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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, NOVEMBER 9th, 1892.

No. 45.

Notes of the Week.

OF the 25,000 children in the Edinburgh board schools during the past year only forty-seven, or less than two per 1,000, were withdrawn at their parents' request from religious instruction. And ninety per cent. of those in the higher classes, Professor Mackinnon says, could stand an exacting examination in the leading events of Old and New Testament history and in the Shorter Catechism.

A CONTEMPORARY says: Mr. Duncan Macrae, who recently died in his seventy-sixth year, was one of the ablest, the most learned, and most popular of the Highland laymen, a man whose death will be felt over the south-west of Ross, as well as Skye, as a public calamity. Mr. Macrae joined the Free Church at the Disruption, and held meetings in his house ever since, which were highly appreciated and invariably well attended by the people of Letterfearn. When in 1864 the congregation of Glenshiel was formed, Mr. Macrae was one of its most active promoters.

THE Agra Medical Mission Training Institute was founded in the city of Agra in 1881, by Rev. Colin S. Valentine, LL.D. In 1885 it was affiliated to the Edinburgh Medical Missionary Society. Its object is to impart to native Christian youths a systematic knowledge of Divine truth in connection with medical tuition to prepare them for the work of medical missionaries. The students live in the institution, and receive the professional education and diploma of the Agra Government Medical College. At present there are eighteen students in the institution.

PROFESSOR JOHN S. BLACKIE finds the main cause of the decay of preaching in the English Episcopal Church, to be the undue prominence given to books and bookish cram in the general system of education, especially in the higher schools and universities. All preachers, he says, ought to know that reading a paper before an audience is one thing and preaching to an audience another and very different thing, the preacher being a man of practical appeal who must look his audience in the face and speak out freely and boldly. Man was naturally a speaking, not a reading, animal.

THE Salvation Army self-denial week dates from November 6 to 12. The Army expects to raise \$20,000 in Canada and Newfoundland during that week, to be apportioned as follows: \$5,000 for rescue and social operations, \$5,000 for the relief of sick and wounded officers and officers in need, \$2,500 for the training of officers, \$5,000 for the assistance of small corps in their indebtedness to the territorial headquarters, \$500 to the French work, \$2,000 for general extension. The soldiers will be expected to deny themselves some creature comforts so that the money that would have been spent upon them can be given to the fund. The general public will also be asked to give of their means. Principal Grant, Professor Blaikie, Dr. Withrow, Rev. Dr. Thomas, Mr. S. H. Blake and Rev. Dr. Briggs have approved of the self-denial scheme, and Sir Oliver Mowat wrote: "I feel much interest in the operations of the Salvation Army, and have much pleasure in enclosing a contribution to the self-denial fund."

A CORRESPONDENT of an English contemporary writes: The jubilee of the Rev. Dr. Simpson, late of Derby, and now residing in Edinburgh, is to be celebrated this year. Dr. Simpson was ordained at Forres, on May 18, 1842, and laboured afterwards in Edinburgh and in Derby. A meeting is to be held in Edinburgh, presided over by Dr. Andrew Thomson, and some suitable expression will be given to the regard and esteem so widely felt towards Dr. Simpson. Dr. Simpson is one of the many preachers who have never reached the recognition they deserved. His volume of sermons—

there may be more than one, but I only know one—is among the most original of recent years. Dr. W. M. Taylor, of New York, once said in conversation with the writer that Dr. Simpson's division of the text, "None might enter the King's gate clothed with sackcloth," was one of the happiest known to him. Among the ministers trained under Dr. Simpson is the Rev. John Smith, of Edinburgh, who was introduced to his Berwick charge by the minister of his early days.

AN important law plea has just been decided by the Privy Council. It arose out of an appeal by a congregation of the Presbyterian Church of New South Wales in reference to the property of that congregation. The point involved had never been argued and decided in a court of law, and the decision now given will rule all similar cases. The law, as now declared by the Privy Council, is that a voluntary conveyance of land to a charity cannot be made void by a subsequent sale of the land to a third party by the grantor under the statute twenty-seven Elizabeth, chapter four. The title of a charity to its land is therefore good and absolute against all and sundry, including the donor of the land, who, having once conveyed the land, cannot afterwards meddle with it in any shape or form. The judgment is merely declaratory. This case has settled the law, not only for the Presbyterian Church, but also for all Churches and for all public charities. And it has declared what the law is, not only in New South Wales, but also in England, Ireland, the British colonies and the United States of America. Scotland, says a contemporary, is supposed to be excepted, inasmuch as we have a legal system of our own, founded on the Roman law and in many respects different from the English legal system. Under Scots law the right of the church to its property could never have been disputed as it has been in this case.

THE Constantinople correspondent of the *British Weekly* writes. The Evangelical Union Church of Pera was organized in 1866, mainly to meet the wants of members of non-Episcopal Churches resident in the city. The chief mover in the matter was Dr. Washburn, then connected with the American Mission, and now Principal of Robert College. Dr. Washburn was pastor of the church until he joined the staff of the college; since that time the pastors have been mostly drawn from the Free Church of Scotland. The late pastor, the Rev. J. Henderson, M.A., worked also in connection with the Free Church Mission to the Jews in Galata. Subsequently to Mr. Henderson's return to Scotland, the church sent a call to the Rev. F. W. Anderson, M.A., who was ordained to the pastorate by the Free Church Presbytery of Linlithgow, on August 11, and who arrived in Constantinople at the end of September. On Saturday afternoon, October 1, a meeting of the members and friends of the congregation was held in Somerville House, to welcome Mr. Anderson. Dr. Hannington, of the Free Church Jewish Mission, presided, and addresses were delivered by the Revs. Dr. Washburn, Dr. Thomson, of Bebek; Mr. Bowen and by members of the congregation. On Sunday, October 2, the Rev. Professor Nan Millingen, of Robert College, formerly a pastor of the church, conducted the first part of the service, and gave a short address introducing Mr. Anderson. Thereafter Mr. Anderson preached, and presided at the communion service. The congregation meets in the chapel of the Dutch Legation, Pera, the use of which has been allowed all these years by the generosity of the Dutch Government, and the friendly courtesy of successive Dutch ministers.

THE *Christian Leader* says. Few social reforms are more practically and certainly beneficial than the building of model workmen's houses. What the Peabody buildings have done for the working classes all over London has often been referred to in the *Christian Leader*, and in Glasgow a similar experiment is now being tried. The capital has been subscribed by a large number of the prominent

citizens of the "Second City" under the chairmanship and practical direction of Sir James King. The buildings are simple and picturesque in elevation, without expensive ornament, but so grouped and massed that the effect is exceedingly good. Within, everything is of the soundest workmanship, the most perfect sanitary arrangement, and when the Glasgow Kyrle Society, which has taken a great interest in this housing movement, gets time to set to work among the tenants with its window-gardening pots, the old desolation heap at the corner of High Street, instead of breaking out into ancient fish bones and stale cabbage leaves, will blossom like the rose, or at least with the hyacinth and the geranium. Part of the new block has been leased to the University Settlement Association, and is to be called "Toynbee House," after Toynbee Hall in London. There is a large hall for social intercourse between the tenants of the houses and the members of the University Association. The hall will be used for meetings, concerts, gatherings of friends, for gymnastics and literary associations. There are men's club-rooms and women's club-rooms, and a drawing-room where there will be evening parties of the simplest and friendliest sort. This is an experiment which every Christian in Glasgow ought to follow with sympathy and, if possible, with practical help.

THE new Home for Aged Women on Belmont Street, Toronto, was the scene of a large gathering last week, at which a number of those actively interested in philanthropic work were present. Mr. Warring Kennedy presided. The thirty-ninth annual report of the Toronto Industrial Refuge and the ninth annual report of the Aged Women's Home were submitted. Letters of regret were read from the Lieutenant-Governor and Sir Oliver Mowat. The thirty-ninth annual report of the Industrial Refuge, which showed the institution to be in a good and prosperous condition, was adopted on motion of Rev. Septimus Jones, seconded by Mr. Thomas Brown. The annual report of the Aged Women's Home was also carried on motion of Mr. W. Mortimer Clark, seconded by Dr. James G. Hodgins. The treasurer's report of the two institutions showed a substantial sum to their credit. It was carried on motion of Dr. Orr, seconded by Mr. Robert Gilmore. A number of addresses were made congratulating the directors on the result of their labours, and on motion of Rev. John Burton, seconded by Rev. John Neil, the following board was elected for the ensuing year:—

President.—Mrs. Ewart, 66 Wellesley Street.
Honorary Visiting Members.—Mrs. Alcorn, Mrs. John Macdonald, Mrs. James Lesslie, Mrs. James Maclellan, Mrs. T. M. Thomson, Mrs. Hugh Miller, Miss Vander Smissen, Miss Greig.
Directresses.—Mrs. Gilmour, Mrs. Mortimer Clark, Mrs. Gunther, Mrs. H. E. Clarke, Mrs. Teller, Mrs. Jeffrey, Mrs. Heron.
Treasurer.—Miss Dickson, 26 Gwynne Street.
Secretary.—Mrs. Cox, 39 Huntley Street.
Visiting Physicians.—For Industrial Refuge—Dr. Britton and Dr. Moore. For Aged Women's Home—Dr. William Caven and Dr. Scadding.
Committee.—Mrs. Eby, Mrs. Thom, Mrs. Pattullo, Mrs. McLachlan, Mrs. Christie, Mrs. John Stark, Mrs. George Scott, Mrs. Beatty, Mrs. Ogden, Mrs. T. H. Bull, Mrs. Bertram, Mrs. Wood, Mrs. George Campbell, Mrs. Buchanan, Mrs. John Kay, Mrs. Orr, Mrs. Rannie, Mrs. McNally, Mrs. Bonnell, Mrs. Richie, Mrs. Colthard, Mrs. Andrew Smith, Mrs. Carman.
Committee on Admittance to Aged Women's Home.—Mrs. John Kerr, 277 Jarvis Street; Mrs. H. E. Clarke, 549 Jarvis Street; Mrs. Bertram, 14 Madison Avenue; Mrs. Pattullo, 185 St. George Street; Mrs. Christie, 44 Wilcox Street.

The new home for Aged Women is a handsome addition to the many benevolent institutions which are to be found in Toronto. It is a fine brick building, with stone facing, after the Elizabethan style of architecture. Its width is seventy-six feet, its depth 124 feet and it has three storeys. There is accommodation for fifty inmates, allowing nearly one room for each inmate. At present there are sixteen in the Home. The cost of the structure was \$20,000, of which \$5,000 was in the hands of the directors when it was built. It was built from designs prepared by Mr. William R. Gregg, architect.

Our Contributors.

THE MAN WHO READS.

BY KNOWNIAN.

In his admirable lecture on Joseph Howe, Principal Grant says that Howe knew his Bible and Shakespeare, and the man who knows these two books is an educated man. Would that all the educators of Ontario held as sound opinions on educational questions as the Principal of Queen's. The man who knows his Bible and Shakespeare is an educated man in the best sense of that much abused word, even though he may, like Howe, have taken his course in the hard school of daily toil, and his degree in a printing office. It is positively refreshing to hear the Principal of a college speak in that way.

We are quite sure the learned Principal would not object to adding one or two books to Mr. Howe's list. The Shorter Catechism for Systematic Theology, Bunyan's Pilgrim's Progress for a text book in terse Saxon, and Macaulay for "balanced splendour" in composition would not be a bad increase to Mr. Howe's library. Right sure are we that the eloquent Nova Scotian knew these three books and hundreds more, but he studied the Bible as a classic, and tried to master Shakespeare, probably all the earlier part of his life, and it was mainly the study of the Bible and Shakespeare that made him Joseph Howe. And by the way, Joseph Howe was one of the greatest orators this continent ever produced. For immediate effect he was second to none. Had Christopher Columbus heard Howe's great speech in Detroit he would have been glad that he discovered America. If the great navigator could rise from his grave and take a look at Quebec just now he might possibly be haunted with some doubts as to the usefulness of his discovery, but one good speech from Joseph Howe or George Brown, were they here, would reassure him.

Howe was one of the men that read and read good books. Whatever may be said about "unborn aptitudes," one thing at least is clear: No man in our day, no matter what his unborn aptitudes, can make a deep and permanent impression on his fellow men unless he holds almost daily intercourse with master minds of some type. Spurgeon held daily intercourse with the master minds of the Puritan Theology, and any fair man will admit the power of the Puritan masters, however much he may dislike their theology. Gladstone deals directly with Homer and Demosthenes. Ten thousand men retain more or less influence over their fellow men, simply because they keep their minds in daily contact with the Bible. We all know fairly successful ministers who have not one strong point except the strength they get from Bible study. We have all seen private Christians who had a peculiar kind of influence over their neighbours. People could not understand it. They had no money, no influential connections, no social position that gave them influence, and still they had influence. If you examine their Bible the secret will soon come out. The well-thumbed leaves and the pencillings opposite the rich passages show that they got their influence from contact with the mind of Paul, and of Isaiah and of David, and most of all from contact with the mind of the Master Himself.

To go to the root of the question, in what other ways can an ordinary man get mental strength if he does not get it from contact with minds stronger than his own. How can he get knowledge if he does not go where the knowledge is to be had? Mind, we said *an ordinary man*. The spring poet, and the preacher who needs no preparation, and the other preacher who can make sixteen sermons before breakfast, and the silent philosopher who fancies himself wiser than Solomon, and the theologian who knows all that took place before Adam was made, and the travelling brother who can convert a whole town at a time and promptly report the proceedings to the daily press, these are not ordinary men. They don't want information or mental power from anybody. They are a law to themselves. They are above rule.

Ordinary mortals, however, who have laid on them the important and responsible duty of leading and instructing their fellow men, do frequently feel, and at times feel most keenly, the want of inspiration and power. How are they to get ideas, to get power, to get inspiration, to get that certain something that makes a man strong to lead, and apt to teach? One way is undoubtedly by contact with master minds, and contact with master minds must be mainly through cold type. The majority of the master thinkers are dead, and those that are alive are too busy to talk much with anybody. Tennyson saw very few people, but you can get his poems for a moderate sum from any bookseller. Gladstone is so busy on his Home Rule Bill that he would probably not be at home for a smaller Canadian than Edward Blake. His writings can be had in any bookstore. Macaulay is a delightful man to read, but they say conversing with him was not a very pleasant kind of exercise. In fact if we hold converse with master minds at all it must be mainly through their books.

If power is not to be obtained by reading great books, will somebody tell us how it is to be obtained. By conversation, does somebody say? Well, bright, lively conversation is a good thing no doubt. There is only one kind of a living creature more entertaining than a bright, lively man, and that is a bright, lively woman. Conversation has its uses, but if a man has to move, the big battalions he must get more motive power

than can be obtained in ordinary conversation, especially ecclesiastical conversation. Smith moved something at the last Presbytery meeting, Jones is put on the ornamental committee, Brown is at his old business of wire-pulling: these may be momentous facts, but somehow or another they don't help a man much if he is trying to impress his fellow men for good. There is no power in them. A parrot could be taught to repeat them.

Dr. Oliver in his recently-published book says: "With all our increased culture, our pulpit has not increased in power." The Doctor is no doubt referring to Scotland, but cannot the same thing be said about Canada. With all our talk about High Schools, and Public Schools, and Collegiate Institutes, and colleges, and Universities, and "full courses," and bursaries, and scholarships and degrees, and academic honours of various kinds, has our pulpit increased in power? In proportion to the whole number, are there more front rank men in the pulpit now in Canada than there were, say, thirty years ago? Are there as many?

Has our boasted educational system increased the power and learning of the Bench and Bar? Some fairly good judges do not hesitate to say that both Bench and Bar have distinctly retrograded in point culture.

Has the quality of our public men improved in proportion to their number. The reverse is notoriously the case. The Parliament of old Canada had a larger number of first class men thirty years ago than could be found in any Ottawa Parliament during the last ten years.

Popular education raises the average culture, but it does absolutely nothing more. Men of power in every walk in life must be made just as Joseph Howe was made—by their own personal exertion.

THOUGHTS FOR HARVEST THANKSGIVING.

The harvest truly is plenteous.—Matthew ix. 37.

There are various kinds of harvests. The student's harvest is thought and learning. The commercial man's harvest is profit and the accumulation of wealth. The soldier's, worldly glory. The politician's, a great name. The farmer's increase of stocks and herds, and of the fruits of the earth. The harvest of the Christian is the improved moral and religious state of mankind.

"In all labour there is profit," and the profit of all labour is its harvest. A bountiful harvest should produce feelings of gratitude and thankfulness. There are, however, harvests which do not excite gratitude and thanks. He who reads bad books reaps pollution of mind. The dishonest tradesman reaps uneasiness of conscience. The drunkard reaps physical disease and moral corruption. The indolent farmer reaps thistles and weeds.

May I ask what kind of seed we are sowing? "Whatever a man sows that shall he also reap." All our words and deeds are seeds which are sure to produce a crop and yield a harvest.

