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Vol. 19.—No. 48.  
Whole No. 980.

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### Tenders for Supplies, 1891.

The undersigned will receive Tenders for Supplies up to noon of WEDNESDAY, DECEMBER 3RD, 1890, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., to the following institutions during the year 1891, viz.:

The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 3rd day of December next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 19th day of November next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada for the sum of \$2,000 for each of the other sections.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This department does not, however, bind itself to accept the lowest or any tender.

By order,  
**A. P. BRADLEY,**  
Secretary.

Department of Railways and Canals,  
Ottawa, 7th November, 1890.

## Miscellaneous.

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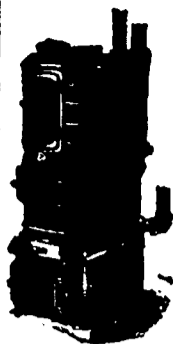
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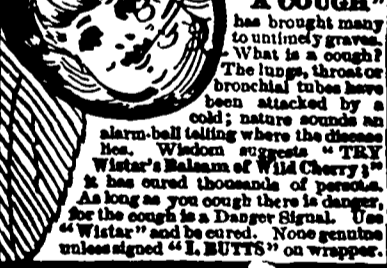
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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, NOVEMBER 26th, 1890.

No. 48.

## Notes of the Week.

IN noticing the able inaugural lecture delivered in Knox College by Professor Thomson, the *Christian Leader* says: Both his inaugural and Dr. Laing's charge show that the leaders of the Presbyterian host in our oldest and greatest colony are not afraid of the searching fires of historic criticism, science and philosophy; they rather rejoice in them, and are prepared, with loving, reverent zeal, to do their part in proving all things and holding fast what is good.

MR. WELLSMAN, a London newspaper man, has printed for private circulation a little work on "Fleet Street." He remarks on the great development of the religious press: In 1846 religious papers were very few, very slow and very old-fashioned. Now a marvellous change has taken place. The circulation has increased to tens, even hundreds of thousands, and, contributed to by statesmen, preachers, orators and literary men, they are greatly thought of, I will hardly say sworn by (for perhaps religious people do not swear), but are believed in to an enormous extent.

DR. DOLLINGER seems himself to have recognized the fact that his career, like that of Old Catholicism, had been a failure, chiefly negative in character. In one of his letters to the Archbishop Steichele on the subject of the Vatican decrees, just published at Munich by the famous Old Catholic professor, Dr. Reusch, Dollinger makes the following singular and characteristic confession: "My whole spiritual life has, when sifted to bottom facts, consisted of a constant correction and rejection of ideas entertained and developed by me before." In another letter he remarks that the Jesuit Order is the soul of the Roman Church, that the Curia in order to preserve its life must yield to the Jesuits, and that "the Jesuits are the embodiment of superstition united with despotism."

THE death of Rev. Dr. Adam, of Glasgow, was announced by cable last week. A few days before he had met with a serious street accident. In running to catch a car he missed his footing and received a serious scalp wound from the shaft of a passing vehicle. At first it was thought that he would recover, as he was reported to be progressing favourably, but his injuries have resulted fatally. Dr. Adam was for several years pastor of the Free South Church, Aberdeen. He was afterwards given the charge of the Home Mission work of the Church. He occupied a prominent and influential place in the councils of the Free Church, and was highly respected. In the negotiations for union between the Free and United Presbyterian Churches Dr. Adam took a leading part. His memory will be affectionately cherished.

PROCEEDINGS in the English Divorce Court have resulted in shattering the reputation of Charles Stewart Parnell, leader of the Irish Nationalist Party. The scandalous revelations and his failure to face the accusations have discredited him utterly. It is strange that a man of his strong will and unflinching nerve should have given way to the weakness and wickedness of which he stands convicted. His lamentable fall confirms the old saying that no one can injure a man so badly as he can himself. It is remarkable that prominent Nationalists should urge his continuance in the leadership of the party, when sound opinion very properly insists that public men should at least be free from the stain of a degrading immorality. If Mr. Parnell determines to retain the leadership of his party he will find that his influence has gone.

THE *Christian Leader* says: An influential conference of the leading Sabbath Observance societies and committees, held in Edinburgh recently, resolved to promote a resolution in Parliament to discontinue the collection and delivery of letters in post offices throughout the country on the Lord's Day. Steps were also taken to introduce a

Bill to amend the licensing acts by substituting bona fide lodger for bona fide traveller; and a deputation was appointed to wait upon the Edinburgh authorities with a view to secure the discontinuance of Sabbath evening concerts. The Edinburgh ministers are to be requested to exchange pulpits and preach on the Sabbath question in the beginning of the year. It is satisfactory to note the resolution of the Town Council of Edinburgh not to run cars on Sabbath on the cable tramway.

NOWHERE, save in America, says the *Christian Leader*, does the Christian Church realize the importance of the newspaper press. This is conspicuously the case in Italy, where many of the Liberal secular journals are edited by Jews, and not one by a Protestant. The consequence is that Evangelicals are almost entirely debarred from expressing their ideas in the daily press. Only one paper in Rome, *La Tribuna*, condescends to take the slightest notice of communications from them; but the comments of its editor upon Protestants and their Churches are so extraordinary that the utility of his friendship is doubtful. One of the Waldensian pastors, Dr. Teofilo Gay, an accomplished man who speaks English with great fluency and correctness, is bent on the establishment of a daily newspaper edited by Protestants, believing that it would be of enormous advantage to the cause of evangelization. But the capital, alas, is wanting, and no one is likely to supply it.

IT is commonly thought that Thomas Cartwright, the Lady Margaret professor of divinity at Cambridge, was the first English Presbyterian. That he was the first to use and popularize the name Presbyterian, the first to agitate for Church reform on Presbyterian lines, and the first to lead a professedly Presbyterian party in the Church of England is true enough. But he was by no means the first native English Churchman to avow Presbyterian convictions or to proclaim that prelacy is as really opposed to Scripture as the papacy itself. There were not only contemporaries of Cartwright who anticipated him in the publication of Presbyterian sentiments, but there were those who did so of a previous generation. Among the most notable was Dr. William Turner, made Dean of Ely by Edward VI. in 1550. All along one of the most advanced in his views of Church reform, Turner came before his death to entertain views of a very pronounced Presbyterian order. He ultimately proclaimed that there ought to be "no mitred nor lordlye nor rochetted bishops, but such as should be chosen out of the rest of the clergy everie yere and not for ever"—that bishops, in short, should be Presbyterian Moderators.

AT a recent meeting of the Society for the Study of Inebriety, Mr. Ernest Hart read a paper on ether drinking, which appears to be greatly on the increase in Ireland. Mr. Hart states that more than two tons of ether are openly passed along the railways each year into the Cookstown district, while a still larger quantity is conveyed there secretly. In the small villages in that neighbourhood two traders annually sell over five hundred gallons each. "In Cookstown, Draperstown, Money more and other places, the atmosphere seemed loaded with the smell of ether, especially on fair days. In the third-class carriages of the Derry Central Railway the smell of ether on market days from the women coming from Maghera is disgusting." Although no definite statistics can be obtained, the doctors are pretty well agreed that the habit of ether drinking is on the increase. The immediate effects of the drug are similar to those produced by alcohol. Its effects, however, pass rapidly off, and a toper may get drunk several times a day. Quarrelsomeness is said to be a marked feature in ether intoxication. One marked result of indulgence in the drug is profound moral degeneration. The ether-drinker loses self-control, and the habit predisposes to crimes of violence by the pugnacity which it induces.

AT the opening of the session of the Free Church College, Glasgow, Professor Drummond

delivered the inaugural address. He devoted his address to the subject of missions, with special reference to the methods which ought to be employed with a view to the diffusion of Christianity throughout the world. There were two ways, he remarked, in which men who went to the mission field regarded the world. The first was that the world was lost and must be saved, the second was that the world was sunken and must be raised. Speaking from the latter standpoint, and illustrating his observations from his recent travels, he argued for a wider view being taken of the work of the missionary than had hitherto been the case. In the colonies he showed the problem was to deal with a civilized people undergoing abnormally rapid development. The South Sea Islands lay at the opposite end of the scale. The growth, so far from being active, was not begun. In China they had a case of arrested development, while Japan was in the unique position of a nation looking out for a religion. For each of these fields, he showed, different kinds of men were required, so that there was opportunity for the exercise of the greatest diversity of gifts. Speaking of China, he said that, while leaving the present machinery to do the good work it was doing among the poor, he would argue for a few rabbis to be picked from among our scholars, who would reconnoitre the whole situation, and shape their teaching so as to reach the intellect of the country. In Japan there were representatives from every Church in Christendom. There was no favouritism and no prejudice, and in respect of the form of religion to be chosen it would be a case of the survival of the fittest. If a Christian man of great size were to arise to-morrow, either among the Japanese themselves or among the European missionaries, he could almost give the country its religion. In Australia there was a large field. At this moment half-a-dozen Churches of the first rank required ministers, while bush ministers were wanted, not by the dozen, but by the score.

THE *Scots Magazine* for November, in an incisively written paper, draws attention to the fact that in the Church of Scotland promotion has practically come to an end, and that its ministers have nothing to look for but fixity for life in the incumbency to which they are ordained. There are, of course, exceptions, especially north of the Highland line. Edinburgh is an exception; and there are other sporadic exceptions. "In the Highlands only a parish minister has still before him the possibility of preferment. Gaelic congregations seem to maintain the decent ways of the past. They do not 'elect,' but 'call.' Reverence and seriousness seem to linger in the glens, even in Church affairs. We have changed all that in the Lowlands." The Gaelic livings filled up in 1885-89 show twenty-five filled up by translation, twenty-four by ordination; the English-speaking, only fifty by translation against 171 by ordination. "The Highlander 'calls' the minister whom he knows and trusts; the Lowlander demands a preaching match and something to vote about. And an obsequious Church takes care that he gets it; wherein, doubtless, she will in due time be filled with the fruits of her devices." The writer, after setting aside those ordained ministers who join the scramble with probationers for vacant charges, comes to the conclusion that for the great mass of the ordained who simply go on working their work and waiting for such advancement as may befall them, there are only some four occasions annually when one of them is called to a new sphere. It is five to one for each that he is never promoted. Nay, the chances of the average man are even less, for the rare calls to ordained ministers are given to exceptionally able or popular men, or to men pushed forward by ecclesiastical influence; so that the vast majority have no prospect whatever of any change of sphere. "The Church has given over her preferments to be the happy hunting-ground of lads newly licensed." Another curious fact emerges from the statistics—that such small possibilities of preferment as do exist for the clergy are limited to the first ten years of their ministry. It is unquestionably a most unwholesome state of matters, and is bound to operate prejudicially on the highest interests of the Church.

## Our Contributors.

### CONCERNING THE DOWN GRADE

BY KNOXONIAN.

Had Spurgeon tamely said that some of the Nonconformist Churches of England are not as orthodox as they might be nobody would have remembered the statement a month. When he said they are on the down grade he said something that everybody will remember as long as Spurgeon lives, and not a few after he dies. Every time you see the name of an English divine supposed to be liberal in his theological opinions, you always think of the down grade. An English book by a Nonconformist is likely to suggest the down grade. The ability to coin terms that strike and stick is useful, but it is dangerous. Rum, Romanism and Rebellion cost the Republican Party a Presidential election. The old clergyman who worked up that phrase worked it up too well. He made it so neat and handy that every Democratic politician from Maine to the Pacific could use it, and its use cost the Republicans the Catholic vote. The principal difference between Spurgeon and a thousand other men is that Spurgeon says things in a way that makes people remember them, and the other men don't. There are hundreds of men who go much farther and say that not only the English Churches, but the whole world, is on the down grade. Brother Jeremiah thinks all creation is on the down grade, but he can't say so in a way that impresses anybody. He wails in pointless style. He groans in general terms, and general terms are always easily forgotten. Spurgeon sinned, if he sinned at all, in a large company. Any number of other people think the world is on the down grade and travelling fast. Listen to this dear old man who begins every other sentence with the words,

WHEN I WAS A BOY.

He may not say so in as many words, but the thing he wants you to believe is that the boys are on the down grade. When he was a boy the boys never did anything wrong. They were all little angels in short trousers. They never snow-balled, nor hung on sleighs, nor wrestled, nor put pepper on the stove, nor played truant, nor gave the teacher athletic exercise by putting pins in his chair with the points upwards. People never know just how fast a schoolmaster can rise until they see him rise from a perpendicular pin. Oh, yes, the boys were all good in those early days. Why the old-time teachers wore out hides of leather on them it would be hard to say. Now, dear old man, shake up your memory a little, and see if you cannot recollect a few boys who were some distance short of perfection. Of course you were a model boy, but most likely the majority of them were a good deal like boys of the present day.

WHEN I WAS A YOUNG MAN,

says Brother Pessim, the young men didn't do so and so or did do so and so. Precisely so. We have heard that story many a time. When you were a young man the young men worked all day, and spent their evenings studying Marshall on Sanctification. They never went to an evening party. Of course not. No such thing was thought of. They never saw the girls home in those primitive times as a matter of choice. Oh no, it was always as a matter of duty. The young man of that period always walked on one side of the road all the way home and the young woman on the other. They never came within four rods of each other. Pray, Mr. Pessim, how did you ever get that good lady of yours? Did you propose to her at a distance of four rods? Now, Mr. Pessim, be honest if you can't be kindly and generous, and admit that young men were human then as well as now. Taking them all round, they are perhaps better than when you were young. They were not all good then; they are not all bad now.

WHEN I WAS A GIRL, ETC.

Now, Mrs. Grundy, don't go over that old story again. Please don't. We have heard so often about how good the girls were when you were a girl that we have concluded you were a girl before the Fall. Pray, Mrs. Grundy, how old are you? The problem we cannot solve is this: If you and all the girls were perfect forty or fifty years ago, where on earth did all the imperfect—not to say bad—old women come from?

WHEN I WAS A STUDENT,

says the old minister with a look that suggests the immense superiority of the students of his time. Now, before we admit that the students of the past were so much more learned, and so much more pious, and so much more devoted than students of the present, we might be permitted to ask what became of the embryo McChynes and Chalmerses and Guthries and Cookes of the early day? A goodly number of the men who are said to have been mighty in something in their student days are here still. Good men, useful men most of them are, but positively there is nothing in any of them to prove that theological students are on the down grade.

WHEN I WAS IN PUBLIC LIFE

says the old member of Parliament or municipal man with an inflection and tone which shows most unmistakably that he thinks public affairs are on the down grade. Now, Mr. Solon, were the politicians all pure and patriotic and clean and sober when you were a public man? Didn't some of the free and independent voters of that time sell their votes for a dollar or two just as cheerfully as they do now? Didn't some of the candidates buy the scamps just as readily as they do now, and much more so? Tell the truth, Mr. Solon, and if you do so you must admit that public life has immensely improved in Ontario in thirty or forty years.

WHEN I WAS IN BUSINESS,  
says the man who has made a little pile, with an air which proclaims that if he were in business again he could increase his pile. He would be a good deal more likely to lose it. Business is not what it was forty or fifty years ago.

WHEN I WAS A PASTOR,  
says the retired minister or theological professor sometimes, with an emphasis on the *I* which seems to indicate that everything was done in perfect style in those days, and that little or no good has been done in the pastorate since. If everything was done so well and everybody was so good but a few years ago, one cannot help asking where all the tough old sinners came from. Any number of them are over forty, and must have lived right through the golden period.

WHEN I WAS A TEACHER,  
says the ancient ex-Domine with an omniscient air and strong emphasis and inflection on *I*. Yes, dear old man, we remember the time well. You made a striking impression on us. It was a lasting impression. The schools have been on the down grade ever since your time—in the use of the strap. You could handle a ruler or a rawhide with great effect. You made your mark, but we will not say where.

The real facts in this down grade business is that some men are on the down grade. Some are on the upgrade, and some keep as nearly on a level track as it is possible for them to do. Owing to some mysterious law of our being, nearly all those who are off on a side track think the rest are on a down grade rushing to destruction.

### THE BICENTENARY OF "THE GLORIOUS RETURN" OF THE WALDENSES IN 1680.

X.

REMARKS ON THE FESTIVALS IN CELEBRATION OF IT.

As I stated in my last, they are translated from a work published by order of the Synod, and are, therefore, to be taken as expressing the views and feelings of that body. They are as follows:—

What has struck not only the political persons whose speeches have been already given, but also the strangers who have come to our festivals, is the union of faith and patriotism, of love to God and to the king, which has been remarked there. This note has been so often and so loudly sounded out, that the liberal press has not been slow to echo it. Since February a Roman paper, the *Capitan Fracassa*, pointed out in a leader the importance of the Bi-centenary which was about to be celebrated. The Naples *Pensola* did the same in its number of August 1-2. Since then, and all during the festivals, there has been a rolling fire of articles, editorial and contributed, in not less than fourteen home papers of all shades, without counting foreign ones. A Turin paper sent at its own expense a special correspondent who, in five successive articles, in a very kindly manner, told again the history of our people and gave an account of our festivals. The day after the arrival of the Prefect at Torre Pellice, the *Gazette Piemontaise* had an editorial entitled, "Religious liberty and national feeling." The following passages from it are worth the trouble of publishing:—

"Lately, a people cultivated and strong in the grace of Christ, has celebrated with much solemnity an important event in the political and religious history of Piedmont and of Italy. At Salbertrand, at Balsille, at Sibaoud, at Torre Pellice, and in all their mountains the Waldenses have celebrated the remembrance of the return of their forefathers to the paternal firesides, where they learned to pray to God, where their fathers fell asleep in peace, where they struggled and suffered for liberty.

