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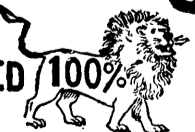


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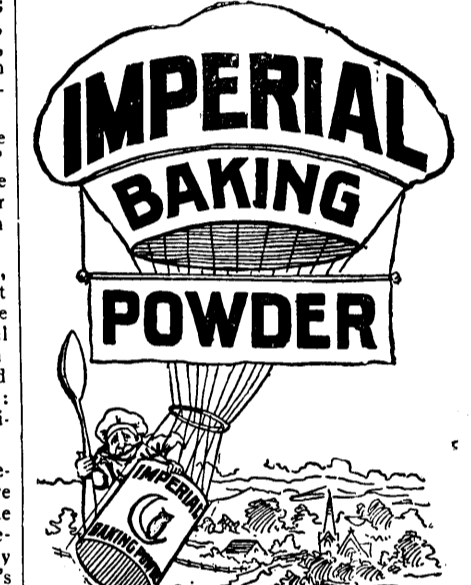
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JANUARY 11th, 1893.

No. 2.

Notes of the Week.

Professor Sayce, the distinguished Oxford archaeologist, says: "The term 'Higher Criticism' is an unfortunate one. It has the appearance of pretentiousness, and it may be feared that in some cases it has led to the unconscious assumption of a tone of superiority on the part of its professors and their followers."

The rumour has gone through all the land that Prohibition is a lost cause in Kansas. The Philadelphia Presbyterian pronounces the rumour false. The proposition to call a constitutional convention was defeated at the late election. The Prohibition Constitution stands unrepealed, and will continue to be the organic law of the State.

By his will the late Sir Adams G. Archibald leaves \$600 a year to his wife, together with all the household furniture, books and other articles in the "cottage" property; after a few private bequests he divides the remainder of his property between his daughters Johanna, Elizabeth and Mary. The only public bequest was to Dalhousie College, which he leaves his law books.

The loftiest point so far as yet known to have been attained by a mountain climber is 23,700 feet, which was accomplished a few years ago by a Mr. Graham in the Himalayas. He states that in spite of the great altitude he did not find any difficulty in breathing, nor did he experience nausea, bleeding at the nose or temporary loss of sight or hearing. The motion of his heart was, however, perceptibly affected, as its beating became audible and its rate was decidedly increased.

The Presbyterians of South Africa have been holding a Conference, in which the chief topic of discussion was the propriety and desirableness of a full Presbyterian organization in Southern Africa. A Presbytery of Natal and a Presbytery of New Transvaal already exist, and a movement has been made towards the organization of a Presbytery of Cape Town. The Conference declared in favour of the organization of a Synod embracing all the Presbyteries and the outlying congregations. It also suggested the twenty-four Articles of the Faith of the Presbyterian Church of England as the doctrinal basis of the new Synod.

Swedenborgianism and Buddhism are the latest religious movements gaining headway in Paris, remarks The New York Independent. Several hundred of the former have erected near the Pantheon a chapel in which a lawyer preaches every Lord's Day. They also publish a journal, in which the appearances of spirits are reported. The Neo-Buddhistic fad is fathered by the Orientalist De Rosny, and one paper claims 50,000 adherents. The creed demands repentance, love for all creatures, including animals, which can be transformed into mortal beings, and therefore ought not to be killed. Every outward cult is rejected, but socialistic principles are taught. "No one is allowed to possess more than he earns by his day's labour," is one of their doctrines.

A Quebec clergyman, Rev. W. T. Noble, has been provoked by the ritualistic tendencies of the new bishop to write a letter protesting against "the centralized autocratic power" of the bishops, as "demoralizing to the clergy, and irritating to the laity," and hence it "mars the progress of our church." To the bishop himself he wrote expressing indignation at "the false and malignant anti-Protestant calumnies" uttered by the bishop at a communion ser-

vice, where "the mass-mongering performance at the Lord's table," prevented him from communicating. The bishop stood on his dignity, and demanded the withdrawal of the first of the letters, and the Quebec Clerical Association has expelled Mr. Noble from its membership.

The oldest herbarium in the world is in the Egyptologist Museum at Cairo, and consists of an inconspicuous collection of dried portions of plants, relates the Toronto Mail. These portions of plants and flowers were taken from wreaths and garlands in the coffins with mummies, where they were placed by the ancient Egyptians as death offerings, and from edible plants which were set in earthen vessels on the floor of the sepulchre as the furniture of the last resting place of their beloved ones. Many of these floral remains are so well preserved that, after being treated with warm water, they can be handled like modern herbarium specimens. The colours, too, are preserved in a remarkable way. The most important matter in connection with these plants is their age. The remains of funeral food are found in tombs as far back as 3,000 years before Christ.

Just as his poetry was beginning to be recognized, Mr. John William Watson, author of "Wordsworth's Grave," "Lachrymæ," "Musarum," a funeral ode on Tennyson, and other works, has lost his mental balance. By an order of the Windsor magistrates he was lately removed to a private lunatic asylum. While walking with his brother on the Long Walk at Windsor, Mr. Watson stopped the carriage in which the Duke and Duchess of Edinburgh were riding. The police seized him and took him to the police-room at Henry VIII's Gate. Twelve years ago a love disappointment affected Mr. Watson's mind, and the recent more generous appreciation of his work, together with a grant of £200 from the Royal Bountiful Fund, on Mr. Gladstone's recommendation, seem to have been too much for him. His friends intimate that he will be removed to private control, and afterwards taken away for a period of rest.

There is a movement to erect a worthy memorial to John Knox in Edinburgh. The plan has grown, the original project being only to place a sculptured figure of the reformer in one of the niches for statues of historical personages prepared in the facade of the new National Portrait Gallery. Then it was suggested that a marble statue should be placed in St. Giles' Cathedral, a building intimately associated with his memory and work. The cost of the former plan would have been only £200, and of the latter £600; but now there is a third proposal—to erect a large bronze statue in the Princes Street Gardens at a cost of £2,000. Those who approve of this last more adequate memorial, and are willing to subscribe to a fund for its erection, are requested to communicate with Mr. James A. Wenley, Bank of Scotland, Edinburgh.

Since 1875 Marseilles has developed a serious liquor problem. There are streets with four liquor shops next door to each other, and during the past five years eighty-four million francs has been expended in drink. The raising of the octroi tax only increased the revenue. Lately the Marseilles Savings Bank has come like a Hercules to the work of reform. It built model dwellings, on a principle well known to Temperance reformers, offered, with considerable success, loans to workmen desiring to build for themselves, and established savings banks in connection with all the schools. Popular scientific lectures directed against alcohol have also been delivered. Though these agencies have only

been at work two or three years, the great annual increase in the liquor consumption had been practically deduced to nil in 1891. Can Canadian Temperance societies also combat the alcohol mania with the more wholesome saving mania?

The schools of Japan have made a favourable impression upon no less an educator than Professor George T. Ladd, of Yale University, who has recently arrived home from a visit to Japan, during which he lectured before several universities. He says: "There are two kinds of institutions—the private schools, which are carried on by enterprising citizens, many of which are surrounded by Christian influences, and the Government schools, which are carefully graded, and which are maintained with considerable strictness, and follow somewhat the German. There are the primary schools and Koto Chu Gakko, which translated means the 'higher middle schools.' At the head of these is the Imperial University, situated in Tokio. There is no Latin or Greek taught here, Chinese being the classical tongue. The Government institutions are not seats of the Christian religion, although there are many Christian teachers in them. There is no looseness in the curriculum, everything being strictly attended to."

The number of Christian Endeavour societies enrolled in each denomination are as follows: Presbyterian, 5,363; Cumberland Presbyterian, 549; United Presbyterian, 276; Reformed Presbyterian, 43; Scotch Presbyterian, 24; Westminster Leagues, 2; Congregationalists, 4,368; Baptists, 2,945; Free Baptists, 155; Seventh Day Baptists, 49; 6 Advocates of Fidelity; 8 Baptist Unions; M. E. Church, 1,859; Methodist Protestants, 485; Methodists of Canada, 150; M. E. Church, South, 120; African, M. E., 74; Primitive Methodist, 41; Epworth Leagues, 285; Christians and Disciples of Christ, 1,858; Lutherans, 366; Evangelical Lutherans, 314; Keystone Leagues, 20; the Reformed Church in America and the Reformed Church in the United States, 561; the Friends, 366; United Brethren, 201; Church of God, 49; Moravians, 44; Reformed Episcopal, 38; Protestant Episcopal, 33; Mennonite, 9. In addition to the above there are 2,098 union societies in small places, 339 that have not given us their denominational affiliations, 59 in public institutions and schools, 3 in the United States Army and 3 "floating societies," making a total of 23,163 societies.

Newspaper correspondents in New York have occasionally expatiated upon the large incomes of a number of prominent clergymen in that city. Some of them have been represented to have enormous incomes. One of the clergymen who has been written up by these correspondents is the distinguished pastor of the Fifth Avenue Presbyterian Church, the Rev. Dr. John Hall. A correspondent of The Globe-Democrat of St. Louis, recently stated that Dr. Hall had a salary of from \$20,000 to \$25,000; that he received a large salary as chancellor of a New York college; that Robert Bonner paid him a salary of \$10,000 a year for writing for the New York Ledger; and that he had an income of \$10,000 "from lectures and miscellaneous work." Dr. Hall's son, the Rev. Thomas C. Hall, who is himself a prominent Presbyterian pastor in Chicago, has written a note which appeared in a recent Globe-Democrat in which he characterizes the foregoing representations as utterly untrue. He says, "It is nobody's particular business, but I may, as his son, here say, that Dr. John Hall's whole fortune, including life insurance, does not equal many of the sums ascribed by imaginative correspondents as his annual income."

PULPIT, PRESS AND PLATFORM.

United Presbyterian: The time comes to every professed Christian, and it comes soon after making his profession, when he must either accept of responsibility, and so begin to grow spiritually, or failing to do this, take his place among the weak ones who are dwarfs for want of exercise.

Cumberland Presbyterian: If the pastor, by his faithful preaching and personal influence and effort, can enlist every member as a consecrated and energetic helper, the church will not fail for lack of money or influence or numbers. United prayer and work are the sure conditions of success.

Central Presbyterian: Perhaps the years before us are not many. Shall we not bring this New Year, an unfilled cup, an unwritten page, to His eyes, to His grace, to His care, asking that He will use us to fill it well. At the end we lay it down as a woven wreath, flowers of faith and love and service added daily; lay it at His blessed feet, who wore the crown of thorns for us.

Sunday School Times: Bible study promotes a love of Bible study. The man who never studies the Bible has no love for the study of the Bible, but the man who studies the Bible finds in that study a reason for loving that study. The way to excite an interest in Bible study is to study the Bible, whether you are interested in it or not, and the more you study the more you will want to study, and the more you will love to study.

The Templar: John Ruskin is ranked among England's most æsthetic writers, and is greatly opposed to vulgar exaggeration, either in language or style. His language in regard to tempting men to drink and to drunkenness, for the sake of the gains of the business, is about as strong as language can be made. He said: "Encouraging drunkenness for money is a species of assassination." What may have been his ideas about encouraging and legalizing liquor makers and liquor sellers, for the sake of revenue, we do not know. It could not be much higher, however.

Southern Presbyterian: It is certainly right to join the Church for our own spiritual good. This is one of the designs and ordained benefits of its organization. God gave His Church to His people for their training in Christian knowledge and the development of their spiritual life. He appointed all classes of its ministers or servants, preachers, elders and deacons; He framed all its ordinances, He instituted the ties of Christian fellowship, all with reference to this end; and all are admirably adapted to promote it. If a church member, then, is not growing in grace and knowledge, if he does not enjoy the comfort and happiness of a Christian life as an effect of his church membership, he may well doubt the motives which have brought him in.

Southern Presbyterian: We cannot think of the amount of time, strength, and opportunity we have enjoyed during the past twelve months, without realizing that we have all failed to make the best use of these to our Master's glory and to the good of our fellow-creatures. Who could estimate the possibilities of such a year? What might we have accomplished if our hearts and lives were truly consecrated! We cannot renew these opportunities, nor call back these wasted days and weeks, nor would it do us or others any good merely to grieve over them. If spared, we may expect to enjoy similar opportunities during the coming year. It is to arouse us to improve them, that we refer to those past and gone. May God give us all a heart for His service, and may we ally our energies with the progress of the Saviour's kingdom in the future to which all the providential indications point.

Our Contributors.

JUST A LITTLE BETTER THIS YEAR.

BY KNOXONIAN.

The New Year has begun. The resolutions of the season have been made and perhaps some of them broken. How would it answer to make one strong general resolution to be better and do better than we have ever been or done during any past year.

Somebody tells of a pastor who explained the doctrine of human depravity to an elderly Scotch woman, a parishioner of his. "Aye," said the good woman, "that is a fine doctrine if we could only live up to it." Would that we all found as little difficulty in being and doing better as we find in illustrating the doctrine of human depravity.

Difficult things, however, are just the things worth doing. If the people of this Dominion would all be better and do better this year than last the country would get a splendid lift. Good living would do more for Canada than the N. P. ever did. Honesty and truth are of more value to the country than unrestricted reciprocity. Fairplay in business and politics would be a greater boon than two-rowed barley. The country needs a conscience and a sound public opinion quite as much as it needs a rise in the price of wheat.

We read somewhere every day that what Canada needs most is more people. Immigration is said to be the sovereign balm for all the ills that Canadians are heir to. Like the orator Principal Willis used to tell about, "We deny the allegation and challenge the alligator." Improvement of the people we have is a more important thing than the bringing in of thousands of people not any better than ourselves. The miserable delusion that numbers are of more importance than quality is eating the vitals out of church, state, school, college and almost every other institution. If a padlock could be put upon the mouth of every man who helps to make the Canadian people believe that a "crowd" is the main thing in life the country would gain immensely by the operation. Character is of more importance than numbers. Quality is a more vital matter than quantity. The character of a town, or school, or college, or church, or congregation, or country, is out of all sight more important than the number of human units that enter into their formation. There is a sufficient number of people in Canada now to make a powerful nation if we were all people of the right kind.

Look at little Scotland. The extreme length of that little country is not as great by fifty miles as the distance from Toronto to Montreal; its breadth is not as great by ten miles as the distance between Toronto and Kingston; its population is a million less than the population of Canada and yet Scotland has for a century been one of the most influential countries in the world.

Supposing we all begin this year and try to improve our quality. Let Sir John Thompson bring in some immigrants if he can, though there is great room for doubt as to whether a coaxed and purchased immigration ever did any country much good. The men who hewed Ontario out of the forest came of their own accord, and that is one reason why Ontario is such a splendid province. But whatever doubt there may be about the merits of an emigration policy there is no doubt that improvement of the people who are here now would mean the improvement of Canada. Now let us begin.

Dear Brother Boanerges, let us begin with you. Don't you think you could preach just a little better this year than you ever did before. No doubt you are a fairly good preacher, but supposing you begin your sermon a little earlier in the week and put a little more work on it, and a little more matter in it, and light it up with strong, clear illustrations, and arrange the closing part so that the people will imagine something has struck them. And, dear brother, supposing you make an honest effort to stop that woe-

ful habit you have of allowing your sermon to taper out at the end. A sermon should never taper. It should close with a rush. Now, dearly beloved brother, do try and preach just a little better this year than you ever did before.

And the elders, and deacons, and Sabbath School Superintendents and teachers, and the Christian Endeavours, and the whole body of church workers, should follow the example of Brother Boanerges and work better this year than they ever did. There is not much use in one man trying to bring about a reform if he is not well backed up by those whose duty it is to help him. Even Paul did not succeed in all places. The people must therefore do their share if better times are to come. If they do not attend church with a reasonable degree of regularity and pay with a reasonable amount of liberality and live with a credible amount of consistency there will be no improvement in this or any other year.

We often speak about the need of more life in church, and some people who might know better exhaust their own little life in groaning over the lack of life in others. If each one would begin on his own account and work and pray just a little better for a twelvemonth, the church would make great advances in 1893.

But the church is not the only institution that would stand improvement. In fact every thing we have would be greatly improved if everybody who works in any line would do his work just a little better.

There is a grand army of teachers in this country. No doubt the great majority of them do their work well, but if all did just a little better the educational interests would be distinctly improved.

We have a profound admiration for a good mechanic. We would throw up our tile higher and shout much louder for a tailor who makes a coat fit like a glove or a bootmaker who makes your number fourteens look neat and nice than we would for some members of parliament we know. If there is one kind of a man we do grow enthusiastic over it is a mechanic who can make something useful and nice and who takes an honest pride in his work. Talk about reforms! One of the reforms we need first and most is to run the ignoble army of demagogues, bogus moral reformers, hungry politicians, gabby agitators, corner grocery talkers on politics and religion, clean out of the country and put industrious, skilful workmen in their place. A man who can make a good saw-horse, or mend a pair of boots neatly, or blacken them well is worth more to this young country than any score of gabby demagogues between the oceans. But still there is some room for improvement among mechanics, and if every man who makes things would make them just a little better the country would be a distinct gainer.

There is a remote possibility that even doctors, lawyers, judges and some members of their professions might do their work just a little better. The Editor alone is perfect!

What an improvement would take place all round if we all lived and worked just a little better this year.

THE LITERARY PRE-EMINENCE AND POWER OF THE SCRIPTURES.

BY REV. D. MILLER, BRUSSELS.

The Bible is the most popular of all books; it was once, and still is, with many people, the most despised. It is God's Book: it is "the Book;" it is "the Gospel;" "the Good News of Salvation" to sinners. It is an honest book, all books are not honest. It is profound in its thoughts, at the same time it is simple in its statements. To many it is an enigma—it is paradoxical, still it is suited to the conditions of all men. Head knowledge of the Bible is to be commended, heart knowledge is indispensable to the man who would study its pages aright. It is a book which many of the wisest of men fail to comprehend, and yet the most illiterate may apprehend its truths. The subject matter treated of in the Holy

Scriptures is most complex, though its themes are suited to every mind. It affords food both for mind and heart. A knowledge of the Scriptures as a whole is to be sought after, but a simple sentence may, and often does, answer the purposes intended by its Divine Author. The beauty of the Bible does not consist in "the get-up" of the book; it would be priceless if printed upon strips of rags. A copy can be procured for a few cents, yet the world full of diamonds or rubies or the most costly pearls, could not purchase its saving power. It is a useless book, if improperly applied. To the sceptic it becomes a destroying sword, to the atheist it says, "Thou art a fool!" to the man of the world it is "dry as dust."

