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WM. PEMBERTON, Editor *Delhi Reporter*.

True Merit Appreciated.—Brown's BRONCHIAL BROTHS are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from MRS. PERRY, Castle Grey, Fimerick, Ireland, they are thus referred to:—

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DARK AND SLUGGISH.—Dark and sluggish describes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and its consequences, and to secure good blood and its benefits in the safest, surest and best way use Burdock Blood Bitters, strongly recommended by all who use it as the best blood purifier.

MRS. OLDFIGERT is much worried about her daughter. The other night she kissed her, and the young lady murmured in her sleep: Oh, Charlie, you've shaved off your moustache!

STANLEY books are now as common as coughs and colds. To get rid of the latter, use Hagyard's Pectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

"How well preserved Lord Bawn-bast is—is he not a great swell?" "Oh, yes!" (with a burst of confidence). "Do you know when he arrived he was obliged to pay duty on himself as a work of art?"

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I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to-day.

MRS. C. P. WILEY, Upper Otisnabog, N. B.

MRS. WEDGWOOD: I know I'm cross at times, John; but if I had my life to live over again I would marry you just the same. Mr. Wedgwood: I have my doubts about it, my dear. Wizard's Lintment to the heart.

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DAD COMPLEXIONS, WITH blotchy, oily skin, Red, Rough, chaps, painful finger ends and shapeless simple Baby Humors prevented and cured by CUTICURA. A marvelous beautifier of complexion. It is incomparable as a Skin Soap, unequalled for the Toilet and for the Nursery.

Absolutely pure, delicately medicated, perfumed, CUTICURA SOAP produces clearest skin, and softest hands, and inflammation and clogging of the pores, pimples, blackheads, and most complexion ailments, while it admits of no comparison with skin soaps, and rivals in delicacy the most toilet and nursery soaps. Sizes great combined sales of all other skin soaps.

Send for "How to Cure Skin Disease" Address PORTER DRUG AND CHEM. AT ON, Proprietors, Boston, Mass.

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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, MARCH 11th, 1891.

No. 10.

A HANDBOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

PRESBYTERIAN PRINTING & PUBLISHING CO.,
5 JORDAN ST., TORONTO.

THE PRESBYTERIAN YEAR BOOK FOR 1891

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

Following are a few extracts from the numerous press notices that have appeared:—

It contains a fine line of information about our sister church in a very compact and handsome fashion.—*North-Western Presbyterian* (Minneapolis).

The editor has strong reason to be satisfied with the compact, yet comprehensive, scope of the little manual.—*Empire*.

There have been additions to the wide range of subjects on which it gives reliable information. THE YEAR BOOK is more than a compendium of statistics and tables of church lore and records. It has every year articles written by eminent members of the church upon themes indicative of the growth of Presbyterianism, and interesting to Presbyterians everywhere.—*Globe*.

The contents and articles on various subjects are interesting not only to Presbyterians but to members of all Christian denominations.—*Cassette* (Montreal).

It must be invaluable to every member of the denomination.—*Advertiser* (London).

This issue is superior to any of its predecessors, and gives a great deal of useful information in small compass.—*Gleaner* (Huntingdon).

That useful manual, THE PRESBYTERIAN YEAR BOOK for 1891, contains an immense deal of general information of value to every member of the church, and of interest to every Canadian.—*Packet* (Orillia).

The editor has exhibited the skill of a specialist in gathering, arranging and compacting his facts. We hope THE YEAR BOOK will obtain a wide circulation in our congregations.—*Presbyterian Witness* (Halifax).

The most valuable number yet published. The price is only twenty five cents, and is worth double the money.—*Freeholder* (Cornwall).

Altogether it is a very useful annual.—*Globe* (St. John).

Altogether THE PRESBYTERIAN YEAR BOOK will be found specially useful to church members, as well as to business men generally.—*Herald* (Stratford).

It is up to its standard of excellence. THE YEAR BOOK is a very useful work of reference and contains much general information besides that devoted to the Presbyterian Church.—*Recorder* (Ayr).

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

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

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
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Notes of the Week.

MR. BEN TILLET, the noted labour advocate, declares that the Churches can get the working classes if they seek them in the right way. "If you hit out straight, they like you; they dislike to be nursed and coddled. The caste feeling is the chief difficulty to be removed. Let the Churches, instead of perpetually preaching equality merely in heaven, practice a little more of it here."

At a recent meeting of the London Sunday Closing League at the Polytechnic, Regent Street, Canon Leigh referred to a letter of the Rev. Dr. Donald Fraser, who wrote to say that he did not feel able to go the whole length of Sunday closing in London, which he feared would cause serious disturbance. He said perhaps a disturbance would ensue; but what of that? Paul was not deterred from preaching the truth because the owners of vested interests in Ephesus got up a mob to make a disturbance.

THE Revision Committee, says the *Interior*, will make a unanimous report—which means that the "concept" of the Confession is to remain as it is—with an addition to its "verbal infallibility." Not even "preterition" will be slighted. It is to be the same sword, but the handle-end is to be next the Church, not to the enemy. The committee have done no wiser thing than to recommend no action to the next Assembly. Let the committee report progress and be continued. It is better that the Presbyteries be afforded an opportunity to speak, without either affirming or negating an overture. After a year's consideration the committee can perfect their work, and then when it is submitted we shall have it adopted with practical unanimity.

THE sad death of Mr. Cosmo Innes Burton, F. R.S.E., at Shanghai, where he held the post of Professor of Chemistry at the Technical Institute, is a loss to science of an enthusiastic worker. Mr. Burton, after a distinguished career at Edinburgh, Munich, and Paris, as a student, became first Research assistant at the Royal School of Mines, and University Extension Lecturer in Edinburgh. He had just gone out to his new field with his newly-married wife. Mr. Burton was the youngest son of Dr. Hill Burton, Historiographer-Royal for Scotland.

ANOTHER instance of the cruel treatment meted out to Jews in Russia was telegraphed last week. It is reported that a few days ago a force of Cossacks opposite the town of Myslowitz, in Prussian Silesia, discovered 300 emigrants crossing the frontier, when the half-savage cavalry of the Czar came dashing down upon them. The emigrants refused to obey the order to turn back and made a desperate resistance. The Cossacks speared them and trampled upon them with their horses, killing quite a number before the remainder yielded and allowed themselves to be driven back into Russia.

SIX missionaries are about to go out to Lake Nyassa and its uplands in connection with the Livingstonia Mission of the Free Church. The party will consist of Dr. Kerr Cross, who is in the old country on furlough; Mr. Donald MacGregor, a skilled crofter; William Morrison, a joiner and housebuilder; Dr. D. H. Fotheringham, M.B., C.M., of Glasgow University; Mr. W. Govan Robertson and Archibald C. Scott. Four new missionaries from the German portion of the Moravian Society, of whom Mr. Richard is best known, will sail by the German steamers, and probably three missionaries from the Berlin Evangelical Society.

MR. STEAD, in his new monthly, *Help*, says that the greatest advantage that has accrued to the social movement from General Booth's bold initiative has been the enormous impetus it has given to good works in all the Churches and outside the Churches in the new stimulus it has given to social reform, and the attention which it has drawn to the condition of the submerged tenth. The Church Army has profited by the General's boom to develop work identical with that of the Salvationists, and there is a talk of a Catholic Salvation Army in the shape of some Franciscan order, with its labour home, farm colony, and colony over the sea, under the auspices of Cardinal Manning.

A GLASGOW contemporary says: Principal Brown, of Aberdeen, is now nearly half through his eighty-eighth year, but his physical activity is amazing. "See him walk along Union Street," says a local journal, "and his rate of speed seems almost phenomenal. It would certainly tax the pedestrian powers of most men of half his age. In this respect he is a worthy descendant of that fervently excellent and physically agile ancestor of his who filled the secession pulpit of Craigdam and who was known as 'the rinnin' minister.'" A portrait by Mr. Sheriffs of Dr. Brown, the property of Lord Provost Stewart, his son-in-law, is in the Royal Academy Exhibition at Edinburgh this season.

THE work of Rabinowich, the converted Jew, progresses. His new hall, Somerville Hall, Kischeneff, was opened December 23 last, after long waiting for official sanction. The advantages of the new hall were soon realized. The services during January were attended by many Jews who had not previously heard Mr. Rabinowich, as the situation of the new hall is more favourable, and many expressed regret that they had not sooner availed themselves of the opportunity of hearing the Gospel. The interest in the exposition of the Word seems to be deepened. Besides the Saturday services, there is a meeting for Bible reading every Tuesday evening. In this meeting Mr. Rabinowich asks questions, and permits the hearers to ask questions on the passages read. Christian pamphlets and also New Testaments have been distributed. Interest-

ing letters have come from various parts of Russia asking for counsel—among others, one from a rabbi—all of which show that a spirit of enquiry has been roused.

