. When a revival boom is on in a fourth-rate community, every man who does not attend and take part is sure to be dubbed a child of the devil. If he dares to express the slightest doubt about "the work," the shouters forthwith consign him to a locality with which they seem to be familiar and with which some of them are pretty certain

to become better acquainted if they don't mend their ways. Any unfortunate preacher around there who does not "join in the work" is likely to have his conversion prayed for. No doubt the Elgin gentleman who figured so prominently the other day was a veritable prince among shouters. By deviating slightly from the ordinary methods of shouters he got a considerable amount of advertising without worrying the agents of the Associated Press.

Did you ever try to form an estimate of how little brains it takes to make a chronic shouter? There is no power in the English language to state the smallness of the quantity. There are no signs or symbols known to mathematics that can describe the littleness or softness of a professional shouter's brain.

There will be a good deal of senseless shouting about new municipal men a month hence. Better wait until they are a year in office. The poor fellows who are going out, and who may be better than many who are going in, generally get more curses than cheers.

There is often much insane shouting over a new minister. Wait until he is tried a little before you shout. Give him a good welcome and a fair start, but don't shout until you see whether there is anything to shout about.

Moral—Don't shout too soon, and unless you are reasonably certain there is something worth shouting about, don't shout at all.

OUR INDIAN WORK.

The work of our Church, in so far as the Indian population of Canada is concerned, lies within the limits of Manitoba and the North-West Territories. With an Indian element of 25,743 souls in race, manner and customs far removed from the white man, and of a religion many of the ideas concerning which are wholly at variance with the Christian faith, it is surprising how little interest is taken in them, when we bear in mind that they are natives of our own Canadian soil and loyal subjects of the British Crown.

From the latest returns of the Indian Department we ascertain that, as regards religion, the Indian population of Manitoba and the North-West is sub-divided as follows: Protestant, 8,086; Roman Catholic, 3,459; Pagan, 11,566. From this we see, that whilst acknowledging that Christian missions have done much for the Indian much yet remains to be done among the large number of Pagan Indians who are not yet reached by the influence of the Gospel.

For the elevation of the race two mighty agencies are at work, viz., Church and State, and both of these have accomplished much, notwithstanding that they adopt different methods. The former holds that we must Christianize, then civilize; the latter holding we must civilize and then Christianize. Whilst it cannot be held that either of these is right, the proper solution of the problem is to be found in a union of both agencies, viz.: seeking to civilize and at the same time show the native that Christianity must underlie all successful efforts in that direction. Thus a basis of unity may be adopted which will ensure success. The great object is to train the spiritual, intellectual and physical powers. "Religion, Education and Self-Support" is the motto. To one who has not sought to be informed concerning Indian life and character, and who has not seen the agencies employed in the field, the difficulties met with will seem few and insignificant. Let a few be enumerated, with a quotation of instances of actual occurrence where possible, casting aside for the time being the difficulty met with in the language and peculiar customs of the people, one of the greatest barriers met with is the very superstitious nature of the Indian, and this underlies all his religious training. The religion is in many ways at variance with the principles of the Christian religion. They have their belief in God, who, to them, is a Great Father and Spirit, and has associated with Him numerous inferior deities to whom, with the former, is committed the welfare of the red man. By reason of this superstitious nature the Roman Catholic Church, availing itself of the ability of its priests to play upon it, is made strong. An instance of this character occurred some years ago on one of our reserves. The Indians on the reserve in question had been free and unmolested in the practice of their native religion. The priest on a distant reserve knowing this, and desiring to win them to his flock and faith, visited the reserve and insisted upon the Indians saying mass, which they, not knowing its meaning, quite properly declined to do. Upon this the reverend father became greatly incensed and vowed vengeance upon those who disobeyed his command. Some weeks later a terrific storm, with thunder, lightning and rain, visited the country, working great havoc in many quarters. Ten Indians on this reserve were standing on the open prairie. A flash of lightning appeared and ten men fell down dead. No sooner did the priest hear of this than he recognized in the occurrence that by which he might strengthen his position and for ever establish his work on the reserve. Visiting the reserve, he summoned the Indians, and recalled to their minds their refusal to say mass and his rejoinder that vengeance would be visited on them. "Here," he exclaimed, "is your punishment," referring to the effects of the storm. From that time to this the cause of the Roman Catholic Church has in that quarter been strong. A fine stone church and neat frame school have been erected, and all because of the readiness of the priest to avail himself of the superstitious nature of the Indian. Another case in point occurred here three weeks ago, when I was called upon by an Indian from an adjoining reserve (Roman Catholic), who was accompanied by his wife and his child of five weeks. He has

attended service here and no where else. His child when two weeks old was taken very ill, so that recovery was despaired of. The priest, hearing this, hastened to inform the parents of the child that unless baptism was administered the child would most certainly be sent to the bad place. The parents, thoroughly frightened, submitted, and after the recovery of the child told me their story, regretting their action and desiring baptism by our Church, in which they themselves were baptized. When we hear cases like the above, is it to be wondered at that the R. C. Church is strong in the Territories? Among the Indians much of the superstition hangs about the medicine man, who is supposed to have a means of communication with the gods. He places at the top of his tent print to summon the lesser deities to his aid. He throws his tobacco into the waters that the spirits there may also hasten. Strange, and yet pleasing, was it to find that my first patient since my arrival here was the only claimant to the office of medicine man on the reserve, old Muchahoo, who was troubled with inflammation of the eyes. He professes to have great faith in the new white man's medicine and has since called for treatment. Another barrier to the successful prosecution of work among our Indian population is the white man and his acts. The Indian has but little knowledge of the principles which underlie the Christian religion, and of the motives which should prompt a man to do the right and shun the wrong. They argue that Christianity is the religion of the white man, and they therefore judge of it by the miserable example of those white men with whom they have had dealings in the past. The inconsistencies of the white man have often destroyed fair prospects of success. "Be truthful and honourable," says the minister of the Word; and the Indian replies: "Your Bible teaches us that, but surely the white man does not believe it, or he would not so often disobey it." In attending an Indian Council two years ago the agent, in seeking to impress on the Indian the value of an education, urged that it was his desire to make the Indian like the white man. "What," says the Indian, "I don't desire to have my children like the white man. He lies, steals, swears and drinks whiskey." It was his idea that the white man was the embodiment of all that was evil. How very careful, then, should those who are responsible for the civilization and evangelization of this race be that no discredit be cast upon the cause of Christ.

Beside these barriers lies another which can be more easily overcome, viz., the ignorance which the Indian has of the value of education. The Church, in seeking to evangelize, has not only to preach the Gospel through its servants, but to uphold and assist the State in the education of the Indian youth. By the furtherance of industrial, boarding and day schools much has been done for the 6,671 who are enrolled in the 245 schools under the supervision of the State, many of which schools are supplied in part by the Church. But there are still 702 children of school age who are in attendance at no school. The small percentage of those who attend school is due in a large measure to the failure of the Indian to appreciate properly the value of education. They cannot see that a time good must come to them through it. An agent of the Department once asked an Indian why he did not send his children to school. He replied: "It does me no good." "But," says this agent, "we will feed, clothe and keep your child, and give you in addition to your present rations what your child would eat if at home. Will you send it?" "Yes, for a month, but no longer." "What, then, can I give to have you send it longer?" "Well, if you can give me a mower, and a waggon, and a rake, I'll send it this year, but not next." The poor man was in earnest, but could see no good accruing. Whilst many cases of this character are seen, many who have been brought under Christian influence are anxious that their children should receive all the advantages placed within their reach. Bearing in mind the difficulties in the way of progress, let us glance just briefly at the work that has been accomplished, which is largely due to the work of missions. Have they adopted the dress of the white man? Let the report of the Indian Commissioner reply: "Every year sees the blanket more generally discarded in favour of the settler's garb, and more attention given to personal cleanliness. The introduction into their homes of such employments for their wives and daughters as working women of white class ordinarily engage in; the requirement, which in many cases is complied with, that their houses and outside premises shall be kept in a cleanly condition, and the influence brought to bear on them to construct their houses after a modern design, which many of them now do, all contribute for the grand end in view. The educational influences which are brought to bear upon the young through the medium of industrial training schools, are preparing them to become useful members of society and founders of happy homes. Are they becoming self-supporting? It is to be remembered that the Indian was originally a buffalo hunter, and not a tiller of the soil. When we bear in mind that he must change his whole manner of life, we should not look for a rapid progress toward self-support. The operations of each succeeding year furnish indications that a very large proportion are learning more and more to help themselves, and will eventually become self-supporting. They earned during 1889 the sum of \$24,075.55, which, while not large in the aggregate when compared with the Indian population, shows that they are making efforts towards self-support. It has been said that there are three tests which mark the advance of the Indian towards civilization, viz.: The adoption of the dress of the white man, engaging in agriculture, and the education of the children. Whilst much has been done in the direction indicated, our

readers in the East will doubtless enquire as to their interest in Church work and their appreciation of the services of the missionaries in their behalf. An answer may be found in the reserve from which I write. Reaching Duck Lake station on the Regina and Prince Albert branch of the C. P. R. we were met at the station by several from this reserve, which is forty miles distant. Amongst these was the old Chief Mistawasis, who is over eighty years of age, and has for ten years or more been a member of our Church. Previous to his conversion Mistawasis was a heathen war-chief and hunter, and the great enemy of the Sioux in the West. He lived in the customs of the Cree Indians, and accordingly found no objection to polygamy. On his conversion to Christianity he put away his second wife, was baptized and with his wife joined the Church. Grasping me by the hand he said, through his interpreter, "we are so glad you have come; we waited for you; we will now have church again." Arriving at the reserve, we found the family of the former missionary still in the manse. They have now moved out to their new home just outside the reserve and will still attend services here and assist in the work. Our services on Sabbath at eleven and three o'clock have had an attendance of over ninety, which is a good proportion out of a population of one hundred and sixty-eight. Since we have no bell to summon the Indians to service, and they have no means of telling time but by the sun, many of them arrive an hour before service and wait patiently till the time of opening. One is surprised to find how mistaken are the ideas held in the East in reference to these people and work amongst them. We had looked for the appearance of the blanket, but what was our pleasure to find the men seated on the right neatly clothed and clean, the women on the left in print and gingham dresses, with shawls. The unkempt appearance so common among the Indians was wholly absent here. I was fortunate in securing for my interpreter from the first, William Badger, a full Indian, son-in-law of the chief, a councillor of the tribe, and above all a Christian man, who has had that experience it is desirable to relate. Our hymns are all in Cree, and as we have them in syllabic and Roman characters no great difficulty was found in assisting in the service of song. The service of song is led by an Indian, Thomas Bird. An organ, the gift of the ladies of St. Andrews Church, Toronto, is of great assistance. Nowhere have we met with a more attentive audience than here. During the week some of them call to speak with reference to the sermon of the past Sabbath. Have visited them in their homes, which, whilst not equal to those of their fairer brethren in the East, are yet far in advance of their heathen neighbours on the adjoining reserves. Some of them have family worship in their homes and instruct their children in Bible truth.

Mrs. Nichol, assisted by Miss McKay, has started a Sabbath school for all the children, with a sewing class for the girls. The school taught by Miss McKay has an attendance of twenty. I inspect it every Friday afternoon.

May we not trust that despite the discouragements which are met with in the work we may have the prayers of all for its success, not alone in the field, but in all those parts where our missionaries are endeavouring, in the strength of the Master, to evangelize our Indian population. They are fast passing away. What is done must be done quickly.

F. O. NICHOL.

Mistawasis Reserve, Carlton.

THE SUPPLY OF OUR MISSION FIELDS.

MR. EDITOR,—The question of supplying adequately the wants of our mission fields in the newer and more sparsely-settled districts of our Dominion, and especially of preventing the extensive curtailment of the work for about six months (i.e., winter), has been largely discussed in your columns. I would fain endeavour to make a contribution to the question which may, perhaps, be helpful towards its solution.

1. Why are there so many missionaries unlicensed, or unordained, and appointed for five or six months? Answer: They are cheaper. This gives employment, i.e., patronage, to students for the summer, and they are required at their studies in the winter. Then committees and Presbyteries cast about for some make-shift supply for the winter. Now why not get ordained men here and there to serve all the year round and be rallying centres for our work and for the more transient men? The men can be had. But they are not willing to go for a few months in the winter, when no one else can be had, and refused employment in the summer. Besides, there is no assurance that such men, with families to maintain, will be paid what they are promised for their few months' work. The Home Mission will pay,—if it can. There is no reliance upon the share, say one-half, which the mission field has promised. The chances are all against the missionary. He may suffer in purse and reputation by taking service for a few months. I could cite cases of this kind where one experience has led the man to decline any further service.

Corollary. Let the Home Mission Committee appoint more ordained men to serve all the year round, and let them arrange to have them paid *bona fide* from some quarter if they do the work with diligence and fidelity. Anything short of this is a farce.

2. Why start so many new points when we cannot occupy the old? We prepare fields and then other Churches take them from us because they send service in the winter when we do not. Where is the economy in this? There is

no administration—'all in our case, but a simple go-as-you-please style. Let some of our college and other officials visit the fields referred to, in winter—Sudbury, Webbwood, Thessalon, Day Mills, etc., and they will come back with an understanding of the wants, difficulties, discouragements and blunders that characterize our less progressive mission fields.

3. Why do not more of our young men who have seen glimpses of mission work in summer take appointment for the winter as well when their studies are completed? They would have the benefit of their previous knowledge of the people, of the place, and of rural life generally. They would suffer less from dilatoriness or uncertainty of income. They would not have the care of families to embarrass them or the need of keeping house under circumstances which often render it difficult to find a house to keep.

The young men themselves would be best able to answer. In not a few cases congregations in the older parts want young men, and they want them cheap—one or two hundred dollars less than the former pastor received—but the young man is willing to begin amid the general comforts of life. He has a Church, perhaps a manse, and prospectively, if not actually, a wife; and the county of York is more attractive than the district of Muskoka or Nipissing. And then our mission fields in Ontario are manned, so far as they are manned at all, by some of the oldest men in the service of the Church. All honour to them! Their colour and their self-denial are beyond all praise. But why are there so few young men associated with them as ordained missionaries? There is no reason worthy of a Christian missionary, unless it be that they have no faith in the administration, or the want of administration.

4. Why does the Church not form more missionary Presbyteries? The men who do the work wish to have the privilege of conferring upon the work in which they are engaged, and deeply interested. Practically they cannot do this now. How is a missionary at Bruce Mines to come to Walkerton in the winter at his own expense to attend a meeting of the Presbytery of Bruce? Isn't the matter absurd in the very face of it? The missionary, then, is exiled. His ecclesiastical connection—at least, his connection with the Church court—is a "delusion and a snare." It is of use to punish or crush him perhaps without trying his cause, but it does not help him. Is it any wonder that he loses heart and hope and abandons his field of service? These convictions are not matters of fancy and sentiment alone to the missionary. They are weighty and vital considerations. Committees, secretaries, superintendents and far-away Presbyteries and Presbytery-seats may seem very well to persons talking over matters in their church parlours or luxurious hotels and offices at Toronto or Montreal. There is something closer and more realistic needed. The men who do the work must have more voice in the work and in each other than they have; and if they are not to be put on a like footing with men in the North-West Territories, is it to be expected that they will be satisfied?

