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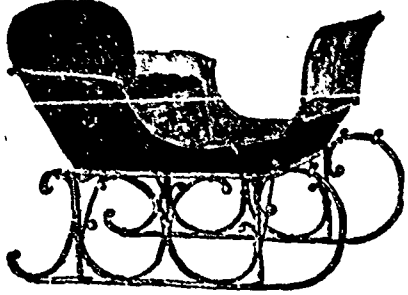
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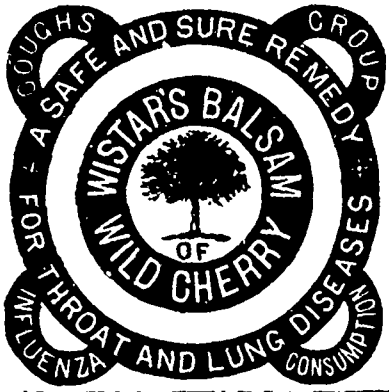
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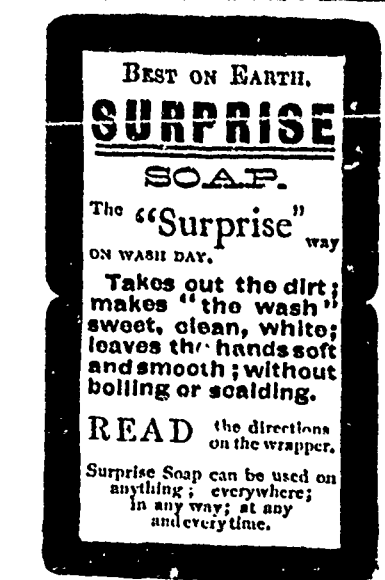
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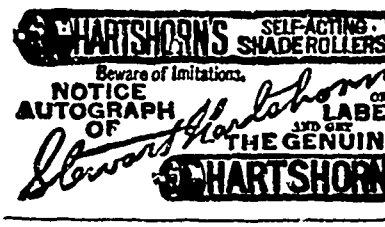
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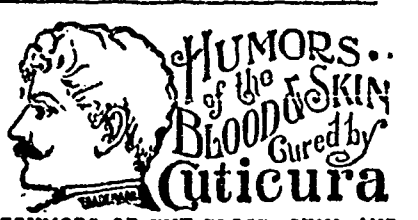
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, DECEMBER 30th, 1891.

No. 52.

CHOICE BOOKS I WITHOUT MONEY !!

Canada Presbyterian Premium List

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

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Notes of the Week.

THE Rev. W. P. Paterson, B.D., of St. Michael's parish, Crieff, finds, as the result of some study of the matter, that the minister's stipend is in proportion to his stature. Those of five feet ten enjoy the livings of \$1,500 a year, those below that height and above five feet eight the livings between \$1,000 and \$1,500, while the small men get the livings under \$1,000. A strong voice in the small man, however, sometimes raises him, and a weak one in the tall man lowers him.

DR. BANNERMAN declines to call the attention of the Free Church College committee to Professor Bruce's introduction to "Inspiration and Inerrancy," on the ground that while Prof. Briggs says some questionable things in his address, the papers by Dr. Evans and Dr. Smith are valuable contributions to theological discussion, offered in a believing and reverent spirit. Mr. Macaskill intends to bring the matter under the notice of the Church, by publishing his letters to Dr. Bannermann on the subject.

THE chief procurator of the Holy Russian Synod, M. Pobedanostseff, has arrested a number of Protestants in Tiflis, Caucasus, and sent them into banishment in the mountainous regions of Transcaucasia. Among them are Kalveit, a prominent merchant, and a leader among the Baptists; his son-in-law, Baghdasarian, a preacher to the Protestant Armenians; Lavashoff, a leading Stundist; and Mazaiff, a wealthy and prominent Molokan. Almost all the leading men of the new movement are either in prison or in exile.

A CONFERENCE took place in Glasgow recently, under the auspices of the Established Presbytery's Commission, on the housing of the poor, at which were present by invitation representatives of the other Presbyterian Churches, the Episcopal Churches, the town council, and several public boards and societies. There were many speakers, the project which was most approved of being that of labour centres at which men and women willing to do work would be helped to procure it. It was agreed to continue the conference, and a large business committee was appointed.

A "VOICE from Italy," a little pamphlet published by the Scottish Religions Tract Society, tells of the excitement throughout Italy in connection with the insults of the French pilgrims to the memory of Victor Emmanuel, at the tomb of the Liberator. The Church of Rome is endeavouring to use her success in her labour propaganda to bring back the temporal power, but King Humbert and the Italian people are determined that Rome and United Italy shall stand together in spite of all clerical opposition. Dr. Gray, of Rome, is able to report that the sale of the Scriptures is greater by many thousands this year than in any former year.

GLASGOW Free Church Presbytery, by fifty-two to eleven, have approved of the Declaratory Act respecting the Confession. Prof. Candlish, who made the successful motion, admitted that some of the expressions might have been improved, and that the only perfect remedy was either a thorough revision of the Confession or the preparation of a new one. Both these were attended at present with great difficulty, but he was willing to face the task if the Church were so minded. Rev. William Patrick, in seconding, characterized the act as patchwork resulting from a compromise which, however, commended itself to sensible men. Disapproval was moved by Rev. Henry Anderson, who charged the measure with toning down the Word of God, and

with a tendency to foster the young moderatism that was rapidly rising in the Church.

THE Rev. Dr. Oliver has been calling the attention of the students attending the United Presbyterian College, Edinburgh, to the unguarded statements of such men as Professor Drummond on the subject of attendance at Church and of formulas of religious belief. He questions that gentleman's ability to judge of the Christianity of non-churchgoers, and characterizes as mischievous the contemptuous tone in such phrases as "our little Scottish theological forms." Dr. Oliver, warning the students against sensational preaching, admitted that there were eccentric preachers whose naturalness differentiated them from the sensationalists. But the sensational advertising, the dramatising of the Scriptures, the scenic painting in bold colours, he regards as degrading to the pulpit.

MR. CHEOK HONG CHEONG, Superintendent of the Church Mission to the Chinese in Victoria, recently received a public welcome at Exeter Hall, and is about to address meetings throughout the country on the opium question. He wears a pigtail, but conforms so far to the ways of the island which he is visiting as to put aside the silk pants and fancy shoes of his countrymen for trousers and leather boots. Mr. Cheong speaks English fluently. He left his native land for Australia when he was a boy and completed his education at Melbourne University and Divinity Hall. Mr. Cheong comes, he says, to plead with Englishmen against the opium curse at the request of Chinese victims of the drug in Australia. On being asked if the opium was imported into the colony by English merchants, he replied that no Englishmen had anything to do with it. The drug was sent to agents by the Hong-Kong opium farmers.

THE London *Presbyterian* says: A peculiarly solemn and tender feeling prevailed in the North London Presbytery while occupied with William Burton Alexander's death and the resignation of John McNeill. The great legacy Mr. Alexander has left is the memory of what he was. The contrast between the ease and honour in which he might have lived, and the hard and depressing toil to which he devoted his declining years—that is a thing not to be forgotten. William Burns enriched our Church with the record of a Christ-like life; and Mr. Alexander has added to that noble bequest. That Mr. McNeill should leave us is a cause of deep regret. He has proved himself an evangelist indeed; and he goes to a wider sphere for the exercise of his peculiar gifts. Not a congregation, but a country will be his field. Most sincerely do we wish him God-speed. We shall number him on the roll of those who were ours, and we shall hope to see him again as occasion may call him to the South. Nothing could have exceeded the tender grace with which Mr. Turnbull spoke of his labours and his prayers; and, in going, he adds one more name to the great memories of Regent Square.

THE Dumfries and Galloway Antiquarian Society have been discussing the use of short-bread at the Lord's Supper, which appears at one time to have been universal throughout the south-west of Scotland, and still holds its ground among the Presbyterians in the north of Ireland. Rev. Dr. Ross, of Londonderry, says they adhere to it because our Saviour used unleavened bread at the institution of the ordinance. We suspect the reason has followed the custom, and that the use of short-bread originated at a time when no leavened bread was familiarly known. Oatcakes were till a recent date the common form of bread in the regions in question; and the best oatcakes were made "short" or brittle by the meal being mixed with butter. From this it was but a step to the short-bread as we have it to-day. We question whether Presbyterians have ever concerned themselves much as to the particular kind of bread used at the Passover or the first Holy Supper in Jerusalem. Questions of that sort are made much of in Churches that attach a superstitious importance to the minutiae of ritual, and are alien to the genius of our more robust and spiritual faith.

Our Contributors.

A NEW YEAR HOMILY ON USELESS REGRETS.

BY KNOXONIAN.

If I had the year to live over again, says Mr. Pensive, it would be differently spent.

Now, Mr. Pensive, are you quite sure about that? You have said the same thing at the close of each of the last ten years, and then you went on and lived pretty much as you had always been living. Are you quite certain that if you had 1891 to live over again you would make much more of its 365 days? The chances are a million to one that if you had a second trial at the year, the second would not be much better than the first. There is a new year opening before you, and we shall see how much better you behave yourself in 1892 than you did in 1891.

If I had that sermon to preach over again, says Dr. Thirdly, I would preach it much better. Now, Doctor, how can you be sure about that? Perhaps you might not preach it as well. Second trials are not always successes. When you were getting under way for your second effort something might happen to put you out. Somebody might send you up a notice and you might have to stop and consider whether the pulpit is or is not a dead-head advertising medium. The boys in the back gallery might indulge in some unseemly antics, the day might be wet or the congregation thin, or you might have a cold, or a bilious attack, or one of the elders might worry you just before service with some confidential information about Mrs. Grundy or Mr. Cant. In fact any one of a hundred things might happen on the eve of your second trial and make it worse than the first. So, Doctor, you see there is no use in saying your second effort would be so much better than the first. It might not be as good and even if you thought it better, some of your hearers might not think it as good. There will be fifty-two Sabbaths in 1892, and if you think you can preach much better than you did that time why just go on and preach. Your people will not complain because you preach too well.

If I had that speech to deliver over again, I would deliver it in much better style, says Mr. Cicero, M.P.P. Now, Mr. Cicero, you don't know. During your second delivery one of the free and independent who had been indulging in liquid refreshments might interrupt you, or the boys might put pepper on the stove, or you might walk over the side of the platform in a lofty flight of eloquence, or you might get bad'v mixed in your speech. Any one of a score of things might happen to make your second trial a failure. Regrets are useless. There will be many chances to try again before the bye-elections are over. Instead of moping over your last speech go on and make another that will eclipse anything ever done by Blake or Laurier.

If I had that article, or letter, or book to write over again it would be written differently, says Mr. Quilldriver. That is what nearly all writers say, but saying it is of no use. The writing whatever it was is in type. A thousand eyes have seen it. It is fixed. It remains. It can never be recalled. Every writer not consumed with egotism and ignorance writes some things that he regrets when he sees them in cold type. Macaulay had a fair share of confidence and self-esteem, but if he could come back from his grave he would probably strike a good many things out of his history and his essays. Were Sydney Smith to visit this planet again he would probably be ashamed of much that he wrote about Methodism. If not, the planet might well be ashamed of him. No doubt many writers for the press are the reverse of happy when they look at some of their ten-year-old articles. But regrets are useless, for the thing is done. The most that the writer can do and all that he can reasonably be asked to do is repent. The *New York Evangelist* says if editors are great sinners, they are "good repenters." The senior editor of that fine old journal is such a good repenter that he sometimes repents for the whole staff and takes blame for articles he never saw until he saw them in print. On a recent occasion he got on the stool and repented for something published contrary to his instructions when he was a hundred and fifty miles away. To the uninitiated this may seem unreasonable, but positively managing editors and publishers have to express contrition quite often for sins they never committed personally.

It is sometimes amusing to hear people express their utter astonishment that such and such things ever appeared in print. The man or woman who wonders writes on an average perhaps one private or business letter a week. One letter out of every four is perhaps not in the post-office five minutes until the writer wants it back to change something. The most common of all occurrences is to hear people who write very little express regret for something they have written. How often have you heard people say they would "give anything" to get a letter back unopened. And yet the people who cannot write one short letter a week, without saying something they wish recalled, wonder why writers for the press cannot produce two or three columns a week for years without saying some things that time and reflection and a better knowledge of the facts shown should have been said differently or not said at all.

To say that many things are printed that should not be printed is the most stale of commonplaces. Many things are spoken that should not be spoken, many things are preached

that should not be preached, many things are put in lectures and speeches that should not be put anywhere. All that the most conscientious writer can do is exercise reasonable care. If he does that he need not worry himself with useless regrets.

I am sorry I made that senseless remark, says Mr. Talkative. Well, perhaps you should be and perhaps you will be more careful next time.

Sorry I lost my temper, says Mr. Hotblood. It was a pity no doubt, but perhaps you will watch better in future. The hot-tempered people are a long way from being the worst in the world.

Are all regrets useless? Not by any means. A useful regret is one that leads a man to do better and be better in future. A useless regret exhausts itself in moping. Don't mope. Go right on and do better.

Many of the errors of the past year can easily be corrected by any man who wants to correct them. For example, if you feel that you have not paid half enough during 1891 for charitable and religious purposes just hand over the other half now.

PRESBYTERIAN CHURCH IN CANADA.

HIGHER RELIGIOUS INSTRUCTION—LIST OF EXAMINERS
1890-91—DATE OF EXAMINATION, JAN. 30, 1892.

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Intermediate.—Mr. T. C. James, Charlottetown, P.E.I.
Senior.—Mr. D. Fotheringham, Toronto, Ont.
"Kings of Judah."—Rev. Prof. A. B. Baird, B.D., Manitoba College, Winnipeg, Man.

Examiners—Junior Papers.

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Question 3-4.—Mr. J. Pitblado, Fredericton, N.B.
Question 5-6.—Mr. Alexander Jackson, Lindsay, Ont.
Question 7-8.—Rev. R. D. Fraser, M.A., Bowmanville, Ont.

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Question 5-6.—Rev. R. P. Mackay, M.A., Parkdale, Toronto, Ont.
Question 7-8.—Rev. E. D. Millar, B.A., Yarmouth, N.S.

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Examiners—"Kings of Judah."

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Question 3-4.—Rev. S. Lyle, B.D., Hamilton, Ont.
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Examiners.

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Intending candidates should apply not later than December 30, through their Sabbath school superintendent or minister, or, if this is impracticable, then directly to the Convener for the question papers required. The applicant should state his (or her) name, post office address, congregation (and Sabbath school if that has a different name), also age on January 30, 1892, and subject or department in which entry is made. A proper blank form for this purpose has been sent to every minister and superintendent in the Church through the Presbytery's Convener of Sabbath School Committee. Any who have not received one should apply to him or to the undersigned.

T. F. FOTHERINGHAM.

Convener General Assembly's Sabbath School Committee.
St. John, N.B., December 14, 1891.

THE JEWS.

I think all who take an interest in the Jews agree with me that the General Assembly has come to a right decision in opening a mission for the Jews in Palestine. Any one who has read Rev. Ben-Oliel's "Jerusalem's Crying Wants" must feel the necessity of immediate action to obey the Lord's command, "beginning at Jerusalem." The first Hebrew Church on earth was where? In Jerusalem on the day of Pentecost as the result of a protracted prayer-meeting in an upper room. "These all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus." It is true there are missions there, but no missionaries. The Episcopal mission to the Jews has a handsome church in which liturgical services are conducted. But Presbyterians, Wesleyans, Baptists, etc., may go to weep over Jerusalem, but have no place where they can worship God and partake of the Lord's Supper in the more Scriptural and simpler form they prefer. Can room not be found in the Holy City, among 60,000 Jews, for one or more Presbyterian missionaries? Rev. Ben-Oliel is a converted rabbi, and now an ordained Presbyterian minister, and represents that body there. Late in the year he has opened an Upper Room to supply that crying want where now non-Episcopalians can witness for Christ. At present it is a work of faith, wholly dependent on the Lord and the free-will offerings and prayers of His people. Surely the Church will send him help and strengthen his hands in this great undertaking, and establish a Presbyterian mission in the city of the Great King where He suffered, died and wrought out for us so great salvation. It is a good thing just to stretch out our hand to a fellow-worker if we can do nothing more, but may God bless you so that we may have fellowship one with another, the communion of mind with mind, spirit with spirit with those afar off; may it be said of the Church, "she hath done what she could."

