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TORONTO ENGRAVING CO.

Vol. 17.—No. 10.  
Whole No. 838.

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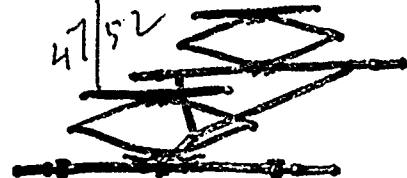
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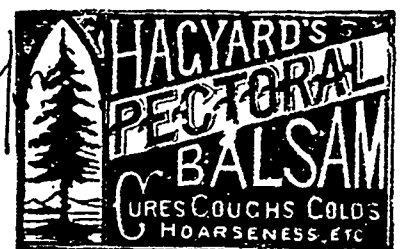
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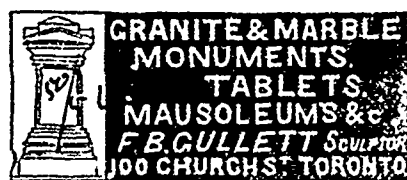
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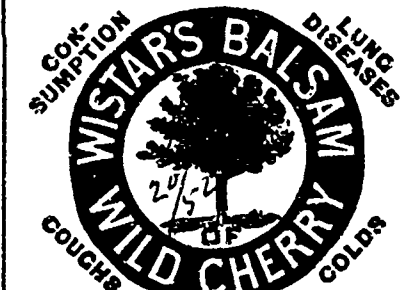
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Household Hints.

THINK envy of her friends, a lady who uses "Lotus of the Nile" Perfume.

POTATO ROLLS.—Five large potatoes mashed while warm. Add one quart of flour, salt to season, one teacupful of milk, stir until light, make into rolls, let stand two hours, then bake.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R & T. W. are stamped on each drop.

FRIED RAW POTATOES.—Pare and thinly slice raw potatoes; let them stand in cold water half an hour; drain in a colander, and fry in melted butter; cover closely, but stir occasionally; season with salt and pepper.

BOOKS & EXPERIENCE.—Books are useful to add to our knowledge, but practical experience teaches us that the best remedy for all diseases of the Stomach, Liver and Blood is easily to be had and is called B.B.B.

FROSTED APPLES.—Pare, core and slice apples of a large, tart kind. Bake them till nearly done. Put them away to get entirely cold; then prepare some sugar icing, and, first pouring off all the juice, lay the icing thickly on the tops and sides, as much as you can. Return them to the oven to just harden and be set. Serve with cream.

R. FELLOWS, M.D., of Hill, N. H., says that he has made use of WISTAR'S BALSAM OF WILD CHERRY for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long standing coughs. He says that it saved the life of at least one of his patients.

ORANGE PUDDING.—Grate three sponge biscuits in enough milk to make a paste; beat three eggs and stir them in with the juice of a lemon and half the peel grated. Put a teacupful of orange juice and one of sugar, with half a cup of melted butter, in the mixture, stir it well, put it in a dish with puff paste around it, and bake slow one hour.

AFTER trying numerous so-called catarrh remedies and receiving no benefit I was finally induced to try Ely's Cream Balm, and after using one bottle I take great pleasure in recommending it to all sufferers from catarrh.—N. L. Gorton, with S. Gorton & Co., Gloucester, Mass.

BEEF LIVER.—Cut the liver in slices, three-fourths of an inch in thickness, salt and roll in flour. Put two tablespoonfuls of lard in a skillet; when hot put in the liver, then pour in hot water enough to cover. Let boil until the liver is quite tender, fry until very brown on both sides. It makes a nice dish for breakfast. Serve while hot, for it becomes hard when cool.

I was a sufferer from catarrh for fifteen years with distressing pain over my eyes. The disease worked down upon my lungs. I used Ely's Cream Balm with gratifying results. Am apparently cured.—A. C. Warren, Rutland, Vt.

HOW TO COOK CRANBERRIES.—Wash one quart of cranberries and put them in a covered saucepan with one pint of water. Let them simmer until each cranberry bursts open; remove the cover and add one pound of sugar, and let them boil twenty minutes uncovered. The cranberries must never be stirred from the time they are placed on the fire. Follow this recipe exactly and you will have a most delicious preparation of cranberries.

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The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in wisely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For overworked, worn-out, "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

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As a regulator and promoter of functional action, at that critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The Change of Life."

"Favorite Prescription" when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

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# THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 29th, 1888.

No. 10.

## Notes of the Week.

THE Duke and Duchess of Connaught were present at the distribution of prizes to the girls attending the eight female schools of the Established Church of Scotland in Poona. The Duke, in an address, said there were so many boys' schools that he was glad to find such a number of girls attending school and receiving Christian instruction, and he hoped they would grow up to be the helpers of their husbands by their gentle influence. The prizes, handed to the girls by the Duchess, included books, workboxes and dolls.

THE Rev. Dr. Aird having declined the Moderatorship of the Scottish Free Church Assembly, a new nomination will be made at the commission in March. Quite a number of names have all ready been suggested; among pre-Disruption worthies Dr Wylie, Dr. Murray Mitchell, Mr. John Laird, Dr. Baxter, Dr. J. J. Bonar, Mr. Thomas Brown, Dr. Smeaton, Dr. Blaikie, Dr. Thomas Smith; and among men ordained since the Disruption, Dr. Millar, of Madras; Dr. Adam, Mr. M'Kenzie of Kilmorack; and Mr. M'Kenzie, of the Tolbooth, Edinburgh.

ONE thing that has contributed to aggravate the bitter feeling of the Scotch Crofters is the fact that one of the greatest owners of their deer forests is an American, Mr. Ross Winans, of Baltimore, who is reported to have prosecuted a peasant some time ago, because he kept a pet lamb, and who, while holding thousands of acres for his pleasure, shows not the slightest interest in the life of the people. A distinguished Free Church Scotch minister is reported as having declared that the people have a right to the land, and that no landlords can justly turn it into deer parks.

THE *New York Independent* says: Purity of mind in the use of words ought to be a permanent characteristic of every man. Frivolous words, corrupting words, filthy words, slanderous words, lying words, angry words and profane words should dwell on no man's lips. They are especially out of place on Christian lips. Any one who will carefully read the Bible in regard to the use of words cannot fail to observe the frequency and earnestness with which that book exhorts us to speak properly in the moral sense. Purity of heart and purity of language are naturally allied.

THE Philadelphia correspondent of the *New York Evangelist* writes: There are two notable ministers of religion who cannot come upon our Board of Relief, as they are not members of any Presbytery. One of them is Pope Leo, whose income has been so reduced by adverse circumstances that it now amounts to the mere pittance of \$7,500,000 a year! But we leave him to his many warm friends in this and other countries. The other is John Witherspoon—not the man himself, but our magnificent bronze in the Philadelphia Park. Unless his friends furnish the funds needed for repairs, the brave old Signer of the Declaration will be poorly presentable at the coming hundredth meeting of the General Assembly.

THE first of several contests for the repeal of the Scott Act has resulted in victory for the friends of Temperance. A vote on the question for repeal was recently taken in the County of Westmoreland, N. B., resulting in a larger majority than ever in favour of the maintenance of the Scott Act. It is a significant fact that, notwithstanding the imperfect enforcement of the law in several localities, not a single county where the act is in force has yet voted for its repeal. This is a pretty conclusive evidence that there is no weakening in the temperance sentiment. The next county to decide will be Halton, where, for the present, agitation is at its height. The friends of the Act are confident that the good people of Halton will not go back on their record.

AN immense amount of suppressed indignation, says the *British Weekly*, exists at the pig-headed manner in which the trial of the Clachnare and Aignish raiders has been conducted by Government at the High Court of Judiciary in Edinburgh. Specially is this the case in connection with the vindictive, uncalled-for severity of the sentences pronounced by Lord Craighill, the presiding judge. The feeling is sure yet to find expression for itself in public meetings, by memorials, deputations, etc. Doubtless it is admitted the poor people were wrong, ill advised, but that they deserved punishment to the extent of fifteen, twelve, nine and six months is absurd. When sentence of nine months' imprisonment was passed upon the two women, the sensation among the audience in the court room was great.

THE one hundred college and seminary students who had offered themselves for foreign missionary work, and who assembled last year for Bible study, have issued an earnest and forcible appeal to the Churches for funds, to enable them to perform their vows of dedication. Since the last year, the number of such students is said to have increased to about 1,700, exclusive of about 550 women. In her entire history the Christian Church has never witnessed such a spectacle as this, and our own branch of it can scarcely expect a blessing from its Head if it does not promptly do its part in sending forth to missionary fields this army of young men which the Lord has placed before it to test its faithfulness to His great command. The appeal can be obtained from W. P. Thomas, of Union Theological Seminary, New York, or from J. N. Forman, of Princeton Seminary.

A PRIVATE conference of the Glasgow Free Presbytery was held lately, to consider the subject of the Confession of Faith. Dr. Candlish introduced the question by making a statement to the effect that it was desirable to change the formula so as not to require that ministers and elders should be asked to declare their agreement to the whole doctrine of the Confession, but rather in the general substance of that doctrine. A good many ministers and elders took part in the conference—some agreeing fully with Dr. Candlish, a few differing from him, and the majority stating that it seemed to them unnecessary to press the matter forward throughout the Church for discussion at present. After very full consideration, Dr. Candlish intimated that he would not ask the Presbytery to take any practical step in the direction that he had indicated; but that he believed the matter to be of so much importance that it must very soon command the attention of the Church.

A BRITISH contemporary says The latest version of the death of the martyr of Khartoum was made public by Rev. H. Waller last week. After a sermon in commemoration of Gordon's death, he read a letter from a sergeant who was present when the tragic event took place, and who says that on the morning of the fatal day, Gordon said, "It is all finished; to-day Gordon will be killed." Then he went downstairs, and took a chair and sat down on the right of the palace door. Soon after, a rebel sheik galloped up with some Bagaree Arabs, and when the loyal sergeants by his side were on the point of firing at them, Gordon seized one of their rifles and said, "No need of rifles to-day; Gordon is to be killed." The sheik told the General he had orders to take him to the Mahdi alive, and on his refusing to go, he rushed up to Gordon and cut him over the left shoulder with his sword, "Gordon looking him straight in the face and offering no resistance." His head was then cut off and taken to the Mahdi, and his body buried close to the door of the palace. It is some consolation to learn that the hero's tomb is treated with respect.

DR. GREY, of the *Chicago Interior*, has been blown by the late blizzards to warmer latitudes. At Charleston he says: Here I came upon the solution of what

has been to me a mystery—the opposition of some of the coloured ministers to reunion. That reason is that they are unwilling to be brought into competition with white ministers in the Presbyteries. "Union on that basis would drive out every coloured minister." Negroes are not spoken to in the South as equals speak to equals. There is never a request. It is always a command. The idea of mixed churches is regarded as preposterous by both the white and the black Presbyterians. Neither would tolerate it. The negroes are discriminated against in every way possible. I noticed that there were no coloured street-car drivers. That is regarded as a white man's work, and "a negro would as soon expect to be President as to be a street-car driver." He is discriminated against in wages. As I have said, he is commanded, never requested. The negro ministers and elders will never surrender the equality, freedom and authority which they now enjoy by going into a mixed Presbytery. They are afraid that the discriminations which they suffer would not be laid down at the door of church or Presbytery—and that fear is based upon a certainty. There is no such thing as a mixed Church court or congregation of any sect.

THE *Presbyterian Messenger*, London, says: We have received a "wee bookie" from Prospect Street, Hull, which bears the title, "Our Method of Church Finance, with remarks on scriptural giving." In this Church we gather that the financial system is still in operation which was instituted, we believe, by their late lamented minister, the Rev. Dr. W. P. Mackay. All the money is put into boxes, and no one knows how much is contributed by any individual. This method carries out the principle of secret giving. "When thou doest alms, let not thy left hand know what thy right hand doeth." Church expenses and the Sustentation Fund are met by boxes fastened on the walls, the minister's support is provided for by money put into envelopes before being placed in the boxes, the evening collections, made by peripatetic boxes, are applied to extinguish debt and pay for the new school buildings; and extra collections are made for the Synodical Schemes. After explaining the system, and appealing to the highest motives for giving according to its arrangements, the little tract ends with pointing out that Christian giving ought to be cheerful, "God loveth a cheerful giver"; proportionate, "as the Lord hath prospered"; and stated, "on the first day of the week." Perhaps a useful hint might be gleaned by others from the success of our friends at Prospect Street.

CONCERNING the Rev. W. Balfour's proposal in Edinburgh Free Presbytery to appoint a censorship of clerical authors—a proposition which was emphatically negatived—the *Christian Leader* says: Mr. Balfour of Holyrood has a great interest in the clerical literature of the Free Church, and would like to have a hand in making it the purest of its kind. We are not aware that he is specially qualified for saying what is good or bad, perhaps he is conscious of his own deficiency, and therefore desires the help of his brethren when he proposes that they shall instruct a committee to supervise all clerical publications and report on the same. This is not kind to them, and it is more than kind to those who publish what they ought not. The latter will obtain notoriety; the former will be burdened with an intolerable task. For ourselves we would rather take to a plank bed and a cold cell than be compelled to read everything that proceeds from the clerical press. Like the apostle, we should be pressed beyond measure. Nevertheless we are sorry for Mr. Balfour; he has only been able to discharge his conscience when, with this done, he might have died happy. Still it is a queer notion of a happy death to find satisfaction in the intolerable burden imposed on successive generations of committees of saying what are the worst books that voluminous clergymen write. We had rather these books should die a natural death, and Mr. Balfour live to see how needless his desire is.

## Our Contributors.

### INEFFICIENCY THAT IS NOT MINISTRIAL.

BY KNOXONIAN.

Two blacks do not make a white. We make this strikingly fresh and original remark here because if we don't somebody else will make it several times before reading this paper through. To show that some ministers are not the only inefficient men in the Church will not help the ministers. That is a fact, a solid, undeniable, self-evident fact. We might indeed go farther and assert that the inefficiency of many other men is an additional reason why ministers should try all the harder to be conspicuously efficient. And still it is hardly fair to speak about ministers as if they were the only class in which inefficient men are found. Quite likely there are six inefficient elders in the Free Church of Scotland for every inefficient minister, but we do not learn that any steps are being taken to crowd them out of their places. There may be twenty inefficient elders and fifty inefficient managers in that Church for every conspicuously inefficient minister, but we do not hear that anybody is putting a little ecclesiastical dynamite under them to make them go. The number of precentors in that Church who sing in the most excruciating style is probably much larger than the number of ministers who preach badly, but nobody speaks of taking ecclesiastical steps to make precentors stop singing through the nose. Probably a movement in that direction would be no use.

Now let us look at this matter squarely in the face. Let it be assumed that in our own Church there are ministers who, either from lack of will or lack of ability, or from lack of both, do not do their work well. As a matter of fact the difference between ministers who are called efficient and many who are flippantly and often cruelly called inefficient is a difference in their opportunities. Unthinking, uncharitable people often condemn a minister who labours in a shrinking population among a lot of penurious, Gospel-hardened cranks because he does not accomplish as much as a neighbour who labours in a growing population among a generous, energetic, warm-hearted Christian people. In many cases of apparent success and failure the difference is more in the opportunities than in the men. But there is little use in enlarging on this point. Some people haven't a mind big enough to consider anybody's opportunities and surroundings.

