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TEACHER: All things which can be seen through are called transparent. Fanny, mention something which is transparent. Fanny: A pane of glass. Teacher: Quite correct. Now, Fanny, mention some other object through which you can see. Fanny: A keyhole.

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EVERY SKIN AND SCALP DISEASE whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and weakness relieved in one minute by CUTICURA ANTI-PAIN PASTER. 50c.

CLIMATE

ONLY A COUGH

has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sends an alarm-bell tolling where the disease lies. Windom says: "TRY Winter's Balsam of Wild Cherry!" It has cured thousands of persons. As long as you cough there is danger, for the cough is a Danger Signal. Use "Winter's" and be cured. None genuine unless signed "L. BUTTS" on wrapper.

Physicians strongly recommend

Wyeth's Malt Extract,

(Liquid)

To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.

26/32 Cents per bottle.

The most satisfactory BLOOD PURIFIER is

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It is a Grand HEALTH RESTORER.

Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum.

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Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.

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For Lumbago, Sciatica, "Cricks," Tic, "Stitches," Rheumatic Pains and Chronic Rheumatism.

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For Palor, Weakness, Palpitation of the Heart.

Valuable Restorative for Convalescents. Combines Nutritive with Stimulants.

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Can save half the hard wearing-out toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrivel, cotton not to harden, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!

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"ITS ONLY A COUGH"

has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sends an alarm-bell tolling where the disease lies. Windom says: "TRY Winter's Balsam of Wild Cherry!" It has cured thousands of persons. As long as you cough there is danger, for the cough is a Danger Signal. Use "Winter's" and be cured. None genuine unless signed "L. BUTTS" on wrapper.

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, DECEMBER 24th, 1890.

No. 52.

Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 25 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to
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THE PRESBYTERIAN YEAR BOOK FOR 1891

Will be published about the 25th of December. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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OF the three hundred and thirty-five instructors in the University of Berlin, no less than fifty-two are of Jewish extraction. These include two ordinary and one honorary professor in the philosophical faculty, and eighteen extraordinary professors in the faculties of law, medicine and philosophy. Twenty-four of the thirty-one privat-docenten are in the medical faculty.

THE London *Spectator* reports that in the city of Liverpool not less than twenty-five gentlemen and five ladies have become followers of Islam. It appears also that there is a regular Liverpool Moslem Society whose secretary asks for funds to carry on its work. The intercourse of England with the East thus seems to be developing a reflex influence over European thought.

CHRISTMAS numbers seem to be as popular in the old country as on this side the Atlantic. The Glasgow *Christian Leader* has issued an attractive number to which several accomplished and well-known writers contribute. Among them is Rev. D. D. McLeod, of Barrie, who writes a genial and appreciative sketch of Professor Marcus Dods. Mr. McLeod, who was present in Renfield Church when Dr. Dods preached as a candidate, gives some interesting reminiscences of the impressions produced on the occasion. We would like to say a good word of the illustrations that appear in this Christmas number were it possible.

THE Edinburgh Medical Missionary Society has just attained its jubilee. Last year's income, \$24,225, is the largest on record; but the expenditure still exceeds the ordinary income. At the dispensary in the Cowgate, which continues to be a centre of Christian activity and philanthropic effort, 8,305 patients have been treated; at the commencement of last session there were twenty-eight medical students in connection with the institution; nine have recently finished their studies, and some of these have already gone to the mission field. Work is carried on at Nazareth, Damascus, Agra, and other places; and upwards of twenty other medical missions have been assisted by grants in aid.

IN Chicago the Woman's Christian Temperance Union has a Foundlings' Home that owns \$125,000 worth of property, day nurseries and kindergartens that have cared for 15,929 children during the past year, an Anchorage Mission for homeless women that sheltered 4,000 girls last year, a Bethesda Inn, a cheap lodging-house for men that accommodated 52,540 men last year, free medical dispensaries, free reading-rooms, a pay restaurant that feeds a thousand persons a day, and a publishing house that has

\$125,000 capital stock. Besides all this, it is now about to erect a magnificent building to cost a million dollars. The good women of this organization seem to be eminently practical and business-like.

THE *Christian Leader* says: The circular letter addressed by Mr. Robert Paton to his fellow-members in Highbury Church in reference to Prof. Skinner has led to the writing of a great deal of nonsense in certain London papers. There is not the slightest likelihood of a heresy case being started against Dr. Elmslie's successor. The report of his inaugural lecture at the college was grossly inaccurate, and was published without his sanction. A proof of it was sent to Mr. Skinner, but it was so full of errors that he declined to have anything to do with it. The manuscript of the lecture was handed at its close to the representative of a Presbyterian magazine in which it has not yet been published.

THE Assembly overture prescribing regulations for the guidance of Church of Scotland Presbyteries in respect to the preaching of students has been disapproved in Edinburgh Presbytery by twenty-one to nine. Dr. Scott, who led the majority, argued that till a Chair of Pastoral Theology was established the proposed regulation would do more harm than good. Dr. Gray, of Liberton, contended, on the other hand, that students were at the hall to become not only theologians but preachers, and that their pastoral training should be as much regarded as their theological. It was as absurd to license a student as preacher until they had given him some opportunity of preaching, as to license a man as a swimmer whose power of swimming had never been tested. Dr. Mitchell, who seconded Dr. Gray's unsuccessful motion, pointed out that the Assembly's overture did not intend to give students a new right, but sought to restrict a liberty which at present is liable to abuse. Other speakers pointed out that the Church's law was distinctly opposed to preaching by students.

THE second annual convention of the Montreal Christian Endeavour Union was held lately in Montreal. That city now has twenty-four societies of Christian Endeavour, with an aggregate of 1,000 members. The societies are for the spiritual upbuilding of the young, and for training them in Church work of all kinds. Each society has its Lookout Committee whose province it is to look up new members, keep an eye on the attendance of the active members, and induce those who are associate members to become active. The Prayer Meeting Committee attends to the conducting of meetings, securing leaders and choosing topics. Other committees are the missionary, relief, social, flower and temperance. The growth of Christian Endeavour in Montreal has been largely within the past two years. In January, 1884, the first society in the city was formed in Calvary Congregational Church. At the first convention of the union, then just formed, on December 5, 1889, there were only eight societies with something like 600 members. Among the speakers was the Rev. W. Patterson, of Cooke's Church, Toronto.

THE *British Weekly* concludes a forcible article on the Parnell crisis as follows: Now that public opinion has overwhelmingly declared itself, we are told that we have been too shrill, that if we had said less Mr. Parnell would silently have retired. Probably those critics are ashamed of themselves by this time. The facts are that, with a few honourable exceptions, the leading Liberal newspapers imagined that Mr. Parnell would be able to go on after a nine days' clamour. To say the very least a large number of Liberal members were of the same opinion. The Irish view of the matter—before and after—is well known. The bright and shining example of Mr. Gladstone and the moral health of a Christian nation have saved us from the peril, but to mere political partisans we owe less than nothing. As for the wretches calling themselves Liberals who have defended Parnell's conduct, they are infinitely further from us than the multitude of honest Conservatives. They are the enemies of God and their kind, for that which attacks Christian marriage is

the most poisonous ingredient in the cup of national death.

MUSIC culture is steadily extending in Toronto. There are several musical organizations, well supported in the city. One of the latest aspirants is the Toronto Symphony Orchestra. It has made a good beginning and gives excellent promise of being one of the most popular musical associations in the city. It is composed of a number of leading instrumentalists under the management of Signor D'Auria. The second concert of the season was held in the Pavilion last week and was well attended. In excellence and finish it was an advance on the first concert. There was sufficient variety to test the capacity of the various performers and all acquitted themselves in a manner most creditable. The programme included selections from the masterpieces of Wagner, Beethoven, Mendelssohn, Verdi, Gounod and others. Signor D'Auria, the conductor, is himself a brilliant composer, his "Fantasie de Concert" (Rigoletto) was given with splendid effect. Mr. J. D. A. Tripp won golden opinions for his brilliant performance of the first concerto (op. 25) by Mendelssohn on the piano. Mr. E. W. Schuch was the vocalist on the occasion. The next concert is announced for February 5, 1891.

FACTS increase to show that the leaven of evangelical Christianity is working in Italy. The mission of the Waldensians in the district Rome-Naples is growing, Naples now having 166 communicants and Rome 149, the majority in both cases being converts from Roman Catholicism. The Bishop of Calabria tried to break the influence of the Protestant workers by sending five of his best preachers. The project failed because these could not secure any hearers. Within the space of a few weeks a Roman Catholic Church was changed into a Protestant. The project of publishing a daily Protestant paper in Rome finds many friends and may yet materialize. A Protestant chapel has recently been dedicated in the Protestant cemetery. It is interesting in this connection to note that this was erected at the expense of the city officials. In the year 1888 no less than 139,679 copies of the Bible were disposed of in Italy, and in the year 1889 the number was 132,760. This slight decrease is only seemingly a step backward, as quite a number of organizations and private persons buy Bibles at wholesale prices and make no report of the distribution. The Bible colporteurs often do pioneer work in finding new paths and openings for evangelists and pastors.

WE have much reason to be grateful for the kindly and generous treatment extended to us by our contemporaries. The following from the *Berlin Telegraph* is one of many specimens. Speaking of THE CANADA PRESBYTERIAN last week it says: The publisher of this excellent religious weekly has issued a supplement in which it is announced that it will enter on its twentieth volume in January next. It makes the promise, which no doubt will be fulfilled, that arrangements have been made with some of the most able and celebrated theological writers of the day, as well as eminent laymen, to contribute to its columns during the coming year, which cannot fail to render THE CANADA PRESBYTERIAN still more interesting to its readers than in the past, and that is saying a good deal, for it has been for many years one of the best conducted religious journals in the Dominion, both as regards original articles as well as selected matter. While THE CANADA PRESBYTERIAN loyally upholds Presbyterianism, it is free from sectarian bigotry, and has exhibited towards all denominations a generous Catholic spirit—advocating equal rights for Protestant and Catholic alike. Rev. Mr. Simpson, its able editor, has few equals as a condenser and selector of excellent matter, and by his superior faculty in this respect the readers of THE CANADA PRESBYTERIAN get the substance of British and American religious news in a small but comprehensive space, in terse and pleasing language. THE CANADA PRESBYTERIAN should be in every Presbyterian home, and from the rich literary good things promised for 1891, we doubt not the circulation will be greatly increased.

Our Contributors.

CONCERNING THE POWER OF FACE.

BY KNOXIAN.

Emerson in one of his essays discusses a quality of human nature which he calls "power of face." Ordinary mortals generally call the quality "cheek," or "brass," but Emerson, being a Boston man, had to give it a more high-toned name. As long as we have a clear idea of the thing meant the name is a matter of little importance. Probably "cheek" or "brass" describes the quality as well as "power of face," but it may be as well to use the term suggested by the Concord philosopher.

Power of face is much easier illustrated than defined. Tozer said to his young pastor: "There's nothing as takes like a coorse." There's nothing as takes like a good illustration. One does not need to hunt long for a good illustration of the power of face at the present moment. Charles Stewart Parnell has more power of face than any living man. Probably he never had a successful rival in this line since the world began. We cannot think of one. The cool manner in which he utterly ignores the fact that he brought disaster to his party and to his cause, the brazen hardihood with which he met and out-generalled those who wished to depose him, the audacity with which he meets the Irish people show that Parnell's power of face is almost infinite. He is a splendid representative of that numerous and, we fear, growing class of callous men who can hold an unblanched cheek against anything. That unfortunate young man whose name was in everybody's mouth a few weeks ago was another illustration of what marvellous things may be done by the power of face.

Illustrations of the power of face abound in the rural districts. Farmers are constantly fleeced by sharpers who have the power of face and the power of tongue largely developed. The fellow who goes about on the back concessions telling farmers that his "shoddy" is genuine broadcloth that he can sell for half the price of broadcloth, and stuffing them with stories about the enormous profits made by men in the regular trade, has enormous power of face. Every man of reasonable intelligence ought to know that goods cannot be sold for half their value unless the seller has stolen them or does not mean to pay for them. Every intelligent man knows that people in the regular trade are not making fortunes very rapidly at the present time. The tramp who sells his shoddy on the back concessions must have tremendous power of face or he could not tell his stories.

For gigantic power of face the quack doctor stands unrivalled. The man who can deliberately deceive the sick and dying for the sake of getting their money must have a cheek as brassy as Birchall's. The early settlers suffered not a little from these brazen impostors. Hard work, exposure in all kinds of weather, and a diet of pork and green tea destroyed the health of many a brave old pioneer. Swindlers calling themselves high-sounding names perambulated the country, professed to cure every kind of disease and stuffed the unfortunates with stories about the "regular doctors." Many a good old settler whose disease was incurable gave these wandering scamps large sums of hard-earned money for making him more miserable. Many a decent man whose only malady was a dyspeptic stomach or torpid liver or weak nerves was led to believe that he had some wonderful disease and was bled financially until he was weak enough. The quacks used to put up at hotels along the leading roads, or in backwoods' villages and announce that the great doctor had come. How the dyspeptic old settlers did assemble. Of course, they might have had more sense. Hardly anybody has much sense when he is sick and a good many have not a great deal to spare even when in good health.

The campaign falsifier has tremendous power of face. A man who can stand up before an audience largely composed of respectable citizens and tell a deliberate falsehood is a disgrace to his country and to his party. This vile offence is generally committed when the means of detection are not at hand. The man on the other side may not be well enough informed to expose the falsehood. Perhaps there are no books or documents within reach by which the falsehood can be nailed. Possibly it is the evening before polling day and the falsehood can do its work before it can be exposed. The power of face that can palm off a falsehood on a public meeting under any circumstances is satanic, but when the thing is done because the speaker knows he is the last and that no one will be allowed to reply—when it is an attack on a man who has already spoken and will not therefore be allowed to defend himself—then the thing is cowardly as well as satanic. The campaign falsifier should be abolished. His power of face is a breach of the peace. There are quite enough of intelligent respectable men in this country to discuss public questions. Nobody should listen to a man whose only power is power of face. He should be ranked along with the "hay fork" man and the "seed oats" man and other people of that kind.

Did you ever study the power of face that some beggars have. How the fellow does work his features and modulate his tones and put in the pathos as he tells you a long story about a sick wife or suffering family that have no existence. What practice and self-control a fellow must have before he can do his work so well. Half the men who address tea-meetings and Sunday schools can't tell the truth in as powerful a way as that scamp can tell his tissue of falsehoods. They have a better cause but not so much power of face.

The reason why many people are humbugged and swindled is because they don't know mere power of face when they see it. They confound it with power of brain, or power of heart, the power of grace or some other power.

A fellow comes into a neighbourhood and sets up for a social lion. He poses as a person of distinction and tries to make the local people believe that he is a long way above them. The ladies get up little parties for him and the tailors give him any amount of good clothes on credit. After a while he leaves with his board and tailor bills unpaid. People wonder how he made so many victims. The explanation is that he brought his great power of face to bear on soft citizens.

The so-called evangelist who announces that the world never heard the Gospel until he preached it to them; who mildly states that the people in the Churches, especially the Presbyterian Churches, are all going to the bad place, who broadly hints that he has a monopoly of the power that saves and sanctifies; who denounces the "hiring clergy," and then takes all the money he can get and whines for more—this gentleman has a power of face not often excelled.

There are few things in this world that pay much better than power of face. In proportion to the amount and kind of capital invested it brings large dividends. It pays about as well in the Church as in the world. The reason power of face pays so well is because there are so many people who don't know mere power of face when they see it.

MODERN SCIENTIFIC RESEARCH AND MODERN DOUBT.

THE VASTNESS OF THE VISIBLE UNIVERSE NO GROUND FOR SCEPTICISM.

BY PROF. GEORGE P. FISHER, D.D., LL.D., OF YALE UNIVERSITY.

What is the bearing of astronomical science upon the truths of revelation respecting man and redemption is a question of much interest. Carlyle is credited with saying that the Copernican doctrine struck a mortal blow at the accepted faith of Christians in a great divine intervention in behalf of man. Whether there be any good foundation for such a judgment or not, there are not a few who sympathize with it. It is said that astronomy fails to corroborate the sublime words: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and for years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so."