No one can look back upon the history of Israel under the providence of God and mark her wanderings and trials, and amidst all her sufferings, "immortal," without being sensible that God is preserving them in their national life for some great future, and that she has a great part to fill in the history of the world. The history of the Jews alone is sufficient to prove the Bible to be the very word of God; they are a living miracle. It is remarkable, their old home is virtually tenanted, as if awaiting the return of the true proprietors, the rightful owners. God is now literally watering that dry and thirsty land, preparing it for the return of His ancient people. If any doubt the conversion and restoration of the Jews, let them study the following passages: Ezekiel xxxvii. 11-14; Isa. xlv. 26; chap. xlix. 22-26; chap. liv. 10-17; chaps. lx. and lxii; chap. lxxv. 17-25. We have need to pray for ourselves as well as for the Jews that the veil of unbelief be taken from our own eyes, so that with the Bible in our hands we may understand God's wonderful dealings with His chosen people. We cannot shut our eyes to what is taking place among the nations without seeing God's hand behind all, holding back until the appointed time. And just as sure as the Hebrews were delivered from Egyptian bondage, on the very day predicted, so shall they be gathered together in the future. God is sending His hunters and fishers in these persecutions to bring them back to their old home. When God works, shall men not help? Where God leads, shall we refuse to follow? Let us not forget how much we are indebted to the Hebrews and under what responsibility we lie for neglecting them till this late hour. What an honour God bestows upon us in permitting us to be co-workers with Him in this great ingathering, which is to bring such blessings to the Gentiles.—Rom. xi. 30, 31. What have we done to

give back the blessings we Gentiles have received through them? We are put in possession of the Gospel to give it back to them. "The Father yearns over His disinherited children. I do earnestly remember them still." We owe a great debt of gratitude to the Hebrew people. They have given to the world the best literature, the Bible. To them we are indebted for the "Sacred Oracles," also for good moral laws and for a true conception of God. Yet the world is wont to call them narrow and exclusive. It is a compliment to be called a Puritan in this age of laxness. Christ and Christianity came from the Jews. Judaism and Christianity stand closely related. Judaism was the twilight, Christianity the full-orbed day. Had the Jews not been narrow and exclusive there might have been to-day no pure worship of the true God. They have been light-bearers to the world. Their light has gone out, and they themselves are in darkness; we can only repay the debt we owe them by giving them the Gospel. All these 1,800 years they have never had the Christianity of Jesus Christ preached to them, as He lived and taught and died to establish. But, on the contrary, it has been a Christianity of oppression and cruel persecution. The history of Christianity, in relation to the Jews, is very sad to look back upon. Let the Church send forth her missionaries to the Jew first, "beginning at Jerusalem." Let a Presbyterian mission be opened in the Holy City where Messiah died and ascended, and where "His feet shall again stand upon the mountain." "When Zion travailed she brought forth." Is it not wonderful how God is stirring up the Christian world, as it never was before, to send the Gospel to the Jews? The Presbyterian Church may look with gratitude upon the great missions she has accomplished, and yet feel humbled that she has done little or nothing for the salvation of His chosen race. Not even a prayer is offered up for them in the churches, Toronto excepted. It seems strange, too, that the Church interprets all evil things—the tribulation and depression of the Jews literally, and then take from these same prophecies to the same people all the good things and spiritualize them and appropriate them not to the Jews but to the Gentiles; such interpretations seem unsatisfactory. What saith the Lord concerning His persecuted but chosen people? "How can I give thee up? I have loved thee from the first, and I will love thee to the last." "No weapon that is formed against thee shall prosper. Behold, I, even I, will both search my sheep and seek them out, and will deliver them out of the places whither they have been scattered: and I will bring them out from the people and from the countries and will bring them to their own land."

"O mountain of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel, for they are at hand to come." "I will multiply man upon you, and the city shall be inhabited and the wastes shall be builded, and I will settle you after your old estates: and I will be better unto you than at the beginning. And they shall repair the desolations of many generations: and strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vine-dressers: but ye shall be called the priests of the Lord."

It is hard to spiritualize all these plain sayings of the Lord. We have need to pray, help Thou mine unbelief. Again, "thus saith the Lord, I will make thee one nation in the land: and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more: and David, My servant, shall be king over them, and they shall dwell in the land that I have given unto Jacob, wherein your fathers have dwelt and they and their children and their children's children forever." "My tabernacle also shall be with them; yea, I shall be their God, and they shall be My people, and My sanctuary shall be in the midst of them forever more. Israel shall bud and blossom and fill the world with fruit. Many peoples and strong nations shall come to seek the Lord of Hosts at Jerusalem, and to pray before the Lord." What a national destiny is this! The world's exiles home at last. "They that bless thee I will bless, and they that curse thee shall be cursed." We have slumbered and slept too long, let us be up and doing, for the night is far spent, and the day is at hand, and "who shall abide the day of His coming?" "The servant who knoweth his Master's will and doeth it not shall be beaten with many stripes. Unto whom much is given, of him also shall much be required." In the word of God we are told plainly what our duty is to the Jews, with rewards to those who obey and penalties to those who disobey.

Let us look for a moment to darkest Russia and notice a few facts relating to her persecution of the Jews. It is well known that the Jews of Russia have long been compelled to reside either in Poland or within the fifteen provinces known as the pale of Jewish settlement. This, though a large tract of country, contains comparatively few towns. When the Maypaus (laws passed in May, 1882) were passed, those who lived outside of the cities were driven into the overcrowded cities of the pale. Those Jews who had the right to reside in Russia proper under the May laws were impelled to leave on a few hours' notice, not having time to collect their goods. Those of the Trans-Caspian provinces have been conveyed in gangs of prisoners on foot between fifteen and sixteen hundred miles, halting on the way only in places where there are prisons. This has taken place during the past winter. Many died on the way, but those who reached their destination in the pale find no manner of livelihood and have to be supported by the inhabitants, who have also to provide home space within limits, already too contracted.

If apologists for Russia were compelled to take a short march of a hundred miles in the same way, they would then be able to speak from experience. In reference to the Jewish account of the atrocities of 1882, published in the London *Times*, being exaggerated: Allowing that these outrages could be reduced to half-a-dozen cases, that does not lessen the criminality of a deed. Was not an insult offered by one ruffianly tax-gatherer to one Kentish maiden sufficient to stir all England to rebellion? If the truth was brought to light it would be found that the half has not been told. The writer has met with more than one Jewess who had to leave Russia on account of the persecutions of 1881 and 1882, and who corroborated these statements of assault on women as frequent occurrences. Under the May laws foreign Jews are expelled from the pale, Jewish doctors and lawyers are prohibited from practising, also dentists and apothecaries, though fully qualified. No Jew can hire a Christian servant. Those Jews, who, as high graduates of a university, or as merchants of the First Guild (men paying at least 1,000 roubles of taxation annually), are allowed to reside outside the pale, and can have no more than two Jewish employees in their service. A privileged Jew, who wished his aged parents to reside with him outside the pale, had to register the one as his valet and the other as his cook. There is a special tax, called the "box tax," levied on the animals killed according to Jewish law, and another on its retail sale. In Berditscheff the legal tax on the Jews for animals and birds slaughtered amounts to £500,000 a year, while in reality they pay, in consequence of an illegal conspiracy between the tax-farmers and police authorities, £2,700,000 a year; there are also special taxes on house property owned by Jews, and on business profits of Jews, on the skull cap used by them during domestic prayers, also on Sabbath candles used by them, beside other special imposts.

All Jews converted into the Greek Church received from the State a considerable money payment and are thenceforth free from all disqualifications. The Greek Church carries out the policy of the Czar, hence the compulsion of the Jews to the Church. Jews holding divine worship in their houses without permission of the authorities are punished by law. No Jew can be a mayor. The law says, "the duties of a judge cannot be entrusted to a Jew with convenience or decency." The Russian law declares all Jews to be aliens whose several rights are regulated by special ordinances. The minute legal restrictions, which hem in the actions and movements of every Jew, and compel him to obtain police sanction for everything he requires to do, renders him a ready subject for blackmail, and he can only live by a series of evasions always purchasable by bribing the officials. The poverty of the bulk of the Jews has now reached that stage where bribery is impracticable; hence the laws are now enforced with all possible rigour, and the means of living are rendered unattainable by the great majority. Who among the Gentiles can throw a stone at the Jew? Gentiles, as well as Jews, like money, and that, too often not very legally gotten. One cannot but admire the patient patriarchal bearing of the Jews according to the light they have; not long ago a mass meeting was held to consider whether they would unite with the Greek Church and have peace, or still be persecuted exiles; they all to a man exclaimed, "we will rather die than change our religion." Who among the Christians could stand firm amidst such persecutions as the poor wandering Jews, God's peculiar people?

Lately in Russia, a doctor caught a Jewish boy helping himself to some apples in his orchard; he took the boy into his office and branded him with a red hot iron on his face in three different places the words, Thief, Jew. The parents complained to the authorities, for which they were cast into prison. They are still a people trodden down, because of unbelief in Jesus, a people whose venerable white head is uncovered to the storms of heaven. Let the Church arise and pray to God to cover them with the robe of Christ's righteousness and shelter them from the wrath of God and of the Lamb in the wounded side of their Messiah, and answer His prayer on the cross, "Father forgive them, for they know not what they do." "As ye did it unto one of the least of these my brethren, ye did it unto Me." Russia has much to answer for, for her treatment of the Jews. "Therefore as I live saith the Lord, I will even do according to thine envy, which thou hast used out of thy hatred against them, and I will make myself known among them, when I have judged thee. But thou Israel art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, I have chosen thee and not cast thee off. Thus saith thy Lord, the Lord and thy God that pleadeth the cause of His people, behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hands of them that afflict thee; which have said to My soul bow down that we may go over." "Sing and rejoice, O daughter of Zion; for lo I come I will dwell in the midst of thee, saith the Lord."

Let us who have inherited their blessings no longer look with indifference upon their destitution and misery. Have we no hearts of love with which to show our gratitude and give back to the Jew an interest in those treasures, the loss of which has made them poor indeed? We have too long been insensible to their great claim upon us, shall we still sit at ease in Zion, regardless of the Master's command: "Go work in my Vineyard?" To return to the persecuted Jews, under the May laws, they are not allowed schools of their own, and those of them who attend the public schools are

obliged to attend, also, on their Sabbath. Baron Hirsch's proposal to give two millions sterling for establishing technical schools for the Jews was rejected by the Russian Government. The heart of Israel is no harder than the heart of the Gentiles—their heart cries out for the living God, the Jew goes to his daily service but there is no sacrifice. Let the people of God hasten to give them Christ, for He is the Son offering. It is sad to visit the synagogue, when the Jews meet to lament the fall of Jerusalem, with but a glimmer of light, and the priest chanting the Miserere; all at once he changes his voice, the lights are turned on and they draw tapers from under their coats and the synagogue becomes a blaze of light, and they sing praises to some one, thus showing that they are still looking for Him, who, they thought, should have restored Israel. Let the Church send forth her missionaries to the metropolis of the Holy Land to bring them to Him, who hath said, "I am the Light of the world."
J. McL.

THE AGED MINISTERS' FUND.

MR. EDITOR,—I observe that in the distribution of the Church funds only about one-fortieth or less of the amount given to the General Schemes of the Church is given to the Aged Ministers' Fund. Under the *Old Dispensation*, God directed that the priesthood should be liberally sustained; and in the New Testament it is expressly enjoined that those who preach the Gospel should live by their work. Yet there are retired ministers in our Church who have been the hardest workers in Canada for half a century, while their salaries were so utterly inadequate that they had to spend from \$5,000 to \$8,000 beyond their salaries in the service of the Church, while refusing to turn aside to make money by anything else; and then in their old age are unable to pay their way without great anxiety. The first duty required of God's people is to "do justly." If this be doing justly to allow those who have given their whole lives to the service of the Church, to suffer privation in old age, it is what I cannot understand. Would it not be in accordance with Scripture principles to devote one-tenth of the monies set apart for the Schemes of the General Assembly to the Aged Ministers' Fund? Over \$260,000 are asked for this year. Now if \$250,000 are raised, the one-tenth of this would be \$25,000, which, with the ministers' rates and the interest on capital, would yield over \$30,000 a year. And this would enable the Committee to give about \$10 per year of service or from \$300 to \$400 after forty years or more, which would free retired ministers from the anxiety they now have, and be simply doing justly by them which the small pittance of \$200 a year now received does not do. The founders of our Church in the olden time had twice the work to do that the young ministers have to do now, and with privations that they know nothing of; and yet their salaries are twice, three times and often four times what were received by the old ministers. Our Church cannot expect the Divine blessing on its labours unless better provision for the Lord's servants who have given both their lives and their means to the service of the Church is made. The scheme of the General Assembly to raise a capital of at least \$200,000 for this Fund has not received either the sympathy or encouragement that it deserves.

Our Church is well able to raise \$300,000, and this would place the Fund on a solid basis, and free from privation and anxiety the aged ministers of the Church. We trust that the excellent agent of this Fund, the Rev. William Burns, will be cheered by a more ready response to his appeals in future.
JUSTICE.

MY STRENGTH.

Be our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favourite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this—God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give.—*Archdeacon Farrar.*

The Rev. John McNeill has resigned his London pastorate and entered into an engagement for a year with the evangelistic joint-committee under which Mr. Moody is working.

Pastor and People.

DRIFTING!

BY JOHN IMRIE, TORONTO.

Drifting down the river of life—
Drifting, drifting, drifting;
A lonely bark—immortal soul—
Launch'd forth to seek life's final goal,
O'er sunken rocks or hidden shoal,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Here, passing through some lovely scene,
Cool shade and sunshine intervene,
Now, o'er a cascade's glist'ning sheen,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Ever moving—resting never—
Speeds the bark down life's river,
Daring Death and danger ever,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
High rocky, frowning banks o'erhead,
'Neath tangled branches, live and dead,
A tiny bark to ocean sped,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Hark! the roll of distant thunder,
Lightnings rend the rocks asunder,
Oh! the look of awe-struck wonder,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Covering 'neath the chilly blast,
Many a dreadful cavern past,
Out—out into the light at last!
Drifting, drifting, drifting!

See! the Pilot looking for us—
Drifting, drifting, drifting!
Raise the signal for Him—"Prayer!"
Trust His wisdom, skill and care,
Gone the night of dark despair,
No more danger drifting!

Oh! the wrecks that strew the shore—
Drifting, drifting, drifting;
No fear had they on sea or land,
While others knelt, they dar'd to stand,
And spurn'd the Pilot's helping hand,
Wreck'd and lost while drifting!

SENSITIVE PEOPLE.

The hard part of Church work is not the work. It is the workers. If we could only make the very sensible workers a little more sensitive and the very sensitive workers a little more sensible, and could go about a Church putting in spiritual touches here and there just where they were needed, so that we would work a little less on one another's feelings and a little more on the coming of the kingdom, it would make an amazing difference in the statistics of year-books and the wrinkles on ministers' faces.

It is commonly said that choirs are very sensitive, but in these days of congregational singing we certainly have all joined the choir on that point. Some of us are born sensitive and live all our lives alone with the dread of it—like haunted houses. Others have been made so by continual ill-treatment. Some of us are sensitive all the time and charged like a wire with electricity and ready to throb at the touch. Others are only occasionally so after some particular event, and suffer all the more because they are not used to it.

Sometimes a Church seems like a colossal ball of yarn that in some way or other has been unwound into a wonderful unending tangle, and forthwith a poor minister is ordained and installed to patiently find the ends thereof and wind all up again on the distaff of his eloquence and tact, so that it can be used and spun off into good works.

But it is worse than this. Make all the threads alive so that they are moving in and out among themselves and tying themselves up into new knots while you are untying the old ones, while the yarn that you have wound up is all unwinding again, and then make every inch of thread of pure nerve fibre so that it is hurt when you pull on it, and do you wonder that in such a coil of sensitive confusion many a man, throwing his earnestness into Church work, finds himself tempted to give up our poor human nature, and draw one side to let it squirm and unquirm itself if it can? It takes a surgical operation to do anything with some of us, and we have to tread around softly in one another's natures as if we were in an invalid's sickroom, tiptoeing our way along toward the truth.

We are not called upon not to be sensitive, but to be sensitive in the right way. Sensibility is the power of great minds. It is the weakness of smaller ones. It makes a song very beautiful, but sometimes it makes the singer very disagreeable. There is a way we can manage our sensibilities and a way we cannot. We cannot say that we will hear the nouns in a sentence and not the verbs, nor that we will hear some things that we are told and not others. We cannot help hearing what we are told, but we can help believing all that we hear. It is so with our sensibilities. They come crying unto us like pettish children, but we tell them that all this would be very easy to explain if we knew all the facts, and that probably it was not so, and that undoubtedly it was

too small a matter to be of much meaning if it was, and at all events "He that judgeth me is the Lord."

Every man has a touch of insanity on one subject, and that is himself. Once let a man get into this condition toward any person or all persons and he is like a man who wakes out of a bad dream in the night, who sits up in bed staring out into the darkness, sure that there is a burglar in the house. The ivy outside the window is trying to get in. The loose blind on the side of the piazza is walking softly around up in the front hall. A mouse is coming down stairs with a creak in its shoes, and the wind in the trees has gotten in somehow and is feeling around in the bureau drawer. The coal sliding in the cellar is a man getting into the window. The house settles like the moving of a trunk, and the piano snap is turning a lock, and the breathing of the child in his crib is the soft opening of the library door.