Will any legitimate preserve be invaded if Bruce should surrender Algoma and Barrie Nipissing as the materials for two new Presbyteries. The same superintendency could continue. There would be a saving of expense to the men in these districts and no increase to any one.

Corollary. Give your missionaries a more available representation in the Church courts; and elect the Rev. J. B. Duncan, of Parry Sound, as the next Moderator of the General Assembly, and missionary stock will rise several points. Yours truly, TRAMP

Little Current, Dec. 1, 1891.

THE PRAYER-MEETING.

MR. EDITOR,—Having noticed that the brethren of Orangeville Presbytery intend to discuss the question, "How to have a live prayer-meeting," I wish to make a few suggestions on that important part of Church work. My sole reason for writing on the question now is: As I have, numerically considered, one of the first prayer-meetings of the Presbyterian Churches of Ontario, I desire to publish the method by which the success had been secured, and the meeting is growing in life and numbers, in the hope that perhaps the brethren of Orangeville Presbytery may be assisted a little in preparing for their contemplated discussion.

I. Preliminaries. The building should be comfortably lighted and warmed. The leader should have a friendly (not frivolous) talk with as many as possible of the old and young people before the meeting opens. This puts him and the people in good fettle, consequently attention—interest. To be highly respected and genial are essential to the minister.

II. Character of the meeting. 1. Praise. The singing should be lively, correct and in keeping with the subject of the hour. I approve of singing five or six times. While a number of new tunes should be introduced, care should be taken to have a number of familiar ones. Congregational singing is desirable and should be encouraged.

2. Prayer. Here brevity and point are necessary. The tone should be tender. A scolding, faultfinding manner is quite out of place. A few earnest words edify. An elaborate, ornate prayer-calls attention to one's self and leaves no good impression behind, but rather a feeling of disappointment. The soul that thirsts to hold communion with its Maker is not gratified.

3. Preaching. The address should be brief, pointed, well sustained by Gospel truth on some practical topic, and delivered with spiritual fervour and pathos. Usually I announce

my subject a week ahead, giving it an unusual title. I am confident this helps. What will the leader make of his subject? Is the enquiry. Old and young talk about it. Interest is aroused, and many of them come miles to the meeting. To make the interest permanent when they do come, expectation should be realized. Let variety, freshness and brevity characterize all the parts—praise, prayer and preaching. Good judgment and self-control are valuable requisites for a leader. I believe in continuity. There should be no dragging. All the parts should have close connection in time. I have no organized prayer-meeting committee, but I have a number of earnest Christians who pray for the success of the meeting. Not any one of the foregoing methods and qualifications, but all of them together, make the chain that secures a live prayer-meeting. J. W. CAMERON.

WHAT CAN ELDERS DO!

MR. EDITOR,—This question was put in these columns some time ago and answers invited. Many answers could be given—some things elders might, could or would do if permitted. Like everybody else, elders are the creatures of circumstances. Human nature presents many problems to the moral reformer. If human nature could be moulded or changed at will it is presumed everybody might be made happy. We all have to learn to take people as we find them, making allowance for peculiarities, or eccentricities, which after all have their uses. The nearest way to arrive at a solution of this important query may be to quote useful examples. One Edinburgh elder, the late Mr. Purvis, was sixty years a Sabbath school teacher; William Leiper, of Glasgow, between 1840 and 1850, was an elder in Greyfriars U. P. Church, and visited every family in his district (he was personally acquainted with every man, woman and child), besides, as often as able, holding brief friendly converse at the church door before morning service. This large church had three doors to the spacious vestibule, where twenty or thirty elders were to be seen each Sabbath morning greeting the members of their respective districts. The city of Glasgow was mapped out into thirty-six districts for as many elders; such was the admirable system under a model minister, whose methods came to be adopted by other pastors and elders in that enterprising city. Duncan Hunter, of Blytheswood Square, and another aged member of Session, did extra duty for brother elders who might be unable to overtake their full share of visitation. Their minister had written the famous book, "The Eldership," by David King, LL.D., a work which sufficiently answers the question here propounded. His large staff of elders had perused the book and tried to realize its provisions. One of their duties there laid down was to visit the sick and dying, especially in large congregations, where the pastor's multifarious duties and calls upon his time limited him to special cases reported to his notice by each member of Session. Four city missionaries, sustained by Greyfriars congregation, came under their supervision. Cottage prayer-meetings were an important feature in their congregational work. The method comprised four adjacent elders' districts grouped into one, whereby the members in said districts could meet once a fortnight at the house of a Church member, affording an opportunity for newcomers to be introduced to fellow-members in a neighbourhood. In smaller congregations a less elaborate system might serve. One duty falling to the elders was a general superintendence of the Sunday schools where deemed advisable—more as ex-officio, to show that the elders had a certain oversight of the institutions of the congregation; chiefly as to being helpful and advisory. The pastor, at discretion, would call upon any elder for some particular duty same as in nearly every well-regulated Presbyterian congregation.

The difficulty in most cases is to find men with enough leisure to devote to extra calls on their time; hence the advantage of having a large staff instead of too limited a Session. Doubtless there is need for the exercise of some diplomacy or finesse if the best results are to follow in introducing members to each other, and how far to make use of the official standing of an elder, lest friendliness should ever be mistaken for meddling interference. Many Church members find fault with their minister for neglecting pastoral visitation, with or without cause. Both pastor and elders have need for wise management. Whatever fosters unity, peace and good-will in a congregation will naturally be encouraged by members of Session sufficiently alive to the exigencies of their position. The term "ruling elder" is unfortunate in a free and enlightened community. So many men do not join the Church except to appear in the pew, considering "Church membership a good thing for the women folks," that it becomes a delicate matter to be dealt with by either the pastor or elders, this is especially so in the United States. The first duty of an elder in any Presbyterian Church is to furnish counsel and assistance to the pastor, especially as to the sacrament of the Lord's Supper and the spiritual welfare and oversight of the congregation. Where there are no deacons it is usual for the elders to attend to the wants of the poor of the congregation, including the appointment of free pews to those who are unable to pay pew rent. Another recognized duty is for a member of Session to accompany the pastor while attending meetings of Presbytery or Synod. The query of your correspondent seemed to imply that the office was more or less a sinecure. The Sabbath Alliance of the United States has found valuable assistance from the lay members of Church courts of various denominations. Other objects of moral reform have been similarly served as occasions arise. If the office is likely to become over-burdened it may become increasingly difficult to get elders-elect to accept office except with those who cherish the lofty ideal of the sweet singer of Israel. "Thy people shall be willing in the day of Thy power!"

AN EX ELDER.

New York, December, 1891.

Pastor and People.

God would not have us live in constant dread
Of the lone voyage o'er an unknown sea,
That every soul must take to join the dead
Who throng the shores of far eternity.

So, graciously, He sends His angel Sleep,
When light has fled, and all the world is dark,
To sail with us on that mysterious deep,
Bearing us gently in His friendly bark.

How softly, sweetly, do we sail along,
Yielding to sleep all save this fluttering breath!
So with a larger trust, some future day,
We yield up all, and, fearless, sail with death.

—Mrs. F. L. Ballard.

THE UNDEVELOPED POWER OF PRAYER.

There is more than one talent which God has entrusted to his people remaining hidden in the earth. The amount of energy and capacity for service and usefulness actually put forth is very small compared with that which remains idle or is devoted to worldly and selfish ends. The same is notoriously true of the money and other forms of property in the hands of professed Christians. But probably the most extensive instance of undeveloped power is found in the matter of prayer. What can be accomplished by muscle, brain and money, all combined, bears no comparison with the capabilities and possibilities of prayer when used by God's believing children. Indeed, without or apart from the latter, the former is as nothing. Prayer calls into exercise all the energies of omnipotence and commands all the resources of divine wealth. By putting ourselves into connection with Jehovah, on His own terms, we can by prayer do all that He can do.

There is no undue exaltation of man and no supplanting either of the divine will or of the divine energy in this. These are supreme and sovereign and must ever and in all aspects remain so. God can not abdicate His throne or give His power to another. But He has seen fit to exalt human prayer into a close alliance with His own incommunicable attributes and His mighty dealings in the administration of His kingdom. He even represents it as an instrumentality by which His own actions and gifts are, in many instances, called forth and put in exercise. As, therefore, the power of prayer is substantially and ultimately the power of God, it can be exerted only in His own way, according to His directions, and with such limitations and on such conditions as He has chosen to impose.

To presumptuous and unbelieving minds this robs it of all reality and converts this power into a mere name. They think that such power amounts to nothing and is a sham or delusion. The Christian would not change one of these conditions or remove one of these limitations. He is content, indeed he rejoices, that prayer has power only as it is in accordance with the will of God. Otherwise it would not only prove a curse, but a usurpation of divine prerogative.

Now, God has not revealed all His will. There are secret things which belong exclusively unto Himself. But He has revealed enough for our guidance and encouragement in prayer. For example, He has revealed His purpose to save multitudes of sinners, to sanctify His redeemed people, to perpetuate His Church on earth, to spread His Gospel amongst all nations, and to overthrow all infidelity and ungodliness by the utter and final destruction of Satan's kingdom. He has not informed us of the time when all this shall be completed, but as it is a vast work and a gradual one, we can always feel sure that our prayers are in accordance with His will when directed to these ends, however slowly He seems to answer them.

Then He has put these revealed purposes in the form of promises, which are all intended to be guides as to the objects of our prayers, as well as our encouragement to offer them. And here is a grand element in the power of prayer. God has bound Himself by a solemn compact to answer such prayers. He can not deny Himself. He can not go back on His own word. These promises are our warrant for prayer. We thereby take hold upon God and may do so with all boldness and confidence. It has been the habit of His people in all ages to plead them freely before Him. David prayed, "Remember Thy word unto Thy servant on which Thou hast caused me to hope." Joshua appealed to Israel to confess and testify to God's faithfulness: "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." The same appeal can be made now. God's faithful and true promises and His verifies the power of prayer made in accordance with His will.

Why, then, do there seem to be so many indications of weakness and failure in prayer? We could explain many of them by showing that wrong objects are prayed for and good objects in a wrong spirit. But we would emphasize the want of faith in the real efficacy of prayer which is so prevalent. Many of God's professed people pray with little or no expectation of an answer. They pray because it is a commanded duty, which they dare not omit. But this makes it a mere form. It is a duty, but the real meaning of prayer is that we both desire and expect God to hear. It is a means of obtaining what we need. "We must believe that God is and that He is the rewarder of them that diligently seek Him." There is a last amount of scepticism on this subject even in the Church. Some people who profess belief in God's word, in

His omnipotence and in His goodness, yet doubt whether He can accomplish what He has promised. There are nations and classes which they think never can be converted. They say of their community, it never can be changed; of their Church, it never can be revived; of certain members, they never can be brought to their duty; and of certain sinners, they are beyond the reach of converting grace. The prayers of such, of course, avail nothing; they are devoid of faith and are almost an insult to God. It is because there is so much of this sort of scepticism that the cause of Christ does not advance with more rapidity. Verily, these sceptics need the intercessions of such as do believe, for they are hindrances to the work of God. Jesus does not do many mighty works that are greatly needed, because of the prevailing unbelief. Were He to come now, well might it be asked, would He find faith on the earth—and even in the Church where He has a right to look for it?

What the Church needs most of all is the outpouring of the Spirit of grace and of supplication. Were God's people to develop all the latent power of prayer, we would lack nothing else. The energies which are now consecrated to mammon would at once be devoted to God and there would be zeal and activity everywhere and the work would go forward; the money of His people now hoarded or spent on themselves would be poured freely into the treasury of the Church, all our benevolent and evangelic and missionary enterprises would flourish. We would see the whole Church revived, sinners would be drawn to Christ in large numbers, and our young people would be successfully trained for Christian lives and usefulness. The ways of Zion would cease to languish.

Now, this power is fully within our reach. All can exercise it. The feeblest Christian can, in this way, move the arm of Jehovah and the poorest become the means of augmenting to the utmost the available wealth of the Church, and it would not be long before the whole earth would have the Gospel.—*Southern Presbyterian.*

AN EYE FOR NOTES.

We ought not to expend all our keen-sightedness in discovering our neighbour's little faults. By some strange perverseness in human nature we have far keener eyes for flaws and blemishes in others than for the lovely things that are in them. Not many of us go about talking to every one we meet about our neighbour's good points and praising lovely things in him. Not a few of us, however, can tell of an indefinite number of faults in many of our neighbours. Would it not be well to change this, and begin gossiping about the good and beautiful things in others?—*J. R. Miller.*

HOW RIGHT IS REWARDED.

There is no exact adjustment of happiness to desert in this world; and this lesson of the Book of Job is one which is reinforced by all experience. Yet much of the fiction which is written for the instruction of children implies or teaches the exact contrary. The good boy always gets the situation—always turns out to be the prosperous man of business or the successful doctor. Now, as Sir Henry Sumner Maine says, expectation is the first form of law; and those who are led to form such expectations as regards their future think they have got hold of a law of life, but are sure to reap disappointment. Our Lord never calls forth such expectations of a speedy return or recompense. It is true that He is made to appear to do so in the thrice-repeated "thy Father, which seeth in secret, shall reward thee openly," of Matthew vi. 4. But the authentic Greek text followed by the Revisers omits this "openly." The true reward of right action is that which comes to men as secretly as God's vision of it is exercised. It is in larger sympathy with God, an increase of the mind of Christ in us, and a growing capacity to serve God. It is, as Carlyle says, not happiness, but blessedness, which our Father in Heaven bestows upon us as our recompense. It is the acquisition, from each surrender of our will to His, of an increased power to do His will, and to rejoice in its being done.—*S. S. Times.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec 27. }
1891. }

REVIEW.

{ John 22.
{ John 21.