Use the Bible aright, and it becomes instinctive with light, because its author, Jesus Christ, is "The Light of the World." Use the Word aright, and it becomes instinctive with love, because "God is love." "It is the power of God unto salvation, to every one that believeth."

Let me illustrate. Philosophers have for ages been troubling their minds as to what constitutes "the highest good," "true happiness." The little child answers this knotty query when she sings the simple gospel hymn:

"Gentle Jesus meek and mild,
Look upon a little child."

The highest good is God incarnate—the Christ—the Saviour of the world. Power and meekness and mercy in Him are the highest qualities of goodness. True happiness is exemplified in humble, child-like faith in God, in the Saviour, and in the sanctifying work of the Holy Spirit: "Except ye be converted and become as little children," says Jesus, "ye shall not enter into the kingdom of heaven."

Theologians stumble upon the rocks of "election," "effectual calling," "perfection," and such like doctrines. It is said that a poor woman once appeared before an old Scottish divine as a candidate for church membership. In those days a faultless mental knowledge of the "Shorter Catechism" was the avowed criterion of discipleship, and a sure passport into the Church militant. The old divine looked over his "specs" at the candidate with an air of wisdom and solemn awe, and asked in a most profound tone of voice, "What is Effectual Calling?" "What is Adoption?" "What is Sanctification?" "What is Justification?" "What is Faith?" The old lady hung her head; she could not answer one of those profound queries. At length the minister said, "I am afraid, dear woman, I cannot admit you to the Lord's Table." Tears gently stole down the old lady's cheeks, and, as she was leaving the audience chamber of the stern man of God, she meekly ejaculated: "Well, sir, if I cannot answer these questions, I can feel the meanin' o' them a' the same."

The foregoing story, if not the actual words, is at least the substance of the incident as originally recorded, and goes to show that the poor woman was far ahead spiritually of most of our profound theologians. She felt the truth, because she lived the truth; "the truth had made her free." The good old minister said, in reply to the poor woman's avowal, "That is enough." The old lady partook of the Lord's Supper; and few indeed celebrated on that communion occasion the Saviour's dying love with a deeper sense of unworthiness and inward joy and peace.

We hear some men speak as if the Bible is easy of comprehension. Is it? And others imagine that they know all that is to be known about the way of salvation. Do they? Without the Bible where would be the main force and beauty of our English literature? Perhaps, without exception, stripped of Bible quotations and scriptural ideas, the writings of most men would become mere intellectual skeletons. Eliminate the Bible from Shakespeare, Tennyson, Burns, Longfellow, for instance, and the remaining ideas in their works might be found to be commonplace enough. The thoughts of Biblical writers—otherwise, the thoughts of God Himself—permeate, more or less, all literary productions; and the best of

our writers have found food for the growth of their noblest expressions from the much-despised Word of God. And has not the man of science also been put upon the track of investigation from the same source; and from which light has been gained which led up to the production of many of our modern improvements?

Let me illustrate. Where did Shakespeare learn the true nature of mercy which he puts in intelligible form into the mouth of "Portia," in "The Merchant of Venice?" He says:

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest. It becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings.
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings;
It is an attribute to God Himself;
And earthly power doth then show likest
God's
When mercy seasons justice."

Jesus in Matt. v. 7, teaches this truism expressed by Shakespeare, when he says: "Blessed are the merciful; for they shall obtain mercy."

Again, instance Longfellow, who taught him to write, "Blessed are the dead!" and of "the blessed dead" thus to sing:

"Christ has wiped away your tears for ever;
Ye have that for which we still endeavour,
To you are chanted
Songs which yet no mortal ear have
haunted.

"Ah! who would not then depart with gladness,
To inherit heaven for earthly sadness?
Who here would languish
Longer in bewailing and in anguish?"

"Come, O Christ, and loose the chains
that bind us!
Lead us forth, and cast this world behind
us!
With thee, the Anointed,
Finds the soul its joy and rest appointed."

Does Longfellow in these verses not probably draw inspiration from the apostle Paul, when he exclaims: "For me to live is Christ; to die is gain."

Des Cartes' idea of God was not self-originated. He says: "By the name of God I understand a substance infinite, eternal, immutable, independent, all-knowing, all-powerful, and by which I myself, and every other thing that exists, if any such there be, were created."

How did Spinoza arrive at his pantheistic conception of God, erroneous though it may be? Was it not also culled from the Word of God, and misapplied? He says: "God is everything; and it is the overwhelming grandeur of the one conception which makes it impossible for him to admit a distinct existence for any other being."

In like manner do we not find philosophers speculating as to the origin of evil and the immortality of the soul? Apart from the Bible they can know little; and their surmises must indeed fall far short of the mark. But philosophy, theology, literature, and science will never fully lay bare the secrets of God, the mysteries of the incarnation, the omnipotence, omniscience, and omnipresence of Jehovah.

Just another quotation, and this time from Burns' "Cottar's Saturday Night:"

"The priest-like father reads the sacred page
How Abraham was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of heaven's avenging ire,
Or Job's pathetic plaint, an' wailin' cry,
Or rapt Isalah's wild seraphic fire;
Or other holy seers that tune the sacred lyre.

"Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed,
How He who bore in heav'n the second name,

Had not on earth whereon to lay His head;
How his first followers and servants sped,
The precepts sage they wrote to many a land;
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bablon's doom pronounced by heav'n's command.

"Then kneeling down to heaven's Eternal King,
The saint, the father, and the husband prays;
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together beginning their Creator's praise,
In such society yet still more dear;
While circling time moves round in an eternal sphere."

In the first of these verses Burns gives us an historical epitome of the Abrahamic period, realized in the second through the humiliation and death of Christ; and beautifully applied in the third, in an acknowledgment, at the family altar, of the kingship of the Saviour.

The Bible, unlike other books, never gets stale. It always has a marketable demand. It has a fund of information for the litterateur, the poet, the historian, and the young man of science. It brings a comfort to the sorrowful: it tells of a remedy for the sin-stricken soul: it brings peace through believing, to the weary heart.

The Bible has to be read faithfully, prayerfully, earnestly, carefully, and continuously. To prove effectual, it must be to us a friend: we must assimilate the Word in our natures: it must regulate both our inner and outer life. And it is capable of doing all this, and more, because it is inspired of God; it is the Word of God; it breathes spiritual life, the very spirit of God.

We cannot, therefore, study the Bible too profoundly, it will give us better return for our research, than all other books combined. Preachers of the word are beginning to realise this fact, God's thoughts, gleaned by the way from the fields of truth contained in His word directly and not secondhand, or brought to the surface from its many precious mines of laborious, personal application, is more effectual and profitable upon the hearts of hearers than the borrowed thoughts and expressions of others, they come aglow with the heart's experience of the speaker.

There is but one legitimate source from which we derive natural light, heat, and life—that is, from the sun. There is but one legitimate source from whence we derive our spiritual light, heat, and life—that is, from Jesus. He says, "I am the light of the world." * * * "I am the light and the life of men."

"In Christ is hid all the treasures of wisdom and knowledge." All wisdom and knowledge must therefore be borrowed, and borrowed from Jesus Christ. And the Word of God, the scriptures of the Old and New Testaments, which alone reveal Christ, and therefore reveal God, because Christ is both the revelation and the revealer of the Father's love and will towards man, must be the mine from whence the world's wisdom and knowledge have been excavated. Mere force of will or intellectual power cannot know God; hence the greatest of minds often fall in searching after the infinite. Christ alone reveals the Father, and "He is no respecter of persons." Hence the humblest unlettered saint, entirely devoid either of scientific or philosophical knowledge, may attain a clear knowledge of truth through the exercise of simple faith in the Saviour. We read in Acts xiii., 27, that through the Old Testament had been read daily in the Synagogues of the Jews, the people remained in ignorance of its meaning; they knew not Christ as the Messiah; neither did they know the voices of the prophets—i.e., they were really in ignorance of the predictions of the Old Testament respecting the Messiah.

Head knowledge of the Word of God is very valuable; but let us never forget that we may know mentally the Scriptures, from Genesis to Revelation, and yet

be ignorant of its profound truths. A living heart knowledge of the Word is what is wanted. Obedience to the dictates of the Word brings salvation: "Do this, and live." The Word is the bread of life, it is the armory from whence the Christian obtains his defensive weapons. "My brethren," Paul says (Eph. vi., 10), "be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked and take the helmet of salvation."

But the Christian likewise needs offensive weapons; for he is required to fight manfully and to conquer. "Take the Sword of the Spirit, which is the Word of God." And he must not forget the closing injunction of the Apostle: "Praying always with all prayer and supplication of the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Let not the Christian belittle the Word of God, let him not think that he has mastered all its precepts and commands, that he has tasted its joys to the full, and unearthed its most precious ores. Such a state of mind is ruinous to his spiritual nature. If he has experienced anything of the sweets of the Word, his experience is but small indeed when compared with the joys in store for all those who truly seek the Lord in His Word. To the true Christian Canaan is still ahead, "a land flowing with milk and honey."

May He who is the Light of the World so illuminate the sacred page to the darkened minds and hearts of His people, that they may more clearly see Christ as their Saviour, and guide, and everlasting reward, that in turn they may become more efficient lights in the world, through the influence of the Holy Spirit, beacons to warn sinners from off the rocks of carnal desire and worldly temptations, lights to lighten others to a knowledge of Christ, and towards that desired and blessed haven of eternal rest and peace with God.

"NEITHER NECESSARY NOR WISE."

Some three years ago I was permitted by the Foreign Mission Committee of our church to come to China as a single missionary in order to ascertain by experiment within our own Church the feasibility of single life in China on small salary. At that time, in all quarters, it was said that the possibility of such an experiment was within reach of the Committee on account of my consenting 1st, to dress, and 2nd, to eat Chinese fare, and otherwise rough it, as e.g. the China Inland Mission are said to do. Only a few days, however, in China resulted in the pleasant discovery that none of the popular beliefs before shared in by myself were at all necessary to my enterprise; it was not necessary to "live as a native," and rough it more than my fellows, and in many communications it was intimated that my mode of life was in all respects similar to, and accordant with, that mode of life which the experience of Societies and Missions in general has ever shown to be the truest economy. But it appears that these intimations were too obscure, or did not in their most explicit form find their way to the public eye, or if they did, make an impression sufficiently decided to eradicate the early beliefs as to the necessary conditions of my experiment. In fact a recent copyrighted article in an excellent journal leaves the old impression, and prompts me even at this distance to make these statements with a view, if possible, of giving a quietus forever to the romantic, but unreal fancies of bygone years. Let me,

therefore, earnestly assure your readers that the experiment permitted by the F. M. C. has proceeded from its very inception, without any of the heroic accessories which I fear sympathetic friends still believe to be the hourly portion of the undersigned. Suffice it now to say that to adopt these accessories was happily neither necessary nor wise. The experiment has been progressing under conditions which have imposed no hardships upon the missionary not equally borne by other missionaries, a fact which should be hailed with satisfaction when it is reflected that many such experiments, while increasing the knowledge of the Church, have ended, as might be anticipated, disastrously for the individual.

The experiment, however, is not yet ended, and no report has yet been given to the Foreign Missionary Committee. I would not be understood as in the least foreshadowing that report, which, in the first instance, is the unalienable property of the Foreign Missionary Committee. But I shall be greatly pained if, after the foregoing statements, my mode of life in China shall be still invested with an unreal glamour, as untrue to the facts of the case as injurious to sound views both of the labourer and of his hire.

The servants of God ought all to be heroes in the strife, but, in this hero-worshipping age, it is to be feared that the heroic ideals of many well-meaning and enthusiastic Christians would fail of approval by the standards of the wisdom of God. Let us gladly die to-morrow in the cause, if God clearly says: It is duty. But a solely self-appointed death is never duty. Let us, therefore, gladly live to-morrow, if it be the will of God, that we may glorify him a little longer on the earth. Yours in the Work,

DONALD MACGILLIVRAY.

Chu Wang, Honan.

This letter was unaccountably mislaid, and hence its late appearance in these columns.

Christian Endeavor.

TOPIC OF WEEK.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

JANUARY 15.—Strength for God's work. How to obtain it and how to use it.—Haggai ii. 4; Col. i. 9-11.

The people of God to-day are engaged in a mighty conflict. They must stem the tides of intemperance, worldliness, licentiousness and general irreligion, which are sweeping like a flood over the land. They have perhaps a sufficient number of societies, committees and organizations for the successful prosecution of the work which lies before them if the members of these societies were only endowed with the necessary strength. But no matter how happily adjusted the machinery of the Church may be, its work will prove a failure unless God adds His blessing to it.—Psalms cxxvii. 1. The ponderous Krupp gun and the powder and ball within it, may be prepared in such a way as to do frightful execution, but they are all useless unless they are touched by one thing—a lighted match.

I. A man is strong and can do his appointed work when God is with him. If Moses had undertaken to deliver the children of Israel from Egyptian bondage at the time when he first desired to do so, the attempt would have been a conspicuous failure. But when God promised, saying, "Certainly I will be with thee," the undertaking could not result otherwise than successfully. No man was able to stand before Joshua all the days of his life, but the reason was that before he undertook to lead the hosts of Israel across the Jordan, God gave him the promise, "As I was with Moses so I will be with thee." Though the Israelites were poor, scattered and discouraged, and though their oppressors were proud, arrogant and revengeful, yet Gideon was able to deliver his impoverished countrymen out of the hand of their haughty foes. But the reason of his success is not far to seek, for before he undertook the work of deliverance, God said to him: Surely I will be with thee, and thou shalt smite the Midianites as one man." How weak Peter and his fellow-disciples were when they trusted in themselves, but how strong they became when they were filled with the Holy Spirit! Paul could say, "When I am weak then am I strong." However sharp the trial before him he felt strong to meet it, because he knew that the Lord would stand by him. (2 Timothy iv

17). A man may be a giant physically, and he may labour hard in the cause of religion, but his work will produce no lasting or beneficial results unless the blessing of God rests upon it. On the other hand, a man may be so hampered by physical infirmity that he seems able to accomplish little or nothing, and yet, if God is with him, blessing his feeble efforts, neither time nor eternity can measure the results.

II. How is this strength to be obtained? Not from the study of human nature, not from a knowledge of books, though it is well to understand men and to master books. We are strengthened with might by the Holy Spirit. (Ephesians iii. 16.) God strengthens us by giving us the Holy Spirit in answer to the prayer of faith. Ordinarily God gives His choicest blessings in answer to prayer, hence if we desire strength, we should pray for it. God designs to make us strong, but for this He will be enquired of by us to do it for us. (Ezekiel xxxvi. 36-37.) Though the disciples were assured again and again that the Holy Spirit would come and endow them with power, yet they continued in prayer day after day until the promised Comforter came. If we would be strong, then we must follow the advice which was once tendered a distinguished evangelist: "Honour the Spirit." It would not perhaps be true to say that Christians to-day would have to make the confession which was once made by the members of the Church at Ephesus, "We have not so much as heard whether there be any Holy Ghost," but still it is to be feared that the Spirit is not honoured as He ought to be. If we look into any hymnal we shall see that only a very small proportion of the hymns bear upon the Spirit's work. Do we pray as fervently as we should that the Spirit would guide us in all our services? Luther was wont to say that if he had but ten minutes in which to prepare for a meeting, he would spend seven of the ten in waiting upon God. If we would be strong, then we must be often at a throne of grace, pleading that God by His Holy Spirit would endow us for the duties which devolve upon us. Again, we should exercise the strength we have, in order that we may grow stronger. When we accomplish one task successfully we should feel braced up for another, and we should, moreover, be prepared to ask and expect greater things from God. David felt that because God had strengthened him to meet a lion and a bear he would qualify him for meeting the giant Goliath (1 Samuel xvii. 37.) "Each victory will help you some other to win."

III. How is this strength to be used? In subduing the evil within us; in overcoming our easily-besetting sins and in cultivating Christian gifts and graces. We are just as surely working for God when we are doing these things as we are when engaged in public duties. "This is the will of God, even your sanctification." But we should also use our strength in helping others; in pulling down the strongholds of sin; in waging aggressive warfare with everything that interferes with the progress of the Gospel, and in lending assistance to anything that is calculated to advance the interests of our Lord's kingdom.

Where duty calls, or danger,
Be never wanting there.

There are said to be 15,000 Jews idle in the East End of London. The distress is so great that they had even offered their children for sale to the Jewish Unemployed Committee in order to buy bread.

Rev. Dr. Hamilton Ramsay, Haddington, for 40 years purse-bearer to the Lord High Commissioner to the General Assembly, has on retiring been presented with an old English "loving cup" and a purse of sovereigns.

Mr. T. W. Russell, M. P., believes that a very serious crisis indeed is approaching for the Irish agriculturist. Cattle are almost unsaleable, and the flax crop—the other great source of rent in Ulster—has turned out a disastrous failure.

Nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving.—James A. Garfield.

Pastor and People.

HIS LOVE AND CARE.

I know not where His islands lift
Their fringed palms in air ;
I only know I cannot drift
Beyond His love and care.

O brothers ! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord ! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee ?

—John G. Whittier.

SORROW.

Upon my lips she laid her touch divine,
And merry speech and careless laughter died ;
She fixed her melancholy eyes on mine,
And would not be denied.

I saw the west-wind loose his cloudlets white
In flocks, careering through the April sky ;
I could not sing, though joy was at its height,
For she stood silent by.

I watched the lovely evening fade away ;
A mist was lightly drawn across the stars.
She broke my quiet dream ; I heard her say,
" Behold your prison bars !

" Earth's gladness shall not satisfy your soul,
This beauty of the world in which you live ;
The crowning grace that sanctifies the whole—
That, I alone can give."

I heard and shrank away from her afraid ;
But still she held me and would still abide ;
Youth's bounding pulses slackened and obeyed,
With slowly ebbing tide.

" Look thou beyond the evening star," she said,
" Beyond the changing splendours of the day ;
Accept the pain, the weariness, the dread,
Accept, and bid me stay !"

I turned and clasped her close with sudden strength,
And slowly, sweetly, I became aware
Within my arms God's angel stood at length,
White-robed, and calm, and fair,

And now I look beyond the evening star,
Beyond the changing splendours of the day,
Knowing the pain He sends more precious far,
More beautiful than they.