Our Saviour makes the natural harvest illustrate great and high moral lessons:—

1. To secure a plenteous harvest it is essential to sow in properly prepared ground.—Matthew xiii.
2. To sow at the appropriate and appointed time. It is useless to sow when the season is past.
3. To sow proper and good seed. To sow barley and expect a crop of wheat is absurd. To live an ungodly life and expect a happy end is equally foolish.
4. To sow with diligence and industry. "He who will not sow by reason of the cold, shall doubtless beg in harvest and have nothing."
5. To sow and wait in patience. (James v. 7.) Seed must have natural time to develop.
6. To sow seeking the divine blessing. Pray about it. "Paul planteth; Apollos watereth; but God giveth the increase."

To show gratitude and thankfulness we should.—
1. Give God the first fruits.—Prov. iii. 9; Lev. xxiii. 10-14.
2. Not forget the poor, but leave the corners and the gleanings.—Lev. xix. 9-10; xxiii. 22; Deut. xxvi. 19.

GEORGE W. ARMSTRONG.

London, Ont.

THE PILGRIMS OF IONA.

BY REV. JAMES BEGG, LIBERTON, MIDLOTHIAN.

The following paper by the late Dr. Begg, which appeared in 1842, has been forwarded by an esteemed correspondent with a request for its reproduction in THE CANADA PRESBYTERIAN:—

The idea that the prelates of England or of any other country can trace a lineal descent to the apostles of our Lord is a delusive fiction, only fitted for the dark ages. It is put forth by men who are either grossly ignorant themselves, or who are testing the power of mere continued and dogmatic assertion on the ignorant credulity of the multitude at large. This has been abundantly and clearly proved by many authors, and especially (of late) by Archbishop Whately, of Dublin, in his work on "The Kingdom of Christ;" by Mr. Killin in the first section of the "Plea of Presbytery;" by the Rev. Mr. Lorimer in his "Manual of Presbytery;" and by Dr. Brown, of Langton, in his able and learned treatise on

"Puseyite Episcopacy." To such treatises we refer our readers; but meantime, perhaps one of the most striking illustrations of the futility of this pretence on the part of England is the undoubted fact that she derived at first from Scotland, and from Scotch Presbyterians, a large proportion of her Christianity.

Our readers must all have heard of Iona, a small isle on our western shores, containing the remains of an ancient church, and the sepulchres of many of our Scottish kings. When the famous Dr. Johnson was travelling through Scotland during the last century, complaining with more or less justice of the want of trees, the want of roads, the want of tidiness in the houses, and of learning in the colleges, even he burst into a fit of generous enthusiasm when he stood amidst the venerable ruins of Iona. This was the place where, in early ages, the solitary lamp of Truth was displayed amidst the surrounding darkness, and whence savage tribes and roving barbarians derived the benefits of civilization and the blessings of religion. The English sage, forgetting, amidst better feelings, his lofty bigotry, could have no sympathy with the man whose patriotism, and even piety, did not burn brighter amidst such a hallowed scene. And yet, the primitive college of Iona was a mere brotherhood of Scotch Presbyters, who lived together in the bonds of Christian love, maintaining, in those early ages, the simplicity of the faith and the purity of the institutions of Christ, and sending Christianity to England, long before the corruptions of the man of sin had been established in Britain, and whilst England was to a great extent only a land of savages.

This subject has been often discussed, and is considered at length by Dr. Brown, from whose excellent work the following extracts are made. Let our readers imagine a period soon after the Christian Era, when England was divided into a number of separate kingdoms, each a horde of barbarians, and sunk in all the grossness of pagan idolatry. Bede, the historian, informs us that at this period Oswald, King of the Angles (one of those small kingdoms) "sent to the elders of the Scots, amongst whom he had been baptized, that they might send him a bishop,* by whose doctrine and ministry the nation of Angles, which he governed, might be instructed in the Christian faith, and receive the sacraments." The matter was accordingly discussed by the presbyters of Iona, who ordained Cormac to that office. His efforts were not successful and he soon returned. Another meeting of Presbytery was held to receive his report, and "in the assembly of the elders he made relation how that in teaching he could do the people no good to the which he was sent; forasmuch as they were folks that might not be reclaimed—of a hard capacity and fierce nature." The elders debated long what should be done. At length Aidan, who seems to have been only a layman, rose and addressed them, and they were so much struck with his wisdom that they resolved to send him to England. "The faces and eyes of all who sat there were turned to him, they diligently weighed what he said, and determined that he was worthy of the episcopal office and that he should be sent to instruct the unbelieving and illiterate; it being proved that he was supereminently endowed with the gift of discretion, which is the mother of virtues." At the death of Aidan, the same presbyters of Iona sent Finan to succeed him. The efforts of both were crowned with success. "For," says the learned Usher, "by the ministry of Aidan was the kingdom of Northumberland recovered from paganism; whereunto belonged then, beside the shire of Northumberland and the lands beyond it unto the Edinburgh Frith, Cumberland also and Westmoreland, Lancashire, Yorkshire and the Bishopric of Durham; and by the means of Finan not only was the kingdom of the East Saxons, which contained Essex, Middlesex and half of Hertfordshire, regained, but also the large kingdom of Mercia converted first to Christianity; which comprehended under it Gloucestershire, Herefordshire, Worcestershire, Warwickshire, Leicestershire, Rutlandshire, Northamptonshire, Lincolnshire, Huntingdonshire, Bedfordshire, Buckinghamshire, Shropshire, Nottinghamshire, Cheshire and the other half of Hertfordshire. The Scottish that professed no subjection to the Church of Rome were they that sent preachers for the conversion of these countries, and ordained bishops to govern them." To the same purpose Dr. Jamieson states that: "It is evident from the testimony of the most ancient and most respectable historian of South Britain, that by means of Scottish missionaries, or those whom they had instructed and ordained, not only the Northumbrians, but the Middle Angles, the Mercians and East Saxons, all the way to the river Thames (that is, the inhabitants of by far the greatest part of the country now called England), were converted to Christianity. It is equally evident that for some time they acknowledged subjection to the ecclesiastical government of the Scots, and that the only reason why they lost their influence was that their missionaries chose rather to give up their charges than to submit to the prevailing influence of the Church of Rome, to which the Saxons of the west and of Kent had subjected themselves." The primitive Christianity of England, therefore, like that of the world, was at first Presbyterian, the hierarchy only coming in afterwards amidst the other corruptions of Popery, and being continued in England when cast off by all the other Churches of the Reformation solely on political grounds. Not only so, but the Church of Scotland was the mother Church, from which the ministers of England originally derived their orders and authority as am-

* Bishop and presbyter at first meant the same thing.

assadors of Christ; and therefore it is singular on the part of English Puseyites, either to deny the validity of the orders of the ministers of the Church of Scotland, or to assert that they can trace a succession of their prelates up to the times of the Apostles. When the Pope's Legate, in the year 1176, attempted to bring the Church of Scotland into subjection to the Archbishopric of York and the kingdom of England, Gilbert Murray, a young Scottish divine, made the following striking speech, illustrative of the same undeniable truths, and which may still be addressed to modern Puseyites:—

"It is true," said he, "English nation, thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble, I will not say in multitude or power, but in lineage and antiquity; unto whom, if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or at least laying aside thy rancour, have reigned together in perpetual love; and now, with all wickedness of pride that thou showest without any reason or law, but in thy ambitious power, thou seekest to oppress thy mother, the Church of Scotland, which from the beginning hath been catholic and free, and which brought thee when thou wast straying in the wilderness of heathenism, into the safeguard of true faith and way unto life, even unto Jesus Christ, the author of eternal rest. She did wash thy kings and princes in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties; she did accept many of thy nobles, and others of meaner rank, when they were desirous to learn to read, and gladly gave them daily entertainment, without price; books also to read and instruction freely; she did also appoint, ordain and consecrate thy bishops and priests; by the space of thirty years, and above, she maintained the primacy and pontifical dignity within thee on the north side of Thames, as Beda witnesseth.

And now, I pray thee, what recompense renderest thou unto her that hath bestowed so many benefits on thee? Is it bondage? or such as Judea rendered unto Christ—evil for good? It seemeth no other thing. If thou couldst do as thou wouldst, thou wouldst draw thy mother, the Church of Scotland, whom thou shouldst honour with all reverence, into the basest and most wretchedest bondage. Fie for shame, what is more base?"

Well, therefore, may Dr. Brown make, in writing to Dr. Pusey, the following just and emphatic appeal: "If the Church of Scotland, when she was governed by presbyters, as was asserted by Murray, without any contradiction from the English prelates, was the mother Church of the Church of England—baptized your kings, princes and nobles, and taught them to read—converted the greater part of your countrymen, and ordained your bishops—and if some of her ministers, who conferred on them their orders for more than thirty years, were invested with the primacy—you will be bold indeed if you venture to affirm that there has always been an uninterrupted apostolical succession of diocesan bishops in your National Church. And, among all the strange and wonderful things which appear in your own conduct and that of your followers, in reference to this controversy, it is one of the most extraordinary to see you unchurching the Church of Scotland and the whole of other Presbyterian Churches, because their ministers receive their orders from presbyters; while your own Church, after all your high and boastful pretensions, owed its existence, and the very bishops who began your vaunted apostolical succession, were indebted for their orders to men who had been ordained by Scottish presbyters."

SCHOOL FOR CHRISTIAN WORKERS.

The School for Christian Workers at Springfield, Mass., began its eighth year Wednesday, September 7th, with largely increased facilities, classes, curriculum, and teaching force. During the past year an addition to its already commodious brick structure has been in process of erection, thus providing, with the new year, thirty more sleeping rooms and three stores underneath. At the same time the chapel in the rear of the main building has been remodelled and now has a seating capacity of 450, with space for four large basement classrooms.

It seems probable there will be double the number in attendance at the school than last year, many are already enrolled. With this year practically begins the co-educational institution, and a number of excellent young women are present, while many others are expected.

Advanced steps in the curriculum and teaching force are likewise marked. While adhering to the fundamental principles of the school to train for a specific Christian life work, the sphere of the school has been so extended that there is now an opportunity for any who desire simply to become more efficient Christian workers in connection with their other vocations, to take an elective course from the different departments, and for the length of time at their disposal, provided satisfactory to the faculty.

Among the new departments is the School of Music, under the superintendency of Mr. E. Cutter, jr., of Boston, leader of the Apollo Club of that city, and the Orpheus Club of this city. Likewise the School of Physical Culture, with Mr. M. K. Merwin in charge, assisted by Miss Alice Hooper, who has special supervision of the young women, and also assumes the departments in elocution, rhetoric and composition.

Another addition is the Correspondence School for Sun-

day school Superintendents and Assistants, under the charge of Mr. George W. Pease, assisted by some of the leading Sunday school workers of the country. This bids fair to give a decided impetus to Sunday school work from Maine to California, several having already been enrolled from the latter State. Owing to the illness of Mr. Pease, the course has been delayed, but his physician gives assurance in saying that he may begin the work the first of November, and possibly earlier. At least twenty will begin at the outset, which, judging by the correspondence, without doubt will be trebled before the close of the year.

Rev. E. H. Knight, a recognized Biblical scholar, is also among the new faces, and assumes the department in Christian Evidences and Bible History, while the highly esteemed Rev. T. H. Hawks, D.D., continues the careful exegetical work.

The Missionary School, too, practically has its inception this year under the superintendency of Rev. H. P. Beach, formerly of Minneapolis, who was for six years in China, with duties largely as a teacher. Mr. Beach's addresses on missions at the Lake Geneva Conference for the last two years, have attracted much attention and universal praise.

The year promises to mark a new era in the school's growth.

JERUSALEM REVIVING.

THE LAND, PEOPLE AND BOOK.

The land of Israel, the heirs of the land—the Jews—and the Book relating to the land and the people, are forcibly arresting the attention of the Christian world and of all reflecting minds and believers in a special Providence in the affairs of this planet, more than ever before; and the events actually transpiring, and those bigger events looming on the horizon of this world, are likely ere long to fix, rivet and absorb that attention more intensely and intently than pen can depict or pourtray.

I include *the Book* as indissolubly linked to the land and the people; and the so-called Higher Criticism in vogue nowadays will eventually subserve the grand purpose of proving afresh its incontrovertible, irrefragable Divine origin, and its inseparable association with the Land of all that is marvellous in the world's history, and that incomparable people whose very existence constitutes the mysterious enigma and puzzle of the philosophic historian, and can only be accounted for rationally by the admission of the supernatural—of the inspiration of that sublime Book and all that inspiration indubitably involves and true logic enforces indisputably.

"THIS GATE SHALL BE SHUT."

During Mr. Moody's visit to Jerusalem last spring, when we had the pleasure of hearing him give addresses on two successive Sunday afternoons on the top of what is known as Gordon's Golgotha—and which I verily believe is the true Golgotha, for the reasons I shall adduce hereafter—I was one afternoon going to visit a sick English lady friend at Bethany, and on coming in front of the walled-up Eastern gate of the Temple, or Haram, area, and meeting one of Mr. Moody's travelling companions, I somewhat startled him by suddenly asking, "Who told Ezekiel that that gate would be shut?" He gazed at it a moment and replied, "Indeed, you are right, who told him?" The gate is shut and has been shut for centuries; that is a fact. The other fact is that Ez. 44. 1-3 says it shall be shut. One would naturally expect that the Moslem religious authorities would keep it open for the convenience of pilgrims coming from Syria and the East, for it would give them immediate access to the centre of the Haram, it being the only gate opening outside the wall of the Haram facing eastward; but no; it is shut—walled up. Go inside the Haram, look at it, and ask the learned Moslem guides, "Why is it shut?" The answer they give is, "the day it is opened the Christians will take possession of Jerusalem." Is it not extraordinary to hear them avow that?

They further believe that Christ will be present with Mohammed on that very wall, and close to that very gate, overlooking the so-called valley of Jehoshaphat; Mohammed seated on the projection of a column built into the wall, and Christ by his side seated on the wall on the great judgment day, and both conjointly will judge the quick and the dead. What connection is there between these Moslem traditions and verse 3 of Ezekiel 44? The gate, we read, "is for the Prince, who alone will enter and go out by the porch of that gate."

What have the Higher Critics to say to this? What! a mere chance coincidence! Then it is a most singular, wonderful, inexplicable, incomprehensible coincidence, unlike any thing of the sort in the world's experience, ancient or modern,—as big, as stupendous a coincidence as the great Pyramid of Gizeh, Egypt, with its marvellous orientation, astronomic bearings, singular arithmetic, and Isaiah's "Pillar at the border of Egypt" (chapter xix. 19, 20). Can you, Higher Critics, swallow all that? "Where is the wise. . . hath not God made foolish the wisdom of this world?" (1 Cor. i. 20.) God said to Ezekiel, "This gate shall be shut," and there it is shut—kept hermetically shut by the unspeakable Turk!

"AN HIGH WAY AND A WAY."

The railway line from Jaffa to Jerusalem was opened last Monday amid great festivities. At about 8 a.m., in presence of the Pasha, the Porte's Commissioners, Mr. Nabou, the Hebrew to whom the concession was made and got decorated besides, consuls, dignitaries, etc., the Sultan's

firman was read, and five sheep were sacrificed by a Mufti in true Mussulman style at such an inauguration, the military band playing all the while. The stations, buildings, a train, engines, waggons, all dressed up gaily with Turkish flags, displaying the waning moon in conjunction with a star; and all Jerusalem was there in its holiday attire, women enveloped in white sheets being most prominent. It was a lively, gay, exciting scene, unique in the history of modern Jerusalem, and big, very big, with its future destiny and the fulfillment of prophecy.

Then a banquet was given in the evening, in a large marquee; the station was illuminated; and the band played at intervals, to the evident pleasure of thousands of the inhabitants. The station is situated near the German village, nearly twenty minutes distant from the Jaffa gate and the old walls, and south-west of the city.

I have in a former number of this serial (No. 2) argued that this railway must be "the highway and a way" of Isaiah xxxv. 8. The prophet uses a unique expression—a double term, which implies an unusual kind of road. The root of the word "Maslot"—"an highway"—has for its primary meanings "to lift, to raise, to cast up, viz., into a heap, mound, to level a way by casting up earth,"—all expressive of railway operations in making an embankment. And it is to be called "derech hakodesh" the very Arabic name given to the line—"trek el kods." It is intended to facilitate the return of the Jews—verse 10.

The same prophet predicts another "highway" line from Egypt to Assyria—the Euphrates valley on to India (Isaiah xix. 23). There is already talk of extending the Jaffa-Jerusalem line to Gaza, and then it must join the Egyptian line to Cairo.

Is this also a mere chance coincidence of peculiar terms, implying some extraordinary kind of road and of travelling, and the iron road of which the ancients dreamt not!

JERUSALEM EXPANDING.

In "Jerusalem Reviving," No. 1, I pointed out how Jer. xxxi. 38-40 has been within the last six or eight years, and is now more rapidly being visibly fulfilled. The area covered by these scattered village-like buildings, interspersed by open fields, is larger far than that covered by the old walls; and the situation of the railway station is likely to add impetus to building in that direction. Already the price of land in its proximity has risen considerably.