THE British national drink bill amounted last year to £139,500,000 sterling, showing an average expenditure per head upon intoxicating liquors of \$16. In 1889 the expenditure per head was \$15. The expenditure upon alcohol in 1890 was one-fifth of the national debt, one-twelfth of the estimated income of all persons in the United Kingdom, and between one-fifth and one-fourth of the annual value of all the property and profits upon which income tax was levied. It was 32,000,000 more than the whole capital of all the savings banks in 1889, and four and a half times the amounts deposited in these. It was eleven times the capital of all the industrial and provident societies of the country. It was four and a-quarter times the gross receipts from passenger traffic on all the railways of the United Kingdom in 1889, and three and a-half times the gross receipts from their goods traffic, or nearly as much again as the receipts from both species of traffic combined.

MR. W. J. MENZIES, W.S., agent for the Church of Scotland, presiding at a meeting to form a branch of the Laymen's League at Morningside, moved a resolution expressing the opinion that an earnest effort ought now to be made to effect a reunion of the Presbyterian Churches in Scotland. There were about 3,200,000 Presbyterians in Scotland, and the Presbyterian churches numbered 3,242, being more than one church for each thousand of the population. It was a commonly received theory that a well-conditioned congregation should be composed of 2,000 persons; but, making allowance for sparsely peopled districts, and giving 1,600 persons to each church, it would be found that 2,000 churches would be quite sufficient for the Presbyterian population of all Scotland. Consequently, with a united Church, 1,200 places of worship would be unnecessary, and Mr. Menzies estimates the cost of the upkeep of these at not less than \$1,000,000 per annum. Mr. John Hay Thorburn, Convener of the Free Church branch of the Laymen's League, proposed a resolution which expressed the opinion that the laymen of the different Churches might do much to bring about the reunion of the Presbyterian Church in Scotland, and that by mutual consideration a basis of reunion could be formulated which might be honourably accepted by all.

FOLLOWING is an extract from a letter to a Presbyterian minister in London, written by Professor Watts, Belfast: It is unnecessary to enter into detail on this subject. The conclusion warranted is that, if our churches were organized—as some of them are, and as they all ought to be—there would be no need for the rise of a new denomination, such as Mr. Booth's, to supplement their efforts. I look upon the Booth movement as designed of God to turn the attention of our Churches more earnestly to the problem of evil presented in the moral desolations of our city populations, and to the necessity of utilizing for their rescue all the gifts possessed by their entire membership. The Churches of these lands have all the temporal and spiritual resources necessary to do all that General Booth proposes to do, and many of them are doing on smaller scales what he claims to be a social and evangelistic discovery of his own. His scheme may be viewed and estimated under two aspects. It embraces two elements—the philanthropic and the evangelistic. With regard to the former, no one who is cognizant of the misery of vast masses of men, women and children in the slums of our cities and towns will venture to throw any obstacle in the way of any man who has the head and the heart to embark in any scheme likely to relieve it. It is a God-like work, and one cannot but wish it great success. As to the evangelistic element, one would need an amount of information which is not available to me here, regarding the qualifications of the evangelists employed and their teaching, before fully endorsing the work of the Salvation Army in this department.

Our Contributors.

HOW GREAT MOMENTS IN SERMONS AND SPEECHES ARE MADE AND MARRED.

BY KNOXIAN.

The factors that produce great moments in sermons and speeches are a great subject, a great occasion and a man on fire.

It is impossible to have a great moment on a small subject. Demosthenes could not stir the blood by saying: "This is the house that Jack built." Cicero could not recite the multiplication table eloquently. There are some subjects that make great moments impossible. A man who tries to grow eloquent over a subject that does not permit eloquence is sure to make a fool of himself if nature has not saved him the trouble.

Long years ago we knew a young preacher who used to try to make the word *selah* very impressive when he read the Psalms. Probably he had heard that old fiction about Whitfield making people weep by the impressive way in which he said Mesopotamia. We doubt very much if Whitfield ever did anything of the kind. A person who would weep over any way of saying Mesopotamia would be far gone in hysterics. Our friend perhaps thought he could make his congregation feel very solemn over the way he said *selah*, but they didn't. There isn't anything about *selah* to impress anybody very much except those who have not the most distant idea of what the word means.

We have not seen a great moment in a single speech delivered during the present political campaign. Many of the speeches abound in information. Some of them fairly bristle with well-made points; a few have a fine vein of mingled humour and sarcasm running through them; two or three have capital illustrations, but we have not seen one that had a great moment such as George Brown or Joseph Howe sometimes rose to in their best efforts. And why? Are our public men falling off in the art of public speaking? Not by any means. The average never was as high. The reason is because the issues are nearly all commercial. It is hard, if not impossible, to have a great moment on tariffs. Hay and eggs and horses and lumber and barley are all useful things, but no sensible man tries to grow eloquent over them. Business is the great topic for discussion in this campaign, and the only time you ever have a great moment in business is when you are taking in the money.

There is no doubt that the occasion has a good deal to do with the production of great moments. A man standing on a pine stump on a back concession addressing a lot of rough fellows who are bent on making fun of him is not half so likely to have a great moment as a man addressing an excited and highly expectant audience of two thousand people in a magnificent hall. Would Spurgeon have so many great moments if he preached in a log school-house in the remotest corner of Awayback with two or three people sitting around the stove, the boys running out and in, the dogs indulging in an occasional snarl, and everything going on in a free and easy way?

A great subject and a great occasion would not produce a great moment without a man capable of taking fire. A lazy, lifeless speaker can never have a great moment. A lisping, effeminate dude never has great moments. Great moments never come to a man who is not thoroughly in earnest. Genuine power is never pumped up. Great moments cannot be forced. They come from the fire that burns in a speaker's soul if they come at all.

Great moments in oratory are easily spoiled. Years ago we heard the late Sir Matthew Cameron very nearly spoil the great moment of great speech. He was defending a man charged with a capital crime, and for over an hour he did splendid work. As he thundered along, knocking the theories of the crown into flinders—as we thought—we wanted to cheer or throw up our cap or do something to let off our pent-up youthful enthusiasm, but the big policeman standing near had a restraining effect. At the end of about an hour and a half the great pleader gathered himself up for a final effort. Part of his peroration was Portia's well-known speech, beginning with the words: "The quality of mercy is not strained," etc. Half-a-dozen lines or so were well given and the eloquent counsel stumbled. Like many another orator in the same fix, he could neither finish the quotation nor get away from it. However, he managed to paraphrase the part he could not quote, and the mishap did not do much damage. It was a great moment nearly spoiled. A similar experience would have completely paralyzed a man of less nerve.

There are few exhibitions more ludicrous than that made by a speaker who sticks in the middle of what he intended for a good moment. Old Knox men remember how Dr. Willis used to laugh at the mishap of the Irish orator who came to grief with this climax: "Just like—just like—just like—just like—*anything*." A speaker never gets into a worse corner than when he says something is "just like" something else, and forgets what the something else is.

Somebody tells a good story about a budding orator who was appointed to deliver an address at the presentation of a watch. He prepared his speech with great care and primed himself for the critical moment. The moment came right enough, as the moment nearly always does, but it was not a great moment. The moment was not great, because the speech did not come with it. The preliminaries being ar-

ranged, the orator took his place and began: "Respected sir—ahem—respected sir—ahem—respected sir—ahem—respected sir—ahem—Here's the watch."

Now, after all, that was not a bad speech. It was to the point. It covered the whole ground. It did the business. It may have been much shorter than the orator desired, but brevity is not such a common merit that everybody can afford to laugh at that man. So many people speak longer than they should that an orator who cuts down a presentation speech to "Here's the watch" ought to have a watch given to himself.

We have said that great moments usually come on great occasions. Any Sabbath on which we are honoured to preach or hear the Gospel is a great occasion. Would that all preachers and hearers thought so.

PRESBYTERIAN AND CONGREGATIONAL UNION.

An esteemed Congregationalist forwards the following contribution on the above subject:—

The Presbyterian is of all the Churches the nearest the one I now represent. Both denominations hold and preach the same doctrine. They are alike too in their forms of worship; they differ only on the question of Church polity and government, and even this difference has come to be more a matter of theory than of practice. With you now the local congregation practically manages its own affairs, and with us a union of Churches is sought for the preservation of the purity of the pulpit and pastorate and the prosecution of the work common to all. Of course in this union we have not attained to anything more than advisory functions. We do not legislate for one another. We enact no laws, yet the advice has a certain force, and in most cases will be felt as binding as law.

This being so, I have often wondered why so little is said and done with a view to bringing the Presbyterian and Congregational Churches together in an organic unity throughout the world.

There is a desire at present among all Presbyterian sections of Christendom for outward unity, and I was glad to read in the last proceedings of Presbytery that you, sir, had moved in that direction. Something has been done in the direction of the unifying of our Christian forces. The union of the branches of the Presbyterian Church in this Dominion was one successful effort. The union of the Methodist bodies was another. And the results in both cases have been gratifying. Methodist Churches are now stronger than they would have been in their former divided state. A better work has been done in the country and in foreign lands in the greater concentration of the force which the union secured.