Let it be assumed that there are ministers who from some cause or from a combination of causes are no good. All we want to insist on here and now is that people should not pile on them as if they were the only men in the Church who are no good. And that is exactly what a large number of people do. The men who are the most useless themselves generally shout the loudest when an effort is being made to show that a minister is useless. Men whose inefficiency or crankiness or example may have done much to hinder the growth of a congregation are nearly always among the first to blame the minister because the congregation does not grow.

There are about 5,000 elders in the Presbyterian Church in Canada. Taken as a whole, they are the best body of Christian laymen in Canada. In the matter of intelligence, Christian character, loyalty to the truth and zeal for the Master's cause they have no equals that we know of in this country. But is it not a well-known fact that an unfortunately large proportion of the 5,000 are just as inefficient as it is possible for the most useless minister to be? How many Sessions divide their congregations into districts, visit these districts, keep an eye on the families, look out for strangers, visit the sick, attend to the raising of money for the Schemes of the Church, and discharge regularly and systematically those duties that lie at the very basis of congregational prosperity. Many do all this, but is it not a notorious fact that too many elders do little besides help to serve the tables when the sacrament of the Supper is dispensed? If there are inefficient ministers there are inefficient elders too. Then don't pounce on weak ministers, as if they were the only men who fail in duty.

There are about 8,000 deacons, managers and trustees in this Church. Some of them do the business of their congregations in first-class business style. They keep a sharp look out on the revenue and ex-

penditure all the year round, know weekly or monthly how the balance stands, meet regularly, talk matters over, try new plans and use their brains and business experience for the good of their congregation. Congregations whose business is managed in that way seldom have any financial trouble. But is it not notorious that the business of many congregations is not managed at all? The thing just runs, and often runs into the ground. One of the strongest evidences of the divine origin and perpetuity of the Church is that so many congregations live through the financial mismanagement with which they are afflicted. We respectfully suggest this argument to Professor Gregg or any other professor who can make any use of it. If there are inefficient ministers most assuredly there are inefficient managers. Then don't pile on poor, inefficient ministers, and blame them for every evil that comes upon the Church. Better financial management would have saved many a congregation from financial trouble and many a minister from alleged inefficiency.

What should be said about inefficient leadership in the service of song? Is there anybody in Canada who does not know that the exercise we call singing in many churches often drives people of taste out of the Church? Is there anybody who does not know that the poor singing is often more powerful to drive people of taste out than the most efficient pastor can be to keep them in? Granted that of late there has been considerable improvement, will any one who worships in a large number of Presbyterian Churches during the year say that the service of song in a majority of them is anything like what it should or might be? Cases are constantly occurring in which people leave or refuse to join Churches because the singing is excruciatingly bad, and in many of these cases the blame is laid on the minister. Yes, and sometimes laid on the minister by the very people who resist any improvement in the singing. Now, dear reader, don't you think that there are a few other people in the Church as inefficient as any of the ministers?

Moral: Don't charge every ill that affects the Church to the inefficiency of the ministry.

### PRESBYTERY ACCORDING TO THE REVISED BOOK.

(Concluded.)

The definition proposed in the book under revision excludes from membership in Presbytery ordained ministers, no matter how respectable their standing, varied their gifts, or large their experience, who may be without charge. They may have withdrawn from some particular charge influenced by the most unselfish motives, earnestly desiring to promote the glory of God. They may have wished to forestall or prevent some disruptive or disturbing scheme of ill-affected members; or to permit a union of separate elements to increase the strength of the Church; or as Christ instructed His disciples, as a testimony to those who would not receive nor hear His words. His Presbytery approve of his conduct; they praise his self-sacrifice, yet is he at once excluded from his seat as a member of Presbytery, deprived of the exercise of his inalienable functions as a Presbyter and relegated to the cold realms of a petty criticism, and of undeserved neglect. Surely this kind of procedure puts a premium on the miserable but too-often-practised habit of holding on to the last moment, however unloving, inharmonious and contentious an element of the charge may be, even while it wastes away in unseemly and prolonged wrangling.

But, further, this strange definition of the constituent elements of the Presbytery excludes as many classes of ministers as it includes. If it includes only ordained ministers who are pastors of congregations, it leaves out all ordained ministers who are not in pastoral charges. While under exception (b) it allows ordained ministers who are professors in colleges connected with the Church, it excludes those who may be principals, superintendents or instructors in institutions not connected with the Church. While exception (c) includes all ordained ministers who are employed in Church work by the appointment of the General Assembly, it excludes all those engaged in like work for the Synods, Presbyteries or colleges, but not appointed by the Assembly. While exception (d) includes all ordained ministers who are by enactment of the General Assembly placed on the roll, it excludes all ordained ministers without charge whose names are not so honoured by the General Assembly.

Thus the enactment, or the arbitrary choice, of the General Assembly, without any constitutional rule or law to guide their decisions, settles for these the right of membership in Presbytery. Even the Presbytery itself, which is an independent body, has not power of deciding in this case the qualifications of its own members. If the Church were an oligarchy this mode of making and unmaking members of Presbytery, and of handling men's rights might pass; but people accustomed to constitutional government and the free exercise of their personal and inalienable rights are not willing to be so used.

Then exception (e) includes those ordained ministers who having been long employed on mission fields, are recommended by the Home Mission Committee, and excludes all those on the same mission fields who are not recommended by this committee. Thus membership in these cases is a kind of promotion or reward for a service. The committee which certifies or approves is not a court of the Church, but itself a branch or arm of the Church's service, without ecclesiastical powersave in its own assigned sphere. Now, we believe that the Presbytery has the power and right to judge of the qualifications of its own members, and hence a committee which it has not appointed has no right to decide for it. But we believe, as already intimated, that the constitutional qualifications for the exercise of Presbyterial functions is the orderly setting apart of a man to the work of the ministry by the laying on of the hands of the Presbytery. Surely every ordained minister who is working on a mission field is entitled to membership in Presbytery as fully as the pastor of a missionary or a supplemented Church, or indeed of any Church. Such minister surely does not need the recommendation of any committee to entitle him to his seat in Presbytery. It is his right and privilege; and a wrong is done him when, by any rule, he is refused his place. We believe much of the deadness and lack of evangelical life in Presbyteries would flee away if home missionaries would relate more of the scenes of their arduous work within the hearing of their Presbyterial brethren; the missionary would return to his field all aglow with the plentiful outflow of brotherly love bestowed on him. PARITY.

### THE OTHER SIDE OF THE STORY.

MR. EDITOR.—In your issue of January 11, 1888, which reached me about ten days later, I found certain notes from "an esteemed correspondent in California," which I am compelled to say are written in a frame of mind far from charitable or kind to allow charity its work. I am inclined thereby to believe the article referred to was penned while the writer was labouring under a fit of the blues, or controlled by some untoward influence which moulded his ideas; but as he appeals to the cause of "common honesty and candour" as his impelling principle, I also accept the same impulse, and thank him for the phrase.

I will not waste my time, or test the patience of your readers by criticising the whole subject-matter, but cannot quietly pass by the uncalled-for and unseemly remarks about the funeral of our late governor. I would ask, By what other mode can a people show their respect for the memory of a departed official, be he governor, president, king or emperor, than by a proper mourning display?

So far as known, there was nothing unseemly or offensive to any right-thinking man in the obsequies. All the ceremonies of the day were fitting, and showed to the world how truly our people felt their loss, and thus truly mourned for a good man gone from earth. He was the people's choice; they knew and recognized his worth, for he was an honest, upright man. Now was there any undue laudation, so far as I know, either of the deceased or of our state or city. The two last do exist and can vouch for themselves; neither need an apology from me for being what they are. I have been a resident of California, and in this city for over a quarter of a century (although a Scotch Canadian) and I always try to speak well of the country in which I live, and no man of true heart of proper feelings would do otherwise. I might, for the benefit of your correspondent, quote an old but true and very significant Scottish proverb, were I sure he could fully appreciate it.

Then, not satisfied to let the dead rest in all the brief glory accorded them, the living ex-governor has to run the gauntlet. A gift of a noble, generous heart is belittled. It is made to appear as if Senator Stanford had made misrepresentations as to the value

the gift which he donated for the purpose of education of the youth of California. The donor did not parade before the world the amount or the extent of his gift. His broad, thinking mind took in the great necessity of a wider education. He thought of the future possibilities of our state; its field of usefulness, situated as it is geographically; then the thought came up, What influences are to govern and bring out all the capabilities for the coming years? So his mind grasped the idea, Education; so out of his mind arose the grand idea, to afford a full and complete education for all who might desire it. What he has done, what he is doing, and what is in his mind to do, have all been prompted by his own heart, moved upon by good impulses, but all with the one grand object in view: The thorough and complete education of California's rising generations in every known branch of useful study.

This work he is now carrying out nobly, expending many thousands of dollars on the project as a trustee and faithful steward of the abounding mercies conferred upon him, and thus (while living) acting as his own executor.

As to the discrepancy in values, alleged by your correspondent, it is childish. Lands in California fluctuate greatly, as has been proven in our State during the past three or four years; land per acre advancing, in some localities, from \$5 per acre to \$500, but this needs no further comment. And so will proceed to the main object which I had in view, which comes nearer home, touching my own heart more directly. Having lived in Canada for a number of years, I thus know and love her and her institutions, and while I feel that no praise of mine is necessary on this behalf, I cannot sit idly by and wink at the un-called-for attack made by your correspondent. Therefore, in the cause of justice, truth and honesty, I will endeavour to give the facts of this case as I know them. And just here I will again presume to say for the benefit of your correspondent that had he not been so hasty in sending his news, but waited patiently and charitably for the turn of events, his matter would have gone to you in a different form, and he would have had no sorrowing of heart afterward for his unseemly haste, and no groanings of spirit (as uttered) would have been necessary.

I will now state the facts, as within my own knowledge, leaving the matter in the hands of your readers. In the month of October, 1887, a Presbyterian Church in this city being need of a supply, and the subject being mentioned to me, I at once thought of a young man recently graduated from Knox College, Toronto, of whom I had heard favourable comments, having learned that he was a good preacher, and knowing he was of most excellent stock. His name and qualifications were presented to the Session of said Church, and no one else nearer being available, he was requested to supply the pulpit for a short term; his reply was favourable. In due course of time he arrived in this city and entered on his labours. His ministry was appreciated and good results followed. Neither I nor the Session of the Church in which he ministered were aware that he had not been licensed, and as he had been preaching in various places in Canada, the thought of his not being licensed never entered our minds; but your correspondent is unfair in his choice of words. He says: "Passing as a full-fledged minister." I do not believe that the young man ever deceived any one as to his true position, but the inference drawn from your correspondent would be that he was found out not to be licensed, and "then application was made for examination for license." This is an utter perversion of fact and truth. The facts are: That after his graduation he intended spending a year or more in Europe, and while at any time he could have received his license in Canada, he preferred not to take it until after his return home. In October he purposed leaving for Europe, and just at that stage of affairs this offer from California reached him, which, after a very short time for consideration, he accepted. And as the Church was vacant, the people were anxious to have him without delay. Had he waited, he would have applied for license in Canada, but time would not permit, so he came as he was, ready to do what work he could, expecting to be licensed here if he remained.

At, or near the close of his engagement, the people to whom he ministered seemed anxious for him to continue. Therefore, he then felt he ought to be licensed, and made the usual application as a candidate to the Presbytery. After the usual notice, he

appeared before that body for examination. He, as usual in such cases, presented certificates of scholarship and proficiency which are received in good faith by all bodies in the Presbyterian Church. Why our "esteemed" friend should style them "flaming credentials" I cannot say. I did not see them, not being present at that meeting of Presbytery. But this I do know, that a certificate of scholarship from Knox College, in "Toronto the Good," will be recognized and carry as much credibility and honour, in the estimation of all true Presbyterian bodies, as from any other college in the world, Princeton not excepted.

The examination was proceeded with in its various stages, and, on adjournment, there was no decision arrived at.

I speak only from hearsay, and from after acquired information in Presbytery. It seems that some unfortunate irritation occurred, compelling the Presbytery to adjourn for further hearing, on which I will not comment.

Before the time for next meeting, the candidate, feeling that there existed a certain antagonism to him among some of the members, considered it advisable to withdraw his application; he therefore prepared his letter to that effect, and handed it to the Clerk, or read it himself as the case may be. The language of this document was not, in the opinion of some, in accordance with their views (I have never read or seen it). If the letter of withdrawal was handed in first, the Presbytery had nothing more to do with the matter, if they passed upon accepting his withdrawal. So there the matter ended. But the people to whom he ministered were not disposed to let the matter drop. They felt that they knew their man, that he was doing a good work and believed there must have been some misunderstanding, so after a little, prevailed upon the young man to make another application for examination, which he did, and a meeting was ordered.

At this meeting I was present, and a tiresome discussion was held as to whether the matter could be opened, but charity compels me to be silent, so I will merely say another adjournment followed, the candidate having no hearing. The adjourned meeting met in due course and, after some discussion, the candidate came in for examination. I have been present at a goodly number of examinations, but I have never seen one more searching, more trying, ever made; and through it all the young man came out nobly. Never to my latest hour shall I forget the closing scene, when the license was unanimously voted, and out from the midst of the brethren arose the reverend father in the Church, Dr. Buvious, the oldest professor in the seminary, and with feeble step walked up to the licentiate. Placing his trembling hands on his head, he thanked God who had led and kept him to this day, to be able honestly and thankfully to do his part in receiving such an one into the body of the Presbytery. I am now done, his orthodoxy is established. The young man stands up as a minister of Christ, and I trust and hope he will ever do honour to his alma mater, and above all, glorify the Master in his work here. M.

San Francisco, February, 1888.

#### RELIGIOUS INSTRUCTION IN SCHOOLS.

MR. EDITOR,—I am not conscious of having misrepresented Mr. Henderson's views on this subject, nor can I learn from his last letter how I have done so. I inferred from his former one that he wanted religious instruction by the teachers made compulsory, or, as he prefers to designate it, "mandatory" on all schools. If he does not want that, I have misrepresented his views, but unintentionally, and for that I crave his pardon. If he does want that, then I correctly described his attitude when I spoke of him as wanting "to deprive the people of their freedom," and as being actuated by a "persecuting spirit." If he disclaims the imputation, then he and I differ in our opinions as to the meaning of words, and there is nothing to be gained by a dispute over terms. If he does not desire to compel by law all teachers to give religious instruction in schools, then my remark about withholding the school grant does not apply to him. If he does desire to compel them to do so, then I must inform him that the Minister of Education would be in duty bound to withhold the grant for failure to comply with the law, and reiterate my opinion that while the enactment would be very generally

evaded, no Minister of Education would dare to enforce it.