Here is another hard nut for the Higher Critics to crack. Who told Jeremiah and the other prophets that Jerusalem would be rebuilt, and on its site, too, any more than Tyre and Sidon, Petra and Rabbah, Zoan and Memphis, Babylon and Carthage, and many other ancient cities, whose sites are far more propitious to human habitation and enterprise? Do those High Savants—high in their own presumptuous conceits—ever read Keith on Prophecy and similar works? Are they not conscious, like all frail humanity, of a change of style in writing conditioned on age, subject-matter, temper, inward emotions, etc. I know I am; specially when I think of their shallow acquaintance with the idiom and genius of the Hebrew tongue, upon which they sit in judgment, and their capricious logic. They will, I trust, attribute such of my writings to some other author, as they do with the latter chapters of the prophet Isaiah! Here is this stiff-necked people, to which I belong, as conservative of their national traditions and perverseiy attached to them as any other people on the face of this globe; and the Higher Critics want us to believe that the Mosaic Record, the Levitical Code, and I know not what besides, was all palmed on them by Ezra or some of his contemporaries! Let them try the experiment and see how it will succeed with the Jews.

"The fool hath said in his heart, there is no God," and so the Higher Critics say, "there is no inspiration, no supernatural intervention of God in human history," although stones, dug out of ancient ruins, keep cropping up to cry out against them and their perversion of all rational codes of evidence.

"To the law and to the testimony; if they speak not according to this word it is because the morning light has not dawned on them." I can conceive of no better antidote for the Higher Criticism mania than a tour to the Bible lands—Egypt, Palestine, Syria, Asia Minor, Mesopotamia, etc. Let them come, above all, to Palestine, Bible in hand, and they will be speedily cured. True, in all this, it requires eyes that can see and intelligence that can grasp the facts presented to view, and an honest heart and the firm faith which believes that no prediction shall fail of literal fulfilment in the future any more than it has in the past.

THIS MISSION AND WORK.

Events of the most thrilling interest to all lovers of the spread of the Gospel amongst the Jews have and are taking place in this city; but it were premature and imprudent to describe them publicly yet. When published I know that all our friends and supporters will join us in songs of praise and thanksgiving. I have had a summer of incessant labour day and night, with only three days of comparative rest very recently in that village of sweetest memories during the adorable Master's ministry—Bethany—where He used to retire for rest, and to which Mrs. B. persuaded—almost constrained—me to go when health seemed on the point of failing. It has been sometimes intensely hot, thermometer marking eighty-nine and ninety in the shade of my study, and but very few degrees lower during the nights. Dear readers, pray for us all that we may be preserved in health for the Lord's service and to His glory. A. BEN-OLIEL.

Jerusalem, September 29, 1892.

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Pastor and People.

GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one,
On my eighty-first birthday, you say;
Yes, mine is a worn-out volume
Grown ragged and yellow with age,
With finger-prints thick on the margin—
But there's never a missing page.

And the finger-prints call back my woe ones,
Just learning a verse to repeat;
And again, in the twilight, their faces
Look up to me, eagerly sweet.
It has pencil marks pointing in silence
To words I have hid in my heart;
And the lesson so hard in the learning,
Once learned, can never depart.

There's the verse your grandfather spoke of
The very night that he died;
"When I shall wake in his likeness,
I, too, shall be satisfied."
And here, inside the old cover,
Is a date—it is faded and dim,
For I wrote it the day the good pastor
Baptized me.—I've an old woman's whim.

That beside the pearl gates he is waiting,
And when by and by I shall go,
That he will lead me into that kingdom,
As into the one below.
And under that date little Mary,
Write another one when I die,
Then keep both Bibles and read them—
God bless you, child, why should you cry?

Your gift is a beauty, my dearie,
With its wonderful clasps of gold,
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table,
And then you may bring me a light,
And I'll read a sweet psalm from its pages
To think of, if wakeful to-night.

—London Christmas.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

PERDICCAS OF MACEDON.

Next morning the brothers partook of the kid once more, and making what remained of their feast into three portions, carried these with them. They had not gone far when there met them right in the way a huge but gaunt and starved Molossian hound of rare breed and enormous power. Gavanes and Æropus raised their staves to frighten the brute away. But Perdiccas went forward, opened up his parcel of meat and gave it to the dog out of his own hand. The poor animal greedily devoured it; then came and licked the hand that had bestowed the gift. Gavanes and Æropus were angry; they said their brother was a fool to give away food when he did not know where his next meal was to come from. Perdiccas said: "I thankfully accept what God gives, and believe this dog to be His gift." The flesh of the kid, and having a master to serve, put heart into the hound. When next the brothers stood in need of meat, it was the Molossian that lay in wait for the prey and brought it to them. By day as they journeyed, the wild beasts fled at his approach, and as he kept guard over their prostrate forms by night, their sleep was sweet in spite of the wolves, for they knew the strength and the courage of their new protector.

Traversing the southern part of Illyria, they at last entered Macedonia and arrived at the city of Lobaen. They offered their services to its king, who hired them to look after his animals. Gavanes had charge of the horses, Æropus of the cattle, and Perdiccas of the sheep and the goats. The elder brothers often had trouble with their unruly charges. Not so Perdiccas, for to him the Molossian hound stuck closely, and however far the sheep and goats might stray, he always brought them safely home. In these old days, kings and queens were not ashamed to take part in farm and housework. The queen superintended the cooking and baking, and perceived with astonishment that the loaf intended for Perdiccas swelled to double the size of the others. She told the king of this and filled him with envious rage not unmixed with fear. That night he went with a weapon into the chamber in which the brothers slept, and bent over Perdiccas, ready to strike the fatal blow. At once there was a growl and a spring that awoke the sleepers, and dropping his weapon, the murderous king fled for his life.

Next morning, the brothers brought in the dagger they had found, but the king said nothing about it. He dismissed them, however, saying he had no further need of their services, and that he would not have a dangerous dog about the place. The youths asked for their wages, whereat their master laughed. The golden sunlight was shining down the broad chimney into the fireplace, and its radiance brightened the wall. "Take your pay out of that," said the king. Gavanes and Æropus were struck dumb with surprise and indignation; but Perdiccas took out his knife, cut round about the gleam three times, crying: "We accept thy gift, O king." So he received the light of the sun three times into his bosom. Then they all went their way, the Molossian bringing up the

rear in deep distrust of the evil minded king. They came to a river which was then shallow and easily forded. Meanwhile their former master repeated that he had let them escape him, and sent a body of horsemen to bring the brothers back and kill their protector. But ere the horsemen came to the stream, it had risen to a flood, angrily swelling to the very top of its banks, and they were compelled to retire without their prey.

On went the four companions still in Macedonia till they came to No Man's Land. There were the gardens where Midas once dwelt, in which roses with sixty large petals filled with fragrance the air all busy with the hum of honey-laden bees. There also was the river with its sands of gold that made the old monarch the richest man in the world. In his palace, full of all they could desire, but empty of human dwellers, they made their abode. One day wandering through its great halls, corridors and chambers they fell upon the armory. There were three suits of armour, one inlaid in gold, another in silver, and a third of plain steel. Gavanes took the golden suit, and Æropus, that of silver. To Perdiccas' lot fell that of steel, but when the threefold light of heaven in his bosom shone through the breastplate, it became more glorious than the others and very terrible to look upon. The faithful hound often drove in cattle for the use of the household, and at last three horses stood in the stables, his contribution to his masters' equipment. Now they determined to attire themselves as knights and go forth to see the world.

Out through a mountain pass they rode right gallantly, for they were sons of a king, and saw the great world in the slopes and in the broad valley below. The scent of the roses was all about them still, and they looked so radiant that the simple-minded people they met took them for heavenly visitants. The people seemed sad and frightened, and the brothers asked them why? They told in terrified tones of a fearful dragon named Poena that was abroad devouring their children, their young men, and their maidens. "Have you no brave men," asked the brothers, "brave enough to make war upon this monster?" They replied that they had, but most of them had fallen, for the dragon breathed out a mist and darkness, so that no one could see where to strike. Then they prayed the three knights to come and save them and their little ones. Gavanes and Æropus shook their heads, but Perdiccas cried: "I accept what is given of God." So the brothers went too.

They had not far to go. A great company racing for life came towards them, and, opening up on either side, as they approached revealed the pursuing dragon. It was a sight to fill the boldest heart with dread. Now the brothers and the hound are in front, the hair of the Molossian bristling like quills on a porcupine; the people huddled in a great group behind, praying for a blessing on their arms. The spears are levelled, the willing steeds race neck and neck toward the hateful foe, the onset is magnificent; but the dragon breathes out pestilential vapours, a thick mist and darkness. Now the King of Lobaen's wages stand them in good stead, for heaven's light shines through the breastplate of Perdiccas. "Look at me!" he cries to his brothers, and by that light they wage terrible war with spear, and sword from sheath, and battle axe from saddle bow. Yet even then they would have failed, had not the huge hound, watching his opportunity, leapt down into the dragon's open jaws, and, ere he found his grave, strangled the brute to death. A few more strokes with the ringing axes and the monster lay dead, a bleeding, mangled mass that never could harm more.

The victorious brothers washed their armour in a running stream, whither all the people followed them with glad shouts of joy. Then the people took them in triumph to their chief city, whence the king had long since fled in terror, and brought the electors, the elders of the people, to make choice of one to reign over them. At first the electors saw the gold on the armour of Gavanes, and thought him a goodly man. But Æropus, though but clad in silver, was the taller of the two, and, for a time, their choice seemed to rest on him. At length their eyes caught the gleam of heaven's light in the breast of Perdiccas, and they learned how that light had given the victory. So they took a great shield and set the youngest brother upon it, and, lifting it high over their heads, hailed Perdiccas, the first King of Macedon. So he brought all the proud land under his sway. Gavanes he made his prime minister, and Æropus, the general of his army. And from him descended Alexander, the great conqueror of the eastern world.

The Molossian was not forgotten. Willing hands cut open the fleshy vault that his courage made his grave. Great men wept over the dead body of the dumb hero, and thousands, old and young, blessed his memory. Where he fell they buried him to mark the scene of deliverance, and there they set up a monument for all the world to see, and a writing "Here lies a true friend, faithful unto death." So the oracle came true, though with this heavy loss, and Perdiccas was rich in accepting all the gifts of God.

Our forefather was king here once, and all obeyed him even the beasts and plants of the ground. Now we are wanderers, workers and slaves. But, courage! God is overhead, and asks us to accept His gifts thankfully. This does not mean that whatever happens to us is to be looked on as a gift of God. Many things He allows and will make to work together for His people's good, but they are not His gifts. When sorrow, pain, and loss come we cannot well be thankful for them, but it will comfort us to know that in all

our affliction He is afflicted. If we use the real gifts of God, the lent talents, rightly, more will be given. The first gift God bestows upon a child is parents. Honour thy father and thy mother and thou shalt possess the land. Any good thing you know, tell to others. Any good gift you have, share especially with the needy, and you will have a strong and faithful friend—not in the poor, but in Him who though He was rich for our sakes became poor.

Then there comes the light of heaven down the chimney of the Word in Church and Home. You have perhaps been saying hard things about this story, wondering how Perdiccas could get the light into his bosom. It is Herodotus, that old father of history, who tells the story and he has not explained it. But it is easy to see how we can get the light of heaven into our hearts. We can cut the pieces out with understanding and memory, and will find them to be good wages. Where is the threefold light? Here it is, the Apostolic Benediction, "the Grace of the Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost." If this threefold light of heaven be yours, no one on earth or in heaven is richer, and your whole soul and body will be full of light. Then the waterfalls of grief shall not overflow you, and you will be led into more than the rose gardens of fairy land, even into the green pastures and by the still waters of God's earthly Paradise. And when hard fighting days against the old dragon come, the powers of darkness shall not prevail, for the threefold light within will guide you and yours to victory. You shall come off more than conqueror through Him that loves you. One stands to-day saying "I am the gift of God, the root and the offspring of David, the bright and the morning star." O daystar! arise in our hearts, to make us lights in the world, to be Christ in us, the hope of glory.

THE GARDENS OF ARIM.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—1 Peter i. 4.

The Adites were men of great stature, courage and manly beauty, who lived in the old days when the earth was young, dwelling between the south of the Holy Land and the river Nile, and, some say, though this is doubtful, spreading away into Arabia. They built cities full of large and handsome structures, so vast that, for a long time, when the people of the East saw a great ruin they would say, "It is a building of the Adites." But they were great in wickedness above all the nations of their day. A prophet named Hud came to convert them from the error of their ways. Full fifty years he went about among the people, praying them to worship the one living and true God, but all that time, they turned a deaf ear to his entreaties, worshipping their own senseless idols when it suited them, and otherwise doing what they pleased, without regard to the laws of God or man. Now God is very merciful and long-suffering, but, as the wise King once said, "He, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy." So, after Hud's mission of fifty years, there came a great drought upon the Adites' land. The sun scorched up the grass and withered the trees. The brooks were dried up, and even the wells failed. The heavens were like brass, and the earth as iron. Even when the wind blew, it came with a hot breath from the desert, carrying with it clouds of scalding sand to cover the once fertile fields. Many of the most wicked of the nation cursed God and wished to die, others fled to more favoured places where great rivers ran that no drought could altogether destroy; and a few turned their hearts to God in prayer.

One who sought God was the wise Lokman. He had not consented to the wickedness of his fellows, and had listened with respect to the message of the prophet Hud. There was a mountain called Tarfuyeh in the land of the Amalika, near at hand, and it was thought to be a sacred place like Salem or Jerusalem. "Let us send messengers to Tarfuyeh and pray God for rain," said Lokman to those who repented; "for if the drought continues, we shall be destroyed." To this the people consented, and chose Lokman and two other chiefs who had not listened to Hud as their envoys to go and offer sacrifice on the holy mountain. So the three messengers took money and went their way towards the land of the Amalika, Lokman's two companions scoffing and cursing as they went. After their departure, Hud suddenly appeared and privately told the few who had heeded his counsels to gather themselves into a company apart from their brethren, for the day of God's long suffering was past. This they did quietly, journeying towards the east for a few days, till they found a spring of water and a few palm trees, with which they refreshed themselves, and then waited.

Lokman and his companions reached the land of the Amalika who received them with kindness when they heard their errand. From this friendly people they bought animals for sacrifice, and took them to Tarfuyeh. On the top of the hill they built an altar and sacrificed the beasts upon it, while Lokman confessed his people's sins and lifted up his hands to God. His two companions cried angrily, "If there be a God in heaven, give us rain, for we are perishing." Then a sudden darkness came, and three enormous clouds sailed overhead, and out of the midst of heaven came a voice crying, "Choose which thou wilt for thy nation." It was for Lokman to answer since he was the chief of the envoys, but he still remained upon his knees beside the altar, lifting up his hands in prayer to God. The other messengers who had spoken with irreverence chose the largest and blackest of the three, thinking that it held greater abundance of rain. Then the clouds dispersed in different directions, the largest and blackest going straight to the Adite land.

(To be continued.)

Our Young Folks.

A POSER FOR BOYS.

How many fishes are there in the sea?
How many sands on the shore?
How many leaves have there been on the trees?
How many grasses have waved on the leas?
How many stars have shone o'er?

When you have answered these questions of mine,
Then will I earnestly search
And faithfully strive in some way to divine
In how many angles a boy will incline
As he lists to a sermon at church.

While serving God, we must not heed
Anger, nor threat, nor taunting word;
But, humbly bearing all, must think—
"No matter, so I please my Lord."

HOW DO YOU PRONOUNCE?

Correct pronunciation of the words of the English language is not as general as it ought to be in these days of careful education and of numerous editions of dictionaries. Even public speakers mispronounce a great many words, and school teachers are not free from error in this regard.

It is well occasionally to go to the dictionary, not only to see how to spell, but also to see if the way you have been pronouncing certain words has the sanction of the authorities. One good way to learn is to keep your ears open, and when you hear a word pronounced different from your own way, jot the word down until you can consult a dictionary. The result will surprise many who thought they were familiar with the correct way.

Not long ago a leading newspaper declared that people are lamentably deficient in pronunciation, and suggested the use of pronunciation matches as a help to correctness. A great deal of amusement can be had out of such a contest, and it is really of more importance in an educational way than a spelling match, for one talks a great deal more than he writes. Conversation discloses one's deficiency in pronunciation, but bad spelling is exposed only by writing.

The author of this article was present last summer at a pronouncing match in the great amphitheatre at Chautauqua. Thousands of persons were present, and the occasion was enjoyed as much as a concert would have been. Note-books were in hand all through the audience, and nearly everyone followed the competitors closely to see whether they pronounced as the listener did. Forty-two contestants took part—most of them bright school teachers from different parts of the country, and it required one hour and a-half to "pronounce down" forty-one of them and discover the best pronouncer of the lot.

When only four were left on the platform, two went down on the noun "exile," they having pronounced it "egs-ile" instead of "eks-ile." One of the remaining two then missed "irrefragable" and "garrulity," which the other pronounced correctly, and so won the prize.