—Celia Thaxters, in Southern Presbyterian.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

When the harvest was over, and the people had some time to themselves, Wonin asked Nintok to travel through the land, and see how well off and how happy everybody was. So they went off together, sometimes walking and sometimes riding the horses which were pressed upon them by the rich farmers. They lodged in town and country with those whose houses were nearest when the time came for the regular meals of the day, or when night overtook them. It was all the same to Nintok whether the house belonged to a prince or to a peasant, and they were all equally glad to see him and do him honour. Many months the two travellers spent going over the country. When it was time to go back to Naniwa, Nintok was surprised to find the towns and villages on their way almost deserted, and the men absent from the country houses. All along the roads, too, he and Wonin met empty carts, whose drivers bowed low to the Dairi and smiled pleasantly at the old philosopher. There were drovers also on the road with whips in their hands and dogs following them, but without any cattle to drive, and merchants riding among their servants, who carried empty hand-barrows, and workmen with all sorts of tools, who were so many that the Dairi thought they must be going to build a city. "What is the meaning of this?" Nintok asked Wonin. "My Lord," the philosopher replied in his usual way, "these empty ones must be the fathers of the full elsewhere; let us go forward and see where the full one is." So on they went through the happy crowds, who saluted the Dairi with great reverence, in spite of his old clothes, and smiled upon Wonin in a very knowing sort of way, as if they and he had a wonderfully pleasant secret between them.

Thus they came at last to Naniwa. As they entered the city they saw all the people assembled in holiday dress, and among them, on a platform, a number of musicians beating drums and playing on many instruments. Twelve richly-dressed young men came forward, carrying an elegant norimon or state-chair, into which the Dairi and Wonin stepped. Around the bearers thronged the noblemen, the merchants and all the people, crying, as the norimon went forward, "Long live the Dairi, long live our generous prince, Nintok." So they went on to the palace, but when Nintok saw it he thought the bearers had carried him into fairyland. The walls of the palace grounds had been rebuilt, the gardens were free from weeds, and full of beautiful shrubs and flowers,

the great parks were alive with cattle and sheep, the royal stables had a horse in every stall, and the palace was entirely new from top to bottom, more magnificent and perfect than any even that the great Osin had built. The great officers of the court, whom Nintok had sent away to look after their own estates, were there to meet him, to tell of the enormous quantities of all kinds of grain and produce the willing people had poured into his granaries, of the money with which they had filled his treasury, of the cloth and dresses, the ornaments and jewels they had sent into his wardrobe. Now the Dairi understood what the empty carts and hand-barrows, the droveless drovers and bands of workmen whom he and Wonin had met, meant. His people had been emptying themselves, giving their means and their labour to make their lord full. He thanked the inhabitants of Naniwa for the rest of their countrymen's liberality and for their own, but in his heart he said: "Would that my brother Ratsongo were here in my place, to possess all these riches and live in the hearts of a happy people!"

The ambassadors from foreign lands came that year to visit Japan, expecting still to find the Dairi a poor man in an old coat, living in a tumble-down palace. So they brought no presents for him, for it is the strange way of the world to give presents to those who do not need them, and to withhold them from those who do. But they saw that Nintok was now very rich, with a palace more beautiful than those of their monarchs, with great flocks and herds, with store-houses full of provisions of every kind and treasuries overflowing with gold and silver. They expected that the Dairi would send valuable presents to their masters by them, but Nintok did not do so. "What I have," he said, "I will keep for my people in their time of need." Yet he ordered that the value of the presents the ambassadors had brought to him and his brother should be paid them. Then he sent them away. "Beware of these men," said Wonin to the Dairi, "for I see by their looks that they mean mischief." The ambassadors went home and reported how wealthy Nintok was and how he had treated them, and withal they told their monarchs that there was not a soldier in all Japan. So the Kings of China and Corea and LooChoo sent messengers to one another to stir up war among them against the Japanese. They gathered together great armies and sent them in large junks from the north and west and south to invade the kingdom of Nintok. Japanese fishing-boats spied the united fleet advancing towards the shores and came hastily to give the Dairi warning. The news soon spread through the country, and the people came in thousands to fight against the invaders. Nintok turned Naniwa into a great camp and opened his storehouses to feed the volunteers, while the smiths worked diligently making swords and pikes, and the noblemen formed the raw soldiers into companies, and drilled them to the use of arms.

For a few days the winds were contrary to the allied fleet and drove it back from the shores of Japan, but at last the wind changed and the enemy's junks came in sight of the watchmen on the hills. At once Nintok formed his army of horse and foot soldiers and marched them to the point at which the invaders were sure to land, because it was the chief port in the south of Nippon. There he waited the approach of the great fleet. Already it consisted of hundreds of large vessels, but what was the dismay of the Dairi to see, bearing down towards it from the north, another large fleet of lighter and lower-built ships, manned by many warriors. "Alas," he said, "for my poor people; we shall never be able to stand against these myriads." The volunteers also saw this new cause of alarm, and were almost panic-stricken. The nobles looked on in despair, but resolved to fight to the last. On came the allied fleet, and out to meet them on a side-wind went the fleet from the north. At last they met, but not to help each other. The decks of the northern ships in a moment were swarming with men. With arrows and firebrands they assailed the allies and swept their decks. They hauled down their own sails, and with long oars made their way among the unwieldy junks, whose sails they burned with their firebrands, so that they became unmanageable. Some of the northern ships with strong, sharp bows, ran with all their force and speed into the weaker parts of the Chinese vessels and made great breaches in them, through which the water poured until they foundered out of sight. Here and there might be seen a junk on fire, blazing fiercely and threatening to destroy its companion vessels, which were powerless to get out of its way. At last all the enemy's ships that were able to escape sailed away, while the remaining ones that were not sunk or burned surrendered themselves to the fleet from the north. All this saw Nintok and his assembled soldiers from the shore. Though rejoicing in the defeat of the enemy, they were alarmed about the northern fleet, whose soldiers and sailors had shown themselves so brave and skilful. Who could they be? Not even Wonin could answer this question, for there was no nation known north of Corea or Nippon that possessed other vessels than canoes, or that could send forth such warriors as had defeated the army of the three great powers.

Still, therefore, the soldiers stand under arms waiting for the new enemy. The fleet advances within half a mile of the port and there lies. From one of the ships a large boat is let down, manned by twelve rowers, and into it steps a single officer. Rapidly the boat moves over the water and in a few minutes touches the pier. Nintok, attended by twelve noblemen, goes forward to meet the stranger, who stands waiting on the pier. But when he comes near enough he forgets his

royal dignity and runs and falls upon the officer's neck and kisses him. "Ratsongo, my brother, you have come to your kingdom at last. You are not dead, and I have usurped your throne, you bulwark of Japan;" so he speaks as he embraces his brother over and over again. Then he bids the nobles and the army welcome their Dairi, found again. But the nobles and the people do not obey. They too are glad that Ratsongo lives; they are grateful to him for saving them from their invading foes; but they cannot give up Nintok, their father, who loved his people better than himself. Wonin knows what they are thinking. He asks permission of the brothers to speak. "Generous sons of Osin," he says, "you have both done great things for Japan. You, Nintok, have saved your people from the horrors of poverty, and you, Ratsongo, have saved them from the horrors of war. We need you both, and cannot part with either of you. Let Nintok be the Dairi and let Ratsongo be *Taisho* and *Taishi* (the general-in-chief and the heir to the throne)." "Yes, let it be so," says Ratsongo, kneeling before Nintok. And all the nobles wave their swords in air and the volunteers shout: "Hail to Ratsongo, Taishi and Taisho, long live Nintok, our Dairi!" Nintok raises his brother from his knees, saying, as he does so, "What matters the name after all; I will agree to keep it for the sake of keeping my brother, whom I thought lost forever, but nothing shall be done in the kingdom without Ratsongo."

After this, Ratsongo sent his boat back to the fleet with orders. Immediately the ships sailed into the harbour bringing with them the vessels they had captured from the enemy. First landed the soldiers in great companies, and as they marched towards the brothers and saluted them, Nintok saw that they were his own soldiers, the soldiers of Nippon, whom Ratsongo had mysteriously taken away from the island. Then came the chiefs of the Mosin, or hairy men, and, bowing down before Nintok, made their obeisance to him as their sovereign, for Ratsongo had conquered them and brought their land under his brother's sway. After them appeared more of the Mosin bearing burdens, which were the tribute of their country. They brought large quantities of gold, silver and copper, wood of the Thuja for cabinet work, black lilies, growing in boxes, tame bears, otter, beaver and seal-skins, bows and poisoned arrows, and ornaments made of eagles' feathers. Last of all came the prisoners, Chinese, Corean and LooChooan, who had been taken in the sea-fight, with all the arms and treasures that had been found in their vessels. Thus Nintok became rich above all the kings of his day, and lived in great happiness and prosperity with his brother Ratsongo, whom he still honoured above himself and who honoured him during all his reign with a loyal and brotherly heart. Nor during the lives of the unselfish brothers could Wonin find a chimney without its column of blue smoke. Fulness, as he had prophesied, dwelt ever in the land.

No man liveth to himself, the Bible says. We live for one another because we live to God. For God in the person of His Son, Jesus Christ, lived and died for us and for all. Jesus emptied Himself to fill us and now He has a name above every name. We can only receive the fulness of God as we learn to empty ourselves. We cannot empty ourselves to God, because our goodness does not extend to Him, but only to His people, whether they be good or bad. If we seek our own wealth and comfort and glory we may perhaps get there, but we shall not get the blessing of God, which alone makes us truly rich along with them. Our wealth will be like that of the robber, something stolen from others, and robbery we know does not prosper long, because there is a God in heaven and on earth. If we learn to set others before ourselves or to prefer them, we shall have the mind of Jesus Christ, who, though He was rich became poor that we through His poverty might be made rich. If we are always taking in and never giving out, our hearts and lives will be like a stagnant pool, corrupting ourselves and bringing only evil to others round about. See how these heathen brothers loved one another so that the Japanese to-day hold them up as models to their children, and how the land prospered because of their mutual love. See how the love and self-sacrifice spread from the brothers to the people. Let us then pray God to plant His love in our hearts, though it came as the tiny grain of mustard seed, for when the heavenly vine begins to grow it will send out its clinging tendrils far and wide, bringing beauty into our little world and ripening many clusters of loving hearts for the table of God above.

(To be continued.)

Learn to be a man of your word. One of the most disheartening of all things is to be associated in an undertaking with a person whose promise is not to be depended upon—and there are plenty of them in this wide world, people whose promise is as slender a tie as a spider's web. Let your given word be as a hempen cord, a chain of wrought steel, that will bear the heaviest sort of strain. It will go far to making a mau out of you; and a real man is the noblest work of God; not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression; but a man of forceful, energized, self-reliant and reliable character, a positive quantity that can be calculated upon.

Christians have derived their name from Jesus Christ: it is a name which binds us. Being inheritors, then, of His name, let us imitate the virtue of Him from whom we derive it.—St. Bernard.

Our Young Folks.

THE NEW YEAR.

Father, let me dedicate
This coming year to Thee,
In whatever worldly state,
Thou wilt have me be!

Not from sorrow, pain or care,
Freedom dare I claim,
This alone shall be my prayer,
'Glorify Thy name.'

Let my glad heart, while it sings,
Thee in all proclaim;
And whate'er the future brings,
'Glorify Thy name.'

LOVE ONE ANOTHER.

It was Saturday night, and two children small
Sat on the stairs in the lighted hall
Vexed and troubled and sore perplexed,
To learn for Sunday the forgotten text,
Only three words on a gilded card,
But both children declared it hard.

" 'Love,' that is easy—it means, why this"—
(A warm embrace and a loving kiss):
"But 'one another,' I don't see who
Is meant by 'another,'—now, May, do you?"

Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother;
"Why, I am only one, and you are another,
And this is the meaning—don't you see?—
That I must love you, and you must love me."

Wise little preacher, could any sage
Interpret better the sacred page?

NEW YEAR'S DAY IN INDIA.

Have any of my little readers ever spent
New Year's Day in Southern India? I think
not. I would amuse you to hear about native
people, who all come to salaam and wish us a
happy New Year.

After breakfast we all sat in the large
verandah, and greeted the numbers of writers,
office men, peons, contractors, etc., who came
with their offerings.

The chief men were dressed in long white
coats, white turbans and white cloths. Their
red or yellow slippers they left outside.
Their servants carried in, on large brass
trays, sugared cakes, bunches of plantains,
oranges, vegetables, pumeloes, custard
apples, and curious figures of rajahs made of
coloured sugar.

Then they put around our necks garlands
of tiny yellow crysanthemums, or larger ones
made of pale pink oleander flowers. We
were given bouquets of the same flowers,
with a yellow line in the centre covered with
gilt paper. Sometimes the bouquets were
made of rows and rows of cloves, with a
tinsel bird on the top. These had a most
fragrant scent.

How we used to laugh at each other.
Often I had as many as four or five large
garlands around my neck. Then, when I felt
too crowded, I offered my arm, and on that
they hung the garlands. We did look
dressed up. Very pretty parrots made of
narrow green leaves, for feathers, they
brought, wonderfully made, and looking quite
natural. Our little girl used to look through
the pillars of the verandah and call out,
"More men coming, mother, with garlands
and cakes."

This ceremony used to take us all the
morning, as the men used to make us little
speeches about happiness and health in the
coming year, and we had to thank them.

Often we received ten or twelve cakes and
hundreds of plantains. You will wonder
what we did with such loads of fruits, cakes
and sweets.

LOST AND FOUND.

"I don't care! you can go home as soon
as you like—so there!"
Slam went the door.

I confess I was surprised and grieved to
hear the angry voice of the princess. "Poor
child!" I thought, "how unhappy she must
be!" If she had not been a princess, you
know, it would not have been so hard.
Princesses suffer dreadfully when they are
angry.

While I was thinking, I wrote a little note
and pinned it on my study door. Here it
is:

"LOST.—An article of great value to the
owner, at about four o'clock on the afternoon
of January 25, 1888. The finder will receive
a liberal reward on returning the same to
THE LITTLE PRINCESS."

Pretty soon she came in with a bright
pink spot on each cheek. She was going to
tell me all about it, when the notice caught
her eye. She read it through, then glanced
at the clock and looked puzzled.

"I know you want me to advertise it,
dear," I observed, as if it was all quite a mat-
ter of course.

"What do you mean, please?"

"Why, of course, you are hunting for it
now."

"Hunting for what?"

"Princess," said I, glad to notice that her
eyes were brighter, and her cheeks of quieter
colour than when she came in, "oblige me by
looking up a word in the dictionary: T-E—
have you found it so far?—M-P-E-R. What is
the definition please?"

" 'Calmness, or soundness of mind,' " read
the princess, slowly. "Now, if you please
read this verse, Proverbs xvi. 32."

That she read to herself.

"Once more, dear: Psalms xiv. 13; the
first half of the verse. You see, Your High-
ness, it's a pretty serious thing for a king's
daughter to lose her temper, so I thought
you'd like to have me help you find it."

The crown curls dropped upon my coat-
sleeve for a moment, and I am not sure that
her eye-lashes were not wet when they were
lifted again.

The princess bestowed a dainty little kiss
upon me, and pausing only to say, with a
dimpling smile through her tears, "That's
your liberal reward, sir!" hurried from
the room. A moment afterwards I heard
the outer door close once more, softly this
time.

Fully ten minutes later it opened again,
but it let in the sound of light footsteps
and happy young voices chatting and laughing
gaily.

I took down my notice and threw it into
the fire.

NAT MADE A MISTAKE.

Nat was a venturesome little chap. One
day he heard at school that Sam Webb's boat
had struck the rocks under the bridge, and was
breaking to pieces.

Nat wanted to see it, so on his way home
he turned off to the railroad bridge which
crossed the little river just where it was full
of rocks. It was a rough and dangerous
place. Creeping along, the little boy bent
over until his head grew dizzy, and if he
hadn't jumped up quickly he would certainly
have fallen over. And something else might
have happened, too, if he had stayed there
two minutes longer, for he had no sooner got
off the bridge than a railway train came
rushing along that would have crushed him to
death in a moment.

But Nat thought he had done a very
smart thing. He ran home, and at the
dinner table he boasted that he had been
down on the railroad bridge and seen Sam
Webb's boat among the rocks, and had just
time to get off when the Boston express came
along.

Father and mother looked at each other,
but not a word was said. Nat thought they
would praise him, but they did not.

After dinner father took the little boy into
his study. He looked so very sober Nat
began to feel that something dreadful was
coming. Father sat down in his chair, drew
the boy up to his side, and put his arm around
him.

"Nat," said he, "you thought you were
very brave to-day, didn't you? But going
into danger when there is no need of it is no
mark of courage. It is rash and wicked."
Then papa stopped, and Nat began to cry;
but he never forgot the words of advice that
followed:

"My dear boy, never try how far you can
go in a dangerous place; always keep on the
safe side."

SCROFULA, whether hereditary or ac-
quired, is thoroughly expelled from the
blood by Hood's Sarsaparilla, the great blood
purifier.

FIREWORKS IN THE OCEAN.

The ocean, too, has its living lanterns, or
phosphorescent animals, and among these the
jelly-fish and sea-anemone are very numer-
ous. Sometimes they look like pillars of fire,
sometimes like stars, and sometimes like fiery
serpents, flashing out red, green, yellow and
lilac rays.

Many luminous sea creatures are very
small, not larger than a spark, but these gather
in such masses that in the Indian Ocean the
water often looks like a great sea of molten
metal; and a naturalist who bathed among
them in the Pacific said that he found himself
illuminated for hours afterward, while the
sands on which the insects were stranded at
low tide gleamed like grains of gold.

The bottom of the ocean is magnificent
with its star-fish and sea-pods, some in rich
purple, and shedding a soft golden-green
light, while others send out silver flashes, and
the lamp-fish carries on its head at night a
golden light. Another fish seems to be decor-
ated with pearls, and it is evidently the fash-
ion there to be brilliant in some way. Even
crabs, in hot climates, seem to set themselves
on fire, and when captured and teased, they
blaze all over with indignation.

A species of shark, too, is intensely brilliant
at night, and one that was drawn up shone
like a splendid lamp for some hours after it
was dead. Naturalists have long been at work
on this curious subject, and the source of the
illuminating power is supposed to be con-
tained in the little sacs or cells in the body
of the animal.

Teacher and Scholar.

Jan. 22, 1893. } JOSHUA THE HIGH PRIEST. { Zech. iii
1-10.

INTRODUCTORY.