"The event, apart from all religious considerations—a question which is not within our province—was of the highest importance, hence, we have taken a special interest in it. So have done, within wider or narrower limits, all the fair-minded and liberal papers of the Peninsula, because they have all seen in the Waldensian commemoration a display of our national life. There is only one paper as bigoted as it could have been in the Middle Ages, which has been offended at our publications. It has accused us of evangelical proselytism! We do not reply to such insinuations. The festival of this thoroughly Italian people has been of such a deeply patriotic nature that all who have witnessed it have come back greatly affected.

"It is away up there, in these valleys, a witness of these festivals said to us, 'that should go those who know nothing of either political or religious toleration; those who feel their love to their country growing weak; those who openly or secretly sneer at virtue; or those who know not what liberty is. Seldom have I felt my love to my country as strong as among these noble mountaineers.'

A few weeks later, in a remarkable article in the Turin *Journal Littéraire*, Deputy Faldella laid great emphasis on the fact that it is the religious feeling deeply rooted, but drawn from the perfectly pure sources of the truth, which, in the sphere of liberal ideas, can preserve the love of king and country, and prevent the excess of radicalism.

The Bi-centenary, plainly, has had the effect of giving new life to the history of the Waldenses, as well as to their principles in the eyes of their fellow-citizens, and of presenting these to them in a new light. It is for us now not to lose the opportunity of proclaiming them aloud, for it is a great privilege to be set in the front rank, it is, at the same time, a great responsibility. It is for us to show our people that we are really such as we have been represented, uniting a living faith to a loyal patriotism, but setting above the earthly country, the concerns of the heavenly one. It is for us to affirm the great principles of liberty and of conscience, but to live in the glorious liberty of the children of God, and to show what a conscience enlightened by the Spirit of God can do. It is for us to be the salt of the earth, the light of the world, not satisfied with being a small flame which shines in the darkness, but having the supreme ambition of transforming into light the darkness which surrounds us, and of adding to our motto in the past, this in the future: *Lux lucet in tenebras!*

To this deep feeling of our obligations to our country must be added an overruling need of gratitude. Gratitude to God who, after having so wondrously preserved the remains of His Church, has so graciously spared and so richly blessed the descendants of those witnesses for the faith by raising up for them friends everywhere, and

\*There is a mixed metaphor here, as the intelligent reader will notice.

†This is different from the common form of the motto. It means, "The light shines into the darkness," not simply "in" it, as the other does. It is a change in harmony with the idea expressed in the latter part of the sentence.

by entrusting them with the accomplishment of such a glorious work. Gratitude to that faithful God who has made us feel our presence at all our festivals; who has been pleased to smile on them by giving us the most beautiful weather that one could have desired; who has made us experience how close are the bonds which unite in but one bundle the Waldensian family; who has gladdened us by the tokens of affection and edified us by the words of faith from so many brethren from abroad; who has disposed everything in such a way that from each of our festivals separately, and from all together, we have been able to carry away recollections so sweet and so precious. Gratitude to Him who has inclined towards us the heart of our Sovereign to honour us by so much kindness; who has favourably disposed towards us the Government and the political men of our country; and who has granted us to see how greatly the times are changed, and has surrounded us with so many tokens of the sympathy with, and interest in us, of our fellow-citizens.

Vea, my soul, bless the Lord and forget not one of His benefits! But let not thy gratitude be a momentary blaze. Let it enlighten, let it warm, let it consume around thee, and let it be with a new impulse, O Church of the valleys, that, feeling the love of Christ constraining thee, thou shalt cry out, "Woe is unto me if I preach not the Gospel!"

Elder's Mill, Ont.

### THREE GREAT PREACHERS

BY REV. PRINCIPAL KING, D.D.

At the recent opening of the session of the theological department of Manitoba College, Rev. Principal King delivered the following lecture:—

Among the too numerous subjects assigned to the chair of the Principal of Manitoba College, Homiletics, at least since the Rev. Mr. Pitblado's regretted departure, has had to have a place. In dealing with this branch of preparation for the ministry, my plan has been to state and expound with as much fullness as possible the more important principles of the science or the art (it is both), and in addition to pass in review some of the more eminent preachers, both of earlier and of later times, with the view of ascertaining their distinctive merits and of fixing attention on the sources of their power.

In pursuance of the latter part of this plan, and as also supplying a subject which may not be without interest to the Christian public, who have favoured us with their presence, I desire to speak to you this evening of an illustrious triad of preachers; Vinet, Liddon and Newman. Superficially viewed, they may appear to have very little in common, more closely regarded they will be found to have much; I am not concerned, however, to justify their combination in this lecture by any other consideration than this, that they have all been, in very different degrees indeed, helpful to myself in exercising the ministry; more, perhaps, than any other preachers whose acquaintance has been made simply through their published writings. Of the three, one spoke in French the other two in our English tongue. The former ended his career almost half a century ago, the grave has just closed over the two latter. Exercising their gifts in spheres wide apart, and amid very different surroundings, it will be found that in their hearts they adored the same Saviour, and by their eloquence vindicated the same essential and eternal verities.

VINET.

Vinet, the first named, was born towards the close of the last century in Lausanne, one of the most beautiful cities in Switzerland, or, indeed, in the world; having at its feet the blue waters of the lake of Geneva, and in the distance, but in full view, the majestic and snow-clad peaks of Mont Blanc. He received his education in his native city, which then, as now, was the seat of an ancient school of learning. He was destined to the ministry by his father, but having early displayed literary and philosophical abilities of a high order, he was, at the age of twenty-two, appointed professor of the French language and literature in the university of Basle, receiving ordination as a minister of the Gospel about the same period. In that famous border city, even at that early date the scene of zealous missionary enterprise, Vinet continued to teach from 1819 to 1838. There probably he formed those decided spiritual views of religion which are found in all his discourses. In 1838 he was recalled to his native city as professor of theology; a position which, first in connection with the ecclesiastical establishment, and afterwards with the newly-formed Free Church of the Canton de Vaud, he occupied until his death. He was in his day a prolific author, giving to the press no less than twelve or fourteen volumes on various subjects of a literary, philosophical or religious character. It is his sermons only with which we have to do here. These were given to the public at various times, and comprise in all several volumes. A large number of the most striking of them has been made accessible to the English reader in two volumes, entitled respectively, "Vital Christianity" and "Gospel Studies."

The sermon must take its character to a large extent from the audience to which it is addressed. Its form, its contents even, must be governed in some degree by the needs, the tastes, certainly by the intellectual and moral appreciations of those whom it is designed to help. Vinet addressed himself largely to men of culture, many of whom were either uneasy in their hold on the Christian faith or had actually relinquished it under the influence of the materialistic and sceptical thought of the age. It was his aim to recover for them their impaired or their lost religious convictions. This aim he seeks to accomplish by calling attention with rare and penetrating insight to the spiritual in man, and to the adaptation of the Gospel to all its deeper needs and its loftier aspirations. The worthlessness of all material splendours; the insignificance of all merely intellectual achievements, the transcendent glory of the moral and the spiritual above all



triumphs of intellect, as seen in the widow's mite cast into the treasury, in the box of ointment broken by the hand of prescient love on the Saviour's person, in the tears of penitence washing His feet; the mystery of human sorrow, the boundlessness of human aspiration, the blending grandeur and beauty of the Saviour's character, the power which belongs to the heart—to love—to apprehend and to verify the Gospel; these supply him with the lofty themes on which he discourses with marvellous force and eloquence. Without being formally and directly an argument for Christianity, these sermons are only the more really an apotheosis of the most effective kind; one by which the faith of many a hesitating believer has been greatly strengthened. A brief quotation will be of more service than any description in enabling you to understand and appreciate this characteristic of the discourses of Vinet. "Humanity hath separated itself from God. The storms of passion have broken the mysterious cable which retained the vessel in port. Shaken to its base, and feeling itself driven upon unknown seas it seeks to rebind itself to the shore; it endeavours to renew its broken strands; it makes a desperate effort to re-establish those connections without which it cannot have either peace or security. In the midst of its greatest wanderings humanity never loses the idea of its origin and destiny; a dim recollection of its ancient harmony pursues and agitates it; and without renouncing its passions, without ceasing to love sin, it longs to re-attach its being full of darkness and misery to something luminous and peaceful and its fleeting life to something immovable and eternal. In a word, God has never ceased to be the want of the human race. Alas! their homage wanders from its proper object, their worship becomes depraved, their piety itself is impious; the religions which cover the earth are an insult to the unknown God, who is their object. But in the midst of these monstrous aberrations a sublime instinct is revealed; and each of these false religions is a painful cry of the soul, torn from its centre and separated from its object. It is a despoiled existence which in seeking to clothe itself seizes upon the first rags it finds; it is a disordered spirit, which, in the ardour of its thirst, plunges all panting into fetid and troubled waters; it is an exile, who in seeking the road to his native land buries himself in frightful deserts."

But these discourses are much more than a powerful argument for the Gospel; they are a singularly beautiful exhibition of its contents and of its spirit. They are the former mainly, indeed, in virtue of being the latter. They are not less adapted to transform a cold, inert faith into a devout and living homage than to conquer doubt or to replace unbelief by faith. They are distinctly evangelical, brimful of Gospel truth, but it is Gospel truth in its great principles rather than in its minute details—Gospel truth on its ethical more than on its doctrinal side, in its spirit more than its letter. And they are instinct throughout with warm Christian feeling. The emotion, indeed, is not loud and vehement, it is calm and repressed rather than stimulated; but it is there all the same; now tender and regretful, now elevated and joyous, always deep and healthful. The reader of these discourses feels himself to be in contact throughout with a man of broad views and of warm human sympathies. The harsh and narrow dogmatism which so often repels the enquirer on the threshold is conspicuously absent; but it is not replaced in Vinet's case, as in that of many preachers of liberal culture, by mere humanitarian ethics or weak sentiment. The cross, with all its offence, if with all its mysterious power of attraction, is there and is central, as it should be. "Stripped of the great fact of expiation," says Vinet, "and all that cluster of ideas connected with it, what I ask is Christianity? For ordinary minds, an ordinary morality; for others, an abyss of inconsistencies." Again: "It is not so much the Gospel that has preserved the doctrine of the cross, as the doctrine of the cross that has preserved the Gospel." "All the might, all the reality of Christianity in each Christian is there and only there. Even the lessons and examples of Jesus Christ, in order to become living and fruitful, require a ray darted from the cross."

But these discourses, marked by such uncompromising devotion to the distinctive truths of the Gospel, are worthy of our attention not only because of what they say, but even because of what they do not say. Their reticence itself is instructive. Rather desiring complete agreement with D'Aubigne, Gausson and others of the Geneva school, in the details of Christian doctrine than actually attaining it, the preacher scrupulously abstains from statements which might present the appearance of a greater degree of accord with these distinguished exponents of evangelical thought than he had really reached. Indeed there is scarcely any feature in these sermons more marked, as there is none more worthy of imitation than their severe truthfulness, their prudent reserve, the determination of the speaker everywhere manifest to keep utterance well within the limits of conviction and of feeling. "We have forbidden our words," he says, "to transcend the limits of our personal emotions; an artificial heat would not be salutary." "Feeble, I address myself to the feeble, I give to them the milk which has nourished myself. When some of us become stronger than the rest, we will together demand the bread of the strong." Hence the entire freedom from cant, the naturalness, the wise and attractive reasonableness of the discourses composed in such a spirit; contrasting, oh, how strongly, with the wild extravagance, the vulgar exaggeration, the frank egotism which is displayed by more than one prominent pulpit of our day. Surely popu-

larity is purchased at too great a cost when it involves the sacrifice at once of the sacredness of the sanctuary and the self-respect of the preacher.

There is still another characteristic of Vinet's sermons too striking to be passed over even in this brief estimate; they are marked by a certain tinge of sadness—marked, not marred; it is in part even the secret of the charm which they have for the sensitive reader. For the tone of melancholy, if one must designate it by such a term, which pervades them, is that of a pure and gentle spirit saddened and chastened by the sight of human sin and human suffering. One has only to listen to its strains to confess their spell. "Every soul, doubtless, carries within itself a treasure of sorrow. It is even a condition of our nature that in all our joys, even the most intense, I know not what sorrow ever mingles, as in a song of gladness, a hollow murmur or a stifled groan. It might be said that the very voice of joy awakens in the depths of the soul a slumbering grief;" or again: "Life is passed amid temptations to joy incessantly repressed. Joy has moments, sorrow the whole of life. That is a moment of joy when a cherished hope is realized, that is a life of sorrow when we feel that the successive realization of all our hopes has not filled the infinite abyss of the soul. That is a moment of joy which gives us the smile of a beautiful day, the sun so pleasant to behold, the free development of any of our powers, the feeling of existence in the plenitude of health; that is a life of sorrow which hurries promiscuously to the abyss before us our good and our evil hours, our pains and our pleasures, nay more, our soul itself; for the thoughts and affections of which it is composed precede us to the tomb, while of all that we possess and all we have been we can retain nothing, no, not even our most cherished griefs. Or once more: "From the very sources of our happiness spring forth bitter sorrows. Our most tender attachments arm death with some of his sharpest darts; for although St. Paul has said with truth that the sting of death is sin, it is true that this sting multiplies itself and makes sharp points of all the flowers with which we deck our heads. Every crown of flowers, sooner or later, becomes a crown of thorns." And what depth of reflective thought, as well as tenderness of plaintive sorrow have we not in these words: "To blunt the sting of grief, time is better than pride; for time wears out everything. But it wears out the soul as well as all the rest. The power of forgetting is only a weakness. Life thus becomes less sorrowful, but it also becomes less serious, less noble."

It is almost unnecessary to add, after what has been said and what has been quoted that Vinet has found warm admirers in every country which his works have reached; not only in his native Switzerland, but in Germany, in France, in England and in America. His sermons are not indeed popular in the ordinary sense of the term. They are for the most part religious essays or meditations. They are made to be read and re-read. That is perhaps their defect as sermons. They have to seek and to select their audience, but they hold it without difficulty when once found. How indeed could it be otherwise with discourses which exhibit so rare a union of intellectual and moral excellence, such originality of conception, such depth of insight, such elevation of sentiment, such precision and beauty of expression, such wealth of imagination, such warmth of affection, such tenderness, such humility. Add to this a personality singularly bright and gentle, enriched with the best culture of France and Germany and adorned with "the ornament of a meek and quiet spirit," and it cannot surprise us that Vinet has won a very high place in the esteem and affection of thoughtful Christians in Europe and America. Years before I made my first visit to the continent of Europe he had passed out of life, but at one point and another—in a lovely chateau, the home of a refined Christian family, on the slopes of the Jura, and in the midst of a quiet Moravian community in Germany—I met those who had known the man as well as waited on his teaching, and had cause to note the warm and reverend affection with which they cherished the memory of his blending genius and goodness. For myself (if I may be permitted a personal allusion on this occasion) I confess I owe more to Vinet for intellectual stimulus and spiritual help than to any uninspired teacher.

LIDDON.

In passing from Vinet to Liddon we encounter many striking contrasts; the one philosophic and critical, the other authoritative and dogmatic; the one timid and self-distrustful, without the courage to open his mouth even once in the beautiful and spacious cathedral of his native city, the other to the last filling with his ringing voice and his stately periods the far larger St. Paul's; the one carrying conciliation to the verge of compromise, the other dogmatism to the verge of defiance. Each was in a manner true to his nationality; in the one the light touch, the airy brilliance of the Frenchman, in the other the vigorous directness, the robust self-assertion of the Englishman. In Liddon we miss the philosophic insight, the subtle beauty, the sweet persuasiveness of Vinet, but we find in him, on the other hand, a massiveness of thought, a grandeur of statement and an authoritative utterance which Vinet cannot claim. Enquirers after truth will linger over the pages of the one—the mass, even of the thoughtful, craving, above all else, certainty in regard to spiritual things, will hang on the lips of the other, or, as death has now sealed these, will turn to the writings in which the author expresses his unshaken faith in the great Christian verities.

In addition to his great Bampton lecture on "The Divin-

ity of Christ," Liddon published from time to time several volumes of sermons, some of them preached in Oxford before the University, and others in St. Paul's Cathedral. Those in which, so far as my acquaintance goes, he is seen at his best are found in the two volumes entitled, "University Sermons" and "Some Words for God." But while naturally of unequal merit, they are all strong, and bating their sacerdotalism, true to Scripture teaching and strengthening to faith.

At the time of his death, a few weeks ago, Liddon stood by almost universal consent at the head of the English pulpit. Whenever it was known that he was to preach, the great cathedral was filled with an audience embracing indeed all classes, but in which there were sure to be found many men of liberal culture, and among them some of the leading intellects of the day. Young men of education waited with eagerness on his ministrations. Many Londoners had for years never missed an opportunity of hearing him; and his popularity seems to have continued without diminution to the last. What was its secret? No single explanation, we may be sure, will suffice. There must have been more than one element of power in the preacher who could attract and retain through so many years an audience so large and of such a character.

In accounting for this success we are safe in giving a foremost place to the prominence which the great and supernatural facts of redemption, and the doctrines which grow out of these facts, received in his preaching. These are not simply pre-supposed, argued, defended; they are proclaimed, and proclaimed with an authority which comes not from the speaker, but from God who has put His word into his mouth and with an enthusiasm which is born of his own assured faith in their verity. He is not a philosopher propounding a theory, not a critic enquiring into the truth of a system, not a mere moralist enforcing a code of ethics; he is first, and before all else a preacher, a man with a message which he has received, in which he believes, which it is his to expound and apply, but in any case to proclaim, and to proclaim in the very terms in which it has been given and with all the marvellous significance attaching to it. Not his to reduce by a single hair's breadth the vast proportions of the truth, not his to tone down the dimensions of the supernatural, whether as displayed in the Saviour's incarnation and Godhead or in the sinner's regeneration to newness of life; his rather to assert and to emphasize it, wherever Holy Scripture teaches him to find its presence, whether in creation or in redemption; sometimes, perhaps, as in its sacramentarian views to discover and assert its presence where it is not.