The relation of the teachings of geology to the first chapters of Genesis has excited so much attention in these later years that the moral truth contained in this portion of the Bible has often been left in the background. That the earth was gradually prepared to be the dwelling place of man, and arranged to correspond to the wants of his nature, is a fact of importance. But higher truth than this enriches the first pages of the Sacred Volume. There, at the outset, stands the great protest against pantheism and atheism—the sublime announcement, sounding like the voice of the Creator Himself: "In the beginning God created the heavens and the earth!" Then there is the description of man, as exalted above the lower orders of being through the possession of a living soul that comes directly from his Maker and bears his image—a denial of the degrading theories which, on account of resemblance of physical organization, have sought to identify mind with matter and to represent the beast as on a level with the rational creature. Then follows the momentous fact of man's fall from holiness—involving, of course, his freedom and responsibility, the origin of sin in the voluntary transgression of law, and that wonderful description of the phenomena of guilt to the essential truth of which every heart responds: "And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden!" We have here a series of statements that warn the conscience, now as always, not to listen to the suggestion that sin is an accident, or something involved in the nature of man, as the plan is included in the seed, but ever to look upon sin as man's own perverse, guilty act, done in disregard of the will of God. And, then, the mysterious connection of physical disorder and distress with the moral ruin of man is asserted; and thus the sufferings of the human race are made consistent with God's wisdom and justice. It would be easy to show that this mass of truth—however it may be clothed in figure and symbol—enters into all Christian views of God, of man, his rights and his duties to his Master and his neighbour, and constitutes to this day the impregnable doctrine—*impregnable* because grateful to reason, as well as verified by Scripture—by which Christianity confronts pantheism and all the different theories that are really, though unconsciously, its fruit. On the foundation of this mass of truth, Christianity, the system of redemption from sin and its consequences, is founded. Whence, one might ask, did the Israelites get these moral ideas, by the side of which the Greek philosophy, the ripest product of uninspired wisdom, is so defective! They must have had light from above.

But while geology has expanded, the lesson of Genesis is that the earth was made for man and was adapted to meet his wants, the science of astronomy would appear to have a contrary tendency. In the room of the old idea that the firmament was spread out and hung with glittering lights for the

sake of the earth and man, we are now taught that the earth is itself a diminutive star, and that but a small portion of the stellar universe can be discerned by the human eye. Indeed, the Copernican discovery has produced a total revolution in our conceptions of the material creation. The earth has been driven, as a usurper, from her throne of glory in the centre of the world to a little nook in the boundless empire. The constellations, instead of waiting, like a troop of vassals, are most of them too far for our dim vision to reach them. The remotest fields of space to which the most powerful telescope can penetrate, display systems on systems, and still leave the imagination to fill up the infinite void beyond. No effort at painting the scene which every starry night presents anew can rival the effect produced by the sober figure of science. Let one go out on such an evening with the astronomic tables in his hand, and meditate on what his eyes behold! As the buzzing insect which you strike from your hand is to this great globe, with all its mountains and its oceans, so is the globe to the visible universe. The facts of later science were not known to the sacred writers. Yet we read in one of the Psalms: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour!" The Psalmist felt the majesty of the heavens, and looked upon them, as we do, with the deepest wonder. At midnight, as we may conceive, from the top of his palace, he turned his eye upward and watched the planets, pursuing their silent march; then, glancing at the earth and its puny inhabitants, he was overcome with a sense of his frailty and insignificance, and cried: "What is man that Thou art mindful of him—the son of man that Thou carest for him?" How could the Creator give to so obscure a creature as man a moment's thought?

Sentiments of this nature abound in the Scriptures, especially in the poetry of the Old Testament. The feebleness of man is set forth in varied and affecting imagery. This life is wind—a shadow—a vanishing cloud—a flower that blooms in the morning and withers at night. The fleeting existence is contrasted with the permanence of nature: "One generation passeth away and another generation cometh; but the earth abideth forever." The book of Job is full of these thoughts: "Can a man be profitable to God? Is it any pleasure to the Almighty that Thou art righteous?" "Is not God in the height of heaven? and behold the height of the stars—how high they are! And thou sayest, Can God know? Can he judge through the dark cloud?"

Yet, as these old Hebrews believed, as we know, to whom the Gospel has come, even better than they—God is mindful of man. He *does* think of us. He never ceases to care for us.

Even the host of stars—whatever grander office they fulfil in the universe—are made at the same time to be for signs, and for seasons, and for days and for years, and to be lights in the firmament of the heaven to give light upon the earth. Whatever nobler purposes they may accomplish for *this* use, also, they were adapted by the Creator. And no one can gaze on the form and aspect of the heavens, on the perfect symmetry of that vaulted dome, in the splendour of noonday, or when pale fires are kindling in myriads upon the darkening surface of the evening sky—no one can behold this ineffable grandeur and beauty, and doubt that here is an *arrangement* to give joy to man. By whatever optical laws the effect is produced, for whatever ends infinitely higher than the convenience and delight of man the heavens were made, this *arrangement* is plain. The *intention* of the Creator to elevate and gratify the human mind by spreading over us the sun-lit and star-lit sky is undeniable. One motive, therefore, in the structure of the material universe, was the good of man. Thus does the Creator consult our happiness in those contrivances which are destined to accomplish other ends remote from our comprehension. Out of all the worlds He has erected a roof over man's destiny. At the moment when we are awed by the revelation of His greatness we are touched by the disclosures of His condescension.

(To be continued.)

FRENCH-CANADIAN EVANGELIZATION.

The Board of French Evangelization desire to present the following brief statement of their work to the friends of the cause. There are about a million and a-quarter of French-speaking people in the Dominion of Canada, a very large majority of whom are still connected with the Church of Rome. The object of the Board is to give a pure Gospel to this class of our countrymen. Three different agencies are employed:—

1st. Colportage.—During the year sixteen colporteurs were employed. They visited upwards of 35,000 families, and distributed 3,578 copies of the Scriptures, in whole or in part, together with 24,500 French tracts and pamphlets. The average salary of a colporteur is \$420 per annum. To any one contributing this amount the Board will gladly forward, each month, copies of the reports of one of the colporteurs, where this is desired.

2nd. Mission Schools.—As soon as a group of families in any French settlement abjure Romanism, a mission school is opened and an earnest Christian teacher appointed. At present there are thirty-six day schools in connection with the fields worked by the Board, employing thirty-nine teach-

ers. These schools are attended by 1,020 scholars, of whom 423 are the children of Roman Catholics.

The Central Mission Schools at Pointe-aux-Trembles have this year been again enlarged and now afford accommodation for upwards of 180 pupils. In addition to the elements of a good education in both French and English, special attention is given to the religious training, and the pupils, residing as they all do in the mission buildings, enjoy the advantages of a Christian home, under the watchful nurture of earnest, devoted teachers. The cost to the Board of each pupil averages \$50 per session. To every person contributing this amount a particular pupil is assigned, concerning whose progress reports are sent from time to time. These schools have been greatly blessed of God in the past, and it is hoped that with increased facilities they may be even more fruitful of good in the time to come. The educational work of the Board is most encouraging, and were funds forthcoming the number of mission schools could be largely increased.

3rd. Preaching Stations.—In addition to the colporteurs and teachers, many of whom conduct religious services, the Board employed during the year thirty-four missionaries, of whom twenty-two are ordained ministers. Seventeen of these missionaries regularly conduct services in both English and French. One of them, an ex-priest from Italy, labours among the Italians in the city of Montreal. In connection with his work there is an Italian mission day school with forty pupils on the roll. The salary of the teacher is paid by the Board. There is also an evening Italian school conducted by a nephew of our missionary, but without expense to our fund.

The Board supports a French theological professor in the Presbyterian College, Montreal, for the training of French-speaking students for the ministry. At present sixteen students are there preparing for the work of French evangelization.

The attendance of pupils at Coligny College, Ottawa, is most encouraging. The number on the roll this term is 110, of whom thirty-two are boarders, and there is a fair prospect of meeting the expenditure of the current year without expense to the Church. On the college buildings there is a debt of \$23,000, incurred in the purchase of the property and extensive repairs effected thereon since the purchase. It is earnestly hoped that this indebtedness may be greatly reduced soon. Special subscriptions for this purpose are urgently solicited.

To meet the salaries of missionaries, colporteurs and teachers and carry on efficiently the work of the Board, the sum of \$70,000 is required for the current year. This includes the cost of the enlargement and furnishing of the Pointe-aux-Trembles school buildings.

At present the indebtedness of the Board exceeds \$18,000, and many salaries now due remain unpaid. We earnestly appeal to all interested in the evangelization of the French-speaking people of the Dominion to aid us in the removal of this indebtedness and in the vigorous prosecution of this work.

All contributions should be forwarded to the treasurer, addressed Rev. Dr. Warden, 198 St. James Street, Montreal.

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

198 St. James Street, Montreal, December, 1890.

WINTER SUPPLY OF MISSION STATIONS.

At the meeting of the Home Mission Committee, Nov. 25, 1890, Mr. Gordon submitted the report of the sub-committee on the Maritime Provinces Synod's remit as to the continuous supply of mission stations during the winter, when, on motion, the report was adopted and the Committee resolved to print it for circulation and transmit it to Presbyteries, recommending them

1. To take order at once that every congregation and mission station be supplied with services every Sabbath, if possible, during the winter.

2. That action be taken in the line of the other suggestions of the report.

3. That they give attention to section 7 of Regulations re supply of vacancies, in Blue Book, page 121, which reads as follows:—

"Committees of supply shall report at each ordinary meeting of Presbytery, regarding the supply secured and the prospect of a settlement, and should six months elapse and no movement be made towards giving a call, the Presbytery shall, if they deem it in the interests of the congregation, appoint a minister to take the pastoral oversight of the congregation for a period of three months, provided always that the congregation shall be at liberty to secure from time to time the services of any minister whom they desire to hear. If at the end of this period the congregation are still unprepared to call a minister, the Presbytery may make a similar appointment for another period of three months, and again counsel with the congregation. If the congregation are still unprepared to call, further appointments shall be made until a settlement is effected."

4. That in view of the increased demand for labourers, Presbyteries be requested to carefully consider the instructions of Assembly as given in Blue Book, page 41, section 213, which are as follows:—

"Sessions and Presbyteries are enjoined to make diligent and careful enquiry whether any young men are to be found within their bounds whose attention should be specially

directed to the claims of Christ upon them with respect to the ministry of His Church, to aid and encourage in all proper ways suitable young men who may declare their purpose to consecrate themselves to this sacred vocation, and watchfully to keep their eye upon any who are prosecuting a liberal education, and whose piety and abilities make it desirable that their thoughts should be turned towards the ministerial office."

It was also agreed to request Presbyteries to report to the Committee at its meeting next April, as fully as possible, the arrangements made by them for winter supply.

The report adopted and transmitted to Presbyteries is as follows:—

"The supply of vacant congregations and mission stations during the season when our students are engaged at college cannot be completely arranged by the Home Mission Committee; it must be managed by Presbyteries; and it cannot be too strongly urged that Presbyteries should use every effort to secure frequent, if not constant, supply for such vacancies. The following suggestions may be made regarding some practical ways of meeting this difficulty:—

"The requirements and possible supply of vacant congregations differ somewhat from those of the mission stations, and may therefore be considered separately.

"Each vacant congregation is under the direct supervision of some member of Presbytery, as Moderator *pro tem.*; and although this member cannot be expected to provide the necessary supply, yet he may give special diligence to seek out available supply and present the condition and claims of the congregation before the Presbytery, recognizing that he has more responsibility in this particular case than any other member of Presbytery.

"For the supply of such vacancies there are available (1) the probationers allocated to the Presbyteries by the Home Mission Committee. These, however, are so few that they are quite inadequate to meet the demand. Nor can the demand be fully met when to these are added (2) the retired ministers that may be resident within the bounds of the Presbytery, and the ministers from other Presbyteries who may desire to visit the vacant congregations.

"Services may, however, be rendered by (3) members of Presbytery, each member giving supply at some time if required, the congregation being supplied from this source monthly or, if need be, more frequently, the appointments being made by Presbytery. Unless the number of vacancies in any Presbytery were unusually large, this arrangement would not press heavily on any member of Presbytery. Sometimes a minister might be able to arrange for the supply of his own pulpit while ministering to a vacant congregation; but, even if he failed to do this, yet surely any of our congregations might endure an occasional silent Sabbath in the interests of those who are, for the time, deprived of a settled ministry. This arrangement was frequent in the early days of the Church in Nova Scotia, and were it more frequent now, it might help to increase in our congregations the feeling that they are 'members one of another.'

"(4) A further and most important source of supply may be found in the eldership of the Church. In some cases when a congregation has been without a pastor, and ministerial supply for the pulpit could not be procured, service has been regularly conducted by the elders, one of them reading a sermon by some well-known preacher, very greatly to the benefit of the hearers. In many of our congregations it might be practicable to have an occasional service of song take the place of the ordinary service, and thus to enlist the talents of some of the younger members who might not be able to conduct devotional exercises or to give an address. There need be no stereotyped form of service. Several brief addresses might sometimes take the place of the sermon. Perhaps if there were more variety, and if, in making arrangements for service, members felt free to introduce some change in the ordinary routine, a large number might be found capable of taking part. In some vacant congregations supply has been given by an elder from some other congregation within the bounds of the Presbytery. Several of the elders in the Halifax Presbytery have thus ministered to vacant congregations with much acceptance. In view of the large number of well-educated and devoted men in the eldership, who are accustomed to take part in prayer-meetings and in other assemblies, our Church should have no serious difficulty in providing her vacant congregations with services every Sabbath.

"For winter supply, our vacant mission stations might be treated in much the same way as our vacant congregations. Each station, or group of stations, might be placed under the supervision of the nearest settled pastor, or some other member of Presbytery, as a vacant congregation is placed under the supervision of the Moderator *pro tem.*; and this pastor might be specially charged with the management of supply for the station.

"Although neither probationers nor ministers from other Presbyteries might be available for the supply of mission stations, yet such supply might be given occasionally by members of Presbytery, as has been suggested in the case of vacant congregations.

"It may, however, be found practicable to call forth the services of the elders in aid of our mission stations even more than in aid of our congregations. Even in those stations where elders or other office-bearers have never attempted to conduct a service, some might be found capable if the effort were made by the Presbytery, or by the minister in charge of the station, to call out their energies in this direc-

tion. Some might be the more willing to engage in this work if arrangements were made for an occasional service of song, or other departure from the ordinary form, and if the Presbytery were to provide one or more volumes of suitable addresses that might be used by those officiating. Indeed Presbyteries might even go further, and provide some forms of prayer that might be used in cases of this kind, where men, who had not been accustomed to let their voices be heard in public, might, with such help, be enabled to serve their fellow-worshippers much in the same way as is done by the lay-readers of the Church of England.

"Further: Elders from some of the settled congregations might surely be induced to give occasional supply to mission stations, as has been found practicable already in some Presbyteries in the supply even of vacant congregations. It is true that the elders who are able to do this are usually engaged in active duties in their own congregations, in Bible classes, Sabbath schools, or other Church work; but if they are capable of the more important labour of conducting service in vacant stations, then the Church at large will gain, and in the long run even their own congregation will gain, by the appointment of these elders to this department of work, while others can be found for the congregational work in which they had been engaged.

"Nor is it necessary for Presbyteries, in the selection of men for this work, to confine themselves to the eldership. Others also may be found among our young men whose abilities might in this way be used for the welfare of the Church.

"Only let Presbyteries recognize both their responsibility and their freedom in this matter,—their responsibility to provide frequent if not continual supply, and their freedom to employ the talents not only of the ministers but also of the elders and general membership of the Church,—and there need be no serious difficulty in each Presbytery solving for itself the problem of winter supply for its vacant congregations and mission stations."

A TRIBUTE TO MR. CHINIQUY.

Mr. J. L. Costille writes: Having seen in the Montreal press on Saturday that Father Chiniquy—the Canadian apostle of temperance—was to preach last Sunday in Russell Hall, I remembered that I had read some time previous in some French papers that this converted priest was dead! I found the hall full of eager listeners, some of whom, I am sure, had come to enquire about some friends or relatives concerning whose salvation they had reason to entertain doubt. Such ones must likely have been seen by an excommunicated priest who had come back from the nether world. Father Chiniquy is now in his eighty-second year. Yet, as he stands before a captivated audience self-poised, as the entrancing orator usually is, his erect form, smooth brow, sonorous voice and clear eye do not suggest that he has passed the unusual limit of four-score years. There is no sign of exhaustion apparent from his arduous and almost unexampled labours. Marvellous, indeed, must have been his temperance, and his intelligent care of his body which could bring him to eighty-two years with such a fund of health. Much more is this wonderful, since he has suffered much, has dwelt and wrought his work in the midst of alarms, often has faced death in the presence of howling mobs and has repeatedly shed his blood for his cause of truth. Lofty and unperturbed must be the spirit which could write upon its enshrining body such cheer and hope, such freshness and vivacity, though taxed with conflicts so fierce and assaults so savage. He wears the badge of greatness as a reformer. The great gold medal surmounted by a cross, which flashes on his breast, was the gift of his admiring and grateful fellow countrymen to the Father Matthew of Canada.