Zechariah prophesied at the same time as
Haggai, and with the same object (Ezra v. 1).
Hardly anything is known of his personal history.
If, as is not improbable, he is the Zechariah
mentioned in Neh. xii. 16, he was, like Jeremiah
and Ezekiel, priest as well as prophet. In the
Book of Zechariah, after a short introduction,
chapters 1-6 consist of a series of visions, followed
by a symbolic crowning of the high priest, all
designed to rouse the people to renewed zeal and
activity in rebuilding the city and temple. Chaps.
7 and 8 contain a discussion and decision concerning
fast days, delivered two years later. In the
remainder of the book, which is different in char-
acter, the periods and events referred to are much less
obvious. The series of visions, of which the
lesson is one, took place two months after the last
recorded prophecy of Haggai, and five months after
the people, incited by Haggai, had renewed the
building of the temple. Four months had passed
since Haggai prophesied that in a little while God
would shake all nations. The people saw yet no
signs of its fulfilment. Impatience might be ready
to give place to doubt. To meet this the first
vision gives assurance that Jehovah, in the interest
of His people, is vigilantly alert to every move-
ment among the nations. In a second vision
assurance is given that their distresses are now
ended. The third encourages them to expect large
increase to their population, and contains the
special promise, whose fulfilment alone could make
their temple a reality, "I will dwell in the midst
of these." But to the more serious and spiritual-
minded a further discouragement arose, from the
consideration of their great sin in which the priests
had shared, Ezek. xxii. 26. Was this not so aggra-
vated as to prevent the intercession of the priest,
and cut off all access to God? The present vision is
an answer to these fears.

I. The Guilty Forgiven.—The interpreting
angel shows Zechariah a trial scene in which the
high priest and Satan stand before the angel of the
Lord. This is the angel representing Jehovah
(1, 11), as distinguished from angels sent on other
occasional services. He is so thoroughly identified
with Jehovah, that he speaks and acts as God. In
the next verse the same person is designated
"The Lord" (Comp. Ex. iii. 2-4). Joshua, the
high priest, represents not merely the priesthood,
but the nation. He stands before the angel of the
Lord, not here as a priest ministering in the presence
of God (Deut. x. 8; xviii. 5), but as an accused
person at the bar of a judge. This appears not
merely from the presence of the accuser; the filthy
garments with which Joshua is clothed are also
inconsistent with the thought of ministering. These
indicate the sin with which he is chargeable (Is.
lxiv. 6; Rev. iii. 4). They especially and aptly
suggest the defilement of sin. Filthy raiment
renders a person offensive alike to himself and to
others. It may be a source not only of discomfort
but of disease. All sin is thus offensive to God
(Heb. i. 13), and to those who like Him are pure-
minded. It is a bar to divine fellowship. The
references to Jerusalem (v. 2) and the and (v. 9),
indicate that the sinfulness here symbolized is that
of the nation, with which their high priest as
representative is stained. The nation is on trial
before the Lord. Satan appears standing at the
right hand, the position usually assumed by the
plaintiff in the Jewish court of law. The word
satan means an adversary, one who opposes another
either in his purpose or in his claims. He is the

accusing spirit, whose work it is to urge all that
can be laid against the charge of men, when they
claim a right standing before God. For that pur-
pose he appears even in the presence of God (Job
i. 9-11, Rev. xii. 10). He attempts here, as the
adversary of Joshua, to have the nation whom he
represents rejected of God. This trial scene
images the guilty fears of the people, who dread
that the past transgressions, will enable Satan suc-
cessfully to resist their representative and mediator.
Their fears are stilled, however, when (v. 2) the
Lord Himself becomes the defender of His people,
and rebukes Satan. He hath chosen Jerusalem (ii.
12), and Satan's resistance is an attempt to thwart
God's purpose. That choice is the highest assur-
ance that Satan's accusing charge will not prevail
(Rom. viii. 33). Jerusalem is indeed a brand that
has been in the fire, charred, blackened, injured,
by the flames of sin and its punishment. But the
very fact that God had plucked this brand from
the burning, restored the Jewish community, is
assurance that it is precious in His sight, that He
has a purpose yet to serve with it (Am. iv. 11).
The acceptance of the people in their representa-
tive, is then expressed by the filthy garments being
replaced by rich apparel at the Lord's command.
This symbolic change is not Joshua's act; it is
given entirely by God, who alone causes Joshua's
iniquity to pass from him. The rich apparel,
holiday attire, with which the filthy garments are
replaced symbolizes "Jubilant welcome and joyful
fellowship with God." (Is. lxi. 10; Luke xv. 22.)

II. The Priesthood Re-established.—The
fair mitre set on Joshua's head at Zechariah's re-
quest (but see R. V. margin) was part of the high
priestly dress (Ex. xxviii. 36, 37). Its most dis-
tinctive feature was a gold plate across the forehead,
inscribed "Holiness to the Lord." The priest was
enjoined always to wear it, that the people might
be accepted before the Lord (Exodus xxviii. 38),
in the holy things, whose iniquity he bore. Placed
on Joshua's head, it signified that through him again
the holy things of the people would find acceptance,
that the sin of their holy things was forgiven. Fur-
ther assurance is given to the people of their access
to God through priestly mediation, in the solemn
protestation with which the Lord renews the
covenant of the priesthood. From the forgiven,
restored priest is required an upright walk and
faithfulness to the charge committed to him. The
first denotes the general conduct, the second the
special obligation as priest (Comp. Lev. viii. 35);
thus doing, God promises that he shall judge His
house; that is, discharge all the functions of the
priesthood (Deut. xvii. 9; xix. 7). The expres-
sions, "Keep my courts" and "places to walk,"
balance the preceding ones, "keep my charge" and
"walk in my ways." Those that stand by are
those standing before God. (iv. 14). This
promise is that Joshua will have access among those
who minister before the Lord, and so indicates that
the people through him, their representative, have
free admission to the Divine presence. The priest-
hood of believers gives a yet wider range to this
gracious promise.

III. The Divine Foundation for all.—Im-
mediately follows a promise of the Messiah, as my
servant, the Branch. In him is to be found the
true foundation for Judah's forgiveness and restora-
tion to fellowship. The expression, "Hear now,"
indicates something very special, to which attention
is diverted. Joshua and his associates are ad-
dressed. "Thy fellows that sit before thee"
naturally refers to the other priests, who sat before
Joshua to receive his directions, and sat with him in
the frequent councils of the priesthood. It is not
necessary to suppose them present in the vision.
They are specially addressed because they are men
wondered at, or better, a sign (Ezekiel xxiv. 24).
As a sign they in some sense foreshadowed that
whose reality is now announced in the words:
"Behold I bring forth my servant, the Branch" (or
shoot). This designation of the Messiah first
occurs Isaiah iv. 2. (Comp. also Isaiah xi. 1;
Jeremiah xxiii. 5; Psalms lxxx. 15.) He is the
fruit-bearing branch in whom all the family of
Judah shall be glorified and a true basis laid for the
removal of their iniquity and restored fellowship
with God. The words, "my servant," connect
Him with the one who in Isaiah xlii. appears
charged with a great redemptive work. Because of
Him, Judah's hopes in connection with the stone
are assured. This stone probably has its primary
reference either in the foundation stone of the
temple already laid (Ezra iii. 8-13), or in one
still unhewn, but selected for size or beauty as the
topstone of the building (iv. 7). The seven eyes
upon it (i.e., looking upon it) indicate that God's
universal providence (iv. 10) is exercised on its be-
half, even engraving the graving thereof. God
makes the entire work His own. Such passages as
Isaiah xxviii. 16, Psalms cxviii. 22, make probable
that the stone itself here prefigures the Messiah, in
addition to its primary reference. Also through the
Messiah will God remove the iniquity of the land.
Because of Him alone can there be an effectual per-
manent removal. This is in one day (Heb. ix.
26). His atonement is one for all. Sin being par-
doned, and thus free access to God granted through
the Messiah, days of peace and prosperity once
more return. Micah. iv. 4: 1 Kings iv. 25;
Romans v. 1, 2.

LESSONS.

Forgiveness of sins roots itself in God's gracious
choice.

All access to God is through an accepted recon-
ciling mediation.

The Messiah is the great High Priest through
whom is forgiveness and fellowship with God.

THE English soldiers in the Soudan were
supplied with St. Jacobs Oil.

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The Canada Presbyterian

WEDNESDAY, JANUARY 11TH, 1893.

Mr. Justice Rose told a jury the other day that extreme carelessness in the handling of firearms is a criminal offence. Two or three convictions for that offence followed by such sentences as Justice Rose usually passes would add a good deal to the safety of human life in this country.

A by-law in favour of shortening the hours during which bars are kept open was voted down at the municipal election in London last week. If the Protestant Protection Association had exerted themselves as much to pass that by-law as they did to keep a Presbyterian out of the mayor's chair they would have been much better employed.

It is an inspiring thing to see the people rise in their might and quietly bury a lot of rings, combines, corporations, societies, cliques and associations at the polls. Canada has long been cursed with "corporate votes," but evidence is quickly accumulating that the people as such are about to give more attention to the duty of governing themselves.

Sir John Thompson must have a liking for the definition which says that language is intended to conceal thought. With an amount of dignity and apparent precision quite becoming in a Premier and an ex-Judge he announced at the banquet the other evening that he would settle the Manitoba school question according to the constitution. He forgot to say whether it would be the constitution interpreted by the Supreme Court of Canada, or by the Privy Council, or by himself. The fact is the Premier did not say anything at all, though no doubt the phrase "according to the constitution" sounded well.

"Mere clergymen" are often accused of doing unbusiness-like things, while politicians are popularly supposed to be exceeding shrewd, able men who never do or say anything foolish. It is a long time since we heard of any ministers doing as foolish a thing as Mr. Foster did the other night in Toronto, when he laboured for half-an-hour to make the people of Canada believe that their financial affairs are in a highly prosperous condition. There is a remote possibility that the people know something about the matter themselves. If they are highly prosperous it should not take an able, eloquent man so long to prove the matter to them.

Now that Mr. Blake has had his say on Home Rule and Mr. Russell and a number of others have been heard in reply it is to be hoped that Canada may have a rest from any further agitation on the Home Rule question. We have more problems of our own than we are solving in a successful way. Canada is not responsible for the government of Ireland. The frank confession made by Mr. McCarthy that he

voted for Home Rule resolutions at Ottawa merely for party reasons furnishes an additional reason why the question should be dropped here. Who can tell how many others vote for the same reasons as influenced McCarthy. The others don't tell.

The electors of Toronto are in a severely economical mood. A literary gentleman came before them as a candidate for the mayoralty with several costly proposals and they fairly buried him at the polls. Empty houses, high taxes, broken down waterworks and a decreasing population are good schoolmasters, even if the fees are rather high. The present days are much better than the days of the boom. The people are learning lessons without which no people can be self-reliant and permanently prosperous. Communities, like families and individuals, are all the better for knowing how to cut according to their cloth. The man who comes before the electorate of Toronto with an expensive proposal just now is made to feel that a cyclone has struck him.

A new organization has been started in London and several other places in Ontario. It is called the Protestant Protective Association and comes from the land of the Gerrymander, from the home of the basswood ham and the wooden nutmeg. Its last and greatest achievement has been the defeat of a Presbyterian who aspired to the mayoralty of the city of London. We have long laboured under the delusion that Presbyterians are fairly good Protestants and have even dared to think that some of them make excellent mayors. Ninety-nine out of every hundred of our readers have no doubt been of the same way of thinking. Presbyterian pastors will do well to be careful about joining this imported association lest they be found helping to keep their own parishioners out of positions of honour, influence and usefulness that they are well qualified to fill.

Through the departure of the Rev. Geo. Simpson to accept a position on the Chicago Interior, The Canada Presbyterian loses the services of a gentleman, who, for more than ten years, ably discharged the duties of Editor, and those connected with the paper in a business way have lost a valued friend. On the eve of his leaving Toronto, the Presbyterian Printing and Publishing Co., through its President, Mr. C. Blackett Robinson, presented Mr. Simpson with a handsome gold hunting case watch, suitably inscribed. The pleasing event took place at Mr. Robinson's home, on St. Alban St., where the heads of departments were invited to meet the retiring editor. After many kind words by Mr. T. E. Moberly, editor of The Week, Mr. T. R. Clougher, Business Manager, and Mr. H. M. Moody, Superintendent of the Mechanical Department, Mr. Simpson responded in feeling terms. Regrets were expressed at the unavoidable absence, through indisposition, of Mr. A. W. McLachlan, Secretary-Treasurer of the Company. The Canada Presbyterian takes no little pride in the fact that it has been able to furnish from its staff a gentleman, worthy to fill the Associate-Editorship of the leading Presbyterian journal on the continent.

There are some interesting points of similarity between the position occupied by Professor Briggs in the American Presbyterian Church and that occupied by Mr Dalton McCarthy in the Conservative party of Canada. Both gentlemen are accused of heresy and both stoutly deny that they are heretics. There is a power behind both, the

trend of which is to push them outwards and both resolutely decline to be pushed. Prof. Briggs declares that he is an orthodox Presbyterian and Mr. McCarthy declares that he is still an orthodox Conservative. The American Professor asserts that the Church, not he, has gone wrong and Mr. McCarthy asserts that if anybody is going wrong it is the Government and not he. In both cases the contest is not merely for room but for liberty to propagate. Prof. Briggs might remain in the Church if he kept his opinions to himself or merely ventilated them in private; Mr. McCarthy might think as he pleases about the Gerrymander or the N. P. or even express heterodox views in the club, but he cannot be allowed to air his heterodoxy in parliament or on the platform. The question, how much may I say contrary to the views of my church or my society, or my party, is always a difficult one. There must be some liberty, or a member of any of these bodies becomes a mere machine; there must be substantial unanimity or the bodies cannot exist. Any kind of an organization must maintain substantial unanimity or die. Our "guess" is that both the gentlemen named will repent and return or ultimately find themselves out in the cold. It is almost impossible for an individual to contend successfully against a powerful organized body. The Presbyterian Church in much greater than any man in it. Mr. Dalton McCarthy is not lacking in working power and perseverance but his party can easily push him out and do without him if so inclined. The big battalions are with the party.

THE BRIGGS AND SMITH CASES.

Will there be another disruption among our brethren south of the line as a result of the now celebrated Briggs case? What effects will the controversy have upon the faith of the general Christian world? Two questions that just now are pressing near to the front in many minds. The latter can be the more readily and easily answered. The things which cannot be shaken will remain; and we are assured that the cross stands firm as He who endured its shame, "the same yesterday, to-day and forever." There are one or two other positions suggested by this controversy about which we feel tolerably certain. In his celebrated inaugural Dr. Briggs says: "The majority of Christians from the apostolic age have found God through the Church," a truth which Paul put in a better form when he wrote that "it pleased God by the foolishness of preaching to save them that believe." But the substance of the Church's preaching can be no other than that which the Scriptures present, from which departing—as in those days ere Luther discovered them covered with dust on monastery shelves—the Church made a sorry mess of the Gospel she preached. "The testimony of the Church" is not by any means to be held in light esteem, but its surest testimony rests upon the impregnable rock of Holy Scripture. On what the Church's testimony might rest were the Scriptures as we now have them lost or non-existent is about as profitable an enquiry as that which troubles itself regarding the source of light to this planet beyond the future millions of years when the sun shall have spent its energy. At this pressing present the Church's Gospel is contained in the Scriptures, which thus become its supreme guide in her proclamation to the world.

Nor is there any practical good to be derived from the enquiry as to how far reason may be a sufficient guide where neither Church nor Scripture is to be found.

It is enough from our standpoint to affirm, with the Westminster divines, that, apart from the Church into which Christ hath given the ministry, oracles and ordinances, "there is no ordinary possibility of salvation," and when Dr. Briggs says that "Martineau could not find divine authority in the Church or in the Bible, but he did find God enthroned in his own soul," he forgets that Dr. Martineau lived in an atmosphere created by Church privileges and has had the Bible before him as a guide from childhood to old age. What James Martineau would be without the Bible "bearing witness in the heart" not even Dr. Briggs can divine. It may be questioned whether such a character as James Martineau confessedly is would be possible, say, on Hindoo soil, for be it remembered a man may forsake a creed which has made him for another that may unmake the disciple who only pronounces the new shibboleth. Nothing that has yet been brought to light in this still pending controversy has shaken the assurance of this truth: of the three "authorities" speaking of God to us—the Church, the reason and the Scriptures—the first depends upon the third for its testimony, and the second upon the same for its assurance. There has arisen no reason for recasting the general evangelical faith that the Bible is the supreme tribunal.

The other question, as to the future integrity of the reunited Presbyterian Church of the United States (North), is not so readily answered. Humanly speaking, much will depend upon the temper yet to be displayed on either side; thus far there has been more moderation manifested than might have been expected, and so long as the question is sub judice it is not seemly that we should deliver judgment. This, however, must be permitted us to say. The great Presbyterian Church in bearing its share among the evangelical churches of proclaiming the Gospel has thus far worked along the lines of the Westminster standards. It has never exacted a slavish adhesion to the letter of these symbols nor been inquisitorial after heresies. It has, however, a well defined system of doctrine to which it asks a substantial loyalty from all of its teachers; it is bound in all honor to require that loyalty or to change its basis of federation. It must also be in the very nature of the case its own ultimate judge as to how far avowed teachings on the part of an individual are in accord with or can consistently be tolerated alongside of that system. There is no persecution in this trial. In striking out a new path, or in returning to an old one which has been practically left behind, individuals are too ready to forget the consideration due to the sense of the great majority. The Presbyterian Church is not made for the individual, and we must confess to a feeling that Dr. Briggs, with some of his friends, have assumed the attitude of defiant individualism rather than of calm construction. The Church is naturally jealous of teachings that tend to "overthrow the faith of some," and the tone of the inaugural errs in that direction. To give a single example. Why those subtle distractions about "Progressive sanctification after death?" None but a mere literalist would dream that the statement in the catechism about the souls of believers being made perfect in holiness at their death was intended to teach that sanctification then attained unto its utmost perfection; and the truth of endless progress in the divine life could very readily be taught without running foul of the standards, especially as the professor expressly disavows the doctrine of purgatory or of "probation on the other side." Indeed we

fully endorse what the Independent (N.Y.) says on this aspect of the case: "We concede scholarship, mental keenness and other qualities, but we do not like his manner of presenting his conclusions. He uses edged tools altogether too carelessly. He takes positions which require pages of explanation to make clear," and as our contemporary says his mode of warfare is "reckless." We must express the hope that he will be more than satisfied with his present acquittal, and that ere the final stages are reached, for we assume that the case cannot stop short of the General Assembly, his course will be so far modified as to materially aid in preventing either a schism in the great organization or heart-burnings in an organized and working church.