There is nothing we can do for this man. He will have to do it himself. He will have to get up and strike a light and see how foolish it all is. When a man makes a monk of himself and shuts himself up in a cloister of moods, everything takes the sickly hue of his own morbidness, and every little remark is built away out over into other meanings, and every time some poor, innocent, generous, absent-minded person happens to meet him without speaking, it is as momentous as an European war between two empires, and every little dot of an incident casts a continental shadow, until the poor soul loses its way in a maze of dark inferences—wandering about in a sort of tragic admiration for its own dismalness, as though it were a sort of higher luxury that only sensitive souls were capable of.

The remedy for all this lies in our being more interested in God's work than in the world's marking system for our work. We are not the sentinels of our own reputations. We are soldiers on duty and the call comes from the field, and, my brother in sensitiveness, if, in following your conscience, you have to face harsh criticism, it is worth remembering that there are times in every man's life when he is called upon either to be considered a "fool" in order to avoid being one, or solemnly to be a fool in order to avoid being considered one, and it may comfort your sensitive mood to recall what Paul has to say about "being fools for Christ's sake." Our trouble comes from confounding this kind with the commonplace kind. Being a "fool for Christ's sake" is very different from being a fool for one's own sake. He who is sensitive for Christ will grow less and less sensitive for himself.—*Rev. Gerald S. Lee, in Congregationalist.*

HOW THE DIVINE HELPER COMES.

There is goodness without the impulse and indwelling of the Divine Spirit, and there is no Divine Spirit to dwell in a man's heart without the man trusting in Jesus Christ. The condition of receiving the gift that makes men good is simply and solely that we should put our trust in Jesus Christ the Giver, that opens the door, and that Divine Spirit enters.

True! there are convincing operations which He effects upon the world; but these are not in question here. These come prior to, and independent of, faith. But the work of the Spirit of God, present within, is to heal and hallow us. If you open a chink, the water will come in. If you trust in Jesus Christ, He will give you the new life of His Spirit, which will make you free from the law of sin and death. That Divine Spirit "which they that believe in Him should receive," delights to enter into every heart where His presence is desired. Faith is desire; and desire rooted in faith cannot be in vain. Faith is expectation; and expectations based upon divine promises can be disappointed. Faith is dependence, and dependence that reckons upon God and upon God's gift of His Spirit will surely be recompensed.

The measure in which we possess the power that makes us good depends altogether upon ourselves. "Open thy mouth wide and I will fill it." You may have as much of God as you want, and as little as you will. The measure of your faith will determine at once the measure of your goodness and of your possession of the Spirit that makes good. Just as when the profit miraculously increased the oil in the cruse, the golden stream flowed as they brought vessels and staid when there was no more, so as long as we open our hearts for the reception, the gift will not be withheld, but God will not let it run like water spilled upon the ground, that cannot be gathered up. If we will desire, if we will reckon on, if we will look to Jesus Christ; and, beside all this, if we will honestly use the power that we possess, our capacity will grow and the gift will grow, and our holiness and purity will grow with it.

Some of you have been trying, more or less continuously, all your lives to mend your own characters and improve yourselves. There is a better way than that. A modern poet says:—

Self-knowledge, self-reverence, self-control.

These three alone lift life to sovereign power.

Taken by itself, that is pure heathenism. Self cannot improve self. Put self into God's keeping, and say, "I cannot guard, keep, purge, and hallow mine own self. Lord, do Thou do it for me." It is no use trying to build a tower whose top shall reach to heaven. A ladder has been let down on which we may pass upward, and by which God's angels of grace and beauty will come down to dwell in our hearts. If the Judge is to say of each of us, "He was a good man," He must also be able to say, "He was full of the Holy Ghost and of faith."—*Alexander Maclaren, D.D.*

THE right way to cure catarrh is to eradicate the poisonous taint which causes the disease, by taking Hood's Sarsaparilla.

THE DUTY OF THE TEACHER TO THE SUNDAY SCHOOL.

- 1—He should find out what teaching is.
- 2—He should study methods of teaching.
- 3—He should pray without ceasing.
- 4—He should be prompt.
- 5—He should encourage his scholars to be prompt.
- 6—He should take part, and encourage his scholars to do so, in all the opening and closing exercises.
- 7—He should use the Bible, not the quarterly, while teaching.
- 8—He should try to direct the reading of his scholars.
- 9—He should call on all his class at their homes at least once a quarter.
- 10—He should invite the class to his home.
- 11—When unable to be present, he should write to the class, enclosing his contribution.
- 12—He should notify the superintendent if he intends to be absent.
- 13—If unable to notify the superintendent he should send a substitute.
- 14—If obliged to be away from the class for any length of time, or if any of the scholars are, he should write to them.
- 15—On taking a new class, he should write to all absentees inviting them to be present the next Sunday.
- 16—He should encourage the scholars to study the lessons.
- 17—He should attend the teachers' meetings.
- 18—He should give all he can to the school.
- 19—He should be faithful in looking after absentees.
- 20—If any scholar leaves the school, he should know the reason from that scholar.
- 21—He should keep track of all who leave his class, writing to them from time to time.
- 22—If he believes any of the library books are not suitable for the library, he should tell the librarian.
- 23—He should never find fault with the school management before his class.
- 24—He should encourage his scholars to attend the other Church services.
- 25—He should be on the lookout for new methods of school work, and report to the superintendent.
- 26—He should report all cases of need to the superintendent.
- 27—He should refrain from all questionable amusements, or from anything whereby he is apt to lose his influence over his class.
- 28—He should remember, above all, that he is to labour, not to entertain his scholars, but to lead them to the great Teacher.

INEXPRESSIBLE.

"The power of language has been gradually enlarging for a great length of time, and I venture to say that the English language at the present time can express more, and is more subtle, flexible, and at the same time vigorous, than any of which we possess a record." So writes Richard Jefferies in one of his latest essays. But notwithstanding all this, he recognizes that we have still thoughts and feelings beyond expression. "How many have said of the sea," he exclaims, "It makes me feel something I cannot say!" And how much more does this feeling possess us as we commune with Him who made the sea, and whose wonders and works are seen in it! Words fail to express the thoughts, and thoughts themselves fail to fathom the truth. The knowledge is too wonderful for us. The pure in heart see God, indeed. His presence is revealed to them, and they feel Him near; but, as Jefferies says of the sea, they feel what they cannot tell. Communion with God must be direct and at first hand. We cannot describe the sea, or explain to one who has not seen it the feelings it calls up. We say to such: "You must see it for yourself. You must watch it in its calms and in its storms, from the beach, from the cliff and from the deck in mid-ocean. Then will you feel what it has made me feel; it will speak forth its own mystery." So we say of communion with God. It must, for each one, be personal, direct, till men's hearts shall burn within them, and they shall, each for himself, hear unspeakable words which it is not possible for a man to utter.—*Quiver.*

MARTIN LUTHER'S LAST WILL AND PRAYER.

The last will of Luther is less known than some of the events of his life, and in it the circumstances and character of the man are grandly displayed. It closes thus:—

"O, Lord God, I thank Thee that Thou wouldst have me to be poor upon the earth; I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to Thee I leave them; nourish, teach and save them, as hitherto Thou hast me, O, Father of the fatherless, and Judge of the widows. O, my heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I thank Thee that Thou hast revealed Thy Son Jesus Christ to me; on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome and the multitude of the wicked do persecute and reproach. I pray Thee, O, Lord Jesus Christ, receive my soul. My heavenly Father, although I am taken out of this life, though I must now lay down this body, yet I certainly know that I shall dwell with Thee forever, neither can I by any be plucked out of Thy hands. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. John iii. 16, x. 28; 2 Timothy iv. 6, 7, 8."

MOST cases of consumption are of catarrhal origin, and death follows inevitably. Catarrh can positively be cured by Nasal Balm. Thousands who have been restored testify to its merits. Try it.

Our Young Folks.

HOW DO THEY GROW?

This is only a blade of grass;
But how does it grow? Does any one know?
The seasons come and the seasons pass,
And with every year the grass we have here,
So green and bright in the sun and rain;
And then it is brown when the snow comes down,
But young and fresh in the spring again.

This is only a little girl;
But how does she grow? Does any one know?
With her hair of gold and her teeth of pearl,
From a baby so wee she will grow to be
A maiden as fair as a blooming rose;
But no one can say, as day follows day,
How a blade of grass or a little girl grows.

A VOICE IN THE DARK.

Early in June, this year, I was sailing for the harbour of Ardrossan, in Scotland. It was quite dark, but I could see the revolving light on the pier, not far off. I had no plan of Ardrossan, but the place appeared on my big chart clear enough to warrant me in finding an anchorage near the town. I was sailing straight for the mouth of the harbour when a loud, clear voice rang out in the gloom:—

"Ship ahoy! Port your helm—you are running straight on to a rock!"

Now, I could see no one, but the voice appeared to come from the spot where stood the revolving light. I had two choices: I could at once make up my mind the words were untrue and a mere joke, or I might quickly decide it was the voice of a trusty Scotch pilot warning us of a real and terrible danger.

Do you think I argued, "Because I cannot see the one who speaks I will not believe him?" No, indeed. I believed the voice, and proved I trusted to it by acting on the advice given. Down went the tiller with a bang that made the *Kingfisher* jump, but only to be put to starboard the next moment when the voice added, "Steady that; starboard a little."

Thus, following the guidance of one I believed, but could not see, in a few moments I was safe in the harbour. In a little while I could see my guide, I could thank him for his timely help, and, what was more, I could see the dark, cruel rock that had barred my passage.

We are in darkness, but out of the darkness a voice is heard. It comes in two ways: first, by the written word of the Lord in our Bible; secondly, by the direct voice of God's most Holy Spirit in our heart and conscience. How foolish are those who, because they cannot yet see a visible God and Saviour, pretend they discredit the message of warning He sends to us.

In our portion to-day we read about the "voice" that came from the excellent glory which the apostles heard in the holy mount. But we are told that we have a more sure word—the "word of prophecy"; and we are to give heed to it as "a light that shineth in a dark place."

Now, as we are nearing the close of another year, may all our young readers determine, by God's help, to listen for the Pilot's voice, to heed that voice, and then to obey the command—be it to "turn to the right hand or to the left"—as He shall guide you.

EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie.

"I never should have thought of it, if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help, and your comfort, too."

But Rachie got hold of the needle-book, and was bending over it with busy fingers.

"See!" she presently said, "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie, going to her.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smears on her slate.

"Let me see; I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all the day, and was surprised to find how many ways there were of doing kindness, which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried out there: "It's a letter I'm after writing to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you some day, Bridget," she said; "I am going over to Jennie's to play 'I spy' now."

The fresh air and the bird-songs and the soft winds made it very pleasant to be out of doors after being in school all day, and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished, felt well repaid by Bridget's warm thanks, and the satisfied feeling of duty well done.

Our Master has taken His journey,
To a country that is far away.

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

APRON STRINGS.

"I promised my mother I would be home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron strings."

"My mother doesn't wear aprons," said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late—and now there were tears in the old eyes—when I would gladly have been made a prisoner tied by these same apron strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron strings, cut the adviser, and take a tighter clutch of the apron strings. This will bring joy and long life to your mother, the best friend you have in the world, and will ensure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you" at the conclusion of the stranger's lecture, and they left the ball grounds together, silent and thoughtful. At last the apron-string critic remarked, with a deep-drawn sigh:—

"That old man has made me goose-flesh all over."

"O Dick," said his companion, "just think what lovely mothers we have both got!"

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron strings out of my mouth again."

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Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 10, }
1892. }

A SONG OF SALVATION.

Isaiah xxvii. 1-10.

GOLDEN TEXT.—Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isaiah xxvii. 4.

INTRODUCTORY.

The precise historic setting of this grand outburst of prophetic song cannot now be determined. The circumstances in which it originated are not given, but that does not in the slightest degree impair its meaning. It refers to the kingdom of God, and the many blessings that pertain to it. The prophet, divinely inspired, foresees and foretells the establishment of that glorious reign of righteousness which it is the purpose of the Gospel to bring about.

I. The Song of Triumph.—It is possible that the prophet had immediately in view when giving voice to this song of triumph, the deliverance of the Jewish people from the captivity in Babylon, the return of the exiles to their own land. Even, if so, the glad event serves as the starting point for a contemplation of that greater and vaster deliverance from the bondage of unrighteousness under which the nations groan, to be introduced by the establishment of Messiah's kingdom on the earth. "In that day," a time that was in the days of the prophet, in the distant future. The song was to be sung in the land of Judah. The land of Judah was the then existing type of theocracy—a God-governed land. The extension of this principle would be a realization of the divine purpose. For this reason the first notes of the joyous song were heard in the land of Judah. "We have a strong city" is the beginning of the hymn of praise. The Jewish people had in Jerusalem a strong city. It was peculiarly well situated for defence. The city of God, the kingdom of His grace, is stronger still. As in cities in the olden time strongly fortified walls and ponderous gates well guarded prevented the entrance of enemies, so around God's city He has placed salvation for its walls and bulwarks. Thus the inhabitants of this holy city have the most ample protection. God is its defender. He shelters His people from the assaults of their foes. He saves them from their enemies. For all who desire to become inhabitants of this glorious city their is a cordial welcome. "Open ye the gates," says the prophet. No one who desires to enjoy the shelter and blessedness of the New Jerusalem, provided he seeks to enter by the gate, in God's appointed way, through the Lord Jesus Christ who is "the Way, the Truth, and the Life," will be repelled or excluded. The door of entrance stands wide open. The gates are opened for the entrance of the righteous nation. In its fullest meaning that denotes the nations of the saved. For out of Christ there is no complete righteousness. "There is not a just man upon the earth that doeth good and sinneth not." It is through Christ that sinners are justified, made righteous. The righteousness of those who enter the kingdom is exemplified by their keeping the truth. They love the truth, they speak the truth, they do the truth. The prophet, directly addressing the great King, says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." The peace of every one who trusts all to Christ, is assured. True faith rests on Christ. It is the conscious voluntary repose of the soul on Him and His atoning work that brings true peace, the perfect peace of which the prophet here speaks. Then follows the exhortation "Trust ye in the Lord forever." The Lord is the only sure refuge of the soul. All else in which men trust is sure to fail. Riches take wings and flee. They fall when man needs the consolation that this world cannot give. Health becomes impaired and death's coming is certain. We must have an unchanging object for the soul's trust. The Lord Jehovah is everlasting strength. He alone, the unchanging One, can be the stay of the soul at all times, and for all eternity. The Revised Version gives the readings "the Lord Jehovah is an everlasting rock," and "a rock of ages," thus teaching that Christ the Rock of Ages is the only sure foundation on which the soul can rest for time and for eternity.

II. The Overthrow of the Wicked.—To outward appearance great and proud cities look as if they might last forever. They are rich and prosperous, and people may ask what can harm them? God rules over all. Unrighteousness cannot prosper for long. The time comes when the measure of iniquity is filled up. "He bringeth down them that dwell on high, the lofty city He layeth it low; even to the ground; He bringeth it even to the dust." History records numerous illustrations of the complete fulfilment of this prophecy. The great cities of antiquity, where are they to-day? Where are Nineveh and Babylon? Where the great and populous cities of ancient Greece? Tyre and Sidon, once great centres of commerce, are now reduced to the dimensions of fishing villages. Jerusalem itself, notwithstanding all its natural advantages for successful defence, was captured by the Roman power. Natural resources may be great, the inhabitants of a land may be numerous, but wickedness, if permitted to spread, will overthrow the nation that appears the strongest. God's law of eternal righteousness prevails, and here it is intimated that those of God's people who have suffered from the cruel oppression and scorn of the ungodly will have their time of triumph. The poor and the needy shall tread down the overthrown cities.

III. Waiting for God.—"The way of the just is uprightness." The life of the upright is in accordance with the principles of righteousness. They strive after full conformity to the law of righteousness, and follow along the way that leads to its attainment. God, the most upright, weighs the path of the just. His eye is on them. He knows the desires and purposes of their hearts, and His grace is given to direct, strengthen and uphold them. The prophet expresses the confident trust and dependence on God's righteous providential government, which His people cherish. "Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee." He also expresses the longing of the soul for communion with God, "With my soul have I desired Thee in the night; yea with my spirit within me will I seek Thee early." This language would also be applicable to the longing of the soul for the manifestation of God's righteousness in His providential dealings. In the night of distress and of oppression it is the desire of the righteous soul to see the right vindicated and wickedness punished. When God's judgments are displayed, people recognize His hand in the events as they transpire, "the inhabitants of the world will learn righteousness." Those whose consciences are seared do not change their nature however unfavourable to their wicked ways may be their surroundings. They will continue to act wickedly; they will not learn righteousness. "They will not behold the majesty of the Lord."