CHRIST RAISING LAZARUS.—Lazarus, brother of Martha and Mary of the house at Bethany, so interestingly spoken of in the New Testament, had taken sick and died while Jesus was in a distant part of the country. A messenger was sent to inform Jesus of Lazarus' death. To the sorrowing sisters Christ gave consolation by proclaiming Himself as the Resurrection and the Life. Jesus went to the grave where Lazarus was buried, and manifested the tenderest sympathy. It is recorded that "Jesus wept." He then told those who stood around to roll away the stone that guarded the entrance to the grave, and said: "Lazarus, come forth." The dead occupant of the tomb heard the voice of Jesus, and came forth, restored to life.—*John xi. 21-44.*

CHRIST FORETELLING HIS DEATH.—Certain Greeks had come to Jerusalem. They had heard much about Jesus; they were anxious to see Him. They approached Philip, one of the disciples, who informed Peter, by whom the enquiring Greeks were introduced to Jesus. In the address that followed, Jesus foretells the character of His death and its necessity for the accomplishment of the purpose for which it was designed. He prayed that the Father's name might be glorified, and in answer there came a voice from heaven. "I have both glorified it, and will glorify it again." He also said at this time: "And I, if I be lifted up from the earth, will draw all men unto Me." Then He exhorted His followers to walk in the light, as children of light.—*John xii. 20-26.*

WASHING THE DISCIPLES' FEET.—In the upper room in Jerusalem a difficulty had arisen among the disciples as to which of them should occupy the places of honour. To teach them a practical les-

son of true humility Christ rose, and, having girded Himself with a towel, proceeded to wash the disciples' feet. When it came to Peter's turn that dignity, understanding the Lord's purpose, strongly objected to the action. On being told by Jesus that if not washed by Him Peter could have no part with Him, the impulsive disciple went to the opposite extreme and insisted on being completely washed. After giving this practical example of true service, Jesus said: "If ye know these things, happy are ye if ye do them."—*John xiii. 1-27.*

CHRIST COMFORTING HIS DISCIPLES.—Jesus, in view of His early departure, assures His disciples of an eternal and a blessed home where He will receive them. He promises them the gift and presence of the Holy Spirit as their Comforter. He exhorts them to abide in His love and to keep His commandments. The Comforter would instruct them and bring to their remembrance the truths that Christ had taught them.—*John xiv. 1-3, 15-17.*

CHRIST THE TRUE VINE.—The intimate relationship that exists between Christ and all true believers is set forth under the figure of a vine and its branches. Christ is the vine, the Father the husbandman, and believers the branches. The result of this vital union is fruit-bearing. The fruitless branch is cut off and cast away, and every branch that bears fruit is cleansed that it may bring forth more abundantly. Abiding in Christ is the condition of fruit-bearing to the praise of God's grace. Abiding in Christ deepens the realization of the divine love, and leads to devoted obedience.—*John xv. 1-16.*

THE WORK OF THE HOLY SPIRIT.—Christ warned His disciples that after His departure from the world they would suffer for His name's sake. They would be subjected to persecution and death. This He told them that they might be prepared. They would have an abiding consolation in the presence of the Holy Spirit, the Comforter, who was to come. The Spirit would convince the world of sin, of righteousness and of judgment. There were many things that Christ had to say, but they were not then in a condition to receive and understand them. It would be the Spirit's work to show them things to come.—*John xvi. 1-15.*

CHRIST'S PRAYER FOR HIS DISCIPLES.—Jesus begins His intercessory prayer with a supplication for the extension of the divine glory. The gift of eternal life is for the advancement of that glory, and He here explains that it consists in a knowledge of the only true God and of Jesus Christ. Then the Saviour prays that the disciples may be safely kept while they continue in the world. It was not His desire that they should be removed out of the world, but to continue in the faithful discharge of duty till their work was done. He prayed that while they were in the world, exposed to its hatred and temptations, they might be shielded and delivered, and that they might be sanctified.—*John xvii. 1-19.*

CHRIST BETRAYED.—When Christ and His disciples left the upper room in Jerusalem they went outside the city, to the Garden of Gethsemane, on the slope of Mount Olivet. It was a place to which he was accustomed to resort. Judas, the betrayer, knew that, and guided the leaders of the Jewish people and the band of soldiers placed at their disposal. After an agonising prayer Jesus now calmly confronted them, and asked them whom they sought. They said: "Jesus of Nazareth;" to which He replied: "I am." Something majestic in the appearance of the innocent One overpowered them, for they retreated and fell to the ground. Jesus urged that the disciples accompanying Him be allowed to depart. Peter, in his impetuosity, drew his sword and cut off the high priest's servant's ear. Jesus interferred, healed the man's ear, and told Peter that He was prepared to drink the bitter cup that had been put into His hands. The soldiers having bound Jesus, they led Him away to the house of Annas, who had been high priest, and was father-in-law of the one who held the office at the time.—*John xviii. 1-13.*

CHRIST BEFORE PILATE.—The Jewish authorities did not at that time possess the power of condemning any one to death, so they handed Jesus over to Pilate, the Roman procurator. Pilate was anxious to release Jesus. At first He scourged Him, expecting that the resentment of His enemies would subside. The soldiers arrayed Jesus in a purple robe and a crown of thorns, but this only exasperated His persecutors the more, and they cried out: "Crucify Him, crucify Him." To all Pilate's remonstrances they were deaf. They accused Jesus of blasphemy. Pilate then examined Jesus privately, to whom Jesus gave no answer till he referred to the power he could exercise. To this Jesus replied that he could have no power unless it were given him from above. To work upon Pilate's fears the Jews then accused Jesus of being guilty of treason against the Roman power. All remonstrance having failed, Pilate then passed sentence and delivered Jesus for crucifixion.—*John xix. 1-16.*

CHRIST CRUCIFIED.—Jesus was led outside the city to a place called Calvary. There He was bound to the cross, and two malefactors were crucified with Him, one on either side, Jesus in the midst. The accusation of the crime for which a criminal suffered was usually affixed to the cross. In the case of Jesus Pilate had written: "Jesus of Nazareth, the King of the Jews." This did not please His enemies, but Pilate declined to alter it. The soldiers divided His raiment among themselves, but the seamless coat they were unwilling to part, so they cast lots for it. This, as well as many other incidents of the crucifixion, had been minutely detailed in prophecy, and John calls attention to the fulfilment. Standing by the cross were Mary, the mother of Jesus, John, the beloved disciple, and others. Jesus commends His mother to John's care, and he undertook the charge. Then having said, "I thirst," and a sponge filled with vinegar was raised to His lips, Jesus said: "It is finished." His great work of atonement was completed, and "He bowed His head and gave up the ghost."—*John xix. 17-30.*

CHRIST RISEN.—At dawn on the morning of the first Christian Sabbath Mary Magdalene and other women went to the grave where Jesus was laid when He was taken down from the cross. She found the stone that closed the entrance rolled away. In haste she went to tell the disciples. Peter and John ran to the grave. Peter entered and found only the grave clothes, the Lord had risen. Mary looked in and saw two angelic forms, who said to her: "Woman, why weepest thou?" She turned and saw Jesus standing, but she did not know Him. He said to her the same words that the angels had said, and she told Him that they had taken away her Lord and she knew not where they had laid Him. Jesus called her by name and then she knew Him. He commissioned her to tell the disciples that He was to ascend unto My Father and your Father and to My God and your God.—*John xx. 1-18.*

THE RISEN CHRIST AND HIS DISCIPLES.—In obedience to the command given them the disciples had gone to Galilee where Christ was to appear to them. While waiting there Peter and several of the others went out on the lake to fish. They spent the night fruitlessly. Jesus stood on the shore in the early morning. They did not recognize Him. He addressed them, and told them to cast their net on the right side of the boat. This they did, and were surprised at the immense catch that followed. After sundown, Jesus invited them to breakfast, for which preparation had been made. John knew that it was Jesus, and Peter in his haste leapt into the water that he might first get to land and be with Jesus. The disciples were convinced that it was Jesus. Henceforth they were able to bear personal testimony that He was raised from the dead.—*John xxi. 1-14.*

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GIRLHOOD.

"Girlhood is not a happy time, though it is so happy-looking," said a wise woman one day.

There is some truth in this observation. Girls are often in a state of ferment and unrest which would amaze even their fathers and mothers. The most loving parents do not always understand the natures of their daughters, nor measure their needs justly.

Much depends on the point of view. In middle age we have learned that nothing in this world is permanent, and when the question is of environment we are contented to bear what is evil or what is disagreeable with tranquillity, not that we do not chafe under it at times, or perhaps resist its restraints, but we are fully aware that it will pass.

To-morrow is coming. To-morrow will bring its own new aspect, its altered conditions, its possible improvement. We can wait till to-morrow.

The sea-sick passenger submits to one more day of languor and pain, of well-nigh intolerable discomfort, making no complaint, for every revolution of the wheels is bringing the good ship to land. Once ashore the sufferings of the voyage will be forgotten. Philosophy comes to the relief of the experienced in many situations besides that on board ship.

It is otherwise, however, with girls. If they are unhappy they resign themselves to grief and despondency with an absolute feeling that the trouble is to last forever. They see no way out. They are caught in a thicket from which they cannot escape. Especially if a girl is of an independent nature,

longing to find expression for her powers, and unable to be satisfied with the homely round of pickling and preserving, of sweeping and dusting, her discontent is apt to be greater.

Let mothers possess their souls in patience. The noblest women, and sometimes the happiest, are evolved from girlhood's tempestuous conditions.

Give the child room to grow. Let her live her own life as far as she can. Do not preach to her. Make her as free in your own house as you can, as your sons of the same age are. And trust her to God and time.

It is dangerous to neglect catarrh, for it leads to bronchitis and consumption. Hood's Sarsaparilla cures catarrh in all forms.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 16th, 1891.

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

THE spirit that underlies ecclesiastical exemptions, clerical discount, and a number of other financial arrangements not any too dignified or Christian is precisely the same that refuses decent remuneration to every man that works for the Church in its collective capacity. The ruling idea is, get every thing as cheap as you can. Keep down the price of your coat below its value and the salary of your secretary below what his services are worth. Cheap John is King. It is high time to enquire if that spirit is the spirit of the Gospel.

THE glowing description of the meeting of the Free Church Assembly given by Dr. Burns in the last issue of the *Presbyterian Journal* almost creates the impression that a visit to that Assembly is about as good a thing for a minister as a post-graduate course. The genial Doctor was on his native heath and he immensely enjoyed being there. His paper bristled with interesting facts and happy suggestions has, we are certain, given pleasure and profit to many readers. By the way, why does not Dr. Burns use his pen more frequently? He always writes just the kind of thing people like to read.

THE Highlanders who settled in Kildonan near the beginning of the present century held meetings and conducted services for nearly fifty years before a minister was sent to them by the Canadian Church. Is there any reason why, as Principal MacVicar suggests, other mission stations might not imitate their example at least for a short time? If there is so much difference between Presbyterians moving from Ontario to the North-West and those who moved there from Scotland that whilst the latter can conduct services for half a century, the former cannot keep together six months, there must be something radically wrong about Ontario Church training.

STUDENTS, probationers and all workers in the Gospel field know how hard it often is to get honestly earned money out of too many congregations and mission stations. The sum promised is small and getting it is like drawing teeth. Can the Church complain without playing the part of a hypocrite? Is there a professor or an official of any kind in the service of the Presbyterian Church today drawing anything like a generous salary? Can congregations and mission stations be expected to rise above the liberality of the Church to which they belong. To their honour be it said some of them do. Were the inconsistency not so painful, there would be grim humour in the act of a man who complains sadly about his own income and then votes regularly to keep everybody as poor as himself.

IT is not a little strange that amidst all the methods suggested for stamping out corruption at elections no one ever suggested the punishment of the creature who sells his vote. The buyer may be punished but the seller goes free. The process was reversed under the Scott Act. The seller of liquor was punished and the buyer was treated as innocent no matter how much he had done in the way of provoking the sale. It puzzled many an unsophisticated Canadian to understand how the

consumer who stands on one side of the counter on Sunday and buys liquor could be innocent while the man who sold liquor on the other was a criminal. It puzzles many a one now to understand why the man who sells his vote for a couple of dollars should be considered innocent while the man who buys it is punished as a criminal.

SOME of the New York Churches, instead of following the migration of the people to the up-town districts, are making up their minds to remain where they are. The reason they give for this course is that while the changes in down-town localities might seem to justify removal, the population becoming more dense urgently requires the Gospel and all the benefit Christian effort can confer. The congregations that come to this decision are doing a wise thing. They are seeking to do all the good they can among classes of the people who require the helpful influences of practical Christianity. The wealthier sections of great cities can easily provide for the maintenance of religious services, but it is in the districts inhabited by the toiling masses that special efforts are most needed. These New York Presbyterian Churches have made up their minds not only to remain in crowded but now unfashionable neighbourhoods, but to adapt their services to the special needs of the people among whom they seek to minister.

WE are sorry to notice a slight disposition on the part of some Presbyteries to hesitate in the matter of appointing a permanent secretary for the Foreign Mission work. We cannot think of one solid reason why there should be a moment's hesitation. Those who know most about the details of the work believe the time has come when a change should be made, and surely their opinion should have more weight than the opinions of men who never gave the matter an hour's serious consideration. It goes unsaid that the work could be better done by one who gave his whole time and attention to it than by any minister or other man who had other pressing daily duties to attend to. But that is not all. The Church has no moral right to ask any man's work for nothing. The Bible says the labourer is worthy of his hire and he is just as worthy of it when a mission secretary as when a pastor. The Church has no right to ask something for nothing.

THE farmers of the Dominion have no conceivable excuse for advocating political union with the United States. The Government of Canada is in their own hands and they can have whatever tariff arrangements a Parliament elected by themselves can make. They are in an overwhelming majority in all parts of the Dominion except British Columbia. How long could the representatives of the few cities of Ontario stand out against the counties if the counties were united in favour of any fiscal policy? Not a month. We do not know what proportion of farmers are in favour of political union, nor is it easy to fix the proportion in any locality or of any class. The figures given as the result of the vote at the Woodstock meeting varied. The one thing clear as the sun at noon-day is that the farmers may rule this country if they wish to do so. Why should a farmer advocate revolution until he has tried every constitutional remedy for our political ills? If farmers want reciprocity why not say so? They can control any Government. Their majority can make and unmake Governments. Why not use the remedies at their own doors if they, as a class, are suffering wrongs?

THE unexpected has again happened. While many were fearing a war of tariffs with the United States, actual tariff hostilities have broken out between the Dominion and Newfoundland. The old flag floats over both combatants and gives equal protection to the Canadian who shuts out Newfoundland fish and the Newfoundlander who discriminates against good Ontario flour. As the old flag is free trade it must be getting ashamed of both parties in the squabble. Mr. McKinley has always stoutly denied that he had any unkind feeling towards Canada when framing his tariff, his only object being to protect American agriculture. Our Newfoundland neighbours, however, make no secret of their feelings towards the Dominion. There is grim retribution in the fact that at the very time too many Canadians were encouraging a tariff war with our neighbours across the line, our first real difficulty should be with a sister colony. Should the Ameri-

can Government discriminate in favour of Newfoundland products, several industries in the Maritime Provinces will be in a bad corner. The manner in which the Newfoundlanders fought out their difficulty with France shows that they are a people of extraordinary nerve and pluck. Our Government would do well to remember that they are not dealing with half-breeds this time.

IN the last issue of the *Presbyterian College Journal* Principal MacVicar handles with his usual vigour a point we were keeping for some lively discussion when the Presbyteries get to work on the Summer Sessions problem. Everybody has been calling for help for the Home Mission field in winter. What Principal MacVicar would like to know and what we intend to ask several times before spring is that these good people should be urged to help themselves and help each other. The Principal says:—

In every station where a missionary cannot be placed one, two or more godly men, resident in such places, should be chosen and appointed to conduct religious services on the Lord's Day. This can be done by the Superintendent of Missions, by Presbyteries and neighbouring ministers. There should be little difficulty in finding a considerable number of persons qualified for such appointment. I argue this from the fact that we have been often told that the Churches in the old provinces have been deprived of many of their best members and office-bearers by the exodus to the North-West. This I presume is true, and should prove spiritually helpful in the way suggested. We have also been admonished in eloquent terms to look after our own people in the North-West. Is it not opportune just here to say a word in favour of these people looking after themselves and after one another? In neglecting this form of Christian effort we are falling away from the practice of the Church in apostolic days, and from the practice of many of the ablest and most successful missionaries in the Foreign field. We read that when a great persecution arose against the Church which was in Jerusalem, "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." It is noteworthy that the apostles, the specially chosen witnesses and preachers of Christ, remained in the Holy City. But this did not arrest the word of God or the publication of the Gospel, for "they therefore that were scattered abroad went about preaching the word" (Acts viii. 1-4, Revised Version). Is it then an innovation, something wholly visionary, and not likely to be fruitful of any good, to urge Church members, east and west, to follow this primitive example? The truth is that multitudes of professed Christians are destitute of true peace and spiritual power because they regard themselves as mere receptacles of truth, and do nothing to propagate the Gospel. They ignore the plainly-revealed fact that they should be living epistles known and read of all men, that they should let their light shine before men, and not put it under a bushel. Is it not too much the settled conviction of many that the minister or missionary alone is to be the burning and shining light of the parish or mission field? Christ says: "The good seed, these are the sons of the kingdom" (Matt. xiii. 38); but the opinion is now current that the minister and Sunday school teachers are to sow all the seed that is to issue in a rich spiritual harvest. This is a great practical heresy; and we shall never achieve true success till we come back to the Master's creed and the methods of working exemplified by Him and His apostles.