You will be interested in knowing the words in which the contestants fell, and in comparing your pronunciation with the dictionary. Here they are: Gladiolus, grimace, grimy, gyve, halibut, haunt, homage, laundry, leisure, naively, swarthy, slough, sough, spinach, condolence, cassimere, cognomen, predilection, senile, rapine, conjure, construe, contumely, clique, maritime, recess, resume, sacrifice, visor, swaths, brooch, exile, irrefragable and garrulity.

When you are at a loss for something entertaining, try a pronunciation match. Let the conductor write the words, one by one, on the blackboard, and let the contestants pronounce them, beginning with the head of the class, dropping out when a word is mispronounced.

A LESSON AFTER SCHOOL.

Alice, aged ten, came home from school with an exceedingly damp aspect, and dissolved into tears on entering the room.

"What is the matter, my dear?"

"I was pro-pro-o-moted, and the teacher's awful cross. She ex-ex-pect me to know things when I don-on't know 'em!"

"Promoted! Why, how nice! You didn't expect to be!"

"It isn't nice at all, mamma! And she's beginning to tell us about adjectives and verbs and things! And it's horrid! It's too hard. I don't like such hard lessons. If I was only as big as you, I'd never have to learn any. Oh, dear! Oh, dear! I don't see why we have to learn such hard things."

"But the lessons I learn are a great deal harder, dear. If you had to learn my lessons, what would you do?"

"You don't learn any lessons," said Alice, laughing through her tears. Paul looked up from his book and Nellie from her crocheting, and joined in the laugh.

"I don't? Well, you are mistaken, all of you. I am older, and so my lessons are harder than yours, of course. They are not about adjectives or verbs, it is true; but I do not like them any better on that account, and I very often make as much fuss about the learning as you do."

Nellie's eyes grew round and the corners of Paul's quizzical mouth twitched as he watched her wondering stare.

"Sometimes I think," slowly said mamma, looking through the window up into the sky, while three pairs of

young eyes noted her far-away glance "sometimes I think, children, that I ought never to find fault with you, for I cry and rebel over my lessons far worse than any of you. I feel this way. I can't understand it, you know. I can't see why I must learn such hard things!"

"Why, that's exactly the way I feel!" exclaimed Nell.

"But my teacher is very firm. When he says 'must,' I have to obey, I may struggle and get angry, or cry. I may say 'I won't' or 'I can't,' or 'It is too hard,' but in the end I have to learn my lesson just the same. And as soon as I have finished one lesson, my teacher set me another, and it is always a little more difficult than the last."

"Ah!" said Paul, with a deep drawn breath.

"And then I make the same struggle and fight as before, but it is just as useless, you know, dears. I have to learn it just the same. And the only thing I am sure of, children, is the one thing you can know to-day, too, if you will"—Mamma's eyes left the window, and turned from one to the other of the silent group. "We are all, dears, you and I, too, surely going to find out the reason for it, by-and-by."

Mamma's eyes turned to the sky again. Paul, with a little sigh, opened his algebra. Nellie moved her crochet book slowly, a new thought in her face. Even little Alice hastily wiped off her half-dried tears, and picked up the despised grammar without a word.

CHILDHOOD AND MISSIONS.

A little girl looking at an illustrated copy of Bunyan's Pilgrim's Progress was heard to remark to her mother:—

"I think that Christian's wife was a great deal nicer than Christian."

"Why?" asked her mother.

"Because," said the little girl, "when she started for the beautiful city, she took the children with her."

These years now passing are called by social scientists "woman's age," and as the mothers always bring their children with them, whether it be to a heathen idol, or to the Master Himself, this is no less the age of childhood. Never have little hands so taken hold of the future, never have little heart throbs found such response in the heart of the world, as now. We are at last waking up to the fact that childhood is the good ground for seed-sowing, which shall bring forth a hundred fold.

It is comparatively easy to interest children in missions. It is delightful to see how responsive and sensitive are their sympathies. They do not need eloquence nor fine persuasives to urge them to work. "Here am I," is the voice of the little Samuels, "send me."

I read recently, of a mother who found her little girl reading her Bible and crying undisguisedly while she read. In answer to an enquiry why she wept, the child replied:—

"I am reading about Jesus, He was so good, and made everybody happy, but when night came, and He was very tired, He had not where to lay His head. If I had been there," sobbed the little girl, "I would have given Him my pillow." It brings songs to our lips and gladness to our hearts to know that we have in our midst an army of children who would give their pillows to Jesus, or to the least of His little ones.

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest little child I saw to-day?" asked papa, taking his own two little boys on his knees.

"O, who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a very wick boy, wif lots and lots of tandy and takes."

"No," said papa, "he wasn't rich, he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he wasn't such a little boy, "and I guess he was riding a big, high bicycle."

"No," said papa, "he wasn't big; and of course he wasn't riding a bicycle. You have lost your guesses, and so I'll have to tell you. There was a flock of sheep crossing the city to-day, and they must have come a long way, so dusty and tired and thirsty were they. The drover took them up bleating and lolling out their tongues, to the great pump in Hamilton court, to water them; but one poor old ewe, too tired to get to the trough, fell down on the hot, dusty stones.

"Then I saw my little man, ragged and dirty and touselled, spring out from the crowd of urchins who were watching the drove, fill his old leaky felt hat, which must have belonged to his grandfather, and carry it one, two, three, O, as many as six times, to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say, 'Tank you,' papa?" asked Jim, gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."

TO-DAY

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Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 20,
1892.

PAUL'S FIRST MISSIONARY SERMON.

Acts viii.
26-43.

INTRODUCTORY.

GOLDEN TEXT.—To you is the word of this salvation sent.—Acts xiii. 26.

Having left the island of Cyprus, Paul and Barnabas sailed for the mainland of Asia Minor, landing at Perga, the capital of Pamphylia. They did not remain long there, but went northward to Antioch, in Pisidia, over eighty miles from Perga. Here, as elsewhere, Jewish residents were numerous. It was Paul's custom wherever the Jews had a meeting place, to go to them first with the Gospel offer. The Jewish synagogue was his starting point. The population of Asia Minor were heathen. A large part of it being under Roman rule, the people had to a large extent adopted the modes of worship followed by Greeks and Romans. The field was necessitous, and the apostolic missionaries were prepared to preach the Gospel to the Jews first and also to the Greeks.

I. Jesus Christ is the Messiah.—Paul and Barnabas went to the Jewish synagogue on the Sabbath Day and joined in the worship of God. As was customary in the Jewish places of worship, the strangers were invited to address the congregation. Paul at once responded and gained the attention of his audience by a reference to God's dealings with the people of Israel through their early history. He told them that "God, according to His promise, raised unto Israel a Saviour, Jesus. He then directed their attention to the facts of Christ's life and death, showing that to Jew and Gentile is the word of this salvation sent. The Jewish nation had rejected Jesus. They had done so ignorantly. They knew Him not as the Messiah. They had put Him to death as an evil doer. They had been afflicted with spiritual blindness. "They knew Him not, nor yet the voices of the prophets which are read every Sabbath Day." Yet unconsciously by their rejection and crucifixion of Christ, they fulfilled what these prophets had foretold. This was not the Messiah of popular expectation, but if they had understood and believed their Scriptures, they would have learned "that it behoved Him to suffer and enter into His glory."

II. The Risen Jesus is the Messiah.—If the Messiah had to endure the humiliation of the cross, it was not that His life should end and His work fail. It was by dying on the cross that He expiated the guilt of men. The complete proof of the Messiahship of Jesus was not alone His death on the cross, but His rising again from the grave. "God raised Him from the dead," thus incontestably proving that He was the sent of God. The fact of the resurrection was known to numerous witnesses. Christ appeared on a number of occasions to those who knew Him; and could not be mistaken. Paul had seen the risen Christ and had spoken with Him while He was on the way to Damascus. Thus then the promise of God had been fulfilled. In further proof of this, Paul proceeds to quote from the second Psalm, "Thou art my Son, this day have I begotten Thee." The Messiah was the Son of God. Now that He had been raised from the dead, His humiliation life was ended. He is alive for evermore, and is therefore the promised Messiah. Reference is made to God's promise as spoken by Isaiah. "I will give you the sure mercies of David." God's promise to David was to have a successor whose kingdom should be everlasting. In Christ this promise was fulfilled. Paul then quotes from the sixteenth Psalm, which also refers to Christ. "Thou shalt not suffer Thy Holy One to see corruption." That had been spoken to David, but he in his own person did not experience its fulfilment. As Paul here reasons, he did see corruption. Christ had died, but he saw no corruption because He was raised from the dead to die no more.

III. Jesus Christ the Saviour from Sin.—Having presented the truth to the minds of his audience, Paul then makes direct appeal to the hearts of his hearers. He addresses them respectfully and effectually, but also very plainly. He proclaims to them "that through this man is preached unto you the forgiveness of sins." This was the great work which Christ alone could accomplish. It is the work of salvation. He forgives the repentant sinner, and by His grace and Spirit creates a new heart in which the love of sin no longer reigns, and prepares the soul for that blessed state where perfect holiness is found. The way of salvation uniformly presented in Scripture in the Saviour's own teaching and in that of His apostles as believing in Christ. That is, not only receiving into the understanding the truth concerning Him, but taking Him at His word, trusting implicitly in Him and in Him alone for salvation. Everyone that believes is justified. He does not become perfectly and inherently righteous, but he is pardoned and accepted as righteous in his relation to God's law. He is accepted as righteous for Christ's sake. The believer in Christ is justified "from all things from which he could not be justified by the law of Moses." Justification by faith in Christ is complete. The law cannot justify either in whole or in part. The law can only condemn. Christ delivers from the condemnation of the law. The apostle then addressed a solemn warning to his hearers. The Jewish people had erred grievously in their ignorance and prejudice. This, Paul had shown to those who heard him, and had given them clear and conclusive reasons why they should accept Christ as the promised Saviour. Now he urges them to that course by words of impressive warning. Their responsibility was increased by what they had heard. The apostle says to them: "Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you!" The prophet here quoted is Habakkuk, who warned the people of his generation of the impending doom to fall upon the nation by the Chaldean invasion, if God's message was neglected. The despisers of God's message of salvation exposed themselves to a terrible danger. They had heard it only to reject it, they would be amazed at the consequences of their rejection and would perish in the end. When the meeting was over many of those present requested Paul and Barnabas to address them again the next Sabbath. Many had been deeply impressed by what they had heard. Numbers followed the apostles, and they embraced the opportunity of giving further counsels to those who had been favourably impressed by the Gospel message. They were urged to continue in the grace of God, the only source of strength,—steadfastness in their adherence to Christ by faith, love and obedience.

PRACTICAL SUGGESTIONS.

Paul studiously adopted the best methods of commending the Gospel to his hearers.

He invariably preached Christ crucified and Christ risen as the all-sufficient Saviour whom God had promised to send.

Through Christ only are the remission of sins and justification to be obtained.

The guilt of those who condemned Jesus to crucifixion was great; the guilt of those who now reject the offered Saviour is greater still.

The Jewish people possessed the Old Testament Scriptures. They were read in their synagogues every Sabbath, but the great majority misread their chief purpose, the revelation of God's plan of salvation. We have the Word of God in its completeness. Let us be careful that we read it aright.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 9th, 1892.

A THANKSGIVING service which consists in looking at a sham battle is a greater sham than the battle.

IT would be interesting to know if Sir Adolphe Caron, late Minister of Militia, ever sanctioned a military parade that seriously interfered with services in any of the Catholic Churches in Quebec.

THANKSGIVING DAY across the lines is mainly a national holiday. The President issues an annual address, often very ably written, calling upon the nation to thank God for His mercies. A large number of the people give thanks by indulging in such amusements as they hanker after. Is that the kind of Thanksgiving Day we want in Canada?

WE have done fairly well in imitating the worst American institutions without copying their Thanksgiving Day. We have a high protective tariff, the gerrymander, bribery wholesale and retail at elections, senseless hatred of foreign flags and a number of other things that many of our neighbours are trying to get rid of. Supposing we try to display a little originality in the matter of thanksgiving?

WE respectfully but firmly call the attention of the Ontario Government and of the Minister of Agriculture in particular to the fact that it has been stated in a respectable journal and repeated in another that at the fair recently held in Woodbridge, a village a few miles from Toronto, the ground was so covered with gamblers that the Lieutenant-Governor and his lady could scarcely drive through the crowd. Is that statement true or untrue? The Hon. Mr. Dryden will no doubt enquire.

SOME years ago devout minds throughout Christendom were shocked by the language of an American Methodist divine, who declared that "if Jesus Christ made alcoholic wine at Cana He was an impostor and a fraud." Are those divines who allege that Jesus Christ quoted from untrustworthy Old Testament writings not doing precisely what the American divine did, though perhaps in a less repulsive way? The insult to our Lord in both cases comes from making a theory outside of the Bible and then bringing it to the Bible to get it under-pinned with texts.

AMBITIOUS men who think that political honours are the main thing in this life might well give heed to the following, which we clip from the *Christian at Work*—

When on Friday last the stricken occupant of the White House put his dead away he must have thought as little of "the pomp and glory of this world" as the poet tells us the great Woolsey did at his fall. What to him then were the

lofty eminence, "the power to dispense sweet favours," the glory of occupying the most exalted position of all potentates? How little must have seemed to him the strifes of politicians, the coursing of partisanship, the cries that came from the political contest,—the glorifying or the jeering, the shouting, the parades, and all the fanfare of a great public contest.

There are days in store for most of us when the "shadows we pursue," as if they were matters of overwhelming importance, will do as little for us as the cries of the Presidential contest could do for Benjamin Harrison when he stood by the open grave of his beloved and accomplished wife.

THE Council of the Evangelical Alliance has issued its annual invitation for a week of united and universal prayer to begin on January 1, 1893, and to close on January 8. Great encouragement for the observance of the week of prayer is found in the fact of the remarkable achievements of grace during the century which has elapsed since William Carey, the famous Baptist missionary to India, urged the Church to attempt great things for God, and expect great things from God. The programme suggested for the 1893 services is: January 1, sermons on "The Exalted Saviour's Gifts for Men;" January 2, "Humiliation and Thanksgiving;" January 3, "The Church Universal;" January 4, "Nations and Their Rulers;" January 5, "Foreign Missions;" January 6, "Home Missions and the Jews;" January 7, "Families and Schools;" Sunday, January 8, sermons on "The Promised Outpouring" and "The Plain Command."

THE withdrawal of Union Seminary from the General Assembly of the American Presbyterian Church and the probable split of that large body are terribly disheartening. With the largest Home Mission field in the world to work, with foreign missionaries in almost every clime, with the deadly forms of European poison working in the streets of every large city, with the labour problem and the negro problem and the liquor problem to solve, surely our neighbours could find some better work to do for the Lord than splitting their Church. Years of strife may come, and the strength that should be given to the Lord's work may be spent in fighting one another. A terrible responsibility rests upon the man or men who began this trouble. There is no more dangerous enemy than the man who wantonly throws firebrands into the Church of Christ and then laughs at the conflagration he has made. May heaven keep the Canadian branch of the Presbyterian family peaceful.

AS we go to press the ballots are being counted in the Presidential election. Whatever the result, there is one feature of the contest that may well make every decent American citizen proud. From first to last the four candidates have conducted themselves as model Christian gentlemen. Not a sentence has been uttered by one of the four that might not be read with profit by any boy in the Union. Some of our religious exchanges say that most of the front rank men who have been taking part in public discussion have also conducted themselves in the most respectable manner imaginable. The contrast between this campaign and almost any previous one is marked. How account for the improvement? That is easy enough. The four candidates are Presbyterians. No doubt immense sums have been spent improperly, but that is the work of the machine. This time the dirt is at the bottom.

THE opening ceremonies at New Victoria the other week were conducted with that practical sagacity which is a characteristic of Methodism the world over. To begin with, the "distinguished stranger from a distance," who sometimes fails to turn up at the last moment, and sometimes when he does turn up turns up nothing but himself, was conspicuous by his absence. Ontario men were asked to open the institution, and they did their pleasant duties well. If nobody made a speech that will live in history, everybody who took part said some good pleasant things. Canada is not without men in every walk in life who are capable of doing noble things, but few, if any, nobler things have ever been done in this country than the giving of \$40,000 by Mr. Massey to the institution. As everybody knows, Mr. Massey was strongly opposed to the removal of Victoria to Toronto. Any liberal rich man can give large sums if he gets his own way, and some give perhaps because they have had their own way. Mr. Massey was badly beaten in trying to get his own way, but he put down his splendid gift all the same. All honour to Mr. Massey. May his kind rapidly increase.