Liddon's preaching is thus distinctively doctrinal, even dogmatic. The great common places of religion,—God and eternity, sin and grace, redemption and atonement, death and judgment, are neither ignored nor thrown into the background. On the contrary they are constantly upon his lips. They form the staple of his discourse. The only effect on the preacher of the destructive criticism or of the impudent denials of the time—and it is unmistakable—is to compel a deeper and truer conception of these essential and eternal verities, to stiffen the grasp with which they are held, and to intensify the emphasis with which they are proclaimed. It should be added, as all important to an understanding of his success, that these verities, so often superficially viewed, assume a deeper significance, become invested with a more solemn grandeur, in the hands of this great preacher. Set in the light of his powerful intellect and glowing imagination, they are seen to possess larger proportions, to have deeper and wider implications in the principles of human reason and the facts of human experience, than had been previously discerned; while ever and anon there flashes out some allusive phrase, or some flaming metaphor, which at once widens and illumines the spiritual horizon, or opens out in it new and boundless vistas for thought and fancy to explore. As the result, the hearer is both confirmed in his faith in revealed truth and made to feel its possession to be a more than ever inestimable treasure.

I cannot doubt that these qualities in the sermons of Canon Liddon supply the main explanation of their wonderful power. Something no doubt was due to the speaker's fine presence, to his powerful and melodious voice heard distinctly at the farthest point in that vast building, to his passion born of deep conviction, to his massive and stately oratory, and to the unique and attractive personality, which was behind the words and lent them weight; but after due allowance has been made for all these it still remains true that what more than all else gave this far-famed preacher the power to attract and to retain his crowding audiences, was his strong grasp of the fundamental verities of the Gospel, his deep and devout insight into their meaning and the assured and assuring confidence with which he never ceased to proclaim them.

One point more, and we take farewell of Liddon. I have spoken of the vein of melancholy which is so frequently met with in the sermons of Vinet. A similar tinge of sadness appears, though perhaps less obtrusively, in those of Liddon. With all the strong, personal faith which they express, they cannot be spoken of as predominantly hopeful. There are frequently forthcoming in them, not only the sad vicissitudes of human life, its insupportable griefs, but also the weary struggle of the faith, its dark outlook, the possibility of partial and temporary defeat even, before the hour of final triumph. The sorrow, the unrest, the oft baffled endeavour of the age is again and again sympathetically reflected in the words and the tones of the great preacher; and just therein lay a part of his charm. You know the spell which is exercised over us by the pathos of the plaintive song, by the notes of the minor tune, even by the hues of the fading year. You know that that joy is ever the most attractive in which is heard a faint undertone of sadness, as that beauty is the most fascinating in which is seen a tinge of melancholy, such as all the great painters, therefore, have thrown into the face in which they sought to embody their highest conception of female beauty, that of the mother of our Lord. In any case, whether a part of their charm or not, a shade of gloom is an unmistakable feature in the sermons of Liddon, as it is indeed, also, in those of his great compeer; who does not feel its spell in his hymn, "Lead kindly light, amid the encircling gloom?" To him we now turn for a very brief period.

(To be continued.)

## Pastor and People.

### MY GUIDE.

The clouds hang heavy round my way,  
I cannot see;  
But through the darkness I believe  
God leadeth me.

'Tis sweet to keep my hand in His  
While all is dim;  
To close my weary, aching eyes,  
And follow Him.

Through many a thorny path He leads  
My tired feet;  
Through many a path of tears I go,  
But it is sweet

To know that He is close to me,  
My God, my Guide;  
He leadeth me, and so I walk  
Quite satisfied.

### ON PREACHERS AND PREACHING.

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

#### I.—THE MINISTER'S PERSONAL CHARACTER.

There is one person in every community who stands at the head of its society by virtue of his office, and that person is the minister of the Gospel. He is held in honour by all good men. He is highly esteemed. There attaches to him in the thoughts of the people certain qualities and graces of nature which make him an object of regard, and even of reverence. It is as though the sentiment of Scripture had been breathed upon the hearts of all men: "Esteem them very highly in love for their work's sake." This feeling is neither unwarranted nor unmerited. The minister is usually a good man. Exceptions, in this case as in others, only prove the rule. He is a man of God. This is the fundamental fact of his character. He is a converted man. He is a man who has passed from death unto life. He who ventures into the office of the ministry in any other condition is not wise. How can the blind lead the blind? How can one who has not walked in the way convert others into it? How can an unsaved soul treat with the lost in the name of the most high God? What can he know of that experience that lies at the door of the religious life? What does he understand of the working of the divine spirit? On one occasion when Dr. John Brown, of Haddington—a man of firm faith and fervent love and large experience of divine things, who has left his mark on Scotland as a faithful servant of Jesus—was addressing the students of the United Secession Hall, he said: "Surely they who propose to undertake an office, the design of which is to win souls, had need to be convinced, deeply convinced, about their own souls." Sometimes one and another may be found doing what John Wesley did in the early part of his career, seeking to convert men and they themselves unconverted. But in that there is small encouragement. God's plan is to come on those who know Him and who are in sympathy with Him and responsive to His claims, to preach His Gospel. Take the records of successful men all through the history of the Church and they are in every case converted men. What a horror creeps over us as we think of a minister being only a finger-post pointing out the way, and not walking in it himself; a builder of the Ark, like the carpenters of Noah, but swept away when the floods of divine wrath descend upon the ungodly. Is such a thing possible? It is not only possible but actual. Unserved men studying for the ministry; ordained to the work of the ministry; preaching the truth without the joy and blessedness of it, and dying without its comfort and convictions; and going to the judgment seat saying: "Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?" (Highly successful men therefore to all appearances.) Then, saith Christ, will I profess unto them: "I never knew you; depart from Me ye that work iniquity?" Can we believe this saying, a converted ministry is of more consequence than an educated ministry? An unconverted minister must needs ever be a poor theologian. Dr. Duncan, of New College, Edinburgh, used to say: "To theologize well you must cultivate a sense of the infinite evil of sin and of yourself as a sinner." Should a theological college receive as a student for the ministry an unconverted man? The question should not be asked. Surely no college would admit to its classes as a divinity student an unsaved man. What would he get there? What progress could he make? It would be like talking to a blind man of colours, to a deaf man of music. There is in him nothing to which an appeal can be made. He is not a spiritually living man. This, therefore, lies at the base of the minister's personal character, that he be a changed man, a converted man. On this foundation everything else is built. Being this, he will be a good man. This is the root of all moral excellence and of all spiritual growth. This is the beginning of his real life. Out of this experience come all the loving thoughts of God that lead him to cry: "Father," and all those tender, merciful thoughts of men, bruised by sin, that cause him to say to them individually: "Brother," and that draw him to work prayerfully, patiently and earnestly for their salvation. The bondman in Egypt once delivered never forgets what it was, and so compassionates all bondmen. How profoundly true is

that word of the saintly Leighton. "A minister's life is the life of his ministry." A converted man has a new life, a new object before him, and new principles on which to act. All of which are given him of God. And so his life is on a higher plane than that of other men. It is also charged with a new power. "I remember," says Dr. Guthrie, "Dr. Anderson, of Morpeth, telling me how, when he was minister of St. Fergus, which he left at the disruption, McCheyne had spent a day or two at his manse; and not only while he was there, but for a week or two after he had left, it seemed a heavenlier place than ever before. Associated with McCheyne's person, appearance and conversion, on the walls of the house and everything around seemed to be inscribed: 'Holiness unto the Lord.'" When George Herbert, the poet of "The Temple" and the original "Country Parson," was inducted into Bemerton Church, being left there according to Episcopal usage to toll the bell, he staid so much longer than the ordinary time, before he returned to those friends who were expecting him at the church door, that his friend, Mr. Woodnot, looked in at the church window, and saw him lie prostrate on the ground before the altar; at which time and place he set rules to himself for the future manage of his life, and then and there he made a vow to labour to keep them. Among these was this: "Above all I will be sure to live well, because the virtuous life of a clergyman is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an age that hath more need of good examples than precepts. And I beseech that God, who hath honoured me so much as to call me to serve Him at His altar, that as by His special grace He hath put into my heart these good desires and resolutions so He will, by His assisting grace, give me ghostly strength to bring the same to good effect." How beautiful and exalted was the life of the holy George Herbert? It is a savour of life unto life still. What a life was that of Livingstone among the tribes of Africa? So pure, so true, so Christlike—that even to-day every traveller and every missionary in the southern and equatorial regions speaks of his influence. He gave his life, in the spirit of his Master, for the Dark Continent. Is not every minister under obligation to do the same for the people wherever he is? Paul the Aged writing to Timothy his "dearly beloved son" says: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee."

"Take heed to thyself," is the apostolic injunction, yea, speaking more strictly, the law of the Holy Ghost. It behoves the minister who preaches of truth and integrity, and sincerity and simplicity and holiness, if his words would have any weight, to exemplify them in his own life and intercourse with men. It is essential to success, that he who lifts up his voice like a trumpet against pride, time-serving, self-seeking, duplicity, and every mean and degrading act, should be himself no time-server, no self-seeker, no double-dealer, no vain man, but rather free from the stain of any evil spirit or doubtful deed. Neither the Church nor the world have dim eyes, nor slow perceptions; and seeing, they see and understand. This accounts for the broad requirement of Paul: "A bishop, then, must be blameless. . . . Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." 1 Timothy iii. 2-7.

Rowland Hill was once called to occupy the pulpit of a person whose character was, alas! not altogether immaculate, and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, "I can preach without my cassock, but not without my character; character is of immense importance, sir, to a preacher of God's holy Gospel." If Plato, Quintilian and the great teachers of the past made it of prime importance that the orator—the man speaking to men of earthly things—should be a good man, how much more necessary is it that the minister of Jesus Christ, who speaks of things heavenly and divine, should have goodness as his informing spirit. This will give him favour in the eyes of the people, and best fit him to represent his Master and convey his message; and also enable him to comply with the all-compassing command: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

#### SELF IN WORK.

A quality of consecrated power is indicated by the wings with which, in the vision of the seraphim each seraph covered his feet, or indeed, his whole person. This quality of self-effacement or self-forgetfulness enters into all good work, and, most of all, into the best. A great work apparently does itself. Some day the humble doer awakens, and behold the work is done and he is famous, and he himself is astonished. He only knew that there was a great wrong to resist, and he had no choice but to be at it. So men have conducted themselves in battle; the fortress must be taken and this sally made, and it was done without thought of glory. The loss of quality of self-forgetfulness spoils a good work. The governor of a State is going on nobly with means of public beneficence; he holds the people's confidence, until some day they perceive he is calculating the value of his own policy for his own political ends. A friend comes to advise with me, and I take his admonition as precious balm, his commendation as proof of his affection, until he ruins all that he has said with one lurid flash of self-consciousness, showing that he is think-

ing chiefly of his own wisdom and superiority. Efface yourself if you would have your work stand. Do it as it only can be done: by standing in the presence of God. Yet the self-effacement is also represented in the vision of wings. Self must be lost behind the activity of self. There is no other way to become unconscious but to lose one's self in his work. It is not because men make so much of their work, but that they make so little of it that they cannot forget themselves in it. "Yonder is myself, without the inconvenience of myself," said Lacordaire, when his brother monk was elevated over his head. In the sick-room, where souls are learning patience, as well as in active callings, where they are learning diligence, is there a way open to forget self in the calling of God.—Phillips Brooks, D.D.

#### THE STRENGTH OF THE CHRISTIAN ENDEAVOUR MOVEMENT.

The following are the closing sentences of a short paper read by Mr. A. Chisholm before the Young People's Society of Christian Endeavour at Knox Church, Ottawa, on the evening of Friday, the 24th ult. :—

What do we learn about the present strength and progress of these Societies of Christian Endeavour? By the latest calculation the entire membership numbered 660,000. It is also stated that "as many societies were formed during the past eleven months as during the first seven years of the society's existence—that every month 17,000 have been added to its ranks; every week a corps of 4,000 have enlisted; every day five full companies have joined the army! What engagements have these troops fought—what enemies have they vanquished—what victories have they won!" May not this turn out to be the most important religious movement of the nineteenth century?

Regarding our own band of Christian Endeavour in Knox Church, we are but one little regiment in an immense army led by the Captain of our salvation. We are brothers and sisters enlisted in one grand common cause under one omnipotent leader. We are all waiting and working for the fulfilment of the poet's wish:—

When man to man, the world o'er  
Shall brothers be and a' that.

Brothers and sisters of Knox Church, who have not yet joined our ranks, are you willing to become soldiers in this army and fight in the greatest battle that ever was fought? Onward, upward, heavenward, march the hosts of the Christian Endeavour,  
Fighting the noblest of battles; they falter not once nor waver:  
Their courage is that of a Joshua—of David and Daniel of old;  
They fight, though as one to a thousand—but the sword of Gideon  
they hold!  
They smite with the strength of Jehovah, they fear not danger or harm,  
The eternal God is their refuge, and His everlasting arm.  
Hark now to the cheers of the victors, heard through the battle's din,  
For the legions of Christ are crushing the armies of Satan and sin.  
Onward, upward, heavenward, march the hosts of the Christian Endeavour,  
Fighting the bravest of battles, till Satan is vanquished for ever!

#### TRY YOUR WINGS.

A friend of a friend of mine, who told me the story, had an eagle. He caught it when young, and had brought it up, as far as could be, like a domestic fowl. Having, in God's providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle; and the happy thought came to him that he would not give it to anybody, but would give it back to itself—he would set it free. And he opened the place in which it had been kept, and brought it to the back-garden. How he was astonished! It walked about, feeling as if this were rather bigger than its ordinary run; but that was all. He was disappointed; and, taking the big bird in his arms, he lifted it, and set it up on his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud; but just then the cloud passed away, and the bright warm beams poured out. The eagle lifted its eyes, pulled itself up. I wonder what it was thinking. Can an eagle recollect the crags and the cliffs, the revelling in the tempests of long ago, the joyous thunderings and the flashing lightnings? Pulling itself up, it lifted one wing and stretched out—"by prayer and supplication"—and it lifted the other wing—"with thanksgiving"—and it stretched it. Then it gave a scream, and soon was a vanishing speck away in the blue of heaven. Anxious, disturbed Christian, you are an eagle living in a hen-house! Try your wings.—Rev. John McNeill.

#### ENCOURAGEMENTS FOR SMALL PRAYER-MEETINGS.

We read in Mark vi. 5: "He could do there no mighty work, save that He laid His hands upon a few sick folk and healed them." Unbelief and want of desire prevented others from sharing this blessing. But the few who had sufficient faith to obtain Christ's merciful benefaction were just exactly as much blessed and benefitted as though thousands had obtained the same; it did not in the least prevent their joy as they went about in restored health. So when we go to a prayer-meeting, and find it much smaller than we hoped or expected, if there are two or three, Christ has promised to be "in the midst." We can obtain the same strength and help from Him if we are there as if the room was crowded. There is a loss, but it is to those who stay away.—American Messenger.



## Our Young Folks.

### SATURDAY NIGHT.

Placing the little hats all in a row,  
Ready for church on the morrow, you know,  
Washing wee faces and little black fists,  
Getting them ready and fit to be kissed;  
Putting them into clean garments and white,  
That is what mothers are doing to-night.

Spying out holes in the little worn hose,  
Laying by shoes that are worn thro' the toes,  
Looking o'er garments so faded and thin—  
Who but a mother knows where to begin?  
Changing a button to make it look right,  
That is what mothers are doing to-night.

Calling the little ones all 'round her chair,  
Hearing them hush their soft evening prayer;  
Telling them of stories of Jesus of old,  
Who loves to gather the sheep to His fold,  
Watching, they listen with childish delight—  
That is what mothers are doing to-night.

Creeping so softly to take a last peep,  
After the little ones all are asleep;  
Anxious to know that the children are warm,  
Tucking the blankets round each little form;  
Kissing each little face, rosy and bright—  
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,  
Lowly and meekly she bowed down her head,  
Praying as only a mother can pray,  
"God, guide and keep them from going astray."

### A TEST OF GOOD DEEDS.

A king had grown tired of the many trials of skill and strength he saw, and said he: "I will have test of good deeds, and see if that will set people to thinking in the right way." So a certain day was set for the trial, and the one that won the prize was to choose what he liked best. One by one the people were let into the king's palace to tell him what good thing they had done. Last of all came a little girl with her mother. "Well, little daughter," said the king, "what good deeds can you claim?"

"Oh su! I have had no time to do good deeds, for my mother is so busy that I have to feed the chickens, pick up chicks, sweep the porch, set the table and play with the baby to keep him still; I wanted to try for the prize, but I had no time."

The king told the girl that the prize was hers, and she could have what she wanted. She chose a waggon for the baby to ride in.

How many boys and girls are doing the good deeds that this little girl did?

### A LITTLE LAME BOY.

About sixty years ago a lame boy, named Erastus, left a humble home in New England, and entered a hardward store in Troy, N. Y. Besides being lame, he was slender and sickly, and his prospects in life seemed anything but promising. He knew little of the sports and pastimes that his companions enjoyed in their childhood; his face, even in the freshest years of life, bore the marks of suffering and care, and his friends pitied him, and said that he was very unfortunate.

But he had a quick, active mind, full of right aspirations, and a heart full of generous impulses. His mind was at York, preparing for usefulness in the future, and fondly dreaming of bright days to come, even in the solitary hours of sickness and suffering.

He did the best he could, though his lot was so circumscribed, and God had a life-work, full of honour, for the poor little lame boy.

When he first applied for work in a store he was so small that the proprietor looked into his earnest face with some surprise, and said:—

"Why, my boy, what can you do?"

"I can do what I am bid," was the manly answer.

There was the right ring in this reply, and the proprietor recognized it.

"Well, my little fellow," said he, "that is the kind of a boy we want; you can have the place."