It is a great practical heresy, but the Church takes no notice of heresies that are merely practical and affect nothing more than its own welfare. Should Principal MacVicar or any of his colleagues be guilty of heresy in regard to the sayings of any alleged "father" who died a thousand years ago, he would no doubt soon hear about it, but the souls of our living children on the prairies is a matter of less consequence than the sayings of our progenitors.

SABBATH STREET CARS.

THE spasmodic agitation for the running of Sunday street cars in Toronto has broken out once again. The arguments advanced *pro* and *con* are much the same as on former occasions. The conditions have not materially changed since the last spurt subsided. The city has not to any great extent enlarged its boundaries, and no new evidence has been adduced to show that the running of cars on the Lord's Day would be particularly beneficial to the best interests of the entire community. Nobody has been able successfully to show that Toronto has not been remarkably prosperous in the past, even though its public streets have been undisturbed by the jingle of the horse-cars on the Sabbath. It is urged that because other cities and even small towns permit the running of Sunday street cars, therefore Toronto should be like them in this respect. Why is not stated. When business is suspended, as it wisely is on the first day of the week, the demand for transit is not so great as on other days. It is not needed for the business that has six lawful days as its own.

But the advocates of the secularization of the Sabbath are profuse in their expressions of sympathy for the welfare and recreation of the working-man. Were the street cars run on Sabbath he could

take his family with him and have the opportunity to inhale fresh country air, and get ecstatic over the beauties of nature. That this would be a great boon no one denies, and all no doubt would be delighted to see the industrious and often overwrought workingman enjoying more leisure than falls to his lot. These beaming philanthropists, however, seldom raise their voices in behalf of shorter hours and less exacting servitude for those who sustain the industrial interests year in and year out, with comparatively little to brighten their existence. These benevolent altruists, who are above suspicion of having sordid ends of their own to serve, seldom raise their eloquent voices in the advocacy of a Saturday afternoon holiday for the benefit of the thousands who have to work, many of them to midnight, on the closing day of the week. It is a cheap philanthropy that would turn aside from its designed purpose the sacred day which God has given as an inalienable boon to the weary sons of toil.

The running of street cars would inevitably entail Sunday labour. The questionable advantage to the many would necessarily entail a wrong on all compelled to labour on that day. If God has blessed and hallowed the Day of Rest, what right has man to deprive his brother-man of its privileges? And this is what all Sunday labour does. It is claimed that those who have to work on Sunday can get another day instead, but, in point of fact, is this fine promise ever carried out in its integrity?

Suppose, however, that the man who labours on Sabbath was certain that a week day of rest could be guaranteed, will that make up for the privilege and right to worship God according to the dictates of his conscience on the first day of the week? Neither individuals nor corporations have the right to deprive any man of his religious privileges. Again, it is urged on religious grounds that cars should be run on Sabbath for the convenience of Church-goers. Granting that this plea is presented sincerely, and not sophistically, it would be time enough to listen to this supposed argument when the great body of people who do attend Church present it in their own behalf. The different denominations have with commendable energy provided accommodation in every part of the city for all classes of worshippers. Nowhere in Toronto or its suburbs need any one be debarred by distance from attending a place of worship, and that too in accord with his denominational preferences. In the case of those who would stay at home rather than go to a church near at hand because there is some distance to walk if they would hear the preacher of their choice, there may no doubt be some difficulty. It looks, however, somewhat like the case of a man who declines to sit down to a meal in a humble abode because he cannot without effort seat himself at a sumptuous board. The Gospel can be as earnestly and faithfully preached in an unpretentious suburban church as in a stately cathedral. Besides, Torontonians, male and female, are not such a puny race that when necessary they cannot undertake a Sabbath Day's journey to worship where they desire and listen to the exhortations of their favourite preacher.

It is true that external safeguards do not of themselves make a people virtuous, but the lessening of temptation is undeniably a great help to the moral and spiritual well-being of the people. It is for this reason that those who believe the Sabbath to be a divinely-appointed institution earnestly desire to maintain its integrity and to resist all needless encroachments on its sacred hours. In this discussion it is too often overlooked that the keeping of the Sabbath is an integral part of the eternal moral law that is universally binding on individuals and communities alike. If it is supposed to be expedient to tamper with the Fourth Commandment, why not with any or all of the others? Blessing and prosperity are not usually found for nations or individuals in pursuing courses at variance with the clearly-expressed law of God.

SEPARATE SCHOOLS IN MANITOBA.

THE Public School question in Manitoba has entered upon a new and unexpected phase. The reference to the Privy Council, it was supposed, would finally dispose of a matter that has led to no inconsiderable amount of agitation. That the decision of the highest judicial authority in the Empire would have been acceptable to all is scarcely possible, but it is likely that advocates of a Public School system and the supporters of Separate Schools would have both acquiesced, and for some time to come affairs as they are would have continued without

serious friction. The intervention of another element somewhat complicates matters, and will certainly not help to allay the irritation that prolonged controversy has occasioned.

Prominent men in the Anglican communion have seen fit to press their views on the subject of Church Schools on the attention of the Government authorities, and claim the right to have these schools subsidized from the public taxes. Prior to entering Confederation the existence of Separate Schools was conceded. This is the ground taken by the Roman Catholic authorities for insisting on the continuance of what they claim as their right. Recent legislation provides for the withdrawal of state support to Separate Schools, and the courts have sustained the act passed by the Manitoba Legislature. The Dominion authorities have consented to the reference to the Privy Council, and there for the present the matter rests. The English Church people have taken the same ground as the Roman Catholics, and they insist on the preservation of their right to maintain Separate Schools, a number of which they have succeeded in establishing. The Roman Catholics are greatly pleased that this step has been taken, as they think that it will greatly help them in their endeavour to perpetuate the Separate School system in the North-West.

It has to be remembered that the Separate School arrangement in Ontario is a compromise, and like all compromises it gives rise from time to time to friction and practical difficulty. Its immediate settlement is not probable, but it is evident from the periodic controversies it occasions that it is not regarded as the final form of the national system of education. In connection with this subject there are certain things taken for granted by those of widely differing opinions. Education is rightly regarded by all enlightened nations as a prime necessity of citizenship, and that it ought to be provided for by the State. For national well-being and safety it is conceded that it would be a dangerous thing to suffer any portion of the community to grow up in ignorance. The State claims the right to see that the means of education are provided for all. The various Churches conceded the absolute necessity for the education of the young, but some of them hold that public instruction should be religious. The Roman Catholic Church aims to control the education of the young, and since most modern States decline to recognize such a claim, that Church insists on the right of controlling the education of the children belonging to her own communion. To effect this the Roman Catholic Church insists on State support. It claims exemption from the payment of Public School taxes and also claims a share of public taxation for the support of her own schools. The contention opposed to this is that the State provides elementary educational facilities for all, without distinction of creed, and claims that in virtue of citizenship all classes are bound to support a system of unsectarian national education, leaving to the various Churches the freedom to impart religious instruction to all belonging to them. The cry of the Roman Catholic Church is that secular schools are Godless institutions, and therefore they cannot countenance them. As they are put to the expense of establishing schools of their own where they can give such religious teaching as they please, they claim that they should not be compelled to pay for schools of which they do not approve. As a matter of fact, Roman Catholic opposition to a national system of education is traceable almost exclusively to the authorities of that Church for reasons of their own. The great bulk of the laity have no prejudice against public schools. They take advantage of them wherever circumstances permit, and would do so much more largely still were it not for clerical pressure. The attitude of the Roman Catholic Church, were it followed by other denominations, would be subversive of the best national system that could be devised, and would lead to most regrettable results. What may be the outcome of the present imbroglio in Manitoba it is difficult to foresee, but it is plain that the educational interests of that promising Province will suffer from the sectarian strife that is sure to follow the action of the Anglican Church authorities, which cannot fail to be embarrassing to the cause of education in the Province of Manitoba.

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

Books and Magazines.

THE CANADIAN ALMANAC FOR 1892. (Toronto: The Copp, Clark Co.)—This the forty-fifth annual issue of this most valuable publication is enlarged to 224 pages, and contains over 16,000 facts and 17,000 addresses, covering almost every department of information required by the Canadian citizen. There is also a complete report of the census (so far as made public), a list of all the post offices in Canada and a revised customs tariff. The municipal and county information now comprises the Provinces of Ontario, Quebec and Manitoba. The clergy list has been extended to include the whole Dominion.

ANY one not knowing just what books to get for Christmas can find out from Christmas Book News, a Philadelphia publication, selling for only 5 cents. A great deal of enjoyment can be had at the same time, for this issue of 152 pages contains many handsome illustrations from the important holiday publications. More than 500 new books—over 100 for children—are represented in the Descriptive Price List, giving a hint of the immense business done by publishers and booksellers at this time of the year. After all, what gift more suitable than a book at Christmas? Book News tells what books to buy—and prices.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The December number, a strong, attractive and varied one, closes the thirty-fourth volume, which has been described as "an ideal family monthly." The announcement for 1892 embraces twelve papers on India, with 130 engravings and a series of handsomely-illustrated papers by the editor, which will describe his travels in Egypt as far as Nubia, through Palestine and Syria, in Asia, Turkey and Greece; also several illustrated papers on "Picturesque China," on "Eastern Europe," "Roumania," "Bulgaria," etc. Special attention will be given to "Social Reform" topics, and strongly-written temperance stories, "A Woman's Fight with the Monster," "The Man-Trap," "Crawford's Sair Strait," by Mrs. Barr, and several other important features.

THE ARENA. (Boston: The Arena Publishing Co.)—The December Arena is probably the most brilliant issue of this review which has yet appeared. Among the thinkers of more than national reputation who contribute to this issue are Camille Flammarion, who discusses recent discoveries in the heavens; Hon. David A. Wells, who replies to Hon. Henry Cabot Lodge, defending free trade; R. A. Bartol, D.D., who appears in a masterly paper on "Faith in God as a Personal Equation"; Professor T. Funck-Brentano, of the Academy of Paris, who writes on "The Logic of Post-Royal and Modern Science"; Edgar Fawcett, whose essay on "The Woes of the New York Working Girl," George Stewart, D. C. L., appears in a delightful sketch, and Helen Campbell discusses the question of "Working Girls' Clubs." The Arena grows better with each volume. It is bold, aggressive and liberal; a magazine which is indispensable to all thoughtful persons.

THE REVIEW OF THE CHURCHES (London: James Clarke & Co.)—The attractive character of this new venture is apparent. Men of recognized eminence are associated in its editorship. Arch. deacon Farrar, D.D., represents the Church of England. Presbyterianism has as its exponent Dr. Donald Fraser. Dr. A. Mackenall speaks for the Congregationalists, John Clifford, D.D., for the Baptists, and P. W. Bunting, M.A., for the Methodists. There are numerous portraits and illustrations. Judging from the full page portrait of the well-known pastor of Marylebone Presbyterian Church, it is evident that time has dealt gently with him. He does not appear very different from what he looked like when in his Montreal pastorate. In the Round Table Conference Cardinal Manning, Professor A. B. Bruce and James Martineau, D.D., discourse briefly on "The Reunion of Christendom." Much also of general interest, crisply and freshly told, is found in this valuable monthly.

THE CENTURY. (New York: The Century Co.)—The festive season has been in full view while the current number of the Century was being prepared. Illustrations, articles, stories, poems, have a distinct impress of Christmas. Such beautiful engravings as the "Holy Family," "The Child Christ" and others cannot fail to evoke admiring contemplation. The Mozart centenary affords occasion for an excellent paper on the gifted musician. Julian Ralph presents a realistic picture of the Bowery in New York, and describes faithfully what an observant spectator can see in that curious polyglott thoroughfare. Another paper, decidedly interesting, is by an old sea captain, who presents a view of "The Ocean from Real Life." Augustus Jay DuBois furnishes a thoughtful paper on "Science and Immortality." General W. T. Sherman gives in a series of hitherto unpublished letters an account of "Sherman and the San Francisco Vigilantes." Nor must the first of a series by S. Weir Mitchell, "Characteristics," be overlooked. The joint fiction, "The Naulahka," by Rudyard Kipling and Wolcott Balestier, having moved from the far west to India, grows in interest. Some of the poems and short stories are of great excellence. The number fully sustains the high reputation achieved by the Century.

PROTESTANT EPISCOPAL LAYMAN'S HAND-BOOK. Containing an explanation of the innovations of the last Half-Century. Together with a Short Account of the English Inquisition of the Seventeenth Century. Second edition, revised and enlarged. By an Ex-Churchwarden. (Toronto: Hart & Co.)—Amid the evidences apparent in various quarters that the movement in favour of High Churchism is welcomed and encouraged by many, it is refreshing to see that there are others of a more robust and healthy type who have no sympathy with Romeward tendencies. The author of this book has evidently given earnest thought to the subject on which he writes so lucidly and so forcibly. Though written for the benefit and instruction of the general reader, the Ex-Churchwarden has evidently been engaged in wide and careful research, the results of which are given directly and without parade. The tone of the book is thoroughly evangelical, and is in bright contrast with much that finds a favoured place in exclusive Church circles. The author's theory of Apostolic Succession differs considerably from that usually advanced by Anglican controversialists when advancing their favourite theories. The material is well arranged in alphabetical order, and much historical matter is condensed into narrow space. It is undoubtedly that within the communion of the Episcopal Church there are many to whom this Handbook will be of great value. Those not in sympathy with its line of thought could read it with profit. It is not a bitter polemic, but an exposition conducted with Christian courtesy.

Choice Literature.

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER IV.

The Temple of Melkarth, the impersonage of Baal as that god was supposed to preside over the interests of Tyre, stood near the centre of the city. It was imposing, not so much because of its architectural lines, as for the enormous stones which made its foundation, each one of which was believed to have been laid in human blood some time in remote ages past. The space in front of the temple was a miniature paradise. Tiny rills, supplied artificially from the great aqueduct on the mainland, trickled over bright pebbles, and through the green grass fountains splashed in their basins of porphyry, marble, and bronze. Gay plumed birds from distant countries, wing-clipped, that they might not fly away, perched in delusive freedom upon the trees, and, with their various songs, replied to the challenge of lyre and flute that floated from the recesses of the temple court.