PRACTICAL SUGGESTIONS.

If the observation of existing evil is depressing, let the mind contemplate Christ's coming reign of righteousness.

True peace of mind and soul can only come to the soul through Jesus Christ.

However prosperous wickedness may be for a long time, the end comes and "the lofty city is laid low."

How sad the condition of those in whom wickedness gains the ascendancy.

INTERNATIONAL LESSON SCHEMES

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 30th, 1891.

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

THE Church of England Zenana Society, working in connection with the Church Missionary Society, though having an independent organization, has, during the past ten years, increased its force of missionaries from thirty-six to one hundred and forty-two, with a large number of Eurasian and native helpers. Its income has not, however, increased proportionately, and it finds itself in financial straits.

IF the Dominion or Ontario Government should disfranchise a large number of municipal electors this week there would be an incipient rebellion next Monday. Some of the men who would fight for their franchise if taken away may forget next Monday that there is an election, or may be too careless or too indolent to walk across the street and help to govern themselves. Why should people want to fight for privileges they never use? If the Minister of Education should take the management of public schools out of the hands of trustees, there would be a revolution. But sometimes the returning officer has to hunt up a mover and seconder at school trustee elections.

THERE is a world of good sense in the following receipt for orthodoxy, which we clip from the *Interior* :—

The Presbyterian Church would have gone theologically to the dogs as thoroughly as New England Congregationalism did were it not for Foreign Missions. The American Board saved what was left of Congregationalism to orthodoxy. Men earnestly engaged in caring for the poor, preaching the Gospel and making earnest efforts to win souls for Christ seldom trouble the Church with heterodoxy. The men who have large salaries, long holidays and little work among their fellows are as a rule the troublers. The *Interior* seems afraid that the "dam will break" in Scotland before long, and that Presbyterianism there will rush pell mell into Unitarianism as Congregationalism did in New England years ago. That is not likely to happen as long as Scotch Presbyterians keep at work. That or anything else might happen if they all stopped in Christ's work and began to argue. Even the Churches founded by the apostles soon lapsed for want of mission work.

PROTESTANTISM does not seem to have gained much if anything by the change of government in Quebec. The new Premier and two of his colleagues are pronounced Ultramontanes. It is rather ominous that one of their first acts was to try to get the support of the Roman Catholic Bishops of the Province. Mercier threatens to head them off by going directly to Rome to enlist the sympathy of the Pope. No matter what party is in power Rome rules. Correspondents who profess to be fair and to know the facts allege that the elections will not turn on the constitutional questions, or on Mercier's conduct, or on the merits of the new government, but on the action taken by the Church. If on the Sabbath before polling day the priests say Mercier, Mercier will return to power. If they pronounce for the new government, the new

government will be sustained at the polls. It is a thousand pities that spiritual advisers armed with such power do not put an end to boodling and give the politicians orders to keep out of debt.

THE prevailing sentiment at this season should be, and we hope is, gratitude to God for the mercies of the past year. There is, however, an undercurrent of disappointment in some quarters in regard to business. The abundant crop has not brought the relief that was anticipated. Various causes might be assigned for the apparent failure. The harvest was later than usual and the autumn being unusually fine farmers worked in their fields instead of putting their produce upon the market. Only a comparatively small portion of the season's crop has been turned into money, and the money has been largely used to pay interest on mortgages and other pressing claims. The remainder of the crop is still in first hands, and when sold the proceeds will go into the ordinary channels of trade. Many farmers are holding their grain in expectation of higher prices, and no doubt that is another and most potent reason why business is not as satisfactory as it was generally expected that it would be. One thing is certain. Providence gave us a most bountiful harvest. If by any acts of our own the full benefit of that harvest is not realized, the fault is ours. The crop of 1891 was the best for many years, and when it is turned into money later in the season, money will no doubt become more plentiful.

OUR old visitor La Grippe has returned—happily in a mild form—and seems to be moving westward. To a man in sound health and without weak spots in his constitution, la grippe may mean nothing more than a mild attack of influenza. To people with weak organs, or in bad general health, or far advanced in years, it may and often does mean much more. Obituary notices without number told us every month during the last two years that somebody had passed away who had never recovered from la grippe. It is not by any means an uncommon thing now to meet people who say they have never felt well since they had la grippe two years ago. The disease is not so severe this winter but it is well worth watching. The best preventatives are to avoid worry and overwork, to eat plenty of wholesome food, wear warm clothing, and do every other thing possible to keep the vital powers at a high point. As the disease is largely a nervous disorder, worry, weariness from overwork, depression from any cause, invite it. If it strikes a man when he is sick or has the blues, there is sure to be trouble ahead. If you are reasonably sure that it has struck you send for the doctor at once. A proper dose in time may save many doses and a long bill.

THE movement in favour of running the street cars on Sabbath in Toronto should be more than beaten next Monday. It should be buried—buried beyond hope of resurrection during the present generation. This can easily be done if the friends of the Sabbath go to the polls, but it cannot be done in any other way. It has often been charged that clergymen and many other prominent Christians are brave on the platform and good at passing resolutions at public meetings, but that they are a dead failure at the polls. They pray and make speeches and pass resolutions, but sometimes forget to vote and always neglect to urge their neighbours to mark their ballots. It ought to be remembered that it will be *ballots*, not speeches, or resolutions, or sermons, or even prayers that will be counted next Monday evening. Depend upon it every secularist in the city, every saloon loafer, every man who hopes to make money out of Sabbath desecration will be at the polls bright and early on Monday morning. If these people get in their votes and the friends of the Sabbath fail to do so, the result will be Sabbath cars, followed soon by the Sabbath saloon, the Sabbath newspaper, the Sabbath excursion, the Sabbath theatre, the Sabbath beer garden, and all the other evils that never fail to follow civic violation of the fourth commandment.

THE usual complaints are being made about the unwillingness of representative men to take an active interest in municipal affairs. We very much doubt if there is now, or ever has been, much real ground for these annual complaints. What good men object to is not municipal service but the canvass that nearly always must take place before the service begins. There is little work at the coun-

cil board that any man of affairs would naturally object to. It is not particularly difficult and it need not be dirty. Any good business man not already overworked could do the ordinary work of an alderman or councilman without undue strain if the work was all he had to do. Before the work begins, however, he is expected to go around the Ward, shake hands with everybody and ask each elector for his vote. If he does not do this, he may be beaten by any scalawag that will do it. The canvassing system is really responsible for much of the bad municipal government in existence. The least desirable man is often the man who has most time to canvass and is most lavish in promises. The day may come when people will discharge the duties of the franchise as they attend to the duties of any other trust, but it has not come yet. Why should freemen expect to be button-holed and coaxed to discharge the duties of citizenship?

TALMAGE gave a highly satisfactory reply the other day to some ill-natured critics who accused him of covetousness because he sometimes takes a \$1,000 for a lecture. His reply was that the people he lectures for generally make money by the transaction. He is a cheaper man at that figure than many who would lecture for ten dollars and expenses. The same reply might be given to those who object to paying a Foreign Mission Secretary \$2,000 a year. If the secretary raises \$4,000 more than would have come into the treasury without his services—and a good man could easily raise more than that—the Church is a distinct gainer by the transaction. It is highly probable that Messrs. Robertson and Findlay bring more into the Home Mission Fund than the Church pays them for their laborious services. Principal Grant, Principal MacVicar, Principal King, Principal Caven, Dr. Gregg, Dr. McLaren, in fact any professor who has canvassed for the erection of college buildings, or the endowment of colleges, has made money for the Church. During the last ten years Principal Grant has perhaps raised \$20 for the Church University for every dollar the Church has paid him. There are thousands in some of the funds to-day that never would have been there but for the confidence the Church has in Dr. Reid. The right kind of a man will make his salary as mission secretary twice over. The people have the money. What the Church needs is a man who knows how to get it.

COMMENTING on the fact that the authorities of a Universalist college across the lines have forbidden the use of tobacco by their students, the *Christian-at-Work* says :—

So it is that while Universalist theologues may give up the divinity of Christ, they must give up tobacco, all of which might lead some to infer that to Universalists the pipe or rather the demission of the people is of more importance than the divinity of our Lord. We wish the Universalists a very merry Christmas.

At first blush it may seem somewhat startling that any one should consider "the demission of the pipe" of more importance than the divinity of Christ, but such awful and dangerous absurdities are seen every day. Ninety-nine times in a hundred the man who lays down cast iron laws for his neighbours in regard to non-vital matters, and abuses them because they fail to do what he declares should be done, is himself living in sin. To find hypocrisy in its most odious forms, always look among the people who insist on laying down laws for their neighbours in regard to matters on which the neighbours have a perfect right to judge for themselves. Of course the authorities of a college have a right to make any regulations they please in regard to its arrangements. We are dealing with individuals not with corporate bodies. It may be better for a theological student or any other man not to use tobacco, but the man who thinks more of abstinence from the pipe than of a vital doctrine of faith, who rebukes for non-essential matters when the motive is anger, or malice, or a desire for notoriety is not likely to convince him of his error. The self-elected reprovor who strains at a gnat and swallows a whole caravan of camels does more harm than good.

REDEEMING THE TIME.

IT may be candidly acknowledged here and now that the average reader at this season enjoys a superabundance of good advice and sage and other counsel. He is lectured, preached at and promiscuously addressed in print and otherwise at almost every turn. Besides it would be difficult to

suggest anything specially new, not to say original, in connection with the entrance on another division of time, which in itself sets most people thinking, even those who have but little taste for introspection. And yet, trite as is the theme of the flight of time, it is always suggestive, only its silent passing away is generally unobserved, except when some important crisis in one's life occurs, or when a regular landmark like the beginning of a new year comes round.

The recurrence of a new year should draw our thoughts to the purpose of life. To what is it tending? Men do not and cannot live as irrational animals do, without a thought beyond the present. In every human life there is an underlying purpose. The character of that purpose determines the character of the man. If the outlook only contemplates temporal success, generous impulses and lofty aims will have but little place in the daily thoughts. A high ideal of life will tend to ennoble all its purposes. The definition of life's purpose with which the good old Shorter Catechism begins has not yet been surpassed, neither has it been superseded. What higher motive for a noble life and what greater incentive can be given than is summed up in the words, "Man's chief end is to glorify God and to enjoy Him forever?" This at once conveys to the mind a worthy presentation of man's duty and destiny. It does not, as some superficially suppose, make a man indifferent to the conditions and duties of the present, rather it invests them with a high degree of sacredness and supplies the best incentive for the faithful discharge of even the minor duties of daily life. It furnishes an adequate motive for the endurance of the vexations and trials inseparable from the actual conditions of daily existence. The life here and now is linked with the life that is to come. The conditions in time have a direct relation to those of eternity. Duty faithfully done is a presage of the highest and purest enjoyment hereafter.

Keeping in mind the true ideal of life will enable those whose ardent impulses and lofty ambitions make them eager to enter on the serious business of living. What better guiding principle can the young start out with than holding firmly that life is a direct gift of God, and that within it lie the grandest possibilities. Humanly speaking, the future is theirs. Out of the opportunities that occur, and which in a measure they may shape, they may make of life a grand success. This cannot be done if its underlying purpose be mean or ignoble. Even a legitimate ambition may fall far short of the true motive of genuine life. If Iago's advice, "put money in thy purse," be accepted as the one business of life, he who follows it may be successful beyond the dreams of his early manhood, but when the copestone of the edifice of his fortune is put in place, life in its best sense may be a woeful failure. The rich man in the parable who resolved to pull down his barns and build greater was only a rich fool after all.

Next to a noble purpose in life is concentration of effort to secure its realization. No one is great or good by fits and starts. Only by straightforward, self-denying, steady application can anything good or great be accomplished in this world. The life of many a promising youth is really wasted in purposeless dreaming. Only to the resolute, the daring, the active do the prizes of life come. If past years have been spent without profit, let the dead past bury its dead. The time to come should witness no more dawdling and sinful indolence. The work of character-building cannot be left to haphazard. If it is not advancing toward all attainable excellence, it is certain to deteriorate. If evil influences have been gaining ascendancy over heart and mind, a firm and complete change cannot be made too soon. The receding years carry with them beyond recall the opportunities, the faults and failures of the past. The apostolic exhortation "Redeeming the time" applies to the commencement of eighteen hundred and ninety-two with cogent force.

What will the new year bring? Will there be business prosperity or reverses? Will the long-apprehended European war break out with all its inevitable desolation? These and many other are possible events in the unseen future, but this much is known that our individual future will in the long run be what we resolve to make it. If we determine to live for God's glory and endeavour to realize the responsibilities of life in His sight, seeking to do His will, as that is made known to us in His infallible word, let the pathway of the future be rough or smooth as the Infinite Father in His wisdom shall direct, the year on which we enter will be a Happy New Year.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

ONE of the most excellent and useful institutions of our time is the Young Men's Christian Association. Like many other modern movements it had to encounter obstacles and surmount difficulties. It had to meet opposition from various quarters. The forces that object to all endeavours to lessen existing evils and advance the moral and religious well-being of mankind delighted to ridicule and obstruct those who identified themselves with the Young Men's Christian Association. Opposition from such sources is not yet dead, but so strong is the hold the institution has on the Christian community that this kind of opposition is not now so bold and defiant as in bygone years. The friends of the Association have had reason to regret that hostility and indifference did not all come from those who are unfriendly to religious movements. Within the Church itself there is even yet something to regret. The Association does not meet with the full measure of encouragement and support it has a right to expect. Its power of usefulness could be largely increased were the various Churches to take more interest in its work and add to its resources by their contributions. The apprehension felt in some quarters that the Association was a sort of rival to the regular work of the Church has now well-nigh disappeared. Events have shown that instead of interfering with the Christian activities of the Church it has been a real and an avowed helper. Those who have done most to promote the efficiency of the Young Men's Christian Association have been zealous ministers, office-bearers and members of the various Evangelical Churches.

The important class the Association seeks directly to benefit is entitled to the best consideration of all Christian people. For the sake of the young men themselves, the duty of caring for their welfare, for the future of the Church, it is incumbent on Christian workers that this promising field of effort should not be neglected. Of what incalculable benefit to successive generations of young men this Association has been in the past! But for its active and kindly efforts many now occupying positions of responsibility and trust might have made shipwreck of life. What it has done in the past it is doing still, and with increased opportunities it will continue to do more largely in the future.

The twenty-seventh annual meeting of the Toronto Young Men's Christian Association was held last week. At this season of the year in a large city, competing interests are almost distracting, yet it speaks well for this institution that at the annual meeting there was a large and representative attendance. Another year's good work was reported, and encouraging progress has been made. The Chairman, Mr. Robert Kilgour, was able to state that there are now thirty-eight Associations in Ontario and Quebec, that a new branch had been established in the west end of the city, and that the railway branch at York had been efficiently conducted. The regular work of the Association had been carried on with undiminished zeal, and its affairs were in a most hopeful and promising condition. Mr. McCulloch, who, as secretary, is the right man in the right place, detailed the work done during the year, and he, too, took a hopeful view of the outlook. The promoters of this excellent work are imbued with the right idea that whatever is conducive to the physical, moral and spiritual welfare of young men ought not to be beneath their notice. Hence there is a department for physical training, as well as opportunities provided for social enjoyment and recreation, while the main strength of the Association is devoted to the spiritual benefit of all who come within the range of its influence.

The interest of the meeting was greatly enlivened by the presence of the Rev. Dr. McCann, of Birmingham, who delivered a racy and instructive address, just of such a character as at once to interest and influence young men in the direction of a firm and manly purpose, to choose the right and pursue it with unflinching endeavour and steadfastness. Judging from the past and considering its present position it may confidently be anticipated that the Toronto Young Men's Christian Association will be capable of a great and blessed work in the years to come.

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.

A TRANSLATION into English of Hans Christian Andersen's letters to Dickens is coming out in London.

SAMUEL SMILES has a new book in the press of the Harpers. It is called "Jasmin: Barber, Poet, Philanthropist."

THE American Sunday School Union of Philadelphia has issued a very neat selection of Scripture passages, under the title "Words of Healing." There is a page for each day of the month, the whole being mounted on a roller, making it very convenient.

WRITERS will be interested in hearing that the publishers of the *Youth's Companion* offer the following four prizes for the best serial stories, to be written expressly for the *Companion*. Two thousand dollars for the best serial; one thousand dollars for the second best, one thousand dollars for the third best; and one thousand dollars for the fourth best. The competition will be governed by rules, to which all who enter it must conform. For the terms of the competition, send name and address, and a two-cent stamp, to assistant editors, *Youth's Companion*, Boston, Mass.