He spoke last Sunday evening on the Bible. He has a voice of great strength, but not loud, resounding, but musical, varied as are the emotions of the heart, answering to the feeling, the thought and the will which speak through it. His gesticulation is vivacious without nervousness, dramatic in feeling, didactic in teaching, expressive always. He is at once argumentative and picturesque, solemn and reverential, and then again merry and spontaneously witty, when the spirit of laughter ripples up through the even cadences of his tones. As are few men, in temperament, by practice and chiefly because truth to him is great and glorious, Father Chiniquy is an orator.

He is also a man of wide Christian experience, imbued with the spirit, beauty and might of the Gospel. None that heard him that evening unfold the glorious treasures of his theme would doubt it. How short and profitable the hour spent with such a venerable veteran! His intimation that he would continue to speak next Sunday on the same subject sounded sweet to the ears of his enthusiastic listeners who all felt sure by this time that, although such a one was risen from the dead, he was not the proper party to apply to in order to get information concerning departed ones about whose salvation great doubts are reasonably entertained.

"THE DOCTOR AT HOME," especially in remote districts in Ontario and solitary homesteads in Manitoba, British Columbia and the North-West—where it is sometimes difficult or impossible to secure the services of a physician—will prove an invaluable aid in emergencies. "The Doctor at Home" has been carefully prepared by an experienced practitioner, has over two hundred useful illustrations, and a complete index. This valuable work mailed, postage prepaid, to any one sending the names of four new subscribers to THE CANADA PRESBYTERIAN and eight dollars. Two old names will count as one new one.

Pastor and People.

CHRISTMAS GUESTS.

The quiet day in winter beauty closes,
And sunset clouds are tinged with crimson dye,
As if the blushes of our faded roses
Came back to tint this sombre Christmas sky.

We sit and watch the twilight darken slowly;
Dies the last gleam upon the lone hill-side;
And in the stillness growing deep and holy,
Our Christmas guests come in this eventide.

They enter softly; some with baby faces,
Whose sweet blue eyes have scarcely looked on life,
We bid them welcome to their vacant places;
They won the peace, and never knew the strife

And some with steadfast glances meet us gravely,
Their hands point backward to the paths they trod;
Dear ones, we know how long ye struggled bravely,
And died upon the battlefield of God.

And some are here whose patient souls were given
By our hard words and looks of cold disdain:
Ah, loving hearts, to speak of wrong forgiven,
Ye come to visit our dark world again!

But One there is more kind than any other,
Whose presence fills the silent house with light;
The Prince of Peace, our gracious Elder Brother,
Comes to His birth-day feast with us to-night.

Thou who wast born and cradled in a manger,
Hath gladdened our poor earth with hope and rest;
O best beloved, come not as a stranger,
But tarry, Lord, our Friend and Christmas Guest.

—Good Words.

GOLDEN GRAIN BIBLE READING.

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

WOMEN PREACHERS.

There is a strange prejudice against women preaching. But certainly this does not come from a study of the whole Bible. It rests upon isolated passages, and these, too, interpreted in a somewhat questionable way. In the Word of God we have beautiful illustrative instances of women doing a grand work for Christ in the proclamation of his Gospel, verifying that word of David: "The Lord giveth the Word; the women that publish the tidings are a great host." Ps. lxxviii. 11. Revised Version.

The woman of Samaria. John iv. 28, 29, 39.
Philip, the evangelist's four daughters. Acts xvi. 9.
Priscilla expounded the way to Apollos. Acts xviii. 26; Romans xvi. 3.

Tryphena, Tryphosa and Persis. Romans xvi. 12.
Phebe, a servant of the Church and a succourer of saints. Romans xvi. 1.

Paul refers to women who laboured with him in the Gospel. Phil. iv. 3.

Mary Magdalene witnessed to Christ's resurrection. John xx. 18.

These may be taken as the fruit of the fulfilment of Joel's prophecy quoted by Peter on the Pentecost: "I will pour out my Spirit on all flesh; and your sons and daughters shall prophesy . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Some may say: "But they do not mount a pulpit." No; but where they speak, the spot becomes sacred and more glorious than if it were a pulpit of marble, or of olive wood from Jerusalem. It is holy ground.

A PREVALENT OFFENCE.

It is probably no exaggeration to say that two-thirds of all the talk floating about through society regarding persons and families is absolutely without foundation. Over every community one may observe at times this mist of misrepresentation and misunderstanding, sufficiently tangible to blur the outline and harmony of things, but never tangible enough to be traced back to its origin so that responsibility can be fastened. Not long ago, in a Church in another section of the country, it was suddenly reported from mouth to mouth that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidelity, respected and beloved. There was instantly great anguish of mind on the part of many worthy people, who resented the injustice, and who detested the sort of spirit which manifests itself in Church divisions. Presently it occurred to a few sceptical spirits to ascertain the dimensions of the dissatisfaction. They went to all the persons whose names were mentioned in connexion with the movement, and from each they received not only a positive disclaimer, but a protestation of absolute ignorance; and both the protestation and the disclaimer were true. The whole dissatisfaction existed in the mind of one well-meaning but exceedingly irresponsible woman, who had excited herself to such a degree and talked with such volubility that she had persuaded herself and almost convinced a congregation that there was a serious disturbance at hand. This woman meant no evil, but she caused a great deal of suffering, and she might have been the occasion of a great piece of injustice. There is no way of punishing such an offence as this, although it is an offence which society ought to be able in some way to bring home to the offender. The

absolute lack of responsibility which a good many well-meaning people show in the matter of talking would be incredible if one were not constantly coming upon illustrations of its extent. Men and women give forth impressions and repeat, without qualification or condemnation, statements regarding others which have absolutely no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been made. These people would shrink from the idea of burning down a man's house or taking a ten-dollar bill out of his pocket; but they do not hesitate to smirch his character or destroy his peace of mind, calamities much more difficult to bear than the results of arson or theft. Society stands in great need of sound education regarding personal responsibility for talk which affects the character and standing of others.—*Christian Union*.

CHURCH SOCIETIES.

In regard to the many societies organized to do certain kinds of religious work, the *New York Examiner* utters a word of caution, lest the good work they are doing may be overdone in some directions. It remarks:—

It was recently remarked in a public address that many churches are very busy in organizing societies to supersede themselves. To one who believes that Christ made no mistake when He instituted the Church to evangelize the world, there seems to be much in popular methods to justify this pungent criticism. And yet there is no objection to any number of societies *within the Church*. The practical difficulty is indicated by those three italicized words, namely, the tendency of these societies to get out of the current of Church life, out of the control of the Church, and to regard themselves as something apart and different from, even superior to, the Church. Those specially interested in a given department of work are so inclined to make a "hobby" of it, to regard it as the be-all and end-all of the Church, and to judge harshly all who do not take their view of the relative importance of things. Young Christians—just because they are young, and therefore ardent and inexperienced—are especially liable to commit this error. For this reason they should be wary and watchful, lest in excess of devotion to their own peculiar organization they fail in devotion to larger interests. The sentiment of loyalty to the Church, if not developed in youth, is very likely never to develop.

CULTIVATE A CHEERFUL DISPOSITION.

A cheerful disposition is one of the happiest of earthly blessings. Like mercy, it is not strained, and blessing him that gives, blesses also him that takes, and is mightiest in the mightiest. The morose man, the scold and complainer, the hectoring critic and fault-finder has his misery pictured in his countenance, and his shadow is cast balefully wherever he appears. His opposite is the man of genial spirit, who sees the good side if there be one, who smiles, has a word of kindness, and who turns benevolently towards the world in which, because it is a pleasure for him to do so, he desires to cast a little sunshine and radiate a little Christian warmth. It so happens sometimes that because of the perversions men are addicted to, and no less in religion than in other things, they forget the blessedness of the bright eye and glowing face, and therefore manifest their piety by groan, scowl, and austere rebuke of all about them. Very brightly rose the sun this morning. A radiance full of colour and sparkle adorned the east and spread itself over a portion of the sky, filling the earth with laughter, also, and making it gay with song. David never saw the Palestinian hills clap their hands more joyously than did these American ones, all drilled, and excavated as they are, nor did the corn-laden vales of the sacred orient ever send up a sweeter music than these, so discordant as they sometimes become when intruded upon by modern traffic. On the brow of the west sat a frown, black and reproving, as if to remind the opposite horizon of its vanity and thoughtlessness amidst the serious and solemn realities of its existence. But the smile went on; it won its way, also, and even in the "evening time it was light," for lo, the clouds had vanished and the lustre of the morning, chastened into a beauty more heavenly than before, was reigning supreme at the going down of the sun. And so it is with the Christian soul which has in it the light of God; so is the life lived under the influence of Him who is the light of the world.—*United Presbyterian*.

MISUNDERSTANDINGS.

A great deal of unhappiness in home life comes from misunderstanding the people one lives with. Each of us is more or less affected by the personal impression of a conversation, incident or episode. The way it strikes us is very apt to push quite out of sight the way it may strike another. In consequence we misinterpret moods, or attribute to our kindred motives which have never occurred to them. The quiet manner is taken to mean irritation when it is simply weariness, or the impulsive speech is supposed to spring from anger, when it may have its origin in embarrassment or in indiscretion. At all events, life would be smoother in many a home if everybody would endeavour to understand his or her neighbour in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Christian Intelligencer*.

SEVEN WAYS OF GIVING.

1. The Careless Way.—To give something to every cause that is presented, without enquiring into its merits.
2. The Impulsive Way.—To give from impulse, as much and as often as love and pity and sensibility prompt.
2. The Lazy Way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
4. The Self-denying Way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.
5. The Systematic Way.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practised.
6. The Equal Way.—To give to God and the needy just as much as we spend on ourselves.
7. The Heroic Way.—To limit our expenditure to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*The Silver Trumpet*.

SELF-LIFE OR CHRIST-LIFE.

It is in proportion as we curtail the self-life that we increase the Christ-life. Michael Angelo was wont to say of the chippings that fell thick on the floor of his studio, "While the marble wastes, the image grows"; and so as we chip away ourselves by daily watchfulness and self-denial, the life of Jesus becomes more manifest in our mortal body (2 Cor. iv. 10, 11).

A rose-bud may be grafted into a briar, but the briar must never be allowed to put forth its own shoots beneath it, or they will drain away its strength; so the gardener is ever mercilessly budding them off.

After the same manner must we deal with every assertion of self. "I have been, and am, crucified with Christ. . . Christ liveth in me."—*Rev. F. B. Meyer*.

TOO CHARY OF PRAISE.

We are too chary of praise. I think we must confound praise and flattery. I was much impressed once with seeing how determined God is that people who do right should be praised. So He has taken it upon Himself, and says: "A woman who feareth the Lord, she shall be praised." But, alas, it is often after she has gone from earth, and then we say she was very sweet! Why didn't you tell her so when she was here?

I had a dear friend once who had an only little daughter. She wanted her to be so perfect that she was always pointing out her imperfections, and she did not see that what the child needed was praise. One day when, in her closet, the child was kneeling at her side, she was so drawn out in thankfulness for the blessings of her life, and especially for the sweet child God had given her, that she became entirely unconscious of the little one at her side. As soon as the mother ceased, the child threw her arms about her mother's neck and exclaimed: "Oh, mother, how you did brag about me to God! Now I will be good."

Suppose you make a trial of this on some frozen ones around you. You complain that they are cold; perhaps you don't think how much they have to chill them; but try this way of bringing out the feelings that lie buried, and that love and praise may restore. We sing:—

Touched by a human heart, awakened by kindness,
Cords that were broken will vibrate once more.

But do it as well as sing it.

PUBLISHERS' DEPARTMENT.

READ OUR PREMIUM LIST—ACI IN THE "LIVING PRESENT."

A New Year's gift can not be secured on easier terms than by getting up a club.

Lesson Schemes for Presbyterian Sabbath schools now ready to be sent out. Sixty cents per hundred, postage prepaid.

Our Sabbath school papers for 1891 will be unusually good. Already arrangements are perfected for illustrations next year. Why send your money abroad when you can do better at home? The SABBATH SCHOOL PRESBYTERIAN is forwarded at the rate of \$10 per hundred copies, published monthly. EARLY DAYS, intended for the infant class, is published twice a month at the following rates: Four copies, \$1 per annum; Ten copies, \$2 per annum; Twenty copies, \$3 per annum; Thirty copies, \$4.25 per annum; Forty copies, \$5.50 per annum; Fifty copies, \$6.50 per annum; For 100 copies and upwards, at the rate of \$12 per 100, or 12c. per copy per annum. Postage free.

PERSONAL LIBERTY vs. PHYSICAL SLAVERY.

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood. Hood's Sarsaparilla is the great blood purifier which dissolves the bonds of disease, gives health and perfect physical liberty.

Our Young Folks.

A CHRISTMAS GIFT FOR JESUS.

A Christmas gift for Jesus,
And what shall such gift be?
An offering of knowledge
To send across the sea,

Where many little children
Ne'er heard the Christmas story
Of Jesus' loving kindness,
His suffering and glory;

Where many little children
Ne'er heard of Christmas joys,
Or trees with presents laden
For happy girls and boys;

Nor read the Bible story,
How wise men came by night,
And saw amid the darkness
A wondrous star of light,

Which guided them to Bethlehem,
Across Judea's plain,
Where shepherds watched their flocks by night,
And heard the glad refrain

Of "Peace on earth, good will to men,
Behold, the Christ is born!"
And thus they heard the tidings
That blessed Christmas morn.

Shall we not tell to others
How Jesus, from above,
Brought e'en to little children
The blessing of His love?

"Twill be a gift to Jesus,
That we send across the sea;
He saith of all we do for these,
"Ye did it unto Me."

"Twill be a gift for Jesus
If we help the poor and old
To comfort, warmth and shelter
From Winter's piercing cold.

If we cheer the weary-hearted
By kindly word or phrase,
'Twill help to bless and brighten
This glad some day of days.

Oh, not alone for pleasure
Has this glad day been given;
'Tis a mile-stone on life's pathway
To guide us nearer heaven.

"Twill be a gift for Jesus
If we strive to do our part
In building up His kingdom
With true and thankful heart.

Let us bring a gift to Jesus
The coming Christmas tide,
Of earnest effort for the right,
And in His love abide.

CHRISTMAS TREATS IN INDIA.

To you, dear children, who have so many treats in the year, the "Christmas treat," with its Christmas tree, is, perhaps, the most loved of all. You can imagine then what a Christmas treat would mean to those who have but this one treat in a year. Our Hindustani school children think much of their Christmas treat. They know, first of all, in the Christian schools, that we have this "treat" to keep the birthday of the Lord Jesus—the Christ child whose name they bear, love and reverence. And then that they will get their suit of new clothes, and a "kháná" or feast.

Your Christmas trees are loaded with dolls and toys; I know we have to think of something to eat or to wear as prizes for our schoolgirls! A neat skirt and jacket is often beyond the means of those whom we teach, that a certain amount of covering is necessary to modesty and well-being, and then a feast of good things gives quite as much pleasure to a Hindustani as to an English child.

The teachers of these native Christian schools think anxiously sometimes of how these prizes are to be got in readiness; and they wonder if the dear Sunday school children in England will contrive to save a little pocket money to provide a "treat" for their little dark sisters in India, or how many skirts will be sewed by industrious fingers, and whether they will dress a few dolls for the wee ones that desire this luxury. Your English dolly, with its pretty face and flowing curls, is indeed a novelty. You should see the stiff, straight, rag dolls, with flat, painted faces that are made in this country. Their clothing you would think curious, but you would certainly think the dolls hideous.

The children are not often disappointed; some one is sure to be kind enough to think of sending a few dolls. When I came out to India, eight years ago, a lady said to me: "Come into this room; I will introduce you to some of your fellow-passengers!" and who, or what do you think I saw? A large bed covered with dressed dolls, ready to be packed into a box, to come out with me to India.

But I am telling you about a treat and prizes for poor children, to whom dolls are a luxury, and clothes and books positive necessities. The mission compound is a scene of excitement and bustle from the time of early morning service till evening, and we must follow the throng of women and children in their white cotton dresses, who, with clean, brown, shining faces, are entering the large "kotli," and we shall see what fun is in store for them there. What would

you think of four large, well-lighted trees in a row without a gift or a toy upon them—nothing but tinsel flowers and such like paper decorations? You would ask: "Where are the prizes?" Well, on a large table at the end of the hall we find them, with the name of each happy recipient attached. You see such prizes as these, *i.e.*, clothes, books, etc., are too weighty to be suspended from the trees. Flat rice "bartans" and vessels to drink from are among the prizes, and find great favour, as each member of a household has his own special cup at a plate. These are of brass, or tin-ware, very bright and pretty-looking when new. Some curious hymns, called "bhajains," with strange tunes, are sung heartily, and then the prizes are given out, and the feast follows.