But on the afternoon of the day whose events we have been narrating, a vast multitude of people filled the little park, and drowned these sweeter sounds in the clatter of their voices. The streets leading to the temple were crowded with those who had leisure from labour to indulge their curiosity. An unusual number of people thronged through the great gates of the temple to make offerings upon the altars. The simple heralding of religious revival is often the surest provocative of its coming. Thus it happened that the order of the council, respecting some stupendous rite that should be performed, awakened a popular impulse for pietistic devotion.

The full coterie of temple officials was in attendance. There were barbers who shaved the beards and clipped the long forelocks of the worshippers, by offering which to the god they signalled their entrance upon the virile state of manhood. There were venders of victims for sacrifice, and votive objects of every variety; custodians of veils and sacred furniture, priests to slay the animals, and others to supply the sacred coals to any who would burn incense.

The devotees jostled one another in their eagerness to read and take down upon their little tablets the exact tariff fixed by the temple code for the services of priests, and prices of objects acceptable to the god, as these were placarded upon the walls. Some were busy admiring the memorial slabs or statuettes which had been presented by wealthy Tyrians, and were often likenesses of the donors, erected in reverent attempt to keep the divinity and their fellow-citizens perpetually reminded of their pious munificence. A gaping group gazed at the two columns, one of gold, the other of emerald, which gave a mysterious light at night, and which stood, one at the end of each of the two aisles of the temple flanking the central nave. These had been procured at vast expense at some time of great deliverance, and were inscribed: "To the Lord Melkarth, Master of Tyre: The offering of thy servants, because he has listened to their voice. May he still bless us!"

Beyond these a crowd surveyed the altar of bronze, beaten by skilful hands into delicate flower-work, from the centre of which rose the perpetual flame in commemoration of the adventure of the goddess Astarte, who once caught a shooting-star, and enshrined it among her favourite Tyrians; or, as some of the priests said, to express the faith of the people in the divinity of fire, which was the materialized brightness of the face of Baal, the sun-god. A group stood near the great gateway, watching an opportunity to steal a glance between the swaying curtains, which screened the inner court from common eyes.

The most sacred precinct of the temple was an artificial lake. From the midst of the water rose a single stone, perhaps ten cubits high, on the top of which was the Maabed, or ark, enclosing a statue of the god, together with some objects sacred in the history of Tyre, and believed, therefore, to be the special delight of its divine protector.

The platform around the little lake was paved with variegated marbles, white, yellow, red, brown and rose colour, which were wrought into graceful patterns of mosaic work. A roof, blazoned with tiles of gold, sheltered the platform from rain and sun, and made it the rendezvous of the priests.

Just as the sun was going down a group of priests gathered about Egbalus in close consultation. They were dressed in white chitons, which clung close to their forms, except for the fine fluting of the skirts. Scarfs of violet ran over their shoulders and across their bodies diagonally. Their feet were bare; their heads shaved, and protected by close-fitting skull-caps, in some cases of gorgeous colour, in others of knitted hair-work, which mingled confusedly with the black beards of the younger, and contrasted finely with the white beards of the more venerable.

Egbalus was speaking. "The council has but begun the reform which is to restore Tyre to its pre-eminence. It has decreed the sacrifice. It has prescribed that the offerings shall be worthy and notable. But what sacrifices shall be offered is not for the council to determine. This, only we who are admitted to the secret council of the gods themselves—we, the sacred order of priests—can declare. And woe to him who, in this day of honour to Baal, shall thwart the will of his priests!"

"Woe! woe unto him!" echoed around the circle.

The high priest continued his harangue. "In the ancient days of Tyrian glory, when there was no power on land or sea to dispute our sway or rival our commerce; when ships returning from their voyages hung anchors of solid silver from their prows, having room only for more precious merchandise within—then Tyre gave great abundance to Baal-Melkarth, and offered its most distinguished citizens upon the altar. But how long, O Baal of Tyre! since thou hast had a princely offering? What are gems and beasts to the god who is offended with men? What are the babes which poverty gives because it cannot feed them, when kings have insulted the majesty of Heaven? And what—"

The old priest had either wrought himself up to a divine frenzy, or superbly acted the part of one who was supposed

to be "filled with the god." His countenance became livid and white by turns. The great blue veins were swollen at his temples. His face seemed to expand. His neck thickened. His eyes fixedly glared towards a patch of sunlight that gleamed on the top of the wall. His form was rigid, except for a convulsive twitching of the fingers.

The attendant priests crowded close to their leader, and stared into his eyes, as if to catch the gleam of some coming revelation. The old priest's lips moved, but at first without articulation. He raised his hand, and, with unbent arm, pointed to the glint of sunshine, which seemed to hold him by some fatal fascination. At length his words became audible, very slowly uttered, and with oracular hoarseness:—

"Baal permits me to know his will. Yonder light is no more surely from the sun-god than is a light that burns within me."

A slight zephyr at this moment ruffled the surface of the sacred water.

"It is the breath of Baal!" said one.

"See! See! The Maabed itself shook! It is the sign of the god! A miracle! A miracle!"

"A miracle!" they murmured, and prostrated themselves, crying, "O Baal, hear us! O Baal, guide us!"

Egbalus had remained standing, in unchanged attitude, watching the sunlight. He now whispered, impressing into his tones the simulation of awe:—

"I see a mighty altar. On it lies one enrobed as a king. By it stands, august and venerable, a kingly priest, and—slays the victim. But hark! a voice! It is that of Melkarth himself, who bids me remember how, in our sacred traditions, it is recorded that the mighty god El, when a dire calamity had come upon his favourite city of Gebal, took his own son, adorned him in the robes of royalty, carried him to the altar, slew him, and so brought blessings for ages upon his people. Hear, O ye priests of Baal!"

He lowered his voice, either through sense of the awful solemnity of what he was about to utter, or fear of being overheard by others than those whom he owned, body and soul, as he did his infatuated band of priests. His followers arose from their prostrate positions, and drew close to him. This they heard: "Tyre must offer to Baal its king!"

A deep hush followed. Egbalus glanced nervously from one to another. Had he mistaken his men? "The king?" said one, in a tone that might have been regarded as either assent or surprised interrogation.

"We have another king," was Egbalus' quick and altogether unghostly response.

"Baal save us!" cried one.

"The will of Baal be done!" was the sharp rejoinder of another—Maitan, a man of ferocious severity of countenance, whose body showed more scars from self-inflicted wounds than could be counted in half the circle besides.

Egbalus suddenly dropped all his mysteriousness of manner, with keen eyes searched their faces, by his very look challenging each one to dare resistance. He was now less high priest than he was politician and leader; seemingly forgetting his spiritual, he asserted his secular, power. Satisfied with what he saw in the half-cowed superstition or the crafty ambition of his followers, he boldly declared:—

"It must be. Woe to the priest who, at this crisis of our order, dares to betray it!"

He drew his long knife, such as was used in sacrificing—"This for the heart of the first faithless priest!"

"And this!"

"And this!"

Half a score of gleaming blades were raised.

Egbalus continued: "King Hiram believes not in the gods; would destroy them, and us with them. Rubaal must be king. It is the will of Baal, and it is the wisdom of men."

He allowed a silence to follow, that his suggestion might work. He did not for an instant, however, cease his search for any dissenting look upon a single face. He was correct in his judgment of them, and now knew that when the critical moment came there was not a man but would assault the king in any way that he commanded. Indeed, he had, during the few months he had held the high priest's office, gathered about himself, in the inner circle of priests who shared his counsels, only those who were desperate in religious bigotry, or who were known to have some secret hatred towards the king.

"Let the god answer through our breasts!" at length he said, resuming his pietistic tone.

The priests bowed their heads until they touched the pavement. They then resumed a sitting posture, each with his eyes fixed upon his breast, as if listening to his own heart beats for the articulation of the will of the god who possessed him.

"Baal speaks!" muttered one.

"He speaks!"

"He speaks!" was echoed from the circle.

"Baal has spoken through the lips of his high priest," said Maitan, rising.

One by one the others rose, and repeated, "Baal has spoken through the lips of his high priest. So let it be! and dies the man who says not so!"

The sun-glint had left the temple wall. Dark shadows dropped upon the corridors about the sacred lake, and in the gathering night the cabal of priests broke up.

CHAPTER V.

Was it the night darkness that, by its contrast with his bright dream of Zillah, awoke Hiram? However that may have been, he aroused himself with the purpose of making his vision as near as possible a waking reality. He would go to her. Her hand upon his brow always exorcised his evil spirits, and he knew a pillow for a restless head softer than that of his divan. He struck with his finger a disk of bronze that hung by the couch. A deep, but exceedingly soft and sweet, note floated through the apartment, and was instantly answered by the keeper of the royal wardrobe. This honest fellow's loyalty was limited by the conviction that the king should be the handsomest man in his realm, and he spared no pains to make him such. Though he was not officially barber to his majesty, he yet wrought upon the short curls on his master's head with the exquisite care that a jeweller's etcher might have bestowed upon the locks of a goddess he was transferring from his imagination to a golden plate or goblet. The king was, ordinarily, far from fastidious regarding his raiment, and had often flung off the royal gewgaws in which his attendants arrayed him for state display. The same indifference to appearance at times led him to the

opposite extreme; as, on the day we are narrating, he had worn the dress with which he had presided at the council, also on the ship and amid the dirt of the foundries and workshops. But upon certain occasions he was not averse to the consideration of a goodly appearance, especially when he made his visits to Zillah. The male bird will display his plumage to the utmost, and pipe his sweetest notes, in the presence of the female. We may leave the explanation of this to the naturalist and the novelist; we here only record the fact that Hiram made no objection when his attendant brought from the wardrobe a close-fitting tunic of Sindonese silk, the raw material of which, brought from far-away India, had been woven without a flaw on the Tyrian looms, and embroidered by skilful and patient fingers with scarabs, lotus-blossoms, winged globes, and royal urai, in a combination of lines and colours that fascinated the eye with its general effect as much as it bewildered by its details. About his neck he suffered three collars to be placed; the upper one closely fitting his throat, while the lower one hung far down upon his breast; all sparkling with tiny gems. He girded his loins with a scarf of radiant colours, in the knot of which shone a huge diamond, like a star in the belt of Orion. His sandals were fastened with ribbons made of threads of gold, and wound in cross-lines above his ankles, thus setting off as fine a calf as ever kept time to the music of the dance. Could Hiram have seen himself in the glass with his own eyes instead of through the imagined eyes of his mistress, he would have blushed for his effeminate bravery, and preferred to don the tight leathern uniform of a common soldier. But, to make his victorious entrance into a maiden's heart, he really thought himself arrayed in heroic style.

The house of Ahimelek was near the eastern wall, in the highest part of the city. From the east side it looked directly down upon the two harbours, and across the narrow strait that divided the island from the mainland. From its western balconies the view lay over the city, and far out over the Great Sea. The proud old merchant delighted especially in this prospect, which on every hand reminded him of the sources of his wealth. Far away towards Cyprus he could sight the incoming vessels, and towards Lebanon detect the slow-moving specks that were his caravans.

The house was of cedar. Its beam-heads and cornices were carved with objects beautiful or grotesque, as pleased the fancy of the architect; for Ahimelek had no standard by which to estimate its excellence beyond its expense. Its projecting windows were closely screened, one with a lattice-work of bronze, another of porphyry, another of alabaster, and one with strips of agate closely cemented. The interior apartments were panelled in richest woods, and floored with elaborate mosaics, upon which were skins of lions, wolves, and leopards. Objects of curiosity which his captains had brought from all the known countries of the world—enormous tusks of elephants, nuggets of precious minerals, diamonds with their incrustation of stone, plumage of strange birds, vases of malachite and lapis-lazuli, the weapons of savages, and bejewelled swords once worn by kings; these filled tables and niches, and stood in the corners.

Ahimelek met the king as the latter alighted from his litter in the central court. It needed no previous suspicion on the part of Hiram to detect something inhospitable in the merchant's welcome. As they passed the entrance together Ahimelek stopped. He seemed to be on the point of speaking, yet no words came. Awkwardly he made way for the young man to precede him; and, as the lover sought the apartment of Zillah, her father stood looking after him with troubled countenance.

His formal and acknowledged betrothal to Zillah, according to Phœnician custom, gave to Hiram every privilege a husband has in his wife, except that of living with her. From the moment he had put the ring upon her finger, and had given her father the legal document conveying certain property pledges, he became her virtual possessor and guardian.

At the entrance to the apartment of his betrothed, Hiram was met by Layah, Zillah's maid, a woman whose matronly manner contradicted the story of her youthful face. Layah had once been the handmaiden of Hiram's mother, and, but a little beyond him in years, had grown up as a sort of official playmate in the nursery. Upon his mother's death he had sent her as a gift to Zillah, who needed such a companion, since she had scarcely known a mother's protection, and, without brothers or sisters, was alone in the care of her father's house.

Layah's pride, when she ushered Hiram into the presence of her mistress, was warranted, for she truly thought there was no more beautiful woman in Tyre than the daughter of Ahimelek. And, indeed, Zillah's radiance this night was refracted in additional lustre through the toilet her maid had given her. A simple band of ribbon, with a single pearl stud-ding it, bound her jet-black hair, but did not confine it. Her locks overflowed in clustering ringlets upon her forehead and temples, and fell in waves upon her white neck. Her features were still, but so clear-cut as to seem larger than in reality, and so animated were they with health and joy that the long, pendent ear-rings of crystal, which rested upon her shoulders, seemed to borrow from her face the light that flashed in them. Her upper garment came close to the throat, and was gathered into a sinus beneath the breast, by a girdle which was knotted in front. Her exposed arms were of such graceful shape that one scarcely noticed the wristlets and armlets with which her maid had insisted on decorating them. Her full-flowing skirt of silk was so artfully looped at the bottom as to reveal a foot and ankle, about which a serpent of silver coiled in loving embrace.

Zillah's first welcome of Hiram was followed by a playful frown. She held him at arm's-length, and curiously inspected his raiment.

"For shame, my Lord Hiram! I believe you have borrowed your cousin Rubaal's clothes—the same he came to woo me in the day before you and I were betrothed. You are more goodly-appearing with your sailor's cap and coarse chiton than in these fashions of Tyre. See! I have discarded my cap of pearls, and would not put on half the jewels Layah wanted me to, because I thought you would like me better as I am."

She dexterously loosed his triple collar, and flung it upon a divan; then plucked the great diamond from his scarf.

"Hold!" cried Hiram. "Do not throw that away. It may buy back our throne, if Egbalus steals it. Let me put it here, where Artaxerxes himself would not dare to pluck it."

He inserted the glowing jewel in the folds of the sinus of her dress.

"But why do you talk so much of Egbalus, dear Hiram?" she asked, as she drew him to her side upon the divan. Egbalus is only a priest, not even a prince. And you have often said you did not even believe in the priests. Why care for what you do not believe in?"

(To be continued.)

THE MISSIONARY WORLD.

THE MISSIONARY CHURCH OF BELGIUM.