That boy was Erastus Corning, the millionaire. The neglected, solitary lame boy made himself so useful to his employers, by his willingness to do "what he was bid," as to secure for himself the highest positions of responsibility and trust.

He became a bank president, a railroad president, canal company president, was three times elected Mayor of Albany, was a member of the State Legislature, and for three terms a member of Congress. In 1863 he retired from business with a fortune estimated at \$5,000,000.

The Bible says that "he that humbleth himself shall be exalted," and the boy who would become successful in life must, like this man, begin by showing a willingness to do anything that he is bid. A conceited, hesitating, overnice clerk comes to nothing; but the lad who is earnest and resolute, whose aims and purposes are his motive power, who is not to be turned aside from an object in life by false pride, in short, who, in any honourable calling, "is willing to do as he is bid," is almost certain, other things being equal, to rise to reputation, and to be richly rewarded with success.

## COMPANIONSHIP.

Our young people should be particularly cordial. Formalities should be eschewed. In the right sense they should wear their hearts upon their sleeve. Sociability is admittedly a power. Hundreds of souls have been saved by a simple hand-shake. It is the social church that draws the people. It has a wonderful magnetism for the young stranger, not because he wants to be noticed, but because he wants to make friends. At the old home he knew everybody. When he went to church he was called familiarly by his first name. "How do you do, George" was what everybody asked. Here he is unknown. All faces are strange. He feels lonesome. Perhaps he has his first touch of homesickness. He goes to church on Sunday and drops into a back seat. The sermon does not interest him much, for he is thinking of home. That young man is at a critical moment in life. He cannot live by himself long; his genial, fun-loving nature demands companionship. If he does not make friends in the church he will soon find them in the world. His associates will influence him. If they possess the stronger nature they will do so speedily. How important, then, that this young fellow be met by some warm, sunny-faced Christian soul at the close of that first service. A member should be eagerly watching for him. He should be introduced to others. An invitation to the services should be extended. His name and residence should be ascertained. During the week he should be called upon. And the result will be that he will be in the Church within a year. Look out for the stranger within your gates.

### A PAYING INVESTMENT FOR YOUNG MEN.

There is a peril for those of us who want to live as we ought to in this age. The peril is in its appeals to selfishness. If you've ever stopped to think about yourself, you've found something in you that makes you feel as though you wanted to own something. I feel very sorry for a man that doesn't feel as though he wanted to own something. What can you own? If you cannot invest in things without, invest in yourself. Be sure to get a large capital stock of character.

Young men, young women, be sure you have many of the brightest colours mixed with the pure material of character.

By investing in self you are making a permanent investment, for you must carry it into the searching light of God. The greatest contribution that Washington made to his country or mankind was his character.

One of the coins you want to drop into the treasury of your character is integrity. I've been told that one can't do business without being tricky. I've been in business myself, I've sold goods on the road. I believe that it is not true that a man to succeed must be forever cheating. If you invest in integrity and can forswear all the temptations of life, you have made a good investment.

Another thing, invest in sympathy. Wherever you can help a soul, help a soul. Many of us make the mistake of overlooking the people above us don't need us. The man who is overwhelmed with care, who has large enterprises on his mind, on his heart, on his shoulders, will be helped by a kind word and a kind look.

Last of all, invest in faith. Faith is the opening of the heart and mind to all that is good, but especially does it open the heart to the Lord.

### A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbours, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says "Yes, ma'am," "No ma'am," when she ought, and "Thank you," very sweetly when anything is given her.

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just as she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So you see this little girl has two faces; one she uses in company, and puts it on just like her best dress; and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.

### ARMY AND NAVY ADVENTURES

by the Admirals of the United States Navy, and by the Generals of the United States Army, will be among the many remarkable features of *The Youth's Companion* for 1891. Among the contributors are Admirals Porter, Luce, Gillis and Kimberly; among the Generals are Howard, Brooke, Brisbin and Gibbon.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Dec. 7,  
1890.

### THE WALK TO EMMAUS.

Luke 24  
13-27.

GOLDEN TEXT.—Ought not Christ to have suffered these things, and to enter into His glory?—Luke xxiv. 26.

#### INTRODUCTORY.

After He had risen from the grave, Jesus first appeared to Mary Magdalene, then to the other women and afterwards to Peter. On the afternoon of the same day, the first Christian Sabbath, two of the disciples, neither of them apostles, were journeying to the village of Emmaus. One of them was called Cleopas, but the other is not named.

I. Talks by the Way.—Two disciples of Jesus, though not reckoned among the twelve, set out from Jerusalem on a journey to Emmaus. For long it has been impossible to identify the place here mentioned. The name itself signifies "warm water." It has been inferred that it took its name from hot springs or baths in the neighbourhood, but it has remained up to the present unidentified. It may be stated, however, that recent explorations in Palestine have led some to the conclusion that the site of Emmaus has probably been found. The wife of a former British consul in Palestine was interested in the matter. She says: "The etymology of the name Emmaus led us to the conclusion that, wherever the Emmaus of St. Luke might be, there must also have existed hot baths. We convinced ourselves that there is but one place within the circuit of sixty furlongs from Jerusalem, where there is a sufficiently copious spring of water for the supply of baths. That place is the pretty valley of Urtas, which is about seven and one half Roman miles, or sixty furlongs from Jerusalem, south of Bethlehem." The one all-absorbing subject of conversation was the death of Jesus. They had loved Him; they believed in Him, but they could not account for what had happened these last few days. The tidings they had heard that day only added to their perplexity. Being unprepared for the resurrection, they were the more bewildered by what they had heard that morning. As they pursue their journey they talked freely of all that happened. They communed and questioned together.

II. Jesus Joins the Two Disciples.—Jesus approached the wayfarers, possibly overtaking them. When He joined them they did not recognize Him. A number of explanations of this are given, such as a possible change in His dress, appearance, etc. The purpose of this temporary concealment of His personal identity is sufficiently clear. Its sudden disclosure would have been overpowering and they would have been unfit to listen calmly to the valuable instruction concerning Himself to which they listened with such enjoyment. After Jesus had joined the company of the disciples they continued their animated conversation. He notices their demeanour; they were sad, and He asks them concerning the subject of their discussion and the cause of their sadness. Almost with a measure of astonishment Cleopas asks: "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days?" The whole city had been agitated by what had happened. He is surprised that one should be met with who was ignorant of what had occurred. To give them the opportunity of stating their opinion He asks: "What things?" "Concerning Jesus of Nazareth." He had been the subject not only of their conversation, but that of the whole community for days past. They proceed to tell what they think of Him. Jesus of Nazareth they were certain was a prophet. They might not have been prepared to state their belief that He was the Messiah, but of His prophetic mission they had no doubt. "He was mighty in deed and word before God and all the people." To this they themselves could bear testimony. The conduct of the chief priests and the rulers, in their estimation, was wicked in the extreme. They had hoped that He was to be the Redeemer of Israel. From all that they had seen and heard they were fully justified in cherishing such a hope. Now that hope was dimmed, and in the mood they were in, when the Saviour overtook them, well-nigh extinguished. Three days have passed "since these things were done." They may have remembered Jesus' promise that He would rise again the third day. But now that third day was waning and they had had no confirmation of the fact that He had risen. The women had found the grave empty. They reported this fact to the disciples, two of whom had gone to investigate for themselves. They confirmed the account of the woman, "but Him they saw not." These two on their way to Emmaus were dejected.

III. Christ dispels their Doubts.—His first words in reply to what had just been said were words of rebuke. By that particular form of address He brought home to their minds the cause of their mistakes. He calls them "fools," not in a contemptuous manner, but in such a way as to show them that if they had used aright the means they possessed, they would have understood the purpose of the Messiah's coming, the necessity of His suffering and His victory over death. They were not only foolish; they were also "slow of heart to believe" what had been clearly revealed by the prophets. It is specially worthy of note that Jesus appealed to the Scriptures as the source of instruction concerning Himself. Here Christ shows us that not only some of the things the prophets had spoken, but all, were worthy of belief. Had there been the clear understanding and the open unprejudiced heart their faith instead of being shaken by what had happened would have been sufficiently strong to stand the tests by which it was so severely tried. Christ appeals to their understanding by asking the question: "Ought not Christ to have suffered these things, and to enter into His glory?" A suffering Messiah was the one foretold by the prophets. The sufferings of Christ were evidences of His Messianic character. There was a necessity for Christ's sufferings and death that He might thereby make atonement for sin. The facts at which they stumbled, properly understood, were evidences that Jesus of Nazareth is the Christ of God. From the Old Testament Scriptures Jesus explained the application of the prophecies relating to Himself. The Bible opens with a prophecy of Christ: "the seed of the woman shall bruise the head of the serpent." The institution of sacrifice, the promise to Abraham, the whole of the Mosaic economy relates directly to Christ. There are a number of the Psalms distinctly Messianic, finding their explanation and fulfilment in the suffering Saviour. Then the prophets speak distinctly of the person, character and work of the Messiah. There are a number of direct references again that apply to Christ and to Him alone.

#### PRACTICAL SUGGESTIONS.

Christ and Him crucified is ever a theme of absorbing interest. Even when the heart is sad it is profitable to turn the thoughts to Him who bore our griefs and carried our sorrows.

Christ is near to those who earnestly and lovingly converse about Him and His truth. He came up with the disciples on the road to Emmaus. When they were perplexed and their hopes depressed He brought them the light, the comfort and the inspiration they needed.

How much reason is there why Christ should reprove us for our slowness of heart to believe all that the prophets and evangelists have spoken concerning Him.

"Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of Me."



THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 26th, 1890.

### A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK.

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents, postage paid. Quantities of not less than 12 to a school at the rate of \$1.00 per dozen. Address all orders to

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5 JORDAN ST., TORONTO.

IT may be stated that the list of eminent writers who will contribute a special series of papers on important present-day questions for publication in these columns was arranged for some time since on the understanding that THE CANADA PRESBYTERIAN should have the sole use of them in the Dominion. This agreement, we are assured, is to be carried out as originally understood.

PARNELL has furnished the world with another illustration of the fact that a man may be his own worst enemy. All the power of the *London Times*, and of those co-operating with that great journal, could not crush the Irish leader, but he could and did crush himself. Many people live in constant dread of being injured by their enemies. Their greatest danger arises from themselves.

THE Washington correspondent of that staid, orthodox journal, the *Christian-at-Work*, is responsible for the following:—

Many stories have been floating around about ingenious means used to evade duties under the new tariff law, but, if the following statement be true, the Canadian hens may take the premium in this direction. The statement is made that on the frontier line between Canada and the United States a large poultry barn has been built, the feeding yard of the hens being located in Canada, the nests where they lay their eggs being in the United States. Think of a Canada hen walking proudly across the frontier to defeat the tax on the egg she expects to lay. Surely this beats all former records, at least in the hen line.

That Canadian hen has more sense than some statesmen we know of—Mr. McKinley for example.

THE *British Weekly* thinks attending innumerable meetings during the week is no excuse for poor preaching on Sabbath:—

It is reasonable enough that a minister should respect his audience, should respect himself, should respect his work, should be able to stand before the people in the simple, honest dignity of a man who has done his best. It is no excuse for mis-spending a Sunday in the pulpit that the offender has been in evidence at innumerable meetings through the week.

"In evidence" is good. The minister who goes to every kind of meeting not because he is needed there or because he has any duties to discharge, but simply because he wishes to pose on the platform and exhibit himself, puts himself "in evidence." Yes, "in evidence" is a neat handy expression, and brings out the idea well. Your minister was not in evidence last night, says Mrs. Rounder to Mrs. Calvin. No, replies Mrs. Calvin, my minister was at home preparing decent diet for next Sabbath.

HAS the public anything to do with the private character of a public man? Assuming that he discharges his public duties honestly and efficiently, has the nation a right to say anything about his morals? Not so very long ago a negative reply would have been given to this question in any nation in the world. But the world moves, and most Christian nations insist that their public servants shall be reasonably clean. Parnell could not lead either of the parties in the Ontario

Parliament for twenty-four hours. It is very doubtful if he could even get a seat in the Ontario Legislature.

A THOROUGH discussion of the question of capital punishment by men who know the points and know how to handle them would be a good thing. The question should be discussed purely on its merits, apart from any particular criminal. Several things are painfully evident without any discussion. One is that many people are in favour of hanging criminals just because their fathers hanged them. Another is that the cry for capital punishment in some is nothing more or better than the brutal nature calling for revenge. If anything could make one intelligently in favour of capital punishment investigate the question a second time, it would be the kind of arguments sometimes used in favour of hanging and the spirit in which they are used.

THE disturbances in South America nearly brought down Barings' great banking house. It is beyond the power of man to estimate the suffering and loss that the fall of this great house would have caused the world over. We in Canada would have felt the shock, and nobody can say how many Canadians or Canadian institutions would have been ruined. The financial and business concerns of the country would no doubt have been severely strained by the results of a war between small rival republics thousands of miles away. And yet there are people calling themselves Christians, and, with shame be it said, some of them ministers of the gospel of peace, who talk glibly about war between Canada and the United States or even between the Provinces of Ontario and Quebec.

THERE is something painfully suggestive in the term special services. Should not a minister of Christ preach as earnestly at every service as he can? Ought not elders to do their duty all the year round as well as they can? The Sabbath school teacher should feel as great an interest in the souls committed to his care all the time as on the Sabbaths following what he calls special services. The very term special services implies that there are services in which those engaged do not do their best. Continuous service has no such unpleasant implication. The expression Forward Movement, now so popular among the Methodists of England, is also objectionable unless the idea is that at certain times the Church stands still. The Church of Christ should always be going forward.

DR. JOHNSTON, who has spent several years as a missionary in the island of Jamaica, has resolved upon a sensible plan of operation in his proposed evangelistic work on the African continent. There are many parts of Africa where natives of the temperate zone can live and work under conditions favourable to health and strength; but there are others where the climatic influences are deadly to the white man. Devoted missionaries have returned after a few years' labour from places on the west coast so emaciated and broken down that their friends could with difficulty recognize them. For many regions in Africa the coloured people are physically best fitted for steady and persevering work in preaching the Gospel, and bringing to the down-trodden races the blessings of civilization. In this new departure Dr. Johnston may confidently expect the moral support of the Christian community, and doubtless the material aid needed for carrying out his purpose will be provided with a generosity worthy of the undertaking.

OPPONENTS of capital punishment who wish to show that the gallows is a deterrent which does not deter might easily get a couple of points from Oxford County. Ten miles from Woodstock and a few hours before the wretched young Englishman was hanged, somebody fired through a window and riddled the head of a young schoolmaster with buckshot. The schoolmaster was supposed to be paying his addresses to a young lady in the neighbourhood, and the shot is supposed to have been fired by a rival. The gallows, though only ten miles away, was not much of a deterrent in that case. In any case in which the press and the public make the criminal a hero the gallows has no deterring power for certain types of men. With a small army of newspaper reporters writing up the scene and telegraph operators waiting to tell the world, a vain glorious notoriety-loving fellow concludes that the ordeal has some redeeming features.

THE Country Parson in writing on his favourite subject—Liturgies—the other day gave some illustrations of what he considers the bad taste often displayed in extempore prayers. Claudius Clear of the *British Weekly* puts A. K. H. B. in a rather tight corner by showing that one of the illustrations of alleged bad taste was actually taken from a prayer offered by Dr. Norman McLeod, and put on record by a hearer of some note who was so much impressed with the supplication that he published it. The Country Parson might perhaps get some sympathy from a distinguished Canadian judge who, when he pronounced a quoted decision as singularly absurd, was promptly reminded by the counsel that the decision was his own! The explanation of the judge, "We were all young once," cannot be given by the Country Parson. He is not young, and quoting expressions of alleged bad taste from Norman McLeod's prayers must make him feel pretty much as if he had quoted from his own.

AS the Presbytery of Toronto seems disposed occasionally to travel beyond the ecclesiastical record and pass upon matters pertaining more to the State than to the Church, we respectfully suggest a question more important, we venture to think, than the grim one handled by the Presbytery at its last meeting. Should a Christian country employ, or in any way encourage, detectives who lie, personate and practice all manner of low trickery and deception ostensibly for the purpose of ferreting out crime but in too many cases simply for the reward offered? Are lying and personation necessary to the administration of justice? Are they in fact a part of the administration of justice? We have been in the habit of thinking that the powers that be are ordained of God but we would not like to think that the Almighty has ordained all the acts of the modern detective. The question whether justice should be poisoned at its fountain head by falsehood and personation is, we submit, a far more important one than the social position of a hangman. As Prof. McLaren sensibly remarked it may be impossible to get a man of high character and refinement to officiate at the gallows. The work to be done there is not of a kind that commends itself to a man of culture. There should, however, be no difficulty in repressing the detective who lies in the interest of truth and cheats to promote justice.

### PERSECUTION OF THE RUSSIAN STUNDISTS.

IN a former article the distinctive tenets and modes of worship of the Russian Stundists were briefly described. Now a few remarks may be made on the sufferings which for conscience sake they are called upon to endure. In one respect the Russian empire is fully abreast with the other nations of modern Europe. But even in that particular there is no evidence of high civilization. As a warlike power Russia has a first place among the nations of the earth. Her vast population, conscription laws, great resources and the predominance of despotic and military ideas enable the rulers of the empire to place in the field an army that no single nation can rival. Apart, however, from warlike enterprise, Russia, so far as enlightenment and civilization are concerned, is far behind the other nations of Europe. It is not marvellous, then, that religious persecution should linger there with a degree of virulence and tenacity that is unmatched elsewhere at the present time. True, in bigoted Spain the same spirit of relentless intolerance lingers, but it is on a limited scale compared with that which prevails in Russia.