IF we rightly remember, Sir John Macdonald was at first opposed to the present method of appointing a Thanksgiving Day. Soon after Confederation he told a deputation that the plan might not work well as the Dominion was so large that while a day of thanksgiving might be suitable for one part, a day of humiliation might be the right thing for another. Perhaps the astute Premier saw some difficulties ahead; possibly Quebec as usual was making her influence felt. Whatever may have been Sir John's reason, the system has not worked well in Toronto, mainly because the Government, through the Governor-General, appoints a day of Thanksgiving and then sanctions a military review and sham fight along side of the churches in which the Thanksgiving services are to be held. Now, let us have one thing or the other. Volunteers cannot give thanks to God, in their churches and engage in military parades at the same time. The review and the sham fight may be good things, but we submit they are not a Thanksgiving service. If the review and sham-battle are of more importance than giving thanks to God, then call the day review day or sham-battle day, but don't call it Thanksgiving Day and then hold a review on it that keeps people away from their Thanksgiving services.

IT is more than time that something effective was done to put an end to the gambling that disgraces country fairs every autumn. The reports that come from many directions about this evil are enough to make any respectable Canadian ashamed. Can it be possible that the local managers of these fairs rent stands on the fair ground to gamblers of various grades in order to increase the revenue of the society under whose auspices the fair is held? If the local managers have not enough of moral back-bone to put down and keep down gambling with a strong hand, there is one way in which they may be made to feel that it is their duty to hold a clean fair or none at all. Each society, we understand, receives an annual grant from the Government. Let the Government say in unmistakable terms that no society that tolerates "fakirs" of any kind will receive a cent of the people's money. This country is overrun and cursed by a lot of lazy semi-criminals who prey upon society and live without labour. The Hon. Mr. Dryden, the Ontario Minister of Agriculture, is a good man and a Baptist, and we respectfully ask him to give his attention to this matter at once. That gambling should exist in dens where it cannot easily be reached is bad enough, but that it should in any form be tolerated in open day at a county fair is a burning disgrace to the country.

THE *Christian at Work* has this to say of the Presidential campaign:—

Two important phases of the campaign just closing are to be noted. The first of these is the disappearance of the attempts to win votes through hurrah processions with their noisy demonstration, popular excitement, high-pressure enthusiasm finding vent in brass bands, drum and trumpet fanfare, boisterous parades by day and torchlight processions by night, with campaign songs, barbecues, and other methods of entertainment. All this has passed away,—at least it is all made conspicuous by its absence from the present campaign: to many the relief from all this fanfare is a grateful one. The second noteworthy characteristic of the present contest is its freedom from personal abuse and detraction, and the general prevalence of hearty good-will. With the characters of both the distinguished candidates above reproach, with the hearty respect that each has for the other, and with the evident fact that personal abuse does not make votes and that the great mass of the people have no relish for scandal, the conduct of the campaign on both sides has in the main been manly and dignified; indeed to such an extent has this been carried that frequently prominent men at public meetings have graced the platforms of their opponents. This is as it should be.

Yes, it is as it should be, and may the pleasant innovation continue and extend to all countries in which elections are held. Just why people supposed to be civilized, and many of whom profess to be Christianized, should make the selection of their rulers an occasion of alarm and disgust to decent citizens is one of those mysteries of modern civilization not easily explained. Surely the highest duty of citizenship might be discharged in a becoming manner.

THANKSGIVING DAY.

TOMORROW many will assemble in their respective churches to join in thanksgiving services to God the giver of every good and perfect gift. The propriety of holding such services no one who believes that God lives and loves whom He has created for His service and glory would think of questioning. Reverence and devotion are not the

most conspicuous features of the present age. There is among certain classes more of a tendency to worship humanity than to worship Deity. In this age of marvellous and manifold invention, when material advancement has been unprecedented it is in a sense far from strange that human power should be exalted in the thoughts of men. Not only among those called free-thinkers is the inclination found to regard man himself as the highest being in the universe. Professing Christians who acknowledge God and admit His providential government are nevertheless accustomed to think of the laws of nature as the supreme power that guides the destinies of men, that control matter and mind. If a large measure of success attends the efforts of an individual, is it not usual for him to claim the credit as a testimony to his personal superiority over his neighbours? His foresight, the adaptation of plans, the moral qualities that enabled him to direct industry so that his ventures were successful, all these and much else, he imagines, constitute indubitable evidences that he deserves praise for what he has achieved. The right use of opportunities, the exercise of talent and industrious application in daily pursuits are in themselves praiseworthy, and in comparison with the fitful and spasmodic efforts of those who believe in chance, in good and bad luck, their possessors are entitled to the respect that well-doing ought ever to command.

Opportunities, talents, mental endowment, what a man is, notwithstanding the law of heredity, are God's bestowment. It is as true to-day as it was centuries ago, and will continue to be true to the end of time, that it is God's blessing that maketh rich. Of course it is plain that this means much more than the bestowment of what is in general estimation considered riches. The greatest as well as the least of men are alike dependent on Him who created and who governs the world. All human plans, all endeavours are dependent on His will by whom all things consist, and it is right to cherish a heartfelt constant gratitude to Him, all of whose works praise Him. Instead of the predominance of material progress affording a reason for neglecting a grateful recognition of God's providential goodness, it makes that obligation still more imperative. The wondrous fertility of the soil, rich harvests, the revealed and the latent resources of nature, the unimagined possibilities of the future and all pertaining to human life and happiness are subjects for ceaseless thanksgiving to Him in whom we live, move and have our being. The reflective mind that has noted with intelligence nineteenth century developments can join in the hymn of praise which the great Puritan poet puts into the mouth of the primeval man:—

These are thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
Unspeakable who sit'st above these heavens
To us invisible or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.

Have not Canadians abundant reason for observing Thanksgiving Day with glad sincerity? Their lines have fallen to them in pleasant places, yea they have a goodly heritage in a land that makes a lavish response to industrious effort. Its vast resources have not yet been estimated nor its capabilities measured. The conditions of life are exceedingly favourable. Nowhere under the sun need a man desire conditions more advantageous for effecting the best work it is possible for him to do. In sparsely-settled districts, the school-house and the church are within reach. Civil and religious liberty are guaranteed. Not in the spirit of the Pharisee who thanked God that he was not as other men, let us gratefully and humbly acknowledge the goodness of God to this goodly land. For the mercies temporal and spiritual within our reach, let us join heartily in the services on Thanksgiving Day, and let us not forget what is implied in the saying of good Matthew Henry, that the best thanksgiving is thanksgiving.

THE GERMAN EMPEROR'S PROTESTANTISM.

THE famous Church, at Wittenberg, the Schlosskirche, to which Martin Luther affixed his strong theses against indulgences on the 31st October, 1517, was recently the scene of a significant event. The building has undergone many vicissitudes since its completion in 1499. It has in fact been rebuilt several times since then. Its restoration

was undertaken by the father and grandfather of the reigning emperor of Germany and is now completed. The Church at Wittenberg is closely identified with the history of the Reformation. Bronze gates replaced in 1858 the massive oaken doors that preceded them. In these bronze gates are cast the text of the famous theses that aroused the thoughts of men in the sixteenth century. Within this Church were interred the remains of the great Electors who sympathized so deeply with the views of Luther and who befriended him through life. Friedrich the Wise and John the Constant were buried in the Schlosskirche. Here also the bones of Luther and his beloved friend, Philip Melancthon, found their resting place. The church also contains portraits of these twin hero brothers by their famous artist fellow citizen, Louis Cranach.

The thirty-first day of October this year was appropriately chosen as the dedication day of the restored edifice. Kaiser William was the person most conspicuous in the ceremony. He had invited a large number of the Protestant Princes of Europe to witness an event which is of considerable interest. Many of them accepted the invitation. The young Duke of York was the representative of the British reigning house. The ceremonies were of a picturesque order. There were great processions. The Emperor, duly accompanied, went to the church, received the keys from the architect and in turn handed them to the president of the church council, who presented them to the pastor of the church. There was a scenic representation of the principal events in the life of the German Reformer, and a banquet at which the Emperor is reported to have said:—

The thought of restoring the Schlosskirche, the scene of the first act of the Reformation, struck a chord in the hearts of my forefathers. After my grandfather had prepared the means my lamented father took up the scheme with all the warmth of his deep feeling. It was not God's will that my father should behold the finished work, but a grateful posterity will never forget that his name is inseparably connected with this memorial of the Reformation. To us, to the Church, it is not only a memorial, but a serious admonition and an expression of divine blessing through the Protestant Church. The confession of our faith that we made to-day in the presence of God binds us and the whole of Christendom there in ties, the bond of peace reaching beyond all lines of division. In the matter of faith there is no compulsion. Free conviction of the heart and the decisive acknowledgment thereof is a blessed fruit of the Reformation. We Protestants make feud with nobody on account of belief, but we hold fast our faith in the Gospel to death.

At the conclusion of the banquet the Emperor drank a toast from the cup presented to Luther by the town of Wittenberg on the occasion of his marriage with Katherine von Bora.

Great changes have taken place in the time intervening between the heroic act of the solitary monk and the regal festivities at the dedication of the historic church. The imperial participation in the dedicatory ceremonies was but a holiday recreation in comparison with the daring deed of Luther. Then the Papal power was supreme. Sovereigns could hardly venture to follow a course of action at variance with the wishes of the supreme Pontiff. His word was law in Church and State. He claimed then as he does now to exercise control in temporal and spiritual concerns. This claim was not in those days a comparatively empty and politic boast as it is to a large extent now. Then kings trembled at the frown of the Pope, and his displeasure could entail serious consequences. Social life was under the control of the Church, and whoever dared to resist would easily be crushed. It may be doubted whether the grand defiance of the Pope's lordship of the human conscience in the diet of Worms or the bold act of nailing his ninety-five propositions to the door of the Schlosskirche was the more heroic moment in the life of him whose words were half battles. In that act he literally took his life in his hand. A man of less determination and courage would have been sacrificed for his temerity. Emperor William is not lacking in courage. He has opinions of his own, some of them not quite in harmony with the progressive ideas of the age, but it is refreshing nevertheless to find an occupant of so important a throne so outspoken in his views. He is a Protestant who does not hesitate to speak out freely and frankly his convictions. While all this is taking place it is asserted that in order to carry the Army Bill in the Reichstag, there is an understanding with the clerical party in the House that if they yield assent to the passage of the Bible, the last of the Falk laws, expelling the Jesuits from Germany, is to be repealed, and the members of the Black Militia will be permitted to return from their exile. If such should be the case it is a matter for regret that the ruler of the German nation should do with the one hand what he undoes with the other.

Books and Magazines.

OUR old friend the Canadian Almanac, now in its forty-sixth year, increases in vigour each year of its life. The issue for 1893 will be published earlier than usual and has been enlarged by the addition of an Ontario Law List, a more complete Clergy List and a variety of other valuable information. An interesting article on Wills and Executors has been prepared for it, also one on Life Insurance. The city taken up is Montreal, of which a readable sketch is given together with a map of the central portion.

THE METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The editor gives a few more pages from his extensive notes of travel. This month he describes in an interesting manner "The City of the Sultan," with fine illustrations. Another admirable descriptive paper, by Dr. Sternberg, is "Through Roumania." Whittier's life and poetry come in for treatment by the editor, and the late Dr. Nelles. Other papers that will be read with interest are "Thomas Cook; the Prince of Guides;" "The First Hundred Years of Missions," and "Recreations in Astronomy." The editor has a genial and kindly article on "The Pan-Presbyterian Assembly," which might have been penned by a true-blue Presbyterian.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: E. B. Treat.)—The place of honour in the new number of this excellent monthly is given to the Rev. A. S. Gumbart, pastor of Dudley Street Baptist Church, Boston. His portrait appears as frontispiece, and a good sermon on "The Gospel's Earnest Call" opens the number. The other sermons given are "The Three Leavens: Formalism, Rationalism, Secularism," by Dr. A. T. Pierson; "The Authority of the Word," by Dr. Alger; and "The Faith Measure," by Rev. Gerrard B. F. Hallock. "The Unity of Scripture" is the Living Issue discussed this month by Professor Schodde. Professor Terry comments on the Song of Songs. George Macdonald is briefly sketched, and there is a life-like portrait of the literary critic. Other interesting and useful things in abundance fill the pages of the *Treasury*.

BIBLICAL SCHOLARSHIP AND INSPIRATION. Two papers by Professors H. W. Evans and Henry Preserved Smith. Third edition, with new preface and two articles on Ordination Vows by Professor Smith. Also the Charges and Specifications presented to the Presbytery of Cincinnati by the Committee of Prosecution. (Cincinnati: Robert Clark & Co.)—These papers have commanded wide-spread attention, and charges of heresy having been presented in the Presbytery against one of the authors, the publishers have brought out a new edition, the third. The charges before the Presbytery are based, not only on the paper of Professor Smith, but also on articles contributed by him to the *New York Evangelist*, which articles are reprinted in this edition. In this form the pamphlet contains all that bears upon the trial up to the date of publication. The character of the issues raised (on doctrinal subscription and the infallibility of Scripture) is such as to interest all denominations of Christians; and the result of the trial will bear directly on the future both of Biblical Scholarship and of Evangelical Religion in this country.

THE ARENA. (Boston: The Arena Publishing Company.)—The *Arena* for November closes its sixth volume with a table of contents at once strong, varied and of general interest. This review continues to grow in favour without lessening in a jot its bold assault on conventional shams and wrongs of the age. It may be termed the Free Lance among the world's great reviews. In the November issue Rev. Thomas P. Hughes, D.D., discusses "Lord Salisbury's Afghan Policy." Professor J. R. Buchanan writes ably on "The Practical Application of the New Education." Hamlin Garland contributes a paper of marked interest and value on "The West in Literature." Rev. M. J. Savage discusses in a critical manner "Psychical Research; Its Present Status and Theories." The famous Shakespearean controversy is continued by Edwin Reed opening the brief for Shakespeare. "Asiatic Cholera, with Practical Suggestions" is an admirable and timely paper by Dr. Henry Sheffield. Dr. Henry A. Hartt writes at length to prove that Bible wine was alcoholic. The poetry of this number is by Joaquin Miller, the poet of the Sierras, and Gerald Massey, England's popular poet of the people, while the fiction is by Will N. Harben and Will Allen Dromgoole.

MARJORIE'S CANADIAN WINTER. A story of the Northern Lights. By Agnes Maule Machar. (Boston: D. Lothrop & Co.; Toronto: Williamson & Co.)—Some people object to a story written for didactic uses, yet there are many such productions that have achieved the purpose for which they were written and take a permanent place in literature. It all depends on the manner in which a story is told. Some novels have been written with best of motives and intentions, and have at the same time been irredeemably stupid. If a story is gracefully told and if the characters that figure in it are real and life-like, average readers will be captivated by it, and it will achieve a deserved success. Miss Machar's new story, "Marjorie's Canadian Winter," is charmingly told. One needs only to read the first few pages to become deeply interested in the smoothly flowing narrative, in which the careful literary finish of an expert is apparent. The author brings out in delicate touches the characteristics of the chief personages in the story. She interprets clearly the needs and aspirations of spiritual life. Breadth and tolerance of view are discernible throughout the volume, and over all there shines the pure soft white light of Christian love and gentleness. No one can rise from the perusal of this genuine Canadian story without being the better for it, and without feeling grateful to the author for the tender and true human portraiture it contains. The book presents an appearance truly artistic. In this respect it is in keeping with the story it tells.

GIRLS, TELL YOUR BROTHERS of the great profits made without expense or trouble and the hundreds of useful things that can be procured free. Tell the boys to send for a free copy of "Good things," and how to get them, a superb mammoth catalogue of taking things at bargain prices, address W. H. Johnson, post-office Box 919, Montreal.

Choice Literature.

A POSSIBILITY.

"I'm nothing but a possibility!" pouted Edna Gray, looking suddenly up at her uncle, as he sat on a black mass of drift-wood once part of a great wreck: "Herr Lundi says perhaps I shall make a proficient musician; father says some time I may make quite a capable woman; and old Bridget declares I may become quite a good-looking one. At present I am only a gaunt, meagre question mark—a useless, restless interrogation point."

The quiet gray eyes of Edna's listener sought her flushed, impatient face an instant, and then, with a quiet smile, returned to the long, white-crested waves, which were breaking one after the other on the wide beach. Edna derived great comfort from the smile, for uncle Gregory always smiled with, and not at one. She ever found it easy to talk to him, for he never confused her with the troublesome question, "What do you mean?"—a very troublesome question when one does not know—and generally understood her meaning before it was expressed.

"Yes, you are a possibility," he repeated, "and you perhaps will never understand the blessing of it—not until you know the meaning of an impossibility."

Now this response was quite unlike Uncle Gregory. It was not his way to reply in riddles, and Edna was vaguely disturbed. Nor was there an opportunity for an explanation; before the next strong wave had taken up the quivering line of foam left by its predecessor their tete-a-tete was interrupted.

Gregory Gray was a physician, and as such he was suddenly summoned to the great hotel opposite which that portion of the wreck had happened to be lodged by the wind and tides.

Edna was much annoyed. Not, she assured herself, simply because their cosy little talk must be suspended, but on her uncle's account. He was a busy man, and greatly needed the few days' vacation he had taken: to-morrow he would return again to the hot, crowded city, and it was too bad to have the last day burdened with professional duties. True, he had said he would be back in a minute; but Edna knew by experience what a doctor's minute meant, and had little hope of resuming their conversation that afternoon.