Mr. Henderson has no right to infer from anything I have ever said on this subject that I am "opposed to the general principle of religious instruction in public schools." On the contrary, I have frequently, and in the most public way, expressed a desire to see religious instruction made as effective as possible. To indulge in such an imputation without warrant, I have long ago learned, is not unclerical, but it is none the less unmanly. Whether the difficulties I suggested as obstacles in the way of making religious instruction "mandatory" on the teachers are "imaginary" or not, the great majority of the teachers agree with me that they are likely to become very real and very formidable as soon as a "mandatory" regulation is passed, and they are better judges of the situation than Mr. Henderson is. If he will turn to p. lvi. of the "Education Report for 1887," he will learn that the Minister also regards them as not imaginary, but real, and of all observers he has the best opportunities of arriving at a correct view of the case.

I assume, from the fact that Mr. Henderson does not charge me with misrepresentation about his attitude toward the teaching of the "divine word" by agnostics, that he is still prepared to have it taught by them. I gave in my last letter a number of reasons for differing from him. I assume from his silence that he is unable to refute these reasons, and yet, if giving religious instruction is to be "mandatory" on all teachers, it must be mandatory on the agnostic and on the Christian alike. I feel quite certain that Christian parents generally would rather have no religious instruction given at all than have it given by those who do not believe in the Christian religion. I do not wonder that Mr. Henderson shrank from defending his former position.

I am quite well aware that certain religious exercises provided for in the regulations are "mandatory," that every public and high school "shall" be opened with the Lord's Prayer, and that every school "shall" be closed with the reading of the Scriptures and the Lord's Prayer or some other form of prayer authorized by regulation, subject always to the proviso that any teacher who declines on conscientious grounds is not required to do more than report his objections to the trustees, who may permit him to dispense with both prayers and Scripture reading. I would rather see religious exercises of all kinds left, as they once were, entirely optional with local school authorities, and I can assure Mr. Henderson that if more than the present regulations are to be made "mandatory," some of those legislators who think matters have been carried too far, will use their influence to have all the "mandatory" element taken out of the regulations. Clerical crusaders had better let well enough alone.

When it comes to explaining what he really wants, Mr. Henderson's demands are not extravagant, especially after his errors as to matters of fact are corrected. He wants two things: (1) that the Book of Selection shall not be made "mandatory" at the expense of the Bible, and (2) that teachers shall be allowed to make comments on or give explanations of the passages read. With respect to the former I have only to say that the use of the Book of Selections is not mandatory. Only "the reading of the Scriptures" is so, and the trustees may order the reading to be done from the Book of Selections or from the Bible as they see fit. Nor is there any limitation imposed as to the choice of passages to be read. What more can Mr. Henderson desire? If trustees and teachers think that a Book of Selections prepared by a committee of eminent biblical scholars, under the chairmanship of Principal Caven, is helpful, why should they be deprived of the right to use it? To do so would be a piece of impertinent tyranny. I would be willing to concede Mr. Henderson's second demand, and would be glad in this and all related matters to go back to the old regulations as interpreted by Mr. Crooks to Dr. Laing and Dr. Cochrane in 1878. I like them better than the new ones because they were less "mandatory," but I am willing to leave the latter now as they are.

I have shown that the first of Mr. Henderson's demands has already been granted, and I have expressed my willingness that he should have the second also. Wherein, then, do our positions differ? I really do not know, unless he is in favour, as I supposed him to be, of requiring all teachers to give religious instruction. If he is not, then we are well-nigh in accord; if he is, then we are wide as the poles asunder. I would like very much to have a square answer to the question whether Mr. Henderson would like to compel all teachers to give religious instruction either with or without the Bible as a text book?

Toronto, Feb. 16, 1888. WILLIAM HOUSTON.

## Pastor and People.

### ROMANISM.

It is not very surprising that people generally are ignorant of Romanism. The Church believes in secrecy, and hides her designs and resources and many of her potent doings from public inspection. She denounces secret societies, and then practises what she condemns. It thus becomes extremely difficult, indeed impossible, to gain a full knowledge of her practical movements. And as to her historic past, of which she always proudly boasts, it is to most Protestants a *terra incognita*. They will not waste time, as they express it, over the musty records of by-gone theological strifes. They have a vague tradition of the intolerance, tyranny and persecutions of Rome a few centuries ago, but cannot be persuaded that in spirit, policy and general belief the Church is always the same. Our schools and school books shed no light on such matters. Although Protestant, they must be silent on a system thoroughly antagonistic to their very existence. Few parents, we have reason to think, take care to instruct their children as to the nature of Romanism. They are not told that by that system the Bible is forbidden to be read in the household and school room. It is made clear to them that the Pope is in no sense the successor of Peter, and that it is blasphemy for that ecclesiastic to call himself infallible, and claim to be Head of the Church. They are not taught that it is contrary to Scripture and highly sinful to observe seven sacraments instead of the two instituted by Jesus Christ, and to ascribe to baptism what can be accomplished only by the Spirit of God, and to supplement the efficacy of the Saviour's blood in removing sin by the purifying power of the tormenting flames of a fabulous purgatory. They are not warned against the enslaving and corrupting influences of the Confessional, and the weak credulity engendered by the acceptance of the pretended miracles and numerous fetiches of Rome. They are not told that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary, and a wafer called the Host, which is declared to be changed by the manipulations of a priest into the very divinity and humanity of the Son of God. So far as family training is concerned, it is safe to say that Protestant children, generally, are allowed to grow up with the impression that there is nothing specially wrong in Romanism, that it is as good as any other form of religion, and that its votaries are usually characterized by eminent piety and zeal. Then as to Protestant pulpits, little or nothing is now said in the majority of them touching the theological errors of Rome. A considerable number of ministers even favour some of her distinctive tenets, such as the Confessional, the use of incense, altar lights, ornaments, crucifixes, prayers for the dead, the adoration of saints and the Sacrifice of the Mass. With very many others the theme is unpopular.

Those who wish to be at peace with the political magnates of their flocks, and who are anxious to "draw," i.e., to make inroads on neighbouring congregations, and to gather round them easy going people of all sorts, save the subject with scrupulous care. Indeed, where wealth, fashion and politics, with their frequent concomitant ignorance rule, it is deemed in bad taste, narrow, ungenerous and illiberal to expose any respectable error. The popular thing to do, and what is sure to be commended by a certain section of the press, is to express considerate sympathy with errorists as "honest doubters," or to give occasional exhibitions of what may be called theological rope-dancing, in which the acrobat shows how skillfully he can play with sacred things, and what risks he can run, without being punished for his temerity. If Romanism is touched at all it is only to show in how many points it agrees with the faith of the Reformed Churches, and much charity and heroic self denial are manifested by priest, nuns, and Jesuit missionaries. Do we not all believe in the one God—in the Trinity, the divinity of the Son and the Spirit, the inspiration of Scripture, the unity and catholicity of the Church, the necessity of good works, the efficacy of prayer, and the desire to reach the same heaven in the end? Why should we magnify our differences? Men must be allowed freedom of thought as well as of action. It is an impertinence to meddle with any man's creed, and therefore, instead

of criticising and opposing Romanism, it is the duty of all enlightened citizens to seek to dwell together in unity and peace in this goodly land which the Lord has given us as our common heritage.

This is one, and a very common way of viewing the matter among those whose ignorance is dense, and who are apparently unwilling to inform themselves. I know a prominent person, for example, who has had no intercourse with French-Canadian Roman Catholics, socially or in business, and who cannot speak their language, but is in the habit of confidently asserting that they are less immoral than the Scottish peasantry, and makes this a reason for doing nothing to enlighten them. His doctrine is, leave them alone. It is amazing how the "mystery of lawlessness" blinds the eyes of many. It is such a compost of Judaism, Paganism, Christianity and modern civilization, that one can find in it anything he wishes; and by magnifying certain features and hiding or ignoring others, he can make it harmonize, to some extent, with almost any system of belief. Its power of adaptation to circumstances, social and political, is truly marvellous. It can fawn and flatter, using the entreating tones of the humblest supplicant, and then frown and fulminate without mercy. Its messengers can appear clothed in the livery of heaven as angels of light, or in the grim habiliments of the cruel inquisitor. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep where he was obliged, by the decision of the Privy Council, to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing.—*Principal MacVicar, in Knox College Monthly.*

FOR THE CANADA PRESBYTERIAN.

### SONNET.

#### HEAVENWARD.

BY JOHN IMRIE, TORONTO.

There is in man a something that would soar,  
Far from this weary world of toil and pain,  
Were he not firmly anchored to earth's shore  
By tender cords he dare not over-strain!  
Stronger they grow, as years roll on apace,  
And we would fain make all our heaven here  
Until arrested by God's saving grace—  
Won by His love—or driven by conscious fear—  
To own the inward monitor that pleads  
The birthright of our soul to higher things  
More suited to immortal wants and needs—  
Then sing we as the ransomed captive sings:—  
Those love their freedom best who once were bound,  
Earth's pleasures pall when heavenly joys are found!

### RELIGION IN THE HOME.

The family is an older institution than the Church or the Sabbath school, and the family altar is more ancient than tabernacle or temple. The Christian commits a fearful mistake who delegates to his pastor or to a Sabbath school teacher the religious instruction and training of his children. Parental opportunities for influencing the minds and hearts of children, at their most impressible age, are far superior to all others, and upon the parent rests not only the first but the greatest obligation to train up his offspring in the way they should go. He cannot escape this solemn duty by abandoning it to others.

And yet, if we may believe the frequent reports in our exchanges, of various denominations and from all parts of the country, there is a general admission that religious instruction at home and the impressive exercises of daily family devotions are far less general now than they were a generation ago. If this be indeed true, such indifference or neglect is criminal. How can a God-fearing parent fail to imbue the minds of his children with a deep and abiding reverence for the word of God, and with a grateful sense of His constant care and countless blessings? How can one who fervently loves his Saviour refrain from all efforts to train the little circle that brightens his home to love that Saviour too, and to teach them that those who seek Him early shall find Him?

Will not pastors and sessions in congregations where family worship and religious instruction are neglected take this matter into consideration, and by kind and earnest counsel seek to awaken the heads of families to a sense of the great wrong they are doing to themselves and to their children whom God has given them?—*Presbyterian Banner.*

### THE NEW PRESIDENT OF PRINCETON.

The Philadelphia *Presbyterian* says: Dr. Patton comes to this new post of honour and responsibility in the prime of life. He was born in the island of Bermuda, in the year 1843. He is a graduate of the University of Toronto, and studied theology for a time in Knox College, Toronto. In 1863 he entered Princeton Theological Seminary and was graduated in 1865. In June of the same year he was ordained and installed as pastor of the Eighty-Fourth Street Presbyterian Church of New York, where he remained for two years. From 1867 to 1871 he preached at Nyack, N. Y. Then he had the South Church in Brooklyn for a year, removing from there to Chicago, where he became Professor of Didactic and Polemic Theology in the Theological Seminary of the North-West. In 1873 he took the editorial charge of the *Interior*, the Presbyterian paper at Chicago, and in 1874 he added to his duties the pastorate of the Jefferson Park Church. From Chicago he was called to Princeton, and installed in the Stuart Professorship of the Relations of Philosophy and Science to the Christian religion. In 1885 he was made Professor of Ethics in the College at Princeton, and, at the death of Dr. A. A. Hodge, was offered the chair of Didactic Theology in the Seminary, which he declined to accept, and which Dr. Warfield now fills. For the last quarter of a century Dr. Patton has been closely connected with Princeton, as student and professor, and many of the important posts in the institutions established there have been at various times proffered to him.

We have been told that his lectures on ethical subjects are listened to with great interest and admiration by the students in his classes in the college. He does not enter upon his new office as a stranger, but as one whose face and form are already familiar to teachers and pupils. In addition to his other labours he is one of the editors of the *Presbyterian Review*, and is a writer for the *New Princeton Review*. He preaches constantly, and commands great attention wherever he appears in the pulpit. We are rejoiced that the trustees of Princeton College found a worthy successor to President McCosh within a mile of the place in which they met, and in the person of one of their own professors.

### READ HELPFUL VERSES.

How many of you, as you take up the Bible for the morning devotions, turn to something which will be of practical use through the busy day at whose threshold you pause to render homage to Him whose kindly presence you need throughout its hours? There are strong, helpful words, that will thus read, stay by the children as they go off to the schoolroom, stay by your wife at home, ring sweet music in your own soul all day long. "As much as lieth in you, live peaceably with all men," may keep your boy out of a fight. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," may help him to overcome the temptation to do a little cheating in his lessons. "Even Christ pleased not Himself." The memory of that verse may help your girl to be unselfish and kind. Read the Bible, of course; read it so with your family if you like, but when you gather them around you in that precious morning time, give them as a key-note for the day some helpful Old Testament story of faith and its reward, a Psalm full of praise or consecration, sweet words of comfort and counsel from the lips of Christ and His apostles. If you are pressed by cares and have time but for a few verses, let them be words that shall be "echoes of blessing" all day, and God alone knows how much good may be the result of thus "rightly dividing the word of truth."

### THE LONGEVITY OF JEWS.

Dr. Benjamin Richardson, the leading sanitary authority of England, delivered a lecture recently before the Jews of London upon the "Vitality of the Jews and the Mosaic Sanitary Code." After giving some interesting statistics as to the large proportion of Jews who reach old age, Dr. Richardson took up the causes of this longevity, chief among which was the observance of the laws of Moses. Its provisions, he said, form a marvellous collection of sanitary rules. The rest upon the seventh day is a most important provision for health, which, if strictly obeyed, would insure to any nation an extra term of life.—*Hebrew Christian.*

WESTERN ASSURANCE COMPANY.

SHAREHOLDERS' MEETING.

The Thirty-seventh Annual Meeting of the Shareholders of the Western Assurance Company was held at its offices at noon yesterday. A. M. Smith, Esq., the President, occupied the chair. The Managing Director was appointed to act as Secretary and read the following

DIRECTORS' REPORT

In submitting the Annual Statements of the Company for the year ending 31st December last, the Directors are pleased to be able to congratulate the Shareholders upon the prosperous condition of its affairs which these indicate, as well as the evidence they bear of its continued growth in public favour and confidence.

The net income from premiums, as shown by the Revenue Account, amounted to \$1,630,000.00. While the interest receipts were \$10,133.25, and after payment of losses and expenses, as well as making provision for all unadjusted and unsettled claims, there remains a profit balance of \$99,034.98. This result is the more gratifying from the fact that recently published statistics show that the past year has not been generally a profitable one in either Fire or Marine Insurance business, owing to losses, both in Canada and the United States, having considerably exceeded the average of previous years.

The Assets of the Company being taken at their market value on 31st December, it has been necessary to write off some \$14,000 for depreciation in those to meet the shrinkage in value which has been common to most securities during the year. After providing for this and the payment of two half-yearly dividends at the rate of ten per cent. per annum the sum of \$4,000 has been added to the Reserve Fund the total surplus funds now amounting to \$775,317.81. The amount necessary to re-insure or run off the current risks of the Company is estimated at \$331,000, which, deducted from the surplus as above, shows a net surplus over and above capital and all liabilities of \$444,317.81.