No one who has been in Belgium can fail to have been struck with the great work which is being done there by its brave little Protestant Church. In no other country in the world probably are more decided inroads being made on the Church of Rome, and in no other country are the converts more satisfactory. We commend to our readers the following abstract of the annual report which has been made for us by a friend:—

"Strangers coming to Belgium must be struck with the fact that our work is not spread over the country, but confined only to the large centres of the population. This is explained by the inadequate resources of the Society, which is dependent solely on the generosity of Christian brethren. A great loss has been felt by the withdrawal of the annual grant of 2,500 francs by the Presbyterian Committee in New York, who finds it impossible to continue the gift. In spite of commercial disadvantages, strikes, etc., the Churches in Belgium have contributed more than usual; nevertheless the deficit is considerable and threatens to paralyze activity.

"The field of labour is growing. We have now twenty-five pastors, who are not equal to their amount of work.

"Our first station is at Namur. For thirty-three years work has been carried on with small results. Now, however, as there is a resident pastor, reports are more encouraging. Round about Charleroi, chiefly a mining district, the Gospel is favourably received. The Church there will celebrate next year its fiftieth anniversary. It has fourteen hundred members and eleven out-stations. Results would be much more considerable were there a sufficient number of workers in this vast and promising field; until last year only one pastor; a few months ago came a second to help him. The respect which the miners show for the Gospel is most encouraging. Funerals afford us the best opportunity for addressing the people. Last winter, on one occasion, over a thousand Roman Catholics followed the procession to the cemetery, and listened with deep interest to the pastor. The chief element of prosperity in the Churches of the Charleroi district is the missionary activity displayed by young men and women of the Christian Associations. In Mons our pastor has open-air meetings, which have been most successful. In Brussels work is carried on in the Flemish and French languages. Anvers and Gand, the two large industrial cities, are as inaccessible as Brussels. Popery and incredulity still have the upper hand there. At Ostend things are more encouraging. Many a time we are tempted to give up the work in the Flemish provinces, where our labours produce so few results. However, many remarkable instances of conversion, caused by the sole reading of the Bible, encourage us to persevere. At Spa there is a pretty church endowed by foreigners, which seems to make us feel the urgent needs of other districts all the more. Still this station promises to become the basis of evangelization round about. In this part of the country missionary activity is the principal feature of our work. We make excursions round about, and seek to spread the Gospel, assisted largely by our young men.

SUNDAY SCHOOLS.

"The number of them is now fifty-eight. We have twenty-one missionary schools, attended by 597 scholars, chiefly Roman Catholics. We have five Thursday schools held in winter, having chiefly the character of missionary schools. Our Sunday schools are a great source of blessing to our Churches—through the children many parents are brought to accept the Gospel. The annual Christmas treat is also an important institution, attended by great numbers of outsiders.

"Two of our pastors have informed us that our tracts take the place of books among the lower classes, who are too poor to procure such. We are specially anxious that those who distribute tracts should do so in a spirit of wisdom and love, preparing those who receive them by words of advice and instruction. Two members of one of our Churches went out regularly to hold meetings, and made a point of distributing each time a hundred tracts. Whilst the one was thus engaged the other prayed fervently that each tract might be accompanied by a blessing, and took this turn about. We think this an example worthy of imitation. We are specially obliged to the London Tract Society for supplying our depot whose provisions were exhausted.

"Our principal reader is fixed at Brussels. He assists the pastor in visiting the members in the suburbs. Thirty-eight Catholic families are his special care.

"Our colporteurs are continually hearing, 'The priest forbids us to read the Bible; he has burned it.' Nevertheless the forbidden book is bought. 'The priest has given me a mass-book,' says a woman, 'which is beautiful outside, but contains nothing for my soul,' and she buys another copy. Elsewhere a priest goes up to the pulpit, and, holding one of our tracts in his hands, says: 'This man has poisoned the whole village with these books, which must be burned.' What can become of a people surrounded by incredulity on the one side and the mortal enemies of the Bible on the other?"

THE CONGO FREE STATE AND ITS MISSIONS.

There is ground for the statement in the English press that the King of the Belgians has informed the Pope that the Roman Catholic form of Christianity is to be the recognized religion of the Free State, and that His Majesty has placed his African dominions under the direct protection of the Virgin Mary, as the patron saint of the Free State. Gratifying as this will be to His Holiness, it is not supposed that it causes any anxiety to the English Protestant missionaries who have for many years had flourishing missions on the Congo. King Leopold is well disposed to these worthy men, a proof of which has been shown in asking one of the leaders in that region—Rev. George Grenfell—to become a member of the Belgian Commission for the delimitation of the boundary between the Free State and Portuguese territory in the Lunda country. Mr. Grenfell has accepted the invitation, and shortly leaves England for the Congo. The landmarks between the respective territories will doubtless be soon arranged. It is not intended that Mr. Grenfell should take the new missionary steamer, the *Goodwill*. This will follow the missionary in sections, and will be put together on the Congo, where it must become a valuable addition in assisting missionaries and carrying cargoes.

Though slavery is passing away for a considerable distance up the Congo, Mr. Grenfell speaks in sorrowful terms of the ravages of the "infamous drink traffic" caused by the white man. In reducing the natives to a wreck mentally, physically and morally, Mr. Grenfell said it was an open question whether the horrors of slavery were not less disastrous than the terrible consequences of the drinking habits. They now knew 6,000 miles of river, or a coast line of about 12,000 miles in Central Africa, which gave them access to scores of villages and towns on the banks and their vicinity. In combating the darkest mass of heathendom that the world knew, Mr. Grenfell believes the burden of it will have to be done by the native converts, of whom so many were bravely responding to the need. This was one of the most encouraging features of the work.

THE ANTI-FOREIGN RIOTS IN CHINA.

To help dispel the native misapprehensions regarding what is done in mission schools and hospitals, it is now stated that British and other missionary bodies are being urged to adopt rules for the guidance of their members in China. It is a common native belief that the eyes and other organs of the dead are taken by Europeans for the purpose of making certain medicines. For the same use children are supposed to be stolen and killed. The kernel of this rumour proceeds from the fact that missionary bodies, especially the French sisterhoods, take in the little waifs and strays of Chinese cities, and give them shelter and education. In order to overcome, if possible, the ignorance and prejudice of the Chinese mobs, there is a proposal on foot that all missionaries—principally those superintending hospitals, schools and founding institutions—should, on a death occurring, communicate with a local officer to make an enquiry, and likewise allow the institutions to be open at any time to the inspection of Chinese officials. When the scheme is submitted to the missionary societies there is no doubt that they will readily adopt it. Certain representative missionary committees have suggested the plan and discussed it with the consuls. When it is put into practical form it will tend to remove the fanatical notions that there is anything to screen in connection with the institutions which have rendered invaluable aid to thousands of dying Chinese orphans and homeless little ones.

CHINA INLAND MISSION.

Still leading the crusade in China in the modern revival of missions, this enterprising society bade farewell to a party of twenty-six outgoing missionaries in London on September 21. Some of these devoted servants formed a response to the appeal from the Shanghai Conference for a thousand missionaries to China during the next five years. The stations of the mission have been mercifully preserved from the recent outbreaks. Among the lady missionaries were Miss Mina Sundstrom, from Finland; Miss Sekina Storhang, from Norway; and Miss Eugenie C. Hilbold, from Strasburg. Four of the departing missionaries had been members of the Rev. Archibald G. Brown's Church, including his own daughter, Miss Eleanor M. Brown. Intense enthusiasm, the outcome of unceasing prayer, marked the whole proceedings.

DR. GLOVER ON MISSIONS IN CHINA.

Speaking of the "Needs and Claims of China" before the Baptist Union in Manchester, the Doctor gave some of the impressions which he had received from a recent visit to that great Eastern empire. He remarked that the creed of the Chinaman was in brief, "I believe in man"; meaning by that the existence and worship of man and in the claims of man on man. The success of missions in that country was real. It was greatest in the country districts, where family life was purest; less successful in the cities; still less in the ports; least of all in the treaty ports. In the north and south among every class it was visible, and its dimensions were very striking. There were nearly 40,000 converts in China, who have been gathered together in forty years, in spite of contempt, hatred and misconceptions at once awful, heart-breaking and heart-wearying. More men and more women were urgently required to spread the work.

PERSIA.

Missionary Horberg (Lutheran) writes that the pupils of his Bible class on Saturday afternoons and on Sundays visit the neighbouring villages and speak to the people about religious matters. About twenty villages have been visited. The missionary recently visited the poorer village near Tabriz, and preached to the unfortunate people, who begged him to come again. One of the most cheering signs reported is interest among laymen in volunteer effort. Two from Persia are physicians, good men, full of the Holy Ghost and of faith. They support their families by their profession, but find time to make tours and do the work of evangelists for whole weeks at their own charges. Four others own property in vineyards, and spend all their time beyond what is necessary to attend to their property in direct work for souls. A young Mussulman girl was brought into a missionary home in Hamadan, Persia, as a seamstress, and, becoming interested in seeing other girls read, applied for admission to the school. Her family and friends hearing of it, forced her to leave, but not until the Bible had become familiar to her. A young man, who had remained unmarried because he could not find a Christian wife, heard of her, and through friends, according to Persian custom, a marriage was arranged. The ceremony was first performed in Persian, but afterwards the couple came to the missionary's home and were married in Christian form.

AFRICA.

Missionaries who have gone to labour among the ten millions of the Balolos, on the Upper Congo, report the region to be healthy. A missionary at the Lolongo station writes: "Only one lady here has suffered from fever since our arrival, fourteen months ago, three of us have enjoyed wonderful good health. The combined fevers of all three of us may perhaps have lasted twenty-four hours."

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THERE are thousands of our present subscribers who can, without any trouble to themselves, secure two new names, thus extend the circulation of their favourite family journal, and at the same time get the above reduction for themselves.

THE Rev. J. F. W. Grant, M.A., of St. Stephens, Edinburgh, conducted divine service in Balraoral on a recent Sabbath, and was invited to dine with the Queen.

HEADACHES, dimness of vision, partial deafness, hawking and spitting invariably result from catarrh, which may be cured by the use of Nasal Balm. It has cured others, why not you?

THE Rev. William Lauder, of Port Glasgow, has attained his ministerial jubilee. Dr. Black, of Glasgow, was the preacher on a recent Sabbath at special services.

CATARRH

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

PLACE a guard on your lips, but in a penholder place one of Esterbrook's smooth writing pens.

MOULTON LADIES' COLLEGE.—This excellent Institution, at 24 Bloor Street East, Toronto, founded by Mrs. William McMaster some four years ago, is unequalled in the Province. Special attention is given to art, under the charge of Mrs. Digman, and superior advantages are afforded in music. Students are taken through full college and matriculation courses. Under the principalship of Miss Adelaide L. Smiley and an able staff of teachers the whole work is carried on under Christian influences and is veritably a "healthful Christian home."

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Is what *The Youth's Companion* is aiming at in its plan for a gigantic chain of debating clubs called the Lyceum League of America. This gives practical direction to the ardour of the school-flag movement, started by the same paper.

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One rounded teaspoonful of Cleveland's Superior Baking Powder does better work than a heaping teaspoonful of any other. Cleveland's is wholesome, leavens best and leavens most.

"August Flower"

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appetite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades, in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower. Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure."

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- India (White) Lilac,
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ORIGINAL AND ONLY GENUINE.
THE GREAT INVIGORATING TONIC
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Ministers and Churches.

THE Rev. K. McDonald tendered his resignation of the pastoral charge of the congregation of Ashfield.

St. PAULS Presbyterian Church, Bowmanville, asked for a special collection instead of holding a tea recently, and \$140 was given.

At its last meeting the Presbytery of Maitland nominated the Rev. D. M. Gordon, B.A., of Halifax, as Moderator of the next General Assembly.

The next meeting of the Presbyterian Sabbath School Union will be held in Westminster Church, Toronto, on Friday, 18th December, at eight o'clock. Mr. John A. Patterson, M.A., will take up the International Lesson, and the Rev. J. A. Turnbull, LL.B., will give an address on "Preparation for Teaching."

THE call forwarded to Rev. Willard McDonald, through the Presbytery of St. John, from St. Pauls Church, Fredericton, N.B., is the most numerously signed of any ever offered a clergyman by that congregation. The list includes 256 communicants of the Church, or more than five-sixths of the entire membership, and 138 adherents.

THE attendance at the communion service in Knox Church, Guelph, Sabbath week was the largest ever seen there. The addition to the membership roll was also the largest at any single communion season in that church. Forty-one new members were added. The pastor, Rev. R. J. Beattie, conducted all the services.

At Woodville, on the 8th December, Lindsay Presbytery held an adjourned meeting, when Rev. M. McKinnon, B.A., Eldon, accepted the call from Fenelon Falls, and it was agreed that his induction take place at the Falls on Tuesday, 29th December. The Rev. P. A. McLeod, Sonya, was appointed to preach at Eldon on the 3rd January next and declare the charge vacant and act as Moderator of Session of St. Andrews, Eldon.

At a meeting of the congregation of the Presbyterian Church, Napanee, on Monday evening, 7th December, a unanimous call was extended to Rev. Duncan MacEachren, of Vankleek Hill, the stipend being fixed at \$1,000 per annum. An effort will be made to hurry the call through and have the induction services about the first of the new year. Rev. Wm. Thos. Wilkins, of Trenton, Clerk of Kingston and Moderator pro tem. for Napanee, presided at the meeting.

THE closing exercises in connection with the Presbyterian Ladies' College are announced for Friday the 18th inst., to take place in the spacious Assembly Hall of the Church of the Redeemer, adjoining the college. We are pleased to learn that the session has been a most prosperous one, and that its reputation has become so widely known throughout every part of the Dominion. The college will open after the Christmas holidays on Wednesday the 6th January, 1892.

THE annual meeting of the London, Ont. branch of the McAll Missionary Auxiliary was held last week. An address by Rev. J. A. Murray, of London, was listened to attentively. Mr. Murray gave an account of what he had seen at the McAll Missions in France, where good work was being done. Officers were elected as follows: Mrs. J. H. McMechan, president; Mrs. W. M. Roger, first vice-president; Mrs. Boomer, second vice president; Mrs. Mathewson, secretary; Mrs. Brown, treasurer.

NEARLY two months ago Rev. D. L. McCrea, who has been presenting the claims of the Presbyterian College, Montreal, to the congregations of the Church, was called home on account of illness in his family. Since that time he has hardly been an hour away from the sick beds of his children. One has been taken by death, two others are recovering, and now Mrs. McCrea and another child are in the hospital. Dr. and Mrs. McCrea will have the sincere sympathy of hundreds of friends throughout the Church in their sore affliction.

FOR some months past regular Church services have been conducted in the Victoria Mission, Conway Street, Point St. Charles, Montreal, by Mr. W. D. Reid, B.A., of the Presbyterian College. The work has been so successful that it has been thought the time is at hand when the mission should be organized into a regular Church, and with this view a meeting was held last week. A roll was taken, and some sixty-five persons signified their intention of becoming members. A meeting is to be held on the second Thursday in January, when the organization will be completed and officers appointed.