The persecution of those who dissent from the Greek Church is not so much religious as political. It has for years been the aim of the Russian despotism to suppress, as far as human authority can suppress, all independence of thought, and to crush out the last vestige of civil and religious freedom. Popular institutions have one by one been obliterated, and in Russia to-day he must be a daring man who would display the courage of his convictions, even if they were the farthest remove from Nihilistic, if only out of harmony with those finding favour in official circles. It is not from zeal for Greek orthodoxy that dissenters are harassed and oppressed in the Muscovite empire. The Greek Church is now no longer a religious power, but it is nevertheless very potent as a political factor. As its operations are at present carried on it is a strong engine for keeping the people in a state of bondage. All efforts, therefore, to break away from its domination are met with repressive measures. As long ago as 1883

an imperial decree was passed granting a modified and restrictive degree of toleration. Such a thing as religious equality was never known in Russia. Ever since its publication this decree has been a dead letter, and now though not formally it is virtually recalled, for instructions have been issued to library officials to withdraw it from circulation.

Now dissenters in Russia are restrained on every hand. They cannot have churches of their own. They dare not propagate their views or attack the abuses in the Greek Church, criticism of which is not only forbidden but is visited by severe pains and penalties. The priest is everywhere, and it is in his power to invoke the secular arm at any moment for the punishment of refractory heretics. Considering the ignorance and degradation of the Russian priesthood it is not surprising that many of them readily find pretexts for the oppression of their innocent but dissenting neighbours. Government officials do not need much persuasion since they see in these obdurate dissenters rebels against the Czar's august majesty. The result is that the Stundists are driven from province to province at the whim of those in authority. The suffering and loss entailed on those ill able to bear these inflictions are grievous in the extreme. The south and west of Russia is peopled by numerous colonies of dissenters who have been exiled from their homes in far distant provinces. They are described as peaceful, industrious and law-abiding, thus offering the best of all justifications for their religious belief for which they have suffered loss. These are not the kind of people that a just and righteous Government need have any occasion to fear. The sycophants who ruthlessly trample on the sacred rights of the people they govern and who fawn on their superiors are far more dangerous to the stability and welfare of the Russian empire than those estimable people who only desire to worship God according to the guidance of God's word and the dictates of conscience.

#### THE INDIAN MESSIAH.

REPORTS concerning the appearance of an Indian messiah among the tribes occupying territory in the western portion of the United States have been frequent of late. They are, however, of a very vague character. The nature and extent of the movement which has existed for over a year are not very well defined. There are certain points on which there is a general agreement, but a number of the so-called facts are of a shadowy kind. As to the person of the pseudo-deliverer there is an absence of direct and specific testimony. His very existence is traced to the statements of two or three individual Indians at the most, and they profess to have seen him only in remote places. That there is a wide-spread belief in the existence of an Indian messiah among a number of tribes south of the line of the Northern Pacific Railroad does not admit of doubt. There is great excitement among them, and it is being kept up by frequent "ghostly dances," in which the Indians take part.

It is significant that the expectations formed by these Indians of the work to be accomplished by the advent of this messiah is to be the restoration to the various tribes the conditions of existence enjoyed by them before white settlers took possession of their happy hunting grounds. The buffalo, now almost extinct, is again in vast numbers to roam over the prairies and a state of primitive happiness will again be the lot of the aboriginal inhabitants of this continent. To secure the more than Arcadian simplicity for which the Indians sigh it will be necessary to remove the whites. But whither shall these latter go, and how shall they be removed? And if reported will they never more cast longing eyes on the fertile prairies of the great west? Some who profess to know the counsels of the Indians represent them as preparing to drive out the white settlers in the territories by the methods of warfare peculiar to them, while others declare that their messiah is peaceful, and that the means by which their expectations are to be fulfilled will be in harmony with the gentle character they ascribe to him. In any event the whites are to be removed either by forcible or miraculous means, and the red man is to resume his possession and sovereignty of the west.

Of what is this strange movement symptomatic? Driven as the Indian has been before the pioneers of civilization he has been crowded nearer to the ocean and extinction by the rude but enterprising frontiersman. He sees what within the recollection of the older men of his tribe was a boundless territory over which he could roam at will now parcelled out to another race, his limits becoming straiter

every year, the game by which he lived disappearing and the numbers of his own race constantly diminishing. By natural means he finds himself powerless before the advancing civilization which presents no kindly aspect to him. Resist it he cannot for all efforts of his in the past, terrible as they have been, have only ended in his further degradation and discomfiture. It is possible that what he has heard concerning the true Messiah has filled his mind with vague ideas, and his heart with a confused hope that an appeal to the supernatural will for a time at least, if not permanently, avert the doom of extinction closing around him and his race. It is improbable that in his belief in the advent of an Indian messiah that he is other than self-deceived. Or, is there behind all this the scheming of some adventurous white, who, working on the superstitious nature of the red man, is seeking for ends of his own to embroil the dusky denizens of the prairie in wild and hopeless adventure. The East Indian mutiny was fostered and favoured by a dread fanaticism and it wrought terrible havoc. This excitement in the west may work serious mischief ere it subsides, but formidable it can hardly be. In all this is there not distinctly seen a reason why a higher Christian civilization should not do more than it has hitherto done to ameliorate the sad condition of those who are powerless to preserve their rights, and above all to make an honest and effective endeavour to present to them the knowledge of the True Messiah whose religion knows no geographical boundary or ethnic distinction?

#### PROFESSOR KOCH'S DISCOVERY.

MEDICAL science, by pursuing strictly inductive processes of study, has in recent years made marvellous advances. If much of what is said of Professor Koch's recent discoveries is true, he will rank not only as one of the distinguished members of his profession, but as a benefactor of the race. Since the discoveries of Hunter and Jenner, and the more recent discovery of the use to which anaesthetics can be beneficently applied, nothing greater has been achieved. It may be said of the Berlin professor what was said of the late Professor Simpson, of Edinburgh when he discovered the therapeutic use of chloroform: "It is one of God's best gifts to His suffering children." The experiments already made on consumptive patients have had remarkable results. Even if much that enthusiastic admirers of the invention have said should be discounted, what remains will be sufficient to show that a most important discovery has been made, and that further research and adaptation will be productive of beneficent and world-wide results.

Professor Koch is described as a modest and cautious man, and it may be inferred that he would not speak with the degree of positiveness that characterizes his statements if he were not convinced that he has achieved a great success in the field of medical discovery. At the same time it has to be borne in mind that this discovery, marvellous and important as it is, does not profess that the fell disease which has been so widespread and destructive in its ravages will be extirpated. Up to a certain and well-defined stage in the progress of the disease it can, by the application of the new method, be checked. There has not been sufficient time to show whether there may be a recurrence or not. When consumption has reached an advanced stage, as yet the application of the newly-discovered lymph is powerless to avert the inevitable end. The success which has resulted from Professor Koch's scientific researches, and a general diffusion of the knowledge of hygienic laws will doubtless render consumption a far less prevalent and deadly disease than it has hitherto been if its future extinction is not among the probabilities. The discovery of the German professor is not only directly beneficial to those suffering from the malady from which it claims to deliver, but already it has given a strong impulse to further researches on the same lines. Some are even now confidently predicting that an antidote may soon be found for that other fell disease—cancer—which, with consumption, has been ranked in the list of incurable maladies. At all events Professor Koch's achievement will inspire others to persevere in the pathway of beneficent discovery which will doubtless lead to new triumphs that will reward the discoverers and bring relief and benefit to afflicted humanity. The divine blessing and human gratitude are accorded those whose achievements tend to lessen the miseries and alleviate the sufferings from pain and sickness.

## Books and Magazines.

**THE STRONGER WILL.** By Evelyn Everett-Greene. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This well-told story has several distinct merits. It is written in smooth, clear and forcible style. The succession of incidents, and the delineation of character sustain the interest of the reader. The tone is excellent, and the impression it leaves is decidedly good. There are a number of fine illustrations and the binding is neat and artistic.

**CROWDED OUT O' CROWFIELD:** Or the Boy Who Made His Way. By William O. Stoddard. (New York: D. Appleton & Co.)—A thoroughly natural boy with many obstacles in his path, through a series of adventures, some of them comic and some of them serious, makes his way with much good nature and earnest determination to a good position, where he resolves he will do his best. It is the story, admirably told by Mr. Stoddard in "Crowded Out o' Crowfield." Readers will find this an attractive book.

**BABYHOOD** (New York: Babyhood Publishing Co.)—Babyhood for November contains an article on "Vegetables as Food for Young Children," by the medical editor, Dr. M. L. Yale, which is full of much-needed practical advice upon that subject. Of no less interest to young mothers is the article on the "Care of the Baby's Skin," by Dr. G. T. Jackson, the chief of the skin clinic at the New York College of Physicians and Surgeons. "Twice-Told Nursery Tales" is another medical article containing many practical hints. The departments of "Occupations and Amusements," and the replies of the medical editor to the many questions asked by perplexed mothers, will be found very helpful. "Babyhood" promises to devote from now on particular attention to home instruction.

**AIMEE'S MARRIAGE.** By P. H. C. (Philadelphia: William H. Hirst.)—The story this book contains owes much of its interest to the fact that it deals with mixed marriages, and throws considerable light upon them and upon how they sometimes turn out. The author in a prefatory note says: The characters presented to the reader in these pages are not fictions of the author's brain, but are drawn from men and women who in our own generation have acted out the principles they have severally imbibed. Many of the persons thus drawn are still living and working out their several destinies. While strictly guarding the incognito of each actor, the writer has felt entirely at liberty to give to others the details of a drama of domestic life which, in its main features, is assuredly finding a counterpart in many other households.

**LIFE'S PHASES.** An attempt to present and deal with some of the alien: experiences and needs of a human being from the cradle to the grave. By James Stark. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—The author of this fresh and thoughtful volume is a Scottish Congregational minister whose recent excellent biography of John Murker was readily recognized as a fine specimen of literary work well done. In the present volume he presents a variety of subjects, all of them of great and permanent interest. It comprises the following: At Home, At School, At the Divine Bar, at the Cross, At Church, At the Foot-Stool, At Our Wit's End, At War, At Work, At Leisure, At Play, At the Altar, At the Threshold, and At Rest.

**GERALDINE.** A Tale from Real Life. By Nora Butler. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—In this story there is nothing remarkable in the scenes and incidents related. It cannot be described as sensational, and in this respect it merits all the more commendation. It is a well-written tale of ordinary every-day life, and the events narrated are just such as are of common occurrence. Readers of "Geraldine" will be the first to recognize that the ordinary incidents of human life, with its joys and its sorrows, afford an endless theme for the imaginative writer's art. The story is admirably told, and the lessons suggested, not formally, but by the progress of the narrative, are of great importance. The book presents an attractive appearance.

**ARCHBISHOP LYNCH'S "Answers to Questions and Objections Concerning Catholic Doctrines and Practices."** Reviewed by Rev. T. Fenwick, Elder's Mills, Ont. With appendices. (Toronto: Presbyterian Printing and Publishing Co.)—Mr. Fenwick has produced in his "Review" a very readable volume. He takes up in the order followed by the late Archbishop the statements contained in his work, which at the time of its publication attracted no little attention. Mr. Fenwick's method of criticism is clear, condensed and incisive. There are no longspun hazy disquisitions, but direct and pithy rejoinders and refutations of the positions taken by the Archbishop's Church on certain doctrines and practices which it believes and follows. It forms very interesting reading, evidencing that Mr. Fenwick is a sound theologian and an acute reasoner. He frequently glides into a kind of good-natured railery, which some readers may think not always in the best of taste, but the spirit of the entire work is far removed from that of the fierce and bigoted polemic. The work will amply repay perusal, deserving as it does a wide circulation.

**THE TREASURY FOR PASTOR AND PEOPLE.** (New York: E. B. Treat.)—This number has as a frontispiece the portrait of the Rev. B. D. Sinclair, pastor of the "Old South" Church, Newburyport, Mass., in which G. Whitefield preached and in which his remains are interred. A fine cut of the church is also given. The sermon by the present pastor and the sketch of his life are very interesting. There is a fine Christmas sermon by Dr. W. R. Huntington and a similar one for New Year by Dr. A. H. Moment. Bishop J. F. Spalding gives his "Proofs of a Threefold Order of the Christian Ministry," and there is an article by another writer on "The Historic Episcopate; with Reasons for not Accepting it as a Basis of Church Order and Discipline." Other notable articles are: "Christmas and Oriental Scenes," by Canon Tristram; "Purgatory," by Dr. Nevin; "Canon H. P. Liddon as a Preacher," "The Attainment in Revivals," by Dr. Graves; "Sentimental Religion," "Unspoiled Children," "Our Responsibility regarding Missions," "Deliverances of the Papacy," "Different Administrations," "The Advantages of the Sabbath School," "Pastor and Pulpit," "The Text and the Sermon," "Preparation of Sermons." These with Leading Thoughts of Sermons, bright Editorials, Expositions of Sunday School Lessons, with other excellent matter, make up a number of unusual excellence.



## Choice Literature.

## THE SOUL OF MARSE RALPH.

Revisiting Black Point after an interval of several years, I found that little seaside hamlet no longer an "undiscovered country." The familiar path to the cliffs wound past a hotel of considerable architectural pretensions, a row of smart cottages overlooked the blue waters of the bay, and our own dear, old-fashioned boarding-house had thrust out sundry awkward additions, protruding like the arms of a growing boy from the sleeves of his last year's jacket.

But the sea—the sea was the same! The tide ran up the gray sands in the old shining ripples, the little white-breasted sand-pipers alternately advancing and retreating before it—and beyond, along the surf-beach, the splendid breakers came rushing in shore, tossing their white crests in defiance of human curbing.

A crowd of bathers, in brilliant costumes, were disporting themselves in the waves, or sitting upon the sand, like mermen and maids, to dry their drenched hair in the sunshine, while a little way from land a single small boat moved slowly up and down in apparently aimless fashion.

"What is the boat doing out there?" I asked the old-time friend who had welcomed me; but before she could reply a frightened cry rang out upon the air, and one of the children who were splashing about in the water like young seals stretched a pair of entreating arms toward the little craft. In a moment the boatman had reached her, and skilfully balancing himself, a splendid figure against the background of sea and sky, lifted her lightly in, and with a few swift turns of the oar brought the skiff to land. Then I saw that his face was coal black.

"That is 'Life-saving Joe,'" said my friend, "one of the characters of the place. Two years ago, a venturesome swimmer was caught by the undertow, just beyond that point of rocks, and drowned before help could reach him. Next day, Joe appeared with his boat, and season by season since, he has never been missed for a single day at the regular hour for bathing. He rows up and down, as you saw him just now, alert, observant, ready at the slightest signal to lend a hand. There is absolutely no danger now, and even the younger children wade out fearlessly without nurse or guardian. The strange part of the story, however, is that this unremitting service is a free gift, for he utterly refuses to receive any compensation for labour or loss of time."

"Truly a sable philanthropist." "You may well say so. There is not a more industrious young fellow on the Point, white or black, yet he is ready at any moment to drop his own work at the first call of danger to any human being. He has saved a half-dozen lives along the coast within the last four years."

Joe lives with his old grandmother, who is a cook at one of the houses, in a snug cottage on Half Moon Cove. Old Dinah goes to her work in the early morning, but sleeps under her own roof, after the custom so dear to the Southern-born negroes. Joe is her pride and delight. To her most confidential friends she tells an odd story, which I won't spoil by repeating. But it might be worth your while to cultivate her acquaintance, if you could induce her to tell it to you herself."

In the delicious idleness of a summer vacation the most trivial suggestion may become a spur to curiosity; and it was the result of many artful overtures to friendship with old Dinah, that I became, after a few weeks, a privileged guest in her little cottage.

We sat together, one evening, looking through the open doorway upon the steel-gray sands left uncovered by the ebbing tide. Dinah had enthroned me in her one gaw-cushioned easy chair, while she occupied a low settee close by. Her gray head was wreathed about with a scarlet turban, and an expression of serene content was dimly visible on her face through the fragrant clouds of smoke issuing from the short pipe in her mouth.

At a little distance alongshore, her grandson was busily engaged in cleaning fish on a rude bench constructed for the purpose. As the level sunset light touched him, I was impressed by the fine outlines of his form and the free grace of all his movements. His arms, bare to the shoulders, might have served as the models for those of some bronze Hercules, and he whistled, as he worked, some familiar and pathetic plantation airs, with the silvery intonation of a skilful flute-player. Dinah's eyes turned in the direction of the sound, and a humorous smile illuminated her dusky features.

"Pears like Joe must a' had a mighty fine catch, this ebenin', she said, "cordin' to dat chune he's w'stlin'."

I looked up in some surprise, for the ineffably mournful strains of the refrain of "Massa's in the cold, cold ground," blending at that moment with the low plash of the receding tide, were suggestive of anything but the happy-go-lucky spirit of the successful fisherman.

"Yes'm," continued the old woman, "Joe 'pears to fink he mus' put a curb on his pride o' heart, when he's totin' a plump boat-load o' shad 'n cunners; but 'jes' let him be out half a day an' get nawthin', and —laws! ye'd orter hear him! —a-perkin' an' a shakin', an' a-scalin' up an' down, 'mindin' me o' nawthin' but a mockin' bird down in Virginny, whar I was raised."

"You have reason to be proud of your grandson, Dinah, if all they say of him is true."

"I dunno what they's been sayin' to you, missis, but dey kyant say too much 'bout my Joe," she answered, drawing herself up with a kind of rude majesty. Then, dropping her voice mysteriously, she added: "Missis, did ye eber hearn tell o' a brack man wid a white man's soul in him?"

"I thought all good souls were white in God's sight, Dinah," I answered, smiling.

"Dat ar's de truf, missis, sho' nuff, but dat ain't what I mean." Then, with increased impressiveness of manner,—"It's a mighty quare thing, missis, 'bout my Joe!"

"Won't you tell me, Dinah?"