And if union is beneficial in these cases why not in others? I think the desirability is unquestionable. Great practical results would flow from the outward unification of Protestantism in all countries. There would be an immense saving of men and money in the home fields, and consequently the greater development of the work abroad.

The sheer waste of men and means is something painful when once we sit down and think of it. Many thousands of men and hundreds of thousands of dollars are every year wasted through the divisions in Protestantism in America and Great Britain alone. And at many points the struggle for denominational or Church existence is so strong that instead of competing with the world and the devil for souls—the only justifiable competition for a Christian Church—Church competes with Church for numbers, and the spirit of rivalry often puts them into so many separate hostile armed camps—to the disgrace of all and the sorrow of a united heaven.

The only question, then, to be considered is the practicability of so desirable a thing.

Recently attempts have been made in the direction of this larger unity with little success. The movers were met with such things as apostolic succession and the historicity of the episcopacy and sacramental efficacy and I know not how many learned and mysterious things. Now it seems to me that had union been sought on a smaller scale at first and in a quarter where these monstrosities do not live and move and have their being, it would have been better.

Suppose we limited our efforts for a time to the unifying of the sections of the Church most closely allied in doctrine, modes of worship and methods of work. And take the Congregationalists and Presbyterians, then the Methodists. The two first-named have done and are doing something toward this unity. In Japan a year since the missionaries of the two Churches in Japan felt the desirability of union, and agreed upon a scheme which, while not yet receiving the endorsement of the Churches at home, will, doubtless, receive it when certain changes have been made. Then there was for many years in the United States an expressed understanding between two bodies that in the Home Mission field where one was in position the other would pass by and locate in new territory. And now there is a tacit agreement to the same effect. And there is now a free interchange of pastors between them.

And I hope the day is not far distant when these so closely allied in all that is really vital to Christian life and work will be one, not only spiritually but organically. And as to the name, should either of the old ones be undesirable, I would suggest the word "Presbygational." It admirably combines the first of yours and the last of mine.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.D., OF KNOX CHURCH, OWEN SOUND

THE RELIGIOUS LIFE OF GREAT CITIES—SOME PHASES OF RELIGIOUS LIFE IN LONDON.

(Continued.)

The other Nonconformist light in Islington is Dr. Thain Davidson. He has just concluded thirteen years of his special sermons to young men. Every sermon has been published, and many of them have been translated into several foreign languages. His last address was given to a crowded assembly, and dealt with the "One Immaculate Model" for young men. Having on previous occasions set before his hearers many a noble pattern, having searched the pages of the Bible for the brightest examples of a true and worthy manhood, he now urged his brethren to press on by divine grace "unto a perfect man, with the measure of the stature of the fulness of Christ." "This," said the doctor, "is the goal, the terminus, the ultimate end. Not to make us more than men or something better than men. This ideal manhood is not to be reached except in Christ Jesus.

"Christianity is the divine art of making men whole men, complete, well-proportioned, perfect men." Such teaching must prove very useful in that great city, where so many young men are constantly exposed to temptation.

On July 27, a beautiful Sabbath in London, we heard whom we consider the three greatest Metropolitan preachers: Parker, Farrar and Spurgeon.

At the morning service the City Temple was crowded. On that day Dr. Parker finished twenty-one years' ministry in London. His sermon was on "The Vision of Dry Bones," and was nothing remarkable. Indeed, we had heard him better. But his prayer! It subdued all into a hush of solemnity and reverent worship. He made many weep as he said: "We pray always for broken hearts; there are broken hearts under laughter that is assumed; there are shattered lives that never tell the story of their ruin; there are souls that long for God, but dare not say so in the hearing of men."

No one leaves London without seeing Westminster Abbey. On week days service is held here at half past eight and ten a.m., and three p.m.; on Sundays at eight a.m., and ten a.m., and three and seven p.m. (in the summer months only, when service is held in the nave). Three o'clock found us in the Abbey, with thousands like-minded, waiting to hear Archdeacon Farrar. He came in from his vestry after a long choral service and two Scripture lessons had been gone through by "the canons in ordinary." We found these preliminary services heavy and tiresome on this hot Sabbath afternoon, but there was nothing dull about Dr. Farrar's sermon. He announced as his text Luke xiv. 27 (R. V.) "Whosoever doth not bear his own cross and come after Me cannot be My disciple." His impassioned eloquence at once electrified that vast audience; as in the first sentence he struck the key-note of the sermon: "My object this afternoon will be to try to impress you with the awful necessity for something more real and more serious in religion than this age affecteth." On the evening of that day we heard Spurgeon again. The weather was very sultry, but notwithstanding this the tabernacle was crowded. The preacher's text was: "Thanks be unto God for His unspeakable gift," 2 Cor. ix. 15. The sermon was full of Gospel truth and earnest in appeal. The singing evidently did not please Mr. Spurgeon, for, when the congregation dragged in the second hymn, he said: "We will ask the angels to help you," and then, reading the next verse, which ran as follows: "Angels, assist our songs of praise," the whole of the vast audience saw the streak of humour at once. These three great preachers are different in their style, but each one is a mighty force for good in London. The first—Dr. Parker—what shall we say of him? A philosopher, who, through the reason, touches the conscience. He brings those old truths of Scripture and gives them the living forms of life which we see in this metropolis to-day. The second is a poet-preacher, who delights the sensibilities, rouses the imagination and stirs the feeling. The third is a plain, evangelical pleader with the souls of the people; with the Gospel of God's grace upon his lips and in his heart. Having been reconciled to God through Jesus Christ, he comes, and with the music of thankful love tells us what Christ's face is like:—

Hath He marks to lead me to Him
If He be my guide?

And you will respond:—

In His feet and hands are wound-prints,
And His side.

The age has been cursed with sermons about the Gospel. On this memorable Sabbath we were thankful to hear not "about" the Gospel, but the very Gospel itself. Thank God for such preachers in the very heart of this great city of London.

Thou must be true thyself
If thou the truth would teach,
It needs the overflow of heart
To give the lips full speech.

Let us have the masses of England Christianized, fully brought under the power of the Gospel, and then we have no fear of Britain's decline. Let people tell us, if they like, that her day is come; it has not gone yet. It is the morning twilight of her history these prophets of evil see. Not the twilight of evening, heralding the darkness; it is the twilight

which gilds the hill-tops with the coming light, and tells that the sun in on his march to fill the hemisphere with his glory. Her day gone! She is but just entering upon her great career. Declining? Far from this. She is struggling up into a nobler life. There are no wrinkles on her brow; her steps do not totter among the nations; kindling her eyes in the light of God, and drinking deep of the inspiration of heaven, she lifts her head high among the rulers of the earth, and is spreading her commerce on the waters of every sea; and is carrying the fame of her science to the ends of the world, and is diffusing the rich influence of her laws to remotest provinces. And, what is to us more than all, she bears in her hand the cross of Christ, which she will plant on all the islands of the sea, in the heart of the great kingdoms of the east, and on the remotest shores. She will plant it so that the missionaries of Christ, like watchmen on their lofty towers, shall shout to one another all round the world: "The morning cometh."

(To be continued.)

BRITISH COLUMBIA AND THE NORTH-WEST.

BY REV. DR. COCHRANE.

The following hastily written notes of a hurried visit to the North-West and Pacific Coast, I submit at your request, although I feel that very little can be added to the reports submitted by Dr. Robertson and our missionaries as to the state of matters in these remote fields. When asked by Rev. Mr. Fraser to re-open his Church in Victoria, I hesitated to take a journey of three thousand miles, unless I could be of some other service at the same time. Accordingly, I arranged to see as many of our missionaries on the journey to and fro, and visit as many of the fields as was possible within the space of three weeks. For the past seventeen years, during repeated visits to the North-West, I have spoken or written on the subject, but every new visit impresses me more with the vast Home Mission field opened up to our Church, and the great possibilities of the future, if the men and the means are only placed at our disposal by the members and adherents of our Zion.

Leaving Toronto on Wednesday evening, October 29, we hurried along during the night, reaching

NORTH BAY

at nine a.m. on Thursday morning. This pleasant little town, which is fast becoming a summer resort, as well as a centre for business, is one of the direct results of the Canadian Pacific Railway. I was met at the station by the Rev. Mr. Goodwillie, our zealous missionary at that point, and hospitably entertained by him, until the arrival of the train from Montreal three hours later. North Bay is rapidly increasing in population, and the prospects for our cause there, under the present supply, are exceedingly good. The church building, however, is entirely unfit to accommodate the large congregation, and we cannot make any great headway until a larger building is erected. The place is, I understand, uncomfortably crowded at the evening services, and the building altogether unsuited, in many respects, for increased attendance and successful work.