Now at another Christmas treat, at which the children of three non-Christian schools were present, the portion of the feast allotted to each child is taken away in their little "bartans" or trays to be eaten at home, as the differing castes are unable to eat together. After which came the distribution of prizes, which were more fanciful than those described above; dolls, toys and work-bags, and even pencil-cases and drawing-slates were among them. Then followed a magic-lantern exhibition. This the children called "pictures of light," and they were somewhat alarmed as the bright pictures glowed on the sheet in the midst of surrounding darkness. But as they gradually became accustomed to this, and interested in the descriptions given of the subjects as they were displayed, they forgot their fear and thoroughly enjoyed themselves. Some of the pictures were about the Scripture lessons they had in school, and they answered questions on these with ease and readiness.

Very pretty they looked, about 200 children in gay-coloured gauze and muslin "chādahs," or veils, trimmed with gold and silver (tinsel) embroidery. On wrist and ankle smart bangles and bracelets, large silver rings on their big toes, and a few high-caste girls had rings in their noses, eight or ten inches in circumference—some larger, reaching below the chin. Silk trousers or divided skirt complete the costume, for the veil reaching to the feet is considered sufficient covering for the neck and arms, unless the long chains about neck and waist are counted clothing. Many of the parents and friends of these children were present, and thought the lighted pictures a great marvel; and numbers of uninvited guests filled every available space to view the tamāshā (sight).

As you would expect, the parents of this class of scholar contribute something in fees towards the education of their children, but they care so little about having girls taught that they will pay but little; and thus it is left for us, who know the value of knowledge, to provide the necessary funds, which we do willingly, rather than let these little ones grow up to be as ignorant and bigoted as their parents are. And the successful examinations prove that girls can learn as well as boys; and their awakened interest and intelligence is our best reward, for we know that education, with godliness, prepares them for a happy, useful future.

BUT TWELVE HOURS LONG.

The great Indian Rajah Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly: "The day hath but twelve hours."

When the lad, on the other hand, was sick or in trouble, he changed the warning to the night is but twelve hours long."

The poor lad, struggling through college in a crowd of wealthy class-mates, fancies the mortifications and humiliations which he endures will last as long as life itself. He forgets how swiftly in this country social condition changes. In twenty years not a man in his class probably will stand where he does to-day. Each man will have found his place for himself. There are among our readers, too, many plain, unattractive girls, who find themselves neglected while their prettier companions are admired and courted. Their suffering is not a thing to smile at; it is real and sharp. They are at the age to which beauty and grace are fitting, and they have neither wisdom nor experience to bear disappointment coolly.

But they should remember that there are other and more potent charms than pink cheeks and bright eyes which will tell in the long run.

The night, however dark, is but twelve hours long; with each morning come fresh chances and possibilities for all of us.

WHAT CAN A GIRL OF SIXTEEN DO?

This question is not easily answered, but it will be attempted in the next volume of *The Youth's Companion*, in a series of helpful papers by Amelia E. Barr, "Marion Harland," Mary A. Livermore and "Jenny June."

PERHAPS the finest book premium ever offered in Canada is Dr. Farrar's "Life of Christ." Of this work—richly illustrated and appropriately bound—*Zion's Herald* says: "If we were asked by a young minister, by a Sunday school teacher, or by the intelligent head of a family which 'Life of Christ' would be the most serviceable to him, we should answer, Farrar's." You can get it by sending us the names of six new subscribers to THE CANADA PRESBYTERIAN, one of the most popular family papers in the Dominion. Specimen copies sent free on application.

Sabbath School Teacher

INTERNATIONAL LESSONS

Jan. 4,
1891.

THE KINGDOM DIVIDED.

1 Kings 12:
1-17.

GOLDEN TEXT.—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi. 18.

INTRODUCTORY.

The kingdom of Israel under Solomon had attained its greatest magnificence. His reign had ended and the glory had departed from the kingdom. Rehoboam was the legitimate successor to the throne, but during the first days of his reign the kingdom was divided, and has never been re-united. The division took place nearly a thousand years before the birth of Christ.

I. **Rehoboam's Coronation.**—In 1 Kings xiv. 21 it is said that Rehoboam was forty-one years old when he began his reign. This, however, is supposed by commentators to be a mistake on the part of a transcriber, since the Hebrew letters used in notation for forty-one and twenty-one are somewhat similar. It is thought that he began to reign in his twenty-first year. That age would at least comport better with the description of his character here given than the more advanced age that appears in the text. Rehoboam's mother was Naamah, an Ammonitess, and a heathen who after her marriage with Solomon continued to practise heathen worship. Since a mother's influence is great either for good or evil, this young Hebrew prince had the misfortune to have an idolatrous mother, and the consequences of his early training were felt by him as long as he lived. Under David and Solomon the kingdom of Israel had been consolidated and attained to a high degree of material prosperity. The population about this time is supposed to have been about 6,000,000. Had Rehoboam been gifted with ordinary prudence and foresight, the prosperity of the nation might have been continued throughout his reign. The people had assembled in large numbers to witness the coronation ceremonies at Shechem, an important town in central Palestine, lying in the valley between Mounts Ebal and Gerizim. It is now known by the name of Nablous. Here then the people were gathered in public assembly. Jeroboam, the son of Nebat, was a man of much capacity and energy, and possibly rather ambitious. He had been selected as overseer over the forced labourers whom Solomon called forth. It had been foretold by the prophet Ahijah that he would succeed Solomon in the government of the ten tribes. This coming to the knowledge of the king, it was unsafe for Jeroboam to remain in the land of Israel. He, therefore, sought an asylum in Egypt, where he remained till after the death of Solomon. Many of the people looked to Jeroboam as a leader. They desired his presence in the assembly at Shechem.

II. **A Remonstrance.**—During the later years of Solomon's reign the people were beginning to feel that their condition was becoming burdensome. Enforced labour and heavy taxation were things to which they could not easily be reconciled. At the commencement of a new reign it was desirable, therefore, to come to some understanding. They were in hopes that the new king might remove their grievances. They selected Jeroboam as one of their representatives who should prefer their request. They state plainly to the king: "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." In presenting this request there was nothing disrespectful or inconsistent with the rights of citizenship. A people have the right to say how they shall be governed. An unmixt despotism receives no countenance in Scripture. The only sensible thing the king did in the circumstances was to take time for considering the request presented. He did not answer offhand. He might, however, have done so, for all the use he made of the delay he sought. In seeking the advice of others older and more experienced than himself, he did right, and it would have been well had he followed the advice they gave. These old men who had been in the service of his father knew well the condition of the people, and what would be the best course to pursue in the circumstances. They counselled the young king to listen to the grievances of which the people complained, and to promise them relief. Concession by the king now would be gratefully accepted by the people. Kindly words would go a long way, and they would continue loyal in the future. This advice was not pleasing to Rehoboam. He was foolish enough to reject counsel because it was not agreeable to him. He turned now to the young men who had grown up with him, those he had selected as his advisers. With the rashness of youth they have no hesitation in giving counsel entirely different from that tendered by the old men. They suggest that the remonstrance of the people be repelled in insulting terms. In figurative terms they suggest that he intimate to the people that his determination was much stronger than his father's, and that they need look for no relief from him. Instead it should be his purpose to make their lot harder than before. If the blows of the taskmasters' whips were stinging before, now they should be chastised with scorpions, that is they would feel more bitterly than ever the severity with which they should be governed by the new king. The advice of the young courtiers was about the worst that could have been given in the circumstances. It was dictated by ignorance, self-conceit and pride. They thought possibly that by suggesting this course to the young king they would thereby advance their own interests, but in this they were mistaken. Their advice was utterly discredited by the results that followed.

III. **The King's Foolish Answer.**—Three days after the request had been presented to Rehoboam he was prepared to return an answer. "He answered the people roughly." His answer was ungracious and his manner no doubt more ungracious still. He appeared as a tyrant, not as a wise ruler. When his father succeeded to the kingdom he too sought advice, but he sought it from God. It was given him and he followed it. There is no mention made of Rehoboam's having asked for divine guidance. He sought the counsel first of the old, then of the young men, and "he spake to them after the counsel of the young men." He did not consider the possible consequences of his folly. Headstrong and rash, he did in a few moments what he never could undo. The Lord guided events so that the king suffered the consequences of his own folly. The ending of the kingdom had been foreshadowed in the prophecy of Ahijah, 1 Kings xi. 26-40. The people were no doubt astounded at the king's declaration. Their mind, however, was soon made up. In words more dignified than the king's they renounced their allegiance to the house of David, saying: "What portion have we in David? Neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David." This was the language of unmistakable revolt. The people dispersed and the king was left to meditate, too late, on his folly. Those of the ten tribes living in the cities of Judah remained the subjects of Rehoboam, but all others had renounced his sovereignty.

PRACTICAL SUGGESTIONS.

A foolish son may succeed a wise father.

Wisdom from on high is at all times necessary for the guidance of life, but there are turning points where it is specially needful.

If any man lack wisdom let him ask of God who giveth to all liberally and upbraideth not.

The wisdom and experience of the old should not be despised.

Evil consequences attend acting on bad advice. Wrong action invariably produces wrong results.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 24th, 1890.

MERRY CHRISTMAS and a Happy New Year and many happy returns to our thousands of readers. Friends old and new, THE CANADA PRESBYTERIAN shakes your hands and wishes you the best of everything for 1891

THE oldest inhabitant never saw finer holiday weather. Of course we mean the weather up to the time of writing. There may be changes before these lines come into the hands of some of our readers. But the crisp invigorating air and glorious sunshine of the last few days compel us to ask our friends to thank the Giver of all good for the splendid closing days of the year. Talk about the Canadian climate. There were days last week that made a healthy man thank his Maker for the mere pleasure of existence.

PARNELL forcibly reminds one of those men who grieve their friends, wreck congregations, disgrace religion and ruin themselves, and then declare with unctuous tones that they are doing it all for the glory of God and the good of His cause. Parnell is trying to make people believe that he is disgracing Ireland for the country's honour and wrecking Home Rule for the good of the cause. When the Devil gets a firm hold on a man there is no limit to the absurdity of the things the man may try to make his neighbours believe.

ARRANGEMENTS have been made for the appearance of a new serial story in the columns of THE CANADA PRESBYTERIAN. It will appear under the title of "Bob and his Teachers, a thrilling Glasgow Story, founded on facts." It is from the pen of one of our ministers who has earned distinction as an author. His works on other lines have met with a cordial reception, and his present venture in a new field will, we are convinced, amply sustain the high expectations entertained regarding it. The first instalment will appear soon.

THERE is one reason not often alluded to why Parnell should be driven from public life. His partner in guilt is crushed never to rise again. Why should the woman be punished while the man goes free? Is it British fair play, not to speak of morality, that the one should be expelled from society and the other be permitted to lead a party in the first Parliament of the world—to associate on even terms with Gladstone and other distinguished statesmen? We hope no such outrage on decency will be witnessed in a Christian country. Let even-handed justice be dealt out to both. The woman is punished. Let her companion in guilt be punished with her.

EXCEPT in so far as they can be utilized for future good there is no use in moaning over the mistakes or even follies of the past year. The only man who never makes a mistake is the man who never does anything. The running of a certain amount of machinery necessarily involves a certain amount of friction: the doing of a certain amount of work necessarily involves a certain number of mistakes. The duty of a true man is to press on. So Paul taught when he told the Philippians to forget the things that are behind and press forward toward the things that are before. One of the chief points of difference between an improving man and one that is on the down grade intellectually is that the one on the down grade lives almost exclusively in the past while the improving man uses the past merely to make more of the future.

STRANGE things come out in the most unexpected ways. Mr. Plimsoll's attack on the Canadian cattle trade has brought out the fact that lawyers, doctors, ministers of the Gospel and members of Parliament sometimes cross the Atlantic free as foremen in charge of cattle and after they get on board pay no attention either to the men supposed to be under their charge or to the cattle. Now there is nothing wrong in this arrangement provided the foreman attends to his duties. A doctor might be a very good man to look after cattle. Judging from their conduct in court some lawyers were born to shout at cattle. One or two shouts from them would frighten any bullock into good behaviour. There is no reason why a minister might not make a good foreman. Some of the men to be kept at work might forcibly remind him of some of his parishioners. Some members of Parliament would be far more usefully employed caring for cattle on shipboard than scheming around home. Let these high-toned foremen do their duty and no one can complain.

THE more the subject of missions is discussed the more apparent does the fact become that the principal thing needed is money. The Home and Foreign Mission machinery is fairly good. When any part of it goes out of gear, or does not accomplish the purpose for which it was intended, improvements can easily be made. There is no lack of men for Foreign Mission work. Of course the usual scarcity of labourers is felt in the Home field every autumn when the students return to college, but even that old-standing difficulty may be soon overcome. The plain unvarnished fact is that the Church needs more money and cannot do more work until more money is forthcoming. Tinkering at the machinery or theorizing about new methods of working will not do much good. Once for all, let it be assumed that what the Church needs first and most for missions is more money. To get the money we must have two things—a better way of laying the claims of our mission work before the people, and an outpouring of the Holy Spirit.

PROFESSOR BERTRAND, of Paris, is about to visit this continent with the intent of enlisting the help and sympathy of the American Churches on behalf of the evangelization of France through the Reformed Churches of that land. Theodore Monod, of Paris, has a short letter in the *New York Evangelist* strongly commending Professor Bertrand to the American Churches. He says:—

Had it been possible I would have accompanied Professor Bertrand, as a joint delegate from our Church to yours, and I would have tried to show, from the present state of the public mind in France, as well as from recent experience, that there is a glorious work to be done, and to be done now, not only through independent missions (for whom we have no feeling except of brotherliness and gratitude), but through the united effort of our Reformed Church (to which over 540,000 out of 650,000 French Protestants belong), with the energetic and systematic help of fellow-Christians in other lands.

Dr. Monod is hopeful concerning the prospects of evangelical religion in France at the present time. Popery has a formal hold of many, and infidelity is on the increase. The need of France to-day is evangelical Christianity.

NEWSPAPER publishers should and probably do know that detailed reports of executions are desired mainly by the scum of the community. The vast majority of decent people, especially women, pass them over with mingled feelings of horror and disgust. A managing editor might say to himself: "Now I put in this long report to satisfy the cravings of the most degraded people in society. I know it will disgust thousands of our best readers. I know many will pass over it with a shudder, but of course we must satisfy the scum sometimes." If a newspaper is published to please everybody, and find something that everybody will enjoy reading, this argument is unanswerable. But why stop with the details of an execution? These are horrible enough, but there are other details that might be raked up in a large city even more demoralizing and revolting than the details of a hanging. Why not publish them? They would soon find readers. There is nothing too filthy or too horrible for some people to read. It seems to us that a division of labour in daily journalism must soon come in this country. The decent public will demand a paper that does not give much space to executions and other horrors, and the class that delights in horrors will demand gutter journals that will give them all the filth they want. The line of

cleavage will soon set in, if it has not set in already. Good citizens want a paper that can be put on the breakfast-table with a reasonable degree of certainty that no one there will be made to blush by reading it

WE hear of some municipalities in which not a single candidate is presenting himself for what are called municipal honours. There is nothing remarkable in such a state of things. The only wonder is that good citizens can be found in so many places willing to leave their firesides and their business to serve the public. There is much more patriotism and public spirit in this province than snarling pessimists admit. The whole municipal and educational machinery of the province is worked and on the whole well-worked by men nine-tenths of whom get nothing but abuse for their labours. The Christian people of Ontario may learn some day that their whole duty to the State is not discharged when they have uttered a few pharisaical platitudes about their rulers. If the men who serve the public in local affairs or in a wider sphere are not what they ought to be who is to blame? The people are condensed and reflected in their representatives. If a representative is a boodler the people whom he represents must either be boodlers themselves or must have kindly feelings towards boodlers. If a representative is a black-guard his constituents are either not very clever or they take kindly to uncleanness. There is no escape from these conclusions except on the Plymouth theory that a Christian should not vote or take any part in public affairs. What kind of a country would we have if every Christian acted on this theory? Our Parliament houses and council chambers would soon be filled with fellows like Birchall if no decent man took an interest in public affairs. Good citizens should help to elect good rulers and then help them in every reasonable way to discharge their thankless duties.

IF the State must hang men, would it not be better to try and have the horrible work done in such a way as not to give any kind of people an opportunity to scoff and sneer at the religion of the Lord Jesus Christ? As matters now stand, irreverent people are tempted to say that the surest way of going to heaven is to go by the gallows. A man may live a decent life for threescore and ten years and not have anything like the ecstatic feelings in dying that some murderers profess to have. Men who have lived lives of unalloyed blackguardism and who died a felon's death, sometimes use expressions that Samuel Rutherford or Robert Murray McCheyne would scarcely have used. Heaven forbid that we should say these men are not sincere. We judge no man, and certainly not a man who in a moment is to stand before his eternal Judge. The Saviour who saved the dying thief after the eleventh hour had struck can save any murderer however vile. The crowning glory of the Gospel is that it can save the chief of sinners. All the same we contend that parading the triumphant utterances of felons before the public has a notoriously bad effect. It disgusts decent people and makes scoffers scoff in the most offensive manner. Can we wonder if people sometimes ask what is the use in trying to live a clean, useful life if murderers go to heaven in triumph while the righteous are scarcely saved. If it is the duty of an individual Christian not to let his good be evil spoken of, is it equally the duty of all Christians not to let the glorious Gospel be scoffed at? The remedy is to shut the press out of the gaol yard when a human being is to be put to death. Why should the reporters haunt the cell of a doomed man? Why should any reputable newspaper want to fill its columns with the last words of a murderer or the details of a hanging?