"JESUS, the Messiah," the abridgment of Alfred Ederheim's great work, to the merits of which we bore testimony a year or more ago, is now issued in a new and handsome edition, with fine illustrations, by A. D. F. Randolph & Co., New York. The same publishers send out in neat volumes Rawlinson's "Ezra and Nehemiah" and Dr. John Marshall Lang's "Gideon and the Judges"—two historic-biblical and practical "studies;" and "Katie," a story for the King's Daughters, by Mary A. Gilmore. Other recent re-issues in the line of religious literature are "The Priest, the Puritan and the Preacher," by Bishop Kyle of Liverpool, a collection of addresses and papers on the lives of Latimer, Baxter, and Whitefield, and the lessons to be learned therefrom; and John Foster's series of letters and essays on "Decision of Character." These two books come from the American Tract Society.

THE REVIEW OF THE CHURCHES. (London: James Clarke & Co.)—There is every indication that this new magazine has come to stay. Each number appears to be an advance upon its predecessor. The issue for December is a most attractive one. The contents are varied and full of information concerning all that is of moment in the ecclesiastical world. Each important denomination is represented on the editorial staff, Dr. Donald Fraser presiding over the Presbyterian department. He pleads pithily for the union of Presbyterianism in Scotland and in France. Questions religious and philanthropic of present interest are ably presented by the representative men of the various Churches. There are accounts and outlines of sermons by prominent preachers, and a number of portraits of men whose names are familiar throughout Christendom. These portraits are well executed and give a good idea of what the men are really like. Among others Dr. Munro Gibson appears in the portrait gallery and his friends will have no difficulty in readily recognizing him. The amount of varied and useful character of the material presented to the reader cannot fail to be highly prized.

THE STORY OF THE LIFE OF MACKAY OF UGANDA. Told for boys. By his Sister. With Portrait and Twelve Illustrations. (London: Hodder & Stoughton; Toronto: Willard Tract Depository.)—This new book, telling the story of the life of Mackay of Uganda, is entirely new. The author states that "the whole of the matter in this volume is fresh and is not to be found in the larger book 'Mackay of Uganda.'" The career and adventures of this remarkably earnest, energetic and self-denying modern missionary are narrated in a most attractive and interesting manner. The book is written with a purpose, and not merely for awakening the interest of the youthful reader, though few can possibly read it without feeling its fascinating power. It is written "in the hope that Mackay's example may lead many of them to think of Africa, and devote their lives to its moral and spiritual regeneration. They will please to remember that, like Livingstone and Krapf, Mackay was a pioneer, and that every year in Africa the difficulties become less and the dangers fewer." Modern enterprise will lessen these. "Then missionaries and traders will be borne speedily away from the fever-stricken coast, over flooded rivers, the weary jungles and waterless plains, right up to the noble lake, where a commodious and comfortable steamer will be available to transport them and their goods to any part they choose." The interest of the narrative, however, will not be confined to such as may desire to make Africa the field of their life work. It would do any boy good to read this book.

THE PREACHER AND HIS MODELS. The Yale Lectures on Preaching, 1891. By Rev. James Stalker, D.D. (London: Hodder & Stoughton; Toronto: The Willard Tract Depository.)—If preaching is not up to the mark, it cannot be for the want of advice, good, bad and indifferent, that is offered gratuitously to preachers. It appears that almost everybody is competent to give instruction in homiletics. It is gratifying, however, to know that men whose range of knowledge and experience eminently fit them to be helpful to their younger brethren in the ministry are prevailed upon to give valuable counsels to those who desire to be efficient and useful in their sacred profession. Dr. Stalker's new volume, containing the Yale Lectures for 1891, is a most valuable contribution to the literature on homiletics. It is written in that clear, attractive and chaste style that is characteristic of all the work already published by him. The reader of this volume, be he minister or layman, will be impressed with its high thinking, evangelical tone and general suggestiveness. The book contains nine lectures. The first is introductory and of a general nature. It is followed by "The Preacher as a man of God," "The Preacher as a Patriot," "The Preacher as a man of the Word," "The Preacher as a False Prophet," "The Preacher as a Man," "The Preacher as a Christian," "The Preacher as an Apostle," and "The Preacher as a Thinker." In an appendix is given an ordination charge which he tells us was written when he had been four or five years in the ministry. For the basis of his address he selects the customary text, 1 Tim. iv. 16, and his division does not differ from that usually adopted, but it differs from the average, in its freshness, suggestiveness and power. In the publication of this new work, Dr. Stalker has conferred a boon on the Christian ministry, and on intelligent Christian readers generally.

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 VIII.

While these scenes were being witnessed in the streets of the city, King Hiram, left alone by the departure of his friend Hanno, enacted within his own soul a tragedy scarcely less terrible than that he feared. From his impending fate he saw no way of escape. Die he must. He queried with himself: what would it signify if he resented, even fought against, this monstrous cruelty? What if he died by his own hand, or by the blows of his captors? This would only throw over his memory a damning disgrace in the estimate of the superstitious people. His name would be hissed with imprecations, and become a by-word for impiety towards the gods, and for selfish, cowardly indifference to the welfare of his country. Though he were right in his views of religion, he would not be understood. Posterity, except in remote ages, perhaps, would attribute to him, and to his shrinking from the altar, all the misfortunes that might come upon Tyre. Should he risk this? Did consistency require it of him? Should he not submit to the inevitable with outward grace, if not the grace of a submissive spirit?

Then he thought of Egbalus. He seemed to see the sharp, triumphant eyes of the high priest, gloating over this fulfilment of his prediction that the god would draw the king to voluntary obedience. He saw the hands of this plotter binding the people more slavishly to his will through his victory over the only man who had ever yet dared to dispute the priestly rule in Tyre.

"No! Let me die by my own hand first! Thou, hated priest, shalt never conquer through me!"

He felt the point of his dagger.

Then a gentler emotion swayed him; perhaps it was the natural reaction from the strain of excitement. He thought, "And may there not be gods in spite of my doubts? I am but one man against a multitude. God cannot be Moloch, for such a god is less noble than man. But surely there is some One who is the mystery of existence; and does He not demand sacrifices? The Jews have no idols, but have altars. The Greeks, even Herodotus, who has taught me to doubt, worshipped his gods with sacrifice. If the god is good, then surely we have offended him. If the god is not good, then he is capricious, passionate, vindictive, and we had best humour him. O Baal! or Jove! or Jehovah! accept my life, which I offer to thee! I fling it forth into the great darkness. If there be light anywhere, may I enter it. If there be no light, let the darkness blot me out of existence. I give myself to god, or to oblivion."

He buried his head in the cushions of the divan. The sleepless night and the unintermitting intensity of his mental struggle overcame even his marvellous powers of physical endurance. He fainted or fell into a dreamless sleep; he knew not which.

When he came to himself, he recognized by the nearly emptied globe of the water-clock that it was late in the afternoon. He was surprised that no one had called him. His servants had prepared no meals. How did they know that he did not need them? He glanced into the mirror of polished brass. How changed his features! He was pale and haggard as one of the Galli.

Startled by his own apparition, he passed from his sleeping apartment into its anteroom. It seemed to be filled with the statues of men. Was he demented? They moved towards him. One by one they fell to the floor. Then the statue nearest him raised its head and pronounced, in tones of deepest awe,

"O holy sacrifice! Seven times blessed! Chosen of men! Accepted of our Lord Baal!"

Then this one's head dropped to the floor. Each head was raised in turn, and repeated the same words.

All the statues then rose. One of them was clothed in a long black robe—Could he mistake that figure? It was Egbalus. Bowing low, the high priest spoke:—

"The holy spell has been upon thee, O royal son of Tyre, son of Baal! As thou wast lying on thy couch I saw a wondrous thing. All the souls of the ancient kings of Tyre came again from their abodes in the world of the dead. Each was like a shooting-star. They came from the dark bosom of the night. They flashed across my vision and entered thy body. One by one these starry kings came, until the last, thine own father. In thee, O blessed Hiram! is all the royalty of Tyre. I saw, too, the great spirit of Baal, like a globe of light, brighter than the sun himself. Baal came and enclosed thee. The divine light penetrated thee, purified thee, until thy body was light itself; bright even as the brightness of Baal. This was thy consecration for the sacrifice. The flames cannot harm thee, since thou art become light itself. But one duty awaits thee. Come thou, O divine king, and consecrate with thy presence the temple, the holy place of Melkarth. Then shalt thou enter the life of which Baal is the fulness. Come!"

Hiram knew not whether this was a dream or a mocking reality. But it mattered little which, since he had determined to outwardly obey and, with Hanno, to watch.

"As thou wilt, O servant of our Lord Baal!" he replied; and, preceded by Egbalus and followed by the attendant priests, he passed from his palace.

The royal palanquin awaited him in the court. It had been covered with a white cloth canopy and curtains which completely enveloped it, and concealed his person from all eyes. The priests became his bearers. A line of them marched ahead, playing lugubrious notes on pipes of reed, above which rose the words of a chant. As the procession wound its way across the Great Square the multitudes prostrated themselves on either hand, murmuring prayers and benedictions upon the royal deliverer of Tyre. At the temple gate the popular reverence and awe were evinced by intense silence. Not a form swayed, not a foot was lifted, not a word was spoken. Only the slow-timed tramp of the bearers of the royal victim broke the stillness as the cortège passed between

the massive gates, which slowly swung upon their hinges and closed again.

For three days King Hiram remained alone in the chief chamber, that which opened upon the corridor of the sacred lake. Priests incessantly patrolled back and forth, saying nothing except their prayers. They brought him food in golden dishes, and left it, removing the remnants in the same reverential manner in which they would have served at the altar.

As the silence of the day turned into the deeper silence of the night, and back again to silent day, the solitude became unendurable. Only royal pride prevented Hiram asking some question of his obsequious custodians. When would the sacrifice be accomplished? Was there no communication for him from Zillah? Could he bribe any of these bigots to confer with Captain Hanno? Now he was tempted to rush upon one of the priests, seize his sacrificial knife, plunge it into the man's heart, and then into his own. He was once in this latter mood, and on the very point of executing his purpose, when the priest who would have been his victim began to mumble his prayers.

"I will wait until the wretch has got through that. He will need all his prayers for his last breath," muttered the king.

The man beat upon his breast and tore his hair, as if in some sacred frenzy. He came nearer to Hiram's chamber entrance, and paused in his walking, with his back to the king.

"The gods favour me for once," thought Hiram. "Now to throttle him and to strike!"

The priest raised his voice in praying, so that Hiram caught the words "Take heart! Be watchful!" A sudden glance at the half-turned face revealed the familiar features of Hanno. All Hiram's self-possession was needed to restrain a cry of recognition. The next day the eccentric priest appeared again, and paused to pray at the same spot. He stretched out his hands towards the Maabed, and, as if addressing the deity enshrined in the midst of the water, prayed thus:—

"O Baal Hiram, King of Tyre! keep thine eyes open for the mark of a circle and follow it. O Baal Melkarth! O Astarte, Queen of Heaven! send prosperity!"

CHAPTER IX.

Upon the mainland, adjacent to the island, had stood for many centuries another city, which the people distinguished by the name of Old Tyre. A hundred and fifty years before its glory had departed, when it fell conquered by the Babylonian Nebuchadnezzar. The dangers of its exposed position on the mainland, as compared with the safety of the island which the Great Sea guarded as a mighty moat, led the Phœnicians to neglect the rebuilding of the old city. Its broken walls, fifteen miles in circuit, were filled with the debris of once proud temples and stately palaces. A few buildings of straggling architecture had been hastily reconstructed with the blocks of stone that made the graceful lines of an ancient mart or fortress. Shanties stood upon the dismantled foundations, and scattered among the ruins were the black tents of traders. A new market place had been opened close to the shore, where the many caravans that crossed the Lebanon from Damascus exchanged their rich loads for those brought over the sea.

One of the most prominent ruins in Old Tyre was that of an ancient temple of Baal. Superstitious reverence for the place had prevented its use as a quarry, the fate of so many other ruins. Huge blocks of stone, such as the Phœnician builders were famous for using in their gigantic temples, loaded the ground; and concealed beneath them were subterranean passage-ways, which the priests of old had used in going from one part of the sacred edifice to another, unseen by the worshippers. These were now the abode of jackals, whose domiciles were uninvaded except by the fitting of the bats and the gliding of serpents through the narrower crevices. On the plaza, which had been the court of the old temple, and which was largely unencumbered with debris, rose a dilapidated image of Baal-Moloch.

To Captain Hanno, in recognition of his accession to the priesthood, and as a stimulus to the flagging zeal of others in the class of citizens to which he belonged, was assigned the honourable duty of superintending the preparation for the sacrifice; and he well exemplified the adage, "There is no zealot so zealous as a new one." Under his orders masons relaid the walls of the fire-pit beneath the statue. A gang of sailors rigged chains for the moving of the brazen arms of the gigantic figure. Brass workers burnished the breast of the god until it dazzled the beholder like a miniature sunset. Sidonian glass-makers furnished great globes, covered with vitreous glazing, for the eyes which glared from the bull's head that surmounted the human shoulders of the monster. Pipes from the fire-pit were to convey the smoke through the nostrils. Piles of wood were brought from the Lebanon, and casks of inflammable oil were placed in readiness near by. Various enclosures were set up for singers, drum-beaters and trumpeters. Elevated platforms awaited the guilds of civil dignitaries. Lines were drawn, within which the priests could congregate according to the different gods they served, and display in pious rivalry, but without confusion, the insignia of their varied worship. This spot was reserved for the devotees of Dagon, the fish-god; that for Adonis, the god of the seasons. Sadyk, the god of justice, was assigned here; and next to him his children, the Cabeiri, had their places. Prominent provision was made for the priests of Astarte, the moon-god, queen of heaven, and for those of Melkarth, god of the city; while the open space directly around the image was reserved for the officiants at the sacrifice.

The day for the solemnity opened with auspicious omen. The sun-god poured down his lustre unbroken by a cloud. Though yet early summer, the rays were intense and burning; suggestive of the wrath of Moloch, who drank up the springs of water, withered vegetation, and threatened the land with the horrors of a famine by drought, a calamity to be averted only by appeasing his thirst with the blood of nobler victims.

The entire shipping of the port was arrayed in festive colours. There were vessels not only from Tyre, but from the neighbouring cities on the Phœnician coast—Sarepta and Sidon, Byblus and Berytus, Aratus and Joppa—vying with one another in the splendour of the devices by which they exalted their various local divinities, while they attested their common faith in the dread majesty of Baal-Moloch. Trading vessels from Egypt and Greece, and from the far western coasts of the Great Sea also, willingly hastened their coming or delayed their departure that, with reverent curiosity, they might witness the stupendous rites.

The plan for the solemn cortège of vessels that was to convey the victims for the sacrifice from Tyre to the place prepared on the mainland included a procession around the entire island, starting from the Egyptian harbour, on the south, curving westward and northward through the open sea, thence eastward, passing the Sidonian harbour, and across the narrow space of water to the shore.

This line of movement symbolized the purpose of the whole ceremonial to secure a blessing upon everything that related to Tyre's prosperity—her homes, her arts, her commerce, as well as upon her temples and priests. Along this prescribed course the Phœnician ships were anchored side by side in double rows, between whose bows the sacred barges that conveyed the gifts for Baal should pass. Of these there were three.

The first was laden with miscellaneous offerings. There were piles of elegant garments, made of silk wrought on the looms of distant Persia, and the finest linen of Egypt, which had adorned the persons of princely men, or added fascination to the most beautiful women. With such offerings the aristocratic expressed their humiliation before the god, denuding themselves of their pride, even as they divested themselves of their expensive apparel. But as each valuable piece was marked ostentatiously with the name of the donor a sceptic might have thought that the sinful trait of vanity lay deeper than the soft raiment had touched. Jars of precious dyes were so placed that their dripping contents stained the sea in the wake of the barges, attesting the piety of the makers of such stuffs. Great sacks of ground spices were the offering of a ship-owner, whose vessel had gone around Africa and entered the Gulf of Araby, where these precious treasures were procured. These were flung in handfuls to the gentle wind, and loaded the atmosphere with their aroma. There were also great mounds of fruit; birds of rarest plumage; blooded dogs from the kennels of sportsmen; a goat with dyed horns; a sheep with prodigious covering of wool; a splendid horse, the gift of Prince Rubaal; and a bull with white feet, the special offering of the High Priest Egbalus.

The second barge had a more precious freight—seven times seven mothers, each fondling for the last time her first-born son, a little babe that lay naked in her lap. Some of these women belonged to the lowest class, the abandoned sort, whose maternal impulses were hardly above the brutal instinct, and who were not averse to making a religious merit of the infanticide to which they had been sometimes tempted in order to escape the care of their offspring. Others among them were honest, but abjectly poor, and had been persuaded by the priests thus to give their children back to the All-giving Baal. A few made the sacrifice with bleeding hearts. These sat in utter misery, staring as if for relief towards the burbling heavens, that gave no token of mercy. Around the group of innocents was ranged a cordon of enthusiasts, who sang in prayer to Baal, and again in wild refrain declared the god's reward to those who willingly gave up their children—riches untold and new offspring according to desire in number, sex and beauty; all painless gifts, in compensation for the pang of their gift to Heaven.