Leaving North Bay, in company with a student missionary, who has been occupying adjacent stations for the past summer months, the next point of importance reached was

SUDBURY,

noted for its mines, which are now attracting both Canadian and American capital. It appears to be a second Denver or Leadville, for every train brings speculators or miners to the now far-famed diggings. The number of hotels, as seen from the railway station, indicates a rush of business, and the wonderful activity of the place. That this is no passing boom, and that the mines are all that they are claimed to be, is the opinion of all capable judges, and the reports of deputations sent there by the Ontario Government during the last few months. The output of nickel is simply marvellous, and competent scientific authorities state that there is abundance of the precious metal for years to come, however diligently and skilfully worked the mines may be. The Rev. Mr. Griffiths has occupied this point since January, 1890, with great success. A church has been built and opened, and arrangements are now being made for the building of a manse. I regret very much to say that, since my visit, Mr. Griffiths has felt compelled to resign the charge, and has returned to Wales. For the present, the Presbytery of Barrie have secured temporary supply, but it is of the utmost importance that an active minister, and one of superior gifts, should be settled there permanently, and that without delay.

SCHRIEBER

is the next place of importance along this part of the line. It is a divisional terminus of the C. P. R. and the centre of mechanical operations. It is pleasantly situated, although without such possibilities of growth as North Bay or Sudbury. The Rev. Mr. Neeley is our missionary at this point, and, in addition, teaches in the school part of each day. He told me that the work was fairly prosperous, and the attendance on ordinances good. He seems admirably fitted for his position, and has gained the confidence of the people. Without taking up time to speak of the scenery all along the route as we approach Nepigon and Lake Superior, which is simply indescribable, we hurry on until we reach

PORT ARTHUR,

beautifully situated on Thunder Bay. Here we met Rev. Mr.

Pringle, who has for several years most ably discharged the duties of pastor, not only of his own congregation, but to others in the neighbourhood when destitute of Gospel ordinances. He reported to me an accession, on the previous Sabbath, of some eighty-two members as the result of a series of evangelistic meetings. The church at Port Arthur is a handsome building, beautifully situated, and filled with a highly influential congregation. Passing on to

FORT WILLIAM,

which is very likely to be made a divisional terminus of the C. P. R., and where railway shops and elevators have been erected, we met Rev. Mr. Simpson, who reports favourably of his work at East and West Fort William. The brethren in this neighbourhood seem to feel the necessity of having another Presbytery, as the distance from this point to Winnipeg, with which they are now connected, prevents attendance. That there are difficulties in the way is recognized by all, but, on the other hand, the success of our cause in these new fields depends, to a great extent, upon the efforts of the ministers and missionaries on the ground. The Presbytery of Winnipeg, distant twenty or twenty-four hours' journey from the stations along North Bay and Lake Superior, cannot possibly take the oversight that is necessary, and the non-attendance of ministers at Presbytery meetings, proportionately lessens their interest in Church work.

From Port Arthur and Fort William on to Winnipeg, if we except Rat Portage and the Lake of the Woods, there is little to interest the tourist. Rat Portage, Keewatin and other points have been supplied by our Church for a considerable time, but settlements are comparatively few, and while there are patches of good fertile land here and there, the muskeg predominates. At Rat Portage we were joined by the well known evangelists Messrs. Crossley and Hunter, who had just finished a series of successful meetings at different places along the line and were now on their way to Portage La Prairie. Arriving in

WINNIPEG

on the Saturday following, we were met at the station by the Rev. Dr. Duval, and shortly afterwards, by the Rev. Joseph Hogg, in whose churches we preached on the following Sabbath, morning and evening, to large congregations. Presbyterianism in Winnipeg is making rapid strides. On our first visit in 1873, Knox Church was a small frame building—that now forms part of a livery stable—capable of accommodating about 100 people, and receiving at that time \$400 a year from the Home Mission Committee; now we have a magnificent building in which the congregation of Knox Church worship, and the large congregation of St. Andrew's. These two congregations are situated at considerable distance one from the other but within easy reach of the people residing in these neighbourhoods. Still further west we have the North Church under the pastoral care of the Rev. John Hogg. A very neat and comfortable building has been erected, and the attendance is exceedingly encouraging. Across the Assiniboine we have Augustine Church, under the care of the Rev. A. B. Baird, who also lectures in Manitoba College. Mr. Baird is one of our most useful ministers, and, from his long experience in the North-West, takes the deepest interest in the advancement of our work. One cannot be long in Winnipeg without seeing the vast advantage our Church reaps from Manitoba College. New churches in the neighbourhood are being constantly opened, and Dr. King, Dr. Bryce, and Professor Hart have, in addition to their professorial duties, a large amount of this work on hand. The students, also, every Sunday, are engaged in supplying stations near the city, that could not possibly have Gospel Ordinances were it not for the College. On my return to Winnipeg an opportunity was given me to address the students, and meeting again with many of the brethren there. When the Church can see its way clear, it ought to relieve Dr. King and his colleagues, as far as possible, by providing additional assistance for the carrying on of the College work.

On the Sabbath afternoon of our stay in Winnipeg, we had the pleasure of visiting a Chinese school, under the care of Mrs. Watt (Dr. King's sister), assisted by other ladies. The pupils were examined most minutely by Mrs. Watt, on the lesson of the previous Sabbath, and the answers given by them showed a thorough knowledge of what they had been taught. Just at this point, we may say what we have stated elsewhere, that something ought to be done by the Christian Churches of the Dominion, for the Chinese in the North-West and British Columbia. In Winnipeg they are comparatively few in number, but as we go west to Kamloops, Vancouver, Victoria, and New Westminster, they are to be found in large numbers. The Chinese question all over British Columbia, as in San Francisco, is a burning one. Many of the British Columbians, like the Californians, denounce them, and would have them excluded, but what they could do without them is a problem. Servants, who in the East are not plentiful, are here rarely found, and those who come, are not likely to do the menial offices of the Chinaman. With many disagreeable peculiarities, when crowded together as they are in some localities, they are, in the main, a quiet, inoffensive class of people. That they are in Canada to remain, may at once be accepted as a fact, and the sooner the Churches expend some of their missionary zeal in sending missionaries to such centres as Victoria, Vancouver, and New Westminster, the better it will be for the country. It seems the veriest folly and inconsistency to be sending men to China, and refuse to evangelize those who are at our doors.

Leaving Winnipeg on Monday November 2nd, we started for the coast, meeting at

BRANDON

Rev. Mr. Urquhart, pastor of Knox Church, and several members of his congregation. On our return we spent a very pleasant Sabbath in this prosperous city, preaching to crowded congregations, and fulfilling other appointments as far as could be crowded into our three days' visit. Under Mr. Urquhart's ministry, the Church is becoming thoroughly consolidated and in first class working order. The Sabbath school is largely attended and efficiently superintended, and the officers and people all have a heart to work. The district around Brandon, like that of Portage la Prairie, is exceedingly fertile, and the crops this year have been above the average so that the Brandon Presbyterian settlers, with others, are in good heart. The territory occupied by the Brandon Presbytery is a very wide one, and demands a good deal of supervision, which the members cheerfully render. Several of our missionaries came into Brandon on the Sabbath evening, and met with me at the close of the service.

Passing on from Brandon no lengthened stay was made until we reached

MEDICINE HAT

where we met the Rev. Mr. McLeod, both on our way coming and going. Medicine Hat, as known to most of our readers, was supplied for several years by the Rev. Mr. Herald, who died in the early months of the present year. They have a comfortable church and manse, and are steadily increasing, although perhaps not with such rapidity as some other points along the line. Up to this point the journey across the prairies was just what it must always be, so long as settlements are so sparse. Hour after hour you look out at the same apparently, infinite expanse, extending further than eye can reach. The monotony is somewhat broken by the stations and towns that are here and there dotted along the line, and the call of the dining-car conductor that the meals are ready. But beyond this, there is not much to interest the traveller. The Indian at the stations, with his polished Buffalo horns, still solicits your patronage, more woe-begone than ever. Buffalo and Indian alike appear fast disappearing, and but for the Government Industrial schools, they would very soon be extinct. At last

GALGARY

is reached three hours behind time, and then we begin the ascent of the Rockies, which continue without a break for some six hundred miles. Calgary, as seen from the window of the train in the darkness of the morning, is rather a pleasant and striking sight. It is beautifully illumined by electric light which is continued burning until day-break, and the shops are also kept brilliantly lighted up through the entire night. One is startled to see hundreds of reflectors on the prairie, long before reaching the station.

(To be continued.)

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—In a recent issue of your paper I read a letter on the above subject, which grieved me; not that there was anything weighty or convincing in the letter itself, but it seemed deplorable that a Christian should put forth even a weak effort to advocate publicly a cause which must be acknowledged by all to be "of the world"—worldly. And, to be plain, Mr. Editor, there was also a feeling of disappointment that such a letter should appear in so worthy a paper as THE CANADA PRESBYTERIAN, because I have always looked upon it as a paper whose object is to accomplish good.