Your directors take this opportunity of acknowledging the efficiency of the Officers and Staff of the Company, as well as their appreciation of the services of the Agents throughout its extensive field of operations, to whose energy and skill is attributable, in a great measure the favourable showing which is presented by the accompanying accounts.

REVENUE ACCOUNT.

Table with 2 columns: Description and Amount. Includes Fire premiums (\$1,291,649.89), Marine premiums (\$74,363.01), Loss re-assurance (\$235,918.64), Interest account (\$40,133.25), and Fire losses (\$774,400.33).

Table with 2 columns: Description and Amount. Includes Marine losses (\$329,461.47), General expenses (\$47,330.44), Balance to profit and loss (\$99,034.98), and Dividend paid (\$25,000.00).

PROFIT AND LOSS

Table with 2 columns: Description and Amount. Includes Dividend payable (\$25,000.00), Depreciation in investments (\$14,104.07), and Balance (\$317.81).

Table with 2 columns: Description and Amount. Includes Balance from last year (\$85,391.50) and Profit for the year as above (\$99,034.98).

LIABILITIES.

Table with 2 columns: Description and Amount. Includes Capital stock paid up (\$500,000.00), Losses under adjustment (\$141,854.78), Dividend payable (\$25,000.00), Reserve fund (\$775,000.00), and Balance, profit and loss (\$317.81).

ASSETS.

Table with 2 columns: Description and Amount. Includes United States bonds (\$547,210.00), Dominion of Canada stock (\$140,297.25), and Company's building (\$63,000.00).

Western Assurance Offices, Toronto, February 14th, 1888.

A. M. SMITH, President. J. J. KENNY, Managing Director.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Co. GENTLEMEN.—We hereby certify that we have audited the books of the Company for the year ending 31st December, 1887, and have examined the vouchers, and securities in connection therewith, and find them correct, and the above statements agree with the same.

R. H. CARTER, JOHN M. MARTIN, Auditors.

Toronto, February 14th, 1888.

The President, in moving the adoption of the report, offered his congratulations to the Shareholders on the prosperous statement which had just been read by the Managing Director, to whose unceasing energy and care, assisted by a thoroughly loyal and experienced staff, they were largely indebted for the satisfactory report just put in their hands. It would be noted that the net premiums are some 215,000 over those of the previous year, the business in each branch showing a considerable increase, and while the net profit was not equal to that of 1886, he thought it was quite safe in saying that the statement, comparatively speaking, was a better one than that presented at the last annual meeting for it must be borne in mind that the fire losses in Canada and the United States have exceeded by several millions those of the preceding year, while marine disasters on the lakes during the fall-months were exceptionally numerous and heavy. It was, therefore, with no little satisfaction that he presented a report showing a profit balance on the year's transactions of close upon \$100,000. While the Directors had continued their policy of requiring a thorough inspection and supervision of the business of the Company, believing judicious expenditure in this direction to be true economy, it would, nevertheless, be gratifying to the Shareholders to note that the ratio of expenses to premiums was a fraction lower than that of last year, being thirty and one-half per cent., a figure which compares favourably with that of other companies transacting similar business. It was, he thought, unnecessary for him to refer to the amount written off the value of securities to bring them to their market value at the close of the year, which, considering the extent of the Company's investments and the general reduction in values since the last report, must be considered a very moderate sum. The total assets are now \$1,442,172.81, of which nearly \$700,000, or close upon one half, are invested in United States and Canadian Government Securities, a financial exhibit which he was sure the Shareholders would agree with him justified their pride in the Western as a Canadian Institution, and must command for it an increasing share of the patronage of the Insuring Public so liberally bestowed upon it in the past.

Mr. William Gooderham, the Vice-President, seconded the adoption of the report, which was carried unanimously, and on motion of Mr. James Scott, seconded by Mr. Robert Thompson, a vote of thanks was passed to the President, Vice-President and Board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. F. J. Stewart and William Anderson having been appointed Scrutineers, the election of Directors for the ensuing year was proceeded with, and resulted in the unanimous re-election of the following gentlemen, Messrs. A. M. Smith, Wm. Gooderham, Hon. S. C. Wood, Robert Beatty, A. T. Fulton, Geo. A. Cox, Geo. McMurtrie, H. N. Baird, J. J. Kenny.

At a meeting of the Board of Directors held subsequently Mr. A. M. Smith was re-elected President, and Mr. William Gooderham, Vice-President for the ensuing year.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS

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STATEMENT

OF

The Mutual Life Insurance Co'y of New York

RICHARD A. McCURDY, President.

FOR THE YEAR ENDING DECEMBER 31st, 1887.

ASSETS.

\$118,806,851 88.

INSURANCE AND ANNUITY ACCOUNT

Table with 4 columns: Description, No., Amount, and another Description, No., Amount. Includes Policies and Annuities in force, Risks Assumed, and Policies and Annuities terminated.

REVENUE ACCOUNT.

Table with 2 columns: Description and Amount. Includes To Balance from last account, Premiums, Interest, Rents and Premium on Securities Sold, and By Endowments, Purchased Insurances, Dividends, Annuities and Death Claims.

BALANCE SHEET.

Table with 2 columns: Description and Amount. Includes To Reserve for Policies in force and for Risks Terminated, Premiums received in advance, Surplus at four per cent., and By Bonds Secured by Mortgages on Real Estate, United States and other Bonds, Real Estate and Loans on Collaterals.

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Table with 4 columns: Year, Risks Assumed, Risks Outstanding, and Surplus. Shows data for years 1884, 1885, 1886, and 1887.

New York, January 25th, 1888.

ROBERT A. GRANNISS, Vice-President.

ISAAC F. LLOYD, 2nd Vice-President.

WILLIAM E. EASTON, Secretary.

BOARD OF TRUSTEES.

- List of trustees including Samuel E. Sprouls, Lucius Robinson, Samuel F. Babcock, George S. Cox, John E. Deyell, Richard A. McCurdy, James C. Holden, Hermann C. von Post, Alexander H. Rice, F. Ratcliff Starr, Lewis May, Oliver Harriman, Henry W. Smith, Robert Olyphant, George W. Baker, Jos. Thompson, Dudley Olcott, Frederick Cronwell, Julian T. Davies, Robert S. Wolf, Van Rensselaer Cruger, Charles H. Henderson, George Bliss, Rufus W. Peckham, J. Hobart Herrick, Wm. P. Dixon, Robert A. Grannis, Nicholas C. Miller, Henry H. Rogers, Jno. W. Archibald, Theodore Morford, William Babcock, Preston B. Plumb, Win. D. Washburn.

T. & H. K. MERRITT, General Agents, Toronto, Ont.

A WEIGHTY OPINION.

The British Medical Journal, the recognized organ of the medical faculty, says:— It is well-known that the usual extracts of meat, such as Liebig's, do not contain the Albumen and Fibrine of Meat. In

Johnston's Fluid Beef

the solid Fibrine is reduced to a fine powder and added to the extracted juices so as to supply all the Nutritious Elements which the Meat itself Contains. This has been verified by many analyses and there is no doubt that it constitutes a just element of favour for this preparation.

Analysed by Dr. J. Baker Edwards, Professor of Chemistry and Inland Revenue Food Analyst, Montreal: Salts of Flesh and Moisture, Beef Tea Food, 33.30; Albumen or Egg Food, 29.50; Fibrine or Meat Food, 35.50; Mineral or Bone Food, 1.70.

Advertisement for CONFEDERATION LIFE ASSURANCE COMPANY. Includes logo and text: Capital and Assets NOW OVER \$3,000,000.

President: SIR WM. P. HOWLAND, C.B., K.O.M.G. Vice-Presidents: WM ELLIOTT, Esq., EDW. HUSKIE, Esq. HEAD OFFICE, 15 TORONTO STREET. J. A. MACDONALD, Managing Director.



# PRESBYTERIAN YEAR BOOK

—: FOR 1888, —:

Edited by R. V. GEORGE SIMPSON.

The present issue of the YEAR BOOK contains, among other matter of great value, original articles, as follows:—

- Home Missions.** By Rev. W. Cochrane, D.D.  
**The Nova Scotia Centennial Year.** By Rev. R. F. Burns, D.D.  
**The Early Ecclesiastical History of Picton, N.S.** By Rev. George Patterson, D.D.  
**Woman's Foreign Missionary Society.** By C. S. E.  
**Foreign Missions.** By the Editor.  
**What we Owe the Country and the Age.** By Fidelis.  
**The Schemes of the Church: 1877-1887.** By the Rev. R. H. Warden.  
**Missionary Work in Manitoba and N.-W. Territories.** By J. K.  
**History of Congregations.**  
**Presbyterian Colleges in Canada.** By the Editor.

Mr. Croil, of the *Presbyterian Record*, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.

The *N. Y. Independent* says: It is one of the best ecclesiastical annuals published in THE WORLD.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

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TORONTO, WEDNESDAY, FEBRUARY 29th, 1888.

Our Clubbing Arrangement with newspapers has been terminated. The offer of Book Premiums will be good until the 15th of March, when it will be withdrawn. We have to thank a large number of subscribers for their prompt renewals and for kind services in helping to extend the circulation of THE CANADA PRESBYTERIAN. It is expected that those who have not yet remitted for the current year will do so at once, and thus be in a position to claim one of the valuable books offered to all paying \$2.00 in advance for 1888.

LAST Sabbath was the day appointed by the American Presbyterian Church for the million dollar collection in aid of the Aged and Infirm Ministers' Fund. We have not seen the results, but we venture to say that the money is forthcoming. If the million was not paid last Sabbath, the last dollar of it will be in the treasury before the Assembly meets in May. Our neighbours never take a back seat in the matter of paying.

ONE of our exchanges heard a minister of twenty years' standing say that during all these years he never collected \$25 for Home Missions from those people who refuse to support Foreign Missions on the ground that everybody at home is not converted. If that brother collected the half of \$25 from these people he did well. As a rule they seldom contribute toward mission funds of any kind. The most liberal contributors are those who contribute to all the Schemes on the broad Scriptural ground that God's work is one. So it is. There is no essential difference between Home and Foreign Missions. Both simply mean giving the Gospel to our fellow-men.

POLITICAL greatness brings some serious drawbacks. One of these drawbacks is that nobody expects a great politician to mean what he says. The other day Mr. Blaine wrote from Italy withdrawing his name as a candidate for the high office of President of the United States. The day on which his letter was published every politician on this continent seems to have asked, What does this mean? It did

not occur to the average political mind that by any possibility the letter might mean what it said. The same treatment is always meted out to Bismarck. When the great Chancellor makes a speech politicians always read between the lines or look for some hidden meaning behind the words. Nobody is innocent enough to suppose that the man of blood and iron can mean what he says. One cannot help wondering whether the people who always burrow behind speeches and letters for some hidden meaning are themselves conspicuously honest and truthful.

THERE are a few "points," well understood by pastors, which should not be overlooked in discussing the question of attendance upon public worship—a question which the students of our college in Montreal have raised in a rather practical way by counting the number of persons present in the Protestant Churches of that city on the third Sabbath of January. A family of six may be represented in church by one, and when you investigate the case one is all you can reasonably expect to be present. The family, let us suppose, is composed of husband, wife and four children, the eldest child being six or seven years of age. No servant is kept. The husband takes care of the house and children at one service and the wife goes to church; the wife does the same duty at the other service and the husband goes to church. Six persons are represented in church by one. The number at church may seem small in proportion to the number at home, but will anybody say how matters may be mended? The family are unable to keep a servant except during sickness, and perhaps not always then. Some Christian of the old school may say that the wife might go too, and bring her baby with her. That was the way once, but there seems to be an unwritten law now which forbids the bringing of babies to church even for baptism. And be it remembered that there are scores of just such families as we have described. They do the best they can and that is all that should be expected from them.

ADDRESSING an audience of young men a few months ago, Sir Richard Cartwright denounced in scathing terms the base spirit which leads so many Americans and Canadians to worship gold. As an illustration Sir Richard gave the well-known fact that marriages, social parties and other gatherings of that kind are often described by the New York journals as having so many millions represented at them. This practice is certainly base and sordid enough, but there is something much worse. A paragraph is going the rounds of the press at the present time in which it is stated that \$400,000,000 are represented in Dr. John Hall's church every Sabbath morning! In the same paragraph it is stated that Dr. John Hall's income is \$100,000, and that he has received \$30,000 in marriage fees since last September. The accuracy of these figures may be learned from the fact that Dr. Hall has not received \$300 for marriage fees since September, and from two sources from which it is said he receives \$10,000 a year, he does not receive a single cent! We are not surprised to learn that such paragraphs are very annoying to Dr. John Hall. A man of his noble spirit could not feel otherwise than hurt at seeing his congregation described as representing \$400,000,000 every Sabbath morning. The habit of describing congregations by the wealth, social position or financial standing of the people who belong to them should be unceremoniously stamped out. It is this worldly habit that drives the poor out of the Church of God and keeps them out of it. And truth to say so, some ministers are not as careful in this regard as they should be. There is nothing on this side of downright immorality that puts a minister of Christ in a worse light than the habit of boasting about the wealth and social position of his congregation.

OUR Montreal correspondent raises a question in our last issue which will stand some threshing out. Comparing the contributions now coming in for the Home Mission Fund with the contributions to the Augmentation Fund, he says:

The large increase in the Home Mission receipts is most encouraging, and augurs well for the year closing without a deficit. The Augmentation Fund is by no means in so hopeful a state. In addition to the receipts thus far for Home Missions, there has to be added the \$5,000 of the Reserve Fund, still on hand at the beginning of the year. The Augmentation Fund reserve was exhausted before the year began, so that up to the 5th of February, only about one-third of the amount actually required for the year had been

received, and the year ends in April. Is the Church seriously to allow this Scheme to fail? Is she to provide a comfortable maintenance for her foreign missionaries and her home missionaries, and allow the regularly called and inducted pastors of her weak charges to suffer from lack of a suitable maintenance? Is a premium thus to be put on stated supply as against the pastorate? There are between sixty and seventy ordained missionaries labouring at an average salary of \$800 per annum. These obtain their supplement from the Home Mission Fund. There are about 140 duly inducted pastors in weak charges, at an average salary of about \$750 per annum and manse, whose supplements are drawn from the Augmentation Fund. Are these latter to be placed at a disadvantage, financially, simply because they have been duly inducted as pastors according to the laws of the Presbyterian Church, instead of acting as supply for one or two years, or even a shorter period, in a mission field? Surely the Church does not mean to discriminate in such a manner.

It is not easy to say whether the Church does or does not mean to discriminate in that way, but as a matter of fact the discrimination is going on. In all our intercourse with Presbyterian ministers and people we never heard one word spoken against the system of employing ordained missionaries, which as our correspondent remarks, is simply the American system of stated supply. It goes unsaid that a considerable number of ministers and people take a rather languid interest in Augmentation, to put the matter mildly. We happen to know that some whose opinions are well worth considering actually believe that an engagement for one or two years is a better arrangement for certain kinds of congregations than the pastoral relation. Some of the most successful ordained missionaries in the Church are of that opinion. Supposing the Church should put a premium on stated supply, as against the pastorate, in congregations that are utterly unable to support ordinances, and are so situated that they may never be able, would the result necessarily be injurious? The question which lies at the bottom of the whole matter is: Should we have stated supply or the pastorate for certain kinds of congregations? The subject will stand discussion and should be discussed by practical men before the meeting of Assembly. No one is better qualified to throw light on the question than our Montreal friend, and we will cheerfully give him all the space he may need to argue against stated supply arrangements. The fact, however, that the Church willingly finds funds to support a modifying form of stated supply, and is not finding funds for Augmentation must certainly count for something.