Rising, with an irritated frown, she shook the sand from her jaunty blue skirt, picked up the discarded sailor, and climbed to the position on the mass of wreckage that her uncle had occupied before. From this superior height she became suddenly aware that they had not been alone after all, for there, on the other side of the debris, sat a girl of about her own age, plainly clad in some dark stuff, which, like the little lizard, might have taken its colour from the background, so like the wreck it was in general effect and tone.

The stranger looked up, and the two pairs of blue eyes had an odd encounterment. Edna's were angry and accusing, while the others had almost a wistful light in them as she said:—

"So you are the possibility?" "In my mind I pictured you quite differently," reproachfully. "Why, you said you were gaunt, and crooked like a question mark!"

"It is very impolite to listen to other people's conversation," said Edna, severely.

"He knew I was here. He saw me—the man with the kind eyes that you call uncle," replied the other, apologetically; "besides, I could not go away."

"Why couldn't you?" asked Edna, forgetting her role of corrector in the inherent love of asking questions.

A faint colour arose to the pale face below her, and the girl laughed nervously. "Well, if you're a possibility, I guess I must be the impossibility that your uncle spoke of. I can't walk," and the girl drew her coarse skirt more closely about the poor deformed feet that had before escaped Edna's notice.

Something rose suddenly into Edna's throat and made it ache strangely; a great wave of something, which seemed to rush over her and flow toward the girl below. Slipping from her lofty perch she made her way to the unfortunate girl's side and sat down, looking at her with great, sympathetic eyes. But what could she say to this girl, who was an impossibility? This poor girl who could never hope to be a fine, strong, accomplished woman, who could never even hope to walk! The words of her Uncle Gregory came forcibly back to her: "Yes, you are a possibility, and you, perhaps, will never understand the blessing of it—not until you know the meaning of an impossibility."

"I have to say here until Willie comes for me," explained the girl, recognizing Edna's change of manner with an amused smile. She was accustomed to a certain sort of compassion, a superficial compassion given by every passer-by—yet sweet, too, in its way.

"Is Willie your brother?" asked Edna, gently, for want of something better to say.

"No, he is my cousin; I live at his home. You see I too, have an uncle," said the girl, proudly, but the pride vanished as she concluded, "but I have no father or mother—There! there comes Willie now."

Edna looked up to see a barefooted, freckle-faced lad wheeling a cheap rolling chair along the beach. He stared indifferently at her, but greeted his cousin with a bright smile, as he tossed a bunch of dark red flowers into her lap.

"Oh! oh! what are those?" cried Edna, lifting one of the blossoms as she spoke.

"Water-watches, five-o'clocks, ten-o'clocks, umbrella, old-witch, frying pan and tin cup," rattled off the boy, but so rapidly that Edna could distinguish only half he said.

"Willie, Willie," said his cousin, with a gently reproving accent, "why don't you tell where they grow?"

"Up country, off shore," was the lad's brief statement, the off shore pronounced with a curious stress on the first word.

"They are called both water-clucks and water-watches, and they grow in the cranberry bogs in great numbers," explained the girl. "The children will not pick them on their way to the distant school, for fear it will rain in consequence. The first row of thick red leaves they call 'five-o'clocks,' the next row 'ten-o'clocks.' Then, drawing those down a little, you see the round frying pan which holds the yellow part."

"The stamens," corrected Edna.

"And in the centre, the old witch and her umbrella." Edna uttered an exclamation of pleasure. "What a cunning little green umbrella!" she cried.

Her pleasure quite won over the heretofore stolid Willie. "I'll bring you some to-morrow," he said, shyly, as he assisted his cousin into the chair.

"You are very welcome to some of these," exclaimed the young girl, extending the bouquet toward Edna; "but Willie can, most likely, bring you prettier ones to-morrow; for the old witch has opened her fatal green umbrella too wide in these."

"That means it's going to rain," announced Willie. "Oh, no! it only means that the flowers are old, Willie," corrected his cousin, then to Edna. "Do you think you can manage to be here at this time to-morrow to get them? I come here 'most every day, for the wreck makes a comfortable seat, and it is the easier wheeling for Willie."

"As to that, I could wheel you anywhere on the beach," began the lad, gallantly, "you're as light as nothing." In spite of which brave assertion, Edna noticed that his face grew very red and his breath came short and hard as the chair cut deeper and deeper into the white sand.

"Good-bye, my possibility," sang out the girl, turning in her chair to catch the last glimpse of Edna, who remained on the wreck.

But Edna could only smile and wave her hand; that pale, wistful face seemed to choke her utterance.

She sat a long time gazing motionlessly at the great sea before her. The tide came in, and some of the waves even gurgled about the wreck where she sat without attracting her attention. At length, however, the sound of her own name aroused her from her reverie, and she glanced up to find that her uncle had returned.

"What, Edna, still here!" he cried, springing to her side with what, had she been less preoccupied, she would have considered remarkable agility. "Pray, what thought has so completely taken possession of your faculties that you cannot hear a voice ten feet away? Are you still considering possibilities?"

"No, sir; an impossibility this time."

Dr. Gregory Gray gave vent to a low whistle.

"Uncle Gregory."

"Well?"

"You said I would never understand the blessing of being a possibility until I understood the meaning of an impossibility. I understand it now. I saw her just after you left."

"Her?"

"Yes, the lame girl who sat on the opposite side of the wreck."

"So she is the impossibility, is she?" questioned Uncle Gregory, gravely; and Edna described to him what had just taken place. "But I cannot see why you should pity her so much," he commented, when Edna finished her tale, "when you consider the position of a possibility so tiresome. You told me an hour ago that you were a nonentity, a cipher, with just the faint possibility of some day amounting to something. Now, certainly, that is not an enviable state."

Edna blushed. "Don't, please don't quote any more!" she pleaded; "you cannot think how silly and wicked it makes me feel. I wonder, Uncle Gregory, that you did not overwhelm me with sarcasm when you realized, all the time, what foolish complaints I was making; but that is not your way. Anyhow, I had forgotten about myself; I was thinking of her. Uncle Gregory, she must be made a possibility."

(To be continued.)

MISSIONARY WORLD.

REPORTS OF MISSION STATIONS IN THE NEW HEBRIDES.

Ancityum Statistics.—Communicants, 253; admissions, 7; baptisms, 14; attendance at services, 600; candidates' class, 12; teachers, 32; schools, 28; attending schools, 300; population, 750; marriages, 13; books in circulation, the whole Bible, Pilgrim's Progress, etc.: native contributions, \$900; value of labour given, \$250.

Around the island of Ancityum there are twenty eight village school-houses besides two large central churches to care for. On making my parochial round of visitation, I found that four of these schoolhouses were becoming dilapidated. After talking the matter over with the people, new houses in each case have been built in their places. Last year we were enabled to erect a weatherboard church, with iron roof, at Aname station. This year we have opened a corresponding church at the Harbour of Anelcauhat. These two churches have been built by the Ancityum Saw Mill Company, and the cost has been defrayed by the proceeds of coconuts (copra), and arrowroot made by the natives, our Foreign Mission Committee of the Free Church of Scotland kindly allowing the latter contribution to go for that purpose. In addition to the work of the carpenters, the natives wattle and plastered the inside of the building with coral lime; our residence at the Aname, or north side station, during the months of October and November was much blessed by seeing several wanderers reclaimed. The daily attendance at school during that time averaged over 100. The Sacrament of the Lord's Supper has been dispensed three times on the island this year; on the last occasion three new deacons were elected, and two new village teachers were appointed. I am sorry to say that Mrs. Lawrie has suffered very much in health this year; and on that account we were absent seven weeks visiting Dr. Gunn and other missionaries in the S.S. *Croydon*. The Mission Synod again met at our station this year; excluding native helps, but including missionaries' children, there were forty-one present. This is the largest gathering that has ever been held at any one place, which is an indication of growth. The usual supply of almanacs for 1892 were printed for the Christian families throughout the group.

Futuna Statistics.—Communicants, 11; admissions, 3; baptisms, 3; attendance at services, 220; candidates, 32;

teachers, 4; schools, 4; attending school, 120; population, 480(?) ; books of scripture, 3; other books, "Harmony of Gospels," catechism, etc.; value of contributions, \$165, of labour \$32. The earlier months of the year were spent in New South Wales on furlough. When we returned to Futuna in June, we learnt that the work had been going on tolerably well during our absence, and the teachers left in charge had attended well to their work. The natives had the raw material for making arrowroot already dug, and had themselves arranged about making it, independently of our arrival. There was a little addition made to the membership of our Church at the first communion after our arrival, and the candidates' class has been steadily increasing. The heathen feasting, which was a source of much trouble for some years, has been given up by the church-going people. Three rain-makers lately destroyed their sacred stones publicly, and joined the candidates' class. Two of them are young men, whose presence we are glad to see in the class. The heathen, who appeared inclined to yield when we left on furlough last year, still hold out against the Gospel. We are now engaged in building a new substantial church, the materials of which are being paid by the proceeds of arrowroot. The natives have helped heartily in erecting the building. The present state of the work is encouraging.

Tanna Statistics.—Communicants, 4; baptisms, 2; attendance at services, 400; teachers, 7; schools, 9; attending school, 150; population, 4,000; books, New Testament and two Old Testaments; other books, Old Testament history, Catechism, hymn book, and primer; money contributed, \$15. The outstanding events of the past year have been: (1) Our return from furlough; (2) putting into the hands of our people the complete New Testament and a Bible history, and (3) the erection at Port Resolution of the "Scotch Church—a memorial of workers and work on Tanna." We found on our return that one teacher had died during our absence, and that one new school had been opened. The teachers had kept up the services, and there had been no notable relapses. Although the numbers attending the services continue very much the same, they represent more districts than formerly, so that now, from Port Resolution to Kwamera, there are some in every district who attend our services. There have been intertribal wars during the year in various parts of the district, but in no case did they stop, even temporarily, the Sabbath services in the various villages. Our contribution of arrowroot for the year was 823 lbs. As usual, the making is free labour, the raw material being purchased. Whilst the Scotch Church was being built, the natives made daily large contributions of native food, of the value of which I cannot form an estimate.

Weasisi Statistics.—Attendance at services, 110; teachers, 2; schools, 2; attending school, 50; population, 4,000; books of scripture, 3; other books, 3; value of labour given, \$10. In regard to the above statistics, it is only right to say that they represent matters as they were before the people were scattered by war. This year has been unique in our experience. At the end of last year the materials for our Jubilee School Church were landed. At once we began the works of its erection; but there were many other things needing attention. Amongst other things, I paid visits to the west coast of Tanna and other parts of the island. By the second week in May, the building was ready for use—not finished, as the materials for lining and wooden floor (since procured) were not provided. While this and our ordinary missionary work were going on there were two other forces at work. We had to carry on a vigorous opposition to heathenism. All around us preparations, often concealed from us, were going on for a series of heathen ceremonies. At the same time some discontents were secretly agitating for war. On the evening of May 6 an attempt was made on the life of a chief in the district where our out station was, and to whom most of our worshipping people owed allegiance. This put an end to the preparations for heathenism and our hope of having a special gathering to mark the opening of our church. As our out station, Nalungenia, was on the war frontier, we were forced to remove the teacher, and the station was closed. On July 24 things were brought to a climax. Early that morning Kaukari, the important chief, and Yakoli, who was the man we depended on for our mission work at Nalungenia, were both shot, and died from their wounds. The people at once fled to the westward, and before sunset the next night everyone had fled from around us. So that in the course of two days and a night, or between 8 a.m. on Friday morning and sunset the following Saturday, six villages were evacuated and burnt, and about 400 people driven from their homes. At least 100 of these were worshippers, and for weeks afterwards our premises formed the centre of the battlefield. Peace has been restored, and we have resumed services, but not school work. I have made a trip round Tanna in my boat, and was well received at all the landing places. The people on the west coast have built a house for me, and still hope for a missionary.

KANAKA LABOUR.

The New Zealand *Presbyterian* says: At the recent meeting of the Mission Synod, held at Ancityum, the following deliverance on the above subject was unanimously adopted, viz.: The New Hebrides Mission Synod, having heard of and witnessed the renewal of the Labour Traffic by the Queensland Government, feels it to be its duty, at this its earliest opportunity, to protest against the Pacific Island Labour Traffic, for the following reasons: 1. Although the

Synod does not wish to dispute the contention that cheap labour is a necessity for the maintenance of the Sugar Industry in Queensland, yet the knowledge possessed by every member of this Synod as to what the Labour Traffic is in these islands, leads the Synod to affirm that this Labour Traffic cannot be carried on with justice to the natives. 2. That while the Queensland Government has pledged itself to prevent abuses connected with the Labour Traffic, yet the absence of civilized government to protect the interests of the natives, the settlers, and the missionaries, makes recruiting without abuses an impossibility. 3. Further, because the deportation of the youth and able bodied natives from the islands prevents the development of industry, and sadly hinders the advancement of civilization and Christianity in the group, and is a most powerful factor in its depopulation. 4. That the most invariable practice of giving large presents to the person recruited or their relations, is universally regarded by the natives as "purchase" money, and the transaction is therefore considered by the natives as a traffic in human beings, it has a most demoralizing effect on them. That a copy of this minute be forwarded to the Secretary of State for the Colonies, the Premier of Queensland, the Governor of Fiji, the Convener of the Foreign Mission Committees of all the Churches interested in this Mission, and the Convener of the Foreign Mission Committee of the Presbyterian Church of Queensland.

A LEEDS COUNTY MIRACLE.

A STORY CONTAINING A LESSON FOR PARENTS.

THE RESTORATION OF A YOUNG GIRL WHOSE CONDITION FINDS A PARALLEL IN THOUSANDS OF CANADIAN HOMES—NOT THROUGH WILFUL NEGLECT, BUT IN IGNORANCE OF THE TERRIBLE CONSEQUENCES

Brockville Times.

The great frequency with which pale, sallow, listless and enfeebled girls are met with nowadays is cause for genuine alarm. The young girls of the present day are not the healthy, robust, rosy-cheeked lassies their mothers and grandmothers were before them. On all sides one sees girls budding into womanhood, who should be bright of eye, light in step and joyous in spirits; but, alas, how far from this is their condition. Their complexion is pale, sallow or waxy in appearance, they are victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and often distressing symptoms. All these conditions betoken chlorosis or anemia—or in other words a watery and impoverished condition of the blood, which is thus unable to perform the functions required of it by nature. When in this condition, unless immediate resort is had to those natural remedies which give richness and redness to the blood corpuscles, organic diseases and an early grave are the inevitable result. It was in a condition closely resembling the above that a young lady in Addison, Leeds County, was when Dr. Williams' Pink Pills for Pale People came to her rescue, and undoubtedly saved her from premature death. This case was recently brought to the notice of the *Times* by H. S. Moffatt, general merchant and postmaster at Addison, of which family the young lady in question is a member. Mr. Moffatt had read the numerous articles in the *Times* regarding what are admitted on all sides to be marvellous cures by the use of the popular remedy above named, after all other remedies had failed, and felt it his duty to make public, for the benefit of sufferers, the wonderful restoration to health and strength that had taken place in his own household. The young lady in question is his adopted daughter, and is some sixteen years of age, a very critical period in the life of all young women. She had been declining in health for some time, and the family became very much alarmed that serious results would ensue. Medical advice was sought, and everything done for her that could be thought of, but without avail; the treatment did her no good and she gradually grew worse and worse. Her face was pale and almost bloodless, she was oppressed by constant headaches, and her appetite completely failed. When her friends had almost despaired of a cure, some person who had purchased Dr. Williams' Pink Pills at Mr. Moffatt's store, and tested their virtues, advised their use in the young lady's case. The advice was acted upon and Mr. Moffatt says the results were marvellous. In a short time after beginning their use a decided improvement was noticed. The colour began to return to her cheeks; her appetite was improved, and there was every indication of a marked improvement of the system. After taking a few boxes she was completely cured, and is now as well as ever she was. In his business Mr. Moffatt deals in various kinds of proprietary medicines, but says he has never handled any medicine that gives such universal satisfaction as Dr. Williams' Pink Pills. The demand is large and is constantly increasing, thus affording the most satisfactory evidence that they are what is claimed for them, a blood builder, nerve tonic and general restorer, curing diseases hitherto held to be incurable, and restoring health where all other remedies had failed.

In view of these statements a grave responsibility rests upon parents—upon mothers especially. If your daughters are suffering from any of the troubles indicated above, or from any of the irregularities incident to a critical period in life, do not, as you value their lives, delay in procuring a remedy that will save them. Dr. Williams' Pink Pills is a remedy that never fails in such cases, and is a certain specific for the troubles peculiar to the female system, whether young or old. They act directly upon the blood and nerves, and never fail in any case arising from a vitiated condition of the blood or a shattered condition of the nervous system.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom,

the after effects of la grippe, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

AN OLD SOLDIER'S STORY.