CHRISTMAS.

WHAT new thing can be said about an institution so old as Christmas? Its various aspects have been commented on times without number, and yet the season comes round again with its undimmed brightness, cheeriness and hope. It is, like all the best things we enjoy, old yet ever new. Coming with its gladness as well as with its tender and sacred associations, it receives in all homes, from the highest to the humblest, a hearty greeting. To the little ones it comes with unalloyed joy. For weeks the days are counted till its approach, and the youngsters are inclined to grumble at the tardy movement of Time's inexorable wheels. To the old also the day comes with a brightness all its own. Many illusions have vanished from their minds as completely as the

legends of Santa Claus, yet they share in the prevalent joy that overspreads the lands. They, like to see the young enjoying all the innocent happiness that comes to their share. There are those, too, from whom many of their joys have fled, whose earthly life is shaded with sorrow, who can yet rejoice with them that do rejoice, who see in the return of Christmas the renewal of the perpetual hope that Christ gives to His children. The occasions of universal joy are all too few in this work-a-day world for any to despise the gracious opportunity that Christmas brings.

Time was, and not so very long ago, that, outside Episcopal Churches, Christmas was but little regarded. There is no New Testament authority for the religious observance of the day. Traces of its presence are not found in the historical fragments that have come down from the post-apostolic Church. Not until well on in the fourth Christian century do we find evidences that Christ's birthday was observed. Owing to the dissensions between the Christians of the East and their brethren in the West, there was no definite understanding as to the exact date, and different days were held by the disputants. There is, therefore, no divine warrant for its observance as a day of religious worship. It is natural to resent its imposition by ecclesiastical authority, but when that is said there need be no serious objection to any body of Christians meeting on the 25th of December for the purpose of joining in devout thanksgiving to God for His unspeakable Gift. It would be strange indeed if on the day that recalls the memory of the most joyous event in the history of time, the Saviour's advent, thoughts of Him should not predominate in every Christian heart. Such recollections exalt the joys of the season, and impart to them their deepest significance.

And then the family reunions the day brings about. The good house-mother has been looking forward to the return of her boys and girls, whose business or the prosecution of their studies has necessitated their departure from home. Her preparations and plans have been matured for weeks in advance, and selfish indeed must be the heart that would treat parental affection lightly. So home, always a bright spot on earth, is usually at its brightest on Christmas Day. May there be joy and gladness in all the homes into which THE CANADA PRESBYTERIAN enters, and in all others besides. May the benediction breathed in the advent song of the angels soon find an echo in all hearts

THE CHURCH AND SOCIAL PROBLEMS.

IT is a significant fact, a sign of the times, that while here in Canada as yet we are not menacingly confronted with the evils that are crying for redress in older lands, and in the great cities of this continent, thoughtful men are turning their attention to social questions that are rousing interest everywhere. We may not have in Canada the appalling sights that are to be seen in all large continental cities, the laziness, the destitution and the crime that obtrude themselves on the public gaze, but such things are here in germ. In Montreal, Toronto and even in smaller places, the veritable representatives of the "submerged tenth" are to be found. In the two great Canadian commercial cities named there are localities into which ordinary citizens would hesitate to enter unprotected. All the conditions that tend to foster social cankers are to be found in our Canadian civilization. The same political and social economics that prevail elsewhere are believed in and followed. There is the same eager pursuit of wealth irrespective of consequences that pervades the entire commercial and industrial world. In due time the tree will be known by its fruits.

Has the Church of Jesus Christ a direct relation to the vital questions that emerge from existing social conditions? To this enquiry two directly opposed answers are given. Some say, emphatically, yes; others no less emphatically say no. The ground on which the latter rest is that the message of salvation, Christ and Him crucified, is the one legitimate theme for the Christian pulpit. Proclaim the divine justice, mercy and love with earnestness and fidelity. These truths believed and acted upon will transform men individually and through them mould and uplift society. Some hold that the attitude of the Christian minister of to-day in relation to pressing social questions should be the same as that occupied by the Saviour when asked by the man to speak to his brother respecting the division of an inheritance. The infinitely wise and loving Saviour who healed all manner of diseases is not indifferent to any form of human misery. For the wisest of all reasons

He declined to interfere for the adjustment of the brothers' difference, taking the occasion to teach an impressive lesson of the supreme importance of spiritual things.

Some Christian ministers may be influenced by subordinate considerations in choosing for purposes of attraction their pulpit themes from the events of the day, but such preaching has small motive power. Generally the deliverances of the sensational pulpit have little effect in the solution of questions of great public importance. When earnest men, not open to the charge of sensational preaching, take up the social questions stirring the popular mind, it is evident that they feel impelled to do so from a sense of duty. In this they are not without justification. The prophetic office, as it existed in the Old Testament Church, was exercised in preaching to the times. The evils prevalent in the Hebrew nation, some of them not essentially different from those of our own time, were depicted and denounced in words of burning indignation by inspired speakers. Did not the meek and lowly Saviour lay bare the sins of the Pharisees with a directness that could come only from Him who knew what was in man? As there are in the Christian Church diversities of gifts, but the same Spirit, there is abundant room as there is need for the faithful and earnest exercise of them all. Let the gospel of love be proclaimed in all its fulness and power, and let those with the spirit of the old prophets cry aloud and spare not in their denunciation of whatever in our modern civilization is making for unrighteousness.

It means something when distinguished Episcopal prelates both in Europe and America, no less than prominent ministers of other communions, are endeavouring to set our industrial and economic relations in the light of Christ's teaching. Last week the daily papers gave an outline of a sermon by a young Anglican clergyman in Toronto, in which there was direct and forcible speaking on the relations of capital and labour, the evils of competition and the need for new social adjustments. It is the more noteworthy that this discourse was delivered in a church where it is understood the ecclesiastical atmosphere is impregnated with High Churchism. The Rev. E. A. Oliver, the preacher referred to, is spoken of as an earnest and devout young man. He was recently in England, and the social degradation he witnessed in congested centres there has evidently made a deep impression upon his mind. In seeking to prevent the spread of a similar state of things here he suggests a number of thoughts calling for serious reflection. The light in which he presented the truths referred to was clear and distinct, though not strikingly original. The novelty is in the quarter whence they emanate. In England the Anglican Church is giving earnest heed to existing social problems. While not alone in this, it is evident that the Church that keeps in touch with the masses will be able to wield an influence for good which those who stand aloof will seek for in vain. In the days of Christ's personal ministry on earth the common people heard Him gladly; there is no reason why it should be otherwise now.

On the same Sabbath the Rev. J. Burton, B.D., of the Northern Congregational Church, Toronto, also called attention in a thoughtful discourse to the subject. Mr. Burton paid a visit to Europe recently and, as is the case with most earnest and reflecting men, the Condition-of-England Question, as Carlyle put it long ago, had a marvellous fascination for him. In his discourse bearing on the question he corrected an impression some seem to entertain that the scheme projected by General Booth is something entirely new. The novelty in the plan proposed by the leader of the Salvation Army consists mostly in the magnitude of the undertaking and the concentration of effort by which it is designed to be carried out. Though the means employed by the Churches and philanthropic agencies have been inadequate, entire neglect of the destitute is not justly chargeable. Of late years much effort has been expended, and large sums have been contributed for rescue work not only in the east of London, but in all the congested districts of large cities. These endeavours have not been in vain. Many can bear testimony to the fact that both materially and spiritually they have been brought out of a horrible pit, out of the miry clay and their feet set upon a rock. Great and self-denying as these endeavours have been, they are far from commensurate with the actual needs of the case. They have been like a great vessel that has sprung a leak. The pumps have been manned, but the waters have been gaining all the time. It now remains to be seen, since public attention has been aroused, whether the plan of General Booth will be more effective than those that have preceded it.

Books and Magazines.

THE C. P. R. has issued "Good News for Christmas and New Years," an ingenious and neat little form of announcement relating to holiday travel.

THE Christmas number of "Book News," illustrating and describing all the holiday books of the season, is a handsome holiday book in itself, and easily ranks with magazines costing five or six times its little price.

THE ILLUSTRATED LONDON NEWS (New York edition) ably sustains its splendid reputation as a weekly pictorial chronicle of the events of the week. As usual it publishes a Christmas number with beautifully finished coloured plates.

RAISE THE FLAG AND OTHER PATRIOTIC SONGS AND POEMS. (Toronto: Rose Publishing Co.)—This is a collection of patriotic songs and poems by a number of our most distinguished Canadian poets. It is intended to appeal to and foster a thorough Canadian sentiment. It is neatly presented in a rather florid lithographic cover.

SERMONS IN CANDLES. By C. H. Spurgeon. (London: Passmore & Alabaster; Toronto: The Willard Tract Depository.) A cheap edition in paper covers of the quaint, terse, racy and suggestive little work by Spurgeon which has attained a remarkably large circulation.

THE YOUTH'S COMPANION (Boston) presents its two and a-half million readers with a double Christmas number. It is just out, and contains no less than seven complete stories. As we turn the pages over, and enjoy the feast that lies before us of picture, story, poem and anecdote, we feel that we have been wished at least one "Merry Christmas."

A BOOK covering unusual ground is shortly to appear from the pen of Rev. A. H. Scott, M.A., Perth, through the well-known publishing house of Hart & Co., of Toronto. In "Ten Years in My First Charge," the author is to bring his readers behind the scenes of a checkered but signally honoured ministry. Any young minister who in his first charge brings over 500 new members into fellowship with his Church, and unites in marriage 170 couples, has acquired an experience that arrests attention for the written record of his ministry.

MRS. HENRY WARD BEECHER'S "Reminiscences" of her late husband, which she is now writing, has been purchased by *The Ladies' Home Journal*, of Philadelphia, and the articles will shortly begin in that periodical. The series will have for its title "Mr. Beecher as I Knew Him," and will cover the entire period of his fifty-seven years of married life, from young Beecher's first acquaintance with his wife, his college life, their courtship and marriage, his first public speech, the first year of married life with an income of \$300, and so all through the great preacher's life until his later triumphs, his last sickness and days, and his death.

THE SUNNY SIDE OF BEREAVEMENT. As illustrated in Tenneyson's "In Memoriam." By Rev. Charles E. Cooledge. (Boston: J. G. Cupples Co.)—This is a neat and tender analysis of "In Memoriam" in which the comfort and consolation pervading one of the most unique productions of the Poet Laureate's genius is presented in clear and consecutive form. The Bereavement, Grief and Despair, Will-o'-the-Wisp Lights, the Lesser Lights, the Great Lights, Comfort, Resignation and Peace are the topics illustrated. The brochure is a model of neatness and is very suitable for those who have passed beneath the shadow of bereavement.

A. M. MACKAY, Pioneer Missionary of the Church Missionary Society to Uganda. By his Sister. With portrait and map. Author's Edition. (New York: A. C. Armstrong & Son; Toronto: The Willard Tract Depository.)—The life story of this heroic man and devoted Christian missionary is admirably told in this most interesting volume. It will take its place in the growing circle of missionary classics, ranking with the narratives of Williams and Moffat, Duff and Paton. The life of the man who has been fitly styled the "St. Paul of Uganda" is for the most part told in selections from his own letters and journals. The volume has been prepared with the utmost good taste by the hands of an affectionate sister. It will be read with intense interest and much profit. Though the voice of Mackay of Uganda is silent on earth his earnest words and example will plead eloquently for the evangelization of the Dark Continent.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The closing number of volume thirty-two has quite a Christmas flavour from the illustrated articles, poems and sketches, referring to this "gracious season." Mr. Algernon Blackwood contributes an interesting article on "Christmas in England." The Editor has an illustrated article demonstrating the superior advantage of Canada over any country in the world. Professor A. P. Colman, Ph.D., has an admirable article on "Norway and Its People." The fascinating story of Lady Brassey's "Last Voyage" comes to its tragic close, and the Editor adds a postscript on her death on board the *Sunbeam* and burial at sea. All the above are well illustrated. The magazine for 1891 will be enlarged by 100 pages to make room for a new department on "Popular Science." It will also have more and better illustrations than ever of Bible lands, on tourist travel in Eastern Europe—Hungary, Transylvania, etc. A strong feature will be a series of papers on "The Poets of Canada," by the Rev. M. R. Knight, of New Brunswick, himself one of our sweetest singers.

PINE, ROSE AND FLEUR DE LIS. By S. Frances Harrison (Seranus). (Toronto: Hart & Co.)—This volume of verse, by Mrs. Harrison (Seranus), contains a section of great interest to all classes of readers, mainly descriptive of French Canada, and very fitly, therefore, modelled upon the old French forms, among which are forty original villanelles. These carefully executed little poems deal with phases of picturesque French Canadian life on the Raft, in the Chantiers, on the Highroads and in the Villages, and are greatly enhanced by the occasional judicious use of musical motives, taken from the primitive chansons current among the habitants. The whole forms one of the most unique contributions to literature that the season of 1890 has seen. The remainder of the book is divided into equally interesting sections, dealing, not alone with Canadian subjects, but with Foreign and English phases of life. The book is beautifully printed on fine laid paper specially made, with a new French face type. The binding is novel and the design on side and back unique.

Choice Literature.

FOURTEEN TO ONE.

A TRUE STORY.

BY ELIZABETH STUART PHILIPS, IN "THE CENTURY."

It was almost deadly still. How long the evening! Seven—eight—half-past eight o'clock. She tried to sew a little, mending his old coat. She tried to read the religious news in "Zion's Herald"; this failing, she even ventured on the funny column, for it was not Sunday. But nothing amused her. Life did not strike her as funny that night. She folded the coat, she folded the paper, she got up and walked, and walked again.

Pretty little home! She looked it over tenderly. How she loved it. How he loved it. What years had they grown to it, day by busy day, night by quiet night. What work, what sorrow, what joy and anxiety, what economy, what comfort, what long, healthy, happy sleep had they shared in it! As she passed before the fire, casting tall shadows on the chintz curtains, she began to sing again, shrilly—

Home—home, dear, dear home!

Nine o'clock. Yes, nine; for the rickety old clock on the library shelf said so, distinctly. It was time to stop pacing the room; it was time to stop being anxious and thinking of everything to keep one's courage up; it was time to put the Johnny-cake on and start the coffee; he would be hungry, as men-folks ought to be; God made 'em so. It was time to peek between the hollyhock curtains, and put her hands against her eyes, and peer out across the cornfield. It was time to grow nervous, and restless, and flushed and happy. It was not time, thank God, to worry.

The colour came to her withered cheek. She was handsomer as an old lady than she had been as a young one, and the happier she grew the better she looked, like all women, young or old. She bustled about, with neat, housewifely fussiness. She knew that her husband thanked heaven for her New England home-craft—none of your "easy" Southern housekeeping for Levi Matthews. What would have become of the man? As she worked she sang unconsciously: "Dear, clean home!"

The Johnny-cake was baking briskly. The candles were lighted. The coffee was surred, and settled with the shell of an egg; it was ready to boil. It was quarter-past nine. Mrs. Matthews' head grew a little muddled from excitement. She began again at the top of her voice:—

How firm a foundation ye sa-ints of the Lo-ord!
Is laid for your faith in an ex-cel-lent home!

The clock wedged between the concordance and the dictionary struck half-past nine with an ecclesiastical tone; dogmatically, as if to insist on the point: as a tenet on which she had been sceptical.

Mrs. Matthews stopped singing. She went to the window. The coffee was boiling over. The corn-cake was done brown. She pulled aside the curtain uneasily. The pine-wood fire flared, and blinded her with a great outburst of light. She could see nothing without, and stood for a moment dazzled. Then she began to look intently, and so accustomed her eyes to the masses of shadow and the lines of form outside. The road wound away abruptly, lost in the darkness, like a river dashed into the sea. The cornstalks closed over it, stark and sear; she opened the window a little and heard them rustle, as if they were discussing something in whispers. Above the corn shot the gaunt arm of the prickly locust, burned and bear. The outlines of the mountain were invisible. The valley was sunk in the night. Nothing else was to be seen.

As she leaned, listening for the sedate hoofs of old Hezekiah, or the lame rumble of the blue waggon wheels, the rooster uttered from his pen a piercing crow, and the bantam hen responded with an anxious cluck.