## NEWSPAPER MISREPRESENTATION OF MINISTERS.

THE editor of the *Pulpit Treasury* has a short article with the above title in the February number. It is not an exhaustive treatment of the relation in which the occupants of the pulpit stand to the newspaper press. A specific instance is adduced where a distinguished and worthy pastor, one whose praise is in all the Churches, has been made the subject of what the editor of the *Treasury* concludes has been studied misrepresentation. The divine who has been studiously misrepresented is the Rev. Dr. John Hall, of New York. He has been called a "millionaire preacher," and it is insinuated that he is fond of fashionable life, and is in the habit of giving and attending social receptions, etc. The probabilities are that the newspaper writer who described the pastor of the Fifth Avenue Church as a "millionaire preacher," did not mean much by the term. Probably he thought it would sound well and pass for an original remark, inasmuch as a millionaire preacher would be considerable of a curiosity.

When the work done by the daily press is taken into account, the marvel is not that crude and ill-digested articles, incorrect reports and occasional misrepresentations sometimes make their appearance, but that so few comparatively of these slips should occur. Considering also the facilities that anonymity affords, it is matter for thankfulness that there are so few instances in which the press is degraded by miserable attacks for the purpose of gratifying personal spite. General readers would be surprised if they had any idea of how much of that kind of thing is purposely and sternly repressed. When competition is so keen and when there is in every community a class of people who always delight in a stinging flagellation of some prominent individual, the average newspaper deserves more credit than it usually receives. If there is any truth in the Swiss proverb, "Speech is silver and silence golden," the press is to be commended for what it suppresses as well as

nor what it publishes. Writers for the daily press can not command the leisure that loungers in the British Museum enjoy of verifying a minute detail, though it should take a month to accomplish it. They have to be men not only of varied accomplishments but of keen perception and prompt decision. They must in the nature of the case be possessed of sound and discriminating judgment, and exercise all reasonable precautions within their reach to secure accuracy of statement. It has also to be remembered that the daily newspaper has not and does not pretend to have the authority that a leisurely compiled official book possesses. The wrong impression may be conveyed in to-day's news, the correction comes to-morrow. There is on the whole a great spirit of fairness in the conduct of most reputable journals. If one has been misrepresented and has just cause of complaint, he usually has the opportunity accorded of placing himself right.

No one occupying a public position can reasonably object to the consequences that publicity entails. He is within proper limits open to criticism. His utterances and actions as a public man are to a certain extent public property. Criticism and comment may be friendly or unfriendly. This is inevitable, and he must be prepared to submit with all the equanimity and good nature he possesses. He is not called upon to submit to injustice. Should he be exposed to that he has his remedy. Extreme sensitiveness because of newspaper criticism is a weakness which every public man has to overcome. A genuine minister's usefulness is not impaired by what newspaper scribes say of him. An upright Christian character and faithful devotion to his work will place him in an impregnable position that is virtually unassailable. Unjust attacks inevitably recoil on those who originate them. The best defence a faithful minister has against the assaults of mean spirited newspapers is the possession of a conscience void of offence toward God and toward man. He can go calmly on his way because he is invulnerable. The shafts of malice or the thoughtless flippancy of the funny paragrapher are powerless to injure him. If a good man is too sensitive to what press or people say of him, he unwittingly invites attack. To the good man in public life time and peace of mind are too precious to be sacrificed in the vain attempt to set right the misrepresentations and inaccuracies of the daily press, unless they are of such importance as to call for correction.

It should not be forgotten that ministers are deeply indebted to the public press. Were they to speak from experience the great majority of them could testify that newspapers are generally ready and willing to give publicity to the details of the work in which they are engaged. If a minister preaches a discourse on a topic of general public importance, its leading thoughts, if not the entire discourse, is sure to find a place in the columns of the daily newspaper. Whatever part ministers take in public movements is duly chronicled and commented upon. Everything of interest in Church work receives publicity, and all benevolent enterprises are promoted through the instrumentality of the newspaper. It may be said of the Canadian newspaper press that as a whole it speaks kindly and respectfully of the Christian ministry, with an impartiality that is highly creditable. There is a class of newspapers published in the United States that delight in the morbidly sensational and apparently enjoy holding the Christian ministry up to ridicule. When a clerical scandal, true or false, comes their way they are in ecstasies, and spread it with gusto as far as it will go, but such journals neither reflect nor mould public opinion. Dr. John Hall's character and work are so universally understood that were the press of the United States to combine to write him down they would soon have to retire discomfited from the task.

THE Mutual Life Insurance Company of New York, at its last annual meeting, as a reference to an advertisement in another column will show, was able to make a most satisfactory presentation of the state of its affairs. The general agents for this old-established and solid institution are Messrs. I. & H. K. Merritt.

THE Western Assurance Company takes high rank among Canadian companies. As will be seen from the advertisement in to-day's issue, it was able to present a most excellent record at the thirty-seventh annual meeting held last week. The directorate is composed of reliable and trustworthy business men.

## Books and Magazines.

**THE STORY OF EASTER.** A service of Scripture and song. Prepared by W. F. Sherwin. (Boston: Henry A. Young & Co.)—Appropriate hymns and music for Easter celebrations.

**JAMES HEPBURN, Free Church Minister.** By Sophie F. F. Veitch. (Toronto: Williamson & Co.)—The favourable welcome extended to this work is a proof that general readers know a good thing when they see it. There are clear and graphic sketches of the struggles, ambitions and pettiness that enter so largely into the social and ecclesiastical life of small Scottish towns. It is a strong and vigorously-written book with numerous and stirring dramatic scenes. The interest of the reader advances till the climax is reached. The gifted writer may be expected to accomplish still better and greater work, good though unquestionably "James Hepburn" is.

**NOTES FOR TEACHERS ON THE SCRIPTURE LESSONS.** (Edinburgh: Oliphant, Anderson & Ferrier.)

A committee appointed by the General Assembly of the Free Church of Scotland have prepared a scheme of Sabbath school lessons for one year. It comprises three grades according to a classification of pupils. For the teachers in each grade a series of excellent notes have been prepared, for the first by Rev. C. A. Salmond, M.A., Rothesay, and D. Shearer, Ph.D., Huntly; for the second, by Revs. Lewis Davidson, M.A., Edinburgh, and James Wells, M.A., Glasgow, and for the third, by Mr. Maurice Patterson, B.A., Edinburgh, and Rev. G. Elmslie Troup, M.A., Broughty-Ferry.

**THE HUMILIATION OF CHRIST, in its Physical, Ethical and Official Aspects.** The Sixth Series of the Cunningham Lectures. By Alexander Halmain Bruce, D.D. Second Edition, revised and enlarged. (New York: A. C. Armstrong & Son.)—When a benevolent Christian man has means and inclination at his disposal for the institution of a lectureship like the Bampton, the Baird and the Cunningham he is rendering a valuable service to the cause of sacred science. Perhaps the time may come when some such lectureship will be instituted in Canada. There is an opening for it. The admirable work before us owes its origin chiefly to the fact that it was primarily prepared for the Cunningham lectureship. It is a most valuable contribution to the sacred literature of the age. Professor Bruce is painstaking, scholarly and vigorous in thought. A chapter of great interest on the "Modern Humanistic Theories of Christ's Person" has been added to the present edition.

**THE ACTS OF THE APOSTLES AND THE EPISTLES OF PAUL.** By Thomas Morrison, M.A., LL.D. (Edinburgh: Oliphant, Anderson & Ferrier.)—This most useful and valuable work by the venerable rector of the Free Church Normal College, Glasgow, does for the young reader what the massive work of Conybeare and Howson accomplished when first published. Dr. Morrison has condensed in small compass much valuable information admirably fitted to give a clear and intelligent comprehension of the planting of Christianity. The method pursued by recent writers on the early history has been followed by the author of this volume. The facts of the Scripture narrative are arranged in the form of a continuous history, with notes, critical and explanatory, a gazetteer of places, and questions for examination. That the work has met with much appreciation is evidenced by the fact that it has already reached a second edition.

**THE HIGHER CRITICISM.** By Rev. F. R. Beattie, Ph.D., D.D. (Toronto: William Briggs.)—At a meeting of the Brantford Ministerial Association, Dr. Beattie read an admirable and comprehensive paper on modern critical theories as to the origin and contents of the literature and religion found in the Holy Scriptures. In a modest preface he states that an urgent request was made for its publication. The brief and concise pamphlet evinces a thorough acquaintance with the extensive literature of the subject treated by Dr. Beattie. He gives a short history of the Higher Criticism movement, an exposition of its principles and methods, a critical examination, and an estimate of its import and results. He clearly understands the nature and tendency of the movement. In his patient and painstaking examination he has maintained his balance, being neither bewildered by the subtleties and plausibilities of German speculation, nor losing his own firm grasp on evangelical truth.

## THE MISSIONARY WORLD.

### THE GREAT UPRISING AMONG STUDENTS.

Any believer who keeps his eye on the pillar of cloud must observe that it is plainly in motion in a new direction. There are a momentum and volume in the movement which show that it has its source in God. It is particularly marked by three conspicuous features. 1. An increasing intelligence as to the work of foreign missions, its extent, its demand, its promise. 2. An enthusiastic self-consecration to the missionary work, both at home and abroad. 3. A self-denying effort among students themselves to raise funds to send volunteers to their field of labour. In other words, the movement combines, in a marked degree, intelligence, zeal and gifts, or knowledge, personal consecration and systematic contributions.

No movement with which we have been familiar has so impressed us as the mark of God's hand. Three things have oppressed all praying friends of missions for the last half century; the prevailing ignorance of the missionary work, the paucity of labourers for the field, and the inadequacy of the offerings for the work. There has been a lack of knowledge, of workmen and of money. Just in these directions the Lord is now moving to create a supply. Never was missionary literature so generally demanded, so widely spread and so devouringly read. Never was there such an enthusiastic self-offering among young men and women. It is like the apostolic age; and it is spreading wider and wider. Already an army of 3,000 students in England and America has been enrolled at the recruiting offices of the Captain of our Salvation; and at the present rate of increase the number will double in less than eighteen months. The enthusiasm is contagious. It catches from college to college and from seminary to seminary. It has already reached Norway, which is a long way from Northfield, where the divine fever was first felt in July, 1886. No man can tell how general and universal this missionary interest may be before this year of grace is ended.

When the students began to come forward and offer themselves, timid souls said, "What shall we do with these young men?" The boards were depleted in their treasures; they could scarce keep the present machinery in motion—how could they raise money to put thousands of new labourers in the field? But prayer went up to God. And lo! the students themselves organize and combine; they form missionary societies among themselves, and begin to collect funds to send these volunteers abroad. Members of faculties head the movement, and pledge themselves to give \$25 a year for life! Knox and Queen's Colleges in Toronto and Kingston, and the Presbyterian College, Montreal, Princeton, Union, Fairfax Seminaries and others, set the grand example of establishing these living links with Heathendom and paying the costs of the outfit and support of their own representatives. If the old conservative boards are not careful, they will be left behind in their stereotyped methods, in the new departure of the colleges, and we shall have students' organizations leading the van in missions!

And now it seems to us that there is immediate and imperative need of three things. First of all, we need to give help to young men and women who desire to go to fields of home and foreign mission work, but whose poverty prevents their getting proper training and equipment. There ought to be thousands and tens of thousands of dollars put at the disposal of professors in colleges and seminaries, with which to help, as far as need be, poor and deserving students, to whom otherwise the door is financially closed. This ought to be done not only through the ordinary channels of the education boards, but directly, that it may reach some who would not apply for aid. A little money put in the hands of a discreet teacher or pastor may be disbursed in small sums as occasion requires, to aid parties who would never otherwise be reached, as we know from personal observation and experience.—*Rev. A. T. Pierson.*

THE adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes.—*Rev. Judson Smith, D.D.*



GOD IN NATURE.

God of the great old solemn woods,  
God of the desert solitudes,  
And trackless sea:  
God of the crowded city vast,  
God of the present and the past,  
Can man know Thee?

God of the blue sky overhead,  
Of the green earth on which we tread,  
Of time and space:  
God of the worlds which Time conceals,  
God of the worlds which Death reveals,  
To all our race.

From out Thy wrath the earthquakes leap  
And shake the world's foundation deep,  
Till Nature groans:  
In agony the mountains call,  
And ocean bellows throughout all  
Her frightened zones.

But when Thy smile its glory sheds,  
The lilies lift their lovely heads,  
And the primrose rare:  
And the 'aisies decked with pearls  
Richer than the proudest earls  
On their mantles wear.

These thy preachers of the wild-wood,  
Keep they not the heart of childhood  
Fresh within us still?  
Spite of all our life's sad story,  
There are gleams of Thee and glory  
In the daffodil.

And old Nature's heart rejoices,  
And the rivers lift their voices,  
And the sounding sea:  
And the mountains old and hoary  
With their diadems of glory,  
Shout, Lord, to Thee!

Alexander McLachlan.

THE PICTURESQUE MULE.

Few of us realize what an important factor of army life in its picturesque aspects was afforded by this ungainly, slab-sided creature, with his discordant voice, ready heels and tremendous reserve of energy. Recall any picture of camp or march, and, if your memory is retentive of such details, you will be pretty sure to find a pair of long, pointed ears, and serious, half-discouraged mule-eyes somewhere on the canvas. Edwin Forbes has introduced them to excellent advantage in his admirably-etched series of sketches of life in the Grand Army, which he made in the field; and save where actual fighting is in progress they are almost of necessity part and parcel of the scene. Not that the quadruped was indisposed to take his place in the forefront of battle when duty called him there. Not at all; the list of killed, wounded, captured and missing mules is a long one, or would be, if it could be completed; and the steed was, as a rule, far more willing to go into action than was his non-combatant driver.—American Magazine for February.

HYDERABAD AND GOLCONDA.

Hyderabad has thirteen gates. We pass through one and over a bridge which spans the Musi River, and are now, in due procession, making a straight course through the main street of the city. All the lesser animals, with the throng of pedestrians, get out of our way. Our elephants seem to have all rights, and care for nothing. They pass steadily along, and in due time I get accustomed to the sag of my howdah.