In analyzing the vote on Dr. Briggs' case, though the acquittals were practically secured by the ministerial vote, they cannot be called a mere clerical clearance. The votes of the elders were pretty evenly balanced. On charge two the vote was a tie, on charges four and five there was a majority of two against sustaining the charges, and the same majority for sustaining charges one, three and six.

It is worth noticing that contemporary with the New York trial was another which engaged for seventeen days the Presbytery of Cincinnati. Prof. Smith has been teaching the "errancy" of Scripture. By a vote of thirty-two to twenty-seven that Presbytery has taken exactly the opposite position to that taken by the New York Presbytery. Prof. Smith, too, appears in a much better light than his "errant" brother of New York, inasmuch as his bearing has been courteous and conciliatory. Is the warrior more in esteem than the man who wears the olive branch? For ourselves we see in this apparent inconsistency one of those safeguards which characterize the Presbyterian system. All institutions under present human ministrations are liable to fall into error. The minimum of error and ultimate truth is what we may attain, and are we trust attaining unto. These diverse deliverances will be reviewed by a larger constituency, and apart from local surroundings. We have faith in the general integrity and judgment of our brethren across the border, we have still greater faith in God, and in the power of His Holy Spirit, and we exercise that faith by confidently and patiently awaiting the final issue of both these cases, assured that ultimately the way of truth will be made still more plain.

FAMILY RELIGION: IS IT DECLINING?

On almost every hand a lament is met with from the fathers of the church in regard to the neglect of religious duties in the family, and a consequent decline of spiritual life therein. If it be true that these duties are neglected, and it is to be feared that it is true, then it forbodes ill both to the Church and to the State; for in moral, if not in spiritual purposes they are a unity, and anything which tends to minimize, the latter necessarily contributes to weaken the former.

Our Church membership is increasing; societies for the promotion of charity, missions and spiritual improvement are multiplying; the Sabbath school occupies a more prominent place in the work of the Church, yet, if religion be declining in the houses of our people, all these are but evidences of fictitious growth, and not of solid prosperity. It behooves us, therefore, to listen to what our fathers say.

There is too little home life in the community at large. In cities and towns

this is due to the excessive strain of business and professional life, which demands constant attention; to the claims made upon time by the multiplicity of societies; and also by the demands of the Churches. The causes in the country are due partly to the state of flux in which it has been during the last half century, and the continual changes incident to our migratory spirit; and, in addition, to diffidence on the part of the parent and assumption on the part of the children.

No man who takes up the battle of life in earnest will find much time to waste, yet every thoughtful head of a family, who loves it and seeks its highest good, must take time enough to perform the sacred duties which such headship involves on penalty of life failure. No matter how well qualified others may be to perform that duty, he is, or should be, better, for none have the same stake in their development that a parent has; and none can mould them as well as he can. Success in other spheres is doubly crowned when the skill, care, learning or ability, which has won its reward from a niggard world does not disdain to find a still sweeter reward by consecrating part of it to the duties and cares of home life. It would ease the tension of business and professional life, which is strewing its battlefield with wrecks at mid-age, before the sweetness of success has been enjoyed, and it would greatly assist in the progressive development of the race.

Again, the multitude of societies which compete with the home are endless, but the sum of their values has not yet been found out. One remarkable fact of modern civilization, and an evidence of the intense selfishness of its leaders, is that these societies are all for the so-called stronger sex. What care the head of a family, who diffuses himself over some half-a-dozen societies, can give to that special society at home, consisting of his wife and children, over which God has placed him and for which he is responsible both to God and the State, it is difficult to calculate. We are not sufficient for these things, but perhaps the Great Mogul, Grand Patriarch, Sir Knight Commander, etc., can figure it out.

The Church herself is not wholly free from blame. Instead of presenting a break-water to the prevailing wave of troubled restlessness by her staid yet kindly demeanour, in many cases she has been on the crest with a rush of services and meetings of every kind both on Sabbath and week days, so that before the busy toiler can take breath from Saturday's toil Monday morning calls him to it again, wearied with church exercises but spiritually unrefreshed thereby.

In the rural districts there is not so much pressure as in the cities and towns, but anyone familiar with them cannot fail to notice the change that the last quarter of a century has made. Travelling facilities are so plentiful and cost so little; literature—especially poor literature—is so cheap that the country is losing its distinctive character and is fast becoming a cheap edition of the town—and more the pity!—for while it is losing its frankness and robust manliness it is not acquiring the quiet refinement of the city; but, instead, it seems more attracted by those features of civic life of which the citizen does not care to boast. In days gone by, while the traditions brought from the old land lingered, the Bible was a well-read book, the Catechism was studiously conned, and family worship was faithfully observed and well attended. None of these valuable factors form such a common feature of rural life as they once did. The pastor in his visits rarely sees

the young men of the family, and they are as often absent from family worship where it is conducted as they are present. These retrograde steps are partly due to the acknowledged advance of the child in education. He is the teacher and the parent is the pupil; this makes the parent diffident in asserting his opinions, and the child naturally pronounced in asserting his. Then the curse of denominationalism is eating the heart out of home life by the establishment of a church on every road, so preventing any hearty body of people gathering together, thus limiting the powers of the pastor by dividing his efforts. It also by its jealousies prevents anything like systematic visitation of the lapsed, and makes discipline almost impossible.

These are some of the causes tending to the decay of family religion; what are the remedies to promote it?

Books and Magazines

DOROTHY Q. Together with a Ballad of the Boston Tea Party and Grandmother's Story of Bunker Hill Battle. By Oliver Wendell Holmes. With illustrations by Howard Pyle. Boston and New York: Houghton, Mifflin and Company. The Riverside Press, Cambridge.

Everyone will be glad to see these three charming poems in an addition worthy of them and of their author. The illustrations are admirable; it is, in short, an edition to lend life to a far less fascinating book than "Dorothy Q.," to make it—

Live untroubled by woes and fears
Through a second youth of a hundred years.

THE STORY OF A CHILD. By Margaret Deland. Price, \$1.00. Boston: Houghton, Mifflin and Company; Toronto: The Williamson Company. 1892.

Readers of "John Ward" will hardly recognize the writer of that powerful story in this vigorous sketch. Yet there is here much that is interesting. The beginning is a little confused; but, as we advance, there come out two clearly-defined children, Ellen and Effie—both of them nearly as badly brought up as children could be, and both of them, we doubt not, representing types far from uncommon in New England. The influence of the untamed girl upon the one kept in bondage is well worked out and carefully depicted, and we follow the story with interest. Will any mothers be taught and helped by such a picture? It is doubtful. Those who are willing to be taught seldom need it. Those who most need teaching are generally unwilling to be taught.

THE CALIPHATE, ITS RISE, DECLINE AND FALL. By Sir William Muir, K.C. S.I. Second edition, revised, with maps. London: Religious Tract Society.

This handsome volume of 612 pages and three excellent maps well sustains its author's high reputation as an oriental scholar. His historical style is peculiar, introducing the reader into the confidence of the narrator, and abounding in the use of the pronoun "we." Yet, on the whole, it is animated, terse and pleasing. Through seventy-nine chapters, the last of which is a review of the preceding history, Sir William carries his reader forward from the death of Mahomet in the eleventh year of the Hegira, to the overthrow of the Caliphate by the Ottoman Turks in 926 of the same era. Anecdotes, and the records of short sayings or brief conversations, light up the historic page. The authority of Sir William for the form Mahomet should henceforth throw such as Mohammed, Muhamed, and Mahmoud into the shades of oblivion. His chief authorities are the Arabian historians, Tabari and Ibn Athir, although he acknowledges indebtedness to Weil's Geschichte der Chalifen.

THE CHURCH'S MEANS OF GRACE: Lectures delivered in 1892 under the auspices of the Church Club of New York. Price, \$1.00. New York: E. & J. B. Young. 1893.

The Church Club of New York is a society consisting of lay and clerical members of the Episcopal Church, established to be a centre of life and action for that communion. During the last four or five years lectures have been delivered under the auspices of this Club on subjects connected with the constitution, character and work of the Christian Church. The present volume deals with the very interesting and important subject of the means of grace. The lectures have a general resemblance to the Bampton and other similar foundations, with the difference that, in the present instance there are only five, and these delivered by different lecturers. There are advantages and disadvantages in this method. If specialists can be got for the various subjects, there is gain; but there is also the possi-

bility of a lessened harmony of treatment. Undoubtedly the points of view of the lecturers in this volume are not identical, although there is no actual discord. Of the general ability and cogency of the treatment there can be no question. The writers are trained theologians, and few will read their contributions without profit. The subjects and writers are as follows: "Holy Baptism," by Professor Wm. Clark, of Trinity College; "The Lord's Supper," by D. G. M. Fiske, of Providence, R. I.; "Confirmation," by Dean Robbins, of Albany, N.Y.; "Holy Orders," by Bishop Garrett, of Northern Texas; "Unction, Matrimony, and Penance," by Bp. Grafton, of Fond du Lac.

BERNARD OF CLAIRVAUX: The Times, The Man, and His Work. An Historical Study in Eight Lectures. By Richard S. Storrs. New York: Charles Scribner's Sons; Toronto: William Briggs. 1892. \$2.50.

We have here a noble theme treated in a spirit altogether worthy of the subject. One thing we must declare for the relief of our conscience. We would much rather have had this great life placed before us in a historical narrative, with which notes or dissertations might have been connected, if necessary. But such a course was rendered impossible by the conditions under which the author laboured. The contents of the book was delivered under the form of lectures on the Stone Foundation at Princeton; and, this being the case, the lecturer has adopted the best manner possible of enabling his hearers and readers to understand the age of St. Bernard, and the work which he accomplished.

In order to remedy the defect to which we have referred, we would counsel readers who may not be familiar with the events in the life of St. Bernard of Clairvaux to take some memoir or biography and run over that before beginning the perusal of these lectures. Neander's is probably the best, but it has never appeared in English. Mr. Cotter Morrison's is the fullest in our own language. Dr. Eales's is good. But the excellent article in the Biographie Universelle, or that in the Encyclopædia Britannica, will quite answer the purpose.

Dr. Storrs has taken great pains to give us the exact setting of St. Bernard in the history of the Middle Ages, and therefore he devotes his last lecture to the dark age (seculum obscurum) of the tenth century, and the second to the reviving life and promise of the eleventh century, towards the end bringing us into contact with one who has been called the first of the schoolmen—as Bernard himself was called first of the fathers—Anselm of Canterbury. In the third lecture the writer deals with the personal characteristics of Bernard; and we ought to state that here, and also in dealing with his doctrine and work, the author is not merely absolutely impartial, which is something, but he is also sympathetic, putting himself into the spirit of the times in which his great subject lived, and taking him as he was, without perpetually reminding us of the inferiority of those ages or the superiority of our own. We should add that he shows a thorough acquaintance with the age and with the writings of the great man.

Everyone who knows anything of St. Bernard knows of his transcendent influence on the men of his own age, and this point is admirably brought out by Dr. Storrs in the lecture just referred to and in those which follow. The fourth lecture is devoted to his monastic life, and in the fifth he is considered as a theologian. The writer points out that Bernard's theological teaching comes out incidentally, for the most part, as his treatises are nearly all of a practical and devotional character. By the way, we may note here one of the disadvantages of this method of presentation that the devotional character of Bernard's teaching does not receive special treatment, although it must be regarded as its most prominent feature.

The lecture on Bernard as a preacher is every way admirable. The reader who is most familiar with the story of the crusades will be startled by this presentation of the mighty power exercised by the preacher of the second crusade. We can speak as highly of the seventh lecture on the controversy with Abelard. Dr. Storrs does full justice to that brilliant man, as well as to his great antagonist.

"Solitude" is the name of the frontispiece in the January number of The Cosmopolitan, from the well-known painting by Sir Frederick Leighton. Gerald Campbell writes an interesting paper entitled "Four Famous Artists." Sir Edwin Arnold continues his "Japan Revisited" in this issue. Joseph P. Read contributes a readable discourse on the "Beauties of the American Stage," which is followed by "The Confessions of an Autograph-Hunter," from the pen of Charles Robinson. A good paper upon "The English Laureates" is written by Richard Henry Stoddard. "The Muses of Manhattan" is the title of a paper from the versatile pen of Brander Matthews. "Grant Under Fire" is the subject of a well-written sketch by Theodore R. Davis. W. D. Howells' "A Traveller from Altruria" is continued. Edith M. Thomas addresses some very good lines "To Those Coming."

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

"Little Brownie! Little Brownie!"

Charlie has gone to be about half-past eight o'clock, suffering quite severely from a sharp attack of toothache; but, thanks to Mrs. Braisted's good care and warm applications had fallen fast asleep. He wakened now, at the sound of the whispered call, to find his pain all gone, and Will Perkins' face bent close to his own.

"Keep still, old fellow," said Will, as Charlie turned with a muttered, "Don't," "I want you."

Charlie opened his eyes wide, and looked at him, fully aroused now.

"Slip on your trousers, and come with me. We've got a jolly lark on hand. Don't wake Clifford."

Charlie glanced over to the farther side of the room where Harry lay fast asleep.

"Let's have him along," he said, hurrying on his clothes.

"No, there's enough of us without him," said Will, not thinking it wise to give his real reasons for his refusal. "Come, are you ready?"

"Yes; what are we up to?"

"Going to see 'the Baby,'" said Will, as they ran in their stocking feet through the hall. "I told Norah to take a pitcher of hot water to my room at half-past nine o'clock; and when she comes up, we're going to seize her in the passage, and run her into the lumber-room to see her uncle's likeness by candle-light. Jack Harper, Herbert Demorest, and you and I. They said you were too little; but I told them I couldn't do anything without my Brownie."

"But isn't it long past that time?" asked Charlie, so delighted to be acting in concert with the oldest boys in the school, himself the only junior allowed to join them, that he lost sight of every thing else. "It seems like the middle of the night."

"That's because you went to bed so early. It is just half-past nine now. Here we are. We're gloriously fixed, for Mr. and Mrs. Braisted are in the west parlour with company, and even if Norah screams they won't hear her with the doors all shut."

"But do you think she'll be much frightened?" asked Charlie, a vision of Harry rising up before him, and taking the edge from his intense enjoyment of the frolic.

"No, of course not," said Will carelessly. "She'll enjoy it after the first minute. Hush! there she comes."

They had been standing in the passage-way on which both Will's apartment and the lumber-room opened, in the shadow of an archway which led into the main hall. As Will spoke, Jack Harper stepped up beside them in the darkness. Norah passed them unsuspectingly; but, as she set down her pitcher of water at Will's closed door, and knocked for admittance, they sprang upon her from behind.

"Och, young gentlemen, and what are yez at?" she said, with a frightened cry, comprehending after the first instant that her assailants were only some of the boys. "It's time yez was all in your beds. Why did yez put the hall light out?"

The only answer was a sudden shove and rush. She felt her feet passing over the sill of a door, which was instantly closed behind her, and the next moment, a door before her opened slowly, and she saw a sight which made her cry out, and push back lustily against the three pairs of arms which held her so strongly. Even Charlie was, for the moment, greatly startled by the spectacle which met his eyes. A bright, unearthly light shone out from the face of the skeleton, the first view of which had caused him so much amusement; its arms were extended, and, as Norah was pushed, in spite of her struggles, nearer and nearer to its outstretched hands, it bent forward as if to touch her, and a deep, solemn voice said, "Oh, my beloved niece, come to my arms." Norah's struggles had ceased. She

stood, stiff and rigid, staring up at the frightful object as it bent closer and closer; but when one of those bony hands, in its descent, touched her shoulder, she gave a wild cry of utter terror and despair. Startled by the sudden shriek, Herbert Demorest, who, standing on a shelf behind "the Baby," had bent it down toward the terrified girl, lost his hold of the rod by which he steadied it, and the whole affair, skeleton, rods and all, fell with a crash upon the shrinking figure which, with another agonized cry, dropped senseless to the floor. The next instant the room was as solitary, except for poor Norah's unconscious form, as if it had never known any other tenant than that terrible Baby.

Will had been mistaken in supposing that Mr. and Mrs. Braisted were too far removed from the scene of action to hear any outcry which Norah might make. Her shriek had rung through all parts of the house, bringing every one, masters, mistress, and boys from their respective apartments, except Harry.

The room Clifford shared with Charlie was situated in a wing of the house, at the farthest extremity from the lumber-room; and the first he knew of the occurrence was, that Charlie dashed in from a door which opened on an unused back stairway, in his shirt and pants, carrying his jacket in his hand; and dragging off his trousers in a twinkling, flung himself into his bed.

"Hallo!" said Clifford, sitting up to look at him. "What's to pay?"

"I'm in a jolly fix, Harry; and Will and Herbert and Harper are in for it too. But shut up. I'm asleep, and you are too, if anybody comes in. We've been on a lark with Norah, and made an awful mess of it. Hush, there are steps outside."

Harry had heard nothing; but after a moment, the tread which Charlie's quick ear had caught, drew nearer, the door was softly opened, and Mrs. Braisted's voice said gently, "These little fellows have had nothing to do with it. They are both asleep, and Charlie went to bed with a dreadful toothache."

Mr. Braisted, to whom she had spoken, stepped into the room; and Charlie, not daring to pretend to be asleep, knowing how flushed and worried he must look, moved slightly on his pillow, and gave a weary sigh.

"Poor child!" said Mrs. Braisted, coming directly to the side of his bed; "your face is aching still, isn't it? How heated you are, too. You look really sick. Did you hear the disturbance in here?"

"No, ma'am," said Charlie, devoutly thankful that she had put those two words—"in here"—into her question; for he did not want to tell a lie, and he had not the courage to tell the truth.

As he spoke, Mr. Braisted joined them. He had been talking with Clifford, whom he, of course, found awake.

"Clifford heard no screams," he said, "though he had been awake for some time, he thinks; nor did he know of any such plan being afoot. Charlie, did you know anything about it?"

"About what, sir? Mrs. Braisted has not told me."

He asked the question to gain a moment's time, for he had never seen such a severely threatening look on Mr. Braisted's face as it wore now.

"About a plan to frighten Norah with the skeleton. Of course, my poor boy, you had no hand in it, being in such pain; but did no one speak to you of it before to-night?"

"No, sir," said Charlie, and clasped his face with another sigh which was almost a moan, for it was aching in earnest now, beating and throbbing with his excitement and terror.