"I don't talk to everybody, missis. Laws! dey wouldn't understand! Dey'd jess laff. 'Pears like some folks thinks a laff's de mos' pow'fulest thing in the 'versal creation. Spec' dey 'low, if de judgment day was come, an' dey could jes' roll out a right smart laff when the fust star fell out'n de sky, and come bumpin' onto dis yer earth, the Lawd'd be so scart like, 't He'd send an angel to pick it up, an' go back Himself into heaben to wait anoder thousand year!"

Dinah knocked the ashes from her pipe with contemptuous bitterness; then settling herself comfortably, she went on:—

"I was raised, as I was tellin' ye, down in Virginny,—on the old Balfour place. A mighty fine place it was, too! Dere wan't a mo' up an' down gen'leman, in de hull country, 'n Marse Cunnel, nor a finer woman to look at 'n ole Miss; an' dey was as good as dey was fine,—took car' o' der people like chillen. One o' dem sneakin' traders would as soon 'a' stuck his haid in a lion's mouf, as inside o' Cunnel Balfour's door, sho' nuff."

"Dey was mighty fawnd o' comp'ny, an' dere was allays hosses and kerridges rattlin' up an' down de dribe-way, an' no end o' vis'tors in de parlour, an' good dinners smokin' in de dinin' room."

"Dere was three chillen. Miss Marie she was de oldest, an' she got married to Major Carlton, and went to Richmon' to lib. Den dere was Marse Godfrey, an' young Marse Ralph. Marse Godfrey he grewed up de libin' image o' de Cunnel,—straight as an arrer, an' proud spoken. But Marse Ralph—he was my baby! I'll neber fo'git de mawnin' dey called me into de missis' room. I'd lost my fust little one only jes' de week befo'. She was 'a layin' all white an' still on de piller, but her lips smilin' and her big eyes shinin'."

"Come here, Dinah, my poor chile," says she.

"An' when I come an' stood by de bed, she turned down the coberlid with her own little, white hand, and dar was a mite of a little face, like a rose, an' sof' curls o' yellow ha'r all round it."

"De good Lawd's took your baby to Hissell," says she, an' I'm gwine to lend you mine to take car' of."

"I fell down on my knees by de bed, a-shakin' an' cryin'. The nuss, she commenced t' speak up right sharp to me, but de missis said:—

"No, no! Gib 'er de baby!"

"When I heard dat, I jes' opened my arms, an' wid de feeln' of de little sof' haid, an' de little seekin' mouf, de Lawd healed my trouble. An' fom dat day, missis, Marse Ralph b'longed to me—poor, brack Dinah—as much as to his own moder."

"What a chile he grewed up! Marse Godfrey was han-sum, but Marse Ralph was beytiful! He had big, brown eyes like his moder's, but his ha'r kept its goldy colour, and his face pink an' white like a peach-bloom. But his looks was the leastest, 't—'twas his tender heart that made everybody lub him. He was allays helpin' somebody or somethin' out o' trouble, an' he wouldn't a' hurted the leastest thing the Lawd made. I never seed him angry, 'cept some wrong was bein' done. Den his eyes use t' blaze like fire, an' he wan't afeared o' nawthin' in de hull worl'."

"I rickolec' like yes'day, the summer he was turned o' five, how he tuk my Randy's kitten out 'n de mouf of a strange dog. I cotched sight on him, jes' as he was lifin' up a big gyarden-shovel to strike de dog ober de haid. I screamed an' run, but befo' I cud git to him, de dog was gallopin' off, his arms, a wipiu' de blood off'n its paw wid his own litte han-dercher."

"It mos' broke my heart whin dey sent him away up norf to school. 'Peard like I couldn't wait fo'm one vacation to anoder. Ebery time he come home, he was taller an' hansomer, an' yes' as fawnd o' his ole mammy. I've got de silk shawl in my chist now 't he brung me dat last summer. He'd got to be one-and-twenty then, and he'd got on'y one year mo' to stay in college. Ole Miss, she read me de letter dat de haid-teacher wrote about him, a praisin' him."

"My Randy, Joe's mudder, was married to Aleck, Marse Godfrey's body-servant. Joe was Randy's fust baby, and he was nigh onter a year old,—the peartest, knowin'est little feller ye eber see."

"It was the berry nex' day arter Marse Ralph's birf-day dinner, 't Marse Cunnel and Marse Godfrey tuk de hosses early in de mawnin', an' rode off fiteen mile to 'tend court; an' Aleck, he went along. Dey 'lowed to stay till next day."

"It was jes' in de aidgd o' de ebenin', as I was stan'in in de do' o' Chloe Johnson's cabin. 't I heard de awfulest scream 't eber I did, an' Sue, a yellow girl 't helped about de kitchen, come a-tearin' down, screechin', 'De house is a fire!' I gib anoder scream an' started to run, an' sho' nuff, dere was a great brack cloud o' smoke risin' up out o' de ruf."

Dinah paused, and covered her face with her hands.

"It's a long time ago, missis," she continued, at length, "but I kyant b'ar to 'member de runnin' and de cryin', de wimnin' totin' water, de men climbin' an' wukin', de blaze streamin' out 'n de winders, an' ole Miss's lubbly furniture an' chiny, an' silber tumbled in heaps o' de groun'."

"De main buildin' was all a sheet o' fire, an' we'd gib up all hopes, when I cotched sight o' my Randy comin' across de field, screechin' at every jump. Old Miss'd 'one sent her on an errand ober to the Spencer place dat afternoon, an' I 'lowed she tuk de baby along, but now I seed she hadn't got nawthin' in her arms. I run to meet her. 'Randy,' says I, whar's de baby?"

"'Lawd o' mercy!' says she, 'ain't you got him? I lef him asleep on de flo' in de norf attic!'"

"'Peared like de bref went out 'n my body. I jes' looked once towards de burnin' house, an' turned away my haid. Dere was de blaze crawlin' round de norf wing, an' de smoke burstin' out 'n half a dozen winders."

"Randy, chile, it's too late!" says I, an' tried to put my arms around her; but she shook me off like a tiger,—an dat minute Marse Ralph come by."

"'Why, mammy, Randy!' says he. 'Don't take on so! Eberybody's safe.'"

"Randy throwed herself on de ground, and cotched him by de knees."

"'Marse Ralph,' says she, 'my baby's in de norf attic!'"

Marse Ralph turned white. He neber answered, but he was off like de wind, an' I an' Randy arter. We heared him above the roar o' de fire, 'Fetch a ladder, boys!'—de norf attic winder—dere's a baby dere! Dey fotched a long ladder, an' 'twas as much as eber dey cud do to set it up in de smoke and de heat. 'Up wid ye!' shouted Marse Ralph: but nobody stirred. 'Deed, missis, you couldn't blame 'em, for it 'peared like sho' death. But Marse Ralph, he jes' looked 'round, wid dem big eyes blazin'. 'You brack cowards!' says he; an' befo' anybody cud stop him, he'd cotched up ole Miss's cloak as laid on de grass, an' he was up de ladder hisself. De winder was open, an' we seed him t'row de cloak ober his head, and crawl in. I fell down cryin', 'O Lawd! O Lawd, sabe?' It couldn't a' been more 'n two minutes, dough it 'peared like hours, befo' he come out, climbin' slow

an' car'ful ober the winder-sill, holdin' on wid one han', an' carryin' somethin' in de toder, under de cloak. Randy, she clutched my hand, but nobody spoke a word, an' all de time Marse Ralph was a comin' down t'roo de smoke, slow an' steady. He was a little more 'n half way to de bottom, when he called out clar and loud, 'He's all right, Randy!' An' den—den—O missis! a great piece o' the blazin' cornice fell down off 'n the ruf, an' struck him on de haid, an' he come down wid it in a burnin' bed o' fire an' cinders!

"I kyant talk much 'bout dat. De baby was rolled in de cloak, an' it wa'n't hurted de leastest mite, but—O my chile! my lubly Marse Ralph!—wid de great bleedin' cut on his haid, his bu'ful eyes blinded, an' his handsum face nawthin' but raw, burnt, flesh! Ole Miss, she done went into spasms w'en she see'd him, an' it 'peared as if dey'd bof die befo' we cud git Marse Cunnel an' Marse Godfrey wid de doctors."

"Marse Ralph, he lib jes' two days. He didn't 'pear to sense nawthin' till jes' befo' he died. De doctors was settin' on one side an' I on de toder, we'n all at once he 'peared to come to hisself."

"'Joe—de baby,' says he,—'bring him here!'"

"Randy was stan'in outside cryin', an' I took the chile out 'n her arms, an' fetched it in. Marse Ralph couldn't see, but he tried to feel about wid de han' dat wan't burned, so I tuk it an' laid it on de baby's face. De little t'ing was scart at fust, but I says quiet-like, 'Pore Marse Ralph! dear Marse Ralph!' an' it quieted down."

"Marse Ralph's lips was movin', an' we'n I put my ear down, I heard him say:—

"It's my life 't I've gib to you, baby. You mus' fill out my years!"

"It's de Lawd's truf, missis, but de baby straightened hisself as if he was listenin' too. A mighty qu'ar ole look come into his little face, an' befo' I knowed anything, he reached ober an' kissed Marse Ralph on de mouf. W'en I lif him up, Marse Ralph was daid!"

"Missis!"—the old woman's tones grew low and intense, and her sunken eyes burned as she leaned forward to lay a bony hand upon my knee,—"Misses, de soul o' Marse Ralph went into my Joe's body along o' dat kiss."

"Joe wan't neber like none o' de odder brack chillun arter dat. He grew diff'ent—he talk diff'ent, an' soon's eber he's big 'nuff to go round by hisself, he begin helpin', an' comfortin', an' takin' car' o' de littler ones, jes' like Marse Ralph! An' he jes' so mad, when somebody hurted any little, weak t'ing."

"Well, den come de wa'. Dem was awful times. Marse Cunnel an' Marse Godfrey, dey went to de font, an' my Randy's Aleck, he go' 'long, an' not one o' dem t'ree eber come home alibe!"

W'en de wa' was ober, Miss Marie, she beg her mudder to go to Richmond an' lib wid her, but ole Miss, she stick to de ole place. Den my Randy, she died o' grief. De brack fo'ks, dey was all free, to be sho', but I wouldn't a lef' ole Miss—not for money. But arter she was daid, too, Joe an' I, we come norf to Po'tland, whar we had 'lations an' dey got me my place here 't de hotel. Joe gets right smart o' work, an' we's done splendid—we has so! We's got dis yer home, an' Joe don' want me to work no mo', but, laws!—I'd die, if I cudn't work!"

"But, missis,—her voice falling once more, and the shadow deepening on her dusky face—"dere's a t'ing a comin'!—I do' know how or w'en—mebbe de Lawd'll spar' me, an' it won't be in my time—but it's a comin'! Missis, its Marse Ralph's life dat my boy's libin'!—it's Marse Ralph's y'ars dat he's a fillin' out! Misses, he's sated six lives 'ready, along o' dis coast! Dat's what his work is! Dat's what dey call him—'Life-savin' Joe!' But, sometime, de end's gwine t' come! He'll sabe a life, an' gib his own for it! De good Lawd help me, if I libe to see it!"

The old woman threw her checked apron over her face, and buried her head in her clasped arms. The tide was turning, and up from the shore floated a lingering, longing melody:—

Swing low, sweet chariot!  
Comin' for to carry me home.

"What of Old Dinah and her grandson?" was one of my first questions, when five years later, I found myself once more at the Point.

"Dinah? The poor old creature died of pneumonia during the bitter winter which followed your last visit. But Joe? Surely, you should have heard. The papers were full of the story. It was he who performed such prodigies of bravery, when the schooner *Lady Bell* struck off Eagle Rocks, two years ago. He swam out with a rope in the teeth of the breakers, infused his own courage into the hearts of the poor people who had given up all hope, and made them obey him as if he had been some superior being. Ten had been brought off safely, and with the eleventh in his arms—a little child belonging to the boat's cook—Joe had just reached the shore when he sank exhausted, the blood pouring from his mouth. He never spoke, and lived but a few moments. They buried him over there on the hill."

Turning away, my feet took the path to the little cemetery, whose quiet western slope faced the eternal contrast of the never-resting sea. I found the grave easily, marked by a tall granite shaft, whose inscription recounted, the gratitude of those who owed their lives to the self-sacrifice of the lowly hero. But between my eyes and the carved words came the vision of a dark face, wrinkled and old, its every feature quivering in the struggle of love and pride with mysterious fore-boding.

Had chance alone, fulfilled old Dinah's prophecy, or was it, indeed, the "soul o' Marse Ralph" which, after brave transmigration, had entered into rest?

## CATCHY ADVERTISING.

It is not necessary once the public knows by practical experience the real merits of any article. The "Health" undervests just introduced, and for sale by every first-class dry goods house, once worn or seen will speak for themselves; they are the acme of comfort and luxury, and a sure preventative against cold.

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



## MY STAR.

If Browning had a star, so, too, have I;  
My other homo it is  
Whereto, when sorrow threatens me, I fly.  
And in my flight towards the vaulted sky  
The clinging sorrows roll  
Down from my wingéd soul,  
As from the swallow's circling form the spray  
Drops to the ruffled bay  
Its pinions late did kiss.

Well said King Solomon much study brought  
"A weariness of the flesh":  
And oft my brain, tired with its overthought,  
Watcheth the night slip by yet sleepeth not.  
Then doth my star arise  
Slowly before mine eyes,  
Steady, serene and cold, yet heavenly bright,  
And, while my woes take flight,  
Bind all my thoughts in leash.

No longer fear and discontent combine  
To make my future drear,  
For I arise and from that star of mine  
Look down and see our small earth dimly shine.  
Then all my joy and pain  
Their proper worth obtain,  
And I to laugh at all my fears begin,  
For earth's discordant din  
Is stilled and God I hear.

—Arthur Weir, in *The Week*.

## HIGHER EDUCATION FOR WOMEN.

Said a brilliant woman of our day: "To be a wife and mother is not the end of my existence; the end is to be a woman. I am only a wife and mother in passing." But even if wifehood and motherhood were the end and aim, the higher the development of the woman the better the wife and mother. Conjugal affection, maternal instinct, are none the less powerful when under the control of enlightened intelligence. Indeed the highest ideal of devotion is consistent with the highest conditions of culture, and she who knows most of what man knows is certainly better fitted to be his companion than is she who meets his nature only on the side of his physical comfort. For a woman to know how to look pretty, to dress tastefully, to preside graciously, to make her house charming, and her home delightful to all who feel its social atmosphere, for her to be interested in her church and her charities, to like good books, to appreciate good music—all this is involved in the highest, if not in the so-called "higher" education. We mean that all this keeps in exercise and consequent development the highest part of her nature. But to know how to look pretty does not demand that a woman should know nothing else, and many a woman graduate has discovered and is ready to testify that in all things that enter into the glory of the true home life she is able to do better and to be more because of that widening of judgment and development of mental powers that came as the result of college work.—*Mary Lowe Dickinson, in Harper's Bazar.*

## CARLYLE IN CONVERSATION.

Carlyle was wonderful in conversation, fascinating beyond any other person I have ever known. I think I may safely say that I spent more time with him than any other American. I saw him very frequently during each of my first three visits to England and he talked volumes to me. A close friendship grew up between us, which I have no doubt was as sincere on his part as on mine. I last saw him in 1877. He was drawing near the end of a long life, and was old and feeble. His right hand was crippled by pen paralysis, and he had learned to write with his left, but that, too, was failing. He read with his book supported on an iron frame, turning the leaves with a paper-knife. But his mental vigour was unimpaired and his faculties seemed all the brighter in his feeble body. I well remember during one of our conversations at that time mention was made of *Toussaint l'Ouverture*. I told him I was not familiar with the history of that man and asked him to give me an account of him. I used to get him started in that way. For an hour and a-half he talked telling me the story of *l'Ouverture's* strange and eventful life in the purest diction and a style as brilliant as any essay he ever wrote. It was a complete biographical sketch and analysis of character, with dates and citations from authorities—a recital from the lips of a man nearly eighty years of age, which to me was amazing. If a stenographer had taken down his words they might have gone to the press almost without correction and made as striking a piece of literary work as ever emanated from pen. His great power of memory was shown when I asked him how long since he had read *l'Ouverture*. "I do not think I have read anything on that subject in forty years," he said.—*Dr. W. H. Milburn, Chaplain of Congress.*

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

## THE MISSIONARY WORLD.

## NEW HEBRIDES MISSION SYNOD.

The following report is from the New Zealand *Presbyterian*:  
The New Hebrides Mission Synod met on June 28 at Kwemera, Tanna, and was duly constituted by the retiring Moderator, Mr. Morton, who conducted the devotional exercises and delivered an address, taking as the subject of his remarks, John iii. 2.

Present: Rev. J. G. Paton, W. Watt, P. Milne, W. M'Kenzie, O. Michelsen, W. Gray, A. Morton, T. W. Legatt, and J. D. Landels. Mr. Gray was appointed Moderator for the ensuing year, and took the chair accordingly.

Mr. Michelsen introduced Mr. Bannerman, Convener of the Foreign Mission Committee of the Presbyterian Church of Otago, who was present. Mr. Bannerman was received as an associated member of Synod.

The Rev. Thomas Smaill, B.A., duly accredited missionary from the Presbyterian Church of Otago, New Zealand, and Rev. John Gillan, duly accredited missionary from the Presbyterian Church of Victoria, being present, were received and cordially welcomed as members of Mission Synod; took their seats accordingly, and their names were added to the roll.

The first hour of the second sederunt was spent in devotional exercises conducted by the Moderator and Messrs. Bannerman, Paton and Gillan.