She could have killed either of these garrulous members of her family for the interruption. The chicken always crowed when she was listening for Mr. Matthews. When the irritating sounds had died away on the damp air with long, wavering echoes, a silence that was indescribably appalling settled about the place. Nothing broke it. Even the cornstalks stopped. After a significant pause they began again; they seemed to raise their voices in agitation.

"What in the world are they talkin' about?" she said, impatiently. She shut the window, and came back into the middle of the room. The corn-cake was burning. The coffee must be set off. The supper would be spoiled. She looked at the Methodist clock. Mr. Cruden and the Rev. John Wesley seemed to exchange glances over its head, and hers. It lacked seven minutes of ten.

"But it isn't time to worry yet."

The woman and the clock faced each other. She sat down before it. What was the use in freezing at the window, to hear the rooster? and the talking corn? She and the clock would have it out. She crossed her work-worn hands upon her chocolate calico lap, and looked the thing in the eye.

What a superior, supercilious clock! What a theological, controversial clock! Was there ever a clock so conscious of its spiritual advantages? So sure it knew the will of the Almighty? So confident of being right about everything? So determined to be up and at it, to say it all, to insist upon it, to rub it in?

Five minutes before ten—three—two. Ten o'clock. Ten o'clock, said in a loud, clerical tone, as if it were repeating ten of the Thirty-nine Articles to a bishop.

"But, oh, not quite time to worry yet!" Ten minutes past. A quarter past. Twenty minutes. The woman and the clock eyed each other like duellists. Twenty-five minutes past ten. Half-past. Deborah Matthews gasped for breath. She turned her back on the clock and dashed up the window full-length.

The night seemed blacker than ever. A cloud had rolled solemnly over the mountain, and hung darkly above the house. The stalks of corn looked like corpses. But they talked like living beings still. They put their heads together and nodded. As she leaned out, trembling and panting, a flash of unseasonable lightning darted and shot; it revealed the arm of the locust tree pointing down the road. A low mutter of distant thunder followed; it rolled away, and lapsed into a stillness that shook her soul.

She came back to her chair in the middle of the room, by the centre-table. The final struggle with hope had set in. It seemed as if the clock knew this as well as she. The ticking filled her ears, her brain, her veins, her being. It seemed to fill the world.

Half-past ten. It was as if some spirit appealed to the minister's clock. Oh, tell her so, softly. Say so, gently as religious love, though you be stern to your duty as religious law. Twenty-five minutes of eleven—a quarter of—

The woman has ceased to look the clock in the eye. It has conquered her, poor thing; and, now that it has, seems sorry for her, and ticks tenderly, as if it would turn back an hour if it could. Her head has dropped into her hands; her hands to her knees; her body to the floor. Buried in the cushions of the old rocking-chair, her face is invisible. Her hands have lifted themselves to her ears, which they press violently. She herself lies crouched like a murdered thing upon the floor.

Eleven o'clock. She must not, can not, will not bear it. Eleven o'clock. She must, she can, she shall. Past all feminine fright and nervousness, past all fancy and waste of weak vision, and prodigal anxiety, past all doubt, or hope, or dispute, it is time to worry now.

Deborah Matthews, when it had come to this, sprang to her feet, gave one piteous, beaten look at the clock, then stayed to look at nothing more. She flung open the door, not delaying to lock it behind her, and dashed out. She was as wild as a girl, and almost as agile. She ran over the rocks, and slipped in the mud, and sunk in the holes, and pushed into the cornfield, and thrust out her hands before her to brush the stalks away, and stood for a moment to get her breath underneath the locust tree. How persistently, how solemnly that black arm pointed down the path. She felt like kneeling to it, as if it were an offended deity. All the pagan in her stirred. Suddenly the Christian rose and wrestled with it.

"Lord have mercy!" she moaned. "He's my husband. We've been married thirty years."

"Hain't I prayed enough?" she sobbed, sinking on her knees, in the mud, among the corn. "Hain't I said all there's any sense in sayin' to Thee? What's the use in pesterin' God? But, oh, to mercy, if Thou couldst take the trouble to understand what it is to be married—thirty years—and to set here in the cornfield lookin' for a murdered husband. He can't," said Deborah Matthews, abruptly starting to her feet. "God ain't a woman. It ain't in nature. He can't understand."

She pushed on past the burned trees and out towards the highway. It was very dark. It was deadly lonely. It was as still as horror. Oh, there—

What tidings? For good or for ill, they had come at last. Deep in the distance the wheels of a bow-legged waggon rumbled dully, and the hoofs of a tired horse stumbled on the half-frozen ground. Far down the road she could see, moving steadily, a little sparkle, like a star. She dared not go to meet it.

Friend or foe might bear the news. Let it come. It must find her where she was. She covered her face with her shawl, and stood like a court-martialed soldier before the final shot.

"Deborah?"

Far down the road the faint cry sounded. Nearer, and advancing, the dear voice cried. He was used to call to her so when he was late, that she might be sure, and be spared all possible misery. He was infinitely tender with her. The Christianity of this old minister began with the marriage-tie.

"Deborah? Deborah, my dear? Don't be frightened, Deborah. I'm coming. I've got home."

Kissing and clinging, laughing and sobbing, she got him into the barn. Whether she clambered over the wheels to him, or he sprang out to her, whether she rode, or walked, or flew, she could not have told; nor, perhaps, could he. He was as pale as the dead corn, and seemed dazed, stunned, unnatural to her eye. Hezekiah probably knew better than either of these two excited old people how they together got his harness off, with shaking hands, and rolled the waggon into the shed, and locked the outbuildings, not forgetting the supper of the virtuous horse who rests from his labours after fifteen miles on a Kennebec road, and at the age of thirty-one.

"Lock the doors," said the minister abruptly, when they had gone into the house-place. "Lock up everything. Take pains about it. Give me something to eat or drink, and don't ask a question till I get rested."

His wife turned him about, full in the fire-light, gave one glance at his face, and obeyed him to the letter. Perhaps, for the first time in her life, she did not ask a question. His mouth had a drawn, ghastly look, and his sunken eyes did not seem to see her. She noticed that he limped more than usual as he crossed the room to lay his old felt hat on the barrel top beneath the library.

"You are used up," she said; "you are tuckered out! Here, drink your coffee, Levi. Here. I won't talk to you. I won't say a word. Drink, Mr. Matthews, do, dear."

He drank in great gulps, exhaustedly. When she came up with the corn-cake, having turned her back to dish it, she heard a little clicking sound, and saw that his right hand closed over something which he would have hidden from her.

It was the old pistol; he was loading it, rust and all. The two looked at each other across the disabled weapon.

"It's all we have," he said. "A man must defend his own. Don't be frightened, Deborah. I'll take care of you."

"You might as well out with it," said the old lady, distinctly. "I'm ready to hear. I'm not a coward. New Hampshire girls ain't. I should think you'd know I'd been through enough in this God-forsaken country—for that."

"Well," slowly. "Well, I suppose you're about right, Deborah. The fact is, I've had a narrow escape of it. I was warned at the meeting. We had a gratifying meeting. The Spirit descended upon us. Several arose to confess themselves anxious—"

"What were you warned about?" interrupted his wife. "Never mind the anxious seat. I've sat on it long enough for one night. What's the matter? Who warned you?"

"I was warned against the Klu Klux Klan, that's all," returned the parson simply, picking up the crumbs of corn-cake from his knees, and eating them to "save" the bread. "They lay in wait for me on the road home. I had to come round over the mountain, the other way. It was pretty rough. I didn't know but they'd detail a squad there. It was pretty

late. The harness broke twice, and I had to mend it. It took a good while. And I knew that you—

"Never mind me!" cried Mrs. Matthews, with that snap of the voice which gives the accent of crossness to mortal anxiety. "Tell me who warned you. Tell me everythin', this minute!"

"That's about all, Deborah. A coloured brother warned me. He has been desirous of being present at all the means of grace, of late. But for the—the state of public sentiment, he would have done so. He is that convert brought to me privately, a few weeks ago, by our new brother, Deacon Memminger."

"I don't know's I half like that Deacon Memminger," returned the wife. "He got converted pretty fast. And he's a stranger in these parts. His speech ain't our speech, either. But it's a Southern name. Did he warn you?"

"He was not present to-night at the dispensing of the Word," replied the minister. "No, I was taken one side, after the benediction, without the building, by the coloured brother and warned, on peril of my life—and on peril of his—not to go home to-night, and to tell no man of the warning."

"But you did—you came home."

"Certainly, my dear; you were here."

She clung to him, and he kissed her. Neither spoke for many minutes. It seemed as if he could not trust himself. She was the first to put in whispered words the thought which rocked the hearts of both.

"When they don't find you—what will they do?"

"My dear wife, my dear wife, God knows."

"V'hat shali you do? What can we do?"

"I think," said the minister in his gentle voice, "that we may as well conduct family prayers."

(To be continued.)

POPULARLY called the king of medicines—Hood's Sarsaparilla. It conquers scrofula, salt rheum and all other blood diseases.

A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

DEAR SIR,—There is an old adage that says "a prophet is not without honour save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally-accepted belief that true merit, whether it be that of an individual or that of some medicinary preparation, is much more likely to meet with popular approval at a distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manufacture has been unbounded and constantly increasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, accompanied by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial."

James Smart, Esq., Brockville, Sheriff of the united counties of Leeds and Grenville, says: "It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal Balm, and was relieved from the first application and thoroughly cured within 24 hours. I cheerfully add my testimony to the value of Nasal Balm."

These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most sceptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FULFORD & Co., Brockville, Ontario.—*Brockville Recorder.*

HORSFORD'S ACID PHOSPHATE IN DYSPEPSIA.

This is not a compounded patent medicine, but a preparation of the phosphates of potash, iron, lime, phosphoric acid, etc., in solution, and is recommended and prescribed by physicians of all schools.

It is a scientific preparation, and its value as a therapeutical or remedial agent is in keeping with well-known physiological principles, and is universally acknowledged by the medical profession in all countries. Furthermore, there is no secret as to its composition. It has received official recognition as a standard preparation in the United States Dispensatory, Fifteenth Edition, which work, as is well known, is the first authority with all physicians, chemists and pharmacists. A large proportion of the physicians of all schools, in the United States and in many foreign countries, recommend, sanction and prescribe it, and it has become a standard article among the apothecaries and pharmacists in this and other countries.

FOR CHRONIC DYSPEPSIA.—Dr. Edwin Morris, F.R.C.S. and L.S.A., 8 High Street, Spalding, Lincolnshire, says: "Of all the remedial agents, I have never met with one so efficacious in chronic dyspepsia. I speak from personal experience of its excellent qualities, and as a nerve tonic I cannot too highly recommend it."

FOR NERVOUS DYSPEPSIA.—Dr. A. G. Rawson Harris, L.R.C.P. and M.R.C.S., Pembroke, Eng., says: "I am sure that it is destined to be more than a merely fashionable remedy of the hour. I used it in a case of nervous dyspepsia, of long standing, where for years there had been great wear and tear of the nervous system. This objectionable symptom was speedily relieved in a way that no other remedy has ever effected."

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THE MISSIONARY WORLD.

THE MISSION IN BASUTO LAND.

(Concluded.)

One thing, however, did depress their spirits, and this was the long delay of communication from their far off home. There was, in this way, at times a painful sense of loneliness and exile. Alas, when a letter did come at last, after a lapse of more than twelve months, it was to announce the death of the venerable father of M. Casalis. It is easy to imagine the profound sorrow which the letter bearing such tidings would produce; but it brought with it rays of consolation also, for it mentioned that the last name which lingered on the lips of the dying old man, was that of his missionary son, when, with beaming eyes, he declared his confidence of meeting him again in the blessed world. The effect of the intelligence, when it became known among the poor people, was touchingly suggestive. "A lively sympathy," the sorrowing missionary tells us, "painted itself on their features as they saw him weep." Having only as yet a few words of their language at his command, he contented himself with saying to them: "God has done it;" "My father is in heaven." This was a surprise and a revelation to them. In their darkness and simplicity they had imagined that people when they died went down into the bowels of the earth. But how great was their astonishment when told by their teacher that when he died he expected to see his father again, and to dwell with him in a world into which no sorrow and suffering could ever come. They were shrewd enough, moreover, to notice that this hope of an eternal reunion with those whom they loved, calmed their grief, and that death had not the same terrors to those white men from the far-off land as to them. It was thus that those poor people were receiving new impressions and instructions from their missionaries' lives, which brought them nearer to the kingdom of God, and were as the first streaks in the sky before the sunrise.

In their earlier attempts to convey religious instruction to the natives, those good evangelists had been sorely tried and deceived by a man who had undertaken to be their interpreter. With the Basuto as his native language he had picked up some knowledge of Dutch while serving on the borders of the colony, and, with this scanty qualification, which he possessed in common with the missionaries, he had engaged to be their medium of communication with the people whom they had come to teach. It turned out, however, that he had no supply of words with which to convey religious ideas. Moreover, the levity of his manner, as seen in his looks and gestures, naturally produced the impression that he had no sympathy with the lessons which he professed to translate. They even found out at length that he often substituted his own inventions for their instructions and that he was, in fact, not only hindering but betraying them. It was a bitter disappointment to those patient workers, carrying with it one of the hard lessons of experience "written in dark print." Of course, the vassal was dismissed in the end with little ceremony.

But there was a way which Providence had in store for bringing these good men and their sacred lessons into direct contact with the native mind. It happened in this wise: From the time of their settlement at Moriah they had been accustomed to hold regular religious services in Dutch for the benefit of the ten or twelve Hottentot drivers who had come up with them from Philippolis. These men, having been brought up in the missionary stations of the colony, were familiar with Christian worship. They had Dutch Bibles in which they could follow the expositions of the missionary, and they knew many Dutch hymns which they sang with taste. The natives were attracted by the singing and were accustomed to squat in considerable numbers around the worshippers. They were also impressed by what they witnessed in the solemnity and seriousness with which the missionaries, looking upward, seemed to address an invisible Being. Those good men set themselves, with renewed earnestness, to qualify themselves for speaking to poor Basutos in their own tongue "of the wonderful works of God." How great was their delight when, after no very long interval, they began to find themselves understood. Their sphere of usefulness from that moment was almost indefinitely widened.

All time which those devoted men could spare from planting and building was now spent in the preparation, in the Basuto tongue, of short Bible stories, "word pictures," and little addresses. They even ventured to compose a few hymns, which, when sung by the natives, formed a new attraction to the services and a new link of connection between them and the missionaries. But by-and-by it was not so easy to induce them to join in the prayers. So long as they were addressed they were attentive. But, as in the prayer the missionaries were no longer addressing them, they could not see any reason for listening. Even this difficulty, however, was not long in being overcome, by inducing them to repeat, all together and word for word, the thanksgivings and petitions that were addressed to God. For one thing, they liked to hear their voices ringing and rising in unison, and, judging from the expression of their countenances, there was something deeper at work in those dark minds than this. It was another step forward. In that awakened interest they saw the fields ripening for the harvest.

In the midst of all these multiplying labours, and with the consciousness that in the power of addressing the people in their own Basuto tongue, a new weapon had been put into their hand, the thought began to arise in the minds of the missionaries that they should now begin religious services in the king's own city. It became the subject of repeated con-

ference and prayer, and, in no long time, ended in the conviction that the time for this new departure had fully come. They had been favoured with frequent visits from Moshesh, but was it not the fact that it was to him they owed their liberty of entrance into his country and for protection and help in many forms ever since; and should not the benefit of their teaching be brought more completely and continuously within his reach? Their proposal was at once received by the friendly monarch with approving welcome, his kindly looks expressing even more than his words. For a time the work was shared by the missionaries in rotation, but ere long it ended in the permanent location at Maba Bossiou, of M. Casalis, the acknowledged leader of the little band. Everything was done by the king to facilitate and encourage the man of God. The services were held in a grand courtyard, called the *khotta*, surrounded by an enclosure of bamboos and reeds, from an elevated platform the public crier, with stentorian voice, summoned the people to worship—"To prayer, to prayer! Everybody, everybody! Women and children as well!" The king himself was one of the most regular and attentive listeners, and strangers and messengers from other tribes were uniformly brought to listen to the astonishing words of the white man, and charged to tell what they had heard when they returned to their own land. The simple repast, of curdled milk and sorgho leaf preceded by more solid food, regularly provided for the preacher, expressed more than a common hospitality. The notes of conversations between the missionary and the monarch are among the most interesting things which M. Casalis has placed on record, and gives us a pleasing impression of the intellectual strength, penetration, simplicity and candour of this remarkable man. We quote two instances which remind us of Paul's description of some among the heathen in his days, as "feeling after God if haply they might find Him." "You believe then," said the king one evening to the missionary, pointing to the stars, "that in the midst of and beyond all these, there is an all-powerful Master, who has created all, and is our Father? Our ancestors used, in fact, to speak of a Lord of heaven, and we still call these great shining spots (the Milky Way) you see above, the way of the God; but it seemed to us that the world must have existed forever, except, however, men and animals, who, according to us, have had a beginning—animals having come first and men afterwards. But we did not know who gave them existence. We adored the spirits of our ancestors, and we asked of them rain, abundant harvests, good health and a good reception amongst them after death."