The third barge surpassed all in the splendour and costliness of its decoration. About its sides were ranged the statues and banners representing all the gods of Phœnicia. In the centre rose an altar-shaped throne. The royal chair was overlaid with beaten gold. Above it hung a canopy of purple silk, the same that Trypho had dyed for Hiram's gift to Zillah. The king sat on his throne as if he commanded the pageant. His face was white, his lips compressed, his eye steady; a king still, though seemingly done in marble. On his head he wore the ancient crown of Tyre. In his hand was a sword of bronze, its bluish blade exquisitely chased with the symbols of authority, and its golden hilt thickly studded with gems. At the prow of the barge stood Egbalus, arrayed in the most gorgeous vestments of his office, his hands outstretched in continual prayer.

The imposing cortège made its way slowly; the barges being propelled only by priests, whose sacred character was supposed to make amends for their lack of skill in handling the long oars that were affixed to the sides. The tall prows of the vessels that lined the course, as a guard of honour, were surmounted with figure-heads representing the gods; and, moved by the gentle undulation of the waves, these divinities seemed to bow in acknowledgment of the superior honour of Moloch.

(To be continued.)

THE CHRIST-CHILD'S BIRTH.

In the olden time, in an eastern land,
In a land beyond the sea;
A song was sung by an angel band,
In celestial harmony;
And that song has re-echoed down the years,
And it falls on the heart to-day,
As fresh as when under starry spheres
The eastern shepherds lay,—
And marvelled to hear in the night so still
The heavenly host proclaim,
"Peace on the earth, to men good-will,
In the new-born Saviour's name!"

—Constance Fairbanks, in *The Week*.

IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

HINTS ON SELF-EDUCATION.

"Take the case of a boy compelled to leave school and earn a living at fourteen or fifteen, who is fond of study and wants to continue his education; what advice would you give him?" Five leading college presidents, Dwight, Patton, White, Capen, Hall, will answer this question in a series of articles in *The Youth's Companion*.

THE MISSIONARY WORLD.

THE SITUATION AT ICHANG—STEADFASTNESS OF THE CONVERTS.

The following from the Rev. George Cockburn, B. D., which appears in the Church of Scotland *Home and Foreign Missionary Record*, affords gratifying intelligence as to the steadfastness of the Chinese Christians. We are simply staying here to see what will be done. Our movements must be guided by the action of the great Powers. It is a great pity that Britain, the only country having any material interests involved, does not step in and settle her own affairs. The present reign of terror and state of tension has only to be kept up for sufficient length of time to drive all Europeans to a few ports on the Coast, and China will become as much a sealed country as before the war of 1840.

The *Ella*, a small river steamer, has been chartered by the British and sent up to Ichang, with a force of thirty blue jackets and two machine guns, but the Consul-General informs me he does not think she will be kept long, nor relieved by a gun-boat. Under these circumstances it is best for us to stay away from Ichang. Dr. Deans, Mr. Pirie and myself might go there and live on board a boat without much personal risk, but our presence would attract attention and stir up hostility. So far the Mission in the city and at the North Gate have been protected by the respectable residents of Ichang, and no actual violence has been done to the converts, but they are threatened, and the air is thick with rumours. By keeping quiet there is good hope of being able to tide over the crisis, but the slightest movement would produce an explosion. The men on the *Ella* are too few to be divided, so no landing party could be sent to protect the Mission. The only resource would be to fire on the city, which would be unjustifiable for the mere protection of property. But our buildings are as nothing compared with the safety of the Christians. They are in a position of great danger, and one false step would ensure their massacre. They are acting prudently and keeping well together, meeting regularly for worship and showing no signs of backsliding. I am sure it will be a great joy to you to hear that their faith has stood the severe test to which it is subjected, as will the most remarkable way in which our mission-stations have been preserved intact. The most sceptical must be convinced that our work in China rests on a sure basis; but what is of special importance, our Committee are in a position to give a flat denial to the assertion that these riots in China are due to Christian Missions. To a very small extent are they even due to race hatred. We have no fear of the people; they go out of their way and incur risks to protect us, and the good name we bear, simply and solely because we are missionaries endeavouring to lead Christian lives, is the ground of friendship. Those who did us any wrong were soldiers and the underlings of civil officials, joined by known thieves and bad characters. The military, the police and the criminal classes acted together, and do still act together, against Europeans indiscriminately, purely because they are Europeans, without check of any kind on the part of the authorities. That they did so at the bidding and under the control of the officials is a fair inference. (1) There were leaders in the riot who prevented any damage being attempted at the Consulate, who saw to it that my house was looted and not burnt, and with whom Jardine and Mathieson's *compradores* could treat successfully so that a godown containing goods owned by Chinese was not set on fire. (2) During the riot the authorities, who had ample forces on the spot, made no attempt to put it down, and after the riot they did not attempt to arrest any ringleaders, nor did they try to prevent my property being carried away under their very eyes. (3) The civil and military authorities have jointly sent in a despatch to the viceroy of the province in which it is said the Europeans set fire to their own houses, and managed matters so well that the efforts of said Chinese officials to stop the conflagration proved futile. They report that they were on their way to make some friendly calls on Europeans, and when the foreigners heard of their coming they imagined it must be on an official inspection of the foreigner's houses, in consequence of the rumours afloat as to their crimes and malpractices. To cover the marks of their evil deeds the foreigners set fire to their own houses! What are we to think of Chinese officials when the very highest of them have the consummate falsehood to make and receive such statements?

In any case I am convinced a good Providence is working through all this for the temporal and spiritual welfare of the Chinese. If we can only get through the next few weeks in quietness, I feel convinced that our work in Ichang will be in a better position than ever. A popular sympathy with us has been called forth whose existence we never suspected. The mission-stations must have gone and the Christians must have been scattered, were there not many in the city who are not far from the Kingdom of God.

OUR ICELANDERS.

Our mission work among these people in Manitoba is very interesting. There must be six or eight thousand Icelanders in the west, of whom two thousand are in Winnipeg. They are chiefly Lutherans, but are threatened with disintegration as a religious body. The congregation at Gimli, the oldest Icelandic settlement in the province, has withdrawn from the Lutheran Synod, being completely honeycombed, it is said, with Unitarian doctrine. In Winnipeg a Unitarian Icelandic missionary is also at work. The Icelanders are an intelligent people, and these signs of difference are what we

may expect as they become Canadianized. Our Church has for two or three years past, by means of an Icelandic agent, been doing work amongst them in Winnipeg, and has a commodious church building erected. Some two hundred Icelanders are more or less closely attached to us, and the work is advancing. A number of earnest Christian converts from this mission as they have gone to other places in Manitoba have connected themselves with our regular congregations. As the Icelanders are becoming much more accessible, it is not unlikely that we may send another missionary to the scattered settlements, where they are much neglected.—*The Western Missionary*.

A CAPE BRETON MIRACLE.

A CASE THAT FAIRLY OUTRIVALS THE WONDERFUL HAMILTON CURE.—HOPELESS, HELPLESS, AND GIVEN UP AS "ONE WHO MUST SOON GO"—AN INTERESTING STORY AS INVESTIGATED BY A REPORTER.

Halifax Herald, December 16.

A few months ago all Canada was astounded by a remarkable cure reported from the city of Hamilton, Ont., and vouched for by the press and many of the leading residents of that city. In the Hamilton case the man (a Mr. Marshall) had been pronounced incurable, and after rigid examination by half a score of physicians, the Royal Templars of Temperance paid him the \$1,000 members of that Order are entitled to when pronounced totally incapacitated from labour. The remarkable narrative of Mr. Marshall's cure, and the remedy to which he owed his recovery, were given wide publicity by the press throughout the Dominion, and naturally it brought a ray of hope to others who were similarly suffering. Among the homes to which it thus brought hope was that of Mr. Joseph Jerritt, of North West Arm, C.B., and Mr. Jerritt's recovery may be regarded as even more marvelous than that of Mr. Marshall, and many others whose cures have recently been recorded. One thing, however, is certain, and that is that never before in the history of Cape Breton has medicine wrought such an almost miraculous cure. In the year 1879 Mr. Jerritt received a fall from a truck waggon, the wheel of which passed over the small of his back. Those with him succeeded in restoring him to consciousness, and took him to his home, which was near by. For six months he was unable to perform any work, and even after a lapse of a year was troubled with severe pains and weakness of the limbs. He was able, however, to do light work about the farm, and about a year later shipped on a vessel bound for Charleston, S.C. While on this trip Mr. Jerritt was engaged in furling a sail, when he overreached himself, and felt something start, as though something had burst in his left side. He became almost helpless, and on the arrival of the vessel at Charleston he was taken to the hospital for medical treatment. Here he remained for over two months under the most skillful physicians. His side became strong again, but his limbs grew weak, and frequently the pains were intense. Mr. Jerritt then returned home; he continued to grow worse, and the pains never left him. After his return home he made an attempt to work but had to give it up, and gradually became worse and worse, until at last he was entirely helpless, and was looked upon by his friends as one who not only could not recover but whose time on earth was short. It was in this condition, depressed in mind, helpless and continually suffering intense pain, that at last a ray of hope came to him. One day he read in the *Halifax Herald* of Mr. Marshall's remarkable cure. Symptoms in this case were those of his own, and, despite the fact that he had already expended hundreds of dollars in patent medicines and medical treatment without receiving any benefit, he determined to try the remedy that had restored Mr. Marshall to health. The result is that he is again restored to health and strength. Hearing from various sources of Mr. Jerritt's remarkable recovery the local reporter determined to investigate the matter, and gives the story as told to him. "In my early days," said Mr. Jerritt, "I was one of the strongest young men in our village. Until I received the fall in 1879 I did not know anything about sickness, and after that time I did not know a perfectly well day. I tried to fight the trouble off and to work, and partially succeeded up to the time I received the strain on board the ship while bound for Charleston. Since then my limbs have continued to grow worse until I was compelled to give up work altogether and send for a doctor. I may add that all kinds of medicine was tried, but none did me any permanent good. The physicians of our place said my disease was locomotor ataxy, and although several of them treated me, none gave much hope of recovery; in fact, the impression became general that 'poor Joe must soon go.' After the failure of doctors' treatment I again resorted to patent medicines, of which, I believe, I have taken \$500 worth. Still, my disease grew worse, and finally I was unable to even move from my bed. I was advised to again go to the hospital in Halifax; and after spending two months there I returned home only to find myself even worse than before. My legs became so weak that I could not stand alone, having to use two chairs to steady myself with—I could not bear my weight on them. For five weeks I was between life and death. My left leg swelled to an enormous size, and the doctors pronounced it dropsy. My feet and legs have been cold for over five years until the last three months. It was impossible for me to sleep with the pain which would continually be in my legs and body. Mustard

drafts were applied, but no sooner were they taken off than the pain would return. About one year ago I lost all feeling from my legs; they would feel like ice, and to move them caused the greatest agony. I prayed that God would take me from this world, and give me relief from the torment which I was hourly in. Thus I lived—not lived, but existed—a suffering being, without one day's relief from the excruciating pangs from the disease." How the face of the hitherto sufferer brightened as he began to tell of the release, as it were, from death; and, continuing, he said: "But from the blackest day of my sickness a glimmer of hope shone when my little girl, who brought home my paper, read the advertisement of Dr. Williams' Pink Pills, and I got her to read to me the cure effected in the case of John Marshall, of Hamilton. As soon as she read the statements contained therein, I saw at once that his case was similar to mine, and I told my wife that I believed I would be a well man again if I only could succeed in obtaining some of this medicine. I sent to our drug store, but found none there. I then decided to send to Brockville, Ont., for the Pills, but my neighbours only laughed at me, saying that they were just like all other patent medicines—no good. This was in August; I forwarded the money, and in a few days received two boxes of Pills, deciding to give them a fair trial. After taking them a short time the pains left me, and to day I am not troubled with an ache or pain. True, my limbs have not yet entirely recovered their former strength, but it makes me happy to know that if five boxes will enable me to stand, with just a little assistance, more will continue and complete the cure. Dead legs for a year are not easily made perfectly strong again, but—" here Mr. Jerritt threw both legs high into the air—"this is something myself or my friends never hoped to see. All my neighbours gave me up for dead; but, thank God, my strength is returning, and after three months I feel like a new man. You need not fear to state my case plainly, as I am well known in Cape Breton, and all the people hereabout know how far gone I was. Scores of the neighbours call to see me, and are surprised to find that I am improving daily. My appetite has returned, my strength is renewed, and when my limbs become a little stronger I shall be a healthier man than ever. No doubt exists in my mind of complete cure, as the worst symptoms have entirely disappeared, and I seem invigorated by the medicine: You see," he said to the reporter, "I am to work mending nets, as I feel too well to remain idle. Every person who saw me last July, and sees me now, can bear testimony to the truth of the story I am telling you. My weight since I began taking the Pills has increased from 125 pounds to 146 pounds, and I am heavier now than I have been for five years. I hope what I have told you will induce other sufferers to try this wonderful medicine, and I am sure they will have as good reason to feel grateful for it as I do."

After the interview with Mr. Jerritt, the reporter called on a number of his neighbors, all of whom endorsed his statements, and said they considered his cure one of the most wonderful things that had come within their observation. They one and all gave the credit to the treatment with Dr. Williams' Pink Pills, and are naturally enthusiastic in speaking of them.

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine, but a scientific preparation, the result of years of careful study on the part of an eminent graduate of McGill and Edinburgh Universities, and they had for many years been used in his private practice before being offered for sale throughout the country. They are offered to the public as a never-failing blood builder and nerve restorer, curing all diseases such as paralysis, rheumatism, sciatica, palpitation of the heart, headache, pale and sallow complexion, muscular weakness, etc. These Pills are also a specific for the troubles peculiar to females, such as suppressions, bearing down pains, chronic constipation and all forms of weakness, building up the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

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Geo. Gates, Corinth, Miss., writes: "I consider your August Flower the best remedy in the world for Dyspepsia. I was almost dead with that disease, but used several bottles of August Flower, and now consider myself a well man. I sincerely recommend this medicine to suffering humanity the world over." ©

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Ministers and Churches.

THE Rev. John Hosie has been called to Shanks congregation, in the Presbytery of Minnedosa. It has been accepted.

THE Rev. W. L. H. Rowand, B.A., of Burnside, in Brandon Presbytery, has been called to Rapid City, in the Presbytery of Minnedosa.

WATERLOO Presbyterian Church has extended a unanimous call to Rev. Samuel Carruthers, of Wappingers Falls, N. Y., formerly of Kirkwall, Ont.

THE Rev. A. B. Winchester, of Berlin, gave a lecture on China in the First Presbyterian Church, London, last week. It is described as one of the most stirring and impressive missionary addresses that has been heard in the city for many a day.

THE Rev. William Burns has just received a letter from Rev. Jonathan Goforth, in which it is stated that another riot has occurred in Honan, this time at Hsui Chen, where Rev. Messrs. J. H. MacVicar and D. MacGillivray were. They were exposed to serious danger, but Mr. MacVicar had gone to Tientsin to place the state of affairs before the British Consul.

ST. ANDREWS Mission Church, erected by the congregation of Zion Church for Sabbath school and Mission work, at the corner of Brant Avenue and James Street, Brantford, was dedicated to the worship of God on Sabbath last. The Rev. William Cochrane, D.D., conducted the dedicatory services and preached the opening sermon, which was impressive, eloquent and appropriate to the occasion.

THE St. Andrews Church, London, Young People's Society of Christian Endeavour held an interesting meeting last week at which addresses were delivered by Mr. Scott and Mr. Gauld, students of Knox Church, Toronto. Both gentlemen gave details of their labours in the North-West during the summer. Mr. Scott was the missionary detailed by Knox College and supported by St. Andrews Church.

ON Sunday week Knox Church, Elora, was crowded morning and evening at the services conducted by the Rev. Mungo Fraser, D.D., whose practical and soul-stirring discourses gave great satisfaction to his hearers. On the following Monday evening the annual tea-meeting was held, and was as successful, the state of the roads considered, as are the whole of the entertainments given by the ladies of this congregation.

THE Presbytery of Glengarry having consented to the translation of the Rev. D. McEachern to Napanee, the Presbytery of Kingston will meet for his induction into the charge on Thursday, January 7, at half-past seven p.m. The Moderator of Presbytery, Rev. J. Mackie, will preside, Rev. J. L. George will preach, Rev. S. Houston will address the newly inducted minister, and Rev. Dr. Smith or Rev. Mr. Rattray the people.

THE young people of Knox Church, Guelph, had a social gathering on Dec. 18th. More than one hundred of them belong to a Bible class, which is taught by Prof. Shaw, of the Ontario Agricultural College. Prof. Shaw is a very able teacher, and the young people appreciate his gifts and his deep interest in their welfare. They took advantage of the social to present him with an address expressive of their gratitude, and presented him with a leather-covered study-chair, and Mrs. Shaw with a rocking-chair, upholstered in silk. Prof. Shaw replied in his own felicitous way.