AFTER U. S. MEDICAL MEN FAIL, RELIEF COMES FROM CANADA.

The following letter tells the tale of one released from suffering, and needs no comment:—

Michigan Soldiers' Home, Hospital Ward A.
GRAND RAPIDS, March 27, 1892.

Dr. Williams' Medicine Company.

GENTLEMEN,—I have your letter of the 24th, asking me what benefit Pink Pills for Pale People, and it gives me unbounded satisfaction to reply. Within ten days after I began taking Dr. Williams' Pink Pills, those terribly excruciating pains I had experienced in my limbs, heart, stomach, back and head, began to leave me, becoming less severe and less frequent, and before I had taken all of the second box they were gone. At times since, I have experienced aches, but they are nothing compared to the pains I had formerly suffered. For months I could get no sleep or rest, only from the use of morphine, two, three and five times daily. Soon after I began taking the Pink Pills I discontinued the morphine and have taken it but once since, and I am now only taking my fourth box of the Pills. Before I began taking Pink Pills I had no passage from my bowels except from the use of cathartics. Very soon after taking the Pills my bowels moved regularly and naturally—constipation was entirely gone. Previous to commencing the use of Pink Pills my urine was milky in colour and after standing resembled a jelly substance. Now it is clear and perfectly natural, and shows no sediment whatever. I had lost the use of my legs and could not bear the weight of my body on them. By the use of Dr. Williams' Pink Pills and cold baths and rubbing with a crash towel prescribed with them, my limbs have steadily gained in health and strength until I can now bear my full weight upon them. I have been gaining slowly, but surely, ever since I began the use of the Pink Pills, and am perfectly confident that I will be able to walk again and be comfortable, and this after doctoring for years with the best physicians and specialists, who said my disease could not be cured but only relieved temporarily by the use of hypodermic injections of morphine. I would not do without Dr. Williams' Pink Pills under any circumstance, even though they cost ten times what they do, and I strongly recommend them to persons afflicted with locomotor ataxia, paralysis, kidney troubles, nervous diseases and impurities of the blood. I have recommended the Pink Pills to a number of old comrades, and in every instance they have proved beneficial, can I therefore do less than warmly recommend them to all who read this letter? Yours very gratefully,

E. P. HAWLEY.

Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humours of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

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AN ANGLO-CANADIAN MIRACLE.

AN INTERESTING LETTER FROM ACROSS THE ATLANTIC. MR JAMES INGRAM RELATES THE STORY OF HIS SUFFERINGS AND RELEASE—RESTORED AFTER THE BEST DOCTORS HAD FAILED.

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the Ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

RHORDEREN, Monmouthshire, England,
November 20, 1891.

To the Dr. Williams' Medicine Company, Brockville, Canada.

GENTLEMEN,—It may surprise you to receive this letter from across the Ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let you know what they had done for me after four years' suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors, and in the Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last in despair I went to the General Hospital for treatment, but the result was no better, and on April 30, 1891, I left that institution a poor broken-hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in the *Montraal Star* an article telling the story of a man who, after spending hundreds of dollars, had tried Dr. Williams' Pink Pills and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. R. Birks, druggist, on McGill Street. Before I had finished it I felt that Pink Pills were helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien, of the harbour works, I was given a light job on the harbour wharf, and was again able to earn my living. I made up my mind, however, to return to the land of my birth, and on November 5, sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere. Yours gratefully,

JAMES INGRAM.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A STEP in the direction of the use of lay agency has been taken by the Dublin Presbytery in the appointment of a licentiate to the mission of Howth and Malahide. The services have been most successful during the past season. The missionary will reside in the neighbourhood, and visit the people.

THE great value of Hood's Sarsaparilla as a remedy for Catarrh is vouched for by thousands of people whom it has cured.

FORTY-EIGHT prizes from \$10 to \$100, in all \$1,000, are offered for Poems on Esterbrook's Steel Pens. Send postal for Circulars for particulars to 26 John Street, New York.

SAMPLE CHOCOLATE FREE.

A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Mener's delicious imported Chocolate, with directions for using.

HAVE YOU ASTHMA?

Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of Schiffmann's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

C. C. RICHARDS & Co.

My son George has suffered with neuralgia round the heart since 1882, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since.

JAS. MCKER.

Linwood, Ont.

MINARD'S Liniment, Lumberman's Friend.

Absolutely the Best.

It is richest in pure cream of tartar;
It is strongest in wholesome leavening power;
It has the best keeping qualities and is the most economical;
It contains no alum, ammonia or other deleterious substance;
All the ingredients used are published on the label.

Cleveland's Baking Powder

NEW ENGLISH PERFUME, Crab-Apple Blossoms.



(*Malus Coronaria*)
Chief among the scents of the season is Crab-Apple Blossoms, a delicate perfume of highest quality and fragrance.—*London Court Journal*.
It would not be possible to conceive of a more delicate and delightful perfume than the Crab-Apple Blossoms, which is put up by The Crown Perfumery Co. of London. It has the aroma of spring in it, and one could use it for a lifetime and never tire of it. *New York Observer*.

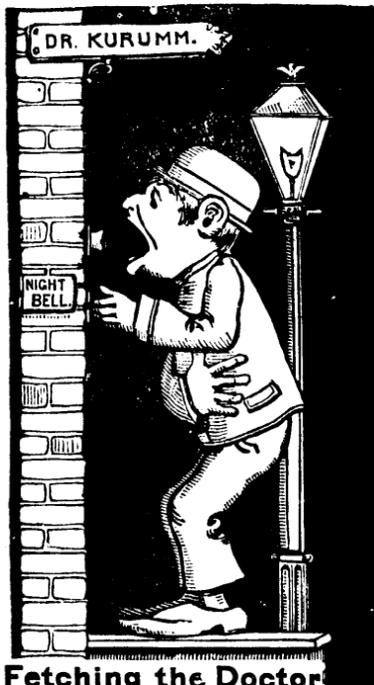
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MIDDLE AGE,
OLD AGE,

Can be suited with appropriate Gifts from our very large collection. Almost everything in the Jewellery Line.

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Established 1840.



Fetching the Doctor
At night is always a trouble, and it is often an entirely unnecessary trouble if.

Perry Davis' PAIN KILLER

is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. *Sold everywhere.*

Have you seen the New
BIG BOTTLE
Old Price 25 Cents.

Ministers and Churches.

It is stated that Rev. F. W. Farries, pastor of Knox Church, Ottawa, intends to resign his charge.
THE Rev. William Meikle has moved from 25 to 43 Oxford Street, where correspondence will reach him.

THE Rev. George Needham, B.A., of Egmondville, Huron Presbytery, has been obliged to give up work on account of serious illness.

THE Presbyterians at North Luther are building a new church, to cost about \$2,000. They expect that it will be opened early in January.

THE Presbyterian congregation of Alma are making preparations to begin the erection of a handsome new church early next spring.

THE Rev. C. W. Gordon, of Banff, has left that place to return to Scotland. Great regret is expressed among the people at his departure. Rev. C. Stephen, of Medicine Hat, succeeds him as Presbytery Clerk.

A LONDON paper says: Dr. S. H. Kellogg, late of Toronto, who is proceeding to India to superintend the translation of the Bible, is expected to preach at Camden Road Church, Rev. R. M. Thornton's, on Sunday morning.

THE Rev. R. A. Munro, late of Pine Creek, Presbytery of Calgary, who has just returned from a visit to Scotland, has taken charge of the stations at Swift Current and Maple Creek. While in Scotland he obtained \$111 towards the erection of a manse.

THE winners of the University scholarships at Knox College are as follows: Fourth year, J. A. Dow; third year, A. W. McPherson; D. M. McKay; second year, R. Martin, W. E. N. Sinclair; first year, A. W. Fisher; Bayne scholarship, J. H. Borland.

WINDHAM CENTRE and Waterford is one of the vacant congregations of the Paris Presbytery. The stations are six miles apart, and both are situated on the Canada Southern. Parties desiring a hearing there should correspond with the Rev. R. G. Sinclair, Mohawk, Ont.

THE Rev. W. Burns, of Toronto, has just returned from a visit to British Columbia. He took the opportunity on three Sabbaths which he spent at Victoria, Vancouver and Winnipeg, to bring the claims of the Aged and Infirm Ministers' Fund before the people of those cities.

THE Primary Teachers Union meets every Tuesday evening, at 7.30, in Zion Congregational Church Sunday School, for the purpose of studying the lesson for the following Sabbath. These meetings are undenominational, and a cordial welcome is extended to all primary and infant class teachers.

THE Guelph Mercury says: The Rev. R. Haddow, Milton, forenoon and evening preached two practical and instructive sermons in Knox Church, which were listened to with interest and appreciation. The pastor, Rev. R. J. Beattie, was absent on account of the death of an old friend in Peterboro'.

THE Daughters of the Church, a society of the Sunday school girls of St. Pauls, Bowmanville, under the presidency of Miss Mary Galbraith, one of the teachers, gave a sale and tea in the school-room on Friday evening last, October 28th. It was a great success, over \$100 having been realized, which is to be applied to improving the Sunday school accommodation.

THE Thanksgiving meeting of the Chatham Auxiliary of the Woman's Foreign Missionary Society was held on October 19th, about forty members being present. The collection amounted to \$57.51. An interesting programme was carried out, and at the close of the meeting Mrs. H. Neilson, who has been president of the Society for five years, was presented with an address and a certificate of life membership by the members.

THE Y.P.S.C.E. of Knox Church, Perth, held an open meeting recently, to which the congregation generally were invited. Mr. J. A. Allen occupied the chair, and an interesting programme was given. Mr. R. A. Paterson read a very instructive paper on "Hindooism," and a well delivered dialogue was recited by Misses McCulloch and Philp. Refreshments were served. The church choir, led by Mr. Black, furnished the music. The attendance was large and a very pleasant and interesting evening was spent.

A MEETING of the Toronto Presbyterial Women's Foreign Missionary Society was held at Norval on Friday week. The delegation from Toronto alone numbered about fifty and from other places twenty-five. The visiting ladies were hospitably entertained in Norval homes and thoroughly enjoyed their brief sojourn in our interesting little village. Addresses were delivered by Mrs. Wilson, returned missionary from India, and Rev. R. P. Mackay, of Parkdale, Foreign Mission Secretary. The meeting throughout was full of interest and profit.

THE results of the examinations in Theological hall, Queen's University, Kingston, are announced. Rev. Messrs. James Binnie, D. A. Drummond, A. Mackenzie, A. K. MacLennan, and P. A. McLeod have passed the various classes in their bachelor of divinity course. The matriculation scholarships were thus awarded: D. Strathern Dow, value \$85, Andrew C. Bryan, E.A., Kingston; Buchan No. 1, value \$75, William H. Davis, M.D., Delta; Dominion, value \$70, Robert Laird, Sunbury; Buchan No. 2, value \$60, James A. Leitch, B.A., Renfrew; Buchan No. 3, value \$50, Thomas L. Walker, M.A., Brampton. Theological hall was opened on November 3 with an address from Professor Mowat.

ANNIVERSARY services were held in the Port Elgin Presbyterian church on Sunday, October 30, when sermons were preached by Rev. J. F. Dickie, D.D., of Central Church, Detroit. On Monday evening following, Dr. Dickie delivered his lecture on "Savonarola the Prophet Preacher of Florence." All Dr. Dickie's addresses, includ-

ing an admirable talk to the Young People's Society on Sunday afternoon, were both eloquent and inspiring. The contributions at the services amounted to \$130, which will be used in lessening the small debt which remains on the manse. The active and zealous pastor of the Port Elgin church for the past seventeen years has been the Rev. James Gourlay, M.A.

THE Rev. John McClung received and accepted a unanimous call to Kingsbury and Flodden, Que., and was inducted on the 2nd inst. The late pastor, Rev. T. R. MacLeod, of Three Rivers, presided and preached from the words "How beautiful are the feet of them that preach the Gospel of peace," etc. Rev. W. Shearer, of Sherbrooke, and Rev. H. Craig, of Windsor Mills, addressed the minister and congregation respectively.

THE annual meeting of Knox Church, Young People's Association, Cornwall, was held lately, when the following officers were elected: Hon. president, Rev. J. Hastie; president, T. W. Marchbank; 1st vice-president, Miss Linda Clark; 2nd vice-president, J. P. Watson; treasurer, Miss B. Wilson; secretary, Geo. Warwick; entertainment committee, Misses Binnie, McMartin, M. Atchison, L. Hall; Messrs. J. Connolly, J. H. S. Parke, Willie McGregor, A. Tait Hope; reception committee, Misses K. McNaughton, E. Hope, Mabel Alguire, B. Kirkpatrick and M. Binnie; Messrs. Frank Doyle, A. Fisher, G. I. Gogo, T. Hope and J. C. Doyle; committee for Sunday morning meetings, R. McKay, D. O. Alguire, P. E. Campbell, A. Hope; auditors, Messrs. J. H. S. Parke and T. Marchbank. A special meeting of the Association will be held next Tuesday evening in the basement of the church, to consider the advisability of introducing temperance work in connection with the Society.

THE Presbytery of Winnipeg met in Knox Church last week. Rev. R. G. MacBeth was elected Moderator *pro tem*. A commission was read from the session of Selkirk, appointing L. Moncrieff representative elder of their congregation. Rev. Professor Hart reported that he had presided at the meeting of the Kildonan congregation, which had resulted in giving a unanimous call to Rev. William McKinley, now minister of Minnedosa. The call was signed by eighty-seven members and fifty-two adherents. Both Professor Hart and Mr. MacBeth, the representative elder of the congregation, bore testimony to the hearty feeling of the congregation and their eagerness to have Mr. McKinley as their minister. It was agreed on motion of Rev. Professor Baird, seconded by Rev. Principal King, that the call be sustained and that the Presbytery of Minnedosa be asked to hold a special meeting to issue the matter. The Rev. J. E. Munro was, on motion of Rev. Professor Hart, appointed to appear at the meeting of the Minnedosa Presbytery on behalf of the Presbytery of Winnipeg.

ANNIVERSARY services were conducted in the Presbyterial church, Brampton, on Sabbath week. The following evening a social gathering of the congregation was held. Rev. D. J. Macdonnell addressed the gathering for upwards of an hour in the church. His subject was the "Conservative" or "hold-fast" members of a church on the one hand, and the "progressive" or "go ahead" members on the other. The speaker showed the necessity and value of both of these classes of church-workers. His address was practical and helpful to the active man or woman church-worker, and at times abounded with brilliant retort and rich witticism. An adjournment was made to the lecture-room and tea and cake partaken of. The singing of the choir during the evening was enjoyed by all. After singing the doxology, and benediction by Rev. Mr. Gandier, the people departed to their homes, all delighted with the successful issue of their anniversary, and the bright and cheering prospects for making the coming anniversary just as happy an event.

THE anniversary services in connection with Fern Avenue (Ruth Street) Presbyterian Church, of which the Rev. R. C. Tibb is pastor, were held on Sabbath, October 30. All three sessions of worship were largely attended, every available seat and chair being occupied in the evening, and some turning away. Rev. R. P. Mackay preached at 11 a. m. and at 7 p. m., and the Rev. John Neil in the afternoon at 3. Although no special appeal was made, the offerings were double that of the usual Sabbath offering. On Tuesday evening the annual social of the congregation was held, when the church was again crowded to its utmost capacity. An excellent programme was rendered, after the equally excellent tea supplied by the ladies of the congregation had been disposed of. The character of the programme is vouched for by the following names of participants: Miss Addie Lawson, Miss B. Duff, Miss Gall, Miss Marguerite Evans and Mr. Alexander. Rev. J. A. Young, of St. Enochs, was present and gave a most interesting sketch of the working of "The Boys' Brigade," which was greatly appreciated by all present. The congregation worshipping here have felt the effect of the prevailing depression, but have steadily increased, and are beginning to realize the need of a new church building, which it is hoped next spring may see fairly under way. They have been greatly encouraged by the meetings of the past week.

THE Rev. J. L. Simpson closed his labours in Fort William on Sunday, October 23, and left by steamship *Manitoba* for his new charge at Thornbury and Heathcote on the 25th. During his three years pastorate in Fort William a very visible and gratifying improvement in church affairs has been manifest, and scarcely any church in Canada could boast of a larger or more appreciative congregation than has gathered weekly to listen to him. Financially, too, the church has made great progress, and this year will more than double the collections of any previous year in its history. The closing service on Sunday evening was largely attended, every seat being occupied and every available space filled with chairs. Fully three hundred people were present and listened attentively to the last words of their friend and pastor. A farewell reception was

given Mr. and Mrs. Simpson on Monday evening, 24th, in the manse by the ladies of the congregation, to which the members and adherents of the church were invited, as well as a few friends, including the clergymen of other denominations in Fort William and vicinity, who expressed their sincere regret in parting with so harmonious and estimable a co-labourer. A most enjoyable evening it was, culminating in a very unexpected surprise to Mr. and Mrs. Simpson. The Young People's Society of Christian Endeavour presented them with a handsome purse containing fifty dollars as a token of their respect and esteem. Quite a large deputation was present at the sailing of the *Manitoba* on Tuesday, anxious for another last word, a still later shake of the hand, and one more opportunity of expressing their kindly wishes for the happiness and prosperity of those who had filled a most difficult station with so much dignity, ability and efficiency, and who left a void in their hearts that it will be hard to fill.