MR. R. WHITEMAN was ordained and inducted at Port Perry on December 5. Mr. McKeen, Moderator of Presbytery, presided and ordained; Mr. McLaren preached, Mr. Drummond addressed the pastor and Mr. Abraham the congregation. In the evening there was a public entertainment, at which the ladies of the congregation appeared to great advantage. Messrs. Hill (Methodist), McKeen, Drummond, McLaren, Perrin and Whiteman gave stirring addresses. The Church choir added much to the enjoyment of the meeting by their expressive rendering of some beautiful anthems. Mr. Abraham, interim Moderator of the Session, received a handsome purse from the congregation in token of their appreciation of his services. Mr. Whiteman's prospects are very encouraging indeed.

THE fifteenth public meeting of the Knox College Students' Missionary Society was held last Friday evening in Convocation Hall. Mr. Robb presided, and there was a large and enthusiastic audience. Mr. William Gould, B.A., president of the society, read a powerful essay on "The Choice of Our Life Work," and Mr. Eshoo, a Persian gentleman, gave a most interesting and instructive account of life in Persia. Rev. A. B. Winchester, B.A., who for a time was engaged in mission work in China, delivered an address on "Our Chinese Relations" that did much to enlighten the students on the necessities of that most interesting land.

His thrilling stories, illustrative of the spiritual darkness of China, of the opium traffic, etc., made his address, perhaps, the most valuable of the evening. A hearty vote of thanks to the speakers and chairman closed the proceedings.

DR. BRUCE, Convener of Winnipeg Home Mission Committee, writes: In our despair, as to getting missionaries, I write to you calling for help. Winnipeg Presbytery needs, immediately, three ordained men and two catechists. This is for places which we cannot, or do not, wish to supply with Sabbath services from Manitoba College. 1.—Greena, sixty miles from Winnipeg. Good congregation. Self-sustaining. Salary at least \$900. 2.—Greenwood, thirty miles from Winnipeg. Good congregation. Supplement of \$5 per Sabbath. Salary \$850. 3.—Schreiber, on C. P. R. Vacant through accidental death of Rev. W. Neilly. Supplement of \$5 per Sabbath. Salary \$850. 4.—Square, Railway mission. Salary \$10 per Sabbath. Nearly self-sustaining. 5.—Posen, fifty miles from Winnipeg. Salary \$10 per Sabbath. Thorough mission district. Will missionaries—active and earnest—who feel disposed to come to any of these places communicate with me immediately.

ON Thursday, the 3rd inst., Mrs. Jamieson, late of Formosa, visited Duart, where the W.F.M.S. of the Presbyterian Church had arranged for a public missionary meeting in order that not only the ladies of the Society, but also the whole congregation might have an opportunity of hearing one who had been actively engaged in the work of the Foreign field. As the members of the Society in the afternoon listened to Miss Jamieson's account of her labours among the women in China, they felt very much encouraged to go on with the work to which they had put their hand a little over a month ago. In the evening a large audience greeted her and showed their appreciation by the attentive manner in which they listened for an hour and a half to her address and answers to questions put to her. The Society is not quite two months old yet, having been organized by Mrs. Cooper, of Chatham, on Oct 27, with a membership of seventeen, which has since grown to twenty-four.

THE third anniversary of the induction of the Rev. Dr. E. Wallace Waits into the pastorate of Knox Church, Owen Sound, was celebrated recently with appropriate services. The Rev. Samuel Lyle, B. D., of Central Church, Hamilton, preached two excellent sermons. In the morning his subject was the Trinity, the principal argument being derived from the analogy of nature. In the evening he followed up the same with an able discourse on the Divinity of Christ. The congregations were large on both occasions and the collections liberal. On Monday evening, an excellent musical programme was rendered by the choir, under the able leadership of Professor W. H. Donley. Words of congratulation were spoken by Revs. Dr. Morrison, John McAlpine (minister of Chatsworth), J. Somerville, and Mr. Lediard. The address of the evening was given by Mr. Lyle, "On the Bible and how to read it." Refreshments were very tastefully served in the committee rooms, from six to eight o'clock, by the ladies of the congregation, which were enjoyed by a good many of the friends. The financial results were highly satisfactory, and a most pleasant evening was spent.

ON Sabbath, December 6, the Presbyterians of the village of Pontypool dedicated to the service of God a new and beautiful church erected during the past summer. Rev. W. C. Windel, the pioneer minister of Cartwright and Manvers, now retired and residing in Pontypool, conducted the dedicatory service in the morning. Mr. James Binne, M.A., of Queen's College, who a year and a half ago as student missionary began the first regular Presbyterian services in the village, preached in the afternoon. Rev. Robert Johnston, B.A., of Lindsay, conducted the evening service. There was a large attendance at each service. This station, together with Ballyduff and Janetville, are now united as one charge, to which the Rev. D. P. Oswald was recently inducted as pastor. On the Monday following, dinner and tea were served in Coulter's Hall, and in the evening the church was filled to overflowing, when addresses were given by Rev. Mr. McKeen, of Orono; Rev. Mr. McQuade, of Pontypool; Rev. Mr. Windel, Mr. Lavery, of Janetville, and others. There is still a small debt on the church, but by the continued efforts of the people and their friends it will no doubt soon be liquidated.

THE Women's Home Missionary Society of Zion Church, Brantford, held a thanksgiving meeting Wednesday week in the lecture room of the church. Mrs. Thomas Watt, the president, occupied the chair, and there was a very large attendance of the ladies of the congregation. In the absence of Mrs. Dr. Marquis, the secretary, Mrs. Cochrane read extracts from letters from Mr. Wilkie, the missionary in the North-West, in the field assigned to the ladies of Zion Church; also from Rev. Frank Nichol, missionary to the Indians in the North West, and a thanksgiving paper, suitable to the occasion. During the meeting a solo was given by Miss Carson and a duet by Misses Carson and Salmond. The envelopes containing the thanksgiving offering were then opened, and the messages and text accompanying them were read. The offerings amounted to over \$100. At the close of the meeting Dr. Cochrane gave a brief address, urging the women of the congregation to still greater efforts in behalf of Home Mission work in the North-West and British Columbia. At the close of the thanksgiving service a meeting of the Ladies' Aid Society was held, when it was decided to hold a bazaar and social in St. Andrew's mission building early in January.

THE Presbytery of Lindsay met at Woodville on Tuesday week, to dispose of the call addressed to the Rev. Mr. McKinnon, of Eldon, from the Fenelon Falls congregation. Mr. McKendry and Dr. Marston were heard in support of the call, and Messrs. John Campbell, D. A. McIntyre, J. McPhail, A. F. Smith, Neil McMillan and Duncan McMillan in reply. Mr. McKinnon then said that he could not very well decline

the call although it would be at a considerable sacrifice to him as he had a good comfortable home in Eldon, and it would be at least \$100 a year less to him than his present charge. The Presbytery agreed to translate him on the 29th inst., Rev. R. Johnston to preside and address the people, Mr. McAulay to preach and Mr. McDonald to address the minister, Mr. McLeod to be Moderator of Session and preach the pulpit vacant on the first Sabbath of January. Mr. John D. Smith was appointed to take charge of the north mission field Sebright and Uphill, etc., for the winter.

DR. CAMPBELL of Collingwood conducted, on Sabbath evening week, a Thanksgiving service for the safety of the seamen of that port. The church, pews and aisles, was packed to its utmost with masters, officers, and rank and file of the fleets. The text was Heb. ii. 1 (Revised), "We ought to give Thee more earnest heed to things that we heard, lest haply we DRIFT AWAY from them." The central thought of the sermon, powerful and practical, was the danger of drifting away gently, quietly and unawares, from the cardinal truths of the Gospel, by the stealthy and insidious currents of the age we live in. The Doctor had full scope for nautical illustrations which were vividly and skillfully applied. Professor Canfield sang "Throw Out the Life Line," which thrilled every heart, and nearly brought the veteran tars to their feet. The service was concluded by the congregation singing: "Let the Lower Lights be burning," Professor Canfield singing the last verse as a solo, with great effect:—

Trim your feeble lamp, my brother;
Some poor seaman, tempest-tossed,
Trying now to make the harbour,
In the darkness may be lost.

THE annual thanksgiving meeting of the Toronto Auxiliary of the Canadian McAll Association was held on Thursday, December 3. The president, Mrs. Edward Blake, occupied the chair. The treasurer's report showed a balance on hand of \$326. This she hopes will be speedily increased in order that the Association may be enabled to forward the same amount as last year, which was \$1,500. In addition \$27 have been contributed for the mission boat which plies along the rivers and canals of France, bringing the glad tidings to the places that have not heretofore been visited by the light of the Gospel of truth. The thank-offering amounted to \$45.55. A very interesting Bible reading was given by one of the members on the necessity for God's people to live in close communion with their heavenly Father. A letter was read from Mrs. William O'Brien, of Shanty Bay, who is spending the winter in France. She gave an account of a meeting held in Dr. McAll's house, the occasion being the visit of two clergymen from London, who felt an earnest desire to confer with the brethren in Paris who are seeking to give the Gospel to France. The meeting was of great interest and spiritual good. An appeal to sustain the work of the McAll Mission was received from Rev. Dr. McAll, as within a recent period the mission has lost some £1,500 by the death of several of its largest contributors.

THE Presbyterian Church, Beaver Creek, was opened recently by the Rev. Mr. Urquhart, from Brandon, who took his morning's text from Psalm cxxxix. 17, from which he preached an able and instructive sermon. In the afternoon he addressed a good congregation from Romans i. 16, and the people will long remember the earnest words and persuasive eloquence of the preacher on that occasion. The evening service was also well attended, especially by young people, when the reverend gentleman addressed them, taking as his subject the decision of the prodigal son, "I will arise, etc." The collections on the Sabbath were liberal. The church is a handsome building, finished throughout in first class style, and is a credit to any settlement. Mrs. Turner, from Winnipeg, supplied the chandeliers, and they are quite orna-

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mental. Mr. Cairns, merchant, of McGregor, supplied carpet for the platform and Mr. Ed. Smith, of McGregor, chairs for the choir. These friends have the thanks of the congregation for their gratuitous support. On Monday night there was a tea meeting. Mr. S. Thomson was moved to the chair. Speeches, songs and recitations were given, in addition to a number of fine choruses by the choir, which has done so well under the leadership of Mr. Stone. This makes three splendid Presbyterian Churches in the field, viz., Austin, McGregor and Beaver Creek, the latter of which will be known hereafter as Hampden Presbyterian Church.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst., Rev. G. M. Milligan, Moderator. The Session record of Oakville Church being handed in, a committee was appointed to examine the same and report thereon. At a later stage the committee reported on it as found correctly kept; and it was ordered to be attested accordingly. The Presbytery called for delayed schedules of apportionments for the Schemes of the Church, when these were read and approved of. The other schedules, read at the previous meeting, were also now approved of. And the Clerk was instructed, agreeably to them all, to inform Sessions throughout the bounds what contributions to said schemes are expected of the congregations or mission stations which are under their oversight. On behalf of a committee previously appointed to consider the remits from the Synod of Toronto and Kingston, Rev. R. P. MacKay submitted and read a report. The first recommendation of said report was adopted almost unanimously, viz., that a registrar be in attendance in some convenient place at the meetings of Synod, so that the members thereof may register their names immediately on their arrival, and thus render the calling of the roll unnecessary. Agreeably to the second recommendation, it was moved and seconded, that the regular meetings of Synod be held, as heretofore, in the month of May. In amendment, however, to this motion it was moved and seconded, that the regular meetings of Synod be held in the fall of the year. And the amendment was carried over the motion. The third recommendation was adopted unanimously, viz., that the Presbytery approve of the overture to divide the Synod into two Synods, to be called respectively the Synod of Toronto and the Synod of Kingston. A letter was read from Rev. G. E. Freeman, tendering the resignation of his pastoral charge, and assigning as his reason for taking this step the continuance of personal ill-health. In connection therewith Mr. Joseph Gibson, as one of the elders of the congregation, was given leave to express himself, when he bore unequivocal and strong testimony to Mr. Freeman's worth and the good results which had followed his labours. On suggestion made by the Moderator, the Presbytery engaged in the exercise of prayer, led by Rev. J. Carmichael, in behalf of this indiosposed pastor and his people. It was then proposed and agreed to, that the usual course of procedure be taken in this matter, and the Presbytery appointed Rev. William Burns to preach on an early Sabbath to the congregation of Deer Park, to inform them of the step aforesaid taken by their pastor, and cite them to appear for their interests at next ordinary meeting. It was now reported by Rev. R. Thynne that, after due intimation made, he had met with the congregations of Unionville, St. Johns Church, Markham, and Brown's Corners, and had moderated in a call, which was given unanimously in favour of Rev. Peter Nicol, minister of Knox Church, Vaughan, and Caven Church, Bolton. The call, on being examined, was found to be signed by ninety-four members and concurred in by seventy-one adherents. A guarantee for stipend was read, promising \$800 per annum in quarterly payments, together with the use of a free house. Reasons for translation were also read. The conduct of Mr. Thynne in this matter was approved of. Commissioners from the congregations calling were then heard, after which the call was sustained. And Rev. Walter Reid was appointed to preach on an early Sabbath to Mr. Nicol's congregations, to tell them of the action taken by the other congregations in his favour, and cite them to appear for their interests at next ordinary meeting. When some other matters had been dealt with, the Presbytery adjourned to meet again on the first Tuesday of January, at ten a.m.—R. MONTEATH, *Pres. Clerk.*

BOARD OF FRENCH EVANGELIZATION.

Evidence of the interest of the young people in many of our Sabbath schools and Bible classes in the work of French Evangelization is not wanting. Fuller information regarding the work will confirm their faith and intensify their interest in it, as well as induce others to lend a hand in giving the Gospel to our ignorant and superstitious fellow countrymen who have otherwise little chance of ever experiencing its blessings. Work among the young is in this, as in every field of missionary effort, most encouraging and pregnant of great results. Recognizing this fact the Board has always sought to establish mission day schools wherever there has appeared a Providential opening. Wherever established, in the backwoods, in the lonely island, in the country, in the city, or at Pointe-aux-Trembles, the large number of Roman Catholic boys and girls found in them, as well as the intellectual and spiritual results obtained, attest the necessity for them and God's blessing upon them.

In Misou Island, N.B., a school was opened two years ago and closed within two months owing to Romish opposition. The same missionary opened a school there last summer, in a vacant house, which was attended by eleven Protestant and Roman Catholic boys and girls. Nowhere will you find brighter, prettier children than the boys and girls of these simple fisher-folk. But they are doomed to life-long ignorance unless education and the Gospel are thus brought to them.
At La Jeune Lorette, near Quebec, a sub-chief of

the Huron Indians was converted about two years ago. He asked for a mission school among his people. Last May a teacher was sent. She began a mission day school in the home of the sub chief. The daily average attendance has not exceeded five. Evening classes also have been taught, attended mostly by adults. The teacher has spent much time visiting the people in their homes, and as a result there is a general spirit of enquiry; prejudices have been removed; the Word of God has been distributed and the people are reading it. It should be added that much of this success is due to the personal influence of the sub-chief, who is an educated, earnest Christian, anxiously working for the conversion of his people. These are the youngest and smallest of the schools. One of the largest and most flourishing is the school in connection with La Croix Church in the east end of the city of Montreal. Between fifty and sixty scholars have been in attendance, of whom almost two thirds are the children of Roman Catholic parents. There is a large number of schools in which similar work has been done, as shown by the last annual report of the Board. Almost every boy and girl in these schools would either not be at school at all or at the Roman Catholic schools, the character of which is well known, were it not for our mission day schools, where they receive not only an elementary education but also that knowledge which makes wise unto salvation.