We made only two or three halts while passing through the city, but for prudential reasons did not dismount. Having emerged from the gate of the city at the farther end of the main thoroughfare, we turned to the right, and took the road skirting the massive wall. We had a special permit to visit the Johan Numah, one of the principal palaces of Hyderabad. As we were now away from the warlike throng of Hyderabadese, we dismounted, and began a ramble through hall and gardens. The Johan Numah belongs to the family of one of the chief noblemen, Busheer-ord-Dowlah. Having gone through some buildings connected with the palace, but shielding it largely from public view, we came into a large court, which seemed to have been used for soldiers, both horse and foot, and the retainers of the prince. At the farther end of the court we came to a staircase, and entered the main rooms of the vast palace. Here were spacious halls, covered with carpets and rugs of many curious designs. The furniture was richly carved. Some of it was of dark old Indian woods, but a portion was of European and later origin. I was struck by the odd contrivances to amuse the members of the princely household living here. Here were clocks of odd workmanship, and at every convenient corner there were automata of the quaintest construction. All were in motion, and so contrived as to amuse by doing unexpected things. For example, I saw the figure of a juggler, whose sole business it was to swallow miniature fish. There were instruments for performing musical freaks. Stuffed birds could be seen everywhere, grouped into all possible combinations, so as to make the scene as nearly life like as possible. I visited many other palaces in the city, and noticed that it was an ancient usage of the kings and noblemen of Hindustan to employ the most accomplished artists in curious mechanism, whose sole business it was to contrive and construct odd and unheard-of devices of this kind to please the ladies of the Indian courts. In the old days their time hung heavily. There were many women to be pleased, and they had their

jealousies, and could be best appeased by having their fancy charmed by the sight and sound of these curious devices.

Having finished the halls of the palace, we ascended a staircase, and came out upon a fragrant garden. My first thought was that the rooms which we had just left were immediately below us, and that the garden we were now in was on the roof of the palace. But on examination I saw that the garden was really only on a level with the roof, but was supported by a terrace so raised as to give the visitor the impression that he was walking over the palace roof. This too was evidently only a device to bewilder the guest into still greater admiration of his environment. This garden contained flowers of rare beauty and fragrance, and was laid off in exquisite designs. Having left it, we wandered through the grounds in the rear. Here we came into a labyrinth of pleasing and of most curious construction. It served its purpose, as I soon learned by getting lost in it. Always expect the Indian to do his work differently from the rest of the world. This labyrinth was not of the same order as the one in the Palmgarten in Frankfurt-on-Main, or the less pleasing one in the outlying grounds of Hampden Court. But it served its purpose far better.

We now remounted our elephants, and proceeded on our way around the old wall of the city. Our excursion was only to end with the four-mile ride out to the celebrated fort and tombs of Golconda.—Bishop Hurst, in Harper's Magazine for February.

ON THE OUTPOSTS, 1750.

The way through the woods was deep in snow, and encumbered as they were with cattle, the party under Robertson made but slow progress, it being Christmas Day, 1779, before they arrived at their destination. They were not molested by the Indians, but suffered much from cold on the journey, for the winter was the most severe which had been known in a century. The ice in the Cumberland was thick enough to sustain the passage of animals, and it was not many days before the settlers had crossed over and begun on the bluffs which lined the southern bank the building of the fort and the few log houses which formed the nucleus of the future capital of Tennessee.

It was in the very heart of the wilderness, surrounded by nearly twenty thousand Creeks, Cherokees, Choctaws and Chickasaws, all of whom were in alliance with Great Britain, which at that moment had overrun and all but subjugated the Southern colonies.

The stations erected, the settlers awaited in anxious suspense for the coming of their wives and children. The three months allowed for the voyage had expired, but no tidings had come from them, nor had the sound of their approach broke the stillness of the river solitudes. The anxiety about them soon became intense. Thus it was for a full month, and until the end of April. Then one morning at sunrise a solitary four pounder echoed along the Cumberland, and in a few hours the little fleet of forty flat-boats, canoes, and pirogues came to anchor under the walls of the fort, amid such rejoicing as never before was known in the wilderness.

It had been a voyage without parallel in modern history. A thousand miles they had come, through a country infested with hostile Indians, in frail boats, down rapid and perilous rivers never before navigated by white men. Their way had been through foaming whirlpools and over dangerous shoals thirty miles in extent, and they had endured the bitterest cold, and for many long days and nights been subjected to the constant and deadly fire of fifteen hundred Chickamaugas, the most ferocious tribe of savages on the American continent. Thirty-one of the company had been left by the way, butchered by the savages, and one had been taken prisoner.

Thus, amid ice and snow, and the intense cold of 1780—still noted as the coldest winter in American latitudes—was planned the first civilized settlement in the Mississippi Valley.—Edmund Burke, in Harper's Magazine for February.

PLAN TO LIMIT ELECTION EXPENSES.

Nobody can deny that there is a crying need for such restrictions (of election expenditures) in this country. The present agitation is confined mainly to measures designed to effect reform in our cities, but the movement must in time be extended to the whole country. The evils of the use of money in elections are by no means confined to the cities. They are found in every State and in almost every election that is held, and they are all traceable to the same source, the payment of "election expenses." Many a United States Senatorship has been decided in this way far in advance of the meeting of the Legislature whose members were to make the choice. The candidate has gone into the primaries which were to nominate the members and has secured a mortgage upon their votes then and there by agreeing to pay the expenses of their campaigns. In this practice alone—for it long ago became a practice—we obtain a hint of the causes which have led, on the one hand, to a steady moral and intellectual decline in the character of our State Legislatures, and, on the other, to the appearance of the "millionaire Senator" at Washington. A law limiting expenditures and requiring the publication of the use made of every dollar spent would put an end to this doubly demoralizing practice instantly, as it would also to any attempt in a national election to capture the Presidency by bribing voters in the so-called "close" States. By making the bribe law rigid, that the act of voting becomes really secret and untrammelled, we shall abolish individual bribery at the polls, simply by making it unprofitable to the briber. By limiting expenditure and requiring their publications, we shall abolish bribing everywhere by forcing the briber into the light and within the reach of the law. The surest way to abolish bribery, in other words, is to legislate not against the poor and ignorant voter who may be tempted to sell his vote, but against the man who tempts him, for it is the latter and not the former who has been found to be in all democracies the worst enemy of free government.—Joseph B. Bishop, in Scribner's Magazine for February.

British and Foreign.

THE Rev. T. B. Kilpatrick has accepted the call to Ferryhill, Aberdeen.

THE Rev. Dr. Simpson, of Derby, has resigned his charge owing to long-continued ill health.

MORNINGSIDE Church, Edinburgh, at present seating 735, is to be enlarged to accommodate 920.

THE shipment of liquor from Europe and America to the Congo in a year amounts to 10,000,000 gallons.

THE Rev. Dr. McPherson has declined the call of the Madison Avenue Presbyterian Church of New York.

DR. EDGAR gave notice in Cupar Presbytery of an overture to the Assembly in favour of abolishing preaching matches.

THE primate of Australasia says that if they could but keep strong drink away for ten years there would be no poverty there.

MR. J. A. WENLEY, of the Bank of Scotland, has been appointed an ecclesiastical commissioner in succession to the late Dr. Phin.

THERE are already nearly 100 applicants for the vacancy at Monkton and Preswick. Mr. Baird, M.P., is chairman of the congregation's committee.

DR. DURNFORD Bishop of Chichester, aged eighty-five is the oldest prelate in the Church, and Dr. Wordsworth, Bishop of Salisbury, aged forty-three, the youngest.

DUNBLANE Presbytery has appointed a committee to consider how best to recognize the jubilee of Rev. Gordon Mitchell of Doune which falls in this month.

THE Rev. M. Cornish, one of the Wesleyan ministers at Portsmouth, has been missing since the 18th ult. His wife and family are unable to account for his disappearance.

A COMMITTEE has been appointed to select a list of candidates for the Girvan vacancy. A motion that no candidate should be nominated unless he has been an ordained minister was rejected.

THE Rev. William Muir, B.D., in a powerful Sabbath evening lecture to his congregation at Muthill, showed how intemperance is the chief hindrance to all social, political and religious progress.

THE Rev. George Wilson, of Glenluce, read an interesting paper before the Society of Antiquaries of Scotland, in which he described several sepulchral urns found by himself in that neighbourhood.

THE membership of the Scottish Episcopal Church is returned as \$4,732, with 31,356 communicants for the past year. The amount contributed to religious and charitable objects was \$644,355.

A SERVICE of praise illustrating the life of Wycliff was conducted recently by Rev. J. Kerr Craig in Dean Street Church, Edinburgh, the choir rendering efficient aid. There was a crowded congregation.

THE Rev. F. P. Meyer, the new pastor of Regent's Park Chapel, London, will conduct a series of meetings in Edinburgh from 6th to 9th March on "Christian Living," under the auspices of the Scottish Evangelistic Association.

IT has been suggested that a museum illustrating the Christian antiquities of the United Kingdom should be established "as the existence of the Christian religion is ignored by the British and South Kensington museums."

As many of the members of Lenzie congregation objected to the playing of voluntaries by the organist, a plebiscite on the matter has been taken, and the voting showed 104 in favour, forty five against and thirty-seven neutral. About ninety members did not return their papers.

THE Rev. John Allan, M.A., of Peterculter, died on 20th ult., in his eightieth year. After graduating at Aberdeen he succeeded Dr. Duguid as classical master in Elgin Academy, and was ordained in Peterculter in 1844. Mr. Allan married a daughter of the late Rev. W. Gordon, of Elgin.

THE highest French court has just decided that a priest can marry, although by so doing he incurs spiritual penalties and forfeits the civil prerogatives attached to the priesthood. Father Hyacinthe, who was married at a London registry office, can now, if he choose, be re-married by at French mayor.

IT is a portentous fact that if a new contest is to arise between France and Germany, the numbers of men which can now be placed on the French frontier by Germany are just tenfold those which France could put in the field in 1870. And in the interval France has been similarly developing her fighting power.

DR. WALTER SMITH, speaking at the annual meeting of the Edinburgh Young Woman's Christian Institute, said that a great deal more attention seemed to be paid to boys than girls. As long as he could remember there had been a Young Men's Christian Association, but the Young Woman's Christian Institute had only been in existence for some thirteen years.

A GLASGOW contemporary states that the many friends of Miss Annie S. Swan on the other side of the Atlantic will be pleased to hear that the authoress of "Aldersyde" contemplates paying a visit to Canada and the United States, in the coming summer. She has two brothers settled in Canada, and part of her time in the States will be spent with her friend Mrs. T. A. Tibbles ("Bright Eyes").

SOME Lourdes pilgrims recently sent to the Crown Prince of Germany a bottle of the miraculous water, with the assurance that if he would use it with a prayer to the holy lady of the shrine, it would cure his malady. Whilst politely thanking the senders of the bottle, the Prince, with charming modesty, has forwarded it to the lady superior of the convent of San Remo for use among her invalid nuns!

## Ministers and Churches.

THE Rev. W. T. McMullen, of Woodstock, preached the anniversary sermons in Knox Church, Palmerston, on Sabbath week.

ON the evening of the 14th inst. the Rev. J. B. McLaren, of Cannington, was made the recipient of a fine fur coat, the gift of three gentlemen members of his congregation.

THE Rev. Dr. Jardine, of Prince Albert, N.-W. T., preached in behalf of the educational interests in that important centre in the North-West on the evening of Sabbath last, in St. James Square Church.

THE Rev. W. A. McKay, B.A., of Chalmers Church, Woodstock, at his Sabbath Bible class, is giving expositions of important doctrinal and practical questions admirably fitted to be serviceable to young people.

A RESOLUTION was passed by the Royal Templars of the village of Cannington thanking the Rev. Mr. McLaren for the sermon he preached recently under their auspices, and asking for its publication in the local paper.

THE adjourned meeting of the Toronto Presbyterian Council will be held in Knox Church, Toronto, to-morrow, Thursday evening, March 1, at eight o'clock sharp. The subject for consideration will be "Term Service in the Eldership."

THE Rev. T. G. Johnston, who has charge of the recently formed congregation at York, gave a short time since a very interesting lecture on "The South," where for a time he resided. His descriptions were graphic and telling. The audience was large and appreciative.

WHILE Principal King was absent from home in prosecution of the call to Rev. J. Fleck from St. Andrew's Church, Winnipeg, it was announced that his only son had died suddenly. This added bereavement will evoke the deepest sympathy of Dr. King's many friends throughout the Church.

THE anniversary services and tea meeting in connection with the Wingham Church, held recently, were largely attended and were successful throughout. Rev. Mr. Laidlaw, of Hamilton, preached the anniversary sermons with much acceptance. The proceeds amounted to the very liberal sum of \$320.

THE Rev. Mr. Howard, of Springfield, was in Toronto last week soliciting aid towards building a church at Aylmer, Ontario. He raised about \$70, for which he is sincerely thankful; and he assures those kind friends who were unable to assist that he will be in the city again on the same errand at as early a date as convenient.

ON Sunday, the 5th inst., the sacrament of the Lord's supper was administered in the Presbyterian Church, Norwood, in which fifty-two new communicants participated. This is indeed a large addition to the membership of the Church, especially when the steady growth of that congregation during the past few years is considered.

DR. MACINTYRE, principal of the Branford Young Ladies' College, lectured before the St. Andrew's Society at Hamilton, Thursday, on "Culloden, or the Last Struggle Between Celt and Saxon." The *Spectator* says: "It was most instructive, interesting, and well delivered." A vote of thanks to the lecturer was "carried with applause."

A CORRESPONDENT calls attention to the inadvertent omission of the name of the Rev. T. W. Campbell, of the Reformed Episcopal Church in the notice relating to Central Church, which appeared last week. That gentleman was present at the farewell social to the Rev. P. McF. McLeod, and delivered a very cordial address on the occasion.

A VERY successful social was held lately at the residence of Rev. A. Y. Hariley, Bluevale, when that gentleman was presented by his congregation with a purse amounting to \$56, and a very complimentary address, to which he replied in suitable terms. The reverend gentleman left on Tuesday for Alabama, for a couple of months, on account of his health.

THE annual meeting of the Brockville branch of the Presbyterian Woman's Foreign Missionary Society took place recently. The reports were read, showing considerable interest in the work. The following were elected officers for the ensuing year: Mrs. J. M. Gill, president; Mrs. Freeland, Mrs. Macgillivray, vice-presidents; Mrs. Bell, secretary; Miss Dowsley, treasurer.

THE annual meeting of Willis Church, Clinton, was held on the 5th inst. The reports of the Session and Sabbath school were of a very satisfactory character. From the report of the managers it appeared that the total receipts for the year had been \$3,394.38; total expenditure, \$3,003.19; leaving a balance of \$391.19. An increase of \$100 was made to the salary of their pastor, the Rev. A. Stewart.

THE annual meeting of Knox Church, Cannington, was held recently. The various reports indicated that the congregation is in a healthy state. During the year several families have been gained, and the communion roll now contains 100 names, twenty-eight having been added, fourteen each by certificate and profession. The amount raised for all purposes was \$1,709, of which \$438 was paid on the manse debt, and \$144 to the Schemes of the Church.

THE recent communion services of Union Church, Brucefield, were largely attended. Appropriate and impressive sermons were preached on Friday by the Rev. Alexander McMillan, of Manchester, on Monday by the Rev. S. Acheson, of Kippick. The services of the Sabbath were taken by the pastor, Rev. J. H. Simpson, the number who sat at the table was the largest yet; five averaging over seventy years of age united with the Church on Friday, four of them for the first time.