I think that if "A Christian Who Dances" would, instead of being guided by how she feels after dancing, conscientiously asks herself the question: What would Jesus do? or, What would my Saviour have me to do? she would never once be directed to attend a dance. But ideas are not worth much on matters of this kind if they are not founded on God's Word. If I am His child I must not be controlled by what others do, or how I feel, but I must learn for myself what His commands are for me. First, then, I hear Him say: "Come out from among them and be ye separate." Now in what sense are Christians separating themselves from the world when mingling in the giddy whirl of the dance? Then Jesus says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Let me ask if it is possible for any Christian to say: "Lord, I am going to glorify Thee to-night by dancing." Again I hear Him say: "Avoid the appearance of evil." And as dancing has certainly proved a great evil to many precious souls, it must be confessed that its appearance has the undesirable tinge. These, with many other passages which were written for our instruction, show clearly, at least to my mind, that I, as a Christian, should not dance. The fact is, too many of us Christians are influenced more by what we personally enjoy than by what Christ would have us do. I do not believe that God ever placed a man or woman in this world simply to be entertained or to partake in worldly amusements. He says to every Christian: "Go ye also into My vineyard," and to those who do not go He asks: "Why stand ye here all the day idle?" He expects us, instead of passing the time idly by, to be active labourers, and in the future will judge us according to what we have done for these "little ones."

A CHRISTIAN WHO DOES NOT DANCE.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A JOYFUL LITTLE PARAPHRASE.

BY WILLIAM MURRAY, HAMILTON.

The Lord so loved the world that He
Spared not His own dear Son,
But gave Him freely up, that we,
Unworthy and undone,
From Satan, sin and self set free,
By faith with Him made one,
Might never perish, but endure
Forever glorious, glad and pure.

THE PERIL OF THE SOUL FROM ABSORPTION.

Perhaps there never was a time when so many things absorbed the attention and interest of so many people, to the exclusion of Christ and salvation. The sources of diversion are numerous, and many of them have the grip of a giant. The age is intensely active, restless, aggressive. Every power of body and mind is taxed to its utmost. Invention, business, enterprise, are all great captains, whose tread is heard in every direction. There is not only great ambition to do, but a burning, consuming lust to acquire. Money is a noble servant; properly used it is an instrument of great good; but when the love of it becomes master, it is as merciless as the grave. When a man's heart and eyes and hands and brain are all absorbed in the accumulation of money, the stones on the street have as much ear for the Gospel as he. As easily might you hope to arrest the winds that blow, or the dashing streams of a mountain flood, as this man. He has no time to think, nor to care about his soul. Why should he be thus concerned, as long as business is prosperous and dividends are good? He is absorbed, sucked up into the sponge of the money greed, until there is nothing of him to appeal to. Poor, wilted, lost soul! Unless something out of the usual order overtakes and brings this man to a halt, leads him to awake and come to himself, he will go on content in his delusion until the sudden burst of eternal things opens his eyes, just when death is closing them, and eternity parts its portals to reveal a rejected Saviour.

The greatest evil that can befall a man who suffers himself to be wholly absorbed with money-getting is success. When a man is making money and loves it, he has no sense of dependence. He is satisfied. Others may be in danger, but he is safe. That is the time of his peril. On that hidden rock in life's sea many a one has run his bark and gone down. It is a mercy when God shatters the bubble and turns the poor soul from the boast that it has need of nothing, to the humble confession that it has need of everything. To the love of money and its power to absorb the whole man may be attributed the useless life and final loss of many souls in this day of ours.

But this money seeking is not the only source of absorption in our day. Society, with all its train of follies, is another. The parade and sham and exactions of society, what a tyranny it is! How its enchanted victims step to its bidding! They are as verily captured as prisoners in war. They are as verily in chains as were slaves when sold to the highest bidder. Take the superficial, fussy, pretentious thing out of many lives, and what will be left? Think of the waste of time, of money, of gifts and opportunities, for which fashionable society is responsible. It is kin to money-love. You cannot join its bannered ranks without money, and when your money is gone it strikes your name from the roll. Preach the Gospel to these with hope of success! They seldom hear and when they do, there is no beauty in it that they should desire it. It is a dreadful destroyer of mothers and daughters, of young men, of not a few husbands and wives. As long as society, with its tribute to pride, and its occasion for indulgence, commands and absorbs a soul, that soul will not be concerned about so trifling a thing as salvation, nor inclined to listen to so dry a tale as the Gospel. The flesh is master, and while its poor, frail pulses throb, society will be sought and adored. Sometimes we must leave the poor creature in the burning dwelling to his dreadful fate; all approaches are cut off. What can we do with the large class who are wholly absorbed with money-getting, and with the equally great number whom God is society? The approaches are all cut off. To them Christ's tears and blood are empty sentiment. Their thoughtless march is to death. Other things absorb. These lead. We can only look on sadly and say: "God have mercy!" Reader, is it you?—*Dr. Rhodes, in St. Mark's Messenger.*

LIVE PRAYERS.

After a prayer-meeting, at which a female had been among those who spoke aloud in prayer, a person slightly observed: "As for that woman, she could pray all night."

"Yes," replied a devout friend, "and I do not doubt that she has often done so."

This was a first-rate reply. Of how few could it have been spoken? Yet those who are so much in prayer alone are those who pray to the purpose in the assembly. You can tell the other sort, however ready their utterance. It is as per usual. It is parrot; too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could

sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it except that it is dead—dead as the woman's child, which neither of the two mothers cared to own in Solomon's court. O, for more living children! We mean true, crying, struggling prayers. These can only come from those who in private wrestle and weep and prevail.

An occasional breakdown is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. O, that some of our brethren would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer-meetings, things cannot much improve. O, for a deliverance!—*Rev. C. H. Spurgeon.*

THE BEST APOSTOLIC SUCCESSION.

Every minister ought to endeavour to find his own successor in the sacred office. There are always bright boys full of promise and hope and blessed with piety in a congregation whom a pastor could inspire with the noble purpose of consecrating their lives to the work of preaching the truth. It only needs the word in season pressing upon these young and susceptible minds the duty, nay, the exceeding privilege of using these powers in proclaiming the glad tidings to start them on a course of study preparatory to the ministry. Here is a field of usefulness into which, strange to say, some pastors, rarely, if ever, enter; while on the other hand, some are always tilling this field and with the most prolific and far-reaching results. The writer of these lines has a certain pastor in mind who never fails to have at least one student, and often more than one, from his congregation in college or in the seminary on his way to the pulpit.

Here is the true idea of Apostolic succession. Now if this idea were only adopted and acted upon with vigour, the number of candidates for sacred orders might be doubled at any time. There is in the Church enough of piety, enough of talent, enough of aspiration, if only it were early enough directed, to crowd our theological seminaries with choice young men.—*Christian-at-Work.*

HOW TO LOVE GOD.

A woman once said to her pastor: "I do love God very much, but want to love more. How can I?"

"You must become better acquainted with Him," was the reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.

"Study the Bible more," he said. "God speaks to you, reveals Himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with Him, as John and Peter and Mary were."

"And pray more. Tell Him all your joys and troubles and needs. He will answer you, and every answer will draw you closer and closer to Him."

"Then try to please Him in everything you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.—*Word and Work.*

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

THE FOURTEEN MISTAKES OF LIFE.

What have been termed "the fourteen mistakes of life" are given as follows: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavour to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live for time alone, when any moment may launch us into eternity.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 22,
1891.

ELISHA'S DEFENDERS.

{ 2 Kings 6:
8-18.

GOLDEN TEXT.—Fear not; for they that be with us are more than they that be with them.—2 Kings vi. 16.

INTRODUCTORY.

Elisha exercised the prophetic office with singular elevation of character. Like a true servant of God he was benevolent and unselfish. Through his agency God wrought many miracles and all of them were for the good of others. They were signs as well as wonders. These miracles were evidences to the people that God was with His prophet, and were a confirmation of the truths he taught.