"I'll warm some more hops, and lay them on, dear. Perhaps you will fall asleep again," said Mrs. Braisted tenderly, as her husband left the room.

She spent nearly an hour with him trying to calm the pain, which was certainly very severe, and when he was quiet at last, went away, leaving a charge with Harry to call her if Charlie were worse again.

"Old man," said Harry softly, as soon as the sound of Mrs. Braisted's steps had died away going down the hall; "old man."

"Well," said Charlie mournfully.

"Take care, old man. You've begun to trip."

"I'm not shamming," returned Charlie sharply.

"No, I don't think it; not with your face, at least. I know that aches like a good fellow. But you only just escaped telling an out and out lie to-night; and it will be worse to-morrow; for, of course, we'll all be called up to tell what we know. 'Him that overcometh,'—old boy; don't forget."

"But I can't go back on the fellows, Harry," said a muffled voice out of the bedclothes. "What can I do?"

"Stick by them if you can without lying; but don't lie; don't lie to save yourself, or the others either. If you give in now, Charlie, you may never have the heart to fight it out again. Tell the truth, and bear what it brings you, like a soldier. Will you, old man?"

"Yes," said Charlie earnestly, lifted above his fears by Clifford's eagerness; and when he said it he meant it; but he was weak, and he had no higher strength to which he could cling.

VIII.

OVERCOME.

When the boys came together at the ringing of the bell for morning prayers there was much discussion and inquiry with regard to the occurrences of the past night. As yet the whole affair was wrapped in mystery. Mr. Braisted had had a talk with Norah, and had endeavoured to find out from her how she had happened to be in the lumber-room at that time, and what had taken place there previous to her fall; but the girl could tell nothing.

All the events of the evening had been blotted out from her recollection by the terrible fright she had received. She remembered having been left alone in the house, and having preferred to remain out in the rain to sitting solitary within doors. She had a vague idea of having compared her uncle to the object of her dread in a manner not very complimentary to either; and no arguments could persuade her but that the apparition had appeared to punish her for her temerity; but all that had passed between the time of the home-coming of the family, and the awful moment when she had lost all power both of body and of mind, was a blank to her; she knew no more how or why she had gone to the lumber-room, than did Mr. Braisted, and she was so unwilling to speak of it, and grew so weak and trembling at any allusion to it, that there was no hope whatever of gaining any information from her.

Not a word was spoken at breakfast with respect to Norah; another servant took her place at the table, for she was unable to leave her bed; but with that exception, everything went on as usual.

"Charlie," said Will Perkins, as soon as they had passed out of the breakfast room, "will you come over to the brook with me?"

Charlie started, and glanced around him as if for protection. Clifford stood just behind him, and his quick eye took in the situation in a moment.

"Look here, Charlie," said he, stepping forward, "you and I aren't ready for our history this morning. Let's go into the school-room and cram a little."

This was no subterfuge, for Charlie had told his friend the evening before, on their way home from the lecture, that his lesson for the morning was not prepared, and Harry had confided to him that he was in the same dilemma.

"Come on," said Clifford. "We've only half an hour before school;" and, linking his arm in Charlie's, he tried to draw him away.

"Never mind the history. Come with me, Brownie," whispered Will, holding

him tightly by the other arm. "I've something to tell you. You can help me if you will, and I'm in great trouble. Come, little Brownie. Don't go back on your best friend."

Was he a better friend than this other, with the pleading voice, the clinging hand, and the earnest voice whispering, "Don't Charlie, don't. Remember your promise?"

The question flashed through his mind, but that other voice was saying in his ear,—"Come, Brownie. We'll let you do just as you like, only come and hear what we have to say; you won't desert me when I really need you. We want your advice. You're in for it too, you know."

(To be Continued.)

Careful experiments recently made in Paris with aluminum indicate that it will be largely used for utensils of all sorts, as it is less affected by air, water, wine, beer, cider, coffee, milk, oil, butter, etc., than are iron, copper, lead, zinc and tin. Sea salt and vinegar alone affect aluminum, but not to an injurious degree.—Boston Journal.

The white rhinoceros, which formerly abounded in certain districts of South Africa, is now becoming exceedingly scarce. There are said to be not more than twenty specimens known to be alive, and these are to be found on the south bank of the Zambesi. The immediate extinction of the huge beast seems the more probable because the chief museums of Europe offer large prices for the horns and skins.

Pepoff's researches on the digestibility of beef and fish, after different methods of preparation show that both are more digestible in the raw state than when cooked. The longer beef is cooked the more indigestible it becomes. After the same manner of preparations, except smoking, beef will, in general, be better digested than fish. Smoked fish is more digestible than raw or cooked.—Medical Review.

The largest single stone ever quarried was recently taken from the quarry at Houghton Point, near Ashland, Wis. This monolith, of Lake Superior brown-stone, is 115 feet long, and when completed is to be ten feet square at the base, and four feet square at the top. The apex will be about five feet long, and tapered to a six-inch tip. This obelisk—ten feet longer than the largest of the Egyptian obelisks—will be one of Wisconsin's striking contributions to the Columbian Exposition.

A special application of the electric light for the cure of various rheumatic and neuralgic affections is being advocated by Professor von Stein, of Moscow. His method is to apply a small incandescent lamp with a funnel-shaped reflector to the part affected. Except on the head and neck, the lamp is left until the patient begins to complain of the heat, generally from one to five minutes. This treatment is said to have been successful in cases of lumbago, and is a modification of one adopted by an American physician who has employed sunlight as a curative agent, using concentrated rays for special affections.—Electrical Review.

Dr. Ogle gives some interesting testimony before the Royal Labour Commission in London as to the habit of marriage in the upper and lower classes of England. For instance, out of 1,000 miners 704 wed when they are under 25, and 169 under 21; while in the professional and independent classes the corresponding proportions are 151 and 7. Of miners' wives 439 per thousand marry under 21, as against 127 of the wealthier classes. Early marriages among the poor mean large families; but this, according to Dr. Ogle, is counterbalanced partially by the enormous mortality among the children. With a view of showing the relation between these deaths and the drunken habits of lower-class English women, the doctor said he had found that of about 2,000 children a year who die of suffocation in bed, three times as many cases occur on Saturday night as on any other evening in the week.—New York Sun.

CHRISTMAS LITERATURE.

The present occupant of "The Editor's Study" has something to say, in Harper's for December, of Christmas literature. He remarks, in the first place, that the decorative, legendary and historical branches of this department of literature have been overworked. The Yule-log, the mistletoe and the old Christmas games have figured in print until they have lost their charm for the imagination. "If," says Mr. Warner, "the entire contents of the Christmas numbers of various journals and periodicals in one year could be gathered into volumes and indexed and deposited in public libraries to stay, there would be experienced a public relief, and the material would be just as safe as it is now, subject, as it is, to typographical errors in its constant reproduction, and be available to students." In the next place, this critic finds that the Christmas story—the special fiction of the season—"not seldom strikes the false note of sentimentality." It may be better, he admits, to touch a callous heart with factitious pathos than to leave it hard. It is true that in Christmas stories something almost miraculous usually happens between curfew and dawn of the favoured day; but, after all, are they not innocent, and do they not serve as the inspiration of gentle deeds and gracious gifts? Mr. Warner grants all this; but still he pleads for a little more common sense, a little more probability, and a little more freshness in Christmas fiction. Now, in answer to this indictment—it is hardly less—we would say: If any man can write a Christmas story on new lines, by all means let him write it. In any case, the joy and charity of the day must give it whatever point it must have. Even if it only contrasts the destitution and the suffering of the poor with the happiness of the thriving and comfortable classes, it will but emphasize the Christmas lesson. A perfectly new plot is probably out of the question; for in fiction it has long ceased to be the unexpected which happens. What does it mean? Good Christmas stories continue to be written, and the world laughs and cries over them because the world is human. Every story that amounts to anything must have its crisis, and the Christmas story must pass its crisis on Christmas day. Neither is it strange that human nature should now and then tide over a crisis on that day. And this duty is pretty generally observed. So vast a spectacle of loving kindness is well nigh irresistible. It moves men to good will, to generosity, to forgiveness. Love knocks at the door, and misery departs; then why should the story not turn out well? Mr. Warner thinks that the children are growing tired of so much improbability. Think of children yawning over fairy stories, over the Arabian Nights, and over all the romance of Wonderland, because those things are so improbable! Realism, then, has invaded our very nurseries. Our civilization is so old, our society is so modern, the scientific spirit is so widely diffused, that even Little Two-Shoes is afflicted with ennui when one attempts to amuse him with an excursion of pure fancy. We had not supposed before that the end of the century could compass such a conclusion. It must be sheer heredity, the result of a long evolution; for it cannot be that the child has read so much. Ah, no, Mr. Warner; you need not fear to stuff his stockings with the old toys and the old literature. That boy believes in Santa Claus, and, therefore, it is very easy for him to believe in Little Red Riding Hood and Jack the Giant Killer. He will get astride your cane, blow a tin trumpet, and lead his wooden soldiers on to victory. He lives in a world of his own—a world in which there are no improbabilities at all. It is very much the same with the older children. The boy builds his air castles, the girl dreams her day-dreams, and neither of them expects what is most likely to happen.—New Orleans Picayune.

THE NORTH POLE AGAIN.

Lieutenant Peary, who so recently returned to the United States from his exploration of Northern Greenland, is already forming plans for another expedition, in the course of which he thinks he may reach the Pole itself by a sledge journey across the surrounding ice. General Wistar, president of the Philadelphia Academy of Natural Sciences, who intends to share the cost of the expedition, wrote to the Secretary for the Navy asking three years' further leave of absence for the explorer, saying: "Peary is of the opinion, in which we concur, that on the second trial he can reach the coast point last seen by him in much less time, and make it the starting-point and basis for actual demonstration" that the northern circum-polar area is mainly oceanic. "Should he do so, one at least of the three principal theories by which it has been sought to account for the astonishing change of temperature in these regions during recent geological periods will be excluded and the field of investigation correspondingly narrowed. I may also add, should Mr. Peary reach the northern coast of Greenland after a favourable season—that is to say, a season when the closing of the circum-polar sea shall have been accomplished under

the smoothing influence of northerly winds—there is no apparent reason why, by the extension of the same methods, he should fail to reach the geographical Pole itself, although that would be but an incidental object." Lieutenant Peary's last expedition, according to General Wistar, has proved ice-travelling to be perfectly feasible, having "apparently shown that the behaviour of ice in continental masses differs materially from that of the comparatively limited glacial masses from which our deductions have hitherto been drawn, and tends either to avoid altogether or to fill up and smooth over the fissures which apparently render the latter untraversable." In reply, the Secretary has granted the leave required. The cost of the expedition is expected to be about £5,000.—The Times.

Writing in The Daily Graphic, Sir Robert Ball says that in contemplating the possibility of a collision between the earth and a comet there is always one consolation. "Our earth has lasted a long time without any casualty from any such occurrence. When we consider what the materials of a comet actually are, then we can see that to speak of a 'collision' with such a body is altogether a misuse of language. The greater part of a comet is of the most flimsy description. A light cloud in a summer sky is a robust and solid object compared with the texture of a comet. The most convincing proof of this is presented to us when, as not unfrequently happens, we observe stars through the actual material of a comet. We have thus sometimes seen extremely faint stars right through a curtain of cometary substance more than a hundred thousand miles in thickness. It is obvious that the sudden contact with a body of such a character as that thus indicated would be widely different from what would be generally described as a collision. Nor can it be doubted that on many occasions the earth has actually plunged into a comet and emerged through it not only without an injury to the inhabitants, but even without their knowledge. There is excellent reason for the belief that in the midsummer of 1861 the earth passed right through the tail of the great comet which appeared in the year named. But except that one or two observers saw, or thought they saw, a somewhat unusual obscurity in the evening of the day in question, there was no evidence that any effect was produced on the earth by the rencontre.

Missionary World.

MISSIONS ON THE SASKATCHEWAN.

Two years ago a railway was built between Calgary and Edmonton—a distance of 200 miles—and since then a large area of land has been occupied, especially between Olds and Edmonton. Last summer 795 entries for homesteads were made at the Edmonton land office and 406 at the Red Deer office. Many of the settlers are not there yet, but next season will find them and a great many more on their lands. They should be cared for morally and religiously as they come. Last season we had four missionaries and ministers in this wide district, there should be at least nine from the opening of next season; and continuous supply should be aimed at. A few sketches will show the field and work.

OLDS.

Going north from Calgary, the first considerable settlement is at Olds, where a number of people from Nebraska have broken up land. They are taking their families and stock in next spring. A large proportion of them are Presbyterians, and their minister offers to come with them, and they promise to do all in their power towards his support. When the village was visited quite a number of people met for service on a week-day afternoon, and were most desirous of having ordinances. Several families from Manitoba and North Dakota are there now and promise to be good settlers. Arrangements were made to give fortnightly supply this winter.

INNISFAIL.

The Rev. J. Buchanan, was appointed to this settlement in 1891, and took charge of the country northward to Red Deer—twenty miles—The mission is supported by Central Church, Hamilton. Innisfail has become quite a smart village, with several stores. There is a good school, and the Anglicans and Presbyterians have erected churches and the Presbyterians a manse. Much credit is due to our missionary for the energy shown, not only in building, but in caring for the moral and spiritual welfare of a wide area, and in getting the people to start and

maintain schools. He spoke in appreciative terms of the encouraging letters received from Mrs. Lyle, who did a good share of the correspondence between the church and the mission. Morton, ten miles to the east; Grahamstown, five miles south-east; Penhold, ten miles north; and Little Red Deer, eight miles west, are all connected with Innisfail.

RED DEER

Is the town located where the railway crosses the river of that name. Here Mr. Muldren, of Knox College Missionary Society, was stationed last summer. His health was indifferent, and he was not able to do all he wished. His services were appreciated, and the people regretted that he was obliged to leave in autumn. The field has no supply this winter. To the east, south and west of the town are settlements that would give a Presbyterian population of over forty families at once. A good missionary would have abundance of work and a promising field. About twelve or fifteen miles east of Red Deer town is a valuable deposit of coal estimated to yield fifteen millions of tons to the square mile, and so hard that powder is required to mine it. The river cuts its way through the coal and in some places the seam rises forty feet above the stream.

LACOMBE

Lies twenty miles north of Red Deer, and is the centre of a promising settlement. A service held in the station house of the C. and E. Railway was well attended. A missionary should be placed here next season to come south as far as Blackfolds, ten miles, and go north to Poroka, twenty miles. I was cared for when visiting there by Mr. Fluelling, who comes from the neighbourhood of Guelph, Ont.

WETASKIWIN

Is nearly forty miles further north than Lacombe, and already a good settlement is forming around it. For six miles to the east the land is broken up and a rush of settlers is expected in the spring. It is important that a student missionary should make this point his centre of operation next season. The night of the service here was stormy, but seventeen persons were present.

SOUTH EDMONTON.

This village is on the south bank of the North Saskatchewan and opposite the town of Edmonton, on the north side. The C. and E. railway terminates here, and the railway company has surveyed a town. About forty houses are built, and there is a considerable population. There was a sort of union church built last summer, but, as is usual in such cases, the property is deeded to the Methodist Church, and we must take steps to get a building of our own. The trough cut here to the Saskatchewan is wide, the banks are at least 200 feet high, and there is no bridge, and hence the need of maintaining services on the south side. There are settlements to the west, east and south-east that can be united with South Edmonton, and hence a missionary should be stationed here and his work supervised by the minister at Edmonton.

EDMONTON.

Our mission at Edmonton began in the autumn of 1881, when the Rev. Professor Baird reached there after a trip by buckboard of 900 miles, from Winnipeg. The Rev. D. G. McQueen succeeded him and is doing the Church efficient service in that district. Belmont and Poplar Lake are associated with Edmonton. A commodious church was built here in Mr. Baird's time, and a manse was built last season. The town has greatly improved since the advent of the railway—new buildings have been erected, streets laid out and every effort made to concentrate business. The town on the south side clouds to some extent the future, but the people will make a gallant struggle to hold their own, and they deserve success. Their enterprise and that of the neighbouring settlements made the country that called for a railway, and it would be a thousand pities if they should not now reap the fruit of their past sacrifices. They went to the district on the faith of the location of the first C.P.R. and invested their all. The route was changed, but they remained, hoping for a road at a further time. It would be, indeed, a cruel fate if the long-awaited-for road should wreck the gain of so many years of work and waiting. It cannot be. The coun-

try surrounding Edmonton has great resources. Coal and timber, grass, hay and good water are found in abundance, and the soil is very fertile. Although 200 miles north of Calgary, it is much more reliable for grain-raising because 1,700 feet lower, and owing also to a more copious rainfall.

FORT SASKATCHEWAN

is situated on the North Saskatchewan, 20 miles north of Edmonton. It is the headquarters of the Mounted Police in that part of the country. Mr. Arnott is our missionary here, and he is much appreciated. Owing to the number of places calling for service, he is not able to give but fortnightly supply, and even then settlements that require attention must be neglected. An ordained missionary should be placed here next spring to take charge of Sturgeon River, Horse Hills, Fort Saskatchewan, and a German and Scandinavian settlement to the south-east. The postmaster at Fort Saskatchewan told me that the mail matter at the post-office increased 100 per cent. last summer owing to the influx of settlers.

BEAVER LAKE

Lies sixty miles east of Fort Saskatchewan, and is a promising section of country. I got the names of six Presbyterian families at one point who are there now, and a number more are to be found in other parts of the district. A student should be sent there next spring. One good woman brought her child to Edmonton to be baptized, a distance of over sixty miles! In a couple of years there should be a Presbytery of Edmonton erected, so that this wide and promising region can be looked after. Attention to the people as they come will prevent loss, whether by lapsing or proselytizing, and home rule will secure that most efficiently.

It would be well if a number of our young graduates would volunteer for service in this and other districts this spring. This is the work for them and they should make the work their own. J. ROBERTSON.

Calgary, December 20, 1892.

THE ADVERTISING

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend HOOD'S PILLS.

LUCK IN SEEDS.

"I didn't have very good luck with my seeds last year," a farmer was heard to say. This gives rise to the question: How many poor crops can be attributed to "luck" in the selection of seeds? Buying seeds is an important factor in farming and should receive the careful judgment and consideration of the farmer. It is almost always impossible to distinguish the good from the bad in seeds by sight, and the only infallible guide for the planter is the reliability of the seedsman. D. M. Ferry & Co., of Windsor, Ont., have for many years been the leading seed house of this country, and their reliability is unquestioned. They issue a book annually which contains a complete digest of the very latest gardening knowledge by the best authorities. The 1893 edition is handsomely illustrated and contains information about the selection and planting of seeds, which will prove of the greatest value to every one planting a garden or farm. It is mailed free to any one making application to the firm's address.