The central schools at Pointe-aux-Trembles complete the system of mission day schools which are to a great extent their feeders. Never in the history of this institution has its influence been so widespread and its work so encouraging. At present over one hundred and seventy pupils are in attendance; more than one-half of these are from Roman Catholic homes, and all the rest, excepting five who are from Protestant homes, are the children of converts from Romanism. Surely God is placing great responsibility on our Church in relation to our French Roman Catholic fellow-countrymen. Can the young people of our Sabbath schools and Bible classes take part in any missionary work so Christlike and patriotic as helping to give the knowledge of salvation through simple faith in Jesus to the French boys and girls of their own age and country?

The salaries of the missionary teachers are paid in whole or in part by the Board. Fees are collected from the pupils in all the schools, but often these have to go towards rent and other necessary expenses. About \$17,000 are required yearly for the maintenance of the mission day schools, including the schools at Pointe-aux-Trembles. There are about nineteen hundred Sabbath schools in connection with our Church. Last year three hundred and fifty nine Sabbath schools and Bible classes contributed \$8,782 towards our work. Who will say that this money has not been well spent? What of the other 1,541? Will not every one of them consider the matter and give something, be it never so small? God knoweth the heart. Cannot some of the Sabbath schools and Bible classes already interested in this work lay hold with stronger hands? Will they not undertake the support, or even partial support, of a particular mission day school? Will not all of them, at least, make a special collection for the work before the close of the year? At present the Board is in debt about \$12,000.

Will you please submit this letter to the earnest consideration of your Sabbath school and Bible class on an early Sabbath or in connection with your Christmas gatherings and festivities with a view to sending us a liberal contribution. We remain, yours sincerely,

D. H. MACVICAR, D.D., LL.D., *Chairman.*
S. J. TAYLOR, *Secretary.*

Contributions should be sent direct to the Treasurer, addressed Rev. Robt. H. Warden, D.D., Dominion Square, Montreal.

OBITUARY.

REV. W. NEILLY.

I have just noticed by the papers that the body of the late Rev. W. Neilly, of Schreiber, has not yet been found; but that a "fragment of his canoe" has been "cast upon the shore."

I first met Mr. Neilly in 1884 as a member of my congregation within whose bounds he resided and taught school for about nine years, six years in this village and three in the village of Lisle. He was a most successful teacher and a man greatly beloved, warm-hearted, genial and true. In the winter of 1885-6 he was seized with typhoid fever, and was attended by the late Dr. Fisher of Creemore. During this illness I regularly visited him every week, and always found him fully trusting in Jesus. On his recovery he made me for the first time acquainted with what he said was his long desire to enter the ministry; I encouraged him and promised to aid him all I possibly could. His friends here were all pleased with the idea. I accordingly made application on his behalf to the Presbytery of Barrie to receive him as a student for the ministry, and strongly urged that his long experience and success as a teacher, his high literary attainments, his knowledge of human nature, his tact in dealing with men, and what I believed his special fitness for the ministerial work, be accepted as satisfactory by the Presbytery, and that the General Assembly be asked to grant Mr. Neilly the status of a first year student in theology. This the Presbytery unanimously agreed to do, after a special committee had met, and consulted with and examined him. In May, 1886, he preached his first sermon in the Hall at Tarry Hill, near New Lowell, where I held regular Sabbath evening service. A large number of his old friends heard that Mr. Neilly was to preach on Sabbath evening, and filled the Hall. For a time he felt a little disconcerted, but as he proceeded with the service he recovered himself fully and delighted his friends with his clear, full statements of divine truth. In June of the same year the Assembly granted the request of the Presbytery of Barrie, and on the opening of next session of Knox College, Mr.

Neilly began his studies in theology, on completion of which he was appointed to Schreiber.

Mr. Neilly was always a welcome visitor to this section of the country. Few men were more highly thought of. Those who knew him best, loved him. We do not wonder that he was so highly respected and loved by the people of all classes to whom he ministered. We all here deeply grieve with them over his loss. He frequently preached for me during his college term. Intimation of his coming always brought numbers of his old friends outside of my congregation to listen to his familiar voice and kind earnest words. The last sermon he preached for me was from Luke xiii. 24. A good man is gone, a true, faithful servant of the Lord has been called to his reward. His ministry was indeed short. We believe it was a ministry of love—love to the Master—love for souls. When he left my home to start to his new field of labour, two years ago last April, none of us thought it was our last earthly parting. We planned very differently. His intention was to visit us again next summer. Now we look forward to meeting him at the Great Ingathering of the Redeemed, when we fondly hope many crowns of rejoicing shall be his. God give us all greater diligence in His service, and greater faithfulness in preaching His glorious Gospel. J. LEISHMAN.
Manse, Angus, December, 1891.

THE TORONTO COLLEGE OF MUSIC.

The above institution, under the director, Mr. Torrington, is advancing very materially the interests of its students through the recitals given weekly in the College Hall. The programme of high-class music given last Saturday afternoon demonstrated the excellent work being done by the instructors in the piano, organ, violin and vocal departments, and was excellently rendered throughout, in some instances highly artistic results being shown. The recitals will be discontinued during the holiday season. The next will be held on January 9.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings on the neck, which causes running sores on the arms, legs, or feet, which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness, which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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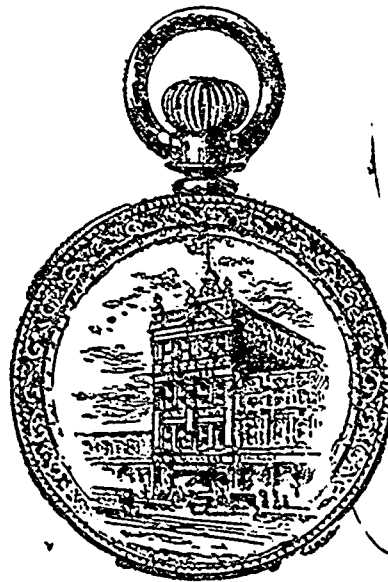
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COOKIES.—One cup of molasses, one cupful of sugar, one cupful of butter, one teaspoonful of soda, one-half cupful of water, one teaspoonful of ginger. Flour to roll out.

JUMBLES.—One cupful of butter, two cupfuls of sugar, two eggs, one-half cup of milk or cream, one-half teaspoonful of soda. Mix stiff; roll out, sprinkle with sugar and cut in shapes.

FURNITURE POLISH.—Half-pint of alcohol, half an ounce of rosin, half an ounce of gum shellac, a few drops of analine brown; let stand over night and add three gills of raw linseed oil and two gills of spirits of turpentine. Shake well before using. Apply with cotton flannel and rub dry with another cloth.

FROSTING.—One cup of sugar, one egg. Dissolve the sugar and boil to a thick syrup, pour into the beaten egg and beat till cold. This is enough for one cake. No. 2. Into unbeaten whites of eggs beat confectioner's sugar, and beat all together until it is too thick to pour. This frosting keeps moist and firm. The difference between confectioner's sugar and ordinary pulverized sugar is this: the former is pure sugar, the latter is mixed with corn-starch.

MEAT PIE.—A nice meat pie to take for a picnic may be made as follows: Cut some ham and veal into small pieces and season with salt and pepper, adding sufficient cold stock, or if you have none, water, to cover the meat. Add a few mushrooms and a few drops of lemon juice, a saltspoonful of vinegar and some forcemeat balls made of mince veal or sausage meet, rubbed into a paste with butter and bread crumbs, adding the yolk of an egg to bind it, and roll it into little balls which are dropped among the chopped veal and ham. Cover the pie with a good puff paste, cutting a hole in the top to allow the steam to escape, and bake rather slowly till it is a fine brown.

AROMATIC VINEGAR.—The following recipe makes a delightful, refreshing wash. It is invaluable in the sick-room, and cools the aching head. A tablespoonful to a quart of water is about the right proportion, although more can do no harm. Bathe the patient freely, as it is very cooling. Take of rosemary, wormwood, lavender, rue, sage and mint, an ounce of each (either dry or green will do). Place in a stone jar, and pour over it one gallon of strong cider vinegar; cover closely and keep near the fire for four days; then strain and add one ounce of pounded camphor gum. Bottle and keep tightly corked. Another mode of using it is to wash the face and hands with it before exposing one's self to any infection.

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"In the winter of 1885 I took a severe cold, which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort, I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. I am never without this medicine."—G. W. Youker, Salem, N. J.

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British and Foreign.

THE Pope has decided to make one of the Irish Archbishops a Cardinal.

THE Japanese Minister of Home Affairs has issued a warning to the Buddhist priests to purge their Church of corruption.

A GERMAN writer estimates the capital of the Rothschild family at \$1,000,000,000, and their joint income at \$35,000,000.

THE Japanese merchants in London are raising a fund for the relief of those who have suffered by the recent earthquake.

THE Rev. George Johnstone, B.D., of Trinity Church, Liverpool, is to be the next Moderator of the English Presbyterian Synod.

By the will of Miss Agnes Stocks, of Bonnington, Edinburgh, \$2,500 is left to the Calabar mission and \$2,500 to the Aged Ministers' Fund.

THE Rev. James Ogilvie Haldane, M. A., of Kingoldrum, died in Edinburgh on 20th ult. in his eighty-third year. He was ordained in 1836.

THE Rev. W. A. Walton, B.D., of Berwick has been called to Islington as successor to Dr. Thain Davidson. He is also under call to St. James, Paisley.

MR. SCOTT-MONCKIEFF gives a sad account of the condition of Russian Jews who have migrated to Palestine. In Jaffa there are two thousand needing food; in Jerusalem they suffer from lack of water.

DR. W. H. MONK wrote his pathetic tune to "Abide with me" as he watched a sunset in the country at a time of great personal sorrow. The tune to "O Perfect Life of Love" came to him in his sleep.

THE Crown Prince of Japan, at present in the school for nobles at Tokio, is a bright and industrious boy. He has just finished the fourth year in the elementary department. During his first session he was not one day absent.

THE Rev. Dr. Marshall Lang contends that the work of Women's Guilds should be in most direct relation to the Church. Female clergy are not wanted, nor female elders. Women should be women, and as women should do God's work on the earth.

IN response to an invitation from Rev. F. L. Robertson the Trades Council of Glasgow has agreed to be represented at a conference to devise some practical scheme as a result of Glasgow Presbytery's recent enquiry into the housing of the poor.

THE new police Bill that is being promoted for Glasgow contains drastic clauses against lotteries, including those at Church bazaars, Sabbath shop-keeping, indecent exhibitions, male importuners, habitual drunkards and publicans that sell liquor to children.

MR. WELLESLEY C. BAILEY, of Edinburgh, secretary to the Leper Mission of India, mentioned in an address in Paisley that there are 500,000 lepers in India alone, the disease being found in all classes and under all conceivable circumstances; 415 lepers are being supported by the Mission.

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

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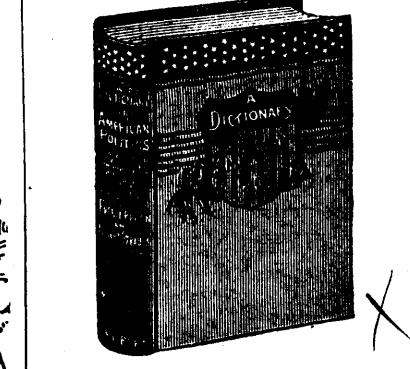
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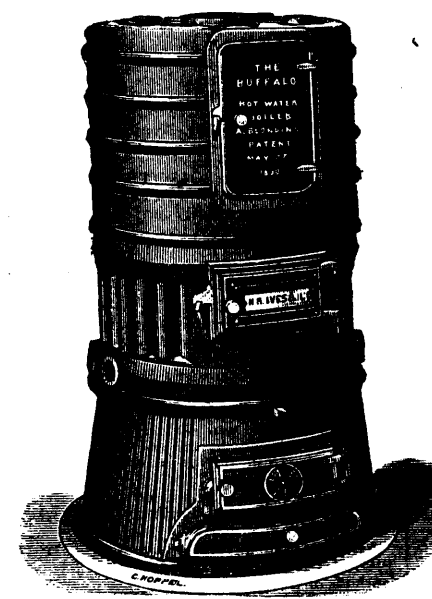
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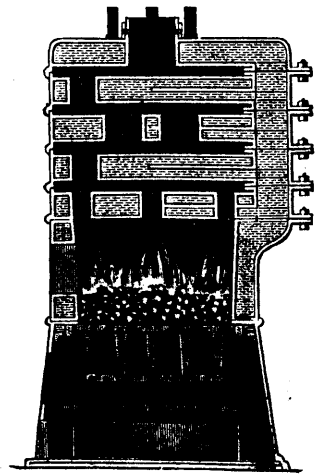
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS
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MARRIED.
 On September 9, 1891, in Penetanguishene, by the Rev. H. Currie, Mr. S. Casselman to Miss Minnie Edwards, both of Wyebridge.

In Mount Forest, on the 25th ult., by Rev. D. M. Ramsay, Mr. Allan Adams, of Howick, late of Manitoba, to Miss Jessie, daughter of Wm. McKercher, Esq., of Howick.

At the Manse, Grand Bend, on the 30th ult., by Rev. S. A. Carriere, Mr. Adam G. Scott to Miss Eliza Thompson, both of the county of Middlesex.

At the Manse, McKillop, on Thursday, December 3, by the Rev. P. Musgrove, Jas. Nichol to Mrs. Mary Duffus, all of McKillop.

By the Rev. A. H. Scott, M.A., on Tuesday, 8th December, in Perth, Thos. McKerracher, of Chapeau, to Margaret Webster Lafferty, Perth.

On December 9, at the residence of the bride's father, by the Rev. Alex. MacLennan, Alexander McLellan, M.D., of Strathaven, to Jessie M., youngest daughter of Mr. William McNab, of 5th con. Sydenham.

At the residence of the bride's brother, 88 Gloucester street, Toronto, on the 10th inst., by the Rev. John Neil, assisted by the Rev. Dr. McLavish, Rev. John Ross, of Rose Hall, Sutherlandshire, Scotland, to Kate, only surviving daughter of the late Mr. John Gunn, Woodville, Ontario.

DIED
 On Sunday, November 22, 1891, Merritt McKinnon, the infant son of Mr. and Mrs. John McKinnon, of Beaverton, aged 11 months and 21 days.

MEETINGS OF PRESBYTERY.

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

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

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

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

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

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

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

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

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

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

TORONTO.—In St. Andrews Church West, on first Tuesday of January, 1892, at 10 a.m.

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

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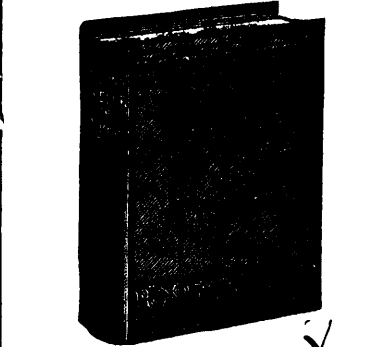
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