I. The Syrian Invasion of Israel.—It was Benhadad who wrote the letter which was sent by Naaman to the King of Israel. It is not ascertained whether this war took place before or after the healing of Naaman. The people of Israel were harassed by the attacks of the Syrians in the time of Elisha. They made frequent exasperating raids across the frontier, and no doubt on account of the bad feeling engendered and the cupidity of the Syrians, this invasion was undertaken. The king of Syria, with his military advisers, mapped out their plan of campaign, and indicated the places where he would pitch his camp. "The man of God" is the designation by which Elisha was known. It is descriptive of his character and the nature of his service. He knew of all the movements of the enemies of his country and at once informs the king of Israel of his danger. He either warns him to avoid places where the Syrian king expected to surprise him, or to take possession of and strengthen those places before the king of Syria could reach them. The king of Israel verified the truth of Elisha's warnings by actual experiment. He sent to the places indicated, "and saved himself there, not once nor twice" that is, several times. So secretly had the king of Syria laid his plans that he could not understand why it was they all had failed, "his heart was sore troubled for this thing." He was greatly vexed and disappointed; and suspected treachery on the part of some of those in his confidence and asked "Will ye not show me which of us is for the king of Israel?" One of them, whom some have supposed might have been Naaman, answered the king's question by saying: "None my lord, O king: but Elisha the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." Whether it was Naaman, who had a vivid recollection of the prophet's power, or some other who had heard of Elisha's marvellous character, that thus informed the king, he was correct in his impression as to how the king's purposes had been divulged. His answer made it plain to the king that his most profound secrets could not be kept. The question suggests itself, by what means did Elisha come to know the most secret designs of the king of Syria? To this it can be answered there were only two ways possible by which he could come into possession of such knowledge. He was not present at the secret conferences of Benhadad and the leaders of his army. It is clear from the narrative that none of these leaders betrayed the king's confidence. It was therefore by divine inspiration that the prophet obtained the knowledge that saved the king of Israel's life, and the integrity of his kingdom. The accuracy of that information was tested by the officers sent by the king of Israel. Thus the prophet's claims to be God's messenger were confirmed, and his word would have still greater weight with the people.

II. The Prophet's Defence.—Benhadad did not doubt the information given him that Elisha was the revealer of his plans, but he had no idea of the means by which the prophet was able to do this. He also made the great mistake that he could be able to prevent him exercising his prophetic office. Those who are in a position to exercise worldly power frequently fall into the same mistake and imagine that by material means they can silence God's messengers and suppress His truth. Benhadad resolved to capture Elisha. A spy was sent to find out where he was. This knowledge was soon obtained. It was learned that the prophet was in Dothan. Dothan means the double fountain. It was on the south of the plain of Jezreel, about twelve miles north of Samaria, the capital of the kingdom of Israel. It was the same place where Joseph was placed in a pit by his brethren and then sold by them to the Midianitish merchants on their way to Egypt. Having learned where the prophet was, the Syrian king sent a great company of men, horses and chariots to capture the prophet. This large company was not needed to take one man, but to effect their purpose they had to penetrate far into the interior of their enemies' country. They reached Dothan in the night time and surprised the place, which they at once surrounded. Gehazi's place had been taken by a new servant, who had not seen personally so much of the prophet. This may account for the consternation to which his discovery in the early morning gave rise. He had risen up early and saw that the place was besieged by a great force, and said to Elisha: "Alas, my master, how shall we do?" The servant was disturbed and terror-stricken; the master was calm, self-possessed and fearless. The faith of the one was weak; the trust in God of the other was undisturbed. To the despairing cry of the servant the prophet answers "Fear not: for they that be with us are more than they that be with them." It needs a sublime faith to confront a danger like that which threatened Elisha, but his was equal to the occasion. He had unshaken confidence in God, and submission to His will, so that he could calmly await the result whatever it might be. The hosts of no earthly king could subdue him. They might capture but they could never conquer him. The best way to see spiritual realities is to see them in God's light. So the prophet prays that his servant's eyes may be opened, that is, his soul's eyes, to enable him to behold the unseen spiritual hosts by which they were encompassed. The Lord heard and answered Elisha's prayer. The young man's eyes were opened. The hill on which Dothan was built presented to his spiritual gaze a great array of "horses and chariots of fire round about Elisha." These were symbolic of the divine protection that kept the prophet in perfect safety in spite of all the material forces that could be brought against him. Again the prophet prayed. It was not for vengeance upon his foes, he did not desire their destruction, he only sought their discomfiture. He prayed that they might for a time be stricken with blindness. This petition was also granted. The prophet afterwards led them to Samaria where they were overpowered by numbers, but at the intercession of the prophet their lives were spared and they were dismissed to their own land. The faithful servant of God did not harbour vindictive or vengeful feelings for the injury of his adversaries. It was not a personal triumph he sought but the vindication of the truth he taught.

PRACTICAL SUGGESTIONS.

A man of God, a true servant of His, is a great power in a land. God knows the secret purposes of all hearts and He can frustrate the hidden designs of His people's enemies.

God can preserve his faithful servants in the midst of the greatest dangers.

The powers of God's spiritual kingdom are nearer and vaster than we can have any idea of.

To see spiritual things aright we must have the eyes of the soul opened by the Holy Spirit.

Our Young Folks.

A TITTLE LESSON.

Look up, dear child, to the happy stars
That glitter in heavenly spaces;
No discord their lovely order mars,
None covet their neighbour's places;
Yet some flash out on the wide, dark night,
And some just shimmer with faint, sweet light.

It matters little so each but shine
With all the strength it can gather;
The gleam of the least is a gift divine,
Not mighty, but precious rather;
No star its fellow-stars envies or shames,
And the dear Lord calleth them all by their names.

DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain. "John, where is the hammer?" "It is in the corn crib." "No, it is not there; I have just been looking there." "Well, I know it is; I saw it there not half an hour ago." "If you saw it there it must be there of course; but suppose you go and fetch it." John goes to the corn-crib and presently returns with a small axe in his hand. "Oh, it was the axe I saw; the handle sticking out from a half-bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for if you do you will find the habit growing upon you, and by-and-by you will begin to make loose replies to questions of great importance. Don't be too certain."

A WORD WITH GIRLS.

Every girl desires to be attractive, but many girls make the mistake of thinking that beauty is the first requisite. This is a great mistake. This winter I have been meeting some young girls frequently, and have learned some lessons. One of the prettiest, if not the prettiest of the number, is the least attractive, because she is selfish. Her own comfort, her own pleasure, appeals to her first, always. She will make an engagement and break it without the slightest hesitancy. Her beauty gives her not the least advantage after the first weeks of acquaintance.

Another girl, whose best friend could not call her pretty, is wonderfully attractive. The other girls turn to her for suggestions, and they are usually followed; if she makes an appointment, she keeps it; if she takes the responsibility for any part of the work the girls are attempting to do, she does it thoroughly.

Another girl comes into the circle, sits down, folds her hands, and does not even take the trouble to look interested.

Not long ago there was a picture in *Harper's Bazar* representing a young society girl and a girl friend. The following conversation was supposed to be taking place:—

"What do you find to talk about, meeting the same people so constantly? How do you manage?"

"I just sit and smile and try to look intelligent."

The girl who tries to look intelligent must have a desire to please strong enough to make her put forth some effort, when she meets people, to interest them. It is a question whether a thoroughly selfish girl is ever an attractive one.

There is another mistake we make that robs us of both power and pleasure; we think ourselves sensitive when we are simply self-conscious. We go through the world expecting people to notice us to the exclusion of others, to take extra steps to greet us: we decide from some trifling act that they do not think of us as we do of them; make ourselves miserable by a thousand fancies that we should never entertain for a moment, and actually think ourselves superior to others because we entertain such thoughts, "because we are so sensitive." It is not sensitiveness, it is out-and-out self-consciousness, which is next door to selfishness, and, when nursed and cherished, is much more pernicious in its effects on the character. If we study our own manners, we will find that we are constantly resenting what we are pleased to term "slights," and as a consequence are many times rude, and intentionally rude. Now we can make up our minds to one thing. A sensitive person is never intentionally rude. A sensitive person is quick to understand the mood or condition of another, rather than the expression of another's feelings. Sensitivity means quickness of understanding as well as quickness of feeling, and brings people closer together instead of separating them. If we wish to gain the love and interest of those whom we meet, we must first forget ourselves; a forgetfulness that goes far to produce the desirable quality we call attractiveness, a quality that we find, as we grow older, is quite independent of beauty.

THE COST OF A BIBLE.

The first English translation of the Bible, as our young people are aware, was made by Wycliffe, A.D. 1380. Before that, the price of a Bible in Latin was equal to fifteen hundred dollars of our money. Even after Wycliffe's copy was finished the value of a new Testament was one hundred and fifty dollars of our money.

Tyndale was the first who had a Bible printed in English. The first edition was bought up and burned, but he soon got out a second. He was betrayed into the hands of the enemies of truth, and strangled at the stake. His body was burned to ashes, "but the Word of God is not bound."

ANNUAL CONGREGATIONAL MEETINGS.

THE annual congregational meeting of Knox Church, Belmont, and Kilmartin Church, Yarmouth, was held on February 10, the pastor, Rev. J. A. Brown, B.A., in the chair. The report of Session showed that during the year eighty-three were added to the roll: seventy-four on profession of faith, total membership at present, 300. The treasurer's report showed total receipts from all sources \$4,000. The Sabbath school reported a total membership of 250, and receipts \$71. The congregations added \$100 to their pastor's stipend. The young people of the congregation recently presented their pastor with an elegant gold watch and two fine robes.

THE annual meeting of Cooke's Church, Chilliwack, was held on the 18th Feb., when reports were read from the Session, Managers, Treasurers, Sunday school and Ladies' Aid, which were on the whole very satisfactory. The income showed a marked increase over last year, and the field has been much extended and now the Rev. W. R. Ross is assisted by a student, and gives weekly five services, besides Sunday school and week night meetings. It would surprise you people of the east to know how the people of the west give to the support of Church ordinances but you can multiply your giving by five and you will have an estimate of what it is like. Marked progress has been made since the arrival of Mr. Ross among us.