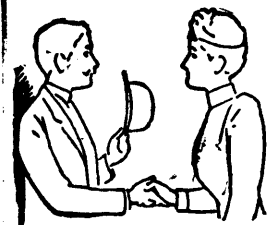
CULLED FROM THE OLD YEAR.

Lewis S. Butler, Burin, Nfld., Rheumatism. Thomas Wasson, Sheffield, N.B., Lockjaw. By McMullin, Chatham, Ont., Goitre. Mrs. W. W. Johnson, Walsh, Ont., Inflammation. James H. Bailey, Parkdale, Ont., Neuralgia. C. I. Lague, Sydney, C. B., La Grippe. In every case unsolicited and authenticated. They attest to the merits of MINARD'S LINIMENT.

YOUR WORK IN LIFE.

"What are you going to do for a living?" is the vigorous question *The Youth's Companion* asks of its million or so of boy and girl readers; and then proposes to help them answer it by thirteen pertinent articles on the chances and difficulties in thirteen different pursuits, written by as many successful people; these will appear next year.

HOW DO YOU DO



when you buy shoes or clothing? Don't you go to the place (if you can find it) where they tell you that you may wear the articles out, and then, if

you're not satisfied, they'll refund the money? Why not do the same when you buy medicine?

Dr. Pierce's Golden Medical Discovery is sold on that plan. It's the only blood-purifier so certain and effective that it can be guaranteed to benefit or cure, in every case, or you have your money back.

It's not like the ordinary spring medicines or sarsaparillas. All the year round, it cleanses, builds up, and invigorates the system. If you're bilious, run-down, or dyspeptic, or have any blood-taint, nothing can equal it as a remedy.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer,

aid to a lady of the hautton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD T. HOPKINS, Proprietor, 37 Great Jones St. N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canadas and Europe. Beware of base imitations. \$1,000 reward for arrest of proof of anyone selling the same.

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CHILD BLAINS

FROST BITE

and all ACHES &

PAINS relieved at once by Perry Davis'

PAIN KILLER

also Coughs - Colds - Sore Throat - Diphtheria -

Rheumatism, and Neuralgia

"ask for the New" BIG 25¢ BOTTLE

Ministers and Churches.

Rev. Daniel Strachan has accepted a call to the pastorate of the Hespeler Presbyterian church.

Rev. Mr. McEachern, Waterdown, exchanged pulpits with Rev. W. Robertson, of Morriston, on Sunday week.

Rev. F. W. Farries, of Ottawa, is at present visiting in North Carolina. He will be absent about two weeks.

Rev. Mr. Aitkin, the first minister of the Presbyterian Church in Smith's Falls, died recently at Leven, Fifeshire, Scotland.

Rev. Mr. Stewart of North Gower, has accepted a call to the pastorate of Melbourne and Riverside, London Presbytery.

Rev. W. G. Mills, of Vancouver, B. C., will occupy the pulpit of St. Andrew's Church, Lanark, the second and third Sundays of January.

The Rev. E. E. Torance, pastor of St. Paul's church, Peterboro, has been seriously ill. Recent reports are favourable; and he is now doubtless convalescent.

Rev. W. Wylie, son of Mr. A. A. Wylie, No. 206 MacNab street north, who was recently ordained and inducted, was married recently to Miss Port, of Picton.

Rev. Mr. McAuley, of Woodville, occupied the Presbyterian pulpit of Greenbank, last Sunday afternoon and evening, and preached two good practical sermons.

The Georgetown Presbyterian Sunday School entertainment was held on Wednesday of last week. The children, parents and friends of the school spent a very happy social evening together.

Rev. Mr. Binney will be inducted into the pastorate of the McDonald's Corners, Elphin and Snow Road Presbyterian congregation on the 10th January by decree of the Presbytery. This will be Mr. Binney's first charge.

The Russell Presbyterians held their social and Xmas tree last week. It is needless to say that an enjoyable evening was spent. The pastor, Rev. Mr. Bennett, spared himself no pains to make the evening a pleasant one.

The Rev. A. B. Winchester, now superintendent of Chinese Missions, connected with the Presbyterian Church, British Columbia, has again been unanimously called by his late charge at Berlin, Ont. The stipend promised is \$1,400, payable monthly.

The St. Stephen Presbyterian Church, St. Stephen, N. B., Rev. John Anderson, B. D., pastor, gave a Christmas offering on Sabbath last of \$450 towards liquidation of the debt on the church. The congregation is neither a large nor a wealthy one, but shows a commendable spirit of enterprise and liberality.

Mrs. McKay, teacher of Knox Church Bible class, Rat Portage, was recently waited on by members of the class and presented, on behalf of the class, with a marble time-piece with brazen figures. An address was read at the same time. Mrs. McKay was taken by surprise, but acknowledged the gift in suitable terms.

The annual missionary meeting of St. Andrew's Church, Appleton, was held on Friday evening last and was well attended. The Rev. G. T. Bayne, pastor, presided, and addresses were delivered by the Rev. A. E. Mitchell, of Almonte, and Rev. Robt. McNair, of Carleton Place.

A telegram reached Perth a few days ago, from the Rev. W. L. Clay, of Moose Jaw, N.W.T., that consequent upon the proceedings at the meeting of the Presbytery he was unable to accept the call of Knox Church here. No doubt this will be a disappointment to the Perth congregation.

At the annual meeting of St. Andrew's Church congregation, Hillsburg, Mr. John Carmichael was appointed church clerk, and Mr. R. D. Nodwell, treasurer, for 1893. It was decided to raise Hillsburg's portion of the pastor's salary to \$675. This makes Rev. Mr. Elliott's entire salary \$1,000.

News has arrived of the marriage at Bombay, India, on Nov. 21, of Rev. Norman Russell, formerly of Toronto, now of the Canadian Presbyterian mission at Mhow, Central India, to Miss Minnie Hodgins, of that city. Miss Hodgins travelled all the way from Toronto to meet her future husband at Bombay.

The Juveniles of St. Andrew's church, Carleton Place, had a very pleasant gathering on Friday evening, for the purpose of distributing the fruit of a Christmas Tree. Among the many other articles, there was a fine pair of Persian lamb gauntlets for Rev. R. McNair, the minister of the congregation, and a very fine rocking chair for Mrs. McNair. These things are only a slight mark of the high esteem and regard in which the Rev. gentleman and his wife are held by his congregation.

A most interesting and delightful Sunday School entertainment in connection with John Street Church, Belleville, took place on the evening of the 30th ult. The singing and recitations by the children were excellent. Mr. Sinclair, the Superintendent, presided, and spoke of the way in which the Sunday School may be assisted by the parents of scholars. Hand-some prizes were presented to Misses Edna Sutherland and Annie Denmark for good conduct and attention to lessons. The offer of a prize to every scholar correctly repeating the catechism was renewed by Mr. Forin and Mr. Tannahill.

Sonya Presbyterian ladies gave an entertainment on Monday evening week, which was a decided success in almost every respect. There were present Miss King and Miss McSweyn from Lindsay, besides a Port Perry choir. Rev. Mr. Macdonald, the new popular young pastor of Lorneville and Eldon churches, also favoured his old college friend, Rev. Mr. McLeod, with his presence. The public will be glad to learn that Mr. McLeod has recovered from his recent illness. The new church will not be ready for service till next spring; however it is expected the basement will be fitted up at an early day and answer the purpose meantime.

The Ancaster Sunday School Christmas tree on the evening of the 29th ult. was an enjoyable affair, the town hall being crowded. Addresses were delivered by Mr. Sinclair, and Major Walker, superintendent. Numerous presents were given to the children. Among the other presents handed down Levi Strobbridge got a watch. At the close Major Walker presented Mr. Sinclair, who had been stationed at Ancaster for the past nine months, with a very handsome present in the shape of a gentleman's dressing case. Mr. Sinclair replied in suitable terms to the presentation made to him.

A Pittsburg paper has the following relating to Dr. S. H. Kellogg, late pastor of St. James' square church, Toronto. A letter from Rev. H. Kellogg, dated on board a steamer in the Suez canal, December 2, says he and his family are well, and that they expect to reach Bombay about December 15. They had had an extremely rough passage, the worst, the captain said, of all his 52 voyages. They encountered severe gales and high seas all the way from Liverpool to Gibraltar, and again through the Mediterranean sea, which caused much suffering from sea sickness. The doctor writes cheerfully and hopefully of his prospective work in India.

During the past summer the Presbyterian congregation of Wroxeter has been very busy with the erection of a new church. It is now complete and was dedicated on Sabbath, the 1st inst. Principal Caven, of Knox College, conducted the services in the morning and evening, and his sermons were marked by great power, both intellectual and spiritual. Rev. Mr. Ross, of Brussels, gave a very profitable address to the Sunday School in the afternoon. The congregations, not only on Sabbath, but also at Monday's tea-meeting, were very large. All the speeches at the tea-meeting were listened to with interest, but mention should be made of the sketch given by Mr. Thos. Gibson, M. P. P., of the beginnings of the congregation that similar sketches of this and other congregations might well be preserved in the church or local papers. The new edifice is in every respect most convenient and creditable. It seats easily five hundred persons, has good acoustic properties and is, both within and without, a delight to the eyes. It cost about \$5,600, and of this sum more than \$4,000 is already paid or subscribed. The Rev. Thos. Davidson, M. A., the pastor, and his people may well be congratulated upon the result of their efforts and the prayer be offered that peace and prosperity may still attend them in the new era of their congregational history.

At the very urgent request of the Presbytery's Home Mission Committee, Presbytery of South Oregon, the Rev. F. J. Edmunds has been induced to go to Klamath Falls, Oregon, to make an effort to re-occupy the long-left-vacant church there at this point in its history. He likes the place well, and has encouraging evidences that he will succeed. There are quite a number of Canadians in and about this place. They all say they like this part of Oregon. Klamath Falls is fifty-two miles from Ager, a station on the C. & O. R. R. and so is somewhat isolated. Mr. Edmunds says if any of the readers of your valuable paper are in search of a good health resort, a spot where the inhabitants never say "I have asthma" or other troublesome throat or lung troubles, send them to Klamath Falls, Oregon. Myself and family prize and love our old paper, The Canada Presbyterianian.

We have in the Presbytery of Owen Sound, a mission field in the Bruce Peninsula, the people of which are very anxious to have an ordained missionary settled. The field has four stations. Lion's head has a good congregation and Sabbath School, a church with new pews,

organ and bell, beside a manse and stable. Spry, six miles west, has a new Union Church. Pike Bay, six miles further on the Lake Huron shore, has a church. Lindsay, eight miles from Lion's Head, has a church and needs Gaelic. There are elders in the field. Lion's Head is a village of six hundred, and a harbour of beautiful scenery on Georgian Bay, and has a stage 22 miles to Wiarton, and a telegraph office. The people will welcome any sincere, faithful minister who would settle among them. The last minister was made by the Presbytery, Superintendent of Missions for the Peninsula, with an extra grant of \$50, beside the H. M. grant to the field. The people raise \$450. Any one wishing an appointment to the work here is asked to write to the Moderator of Session, Rev. Geo. A. Yeomans, Wiarton, Ont.

The Presbytery of Owen Sound met in Division Street Hall, December 20th, Judge Creason, Moderator. The first hour was spent in devotional exercises. The Rev. Mr. Christie, of the St. Paul's Institute, Tarsus was present. He stated that his mission was to secure if possible the services of Mr. H. S. McKirtrick for the institute. Mr. McKirtrick was permitted to accompany Mr. Christie to New York to meet the Mission Board, and he was assured that the Presbytery would not stand in the way of his accepting such an appointment to Foreign Mission work should he see it to be his duty to go. The Presbytery resolved to lay the case of Rev. R. Rodgers before the committee of the aged ministers' fund, and secure if possible a recognition of his claim for an allowance from his seventieth year. Messrs. Somerville, Waits, Yeomans, Simpson and P. McNabb, were appointed to lay before the Young People's Societies within bounds the question of raising funds for Home Mission and Augmentation, and to organize Home Missionary Societies, if possible, in congregations which have not yet organized them. Mr. Fraser presented the report of the committee on standing orders which were adopted and order given to have them printed. Dr. Fraser, Messrs. Waits and Somerville were appointed to prepare the roll of Presbytery according to the regulations adopted. Messrs. Davidson and Paterson were appointed auditors of the accounts of the treasurer of Presbytery. An account of the clerk for minute book, \$4, was passed and ordered to be paid. Mr. Yeomans was granted leave to moderate in a call in Iepworth and Cruickshanks when prepared, and the Session was appointed a committee of supply in the meantime. Mr. Sillis presented his resignation of Lion's Head on the ground of ill health. The Presbytery accepted the resignation but expressed its regret that he had seen fit to leave the field before the resignation had been dealt with by the Presbytery. Mr. Yeoman was appointed Moderator of Session of Lion's Head and of the Indian Peninsula, and the supply was left in his hands. A letter was read from Mr. McLean intimating that on account of injury received he would not be able to attend the meeting of Presbytery. The Presbytery instructed the clerk to express its sympathy with him and its hope for his speedy recovery. The Presbytery then adjourned to meet at the call of the Moderator, and was closed with the Benediction.—J. Somerville, Pres. Clerk.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

Descriptive pamphlet see on application to Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

The Presbyterian manse, Wyoming, Ont., was the scene of an important event on Thursday, 22nd ult., it being the occasion of the marriage of Elizabeth, second daughter of the Rev. Geo. Cuthbertson, to Frederick Adolph Rumpf, of Dubuque, Iowa. The company was limited almost exclusively to the families of the contracting parties. The ceremony was performed by the father of the bride, assisted by the Rev. Dr. Thompson, of Sarnia. Miss Mary Cuthbertson acted as bridesmaid and Dr. Wm. Rumpf, of Chicago, supported the bridegroom. The many and beautiful gifts forwarded to the young people at Wyoming and Dubuque are expressive of the high esteem in which Mr. and Mrs. Rumpf are held. Telegrams carrying congratulations were received from Duluth, Nebraska, California, and a cablegram from the groom's parents in Bremen. After a sumptuous dinner the party left by the G. T. R. train for Washington and New York, thence per North Ger. Lloyd S. S. Lahn, to visit Mr. Rumpf's parents in Bremen. The visit will extend till about June, during which time they will make occasional excursions to various points of interest on the continent, returning via England and Scotland. We wish them a pleasant voyage and safe return.

The monthly meeting of Toronto Auxiliary, Canadian McAll Association, was held on Thursday, 5th inst., in the Library Y. M. C. A. In the absence of Mrs. Edward Blake, Mrs. Byrne, presided. The meeting was opened by the reading of the Scriptures and prayer, minutes of last meeting were read and confirmed, Treasurer's statement showed \$364.90 as the balance in hand. The collectors present had been fairly successful, bringing \$283.85 to add to this, making the whole sum for the year \$648.75. A vocal solo, "Cast thy bread upon the waters," was very sweetly rendered by Miss Bauld; Mrs. Hodgkin then gave an address, in which she said: "The influence of France is not good, officials who ought to be careful of the public interest flood the land with impure literature, but the colporteurs are planting the good seed, and this little seed will bring forth much fruit. There is a future for France, or why has God spared her? The dry bones will be revived, France must return to the Gospel, what she has lost she must get back." Mrs. Hodgkin spoke of some books from the pen of Andrew Murray, whose father was pastor of a Huguenot settlement in the south of Africa. The ancestors of these people were driven from France by the revocation of the "Edict of Nantes," they are somewhat mixed with the Dutch and have come under the influence of Scotch ministers. In the well known Kimberley diamond mines young men from all parts of the world are gathered together; one of Andrew Murray's daughters is working as a missionary among the miners. After singing "More love to Thee, O Christ, more love to Thee," Mrs. Crombie closed the meeting with prayer.

The fifth annual meeting of the Saugueu Presbyterian Society of the W. F. M. S. was held in Guthrie Church, Harriston, on Tuesday, the 13th of December. All the auxiliaries were well represented by a large number of delegates from each. Two sessions were held, at which very encouraging reports were read from all

the auxiliaries and Mission Bands. Two new auxiliaries were organized during the year. Five hundred pounds of clothing was contributed to the Indians of Prince Albert, N. W. T., and \$52 to the General Fund. Several interesting papers were read, interspersed with solos and duets, which were very much enjoyed and appreciated, "Throw out the life-line," by the Misses Waddell of Guthrie Church, and "The Harvest-time is passing by," by the Misses Forbes and Blackwood of Knox Church, deserves special mention. The delegates and members of Presbytery were entertained to dinner and tea in the spacious lecture-room of the church, giving all present an opportunity of becoming acquainted and enjoying a social hour together. The Rev. Mr. McDougal, B. A., of Honan, China, addressed the public meeting in the evening and gave a very impressive account of the recent trouble and persecution to which our missionaries in Honan were exposed in seeking to lay the foundation of the Kingdom of Christ in that benighted province. His earnest appeals in behalf of the heathen will, we trust, result in much good. Rev. Mr. Janson of Durham, representing the Presbytery, gave a very stirring address, after which the choir sang with much feeling, "Go tell of His Salvation." The following are the officers elected for the ensuing year:—President, Mrs. G. Munro, Harriston; 1st Vice-President, Mrs. Young, Clifford; 2nd Vice-President, Mrs. Ramsay, Mount Forest; 3rd Vice-Pres., Mrs. Cameron, Harriston; Treasurer, Mrs. Dr. Ross, Clifford; Sec'y, Mrs. Jamieson, Mt. Forest.