THE many friends of Rev. Dr. Ormiston throughout Canada will regret to hear that he has been compelled, on account of the loss of his voice, to resign the pastorate of

the Collegiate Dutch Reformed Church, of New York City. As a mark of respect for their pastor, the congregation will provide generously for the temporal wants of the rev. gentleman and his family. It is the intention of Dr. Ormiston to remain in New York, and preach occasionally if his voice is sufficiently strong to permit him to do so.

A LARGE audience assembled in the Presbyterian Church, Atwood, on Wednesday evening, 15th inst., to listen to a lecture on "London," by Mr. D. W. Campbell, who has travelled round the world, and has spent some weeks in the great metropolis. The lecture proved exceedingly instructive and interesting, and was thoroughly enjoyed by all present. The dissolving views, 100 in number, by which the lecture was illustrated, were really excellent. We may safely predict for him a larger audience should he return.

THE annual tea meeting in connection with the East Presbyterian Church was held Wednesday evening, and was a very successful affair. The pastor, Rev. J. M. Cameron, presided, and addresses were delivered by Rev. Robert Wallace, Rev. R. P. McKay, Rev. Mr. Burns and Rev. Mr. Burnfield. The church choir furnished excellent music for the occasion. Mr. Crichton, secretary of the Managing Board, reported that the sale of the church had been completed for \$12,000, which was received with approval. The erection of the new church will be commenced at once.

THE Rev. J. Ferguson, pastor of Geneva Church, Chesley, was recently presented by the members of his congregation with a gold watch, accompanied by a very complimentary address. The presentation was made to the church, which was well filled, many being from a distance of several miles. Mr. J. B. Clark occupied the chair. Mr. C. F. Cullen, principal of the public school, read an address expressing a high appreciation of Mr. Ferguson's worth and work, and presented Mr. Ferguson with a valuable gold watch bearing a neat and appropriate inscription. To these expressions of kindness the pastor made a hearty and fitting response.

THE Rev. A. D. McDonald, of Seaford, delivered a lecture on the "Indian Missions in the North West" in Union Church, Brucefield, lately. There was a large attendance, and the lecture was not only instructive but intensely interesting, and was listened to with the most wrapt attention. It cannot fail to accomplish much good by stimulating those who heard it to take a greatly increased interest in the good work of civilizing and Christianizing the heathen of our own land. The church choir, under the leadership of Mr. Jamieson, gave several choice musical selections, and the meeting, on the whole, was a most enjoyable one. The collection taken at the close amounted to about \$19.

LAST Sabbath the anniversary services in connection with St. Paul's congregation, Simco, were conducted by the Rev. Findlay M. Cuag, of Welland, who preached able and impressive sermons on the occasion. Instead of the usual tea meeting on the Monday evening, in order to afford the congregation an opportunity of direct giving, the pastor, on the previous Sabbath, at the request of the managers, intimated that lady collectors would wait on the families during the week, and receive as a free-will offering from each what the tea meeting would have cost them. About \$100 were paid in. A plain social tea will be given in the basement by the Ladies' Aid in connection with the annual meeting, for which no charge will be made.

AT the annual meeting of Knox Church, St. Catharines, held this month, the treasurer read reports showing the receipts from all sources to be \$3,760, which amount was appropriated as follows: Mission Schemes of the Church, \$487; Sabbath school, \$83; current expenses of church, \$2,530; reduction of debt, \$500, the church debt being now reduced to \$2,000. The young people of the congregation have been earnestly at work, and as a result of their exertions will place a pipe organ in the church at a cost of \$2,600, the most of which has been subscribed, and a large amount already paid in. The following were elected trustees for the current year: James Norris, John Marshall, William Chaplin, John R. Munro, M. E. Keittog, Alexander McLaren and Archibald Hodge. The congregation is to be congratulated on its prosperous condition.

THE annual meetings of the congregations of Watford and Knox Church, Warwick, were held during the past month. The attendance in each case was large, and deep interest was manifested in all matters brought forward. Marked progress has been made during the past year. A costly fence was put up round the manse and church at Watford, a fine organ was placed in the church there, and is used at all the services, and other improvements were made. At most \$2,000 were contributed during the year, over \$300 being for the Schemes of the Church—the largest amount yet given by this congregation in any one year. There was a balance on the right side. A branch of the Woman's Foreign Missionary Society was organized during the year. The membership is increasing and good work is being done. Since the present pastor, Rev. Hugh Cameron, B.A., was settled—a little over three years ago—113 have been added to the communion roll, and increased interest is displayed in all departments of church work.

A CONTEMPORARY says: There was a fairly large attendance recently at the lecture by the Rev. E. D. McLaren, B.D., in the Presbyterian Church, Brampton. He handled the subject in a style that astonished all present. It was pronounced one of the very best lectures ever given in Brampton. The story of a trip across the continent through our own Canada must be especially interesting when presented in glowing characters as the rev. gentleman did in his lecture. Solos were given by Mrs. Milligan and Mr. F. W. Main. Mrs. Milligan sang that favourite piece "Where is Heaven?" in such sweet and impressive strains as to entrance the audience and call forth a most hearty plaudit. She ranks among Brampton's finest singers, and possesses a voice of great power and sweetness. Mr. W. D. Hunter presided over the meeting in his usual happy style. A vote of thanks was given Mr. McLaren for the excellent and instructive address. The Rev. E. R. Young expressed an opinion that it would well stand repeating in the town. Mr.

McLaren delivered the lecture in the Rev. Mr. Longley's church, Queen Street, Toronto, lately.

THE annual meeting of the Brampton Presbyterian congregation Rev. E. P. McLaren, B.D., pastor, was held on Monday evening, 23rd ult. Reports from the different branches of congregational work were laid before the meeting, and in every case showed a large measure of fruitfulness. The Session's reports spoke of having reason to believe that the spiritual interests of the congregation had been steadily advancing. The attendance at the weekly prayer meeting has increased at least fifty per cent. over last year. The treasurer's report gave receipts for ordinary expenses to have been \$3,374.89. The building fund showed a reserve of \$162.20, after reducing the church debt \$1,000. The Ladies' Association had a balance on the right side of \$11.50, after paying the interest on the church debt. The Young People's Association made a very good record last year in having wiped off the last of the debt on church organ, and purchased and partly paid for a piano for the school room. After the usual business, including the election of officers, had been transacted, the meeting was wound up most pleasantly by raising the minister's salary by \$300.

THE annual report of the congregation of St. Andrew's, Gananoque, shows it to be in a flourishing condition. The church, enlarged and beautified, was re-opened the first Sabbath of March last by the Rev. Dr. Smith, of Galt. The seating capacity is now about 600, instead of 400 formerly. The congregation, however, has increased so much of late that the whole seating capacity of the enlarged building is about appropriated already. The additions to the membership during the year are twenty seven, removals sixteen, leaving a net gain of eleven, the total membership now being 231. The amount contributed during the year for church enlargement was \$2,162, and for the Schemes \$456; of this amount \$203 was raised by the Woman's Foreign Mission Society and Thousand Island Mission Band for Foreign Missions. The total amount raised during the year for all purposes was \$4,635, the largest amount ever raised in one year by the congregation. The annual tea meeting was held on the 31st of January last, net proceeds \$195. The services upon Sabbath Day are well attended; also at the weekly prayer meeting. Altogether this congregation gives indications of a vigorous and healthful condition.

THE services in connection with the celebration of the opening of the Collingwood Presbyterian Church were held recently. Owing to illness, Rev. Dr. McLaren was not present, and the snow blockade prevented Rev. Mr. Burnfield, who was to take the Doctor's place, from reaching here until the evening service. The pastor, Dr. Campbell, was therefore obliged to take charge of the morning service himself, and probably few of those who were present really regretted that it was so. In the evening, Mr. Burnfield preached to a crowded house. He delivered an eloquent and highly interesting discourse from the words, "No condemnation." The tea meeting was a grand success. The attendance was unusually large, and the literary part of the programme was gratifying to all present. The chief speaker was the Rev. Mr. Burnfield, M.A. His subject was "Signs," and with anecdotes and brilliant period she made the subject intensely interesting. Mr. R. G. Campbell gave a reading and Miss Duffy and Miss McQuade sang solos. These, with music from the choir, made up a pleasing and profitable evening. The proceeds of the Sabbath collections and of the tea meeting were highly satisfactory amounting to \$215.

THE Presbyterian Women's Foreign Missionary Society of the Guelph Presbyterian held its annual meeting in St. Andrew's Church, Guelph, February 21st. About sixty delegates were present. They were received in the church by the ladies of the two Guelph auxiliaries, who had prepared a sumptuous and elegant repast in the basement, after partaking of which a meeting of the delegates was held for the election of officers, which resulted as follows: Mrs. Thomas Goldie, Guelph, was elected president in place of Mrs. Smellie, who wished to retire. Mrs. Smellie, Ferguson, Mrs. Millican, Belwood, Mrs. Graham, Galt, vice-presidents; Mrs. McCrae, Guelph, secretary; and Miss Cant, Galt, treasurer. A general meeting for all women of the community was then held, at which Mrs. Muir read an address of welcome. Mrs. J. C. Smith, of Guelph, replied in a suitable and eloquent manner. After the presidents address, Mrs. Ewart, of Toronto, president of the provincial society, gave a highly interesting and instructive address on the growth of mission work. In the evening a public meeting was held, when Dr. Wardrope, of Guelph, and Rev. Mr. Murray, of London, gave forcible and impressive addresses to a crowded house. The choir rendered some choice music.

THE anniversary services of the Presbyterian Church, Norwood, were held recently. Rev. John Hay, B.D., of Campbellford, occupied the pulpit morning and evening. Large congregations at both diets listened with deep attention to his able and lucid discourses. On Monday evening following, tea was served in the large and cheery Sabbath school room. The guests were many and the edibles such as to please the most fastidious. After tea, and the people seated in the church, the pastor, the Rev. James Carmichael, M.A., took the chair. He then said that this was the 50th anniversary he had enjoyed with them, having been inducted into the Norwood charge five years past last October; that during that time 171 persons had become members of the Church—143 on profession of faith, and twenty-eight by certificate; and that the membership was now a little more than double of what it was when called to the pastorate of the congregation. Rev. Mr. Hyde, of Warsaw, spoke pleasantly of the social benefits accruing to the members and adherents of a Church by such gatherings. Rev. Mr. Thompson, of Hastings, gave an interesting address on "Success in Life," and illustrated his remarks by some humorous and pointed anecdotes. Rev. Mr. Hay, of Campbellford, spoke on "Reality." He urged upon his hearers to be real men and women at home, in the Church, and in the State. His address was able and practical. The choir of the church, under the leadership of Mr. W. E. Roxburgh, added greatly to the evening's enjoyment. The

solos by Miss Roxburgh, Miss Smart and Miss Radon, were very highly appreciated. A happy and enjoyable evening was spent, and also a profitable one, as the proceeds showed—\$130.10.

The most satisfactory annual meeting in the history of St. Andrew's Church, Campbellford, was held on Tuesday evening, 17th Jan. The pastor, Rev. J. Hay, B.D., presided. The following reports were presented: The Session. Forty communicants were received during the year; even ten by certificate and twenty-three on profession of faith. Twenty died during the year, leaving 264 communicants and 140 families. Average attendance at communion, 182. Average attendance at prayer meeting, 125; thirty baptisms; \$171.40 raised for mission and kindred funts. Sabbath school: 220 scholars; average, 131; fourteen teachers; collections, \$164.74. The Sabbath school supports one pupil at Pointe-aux-Trembles at an annual cost of \$50, and gave \$20 to other missions. The pastor's Bible class numbers sixty-five, and a weekly teachers' class is conducted by the pastor for thorough preparation. The treasurer: Ordinary receipts, \$1,319.08 to December 31; expenditure, \$1,438.53. The deficit was more than paid before the annual meeting. Building committee: \$611.70 was received on spire fund, and about \$350 on general fund. Woman's Foreign Missionary Society: Twenty-nine members. Meetings well attended and intensely interesting; \$59 was given for missions, and a box of clothing sent to the Indians in the North-West. Ladies' Aid Society: Members visit the sick, welcome strangers and meet fortnightly for sewing. It raised \$175 during the year for improving the church and grounds. Young Peoples Mutual Improvement Society. Holds fortnightly meetings for six months of winter, and discusses excellent programmes of literature, art, moral and Christian work, and topics of the times. Active membership, thirty-five; attendance fifty. The retiring managers, Messrs. French, Donald and Govan, were re-elected. Mr. Robert Dinwoodie was re-appointed auditor. The contributions of the congregation were \$2,850, besides \$800 subscribed for Queen's College Endowment. Hearty votes of thanks were given the choir for their faithful and efficient services and to the managers. The annual tea meeting on the 8th inst. was a great success. Excellent addresses were delivered by Rev. Messrs. Sutherland, Warkworth; Carmichael, Norwood; Steele, Seymour East, and the resident ministers. Proceeds \$150.

On the first Sabbath of this month, Rev. A. Gilray, of Toronto, concluded the anniversary services of the Cambridge Presbyterian Church. He preached to large congregations, morning and evening, and addressed the Sabbath school in the afternoon. On the Monday evening he lectured on a "Tour through the Italian Cities," to a large congregation. All his services were much appreciated. The annual meeting was held on the evening of the 16th. Between six and half-past seven o'clock, tea was served in the school room by the ladies, free of charge. After this the business was entered upon, the pastor, Rev. E. Cockburn, M.A., in the chair. The meeting was by far the largest and most successful in the history of the Church, and marked by the usual entire harmony. Reports, showing gratifying progress in every department, were presented by the Session, Board of Management, treasurer of Building Fund, Woman's Foreign Missionary Society, Willing Workers, and Lend a Hand Band. The attendance at service and interest in the Lord's work have grown. A young men's Sabbath morning prayer meeting is maintained. Twenty-five names have been added to the communion roll. Membership, 170. Membership of Woman's Foreign Missionary Society, fifty-one; contributed by them solely in monthly voluntary contributions, \$152, which has been forwarded. Income of Willing Workers, \$225; Lend a Hand Band, \$34; thirty of this being sent to Rev. H. McKay, of Broadview, for an Indian boy the band are supporting and educating. The following amounts have been contributed for the Schemes of the Church, and show considerable increase in some items. Home Missions, \$80; Augmentation, \$66; Foreign Missions, exclusive of Woman's Foreign Missionary Society, \$215; French Evangelization, \$25; College Fund, \$25; Knox Endowment, \$89; Manitoba College, \$10; Aged and Infirm Ministers' Fund, \$12; Widows and Orphans' Fund, \$6; Assembly Fund, \$5; total \$528. The ladies of the congregation, together with those of Lindsay, have contributed equal amounts for an organ for Rev. Mr. Gosforth's Chinese mission. Besides meeting all current expenditure and interest, \$600 have been paid on principal of mortgage. Within the last three years, the indebtedness has been reduced from upwards of \$11,000 to \$4,800. Such results are very gratifying, and speak well for the ability and liberality of both pastor and people.