THE annual meeting of Knox Church, Perth, was held recently. Reports were received and read from all the organizations of the congregation, showing the work generally to be in a healthy and satisfactory state. The mission funds amounting to \$375, were allocated to the various schemes. The old board of managers was re-elected, Mr. J. W. Motherwell taking the place of Mr. Robt. Smith, Mr. James Allan was re-elected Treasurer, Mr. W. T. Walker, Secretary, Mr. M. R. Dodds Treasurer of the Mission Fund, and Mr. J. A. Kerr, precentor. Mr. Crosbie was re-appointed caretaker at the same salary as last year. A full report of the year's work will be published in pamphlet form, and be placed in the hands of each member of the congregation.

THE annual meeting of Knox Church, Glenallan, was held on the 14th January, and that of Chalmers Church, Hollin, on the 8th. These congregations form one charge under the pastoral care of Rev. H. Norris. The reports submitted show these congregations to be in a flourishing and happy condition. The amount of money raised for all purposes during the year is \$1,581, an increase over the previous year of \$285. Of the amount raised \$398 was paid on stipend, \$353 for missions and benevolent purposes, and \$330 for incidental and congregational purposes. There are 100 families and 258 communicants in the charge. There were thirty-one names added to the roll last year, twenty-nine on profession of faith and two by certificate. There are about 200 in the Bible class and Sabbath schools.

KNOX CHURCH, Portage la Prairie, held their annual meeting recently, in the lecture room, at which there was a large turnout. The different committees reported, showing progress all along the line. The Treasurer's report shows receipts \$4,130.60, and expenditure \$4,021.05, leaving a balance on hand \$109.55, and the amount collected for missions is nearly \$1,200. The membership is at present 386. The following officers were elected for managers: John Hunter, T. H. Medcalf, J. D. Morton, T. B. Mil ar, A. D. Mackay, E. Brown, W. W. Miller, H. S. Patterson, Trustees: R. C. Brown, John McLeod, A. McLean. D. B. Hanna was elected chairman of Managing Committee. Treasurer, W. W. Miller. Choir leader, Charles Burley. Auditors, John McDonald and R. S. Thompson. A committee was appointed to select a new church site.

THE annual meeting of Melville Church, Brussels, was held on February 3rd, Rev. John Ross, B.A., pastor, in the chair. Reports were submitted from the Session, Board of Management, Sabbath school and Missionary Association, all of which indicated progress during the past year. The number of families increased from 105 to 115, and the membership rose from 211 to 223. The financial statement showed that \$1,565.31 had been received for ordinary purposes, which met all expenses and left a surplus. The Missionary Association reported that \$559.08 had been contributed from all sources in missionary and benevolent work, being the largest sum ever raised by the congregation. Total receipts for the year, \$2,124.39. The managers elected were Messrs. A. Stewart, W. Innes, J. M. Martin, T. Davidson, W. Ainley, W. Work, H. Forsyth, A. M. McKay and R. K. Ross, with O. Smith as treasurer.

THE charge of Burns Church and Moore Line held their annual meeting in the early part of the year; the following brief statement will show their standing. There are now 250 members in good standing on the rolls. There has been nineteen added and twelve lost. The attendance has been good and the Sabbath schools especially prosperous. One thousand nine hundred and fifty-five dollars have been raised for general purposes, \$238 for the schemes and \$73 for other benevolent purposes. Of the amount raised for the schemes \$76 went to Home Missions, \$81 to Foreign Missions and \$39 to French Evangelization. The Sabbath schools raised \$60 for missions and Elder Neil contributes \$20 per annum to Indore College. At the annual meeting the managers laid their heads together and concluded that the minister's horse needed renovating, so on the evening of February 25th they installed in the manse stables a fine chestnut horse whose pedigree is unblemished to which they added the hearty wish that it might grow old in the service of the congregation.

THE annual congregational meeting of St. Paul's Presbyterian Church, Ingersoll, was held in the Church a short time since, at which a large congregation was present. Rev. Mr. Hutt occupied the chair, and D. M. Sutherland was appointed secretary. The reports of the different schemes of the Church were read, showing that something like \$3,000 had been raised for all purposes in connection with the Church, and that during the year the liabilities had been reduced by over \$300. The Sabbath school reports showed a growing interest in this branch of Church work, and it was manifest that the Church was in a fairly prosperous condition. After the reports had been adopted, it was resolved to purchase the lot on the south side of the church, in order to enlarge the church edifice. The managers were authorized to take steps to enlarge the building, as soon as a sufficient sum had been subscribed for such a purpose. This step was considered absolutely necessary in order to accommodate the large number of persons applying for pews—the present building not having anything like sufficient seating accommodation. We are glad to see St. Paul's prospering so well, under the pastorate of Rev. Mr. Hutt.

THE annual meeting of the congregation of St. Andrew's Church, Peterborough, was held some time since. Tea was served by the Ladies' Aid Society from six to eight o'clock in the school room. The meeting, at which there was a good attendance, was most harmonious throughout, in pleasant contrast to the last annual meeting. Rev. William White opened with devotional exercises. Mr. Robert Tuohy was appointed chairman and Mr. T. H. Best secretary. After the reading and confirmation of minutes of the last annual and special meetings, the chairman of the Board of Managers read the financial statement, which was adopted. The statement

showed total expenditures of \$3,960, of this amount over a thousand dollars being extraordinary expenditure for grant to Rev. Mr. Bell and repairs to church. The receipts showed an overdrawn bank account of \$2,906.85. Messrs. J. W. King and T. Fitzgerald being the retiring managers, both were re-elected, and Mr. John McClelland was elected manager in place of Mr. R. W. Grubbe, resigned, Dr. Bell and Mr. A. McFarlane resumed their places on the Board. Mr. McClelland was re-elected representative on the Nicholls Hospital Board. Messrs. R. W. Grubbe and J. J. Douglass were appointed auditors, and the meeting adjourned.

THE annual report of Fort Massey Church, Halifax, N. S., Rev. Dr. Burns, pastor, for 1890, is just out in a neat pamphlet of eighteen pages. There are nine elders and eleven managers. Pastor's visits and calls, 832; additions to communion roll, by profession, eleven; by certificate, ten; dismissions, twelve; baptisms, five; marriages, nine; deaths, eight; membership, about 250. Mr. H. P. Stairs is superintendent of the Sabbath school. The male and female Bible classes are conducted by Professor Seth and Mrs. Burns respectively. There is a Missionary Association, also a Ladies' Association, a Woman's Foreign Missionary Society, a Mission Band, a Mite Society, a Young People's Society of Christian Endeavour. Total receipts for congregational purposes, \$4,653.94; Schemes of Church, etc., \$2,011.29; debt extinction fund, \$1,277.84; total for Schemes of Church, \$7,943.07. Missionary Association, \$1,056.02; Sabbath school, \$234; Woman's Foreign Missionary Society, \$170; Mission Band, \$67.30; Session Fund, \$95.97; special cases, \$153; individual donations, \$235; total, \$2,011.29; Taking the different objects together, the total is as follows: For Foreign Missions, \$587.30; Augmentation, \$280; Home Missions, \$205; colleges—Halifax, \$150 and Manitoba, \$40—\$190; French Evangelization, \$115; Aged and Infirm Ministers' Fund, \$20; Presbytery, Synod, Assembly and Record, \$60; Session fund, \$95.97; special benevolent cases, \$222.53; Individual donations, \$235.49; total, \$2,011.29. Total for all purposes close upon \$8,000.

THE annual congregational meeting of King Street Presbyterian Church, London, was held lately. A good number of members and adherents of the Church was present, and an agreeable and altogether interesting time was spent in listening to the reports and in electing officers. The pastor, Rev. Walter M. Roger, occupied the chair, and opened the meeting with prayer, after which Mr. F. Cheesbrough was called upon for the report of the Session. The report indicated that the Church in this respect was in good condition. There had been no diminution in the membership during the year by death, and thirty members had been added, while the number removed from the roll was twenty-six. The membership of the Church now numbers 150. The Sabbath school was in a healthy condition, as the report showed. The number of scholars added during the year was sixty-three, while the number that left was thirty-seven, leaving a total on the roll at present of 200. The receipts during the year amounted to \$132.32, and the disbursements to \$113.59, leaving a balance of \$18.73 to the credit of the school. The Young People's Society of Christian Endeavour, upon presenting its report, was tendered a vote of thanks for the way in which it had worked during the year. An interesting report from the Ladies' Aid Society was read, which showed that \$107.25 had been raised, of which \$71.10 had been paid out in necessities for the church, leaving a balance on hand of \$36.17. A treasurer's statement from the Woman's Foreign Missionary Society showed contributions to the amount of \$28.37 for the year. Mr. John Hutcheon, treasurer of the Church, presented the report of the managers, which was very satisfactory. After the adoption of the managers' report Rev. Walter M. Roger vacated the chair, and Mr. George Logan was appointed to the position. Mr. William Brown then rose and moved, seconded by Mr. William Main, a vote of thanks to the pastor for his untiring efforts for the welfare of the Church during the past year, which was carried by a standing vote of the congregation. Rev. Mr. Roger thanked the congregation for this show of confidence, and said his efforts in the future, as in the past, would be to promote the interests of the Church in every possible way. The election of officers resulted in but few changes being made. The Board of Managers will be composed of the following: Messrs. G. W. Logan (chairman), W. A. MacKay (secretary), John Hutcheon (treasurer), I. St. John, F. Mutch, Turriff, Dick, Stewart, Goforth and W. Buskard. Messrs. Hutchinson and W. Reid were appointed auditors for the coming year.