The Presbytery of Sarnia held an adjourned meeting in St. Andrew's church, Sarnia, on Tuesday, 27th ult., at 1 p. m. Rev. Mr. McLennan, Moderator pro tem., in the chair, and was constituted. Rev. Dr. Thompson laid on the table and read a report from the deputation appointed to take steps for the organization of a congregation at Albert street mission station, Sarnia. The report showed that, after religious exercises, the deputation proceeded to make up a Communion Roll, and submitted the names of 34 members by certificate and 9 by profession of faith; in all 63. Rev. Mr. Tibb, minister, and Messrs. Jeys and Shand on behalf of the deputation, were heard in support. On motion of Rev. Mr. Cuthbertson, it was agreed to receive the report; accept the Roll as submitted, and declare these to be the Communion Roll of the congregation, to be known under the designation of Albert St. church congregation; and further appoint Rev. Dr. Thompson, Interim Moderator, with Messrs. Houston and Shand as a provisional session. Leave was granted the congregation of Petrolia to have a call moderated in there, if necessary, before the next ordinary meeting, and Rev. Mr. Cuthbertson was instructed to discharge that duty, if called upon by the congregation. The Presbytery then took up consideration of the resignation of Rev. Mr. Leitch, of his charge of Point Edward congregation, which had been laid on the table at last ordinary meeting. Parties were called. Compeered, Messrs. Beveridge and McCleister for the congregation, and Rev. Mr. Leitch for himself. These were heard in the above order; Mr. Leitch still adhering to the resignation. After mature consideration, it was agreed on motion of Rev. Mr. Cuthbertson, to accept the resignation of Rev. Mr. Leitch, in terms of his decision, the same to take effect on the last day of March next; and that Mr. McLennan be appointed to preach and declare the church vacant on the first Sabbath of April, and act as Interim Moderator of session thereafter. The meeting closed with the benediction.—George Cuthbertson, Clerk.

There was a large gathering in the Cumberland Presbyterian Church on Monday evening, (2nd inst.) on the occasion of the Annual Soiree under the auspices of the Ladies' Aid Society. W. C. Edwards, Esq., M. P., occupied the chair. On the platform were the Rev. Orr Bennett, B. A., of Russell, the Rev. Andrew Miller of Casselman and an Indian, Mr. P. D. Muir, the student labouring at Lochaber, and the Rev. J. H. Beatt, the pastor of the congregation. Apologies were received from the Rev. Mr. Meek, of Buckingham, and the Rev. Mr. DePencier of Navan. After tea the proceedings of the evening were begun with the singing of the 68th hymn. The Chairman then made a few remarks intimating his pleasure at being once more with the congregation and friends at their annual gathering and wishing all a very prosperous and happy New Year. Mr. Miller gave an address on the different ways of aiding the pastor in the way of building up the Church of Christ, and trusted that not only the Ladies' Aid Society would take part in the work, but that all would do so, specially supporting his hands in prayer for a blessing to rest on his work. Mr. Bennett gave a very interesting address on "Rome," which city he had visited some eighteen months ago. He described the city, its churches, the Vatican, the Sacred Stair, and the old Roman Forum, very vivid-

ly. Mr. Muir spoke on the different channels for receiving pleasure, and Mr. Beatt stated in the course of his remarks that through the valuable assistance of the Ladies' Aid Society, the whole of the debt on the manse had been paid. This debt amounted to over \$1000 when he had been placed there about three years ago. The ladies now contemplated doing something in the way of beautifying the church. He also took this opportunity of thanking the congregation and friends for the pleasant surprise they gave him some weeks ago. They had cheered him more than he could tell. The choir rendered several pieces of music with their accustomed excellence. The soloists were Miss Wilson, Mr. Sheriff, Mr. Muir and Mr. Beatt. After spending a very pleasant evening the company united in singing "God Save the Queen," and then left for home at a late hour.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

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

Hood's

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.

Sarsaparilla

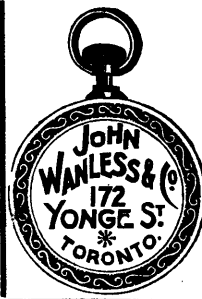
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100 Doses One Dollar



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LADIES,

No need to buy a filled or silver watch when we offer a Ladies' Solid Gold Stem Wind and Stem Set Waltham Watch for \$18.

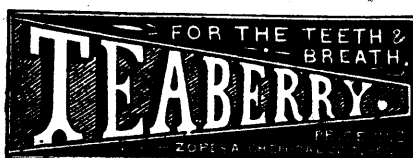
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A CHOICE RANGE OF FALL FOOTWEAR FOR LADIES AND GENTLEMEN



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WHOLESALE PRICES.

Berlin Wools, all colours, 5c. per ounce.
Shetland Wools, all colours, 6c. per ounce.
Andalusian Wool, all colours, 6c. per ounce.
Baldwin's finest Fingering Wool, all colours, 8c. skein, \$1.25 pound.
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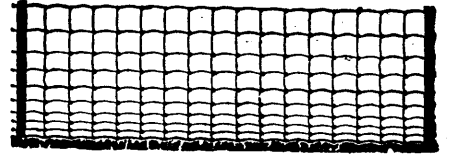
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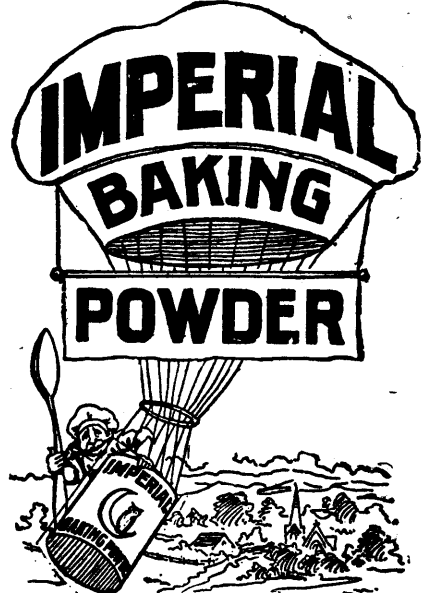
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116 YONGE ST COR ADELAIDE

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MINARD'S LINIMENT for sale everywhere.

British and Foreign.

Rev. Mr. Black has been appointed moderator of Kelso F. C. Presbytery.

The famine in Russia this winter will be acute, but not as great as in 1891.

In Denmark and Sweden the school hours of girls are fewer than those of boys.

Quite a number of stone coffins have recently been unearthed at Newbattle Abbey.

A marble tablet, in memory of the Rev. G. J. Knight, has been erected in East Wemyss Free Church.

At Inverkeithing U. P. Manse, on the 4th ult., died the Rev. Thomas Sclater, M. A., a native of Orkney.

Rev. Wm. Johnston has been appointed assistant to Rev. Dr. Anderson of St. George's Road Church, Glasgow.

Mr. Gustavus Henderson, a licentiate of Letterkenny Presbytery, has been ordained to the pastorate of Second Castleberg.

Sir Thomas M'Ilwraith, who is likely shortly to be again Premier of Queensland, is a native of Ayr, and is 57 years of age.

Baron Hirsch is supposed to be not only the richest man of our time, but of all time, his estimated capital being \$500,000,000.

The Corn Exchange, Edinburgh, which can be seated for nearly 4,500, was granted by the town council for the Rev. John McNeill's mission.

The African Lakes Company is about to be absorbed in the British South Africa Company, so that its operations will soon be greatly extended.

England, with ninety-four universities, has 2,723 more professors and 51,814 more students than the 360 universities of the United States.

Inverness F. C. Presbytery are inquiring into the conduct of one of their members who shamefully neglected his assistant in his last illness.

The new Commander-in-Chief in India—Major-General Sir George Stuart White—is a native of the North of Ireland, and was born in 1835.

Rev. Dr. Mitchell, of the North Parish Church, Dunfermline, says that his living is only "£120 a year, without manse, glebe, or anything whatever."

The total acreage of Scotland is 18,946,684. Of this comparatively small landed area one nobleman owns 1,326,000 acres and his wife 149,879 acres more.

The Rev. J. Buchanan of Langholm accuses the church of making dissenters by its system of allocating seats, which are often empty and yet cannot be used by applicants.

The year's income for all purposes of Ballysillan, Belfast, Rev. J. Louden, M.A., pastor, amounted to \$5,900. The church, which has lately been erected, seats 960 people.

A portrait of Admiral Viscount Duncan, the property of the parishioners of Lundle, is to be shown at the Old Dundee exhibition. It is a fine specimen of the work of Sir Joshua Reynolds.

Principal Rainy's second daughter, Barbara Harriet, was married recently in Edinburgh to Rev. Andrew Harper, M. A., B.D., Professor of Oriental Languages in Ormonde college, Melbourne.

The Rev. B. Martin of Leslie, addressing Dundee U. P. presbytery on disestablishment, stated that only twenty Scottish members would support the Establishment in the House of Commons.

Dr. Hepburn is about to retire from mission work in Japan, where he has lived thirty years, and spend the rest of his life in retirement in Scotland. To outsiders he is best known as a lexicographer.

The funeral of Bishop Wordsworth of St. Andrew's took place on the 9th ult. in the Cathedral ground. The last Episcopal Church dignitary buried in St. Andrew's was Bishop Burnett, who, in 1685, was interred in St. Salvador's Church.

"Frost Bites" are ugly things; a nose or ear swollen to twice its usual size is no more beautiful than it is comfortable. After trying many "cures" we come back and award the palm to Perry Davis' Pain Killer, "the old reliable," which affords relief quicker than any other thing we know of. Big bottle, popular price 25c.

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THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London
 And sold by all Medicine Vendors throughout the World.
 N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Household Hints.

Virginia Rice Muffins.—Beat the yolks of two eggs very light and add to them one pint of milk and stir into it one tablespoonful of melted lard or butter. Mix two teaspoonfuls of yeast powder in one quart of meal and sift into the milk and eggs. Beat very light, then add the whites of the eggs, beaten to a froth, and stir in a teacupful of cold boiled rice. Beat all once more and bake in muffin rings. In Virginia only the white meal, never the yellow, is used for corn bread.

Chicken Pie.—Take boiled chicken, either freshly cooked or cold, and lay it in pieces in a deep baking dish which has been previously lined at the sides with nice pie crust. Dredge flour over the meat and add salt and pepper, then another layer of chicken, and proceed as before till the dish is filled. Pour in some of the gravy or broth, put bits of butter on top, and cover with a rich paste, which may be ornamented with fanciful devices in leaves and scrolls, according to taste. Be sure that an opening is left in the top for the steam to escape from while baking.

French Fritters.—Two cups bread crumbs, two cups milk, one tablespoonful butter, three eggs, half cup sugar, one scant cupful of currants, mace and cinnamon to taste. Heat the milk to scalding and pour it over the bread. Stir in the butter, and when the mixture is cool, add to it the sugar, the beaten yolks, the spices and the whites of the eggs. Last of all, beat in the currants, which should have been washed, dried and well dredged with flour. Drop the mixture by the spoonful into boiling fat, and, after draining, sprinkle well with powdered sugar before sending to table.

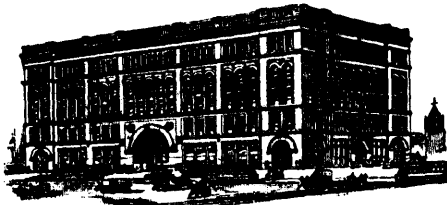
Terrapin, Maryland Style.—Terrapin should be thrown alive into boiling water and allowed to remain twenty minutes, then taken out, carefully skinned and the toe nails taken off. This first water should in all cases be thrown away, as the solvents of the body are contained in it. Boil until the legs can be taken off easily and the shell detached. Take off first the two hind legs and then carefully take out the sand bag and the end of the alimentary canal, which generally contains the last digested food. Break off the fore-legs, clean the head and break up the neck, cut up the entrails fine and carefully detach the eggs. Take a sharp knife and cut the gall from the liver, being careful to not break it. If it breaks, plunge the pieces stained by it in cold water. Throw away the gall and all the spongy part. For a large terrapin take the yolks of four hard-boiled eggs, rubbed well with a quarter of a pound of butter, half teacupful of browned flour, one tablespoonful of mustard, salt, cayenne pepper and black pepper to taste. Put the dressing on the fire and when boiling add the terrapin, stirring all the time to prevent scorching. Serve hot.

Pulled Bread.—Pulled bread is a delightful sort of bread, which it is fashionable to serve with the cheese course at dinners. It is especially an English fad. This bread is not difficult to prepare in any household where good bread is made. When the semi-weekly bread is prepared lay aside one small loaf and divide it into six parts. Roll these parts into straight, even lengths, as long as a good sized bread-pan. Press all these strands together at one end, and weave them into a braid to form one loaf. Put this loaf into a rather broad bread-pan, flattening it somewhat so that it fills the pan on all sides. Let it rise for half an hour. Rub a little butter over it, so as to be sure that the crust does not bake hard. Bake it in a rather quick oven. It should be thin enough to bake through in half an hour. When it is done, let it rest for fifteen minutes. Now tear it apart. It will come apart in the long slender strips of which it was composed before it was baked. Put these strips on a tin baking-pan and set them in a hot oven for fifteen minutes, when they should be quite crisp and well coloured. They are very nice served with morning coffee.

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Household Hints.

Snow-drift Sauce.—Cream one-fourth cup of butter, add a half cup of powdered sugar, gradually, and a little grated nutmeg. Heap it up lightly and serve cold.

Taffy.—Boil together two cups sugar, three-fourths cup vinegar, one-half cup butter; if it is brittle when dropped in water it is done. Pour into buttered pans.

Grease on Carpets.—No matter how large the spot of oil, any carpet or woollen stuff can be cleaned by applying buckwheat, and carefully brushing it into a dust-pan after a short time, and putting on fresh until the oil has all disappeared.

Salt for Sore Throat.—It is said that a gargle of salt water as hot as can be used is one of the best and simplest home remedies for sore throat. That with a cathartic to clear the system will cure almost any sore throat that is not diphtheritic.

Cream Custard No. 1.—Line a pie tin with good pastry, pour into it a custard made with a pint of new milk, three eggs, sugar to taste, and a pinch of salt. Bake in a hot oven. When perfectly cool pile over it, in pyramid shape, some good whipped cream flavoured with vanilla.

Baked Apples.—Wash large, sour apples and cut out the blossom end. Arrange them stems up in a baking dish. Dissolve half a cup of sugar in a cup of boiling water and pour over them. Cover closely, and bake in a moderate oven until tender, from one to three hours. Serve with cream.

Rice Pancake.—Boil one-half cup of rice. When cold mix in one pint of sweet milk, the yolks of two eggs, and enough flour to make a rather stiff batter; beat the whites stiff, and stir in last of all. Stir in one-half teaspoonful soda and one of cream tartar. Add a little salt, and bake on a griddle—small cakes look daintiest. When taken from the griddle, put a little piece of butter on each.

Veal Stew, or Fricassee, or Pot Pie.—The ends of the ribs, the neck, and the knuckle may be utilized in a stew. Cut the meat—two pounds—in small pieces, and remove all the fine bones. Cover the meat with boiling water; skim as it begins to boil; add two small onions, two teaspoons of salt, and one saltspoon of pepper. Simmer until thoroughly tender. Cut four potatoes in halves; soak in cold water, and parboil them five minutes; add them to the stew. Add one tablespoonful of flour, wet in cold water, and more seasoning if desired; and, just before serving, add one cup of cream, or, if milk be used, add one tablespoon of butter. Remove the bones before serving. To make veal pot-pie, add dumplings as in beef-stew. If intended for a fricassee, fry the veal in salt pork fat before stewing, and omit the potatoes. Add one egg to the liquor just before serving, if you wish it richer.

Swiss Pates.—Slice stale bread about two inches thick, and with a biscuit cutter cut the centre of each slice into a round. With a smaller cutter mark a circle on this and scoop out the crumb from it to the depth of an inch and a quarter. If this is carefully done there will remain a firm bottom and sides to the shell of bread. Lay the shells in a shallow dish and pour over them a raw, sugarless custard made in the proportion of two eggs beaten light to a pint of milk. This should be enough for five or six pates. Let them soak in this for an hour, turning them once. They must be handled very carefully or they will break. When they have absorbed all the custard take them up one at a time on a cake turner and slip them into fat hot enough to brown in a second a bit of bread dropped into it. Do not let them crowd one another. They will colour quickly and will be done in five or six minutes. Take them out with a skimmer or split spoon and let them drain on paper laid in a colander. These may be filled with creamed oysters or sweetbreads, or stewed mushrooms as an entree or side dish. Thus treated they make an excellent luncheon or supper dish. Or they may be filled with jelly, jam or marmalade and be served as a dessert.

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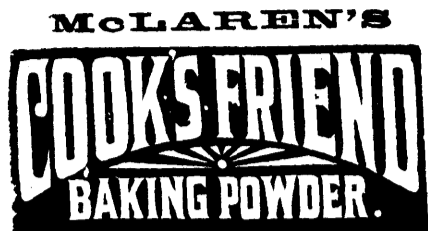
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Miscellaneous.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m. BRCKVILLE.—Second Tuesday in March, at Iroquois, 1.30 p.m. CHATHAM.—In First Church, on Tuesday, 14th March, at 10 a.m. GUELPH.—In Knox Church, Guelph, Tuesday, January 17, at 10.30 a.m. HAMILTON.—In Knox Church, on the third Tuesday of January (17th), at 9.30 a.m. Presbyterial conference in the afternoon. HURON.—At Goderich, on the 17th January, at 11 a.m. LINDSAY.—At Lindsay, Tuesday, February 28, at 11 a.m. LONDON.—In Knox Church, Dutton, Monday, January 9, at 4 p.m. MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m. MONTREAL.—In the Presbyterian College, on Tuesday, January 10, at 10 a.m. ORANGEVILLE.—At Orangeville, on the 10th January, at 10.30 a.m. PARIS.—In Brantford, Zion Church, Thursday, February 9th, at 10 a.m. PETERBOROUGH.—In St. Pauls Church, Peterborough, on second Tuesday in January, at 9.30 a.m. QUEBEC.—In Morrin College, Quebec, on the 22nd February, at 4 p.m. SAUGUEN.—In Knox Church, Palmerston, on 14th March, at 10 a.m. STRATFORD.—In Knox Church, Mitchell, on January 17, at 2 p.m. WHITBY.—At Oshawa, on the 3rd Tuesday in January, at 10.30 a.m. The Presbyterian Woman's Foreign Mission Society meets in the same place on the same day. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

The Returns Anent Congregational Statistics

Within the Presbytery of Toronto should be sent in due time to REV. R. C. TIBB, Assistant Clerk of the Presbytery, Parkdale avenue, Toronto.

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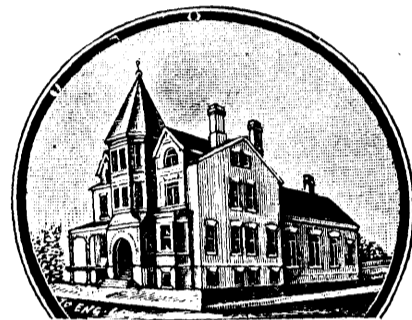
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