ARRANGEMENTS have been made for the establishment of a Sabbath school in what was formerly the public school building, on the corner of Waterloo and Grey Streets, the property referred to having been secured for the purpose mentioned. The Sabbath school, which will be opened on the first Sunday of the new year, will be under the auspices of the Session of Park Avenue Presbyterian Church, London. The committee with whom all details are now left consists of Messrs. John Anderson, Harry Bapty and John Mills, the two first mentioned being superintendent and assistant superintendent respectively.

DR. JACKSON preached to young men in Knox Church, Galt, recently, from the text of the rich young ruler, who came running to Jesus to learn how to inherit eternal life (Mark x. 17), and the message of the angel to Zechariah, "Run, speak to that young man." (Zech. xi. 4.) He emphasized the importance of young manhood, but especially of being in earnest in young manhood. The young men are the makers of the Church and State and society of the future. But their making is done while yet young. Most of the great men of history either attained the zenith of their glory and influence as young men, or at least laid the foundation of their future greatness early in life.

THERE was a large attendance at Chalmers Church lecture room, Guelph, last week at the annual Christmas entertainment of the Sunday school. Mr. A. J. Little, superintendent, occupied the chair. A Christmas cantata, "Waiting for Santa Claus," was given and much enjoyed. Among those who took the chief parts were Jessie Ross, Dolly McDonald, Eva Jamieson, Flossie Campbell and Maggie Yule. The girls of the sewing society and also the Boys Brigade performed their parts well. A very nice piano duet was played by Maggie and John Shortreed, which was warmly applauded. Great credit is due to Professor Maitland who trained the school, and to Miss Elle Maitland who has aided unceasingly as pianist. At the close of the entertainment all the children received a bag containing orange, candies, etc. The missionary money, amounting to about \$100, was voted by the children to the different Schemes of the Church.

AT a recent meeting of the Presbytery of Montreal it was stated that Mr. Wm. Hardie had agreed to give a deed of a lot and a half on which to erect a Presbyterian church for Montreal South and Longueuil West, and a committee was appointed to take over the property, secure funds for the church building and arrange for a Sabbath school and services being held. The committee was the

Revs. Dr. Warden, J. Barclay, F. M. Dewey and Mr. Warden King. A petition was presented on behalf of 113 members and adherents of the congregation formerly worshipping in Inspector Street Church, praying to be received into the Presbytery and organized as a separate body, agreeing to contribute at least \$700 per annum towards the salary of a pastor. The petition was supported by Messrs. Patterson, Carter and Ardley. The Presbytery resolved to take no action meantime, but to consult with the Session of the American Presbyterian Church, and instructed their clerk to notify that Session. Revs. Dr. Warden, J. Barclay and Mr. D. Morice were appointed to meet with the Session and confer regarding the matter.

THE Young People's Society of Christian Endeavour of the Central Presbyterian Church, Hamilton, met last week and elected the following officers for the ensuing six months: President, Miss Mary Turnbull; first vice president, Mr. Stuart McCandlish; second vice president, Miss Hester Sammonds; recording secretary, Mr. Peter Balfour, jr.; corresponding secretary, Miss A. F. Adam; treasurer, Mr. M. A. Pennington; manager "At Home and Abroad," Mr. John Henderson; editors "At Home and Abroad," Mr. S. T. Edwards and Miss M. Kennedy. Conveners of Committees—Missionary, Miss Mary Jones; Sunday School, Mr. Geo. A. Miller; temperance, Mr. Thomas Loney; Prayer Meeting, Miss M. Adam; Social, Miss A. Dickson; Relief, Miss A. McAllister; Lookout, Mr. S. T. Edwards; Flowers, Miss Minnie Sinclair; Music, Miss Blanche Burns; auditors, Mr. J. J. Evel and Mr. Alex. Adam.

IN Erskine Church, Toronto, in connection with the Sunday school anniversary services, on Sabbath, the 13th inst., the Rev. D. Hossack, of Orangeville, preached inspiring sermons to large congregations. In the morning his subject was the "Rich Fool," and in the evening, "Let love be without dissimulation." On the following night the children held their annual concert. The programme was all that could be desired, and by giving instruction the leading feature, the objections that so frequently mar such occasions were completely eliminated. Mr. Hewitt, the organist, with an efficient orchestra, led the choruses, which were all well rendered. The gesture interpretation of "Nothing but Leaves," by Misses McLean, Sinclair, Young and McKenzie, trained by Miss Martha Smith, B.E., was a revelation to those who had not before seen any exercise of that kind. The marching chorus, "We're Marching to Canaan," by Mr. Martin's class, and "Lead Kindly Light," illustrated by Mr. Brough's class, deserved special commendation. The recitations by the Misses Adamson, Kemp, Craig and Douglas Paterson, the quartette of the Misses McMillan and Crozier, Lionel Martin and W. McMillan, the duet of Norman Martin and Alex. Yelloweels, the solos of the Misses Robinson and Yelloweels, with Miss Young's infant class songs, completed a most interesting programme. The superintendent, Mr. J. A. Paterson, presided.

THE Thanksgiving service recently held by the Auxiliary to the W. F. M. S. of Melville Church, Fergus, surpassed any meeting that had previously been held as regards attendance, contributions and deep interest. The platform was tastefully adorned with flowers, and promptly at 3 o'clock the president, Mrs. Smellie, began by invoking the divine blessing. All joined in singing "Oh for a thousand tongues to sing," and Mrs. Craig led in prayer. Psalm cxlv. was read and verses of the hymn, "Now thank we all our God," were sung. The roll called, sixty-five answering "present," after which Miss Dow read a carefully-prepared paper, summing up "Causes for Thanksgiving," and while hymn seventy was sung the offering was presented. The opening of the envelopes and the reading of the texts accompanying each offering formed a most interesting part of the exercises. Mrs. J. J. Craig and Miss Argo sang "The Harvest Time is Passing By," and Miss Goldie, of Guelph, addressed the meeting on "The Importance of Doing Good in Order to True Happiness." The treasurer then announced the offering to be \$140.30, and the president led the meeting in the dedication prayer. Mrs. Dramie spoke a few earnest words, Mrs. Dr. Roger led in prayer, and this very inspiring meeting came to a close by the singing of "The Whole Wide World for Jesus."

THE St. Mary's Journal says: The large attendance at the re-opening services of Knox Church, Sunday last, exceeded the expectations of the most sanguine. Long before the morning service commenced every seat in the building was occupied, and at the evening service many who were anxious to avail themselves of the opportunity of listening to such an eloquent and distinguished preacher as Principal Grant, of Queen's University, Kingston, were unable to get standing room in the church. At both services Principal Grant occupied the pulpit and delivered two sermons which for deep thought, scholarly research and clear expounding of Holy Scripture would be difficult to equal and the discourses were attentively listened to from beginning to end by the large congregations. In the afternoon the Rev. T. A. Cosgrove also preached an excellent sermon, full of good sound doctrine and spiritual instruction. The musical part of each service was well rendered by the choir, and the handsome pipe organ, under the skillful touch of Miss Harstone, was highly appreciated. The offertories on Sunday amounted to \$200. On Monday evening a magnificent tea was served in the basement of the church, which was partaken of by over six hundred persons. When tea was over the intellectual portion of the programme was proceeded with in the auditorium, the Rev. A. Grant occupying the chair. After the singing of the 100th Psalm, and prayer by the Rev. Mr. Scott, the chairman in a few well-timed remarks thanked all who had assisted in making the re-opening service such a decided success. He said no person knew what a friend was until they were in need of a friend, and truly the members of Knox Church had had the sympathy and well-wishes of many friends, both Protestants and Roman Catholics, since the destruction of their church in March last. The chairman then called

upon the following speakers, Revs. Messrs. Campbell, Scott, Cosgrove and Taylor, who gave short but interesting addresses, full of sympathy with the congregation for the loss they had sustained by the destruction of their church by fire, and congratulations for the zeal with which they had surmounted the difficulties in their way and erected so fine an edifice in such a short space of time. The Rev. Dr. Cochrane, of Brantford, was the speaker of the evening, and spoke, to the great delight of the audience, in his usual sparkling and eloquent style. In his address he pointed out very clearly the duty of a congregation to their minister, as well as the duty of a minister to his people. While it was the work of the minister to "build up the pulpit" it was certainly the duty of the people to build up the pews. The reverend gentleman spoke very strongly in favour of organic union amongst the Protestant Churches (as also did the Rev. Mr. Taylor) and said that at the present time both men and means were wasted by every little hamlet having three or four ministers of different denominations within its limits, when the work done by all of them could just as easily be accomplished by one man. During the evening some very fine music was rendered by the church choir, who are deserving of much praise for the excellent service rendered by them. On Tuesday evening the Sunday school children were treated to a supper, in the basement, which was well patronized by the young folk. Following the tea came the intellectual feast, at which a large number of the parents and friends of the children were present. In the absence of the superintendent, the Rev. A. Grant presided, and an interesting programme of songs, recitations and dialogues by the children was well rendered. The proceeds of the tea meeting amounted to nearly \$160, which together with the Sunday collections make the receipts of the re-opening services foot up to the handsome sum of \$350. The congregation of Knox Church are to be congratulated upon the success attending the re-opening of their pretty church and the fact that the new building is free of debt.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on December 15, and was constituted by Rev. R. Rodgers. The minutes were read and sustained. Remits of Assembly were considered as follows: 1. Presbytery of Algoma. Presbytery recommended that a new Presbytery be formed in terms of the request. 2. Catechists. That it be recommended to Assembly to make provision in the colleges to give instruction to catechists during the summer in the subjects specified, and that it be enjoined on Presbyteries to employ only such men as have taken at least one term of such instruction. The full course to be arranged to cover two terms, and that after a year from the passing of this regulation no Presbytery shall receive aid from the Home Mission Fund for any catechist who shall not have complied with it. 3. Summer Sessions. This subject was remitted to the following committee: Messrs. McLaren, Waits, Ross and Hamilton. 4. Salaried Secretary. Approved of the appointment of such, and recommended unanimously that the Rev. James B. Fraser be appointed. Remits of Synod were considered as follows: 1. Presbytery recommended that the Synod meet about the third Tuesday in November of each year. 2. That Drs. Fraser and Waits prepare an overture on the division of the Synod, and submit it at next meeting. 3. Presbytery recommended that the calling of the roll of Synod be dispensed with, and some system of registering the attendance be substituted. Presbytery proceeded to consider the call from Sydenham and St. David's to Mr. McLachlin. It was signed by 135 communicants. Salary promised, \$750 and manse. Commissioners were heard. The call was sustained and ordered to be forwarded, and in the event of its acceptance the Clerk was instructed to fix the time and place of the induction. Provisional arrangements were made by Presbytery. A call from Glamis to

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Mr. D. A. McLean was laid on the table. Mr. McLean intimated that as he could not see his way to accept the call it was needless to cite the congregations. It was therefore dropped. Judge Creaser reported that arrears in Menford would be met, and the report was left for further consideration at next meeting. It was agreed to cite augmented congregations to appear at next meeting to show cause why augmentation grant be continued. Dr. Caven was nominated as Moderator of next Assembly. Presbytery adjourned to meet in Division Street Hall January 12, at half past one p.m., and was closed with prayer. J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Mount Forest on December 8. Mr. Craig, of Fergus, being present, was asked to sit as a corresponding member. A communication was read from the Presbytery of Guelph to ascertain what could be done to effect a union with Cotswold, in the Saugeen Presbytery, and Rothesay, in the Guelph Presbytery, and thus enable the Guelph Presbytery to effect, if possible, a union with Drayton and Moorefield. This arrangement would make two self-sustaining congregations, as well as save the Home Mission Fund. Mr. Craig was heard in support thereof. Mr. Ramsay was appointed to visit Cotswold and ascertain the feelings of the congregation ament union with Rothesay, and report to next meeting. Mr. McKellar laid on the table a call from Holstein and Fairbairn, signed by 119 members and twenty-eight adherents, in favour of J. M. Millar, licentiate. Salary promised is \$500 per annum, payable six months in advance, and manse. The call was sustained and put into Mr. Millar's hands, who accepted of the same, when it was agreed to meet in Fairbairn Church on January 12, at eleven a.m., to hear his trial discourses and to examine him on the subjects prescribed, and if these are sustained to meet again at two p.m. for his ordination and induction, Mr. Munro to preach, Mr. McKellar to preside and address the people and Mr. Ramsay the minister. Mr. Young, on behalf of the committee appointed to prepare a minute ament Mr. McNair's translation, submitted the following, which was adopted: The Presbytery, in agreeing to the translation of the Rev. Robert McNair to the Presbytery of Lanark and Renfrew, desires to place on record its appreciation of his labours in Durham for a period of nearly six years. During those years the various departments of Church work have made satisfactory progress as an evidence of his influence and success among the young; the number in the Bible class and Sabbath school has more than doubled. Mr. McNair has been a regular attender and active member of Presbytery, always ready to take part in whatever business came before the court, as well as willing to do his full share of the work assigned him, never sparing himself so long as he could be useful in the cause of his Master or of service to his brethren. Their fervent prayer is that the God of all grace may be with him and his partner in life, and that his labours may be abundantly blessed in his new and important field to which in the providence of God he has been called. The remit on Summer Sessions was considered, when it was at length agreed to adopt the motion of Professor Scrimger, leaving out "for the next three years," which is as follows: "That in order to set free for the supply of mission fields during the winter months a number of efficient student labourers, it be an instruction to the Senate of Manitoba College to arrange for holding its theological classes for five months during the summer instead of winter; that the Senate be authorized to invite the aid of theological professors without additional salary from the other colleges of the Church, so that the staff shall not be fewer than four, and further that it be authorized to appeal to the Church for funds to meet the necessary expenses thereby entailed." On the remit ament a salaried secretary for Foreign Missions, the following motion was agreed to: That this Presbytery is of the opinion after due consideration that the time has arrived when from the amount of work connected with our Foreign Mission operations of the Church, the Assembly should appoint an efficient secretary, who shall have charge of all correspondence and all the other duties essential to the success of our Foreign Missions, and that the salary of said secretary be \$1,000, with expenses, including house rent. And further, the Presbytery hereby nominate Rev. James Ballantyne, of the London Presbytery, for the office. The resignation of the Rev. D. P. Niven was accepted, and Mr. McKellar was appointed to declare the pastoral charge of Amos and Knox Church, Normanby, vacant on the third day of January next, to act as Moderator of Session and to draft a minute ament Mr. Niven's resignation. The Session records of Arthur and Gorderville, Fordwich and Gorrie, McIntosh and Belmore were examined and attested as carefully and correctly kept. All the remaining records were called for next meeting. There was a public meeting in the evening in connection with the Woman's Presbyterial Missionary Society. Mr. Ramsay, on behalf of the secretary, read the fourth annual report which was received and adopted and the congratulations of the Presbytery tendered to the ladies of the Society for the success that had attended their efforts during the year. Mr. Tozo Ohno gave a most interesting and instructive address on "Japan." Mr. Aull, by appointment of Presbytery, also gave a most impressive and comprehensive address on Foreign Mission work. Votes of thanks were tendered to the ladies of the Mount Forest congregation for the hospitality they had extended to the delegates of the Presbyterial Woman's Foreign Missionary Society in attendance, the members of Presbytery in attendance, to the choir of the congregation, also to the speakers of the evening. The Presbytery adjourned to meet in Fairbairn Church on January 12 next, at eleven a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—The Winnipeg Presbytery met in Augustine Church on the 17th December, and twelve members were present. Rev. John Hogg, Moderator. The Moderator announced that his term of service had expired and the Rev.