In reply to letters from Rev. A. Hardie, Convener of the Foreign Mission Committee of the Presbyterian Church of Victoria, anent new mission vessel, the Synod cordially thanked that Committee for all the trouble they have taken in this matter; and after the most careful consideration of the whole subject, remitted the same again to them, and authorized them to build a steamer for the mission auxiliary, if found to be most economical, and having passenger and carrying accommodation at least a half larger than the present *Dayspring*. Should it be found that a full-powered steamer such as that in the plan by Messrs. Fullerton & Co., Paisley, Scotland, and forwarded by Mr. A. Stephen and the Foreign Mission Committee of the Presbyterian Church of Victoria per Mr. Paton, would be more economical, the Synod authorized that committee to build the same; plan of saloon, etc., such as that agreed upon at Tongoa Santo, and shown in Messrs. Fullerton & Co.'s plan.

The Synod further authorized that committee to communicate with all the other Churches supporting the mission, to whom it has again forwarded a statement drawn up in 1885, showing the necessity of greater facilities for carrying on the work of the mission vessel, and appealed for the funds needed to meet the increased expenditure. Mr. Milne craved leave to enter his dissent, which was granted. It was also agreed to forward to the several churches interested in the mission the statement issued by the Synod in 1885, relative to increased facilities for communication with the several islands and colonies.

The following is the statement referred to: "For several years the *Dayspring* has had to leave behind her in Sydney a part of her cargo, owing to which several of the missionaries have been put to considerable inconvenience through goods on which they depended not having come forward; whilst at the same time she has had to leave Sydney deeply, if not dangerously, laden.

"There is now the additional reason that the Victorian Church is taking active steps to procure three more missionaries, two of whom are expected immediately. The Presbyterian Church of New South Wales is also advertising for a missionary; and the Free Church of Scotland is at present represented by two missionaries only. The occupation of each new station will add considerably to the time required to overtake the work.

"Owing to the time the present vessel takes in doing her work, it is found impossible to do anything in the way of visiting out-stations or heathen islands with a view to their occupation.

"In order to facilitate the movements of the present vessel, long and dangerous boat voyages have been undertaken; whilst at the same time there has been considerable detention both in harbours and at sea, through calms and light winds, which a little auxiliary steam power might have prevented.

"For these and other reasons, if the work is to be carried on efficiently, and extended so as to embrace all the islands, of the group, it will be absolutely necessary to make provision for increased passenger and cargo accommodation, and also an increased acceleration of speed."

Extracts from records of the New Hebrides Mission Synod by W. Watt, missionary:—

Mr. Smaill was appointed to Sahau, Tasika, and Lamau; and Mr. Gillan to Port Stanley and Malekula.

Reports were given in and read on the several stations on which the following deliverance was adopted, as prepared by a committee appointed to consider the reports:—

The Synod, having heard twelve reports from the sixteen stations of the group, would seek to place on record its devout thankfulness to our heavenly Father for the preserving care over the mission as a whole, for the health and strength granted to each member of the mission, and for the way in which He has been pleased to bless so abundantly their labours.

Taking all things into consideration, very satisfactory progress has been made during the past year. The reports from the islands of Futuna and Tanna—these two fields on which the work has hitherto met with so much opposition—are especially interesting and cheering. It is encouraging also

to note that the violent opposition of the people of Mele to the receiving of teachers or other attempts made to introduce the Gospel is breaking down. Steady progress has been made at Erakoi, Nguna, Tongoa and Epi, and at the last-mentioned station large numbers have been baptized and received into the communion of the Church. There are some tokens of encouragement also at Malekula, where it was anticipated that the work would be of a peculiarly difficult nature; and at the two most northerly stations—Malo and Santo—the work is encouraging and hopeful. It is with peculiar delight and gratitude to God we place on record that through the labours of Messrs. McKenzie and MacDonald the whole of the New Testament has been translated into the Efate language, being printed by the British and Foreign Bible Society, and placed in the hands of the natives.

In reply to a letter from Mr. Hardie anent supply of missionaries, the following minute was adopted, viz. The number of missionaries already in this field is not adequate for the complete evangelization of the whole group. A considerable number of missionaries is required to occupy stations on Tanna, Poama, Malekula, Ambrim and Santo. Distance to some extent, and the great variety of languages in the group, and sometimes on the same island, often compel a missionary to labour amongst a smaller number of people than he would otherwise do. Even if it be admitted to be true that the native population is decreasing, an assertion not always conceded, the Synod does not regard this as a valid reason for relaxing our efforts for their evangelization. While testifying to the courage and devotedness of many of our native teachers, and whilst still doing the utmost in our power to increase the number and efficiency of these agents, the supply is not anything like adequate to the necessities of the field, and their qualifications at present are not such as to render it advisable that they should be settled at any place where they would not be under the supervision of a missionary. It is admitted that there are other mission fields larger, and in some respects more inviting, than the New Hebrides; but from none do we hear more loudly the cry "Come over and help us." The Synod therefore urges the Presbyterian Church of Victoria, and all the other Churches supporting this mission (especially those of Australasia), to provide at once more missionaries, so that the whole group may be speedily occupied.

The following constitution of Synod and statement of powers were adopted, and ordered to be sent to the several Churches for their approval:—

1. The New Hebrides Mission Synod shall consist of all missionaries commissioned by the several Presbyterian Churches supporting this mission in the New Hebrides group, together with any English-speaking elder from each station where a session has been formed.

2. That the New Hebrides Mission Synod may associate with itself any minister or elder belonging to any Presbyterian Church who may be present.

3. The officials of the said Synod shall be a Moderator and Clerk.

4. It shall belong to the New Hebrides Mission Synod to determine or sanction the localities where mission stations shall be opened; to define the boundaries of missionaries' spheres of labour, or to alter the same; to receive and make arrangements for the settlement of missionaries; to appoint some one to oversee and advise in event of vacancies occurring; to advise in the event of a missionary resigning; to sanction furlough of missionaries; to grant passages in the mission vessel; to have full authority over the mission vessel, and to arrange the sailing of the same; to recommend the transference of stations from one church to another; to advise terms of communion for native Churches; to determine the qualifications of native teachers; to deal with complaints made against missionaries; to take evidence and advise in cases when missionaries may be charged with heresy, immorality, or other unbecoming conduct, or otherwise deal with such cases as the Churches affected may instruct; to have control of all moneys given for any purpose to the mission as a whole; to receive reports of stations and native teachers; to collect statistics; to make recommendations as to modes of conducting mission work and orthography; to make appeals or recommendations to the Churches in reference to the needs and claims of the mission; to appoint deputations to visit the heathen tribes within the group; to make, add to, repeal or alter rules and standing orders for its own guidance and the guidance of missionaries within its bounds; to execute special instructions received from any of the several Churches; to appoint a general agent for the mission, and to define his duties and regulate his salary.

5. There shall be a Court of Appeal, to consist of a representative appointed by each of the several Churches engaged in this mission, from their own or any of said Churches; said Court of Appeal to sit where found most convenient. Said representatives to be appointed when requested by the mission Synod, and to remain a standing Court of Appeal, vacancies occurring by resignation or otherwise, to be filled by the Churches affected thereby. The committee recommended that the subject of the Kanaka labour traffic be brought before the Synod by Mr. Paton, when the following minute was agreed to:—

"Whereas the Kanaka labour traffic has to a large extent depopulated the New Hebrides and adjoining islands, upset family relations among the natives, and has been and is the cause of much sorrow, suffering and bloodshed among them and the traffickers there, and of very excessive mortality among them in Queensland and the other colonies, owing to their altered circumstances in life, food, long hours and incessant labour on the sugar plantations, etc., which led the humane Government of Sir Samuel Griffiths to resolve that the recruiting shall cease in A.D. 1890; and whereas in the report of the recent 'sugar commission' of Queensland, it is said: 'We declare it our opinion that if all coloured labour be withdrawn from the plantations, the extinction of the sugar industry must speedily follow; and we therefore recommend that the introduction of Polynesian labour be permitted to continue, at all events for some years longer than the period now limited, for the purpose of developing tropical agriculture and fruit-growing in the northern districts.' As this traffic has been an unmitigated evil to the islanders, the New Hebrides Mission Synod respectfully and urgently implores the Queensland Government, in the interests of humanity, to let this traffic terminate, as resolved by the late Government, and on no consideration to continue a traffic so steeped in deception, immorality, bloodshed and suffering, and on which heaven's blessing cannot rest."

## Ministers and Churches.

COULD any of our readers kindly favour us with a copy of THE CANADA PRESBYTERIAN issued on July 23, 1890.

MIAMI, in the Presbytery of Rock Lake, has called the Rev. John Baikie, of Harriston, Ontario, and the Presbytery has sustained the call.

THE Rev. E. A. Mitchell, of Waterloo, has declined the call to Erskine Presbyterian Church, Toronto, as he says he does not care to leave his present congregation.

THE Rev. Alfred Gandier, of Brampton, lectured last week in St. Mark's Presbyterian Church, King and Tecumseth Streets, Toronto, on "A Visit to Naples, Vesuvius and Pompeii."

ON Sunday, November 16, Rev. D. L. McCrae, of Montreal, preached in both the Presbyterian churches of Brockville, and presented the claims of the Presbyterian College at Montreal to the support of Presbyterians throughout the Dominion.

THE First Presbyterian Church, London, which, under the pastorate of Rev. W. J. Clark, is making marked progress, has recently made the following additions to its eldership: Messrs. John Mills, John Cameron, J. I. Anderson, John Anderson, Harry Barty, Dr. Hodge, L. Gibson, Dr. Hutson.

At a special meeting of the Chatham Presbytery three calls were sustained, all of which have been accepted. One from Dresden to Rev. R. M. Croll, his induction to take place on December 2; one from Dawn, induction on December 3, and the third from Duart, induction on December 16.

The Prisoners' Aid Association of Canada, after consultation with the Toronto Ministerial Association, has fixed upon Sunday, December 7, as Prison Sunday. On this day clergymen of all denominations are requested to call special attention to the work of Prisoners' Aid Association, and, also, to the cause of prison reform.

IN the Presbyterian church, Mount Forest, on Sabbath, November 16, the following six persons were ordained as ruling elders: Messrs. James Crow, James Morrison, Thomas Covil, John McLellan, James McMullen, M.P., and C. A. Jones, M.D. The session as now constituted has thirteen members.

THE first of a series of popular lectures on Physiology, by Dr. J. B. Hall, is to be delivered on Thursday evening, November 27, at Morvyn House, 350 Jarvis Street. Miss Lay, who is at the head of this efficient educational institution, is to be congratulated on having arranged this course of lectures. They are certain to prove interesting and instructive.

THERE are some people who do not care to let the left hand know what the right hand doeth, as the following note from Rev. A. Findlay, mission superintendent, evidences: I desire to acknowledge through your columns the receipt of \$100 of the "Lord's money" sent to me for Home Mission purposes. This I have forwarded to Rev. Dr. Reid, treasurer of the fund.

A YOUNG People's Christian Association has been formed in connection with St. Enoch's Presbyterian Church, Toronto, and these officers were elected: Rev. G. Patterson, M.A., hon. president; J. Gibson, 1st vice-president; Mr. Dallas, 2nd vice-president; J. W. Mauer, recording secretary; Miss McInnes, corresponding secretary; Mrs. Carroll, treasurer; Miss Fischer, organist; Miss M. Bethune, assistant organist; Miss Milne, pianist; Miss Boyd, musical director; Mrs. McIntyre, editor.

THE Rev. Ghosn B. Howie lectured in Pembroke on the 16th, 17th and 18th inst. The attendance was large and the interest deep. One of the lectures was on missions and in the interest of the Mission Band. Mr. Howie is announced to speak in Winchester on the 7th December, in Vankleek Hill on the 11th, and to conduct anniversary services at Apple Hill on the 14th and 15th of December. The Woman's Foreign Missionary Society of Ottawa have secured him to speak on "Palestine as a Mission Field," on the 27th and 28th inst.

THE congregation of Calvin Presbyterian Church, Montreal, has increased the seating capacity of the building and beautified the interior. The newly-made galleries and stained-glass windows have completely changed the appearance of the church. Three of the windows are memorial, and the handsome pulpit and chairs have been the gift of members of the congregation. The congregation has grown rapidly until now the membership has reached 554. The pastor, Rev. Dr. Smyth, at the preparatory service recently received thirty-six new members into the Church.

THE induction of the Rev. R. C. Tibb at the Ruth Street Presbyterian Church, Toronto, took place last week. The services were opened by Rev. J. G. Stewart, who preached an impressive sermon from Isaiah lv. i. In the absence of the Moderator, Rev. Robert P. Mackay, of Dunn Avenue Church, presided. Mr. Tibb answered the usual questions of the formula after which Mr. Mackay offered up prayer and duly inducted Mr. Tibb into the charge of the congregation. Mr. Mackay also delivered the charge to the minister, and Rev. W. A. Hunter briefly addressed the congregation.

A BRITISH COLUMBIA journal says: The Rev. Dr. Cochrane lectures at Calgary on the 19th, and at Brandon on the 21st. The 24th will find him addressing the students of Manitoba College. Several young ladies are going from Vancouver to study at the Brantford Ladies' College. Speaking of Victoria, Dr. Cochrane said he was sorry to go away. If he were leaving Ontario there is no place he would prefer to live outside of Victoria. There is a solidity and refinement about it that one seldom finds in a new province. He was astonished to see the new and handsome buildings that have sprung up since his last visit.

THE Rev. R. B. Smith, formerly of Rosemont, was inducted into the pastoral charge of the congregations of Ashburn and Utica on Tuesday week.

Rev. S. H. Eastman, B.A., Moderator of Whitby Presbytery, presided. Rev. J. Chisholm, B.A., preached an appropriate sermon from Psalm cxviii. 25. After satisfactorily answering the questions of the formula, Mr. Eastman offered up prayer, and inducted Mr. Smith into the pastorate of the congregation. Rev. A. H. Kippan, Claremont, addressed the minister, and Rev. John McMechan the people, after which Rev. Charles Campbell addressed a few words of congratulation to minister and people, referring to the past record of the congregation and their kindness to their late pastor in his long-continued and trying affliction. At the close of the services Mr. Smith received a cordial welcome from the people of his new charge. The settlement is very harmonious and promises well for the happiness of the minister and the future prosperity of the congregation.

AT the recent meeting of Hamilton Presbytery Rev. Dr. Fletcher reported that pursuant to notice duly given by the Clerk of Presbytery he had presided at a public meeting in the mission church, Locke Street, on Monday, October 6, and took all the necessary steps for the organization of a congregation under the care of the Hamilton Presbytery. He presented to the Presbytery the communion roll of the new congregation and stated that it was unanimously agreed by those whose names are on the communion roll that the new congregation should be designated the Locke Street Presbyterian Church. It was not deemed convenient to constitute a session at present, but the Presbytery was asked to appoint an interim session. The report was on motion unanimously adopted. The Presbytery appointed an interim session consisting of Rev. Dr. Fletcher, Moderator; J. M. Dingwall, Mayor McLellan, James Hutchison and William Thompson. This congregation will make the eighth congregation in the city of Hamilton in connection with the Presbyterian Church.

THE teachers of the Sunday school in connection with St. John's Presbyterian Church, at Gerrard Street and Bolton Avenue, had a social gathering last week at the residence of Dr. A. F. McKenzie, Broadview Avenue, at which they presented Miss E. A. Readman with an Oxford teachers' Bible and two volumes, the autobiography of Missionary John G. Paton. Miss Readman has been connected with St. John's Sabbath school since its inception four years ago, as teacher of the infant class, and has had occasionally upwards of 100 in charge. To her acquirements as a trained kindergarten teacher she unites rare natural ability in the management of the little folks, and no doubt has laid the foundation of many moral and spiritual excellences in the character of her young charges. The management and teachers regret parting with her, not only for this but also on account of her many amiable qualities. She has earned the esteem of all her associates in connection with the Church. The evening was pleasantly spent in social converse, varied with readings, speeches and music, finishing up with a light but choice repast. Miss Readman having removed to another part of the city, distance necessitated her resignation.

SPECIAL services in connection with the anniversary of the re-opening of St. John's Church, Brockville, after its enlargement, were held on Sunday, November 9. Rev. W. T. Herridge, B.D., of Ottawa, preached morning and evening. Although the day was exceedingly disagreeable, large congregations were present, especially in the evening. The preacher took for his morning text Acts x. 6: "He lodgeth with one Simon, a farmer, whose house is by the seaside," and drew from these words, in which there is apparently little significance, some useful lessons, showing how the exclusiveness which held Peter, in common with the rest of the Jews, was taken away. The evening sermon was upon the healing of the demoniac at Gadara. Both were discourses of great power and eloquence. On Monday Mr. Herridge delivered his lecture on "Milton," under the auspices of the Young People's Association. Those who heard it declare it to have been the finest lecture ever delivered in Brockville. It was certainly a masterpiece of oratory. This was Mr. Herridge's first visit, and he left the most favourable impressions as to his ability and eloquence.

THE first of the series of lectures and Shakespearean readings to be given during the winter months by Dr. Macintyre and Rev. John Stenhouse, M.A., of the Presbyterian Ladies' College was held in the hall of Bloor Street Presbyterian Church last week. There was a good attendance, and all the ladies of the college were present. The collection taken up will be handed over to the Woman's Association, to be applied to the furnishing fund. The lecture last week was by Dr. Macintyre, and was on "Ethics of the English Drama." The lecture was intensely interesting throughout, and many, even close students of Shakespeare, undoubtedly received new light on the elevating moral tone and the sound theology of the Shakespearean drama. A musical programme was given in addition to the lecture by Misses Graham, Richardson and Cowan. Dr. Macintyre is to be commended for his efforts in making Shakespeare attractive, and in the very neat programme we have received we are pleased to see the following introductory note: The true admirers of Shakespeare derive their greatest profit from the reading of his plays rather than from their representation on the stage. Action is not essential to the appreciation of Shakespeare, for his thoughts are often too deep for action and demand quiet meditation to reveal the true spirit underlying them.