The annual congregational meeting of the First Presbyterian Church, Seaford, was held in the church on Monday evening week. This meeting was convened immediately upon the close of the thanksgiving service, and there was a large attendance present. Mr. S. G. McCauley was called to the chair, and Mr. John Fairley acted as secretary. The reports from the various departments showed the congregation to be a prosperous and growing condition, and to be doing a good work. The amount contributed to ordinary revenue for the year was \$3,117.50, and the following several amounts were contributed by the various branches for missionary purposes, viz. Sabbath Schools, \$256.40; Woman's Foreign Missionary Society, \$250.99; Young Men's Missionary Association, \$498.55. Besides these there was contributed to the following objects: Knox College Endowment Fund, \$215; Knox College Students' Missionary Fund, \$52; North-West Church and Manse Building Fund, \$40. It will thus be seen that there was contributed for missionary and kindred purposes, outside of church support, the very handsome sum of \$1,543.94, and that the total contributions of the congregation for the year amounted to \$4,430.74. The church property is now entirely free from debt, and for some time the congregation have been considering the subject of furnishing increased accommodation, for which there is much need, either by enlarging the present church building or erecting an entirely new edifice, but as yet no definite steps have been taken.

The membership is about 570, and is gradually increasing, while the list of adherents is also very large, so that the present church building, although large, is not nearly large enough to furnish the required accommodation, so that the problem of an enlarged church building will likely have to be faced at an early day. Last year the congregation engaged during the six summer months an assistant to aid and relieve the pastor, and we are glad to learn that they have determined upon a similar course during the summer months of this year. This will afford the pastor needed relief, as the labours in connection with so large a congregation are entirely too heavy to be borne by one man all the year around, no matter how able and willing he may be, and the people of this congregation think too much of their pastor and esteem his services too highly to permit him to overwork himself if they can help it.

MONTREAL NOTES.

The annual report of St. Andrew's Church congregation, Sherbrooke, Que., Rev. A. Lee, pastor, has just been published. The membership at present is 186, a net increase of thirty five during 1887. Of the members received during the year, twenty nine were on profession of faith. There are 112 families connected with the congregation. The average attendance of the Sabbath school and Bible class was 140, as compared with 114 in 1886 and eighty-one in 1885. The revenue for congregational purposes was \$1,503, of which \$1,041 was obtained by weekly envelopes, the largest contribution being \$1 per Sabbath. The number of contributors is upwards of 140, a very large number proportionate to the families. For missionary purposes there was raised the sum of \$567, of which \$475 was the gift of one member of the church for Foreign Missions. The congregation have decided to erect a new church building on the site of the present edifice, and plans have already been adopted. Toward the new building the Ladies' Aid Society raised \$127 last year, and the Young Ladies' Aid Society \$200. Sherbrooke is one of the very few places in the Province where the English-speaking population holds its own. With a commodious and attractive new church, the congregation under Mr. Lee will doubtless make steady progress.

The Rev. James Barclay, of St. Paul's Church, has had several attacks of lumbago this winter which confined him to the house for several days at a time. He spent the past week with the Rev. J. Mackie in Kingston, for rest and change, and has returned home considerably improved in health.

The Rev. Dr. Taylor, of New York, preached to large congregations last Sabbath in Emmanuel Church. He lectured to a fair sized audience on Monday evening on "Sir Walter Scott," and on the afternoon of that day gave an address to the students of the several Theological Colleges on "Heroism in the Christian Ministry."

The "Year Book" of the Presbyterian Church in Canada, for 1888, is to hand, packed full of facts of such general interest to the membership of our Church that it is desirable to see a copy of it in every Presbyterian home in the Dominion. Now that the publication of the "Year Book" has been resumed, it is hoped that the issue for 1888 will be so greatly in demand as to warrant its continuance regularly hereafter.

On Thursday the Presbytery of Montreal, Rev. A. B. McKay, Moderator, met in Knox Church to consider the call to Rev. James Fleck, from Knox Church, Winnipeg. Besides the members of Presbytery, there were present a large number of the congregation of Knox Church, watching with intense interest the issue of the case. The Rev. Principal King, of Winnipeg, and the Rev. James Robertson, Superintendent of Missions, appeared as commissioners from the Presbytery of Winnipeg, and Messrs. Paul, Henderson, Whelan, Clark and Hains from the Session and congregation of Knox Church, Montreal. The pleading on both sides was very earnest, the claims of Winnipeg being presented in a very strong light by Dr. King and Mr. Robertson, both of whom showed the very great importance of the field and its at present great dearth of pastors. The Montreal commissioners presented petition after petition from the different organizations connected with the congregation, and from some outside of it, showing a very strong desire to retain Mr. Fleck's services, and presenting in a most unmistakable light the deep affection in which he is held. The call being placed in Mr. Fleck's hands he referred to the very great difficulty he experienced in coming to a decision because of the strong case made out on both sides, but that he believed the path of duty lay in his present charge, where his work did not seem yet to be ended. On motion of Rev. Dr. Campbell the Presbytery agreed to decline the translation, and the call was accordingly set aside to the great joy of Mr. Fleck's people.

A concert on behalf of the extension of the girls school at Pointe aux Trembles is to be given in Knox Church lecture hall on Tuesday evening, 25th inst. It is gotten up by a number of young ladies interested in mission work, and promises to be most successful.

The Rev. C. Chiquay is to be in Montreal next week on his way to Maine, where he is to deliver several lectures.

The annual festival of St. Gabriel Church Sabbath school took place last week, and passed off most successfully. After entertaining the staid folks at tea in the school room, an entertainment was given in the body of the church, at which the pastor, Rev. Dr. Campbell, presided. The entertainment included vocal and instrumental music, and a magic lantern exhibition. The prizes were distributed by the Rev. Dr. Campbell, and an enjoyable evening was brought to a close with the benediction.

The Revs. Principal MacVicar and R. H. Warden have gone to Lowell as a deputation from the Presbytery of Montreal, to organize a congregation there.

Sabbath School Teacher.

INTERNATIONAL LESSON.

March 11, 1888. CHRIST ENTERING JERUSALEM. Matt. 21:1-10. GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Psa. cxviii. 26.

SHORTER CATECHISM.

Question 65.—The fifth commandment enjoins the principle on which the home and society are based. The father and mother derive their authority to govern from God. Children are to obey their parents in the Lord. Self-willed conduct at home is not only productive of confusion and bitterness, it is a sin against God's law. Children who treat their parents with disrespect, who fail to give them the honour that is their due, are laying up for themselves many bitter and unavailing regrets. Children, obey your parents, for this is right.

INTRODUCTORY.

Only a few days now remain'd before Christ should suffer. He and His disciples had reached Jerusalem. Its streets were crowded with people who had come from all parts of Palestine and from many distant lands to keep the Passover. Christ had made the home of Martha and Mary and Lazarus at Bethany His temporary resting place. On the first morning of the last week before He suffered the stirring incidents in the present lesson occurred.

I. The Triumphal Procession. Near to Bethany was another small village, Bethphage (house of figs), on the Mount of Olives to the east of Jerusalem. As Jesus with His disciples is going to the city, two of the disciples are sent to this village where they will find an ass and a colt by the roadside. These they were to bring to the Saviour. If the owner challenged the disciples they were instructed to say that the Lord had need of them. It may be that the owner of the animals was an undeclared disciple of Jesus, who when he knew for whom the ass was required would willingly comply with the request. In the East the ass is a much larger and more spirited animal than those we are accustomed to see. The horse was chiefly used in war; the ass was employed in the pursuits of peace. It was fitting that the Prince of Peace should make His triumphal entry as He did. Six hundred years before the prophet Zechariah had said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." To convince his Jewish readers, Matthew frequently calls attention to the fact that the incidents in the life of Jesus were exact and literal fulfillments of O'd Testament prophecies. The two disciples returned with the ass and spread their garments on it for a saddle, others showed their devotion by spreading their raiment and branches cut from the trees on the way. The crowd from the city and the multitudes thronging into Jerusalem composed this triumphal procession, part preceding and part following Jesus. They took up the language of the 118th Psalm, and cried: "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" When they reached the city the people were moved, excited, and cried: "Who is this?" "This is Jesus the prophet of Nazareth of Galilee," was the reply.

II. The Purification of the Temple.—Next morning after passing the night at Bethany, Jesus returned to Jerusalem and entered the Temple. At the beginning of His ministry He had performed a similar act, but men intent on making gain had again crowded the sacred enclosure. These traffickers were not inside the Holy Place, but in the court of the Gentiles. Materials for the Temple service were here exposed for sale: doves for the offerings of the poor were here offered, and money-changers, who were ready to accommodate the numerous Jewish pilgrims from other lands with the money necessary for Temple gifts in exchange for the coins they possessed, were plying their busy trade. It is said that the priests derived considerable gain from this traffic within the Temple enclosure. This trading in sacred places was singularly out of keeping with the spirit of worship, and the Lord of the Temple drove them out and overthrew the tables of the money changers and the seats of them that sold doves. Quoting from the prophetic writings, Jesus said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The poor, the needy and the afflicted ever found a friend in Jesus. He was never too busy to listen to their requests. The blind and the lame came to Him in the Temple and He healed them. The chief priests and the Scribes had now reached that degree of blindness and unbelief that nothing Christ would do or say had any effect in restraining the bitterness and hate with which they regarded Him. The good He did, and the affectionate and spontaneous homage of the children, sorely displeased them. It is a terrible state to be in when people call good evil and evil good. It should not be overlooked that Jesus frequently made use of the Scriptures to answer those opposed to Him. The offended religious leaders, desirous that He should silence the children, say to Him, "Hearest Thou what these say?" Jesus did hear their joyful ascriptions and understood them, and, applying the words of the eighth Psalm, said, "Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?"

PRACTICAL SUGGESTIONS.

Whatever is needed for Christ's service should be cheerfully rendered.

All God's prophecies are certain of fulfilment.

The triumphal entry into Jerusalem is a symbol of the final and glorious triumph of the Prince of Peace.

The temple of the heart must be purified.

Christ loves the children's praise.

Sparkles.

A REALLY good travelling companion—Perry Davis' Pain-Killer.

WHY was Adam's first day the longest? Because there was no Eve.

SICK Headache and Dyspepsia are quickly dispelled by Campbell's Cathartic Compound.

PLUMBERS are not supposed to come under the head of sculptors, but you often find them at work on a "bust."

COUGHS AND COLDS.—If everything has failed, try Allen's Lung Balsam and be cured.

IRATE student: Don't you ever sweep under the bed, I'd like to know? Calm "goody": I always do; I prefer it to a dustpan.

A LECTURER remarked that, "as a rule, hurrying is a sign of weakness, either of judgment or physique." Sometimes it is merely a sign that the lad is a little new in the messenger service.

LADY: Your clothes are very ragged. Can't I do some sewing for you? Tramp: Yes, madam, you may sew an overcoat on this button, if you please. It seems to feel the need of society.

WELL SPOKEN OF.—"I can recommend Hagyard's Yellow Oil very highly, it cured me of rheumatism in my fingers when I could not bend them." Ida Plank, Strathroy, Ont. A medicine for external and internal use in all painful complaints.

PHYSICIAN: Patrick, don't you know better than to have your pig-pen so close to the house? Patrick: An' phy shud Oi not, sor? It's unhealthy. Be away wid yer nonsense! Sure, the pig has never been sick a day in his loife.

COVERTOUSNESS in Disguise. The wonderful success of JAMES PYLE'S PEARLINE has given rise to a flood of imitations with an "ine" to their names, evidently to have them sound like Pearlina. Enterprises of this sort are quite liable to be more selfish than beneficial.

A TEACHER in one of our grammar schools was giving her class a lesson on the art of putting words into sentences. The words selected, with their definitions, were "aqueduct, a conductor," and "effervesce, to work." One of the sentences handed in was, "My father is an aqueduct, and has to effervesce very hard."

ANOTHER ITEM.—Mrs. J. Thompson, of Elma, Ont., writes that she suffered from general weakness and was so reduced that at times she became almost unconscious. Three bottles of Burdock Blood Bitters completely cured her, and she now recommends B.B.B. to her friends and neighbours.

"YOUNG man," said the physician, impressively, "your symptoms indicate fatty degeneration of the heart." "I presume they do, doctor," replied the youth dejectedly, "I am engaged to a young woman who weighs 214 pounds."

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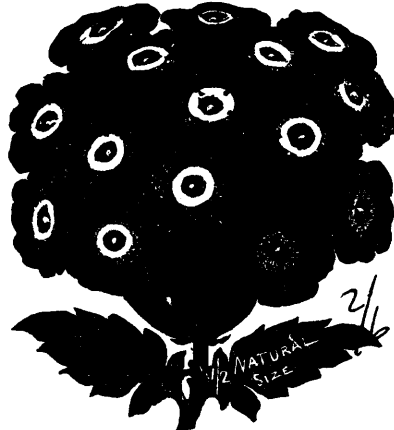
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MEETINGS OF PRESBYTERY.

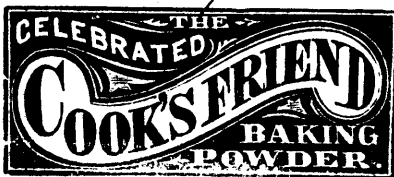
QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m.
HURON.—In Egmondville, on Tuesday, March 13, at eleven a.m.
SAUGREY.—In Palmerston, on Tuesday, March 13, at ten a.m.
GLENGARRY.—At Maxville, on Tuesday, March 13, at eleven a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
OWEN SOUND.—In Division Street, Owen Sound, March 20, at half-past one p.m.
ORANGEVILLE.—In Orangeville, on Tuesday, March 13, at half-past ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 13, at half-past ten a.m.
MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Tuesday, March 20, at ten a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, March 20, at ten a.m.
GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.
TORONTO.—At Newmarket, for the induction of Rev. W. J. Bell, on Thursday, March 1, at half-past two p.m. Next regular meeting in the usual place, on Tuesday, March 6, at ten a.m. Commissioners to the General Assembly will be appointed at this meeting.

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At his father's residence, No. 67 D'Arcy Street-Toronto, on the evening of Wednesday, the 22nd February, of consumption, George Scott, eldest son of William Adamson, of the British America Assurance Company, in the 18th year of his age.



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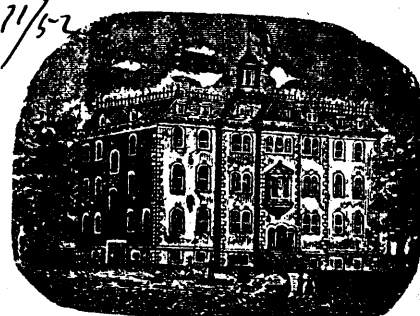
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HISTORY OF THE Presbyterian Church in the Dominion of Canada.

BY WILLIAM GREGG, D.D., Professor of Apologetics and Church History in Knox College, Toronto.

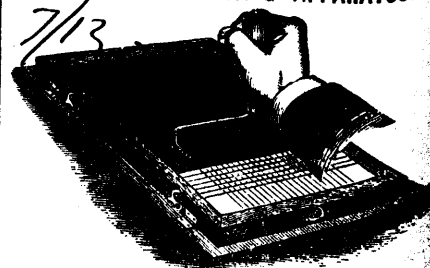
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