THE Guelph Herald says: Rev. Dr. Wardrope, the beloved and respected pastor of Chalmers Church, preached a very eloquent and touching sermon on Sunday morning week. He took his text from Deuteronomy viii. 2: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." The Rev. Doctor referred feelingly to his long pastorate with them, which had been some twenty three years, and only one year less than his stay in Ottawa, where he had preached the Gospel for twenty-four years. During the twenty-three years he, like his hearers, had not been without his trials and he could heartily sympathize with them. He referred to the fact that it would not be necessary for him to preach a farewell sermon, as, by the liberal arrangements which had been made, he would still be with them, and would be in and out amongst his hearers. Referring to the membership and growth of the congregation since he became their pastor, Dr. Wardrope stated that when he came to Guelph the membership was 116. Now it was 480, for which they all had reason to feel very thankful. There had always been the kindest feelings existing between himself and the people during this time, and he hoped it might ever continue so. He did not doubt but what it would. The Rev. gentleman's remarks were very affecting, and during their delivery many eyes were moist with tears. It may be here mentioned that during Rev. Dr. Wardrope's ministrations the church has been very successful. The beautiful building and grounds are entirely free from debt, and, as stated above, there has been a very large increase in the membership.

THE monthly meeting of Toronto Auxiliary Canadian McAll Association was held as usual in the library, Y. M. C. A., on Thursday, November 3, Mrs. Byrne, one of the vice-presidents, in the chair. Treasurer reported \$244.37 as the sum gathered in from various sources this year so far. Mrs. George Kerr read a circular letter which had been sent to the auxiliaries of the American McAll Association. From this we learned that a change has been made in the board of directors in Paris on account of Dr. McAll's increasing years and failing health. He wrote: "Two features of the case pressed upon my spirits, one my state of health in view of the immense burden of detail and administration, the other that effective effort on behalf of the mission should be put forth in London, and in England generally. To meet these requirements it has been arranged that Dr. and Mrs. McAll shall have a second home in England, close by London, and devote part of each year to holding meetings and organizing work for the mission in that country. Dr. McAll having been relieved of the burden of details, can devote himself to the spiritual interests of the mission. This plan necessitated the re-organization of the Board. Two valuable members have been added, pastor H. Merle D'Aubigne, the son of the famous historian, and Monsieur

Dyspepsia

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

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to
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CURES

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IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PERSIN TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

Insure Your Digestion!

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IN BRASS AND WOOD.

Chairs, Seating and other Furnishings in Large Variety.

Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

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INWARD PILES CURED.

ST. LEON TRIUMPHANT.



Having been troubled with constiveness and also inward piles, was recommended to take

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British and Foreign.

The French have spent \$3,700,000,000 on their army since 1870.

The Rev. Mr. Muir, of Bethel Church, Kirkcaldy, has resigned his charge.

The Rev. John McIlraith, of Erskine, died recently at the age of seventy-six.

Mr. D. L. MOODY has been conducting a mission in the Metropolitan tabernacle.

LORD SELBORNE has in the press a volume entitled "Hymns, their History and Development."

The South anniversary of the consecration of Winchester Cathedral is to be celebrated on April 5th, 1893.

The Rev. Dr. Pagan, of Bathwell, questions the propriety of printing Synod sermons, as they do not pay.

A FINE suite of school buildings in connection with the Church at Whitehouse have been erected at a cost of \$7,500.

MRS. OLIPHANT and her son, Mr. F. R. Oliphant, have finished a work on "The Victorian Age of English Literature."

The election of Alderman Knill to the lord mayoralty of London has led to the formation of an Anti-Pope association.

The Belfast Central Presbyterian Association has just closed its tenth year. Mr. Thomas Sinclair, J.P., has accepted the presidency.

MR. GEORGE WOODHURN, M.A., a licentiate of the Magherafelt Presbytery, has received a call from the congregation of First Kaptee.

PRESIDENT KRUGER of the Transvaal retires from banquets when the toast list is reached in protest against late hours and excessive drinking.

No Frenchman has ever been General of the Jesuits, half the generals have been Italians, and a fourth, including Luyola, have been Spaniards.

MR. ELLIOT STOCK is about to publish a work by Professor Shuttleworth of King's College, entitled "The Place of Music in Public Worship."

THE Irish Assembly's Board of Missions has granted \$1,500 towards the building fund, which is being raised for the erection of a hospital at Damascus.

At a meeting of the Mission Board, held in Dublin, a donation of \$5,000, to support an additional medical missionary in China for three years, was announced.

THE Rev. Dr. George Matheson preached recently in connection with the centenary of Johnstone parish church, which has been renovated at a cost of \$1,000.

MR. DUNCAN MACLAREN says missions in Manchuria are having a wonderful success, the people there being more willing than the Chinese to listen to Christian doctrine.

THE Rev. Richard Glaister, B.D., for some time assistant to Professor Hislop, Helensburgh, has now been appointed assistant to Rev. Dr. Fergus Ferguson, Queen's Park Church, Glasgow.

BAILIE GUTHRIE, of Glasgow, hopes that ere long the Presbytery will take over the city churches under an arrangement that shall put an end to the annual loss the corporation suffers through them.

TWO additional names have been added to the list of candidates for the Hebrew chair in Edinburgh university. Those of Rev. John William Murray, Peebles, and Rev. I. Cameron, D.D., Dunoon.

THE Tolbooth Church, Edinburgh, disused since the congregation united with Queen Street one, has been sold to the Scottish banks for a clearing-house at \$70,000. Last spring a purchaser could not be found at \$55,000.

CHRISTIANITY has been legalized in China by the eighth clause of the treaty of Tien-Tsin, which declares that, as the teachings have a beneficial effect upon the population, missionaries are in no way to be interfered with.

PRESIDENT KRUGER of the Transvaal has intimated that he will no longer debar foreigners from the rights of citizenship. A fusion of the British and Dutch he is now convinced will lead in time to a united South Africa.

A YOUNG man has been refused membership of a branch of the Y.M.C.A., London, because he is a porter. The officials say they have been compelled to refuse admission to all who are in lowly positions, as the classes will not mix.

A MISSIONARY meeting was held in St. Andrews Hall, Glasgow, recently, Rev. Dr. Black presiding. It was addressed by Rev. Dr. Laws, Rev. H. Waddell, Rev. J. MacIntyre, from Manchuria, Rev. James Buchanan, Rev. John Smith, Rev. Dr. Wells, Rev. Dr. Robson, and Mr. Duncan MacLaren. A zenana meeting was addressed by Mrs. Duncan MacLaren.

LITTLE BEGINNINGS.—The steam which raised the lid of the kettle led a philosophic mind to utilize it for man's benefit. No one dreamed that we should now be dragged along by it at the rate of sixty miles an hour. When Petty Davis made a preparation for the medicinal use of his family, over fifty years ago, neither he nor any man imagined that it would now be sold in every land, and prove to be the PAIN-KILLER of the world. The new big bottle, old price 25c.

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St. London; And sold by all Medicine Vendors throughout the World. N.B. Advice gratis at the above address daily, between the hours of 11 and 4, or by letter.

Household Hints.

RUB your griddle with salt before you grease it, and your cakes will not stick.

CABBAGE SALAD.—Select a solid head, and one that is white after the outside leaves are taken off; lay on a board, and with a sharp knife cut fine; set in ice box until ready to use.

CANNED SALMON.—If you prefer it heated, immerse it in a kettle of boiling water until heated through, or put it in the steamer over a kettle of boiling water; open and drain off all the liquid, then remove to a platter, taking out any skin or poor pieces. Garnish with parsley.

SALAD DRESSING.—Beat yolks of two eggs thoroughly, add one teaspoonful of salt, two of white sugar, one of mustard, one tablespoonful of butter, and four of vinegar; mix together, and put in double kettle over the fire; stir constantly until it thickens; set in ice box until very cold. When ready to serve, pour over the cabbage and mix lightly.

GINGERBREAD.—Two eggs well beaten, two-thirds cupful of New Orleans molasses, half a cupful of sugar, one-third cupful of butter, half cupful of sour cream, half cupful of sour milk, one and a-half teaspoonfuls of soda, half teaspoonful of ginger, half teaspoonful of cinnamon, flour to thicken; beat the sugar and butter together; add the eggs and beat well; then add the soda to the sour milk; stir in the milk, cream, molasses and spices; thicken so you can drop it easily from a spoon, and bake in a moderate oven. It requires more care and longer baking than a cake made from all sugar.

MINUTE PUDDING.—Put a quart of milk over the fire with a bit of lemon peel or a teaspoon of lemon extract in it. When it comes to a boil, have ready a cupful of flour made into a smooth paste with cold milk; stir slowly into the boiling milk; let it boil, stirring it all the time until thick enough. Dip an earthen dish into cold water and out again, pour the pudding into it and let it cool a little. Serve with sugar and cream or hard sauce made by the following rule: Braid together with spoon half a cupful of coffee sugar and one-third of a cupful of butter until smooth. Grate in a little nutmeg.

GRAHAM BREAD.—One pint of milk, scald and pour into a bread pan, add even teaspoonful of salt and a little butter; when cool, add half a cupful of soft yeast and sifted Graham flour enough to make a batter, beat well until it is full of air bubbles, cover, and leave in a warm place until morning. As soon as you can, attend to the bread, add two spoonfuls of molasses, one cupful of white flour, and enough Graham to make a soft dough; take one to the moulding board and knead, using wheat flour. Make into loaves and put in greased tins to rise, cover, and when thoroughly light, bake over one hour.

POIRES AU CHOCOLAT.—Quite common little pears are used for this, and it is indifferently an adult or nursery dish. The pears are first parboiled in sugared water, and then put into a baking dish, well sprinkled with sugar and baked soft. The sugared water is reduced to a cupful, and to it is added a spoonful of cream and chocolate; a tablet to a cupful of liquid. The chocolate is well flavoured with vanilla, and this liquid is poured hot over the pears, reheated in the oven and served hot. It is cheap, and as successful as more ambitious desserts, as good milk can be used as well as cream (or nearly); the chocolate costs only a penny a tablet, the sugar is brown and the pears are the commonest cooking kind.

SHOULDER OF LAMB STUFFED.—Take the bladebone out of a shoulder of lamb, fill up the hole with nice force meat, and sew it up with coarse thread; put it into a stewpan with a few slices of bacon under and over the lamb. Add a bunch of sweet herbs, two onions, half a head of celery, and a quart of rich stalk. Stew gently for two hours, reduce the gravy by boiling to one-half, pour over the lamb, and serve.

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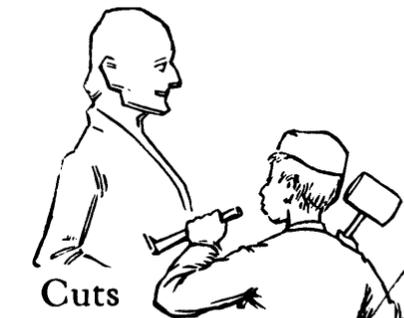


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SWEETBREAD PIE.—Parboil five or six sweetbreads, cut them into two or three pieces, stew them ten or fifteen minutes in a little white stock with some chopped shallot, a bit of butter rolled in flour, some salt and white pepper and a good many mushrooms; put them into a pie dish with some asparagus tops, force meat balls and hard boiled yolks of eggs, and slices of fatbacon on the top; cover it and bake it till the paste be done enough, or it may be put into a vol-au-vent and served upon a napkin or baked in a plate.

GODIVEAU.—Take fillet of veal or breasts of fowl or game, fresh pork or sausage meat, beef marrow or suet, equal quantities of each, real sweetbreads, truffles and mushrooms, season these articles with pepper, cloves and nutmeg, all in powder; pound them altogether, and put in (one at a time) the yolks of three eggs; pour in also a little water, pounding continually until it is reduced to a sort of paste; make a small ball of it, which boil in a little water to ascertain whether it be sufficiently salt; sweet herbs may be added when about to use it.

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SPICED TOMATOES.—Take red and yellow pear-shaped tomatoes; prick two or three times with a fork, sprinkle with salt, let stand over night, pack in a glass jar and cover over with vinegar, prepared as follows for a half gallon jar; one pint of vinegar, one teaspoonful of cloves, one teaspoonful of cinnamon, one teaspoonful of allspice, one teaspoonful of pepper, one tablespoonful of sugar. The spices should be ground. Let this come to a boil and pour it over the tomatoes; after they get cold tie strong paper over them.

PANNED CHICKEN.—Take two chickens four or five months old, dress and cut them open through the middle of the back, wash thoroughly, wipe and rub salt inside. Put enough hot water in a dripping pan to cover the bottom an inch or more, and three heaping spoons of butter; lay the chickens flat in the dripping pan with the breasts up, baste often with a spoon, keep in plenty of water; one and one-fourth hours is generally long enough to cook them; keep them covered with an old tin, while in the oven; when done, remove to a hot platter and spread butter over them. Thicken the gravy with flour, wet in cold water, and serve with the chicken.

GATEAU DE POIES.—These are little witchcrafts of the trifling order. Thin paste is cut into fingers two inches across and four in length, and baked a light brown. When still warm they are covered with a couche—we would say layer (although there is more than one) made in this way: Some pears of a good quality are stewed with a little white sugar, beaten to a mass, and thickened with a little corn starch. (The pears must have the pear flavour.) This, while the paste fingers are warm, is spread about a quarter of an inch thick upon them. This couche is covered with white of egg beaten to a froth and sprinkled with very finely chopped pistachio nuts.

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At Carleton Place, on the 20th October, by Rev. A. H. Scott, M.A., Thomas Bridges, of Carleton Place, to Miss Annie Horricks, of Drummond.

At Perth, by Rev. A. H. Scott, M.A., on the 24th October, Mr. William James Gardiner, of Smith's Falls, to Miss Annie Heatherington, of Perth.

At the residence of the bride's parents, on 25th October, by the Rev. R. McNair, M.A., F. Fisher, V.S., to Ada J., youngest daughter of Robert Anderson, all of Carleton.

At the residence of the bride's father, on the 26th October, by Rev. Prof. Ross, Rev. Archibald Graham, of West Winchester, to Jean McLeod, youngest daughter of Mr. John Riddell, Perth.

At Sherbrooke, on 27th October, by the Rev. Mr. Shearer, James Lowe, late of Manchester, England, to Elizabeth Jane Ellis.

At the residence of Mr. Donald McPhee, Huntingdon, P.Q., on the 2nd November, by the Rev. J. Barclay Muir, A.M., David McGibbin, Summerstown, Ont., to Maggie, second daughter of Mr. William McPherson, of St. Anicet.

DIED.

On October 31, at 606 Huron street, of diphtheria, Arthur Shields, second and dearly beloved son of T. A. and A. E. Lytle, aged 4 years and 4 months.

On November 4, Elizabeth Mary Torney, beloved wife of John McAndrew, Renfrew, Ont., and mother of J. A. McAndrew, Osgoode Hall, Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, November 29, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.

HAMILTON.—In Knox Church, Hamilton, on Tuesday, November 15, at 9.30 a.m.

HURON.—At Exeter, Nov. 8, at 10.30 a.m.

LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.

LONDON.—In Park Avenue Church, London, Tuesday, November 8, at 1 p.m.

MAITLAND.—At Wingham, on Tuesday, 13th December, at 11.15 a.m.

MONTREAL.—In the Presbyterian College, on Tuesday, January 10, at 10 a.m.

ORANGEVILLE.—At Orangeville, November 7, at 10.30 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, December 20, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.

SARNIA.—In St. Andrews Church, Sarnia, on second Tuesday in December, at 2 p.m.

SAUGEEN.—In Knox Church, Harrison, on December 13, at 10 a.m.

TORONTO.—In St. Andrews Church West, on Tuesday, December 8, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

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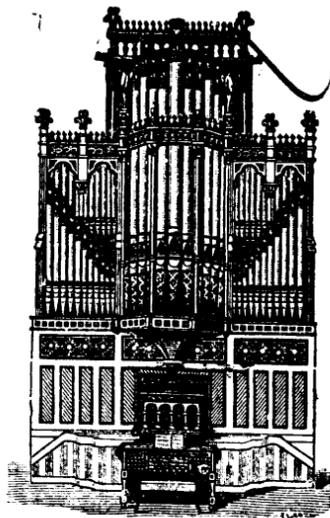
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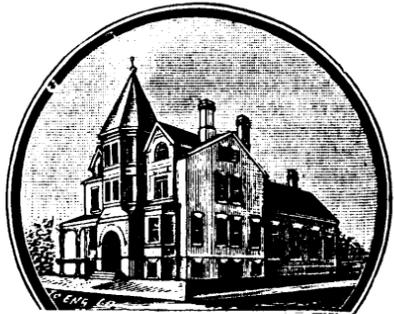
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