"You were in darkness," was the answer, "and we have brought you the light. All these visible things, and a multitude of others which we cannot see, have been created and are preserved by a Being, all-wise and all-good, who is the God of us all, and who has made us to be born of one blood."

Moshesh was greatly struck when he heard the missionaries enumerate the commandments of the decalogue. "That," said he, "is written in all our hearts. We did not know the God you announce to us, and we had no idea of the Sabbath; but in all the rest of your law we find nothing new. We knew it was very wicked to be ungrateful and disobedient to parents, to rob, to kill, to commit adultery, to covet the property of another, and to bear false witness."

It is also noted by M. Casalis that it was as Redeemer that the mission of Christ most appealed to the mind of this anxious enquirer and learner, and in which he was most interested—"a striking proof, surely, of the indestructibility of conscience in all lands."

Returning in thought to Moriah, we may imagine those devoted evangelists, now that they had become able to address the people in their own tongue, longing for instances of conversion among them, which should be the seat of heaven upon their ministry. This thirst for the Spirit's blessing became all the more intense when the colony of natives around them had increased to the number of between three and four hundred souls. They saw the wheat and other seeds which had been sown in the earth springing up into harvest, they had also tasted the luscious fruits of the peach and other trees which they had planted, but how had their hearts begun to weary for the first cry of repentance unto life which would make the angels rejoice. At length the happy day arrived, and M. Casalis, who was at Moriah at the time, was the first to hear the welcome notes of a genuine contrition. "On the 9th of January, 1836, we overheard one of our young men spontaneously offering a fervent prayer. It was towards nine o'clock in the evening, at a little distance from our house. Thinking we heard the accents of contrition, we approached in the darkness, without uttering a word. It was really so! Astonished, moved beyond expression, we fell on our knees and burst into tears. We were the witnesses of a very genuine conversion, for Sikhesa from that day to his death, in 1881, never ceased to be a faithful disciple of Jesus Christ."

The first fruits were soon followed by a harvest of conversions. The sacred fire which had been kindled not only continued to burn, but circulated from heart to heart. There was no suspension of the blessing. New stations were opened; churches were built; day and Sabbath schools were organized; new missionaries arrived from France and from the Cape. Native evangelists were trained and sent forth on the right hand and the left. Among those who at length cast in their lot with the early disciples was Moshesh, the king, who had long been held back from the decided step by the entanglements of polygamy, which was the last link in the chain from which he succeeded in shaking himself free. The missionaries well knew that a reformation in this matter could only be the natural and spontaneous fruit of a cordial adoption of the great Christian principles. And they waited for this before they could receive him into the fellowship of the believers. But the triumph came. He openly declared himself a Christian in a very touching way, after having proofs of profound repentance and a living faith. He died with this filial cry upon his lips: "Let me go to my Father, I am already very near to Him."

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Ministers and Churches.

THE Rev. Walter M. Roger has been elected President of the London Ministerial Association.

DR. DANIEL CLARKE, of Toronto, lectured in the course now being delivered in Central Church, Hamilton, last week.

MAYOR McLELLAN, of Hamilton, says the Times of that city, is a very handy man. He occupied the pulpit of Knox Church Sunday morning and evening.

THE First Presbyterian Church, London, is making steady progress under the pastorate of Rev. W. J. Clark. Thirty-three new members were added last week.

THE Rev. Dr. Jackson, of Knox Church, Galt, preached an able and eloquent sermon to the St. Andrew's Society and Sons of Scotland in Knox Church, Guelph, recently.

THE Rev. G. M. Milligan gave an interesting lecture on "Notes of Travel" last week in one of the parlours of Old St. Andrew's Church. The proceeds were devoted to the Ladies Aid Society of the Church.

A SCOTTISH exchange says: Mr. Oliver Mowat, prime minister of Ontario, whose ancestors were intimately connected with Dunnet, Thurso, has presented two silver patens for use at the communion in the parish church.

THE vacancies in the Presbytery of Halifax, N.S., have been recently filled. Windsor congregation has called Rev. Anderson Rogers, of Yarmouth; Shubenacadie, Rev. Mr. Murray, Sydney; and Middle Musquodubiit, Rev. Mr. Grant, of Stewiacke.

THE Rev. John Burton, B.D., in response to a request from the American Bible Society has been appointed by the Directors of the Upper Canada Bible Society to represent them and make an address at the seventy-fifth anniversary to be held in New York in May next.

In the report of the missionary conference which appeared in last issue, it was inadvertently said that "the Hon. and Rev. R. Moreton favoured an extra theological course." Such a position is not in harmony with that gentleman's views, and in fairness to him the correction is made.

THE following were the officers elected at the recent meeting of the Toronto Christian Endeavour Union: President, T. G. Anderson, Central Presbyterian; vice-president, Mr. Ferguson, Charles Street Presbyterian; secretary, Mr. McConnell, Cooke's; assistant secretary, Mr. Dunn, Cooke's; treasurer, Miss Verral.

At its last meeting at Watford on the 16th inst., the Presbytery of Sarnia dissolved the pastoral connection between Alvinston and Napier, and constituted Alvinston a separate charge. This is a compact congregation in a most desirable locality on the Michigan Central Railroad. Napier will be united with Brooke under the same pastor. Each of these new charges will require to be supplemented, but evidently for a short time only, as in all three congregations the people are active and warmly disposed to the work. For Napier and Brooke a minister able to speak Gaelic will be desirable; no evening service will be required in this charge. Rev. J. H. Graham, Watford, would like to communicate at once with available candidates for these places.

THE Rev. A. G. McLachlan, of Leaskdale, and his worthy wife were very much surprised recently when over one hundred members and adherents of the Presbyterian Church entered the manse, each carrying a well-filled basket. The intruders were warmly welcomed, and all proceeded to enjoy themselves. After a couple of pleasant hours had been spent the merry party was called to order, when Mr. McLachlan was presented with a magnificent gold-headed cane and Mrs. McLachlan with a handsome silver butter-cooler, while James Quigley read an address expressive of the high esteem in which they were held by the congregation, of the value of Mr. McLachlan's ministerial services, and cordial well-wishes for his future prosperity and usefulness. Mr. McLachlan responded in happy and appropriate terms.

At the regular quarterly meeting of the Presbytery of Brockville, held on Tuesday week, the Home Mission Report showed that the four mission stations were being regularly supplied, all the congregations having settled pastors. Circulars and Home Missions and Augmentations were read. The Presbytery is asked for \$950 for Home Missions and \$600 for Augmentation. It was decided to apportion the amounts among the different congregations. Petitions were asked for the enactment of laws for the better observance of the Sabbath, and committees were appointed to interview the members of Parliament within the bounds of the Presbytery. Mr. D. O. McArthur asked to be received into the Presbytery and a committee was appointed to confer with him. The March meeting will be held in Cardinal.

An interesting and profitable series of evangelistic meetings, conducted by Messrs. W. P. Crombie and W. A. Parlane, has just been concluded in the Presbyterian Church, Collingwood. These gentlemen came on the unanimous invitation of the pastor and Session, and for two weeks addressed large audiences nightly on vital Gospel topics with gratifying results. A marked deepening of interest is observable among Christians, and many, especially among the young, have been led to make definite choice of Christ as their portion. One gratifying feature of the meetings was the quiet, reverent, earnest manner in which they were conducted. Nothing sensational, nothing in the least objectionable; simply a clear, forcible exposition of the Word of God. The results must be gratifying to the pastor, Dr. Campbell, who has been faithfully and earnestly sowing the seed during the past four years.

ON Friday evening last the Presbyterian Ladies' College, Toronto, gave their Christmas concert in the lecture-room of Bloor Street Presbyterian Church. The hall was crowded to the doors by an appreciative audience. The programme rendered

was of a very high order, and well merited the warm reception given to all the performers. In the absence of Mr. Fisher, the Conservatory was represented by Signor D'Auria, Giuseppe Dinelli, J. D. A. Tripp and other members of the staff. Principal Macintyre, in connecting the musical department of his college with the Conservatory, has gained for it an efficiency which is unsurpassed, and the talent brought out on Friday evening was evidence of the wisdom of the arrangement. Two pupils from Professor S. H. Clarke's elocution class showed marked ability in this department, and the recitations were well received. Principal Macintyre, in closing, spoke of the satisfactory work and the great success of the session, the excellent health of the pupils, and announced the reopening on the 6th of January.

THE St. Mary's Argus says: A few days ago we heard it rumoured that Rev. J. A. Turnbull was going to leave town, and remove to the city of Toronto. The Globe confirmed this report by saying that the Session of the West Presbyterian Church met last evening to select a pastor, and the unanimous choice fell upon Rev. J. A. Turnbull, of St. Mary's. If the reverend gentleman accepts the call the congregation will part with him with feelings of pain and sorrow, for he has become dearly beloved by the members and adherents of the First Presbyterian Church. It will also be a matter for general regret throughout the town, as he is highly respected by a large circle of friends. The Toronto congregation will get a pastor who has a large sympathetic heart, and a good sound head filled with the knowledge that makes his sermons at once instructive as well as interesting.

THE executive of the Presbyterian Foreign Missionary Committee of the western division met in Toronto last week. Rev. Dr. Wardrope, Convener of the committee, occupied the chair, and there were present Rev. Dr. Burson, St. Catharines; Rev. Professor McLaren, Hamilton; Rev. Dr. Reid, Andrew Jeffrey; Dr. McDonald, Hamilton, and Mr. Hamilton Cassels, secretary of the committee. Rev. Dr. Moore, of Ottawa, though not a member, also sat with the executive. In view of the intended tour around the world of Rev. Dr. Torrance, of Guelph, a gentleman prominently connected with the Presbyterian Church and mission work in Canada, it was decided to request him to visit Formosa in the interests of the committee. It is expected that the reverend gentleman will agree to this if his stay in Hong Kong will permit. Dr. Torrance will leave at an early day by one of the new Canadian Pacific Railway steamers. The minutes of the meeting of the Honan Presbytery, held on October 13 and 14, were read. At that meeting it was resolved to ask permission to acquire property in Honan under mortgage, as it would accommodate them better than renting. As the report of the missionary's last tour was very satisfactory, it was decided by the executive to consent to the proposition. The missionary's report also gave promise of an early settlement in that province.

PROF. BALDWIN, of Toronto University, lectured on "Illusions" in the Central Church school-room, Hamilton, last week. The lecture, says the Times, was a masterpiece of scientific and philosophical analysis. Illusions were said to be the result of a discrepancy between the impressions made on the senses and one's standard of judgment. Illusions arise from internal causes, as when by power of will one calls up scenes that are not present; from external causes, as when one sees something that forcibly recalls something else with which it is not identical, for instance, mistaking one person for another; from organic causes, as when disordered brain or nervous system causes the perceptive organs to act as if something external were being perceived. As for illusory appearances or hallucinations, they are as real to the person seeing them as if they existed. The seeing of an actual object causes an action of certain brain centres, and the nervous disorder which brings the hallucination causes the same action in the same brain centre as would be caused by the sight of an actual object. Our means of testing illusions are: Our mental standard of truth, exactitude or certainty; the consensus of general opinion and experience in certain points; and the "controlling sense," or sense of touch; called the controlling sense because it is the sense least liable to deception. The whole subject of "Illusions" is one that emphasizes the necessity of a continued search for truth. Some very interesting anecdotes and illustrations were given. The lecture was one of the most successful and brilliant of this excellent series.

SUNDAY evening week, in Shaftesbury Hall, Toronto, Signor Domenico Sicoli Spada, an Italian gentleman, addressed the audience in his native tongue, interpreted by Mr. Charles T. Paul. Mr. Spada was born in Naples of Roman Catholic parents in 1864. He was destined for the priesthood and studied in Rome at Il Seminario Cardinalizio, where after five years he was ordained a deacon and appointed instructor in Latin, which post he held for three years. While there a Bible fell into his hands which he began to read with great zeal; this was forbidden him as soon as discovered by his superiors, and, as he still persisted, was excommunicated, and left the seminary. In his own family he was persecuted especially by his two uncles, who are priests. He was disinherited by his father and obliged to leave home. Still he continued reading the Bible and became converted by faith in Christ. He then met Dr. Gais, of Florence, who induced him to leave for America. He arrived in New York eight months ago, and during his stay there was a member of the Italian Church of Rev. Signor Arrighi. Mr. Spada is now in Toronto and is anxious to do something for his compatriots. His wish is to establish a mission and school in which the Italian children may receive a Christian instruction through the medium of their own tongue. At present most of the Italian children attend St. Patrick's Catholic school, where they do not understand the instruction given in English. In the mission he would tell them about Jesus and lead them to true faith in Him. He needs the support of the Christian people of Toronto. Any one wishing to help forward this work may obtain

further information from and leave contributions with Mr. Charles T. Paul, at the Meisterschaft School of Linguistics, 20 Queen Street West.

PRESBYTERY OF TORONTO.—This Presbytery met on the 9th inst., Rev. W. Frizzell, Moderator. Agreeably to application, leave was given to the congregation of West Toronto Junction to obtain an additional loan of \$7,000. A letter was read from Hon. Sir John Thompson, Minister of Justice, acknowledging receipt of the resolution adopted by the Presbytery in regard to the matter of capital punishment, and stating also that he would be glad to lay the said resolution before his colleagues. It was reported by Rev. Walter Reid that he had moderated in a call from the congregations of Fairbank and Fisherville, which was given in favour of Rev. Alexander Wilson, probationer. Guarantees for stipend were read, promising respectively \$400 and \$300. After hearing commissioners it was agreed to sustain the call and to apply for a supplement of \$200. The call was put into the hands of Mr. Wilson, who was present, when he declared his acceptance of the same. The Moderator and the Clerk were then appointed to assign him subjects of trial for ordination. And the Presbytery agreed to meet in Fairbank Church on the 23rd inst., at one p.m., for the purpose of hearing said trials, and, if satisfied therewith, to proceed at two p.m. with the services for his ordination; the Moderator to preside; Rev. R. C. Tibb to preach; Rev. A. Gilray to deliver the charge, and Rev. W. Reid to address the people. Rev. R. P. Mackay reported that he had moderated in a call from the congregation of West Church, Toronto, which was given in favour of Rev. J. A. Turnbull, LL.B., of St. Mary's, in the Presbytery of Stratford. A guarantee for stipend was read, promising \$2,000 to be given in monthly payments, with provision for one month's holidays each year. Reasons for translation were also handed in and read. In support of the call Messrs. David Millar, R. S. Gourlay, W. Carlyle and John Gordon appeared as commissioners and were duly heard. On motion made and seconded, the call was sustained and ordered to be transmitted, together with relative papers, to the Presbytery of Stratford, and Revs. R. P. Mackay, D. J. Macdonnell and Dr. McTavish were appointed to prosecute the call before said Presbytery. The Presbytery took up the resignation of Rev. A. H. Drumm, as tendered by him at last ordinary meeting. In relation thereto it was reported by Rev. J. Argo that he had cited the congregations of Georgetown and Limehouse to appear for their interests at this meeting. Accordingly Messrs. Norman Lindsay and Joseph Barber appeared as commissioners from said congregations and were severally heard, when they stated in substance that they could offer no opposition to the acceptance of Mr. Drumm's resignation. Mr. Drumm was then heard on his own behalf, when he pressed the acceptance of his resignation. It was thereupon moved and agreed to that this resignation be now accepted, the decision to take effect on and after the 28th inst. A committee was appointed consisting of Prof. Thompson and Rev. W. Meikle, to prepare a minute regarding Mr. Drumm and submit the same to next ordinary meeting. Rev. Andrew Wilson was appointed to preach at Georgetown and Limehouse on the first Sabbath of January and declare the charge vacant. It was also agreed to appoint Rev. Joseph Alexander as Moderator of the Session during the vacancy. And a committee was appointed to look after supply for the pulpits concerned. In view of the approaching Missionary conference—to be commenced by the Presbytery in the afternoon—it was moved by Rev. Walter Amos, and agreed to, that the committee who were appointed to make arrangements for said conference be also appointed to prepare a report of

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the proceedings of the conference, and submit the same to next ordinary meeting. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of January, at ten a.m.—R. MONTFATH, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met on 9th December. There was a good attendance of ministers and elders. The session records of Essex were examined and were reported as carefully kept. Rev. A. McColl was appointed to visit North and South Woodslie to ascertain whether a mission station could be formed there. A circular from Dr. Cochrane was read informing the Presbytery that the amount required of it for Home Missions this year was \$750, and for Augmentation \$400. A motion was carried urging Sessions and congregations to do their utmost on behalf of these two funds, and the Clerk was instructed to communicate this finding to the congregations. The committee appointed to visit the Ridge congregation was reappointed and instructed to take immediate action. Deputations were appointed to visit the aid receiving congregations. The next regular meeting of Presbytery was appointed to take place in the school room of St. Andrew's Church, Chatham, on second Monday of March, at 7.30 p.m., and that on that evening a public conference be held in connection with the reports on Sabbath Schools, the State of Religion and Temperance. On motion duly made, it was resolved that it be an instruction to the minister presiding at an induction to induce the newly-inducted minister to become connected with the Widows' and Orphans' Fund. It was agreed to give Rev. H. Sinclair a letter of transference to the Toronto Presbytery. Mr. Walker was appointed to organize a congregation at Bridge End. On motion duly made and seconded, the Presbytery earnestly recommended all congregations within the bounds to secure at least one copy for every family of the children's missionary paper under the editorship of Rev. W. R. Cruikshank.—R. WALKER, *Pres. Clerk*.