THE 13th of November marks a new era in Church matters at the "Soo." The Rev. W. A. Duncan, M.A., was recently inducted pastor of St. Andrew's Church, Sault Ste. Marie. Although the weather was unfavourable there was a goodly number present, especially of the fair sex, to witness the induction services. There was a social gathering in the evening, the object of which was to welcome the newly-inducted pastor, and to bring the congregation together in a social capacity. After an excellent tea, supplied by the good ladies of the congregation, was disposed of, the chair was taken, and ably filled by the Rev.

J. Little, Moderator of Presbytery. Addresses of welcome and encouragement were given to the newly-inducted pastor by the ministers of the town, Rev. Mr. Kade, Methodist; Rev. M. D. Tabbscott, Baptist, and also by Mr. D. J. Graham, representative elder; and by the ex-Moderator of Session. Mr. Duncan responded in suitable terms. Charming music and solos, supplied by the choir and members, added much to the interest of the meeting which was closed with the benediction, all feeling that they had spent a pleasant and profitable evening together, and that with God's blessing on pastor and people a rich spiritual harvest will be gathered in, as the result of their united efforts.

A WELL-EQUIPPED building to be known as "St. Andrew's Institute" has been erected on Nelson Street, Toronto, at a cost of \$16,500, in which to carry on the philanthropic work started in connection with St. Andrew's Church, Rev. D. J. Macdonnell's. This work is better known under the name of the Dorset Mission. It was started in the old London House on Dorset Street fifteen years ago, and for the past ten years has been located on Adelaide Street West. The new building is provided with class rooms of various sizes, savings bank department, large kitchen where meals can be cooked, public hall that will accommodate about 400 persons, young men's club room, gymnasium for boys, swimming and shower baths, small dormitory and apartments for the caretaker. There will be sewing classes for girls, mothers' meetings, attractive entertainments for children and young men, and in fact everything that will assist in keeping young people off the streets in the evening and provide for their healthful and instructive amusement. The savings bank, which is open every Saturday evening, has 2,500 depositors and the average amount handed in each Saturday is \$75. The building, which is just approaching completion, was formally opened by well-attended dedicatory services on the afternoon of Saturday last, Mr. John Kay presiding. The devotional exercises were conducted by Rev. D. J. Macdonnell, after which interesting congratulatory and stimulating addresses were delivered by Sir Daniel Wilson, Drs. Patterson and McTavish.

THE pastor of St. John's Church, San Francisco, Cal., after three years' service, says a San Francisco journal, closed his work there with a farewell sermon from the text, "What shall I do, then, with Jesus, which is called Christ?"—Matt. xxvii. 22. At the close of the service nearly the whole congregation remained to say to him and his beloved wife a sorrowful farewell. For three years he has laboured among his people, helping, cheering and encouraging all, doing a noble Christian work, always hopeful, even in the midst of much discouragement. He and his wife took their departure recently for Scotland, to visit the friends and scenes of the Doctor's youth. The prayers of many loving hearts will commend him and his partner in life to Him who rules and overrules all things to the praise of His great name, feeling sure that there is work for the Doctor to do, and knowing that, whatever it is, it will be well done. The following action was taken by San Francisco Presbytery October 27, 1890: In view of the resignation by the Rev. J. K. Smith, D.D., of the pastoral charge of St. John's Presbyterian Church of San Francisco, Resolved, That this Presbytery expresses its sincere regret at the resignation of so able and efficient a pastor, and at the circumstances that makes it necessary. Resolved, That we value very highly the work he has accomplished amongst us during the past three years, and especially his self-sacrificing services in that particular Church. Resolved, That our esteem and love for him, as a most excellent Christian brother, are very great; that we shall sadly miss his genial greeting, his zeal and whole-souled co-operation in all Christian work, and that our best wishes and prayers go with him and his family to whatever field of labour the Lord of the vineyard may see fit to call him. Resolved, That we appreciate the kindly feelings expressed by the Church for our brother, through their commissioners to Presbytery, and that we earnestly pray that they may be wisely guided in securing a successor.

THE First Presbyterian Church, Victoria, B. C., after undergoing extensive alterations and improvements, has been re-opened for divine service. Dr. Cochrane, of Brantford, was the preacher on the occasion. The Times of that city contains a full report of the Doctor's discourse. It says: Once more the pioneer church of Presbyterianism in Victoria is open to its congregation for divine worship; but the edifice bears marks of progress and enlargement to meet the necessities of its growth. It looked very nice and comfortable the other day when almost ready to be occupied, but it looked doubly so yesterday filled with a large and intelligent congregation. After all, the only way to see a church to the best advantage is to fill it with worshippers. The service yesterday was rendered bright and attractive by the efforts of the choir, but of course the principal point was the dedication sermon by Rev. Dr. Cochrane, of Brantford. After reading and remarking on several appropriate passages of Scripture, Dr. Cochrane chose as his text Psalm xxiv. 7-10, his theme being the King entering within the gates. Dr. Cochrane delivered a lecture on "Burns and Scottish Song" on the following evening to a large and highly-appreciative audience. A Vancouver journal says of the lecture which was subsequently delivered there: The building was crowded with auditors and the silence which reigned throughout the time of the lecture's delivery, and which was only broken at intervals by the applause of the listeners, showed how firmly he fixed and retained their attention. He was introduced by the Rev. Mr. McLaren, who occupied the chair, and who mentioned that Dr. Cochrane had been on the Coast, and had visited Vancouver three years ago. Dr. Cochrane gave an admirable and clever sketch of the great Scotch poet, portrayed in vivid colours his qualities as a man, and gave many very just and fair criticisms of his poetry, and illustrated his remarks by quotations from Burns' works. He then passed on to Scottish songs, and spoke of the influ-

ence for good which they had on the life of a people.

PRESBYTERY OF GUELPH.—The usual bi-monthly meeting of the Presbytery of Guelph was held in St. Andrew's Church, Guelph, on November 18. Dr. Middlemiss, in absence of the stated Moderator, was appointed Moderator pro tem. The Presbytery called for the reports of the Committees on Temperance, the State of Religion and Sabbath Schools. None of these were forthcoming but that of the Committee on the State of Religion. After deliberation it was ultimately agreed that the annual conference upon the above subject be held in March next, instead of in January, and that the Conveners of these committees be a committee, with Mr. Dickson as its Convener, to make all necessary arrangements for the aforesaid conferences, such as suggesting topics for discussion, and speakers by whom they shall be introduced, and the time allowed to each, and report at the next ordinary meeting. Considerable time was spent in discussing a report and scheme of Presbyterial visitation, held over from last meeting. Mr. Mullan moved, seconded by Mr. John Davidson, that instead of the Presbyterial visitation scheme, we arrange this year for an exchange of pulpits on, say the last Sabbath of November; the ministers so exchanging shall prepare themselves specially for their work so that they may bring before the people as fully and as strongly as possible the claims of the Schemes of the Church, and that any expense incurred by the exchange shall be met by the several congregations within the bounds. The motion also contained a programme of exchanges. It was moved by Mr. Smith, seconded by Mr. Dickson, that the scheme of visitation reported be adopted. In amendment to this it was moved by Mr. Craig seconded by Mr. Rae, that the report and scheme lie upon the table in the meantime. On being put to the vote the amendment was declared carried by a majority over the motion by Mr. Smith. The Presbytery then proceeded to dispose of the motion submitted by Mr. Mullan, when it was moved in amendment by Mr. Mitchell, seconded by Mr. Haigh, that the Presbytery instruct the ministers within its bounds to bring the Schemes of the Church before their congregations, either by themselves or by exchange with brethren, and report their diligence at next meeting. On being put to the vote the amendment was declared carried, and the Presbytery decided in terms thereof. Arrangements were made for the supply of Melville Church pulpit (Mr. Craig's health although much improved not being entirely restored) till the end of the year. The committee appointed to prepare answers to Mr. Smith's reasons of dissent and complaint against the finding of the Presbytery in reference to Drayton gave in their report which contained an answer to each of the reasons assigned. After deliberation and a full interchange of views, Mr. Smith agreed to withdraw his dissent because the circumstances in which the petition from Drayton was acted upon by the Presbytery had been changed through the refusal of the Home Mission Committee to grant the aid requested. At his own request leave of absence was granted to the Clerk for four months from the beginning of January next, and Dr. Middlemiss was appointed in his place pro tem. Mr. Hepburn appeared before the Presbytery and applied for supply of sermon in Preston, stating that there were about fourteen families of Presbyterians in the village and neighbourhood, and thirty-five members. After lengthened discussion the ministers of Galt and their representative elders were appointed a committee to make all necessary enquiry and procure the fullest information in their power respecting the spiritual wants and prospects of the place, and report at next meeting. Next meeting was appointed to be held in St. Andrew's Church, Guelph, on Tuesday, January 20, 1891, at half-past ten o'clock forenoon, and the proceedings were closed with the benediction.

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DR. JOHNSTON'S MISSION.

A large audience assembled in Knox Church, Toronto, on Thursday evening of last week to hear Dr. Johnston's exposition of his plan of missionary work in Africa.

Mr. David Hurd, a native missionary trained in the Jamaica mission, was next introduced and spoke very feelingly of the millions of his own race who were under the darkness of heathenism and superstition.

Dr. Johnston then explained the object of his new mission and the manner in which it was to be carried on. The object, in brief, is to use the arduous and zeal of the converts in his Jamaica mission in carrying the Gospel to their brother negroes of equatorial Africa.

The following gentlemen were appointed an Executive Committee to co-operate with Dr. Johnston and make arrangements for permanent organization in connection with the work: Dr. Ogden, Queen Street Methodist; C. Blackett Robinson, St. James' Square Presbyterian Church; Thomas Thompson, Carlton Street Methodist Church; Elias Rogers, Society of Friends; William Mortimer Clark and John J. Garshore, Knox Church; T. Eaton and W. J. Gage, Trinity Methodist; Henry O'Brien, St. Peter's Episcopal; Alexander Sampson, Central Presbyterian; Herbert Langlois, Western Congregational; H. B. Gordon, Deer Park Presbyterian; F. Roper, Metropolitan Methodist.

ASTONISHED AMERICANS.

Publishers in the United States are amazed to learn that there is a weekly paper published in Canada with a subscription list approaching one hundred thousand. But it is nevertheless true. The paper referred to is the Family Herald and Weekly Star, Montreal, a weekly newspaper that is a perfect magazine of useful information.

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To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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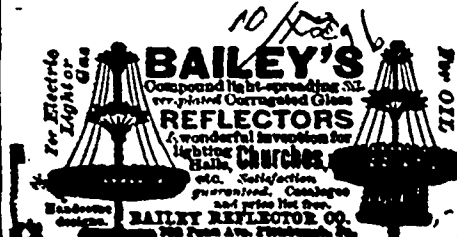
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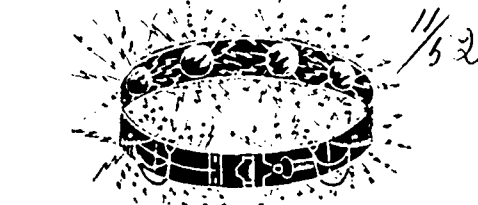
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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE - MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst. as follows: "Dear MR. SIMPSON - Yours of the 26th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I spontaneously used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does. 'Sincerely yours, C. WATSON.'

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 1st as follows: "To J. J. WESLEY SIMPSON - Dear Sir, - A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. 'Yours truly, ROBERT LINN, 168 Parliament street.'

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HOUSEHOLD HINTS.

MATTING FOR WINTER. - Taking up matting in the fall is less done than it used to be. Some housewives use it all winter in place of carpet; others carpet over it.

BEAUTIFUL CAKE. - Two cupfuls of butter, three cupfuls of sugar, five cupfuls of flour, one pound of fruit, one cupful of milk, five eggs, two heaping teaspoonfuls of baking powder sifted in with the flour.

BAKED APPLES. - Wipe and core a dozen apples, put into a pudding dish, fill the cavities with sugar; take a tablespoonful of butter, the same of flour, rub smooth, add boiling water enough to cover the apples. Grate nutmeg over and bake slowly.

BUCKWHEAT CAKES. (Ready in five minutes.) - Two teacupfuls buckwheat flour, one teacupful wheat flour, four teaspoonfuls Cleveland's Superior Baking Powder, one teaspoonful salt. Mix all together, and add sufficient sweet milk or water to make a soft batter. Bake on griddle at once.

TO SAVE SOAP. - How many readers wonder what to do with the small pieces of soap left after using a piece till so small you can't hold it. My plan is to make a flannel bag, about five inches by five inches, put the pieces in, sew up, and use as you would a bar of soap. Try it once and see how it does.

CRYSTALLIZED PEARS. - Use only absolutely perfect fruit because the cores are to remain intact. For a dozen pears beat the whites of two fresh eggs only until they are liquid and smooth, and sift a large dish of confectioners' sugar; leave stems on the pears and peel them very thin and smooth. When peeled hold each one by the stem, roll it in the beaten egg until all parts are moistened, then in the sugar to thoroughly coat the entire surface, and dry the pears upon a large dish. If the first application of egg and sugar does not cover the fruit, repeat it. To serve the fruit arrange it upon a glass or china dish for dessert.

FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dessicated Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

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So writes **Mrs. Admiral Dahlgren** in an article under the above caption, in the November

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Apply the Soap with one sponge or cloth, and remove the Soap and dirt with the other. Rinse the latter frequently, and change the water often.

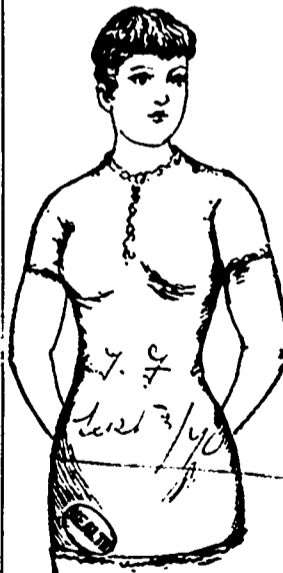
Ordinary soap contains too strong chemicals to use on paint; but while "Sunlight" Soap is mild, it is very EFFECTIVE.

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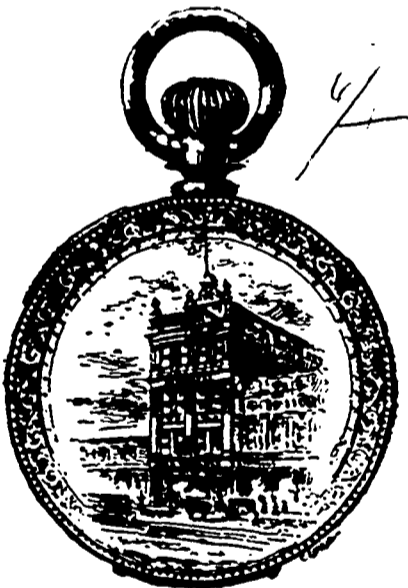
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DIED.

At St. Catharines on the 3rd inst., Mr. H. S. McCollom, aged 63 years.

In Toronto, at 400 Markham street, on Monday, 25th November, Nina Beatrice, eldest daughter of Lud K. and Lillie G. Cameron, aged 10 years.

On Tuesday, 18th November, 1890, at her residence, 15 Jarvis street, Toronto, Helen, beloved wife of John Leys, Q.C.

At 52 Murray street, Toronto, on the 22nd inst. James, the second son of James Atison, merchant tailor, aged 16 years.

At her late residence, 175 College street, on Sunday, 23rd November, Rosa Barclay, widow of the late Rev. Dr. Barclay, in her 76th year.

MEETINGS OF PRESBYTERY.

BRANDON.—At Carberry, on the second Monday of December, at 7.30 p.m.

BROCKVILLE.—In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m.

BRUCE.—At Walkerton, December 9, at 1 p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m.

COLUMBIA.—In St. Andrew's Church, Vancouver, on Tuesday, 9th December, at 3 p.m.

GLENGARRY.—At Maxville, on Tuesday, 9th December, at 11 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m.

HERON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered.

MAITLAND.—At Wingham, on 9th December, at 11.15 a.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.

PARIS.—In First Church, Brantford, December 2, at 10.30 a.m.

PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.

REGINA.—At Wolseley, on the second Wednesday of December, at 10 a.m.

SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

SAUGEN.—In Guthrie Church, Harrison, on the 9th December, at 10 a.m.

TORONTO.—On the second Tuesday of December, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

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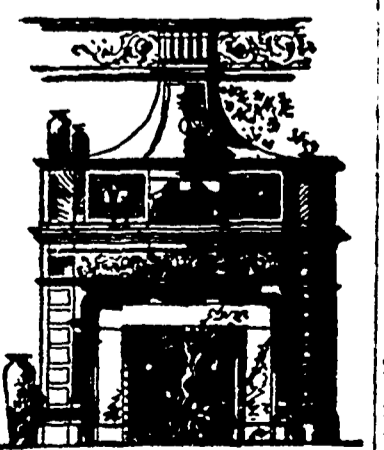
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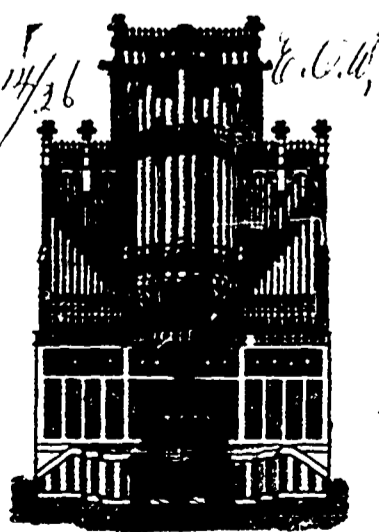
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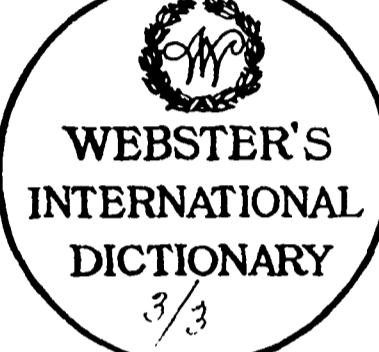
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