David Anderson, of Springfield, was chosen to take his place. The report regarding a summer session in Manitoba College, which had been prepared by a committee of Presbytery, was presented by Dr. Bryce in the name of the Convener, Dr. King, who was absent during the first part of the meeting. The report was as follows: The Presbytery of Winnipeg, in view of the urgent necessity for a more adequate supply of labourers for the mission field during the winter months and in the belief that such a supply can only be obtained by instituting a summer session for theological students at the seat of one of the existing colleges, would recommend to the General Assembly to arrange that the theological classes in Manitoba College, because of its proximity to the largest mission fields of the Church, should be held after the present session closes during the summer months; that the session should extend from the beginning of April to the end of August, and the new arrangement should take effect in April, 1893. The Presbytery, in adopting this resolution, desires, at the same time, humbly to represent to the General Assembly that, in its judgment, alike in the interests of the end sought (an increased supply of labourers for the mission fields in the winter months, and of the efficiency of Manitoba College called to make the change), the change ought to be accompanied by increased remuneration to the students occupying the missions in winter for the purpose of taking the summer session, in view especially of the additional expense incurred by them, and also by some arrangements under the Senate of Manitoba College by which an addition to the lectures of the regular staff the student's might receive instruction from professors of the staffs of some of the other colleges, or from others who might be willing to render this service. After some discussion, the report, on motion of Dr. Duval, seconded by Rev. John Hogg, was adopted. The following report of the Home Mission Committee was presented. (1) The Committee reports the sad death of the Icelandic missionary, Rev. Jonas Johnson, and desires to express its appreciation of the good work done by him in his short career, and to extend its sympathy to the bereaved widow, and to that congregation left without a spiritual head. (2) The Committee recommends the payment of the late Mr. Johnson's salary to the end of the year, and that a private subscription be made for paying the funeral expenses of \$50. (3) The Committee recommends the reconstruction of the session by the appointment of Rev. Dr. Bryce, Moderator John Paterson and Kenneth Johnson. (4) That Mr. L. Johnson meet the Presbytery's Committee on the examination of students, and if found suitable, be appointed in the meantime to supply services in the Icelandic Church. (5) That a committee consisting of Prof. Hart, Revs. John Hogg, David Anderson and Dr. Bryce be appointed to prepare suitable minutes on the deaths of Rev. Jonas Johnson and Rev. W. Neilly. Prof. Baird explained that the resignation of Rev. R. G. MacBeth had been accepted by the Presbytery of Rock Lake, to go into effect on the 20th December. The Presbytery of Winnipeg had, at the last meeting, made provisional arrangements for the induction of Rev. R. G. MacBeth in Augustine Church on the 17th. It was now resolved that in view of the delayed release of Mr. MacBeth the induction be postponed till Monday evening, 21st inst., and that the arrangements previously made for the service be reaffirmed, namely, that Rev. H. F. Ross preach, Rev. Dr. King address the newly-inducted minister, and Rev. W. J. Hall the people. Mr. Frank Robertson, an elder from Meadow Lea, called the attention of the Presbytery to the need of opening a new mission station in the neighbourhood of his congregation. The matter was referred to the Home Mission Committee, Mr. Robertson being thanked for the trouble he had taken. It was resolved that the General Assembly's remit on the subject of Foreign Missions be considered at the next meeting.

OBITUARY.

DAVID WYLIE.

David Wylie, known as the "Father of the Canadian Press," died at Brockville on Monday, 21st December, 1891, aged eighty-one years. He was born at Johnstone, Renfrewshire, Scotland, on the 23rd of March, 1811. At the age of fourteen he was apprenticed, for seven years, to Stephen Young, of Paisley, to learn the printing trade. About three years later his master gave up the business and young Wylie's articles were transferred to the University Printing Office, Glasgow, where he completed his time. While in the latter place he devoted himself to study, and mastered one or two foreign languages. He afterwards worked at his trade in Greenock, Liverpool, Manchester and Cupar Fife. While in Liverpool he did his first writing for the press, and at Manchester took an interest in the anti-corn law agitation. In 1845 he came to Canada and took the position of foreman in the office of the Montreal *Witness*, under the late John C. Becket. In 1849 he became Parliamentary reporter for the Montreal *Herald*, and after the burning of the Parliament buildings that year removed to Brockville, where he became publisher of the *Recorder*, with which he was connected for about thirty years. Mr. Wylie was a forcible, vigorous writer, and under his management the *Recorder* became one of the leading Liberal papers of Canada. He always took a part in anything which affected the welfare of Brockville. He was specially interested in educational matters, and for forty years was a member of the Public School Board, for over thirty of which he was chairman. He served for several years in the Town Council, and was for a short time town treasurer. He was on one occasion an unsuccessful candidate for Parliament in the Liberal interest. In 1875 he withdrew from the *Recorder*, and was appointed militia district paymaster, an office which he lost three or four years later when his district was merged with an adjoining one. On retiring he was permitted to do so with the rank of Lieut.-Colonel. He then returned to the *Recorder*, and remained in its editorial chair till 1883, when he finally retired.

He was a bit of a poet, and a number of his productions, which appeared from time to time in his paper, were collected and published in book form.

In 1870 Mr. Wylie visited his native land and was engaged by the Ontario Government to do some work on behalf of immigration. He wrote a series of letters for the Glasgow *Herald* on "Canada as a Field for Immigration," which were well received.

Up to two years ago his life was one of great activity, but for the last year he had been unable to leave the house, and it was seen that he was fast failing. Shortly before his death he sank into insensibility and quietly passed away. He was a member of the First Presbyterian Church, Brockville, and at one time an elder and took an interest in the Sabbath school. He was twice married and leaves a widow, two sons and one daughter.

MRS. LESLIE.

The death of Mrs. Leslie, wife of Rev. A. Leslie, of Newtonville, was a sad surprise to a wide circle of friends. She was universally beloved. They who knew her best loved her most. Her fine motherly instincts made her home-life exceedingly attractive. They who saw her there can best sympathize with the sorrowing husband in his irreparable loss. Her mental and moral strength were always apparent in conversation. Natural gifts carefully cultivated in early life made her an exceedingly valuable friend to the congregation in which she took so deep an interest and so much loved. She looked on the bright side of life. Even death was not darkness to her. Only a few hours before the Master called her, little thinking the time was at hand, she remarked that she did not like to hear the words "dark valley." It is, she said, a valley of shadow, but not darkness. The sun shines through the cloud. That remark is typical of a remarkably pure and complete life. She is gone. Whilst we are sure the affliction will be sanctified, yet we extend the warmest sympathy to the sorrowing. Husband, children and friends cannot fail to be stimulated and enriched by memories so precious. It will always be true that "The voice of rejoicing and salvation is in the tabernacles of the righteous."

She was the daughter of the Rev. Mr. Purkis, a minister of the Congregational Church, retired from the active duties of the ministry, and now resident in Bowmanville. About a year ago her eldest, a bright and beautiful boy, was taken away. Two children remain—Arthur and Florence. May they be long spared and be a blessing to the world.

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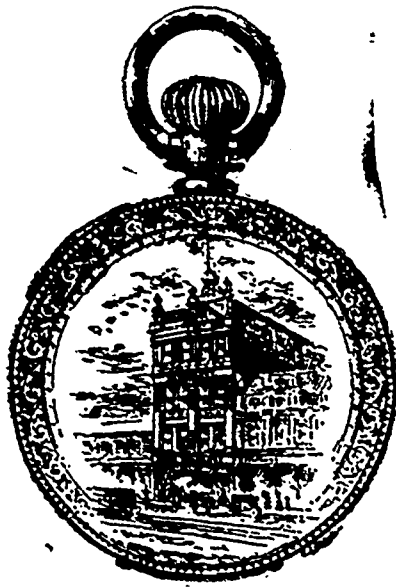
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HOUSEHOLD HINTS.

ROAST TURKEY.—Kill the night before cooking; prepare a dressing of bread crumbs with butter, pepper, salt and herbs; add ten dozen chopped oysters; fill the body with dressing, dredge with flour; lay in a deep pan on a wire rest or small blocks; cook with butter; roast a rich brown. Stew the giblets in a little water, which may be added to the gravy in the pan; thicken with a little corn-starch and serve in a gravy-boat. Garnish the turkey with fried oysters and serve with cranberry sauce.

YULE CAKE.—One pound of fresh butter, one pound of sugar, one and a-half pounds of flour, two pounds of currants, one wineglassful of brandy, one pound of candied orange, lemon and citron peel, two ounces of sweet almonds, ten eggs, three-quarters of an ounce of cinnamon; beat the butter to a cream, add the sugar, stir for a quarter of an hour, adding a little allspice and cinnamon; add the yolks and whites of the eggs, beat separately to a strong froth, then add the candied peel, cut in thin strips, and the currants, which must be mixed in well with the almonds; add the flour gradually and the brandy; put into a buttered tin, lined with six sheets of paper, and bake in a hot oven for three hours.

CHRISTMAS CAKE.—One and one-quarter pounds of fresh butter, ten eggs, one and one-quarter pounds of flour, three-quarters of a pound of sugar, one-half-ounce of mixed spice, one and one-half pounds of currants, one-quarter of a pound of blanched almonds, six ounces of candied peel, one-quarter of a pint of sweet wine, one-half of a glass of brandy, one-quarter of a pound of stoned chopped raisins, three-quarters of a teacupful of orange-flower water. Almond icing—one pound of Jordan almonds, three pounds of powdered white sugar, the juice of one lemon, the white of one egg. Sugar icing—the whites of four eggs, the juice of two lemons, three pounds of powdered sugar. Wash the butter in water, then afterward in rose-water, beat it to a cream; beat the yolks and whites of the eggs separately for half an hour; mix the flour, sugar, spice, currants, almonds and peel, cut in slices together; add the eggs to the butter and mix with them the wine and brandy, mix thoroughly, then gradually add the dry ingredients; mix thoroughly, add the raisins and orange-flower water; beat well for an hour, place in a cake-tin, well-lined with six thicknesses of paper, and bake in a good oven for three hours. For the almond icing—blanch the almonds, soak them in water for twelve hours, chop them small and pound them in a mortar, mix gradually with the white of the egg, the sugar and lemon juice, and spread over the cake; let it stand three days before putting on the sugar icing; mix the whites of the eggs and the juice of the lemons together, add the sifted sugar, work together with a wooden spoon, spread over the cake, and dry in a warm place, but not in the oven.

THERE have appeared from time to time in THE CANADA PRESBYTERIAN during the past year accounts of remarkable cures in various parts of the Dominion. In each case the circumstances connected therewith had been investigated by well-known newspapers, and there could be no doubt as to the entire reliability of the accounts given. Perhaps the case that attracted most attention was that of Mr. John Marshall, of Hamilton. This was not, perhaps, because his case was any more remarkable than some others, but because it was attended by some other peculiar circumstances that served to emphasize it in the minds of the public, as, for instance, the fact that he had been pronounced absolutely incurable by half a score of clever physicians, and was actually paid the \$1,000 disability claim allowed by the Royal Templars of Temperance. Elsewhere in the issue is given the particulars of a cure in Cape Breton, which is quite as remarkable as that of Mr. Marshall. The particulars of the case are taken from the Halifax Herald, but they are also vouched for by Mr. Richardson, the editor and proprietor of the Island Reporter, Sydney, C.B., who says that in not a single particular is the story overdrawn. We fancy we hear some reader say: "Oh, pshaw! this doesn't interest me." But it does. The story as told elsewhere is worth reading, and we will guarantee before you are through with it you will be thoroughly interested.

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British and Foreign.

A STATUE of Edward Irving is to be erected in Annan. THE *New Review* will next year print an unpublished novel by Thomas Carlyle. MR. SPURGEON's orphanage boys raised \$6,000 during their recent Scottish tour.

THE Rev. William Macpherson, B.D., Aberchirder, has been called to North Ronaldshay Free Church, Orkney. LADY SRAFIELD has, in accordance with the wishes of the late Earl, given a glebe of five acres to Seafield parish.

By the will of Rev. Dr. Hutton, of Cambusnethan, almost the whole of his valuable library has been left to the kirk session.

THE Rev. John Martin has been ordained at Free St. Pauls. Church, Glasgow; with which Free St. Andrews has now been united.

OF the Czech emigrants from Bohemia to Russia, 10,000 are said to have renounced Roman Catholicism and joined the Greek Church.

It is stated that the Pope has written to the French bishops requesting them to abandon their aggressive attitude towards the Government.

SIR ROBERT PHAYRE and Canon Fleming have become vice-presidents of Dr. Barnardo's Homes, now containing 4,200 rescued waif children.

PROFESSOR HENRY DRUMMOND'S booklet for boys has just been issued. It is called "Baxter's Second Innings; Specially Reported for the School Eleven."

SELKIRK Church of Scotland Presbytery has approved of the Assembly's proposal to introduce the ballot into the election of ministers, and to have only one candidate nominated at a time, who shall preach twice.

MR JOHN COOK, W.S., died recently in his seventy-ninth year. He was an elder in St. Andrews parish, Edinburgh, and one of the oldest lay members of the General Assembly, in which he sat continuously for over forty years.

MR. C. D. YONGE, the busy scholar and man of letters, has died at the age of over eighty years. He held the chair of History and English Literature at Belfast, and went on lecturing and working till the week previous to his decease.

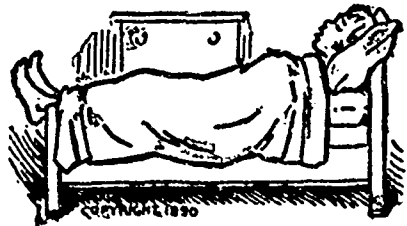
WEST ANSTRUTHER School Board have resolved all but unanimously that the teaching of the Shorter Catechism according to use and wont be resumed in the public school. The motion was made by Rev. James Butchart, M.A., parish minister.

DR. ELSLIE, of the Livingstonia Mission, has volunteered to return from furlough at once so as to meet Dr. Laws at Capetown, and resume his post in Mombasa's country, that chief's death involving a risk of the new government getting into the war party's hands.

AT Kirkcaldy Established Presbytery a discussion took place on the question of the Moderator and Clerk being requested to wear their gowns at all meetings of Presbytery. Six voted for the motion and six for the previous question, the Moderator giving his casting vote for the latter.

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

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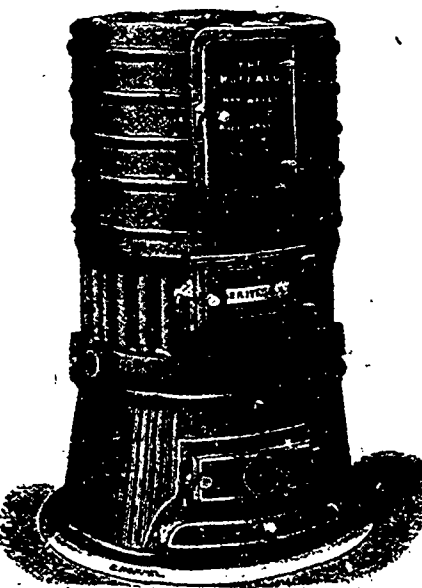
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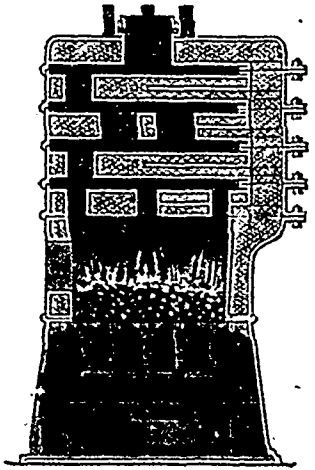
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Miscellaneous.

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MARRIED.

At the Central Church Manse, Galt, on Tuesday, December 15, by the Rev. Dr. Dickson, Mr. Alexander Chisholm, of Beverly, to Miss Joanna Stewart, of the same place.

At the Manse, Streetsville, on Wednesday, December 16, by the Rev. R. J. M. Glassford, Alexander McKendry, of Brewer's Mills, to Lillian, youngest daughter of the late Duncan McPhee, of Cooksville.

At the residence of the bride's mother, Lynden, on December 17, by Rev. S. W. Fisher, J. L. Addison, M.D., of St. George, to Barbara F., only daughter of the late Robt. Thompson.

At Knox Manse, Galt, Thursday, December 17, by Rev. Dr. Jackson, John Wm. Suthern, of Guelph, to Miss Annie Jose, of Palmerston.

On Thursday, December 17, 1891, by Rev. Dr. McMullen, of Knox Church, Woodstock, at the residence of the bride's father, D. A. McLeod, to Alice, eldest daughter of John Scruton, late of Streetsville.

At the Manse, Kippen, on the 22nd inst., by Rev. S. Acheson, Mr. Charles Meyers, of the township of Hay, to Miss Victoria Sherritt, of the township of Stanley.

By the Rev. A. D. McDonald, on the 23rd inst., Mr. Daniel Clark to Mrs. Effie McLeod, both of Egmondville.

On the 23rd December, at the residence of the bride's mother, 242 Gerrard st. east, Toronto, by the Rev. S. H. Kellogg, D.D., assisted by the Rev. R. J. M. Glassford, brother of the bride, John Wylie, of Streetsville, to Jeanette E., second daughter of the late Rev. P. Glassford, of Vaughan.

DIED

In Uxbridge, on December 17, 1891, Mary James, relict of the late Joseph Gould, ex-M.P., aged 75 years, 2 months and 3 days.

MEETINGS OF PRESBYTERY.

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

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

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

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

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

MAITLAND.—In Melville Church, Brussels, Tuesday, March 2.

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

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

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

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

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

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

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

SAUGERN.—In Fairlawn Church, January 12, at 11 a.m.

TORONTO.—In St. Andrew's 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 Women's Foreign Mission Society in the same place and on the same day.

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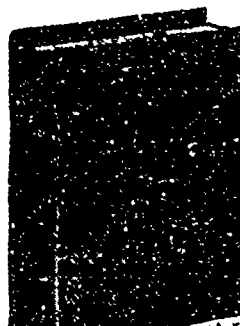
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