PRESBYTERY OF LANARK AND RENFREW.—This court met in Zion Church on Tuesday, November 25, at 10.30 o'clock a.m., Rev. Mr. Bayne, Moderator, in the chair. The court was constituted with devotional exercises. Elders commissions were received and names entered on the roll. There was a fair attendance of ministers and elders. Excuses were read from Revs. Ross and Campbell. An extract minute of the Presbytery of Ottawa was read, with reference to S. D. Angel, and from the Presbytery of Montreal with references to A. B. Cruchet. Mr. McLean reported his diligence with regard to St. Andrew's congregation, Carleton Place. The congregation of Middleville asked permission to borrow \$900 for church building purposes. Permission was granted. A committee was appointed to strike the rate for the Presbytery and Synod fund, and their report, being submitted and amended, was adopted. Mr. McLean submitted the Home Mission Report, which, being considered in its various items, was adopted. Mr. McKechnie was appointed to Mattawa for one year. To Chalk River, etc., Mr. McConnell for six months, and if satisfactory to both parties then for one year. Calabogie to be supplied once in two weeks, and during the Christmas holidays by Mr. Reeves; Darling by Mr. C. C. Tucker; Stafford and Osceola by Mr. Lowe; the Upper Ottawa by Mr. Nelson after the New Year. Bathurst and South Sherbrooke by the Perth congregation to December 31. Congregations are asked to give a collection to assist in building a church at Eau Claire, and Dr. Campbell was appointed to dedicate the church when they are ready. The Presbytery are asked to raise for Home Missions \$1,900, and for Augmentation \$1,200, and the various congregations were assessed proportionate sums. Mr. Lang was appointed Moderator of Calabogie in place of Dr. Campbell. A committee on remits was appointed: Messrs. Nixon, Cooke and Mylne. Arrangements were made for conferences at next meeting of Presbytery on State of Religion, Sabbath Schools and Temperance. Messrs. Grant and Taylor were appointed to address the Woman's Foreign Missionary Society. The Presbytery gave authority to the Clerk to call a special meeting when necessary to issue the Appleton and Ashton call, and then adjourned to meet again in Calvin Church, Pembroke, on the fourth Monday of February next at 7.30 p.m.

HIGHER RELIGIOUS INSTRUCTION.
EXAMINATION JANUARY 31, 1891.

The following is a list of the examiners for the current year:—

List of Examiners. Department 1.—Biblical. Chief Examiner: Rev. President Forrest, D.D., Dalhousie College, Halifax, N.S. Sub-Examiners—Junior papers: Questions 1-2.—Rev. J. R. Munro, B.A., Antigonish, N.S.; 3-4.—Mr. T. C. James, Charlottetown, P.E.I.; 5-6.—Mr. Alexander Jackson, Lindsay, Ont.; 7.—Rev. W. G. Mills, B.A., New Westminster, B.C. Sub-examiners—Intermediate papers: Questions 1-2.—Rev. T. C. Jack, Maitland, N.S.; 3-4.—Mr. John McMillan, B.A., Principal Collegiate Institute, Ottawa, Ont.; 5-6.—Mr. T. Kirkland, M.A., Principal Normal School, Toronto, Ont.; 6-8.—Rev. E. D. Millar, B.A., Lunenburg, N.S. Sub-Examiners—Senior Papers: Questions 1-2.—Rev. J. L. George, M.A., Dartmouth, N.S.; 3-4.—Rev. Peter Wright, B.D., Portage la Prairie, Manitoba; 5-6.—Rev. Finlay M. Dewey, M.A., Montreal, Que.; 7-8.—Mr. David Ormiston, M.A., LL.B., Whitby, Ont. Sub-Examiners—"Life of David": Questions 1-2.—Rev. James Ballantyne, London, Ont.; 3-4.—Rev. D. James, Midland, Ont.; 5-6.—Rev. James Ross, B.D., Perth, Ont.; 7-8.—Rev. Isaac Murray, D.D., North Sydney, C.B.
Department II.—Doctrinal. Chief Examiner: Rev. Principal King, D.D., Manitoba College, Winnipeg, Man. Sub-examiners—Junior Papers: Questions 1-2.—Rev. John Ross, B.A., Brussels, Ont.; 3-4.—Rev. John Hay, B.D., Cobourg, Ont.; 5-6.—Rev. Arch. Lee, B.A., Kamloops, B.C.; 7-8.—Mr. J. B. Calkin, M.A., Principal Normal School, Truro, N.S.

British and foreign.

"In Darkest England and the Way Out" has now an assured circulation of 170,000.

The attempt of Mr. E. F. Baldwin to establish a self-supporting mission in Morocco has failed.

The Rev. D. S. Adam, of Blanchory, has accepted the call to succeed Prof. Skinner at Kelso.

A FRIEND has presented \$5,500 to Pleasance U.P. congregation, Edinburgh, of which Mr. David McQueen is pastor.

DR. W. M. TAYLOR's volume on the Miracles, uniform with his work on the parables, is nearly ready for publication.

THE Harings of England are directly descended from a poor Lutheran pastor of Bremen, whose son settled at Exeter as a cloth manufacturer.

DR. STALKER attracted an overflowing congregation recently in the East Church, Rutherglen, where he took part in conducting the anniversary services.

THE first half of Bishop Wordsworth's autobiography, closing with his resignation of the head-mastership of Winchester College, will be issued in the spring.

MR. SPERGRON, though he has suffered much since reaching Mentone from the rheumatic affection in his hand, is improving in general health and drives out every day.

DR. JAMIESON, in Aberdeen Presbytery, said he had recently published a book, "A New Psychology," and wished to present each clerical member of the court with a copy.

THE Rev. Daniel Macfie, who was for about forty years minister of Portnahaven, Islay, died at Tighnabruich recently in his eighty-sixth year. He retired from active duty in 1882.

DR. JAMES STALKER, besides the course of lectures on preaching at Yale, has agreed to deliver a course on the Merrick foundation at the Ohio Wesleyan University. He will begin this course on April 27 next.

THE Scottish Church Union, at its annual meeting under the presidency of Lord Forbes, agreed to return thanks on the second Sunday in Advent for God's mercy to the Church in England as shown in the result of Bishop King's trial.

MR. WILLIAM BALFOUR at next meeting of Edinburgh Free Church Presbytery will move a petition against Mr. Gladstone's Bill proposing to open the offices of Lord Chancellor of Great Britain and Lord-Lieutenant of Ireland to Roman Catholics.

THE senatus of Edinburgh University have prudently withdrawn their appeal against the decision ordering them to deliver to the local Presbytery the records of that body from 1586 to 1603, contained in three volumes which have somehow wandered into the University library.

MRS. FRED MOIR gives a graphic account of an attack by natives on Lake Tanganyika; she and her husband made a narrow escape with their lives. A bullet went through her hat in two places. The assailants were the Atongwe tribe, noted for their treacherous and bloodthirsty character.

AT a meeting of the young men and women's Guild held in the Presbytery Hall, U.P. Church, Edinburgh, it was reported that there are now thirty-seven guilds in thirty-four congregations with a membership of nearly 2,500. Mr. Eslemont, M.P., was elected president of the General Council, and Mr. Pollock, of Merchiston Church, secretary.

NO CHRISTMAS STAR.

The public are very much disappointed because there is no Christmas STAR published this year, as they find it very difficult to choose anything like so appropriate a Christmas souvenir to send to friends abroad. It may be admitted the Christmas STARS have been perfect specimens of artistic work, and it is not surprising that they have been so much admired in England as they have here. Many will hope that the press of ordinary business, which prevented the publishers from issuing a Christmas STAR this year, may not be an insurmountable object another year.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Heartburn
all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."
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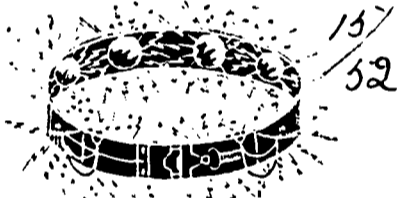
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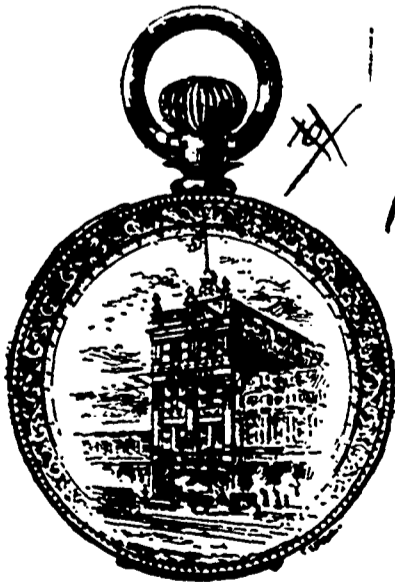
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SEASON'S GREETINGS.

4/10 It affords us much pleasure to wish one and all a very Happy Christmastide, trusting that (joyful) may truly express the condition of each one at this season of the year.

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TO CLARIFY MOLASSES.—Heat over the fire, pour in one pint of sweet milk to each gallon of molasses. The impurities will rise in scum, which must be taken off before broken by boiling.

EGG WITH TEA, COFFEE, COCOA, OR MILK. Break the egg into a teacup, beat with a fork till well mixed; pour in the tea, coffee, cocoa, or milk, gradually stirring all the time. This is very nourishing, and good in cases of exhaustion from overwork or strain.

A GOOD WAY TO COOK LIVER.—A good way to cook liver is to fry it in butter, with an onion cut in small pieces scattered over it. Cook slowly; when done, add a lump of butter and a little flour; stir well, and turn over the liver. Serve with Saratoga potatoes.

DICED TURNIPS.—Pare, slice, cut in dice an inch square, boil until done in as little water as possible; to one quart of turnips add one teaspoonful of sugar, with a pinch of salt. When boiled as dry as possible add half a teacup of cream and a beaten egg. Serve hot.

RICE FLANNEL CAKE.—Boil one tea-cupful of rice quite soft and put in a light spoonful of butter while warm. When cool mix with a batter made of one and a-half pints of milk, two eggs well beaten and one-half pound of sifted flour. Raise with a half teacupful of good yeast, and bake on a griddle. Butter before sending to table.

VERY GOOD CHARLOTTE.—One-fourth of a box of gelatine dissolved in cold water, and set on the back of the stove, one pint of cream, three-fourths of a teacupful of sugar, vanilla to taste. Strain in the gelatine, then whip with egg-beater. Put into dish lined with sponge cake and set on the ice.

CINNAMON ROLLS.—One pint of sweet milk, one cup of melted butter, one teaspoon of salt, one-half cup of yeast, two quarts of flour; let stand over night; in the morning add two eggs and one-half cup of sugar; roll out, cut in shape and sprinkle with a little butter, sugar and cinnamon; let stand one hour before baking.

CRUMPETS.—Melt one small tablespoonful lard. Add to it one egg and one and one-half gills milk. Beat well, then add one-half teaspoonful salt, one teaspoonful sugar, one and one-half teaspoonfuls of Cleveland's Superior Baking Powder sifted with two and one-half gills flour. Bake in muffin rings in a very hot oven at once, for five minutes. This quantity makes six crumpets. The secret of success is quick making and quick baking.

WOULD you like to add a lot of new books to your Sabbath school library? Perhaps you say you would, but that there is no money available. This is no barrier to getting the books. Go to work and secure a list of names for THE CANADA PRESBYTERIAN—the leading religious journal of the Dominion—and your library is at once replenished. The work will be found easy; and the results—pleasure to yourself, profit to the new subscribers, and greatly increased happiness to a number of young people. Try it; and try it without delay!

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are e-l-i-c-i-o-u-s.

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TO COOK APPLES.—In preparing green apple sauce boil a dozen green apples until tender, then pass through a fruit-presser; stir with them half a pound of sugar and the whites of two fresh eggs beaten to a stiff froth. Beat apples, sugar and eggs together until the whole is a foaming white mass. Serve with cream; with whipped cream this is a very nice dessert.

HONEYMOON CAKE.—Two and a-half cups flour, one and a-half of sugar, half a cup of milk, three-quarters of a cup of butter, two eggs, a teaspoonful and a-half of baking powder sifted with the flour. Work the butter into the flour with the hand, then the sugar, then add the milk and eggs and beat with a spoon, then the flavouring; mix all thoroughly and bake at once in an oven not too hot.

OYSTER OMELET.—Put the yolks of three small or two large eggs in a basin, season them with salt, pepper and cayenne, add a couple of drops of lemon juice; open, drain, and mince six small or four large oysters, and mix in with the eggs. Add a tablespoonful of minced parsley, whip the whites of the eggs to a foam, and stir into the yolks thoroughly. Have one ounce of cooking butter or lard, quite boiling hot, in the omelet or small frying-pan, pour in the mixture, shake it well to free the omelet from the pan, fry delicately, and serve. The fat must be quite hot or the mixture will stick and the whole thing be spoilt.

OYSTER FRITTERS.—Open four or six oysters, drain off the liquor, and strain it into a basin containing two tablespoonfuls of flour; add the yolk of an egg, a salt spoonful of salt, one tablespoonful of parsley dried in front of the fire and powdered, half a teaspoonful of black pepper, a pinch of mace, and one tablespoonful of cream or milk; mix into a batter, using water, and whip the whites of the egg to a firm froth, and stir in. Pour a little of this into a frying-pan to form a small miniature pancake, lay an oyster or two in the centre; fry, crisping the edges with a knife. Turn over, and just brown for a second, roll up and serve on a hot napkin. Garnish with fried parsley and lemon rings.

TO COOK A DUCK.—To cook a duck satisfactorily, boil at first until tender; this can be determined by trying the wing, as that is always a tough part of a fowl. When tender, take it out, rinse it in clean water, stuff and put in the oven for about three-quarters of an hour, basting it often.

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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."
"Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 15th follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. WILFORD HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."
"Yours truly, ROBERT LINN, 168 Parliament street."

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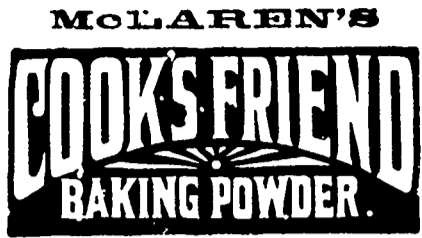
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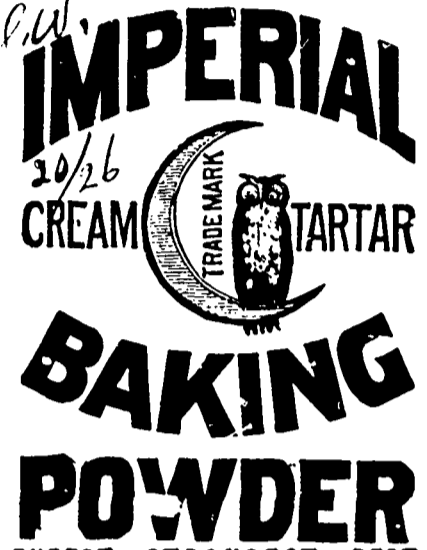
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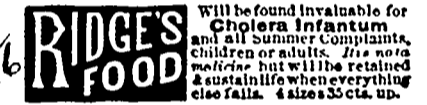
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DIED. At Renfrew, on Wednesday, December 17th, 1890, Catherine, wife of D. H. McAndrew.

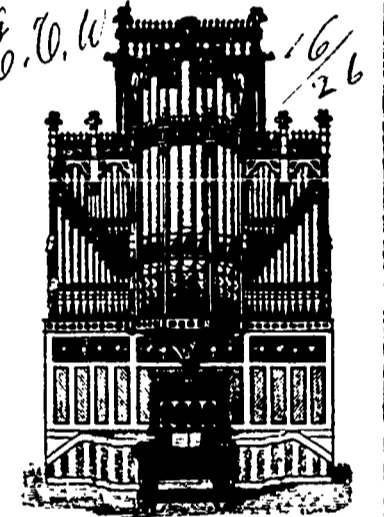
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