THE annual meeting of the congregation of St. Andrew's Church, Berlin, was held in the church building recently. There was a large attendance. After a short religious service conducted by Rev. A. B. Winchester, Mr. John McDougall was called to the chair, and Mr. J. King appointed secretary. Reports were read by Mr. Alexander Roy, Session clerk, from the Session, by Mr. King from the Board of Managers and treasurer, by Mr. William Cleg-horn from the Sunday school, by Rev. Mr. Winchester from the Ladies' Aid Society, and by the secretary of the meeting from the Auxiliary of the Woman's Foreign Missionary Society. These reports were exceedingly interesting, and showed the affairs of the congregation to be in a prosperous and promising condition. The report from the Session referred in fitting terms to the removal of the Rev. Donald Tait, B.A., the induction of his successor, the large attendance at the weekly prayer-meeting, the services of the choir and of the superintendent and teachers of the Sunday school, and other matters. Four new members had been added to the Session during the year, and a Young People's Association had been started, which was doing good work. The managers reported the total cash income as \$1,763.55, the total cash expenditure, \$1,873.50; the assets, \$146.45, and the liabilities, \$129.95, leaving a surplus of \$16.50. The ordinary plate collections were \$793.96, an increase of \$210.55 over the previous year. The weekly offerings, \$300.20; pew rents, \$395.50, and special collections, \$20.33. The Ladies' Aid Society had donated \$80, and \$40 net had been received from Rev. J. F. Dickie's lecture. The expenditure had been unusually large owing to improvements in the lighting, ventilation and seating capacity of the church. The minister's stipend had been increased \$200, and was, since May 1, 1890, \$1,400. In the body of the church thirty-two new sittings had been added, and the sittings in the gallery had been increased to fifty. The Sabbath school report showed that steady and substantial gains had been made in attendance, regularity, collections, and in the interest manifested in all the different departments of work by both teachers and scholars. An infants' class had been formed and teachers' meeting held weekly, while the attendance of children at the church services on Sabbath morning had largely increased. This was due to the interesting series of sermons to the young which had been delivered at those services by Mr. Winchester. The finances of the school were also satisfactory. The intended enlargement of the school building, at a cost of \$1,200, would be attended with excellent results. The report from the Ladies' Aid Society showed a good deal of helpful work in many ways. The Auxiliary of the Woman's Foreign Missionary Society reported steady progress during the year, an increased membership, interesting meetings and contributions for mission purposes. The following gentlemen were elected managers: W. Ross, chairman; J. King, secretary; D. B. Dewar, treasurer; D. McDougall, L. VanCamp, E. Smythe, W. A. Greene, jr., M. Nelson and W. Metcalfe, jr. Messrs. R. Smythe and A. Macpherson were re-elected auditors.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 11th, 1891.

THE attention of treasurers of congregations is specially directed to the advertisement appearing in another column in which Dr. Reid urges the importance of prompt transmission of all contributions for Home Missions and Augmentation. In order that all contributions to the schemes of the Church should be correctly reported, it is absolutely necessary that they be in the treasurer's hands before the date definitely fixed for closing the books. Compliance with the request would save much trouble and inconvenience and be satisfactory to all concerned.

WHILE speaking in the most favourable terms of the religious interest which Moody has recently created in Boston, a writer in one of the religious journals says:—

I am thinking to-day that while this confidence in Moody has not been misplaced, it might fittingly be extended. We may unconsciously lean upon the agency and overlook or underestimate the Great Power behind it. Just now, while we need John the Baptist's harrow of repentance to go all over the land and break up the clods of the valley, we also need a baptism of faith in God, a great rain coming down out of heaven and watering the sowings so varied and frequent.

Leaning upon the agency and overlooking or underestimating the Great Power is one of the besetting sins of the Church at the present time. Underneath the morbid craving for a man that will attract and draw there is too often a practical ignoring or at least belittling of the Spirit's power.

THE relation of the theological seminaries in the American Presbyterian Church to the General Assembly will be certain to receive attention next May when the inaugural of Dr. Briggs comes before the Supreme Court. It appears that one of the seminaries—Auburn—is not under the control of the Assembly at all. A friend of the institution writes to the press saying that Auburn reports to the Assembly the election of professors as a matter of courtesy, but they do not report such election as subject to the action of the Assembly, either of approval or of disapproval. The day may come when the General Assembly of the Presbyterian Church in Canada will feel deeply thankful that the Church has full control over its theological seminaries. To have a man teaching theology for the Church over whom the Church has no control is not a business-like arrangement, to put the matter on no higher grounds.

DR. BRIGGS, of the Union Seminary, New York, bulks more largely in the press of the American Presbyterian Church, and perhaps in current conversation in Presbyterian circles, than any half-dozen ministers of the Church. And why? Simply because Dr. Briggs delivered a lecture in which he said that the divine authority of Scripture lay in the "concept" not in the style or sentences or words. Besides this it is alleged that the general tone of the lecture was such as to lessen our regard for the authority of God's word. All this and a good deal more may be true, but there must be five or six thousand ministers in the Church whose work is of much more importance than the alleged heresy of Dr. Briggs. Why do we always give the doubtful things so much more prominence than we give to actual work. It is pleasant, however, to notice that several of our American contemporaries positively refuse to load down their columns with controversy about Dr. Briggs. They assume that the General Assembly can attend to the Doctor if he needs any attention and that their readers want to know something about what is being done in the Church outside of Union Seminary. They are right.

IN a report of the annual congregational meeting of the Metropolitan Tabernacle, London, given by a London journal, we find the following sentence: "During the past twelve months there had been a very great decrease in the weekly Sunday offerings, and the number of members who paid for sittings had also considerably decreased." Had this occurred in the congregation of a much lesser pastor than Spurgeon there would have been ominous wise looks and head-shakings and whisperings of failure all through the congregation. Would-be leaders would throw out dark hints about "a change." Some of the beloved sisters would suggest "a young man." The financial managers would look serious, and solemnly say: "Something must be done." All would probably agree that the minister was mainly to blame. Nobody, however, blames Spurgeon for a decrease in revenue and in the number of contributing members. Great men are always much more leniently dealt with than smaller ones.

THE paper published by the Hon. Edward Blake last week explaining the reasons why he retires, we hope merely for a time, from political life cannot fail to make a powerful and perhaps far-reaching impression on the public mind. Mr. Blake is the first jurist in the Dominion and one of the first in the world. In any Parliament or court in the world he would stand in the front rank. He is a distinctly clean, high-minded, patriotic man. There is not a stain on him personally, professionally or politically. The literary work of his paper is the highest of its kind. In two or three brief paragraphs he arraigns the N. P. in terrific style. Apart from the merits of the case the paragraph on the alleged effects of the N. P. is well worth study as a work of art. There is nothing in Junius or Macaulay that surpasses it. In two or three columns the great jurist labours hard to show that the commercial policy of the Liberals would necessarily lead to political union with the United States, towards which destiny the distinguished gentleman thinks the N. P. is also bringing us. Having read with great interest what Mr. Blake has to say against both policies, and having admired the manner and spirit in which he says it, one feels like saying: "Now, Mr. Blake, assuming all this to be so, *what do you suggest yourself?*"

PRESBYTERIANS everywhere and many outside the Presbyterian pale will learn with deep regret that the Rev. Mr. Macdonnell has been compelled to stop work and start on a long holiday tour. The rev. gentleman's general health was, we understand, satisfactory, but there were symptoms of voice failure which made a rest highly desirable, if not absolutely necessary. For many years the esteemed pastor of St. Andrew's has been a hard worker. Besides doing the work of one of the largest congregations in the city, he has ever been ready to help his brethren in any part of the Church if at all able to do so. His efforts on behalf of the Augmentation Fund are known to every Presbyterian. In the fight to keep the wolf from the door, the poorer Presbyterian ministers owe more to the help of Mr. D. J. Macdonnell than to that of any living man. He has always done a full share of work in connection with the Home Mission Committee and other branches of Church activity, while the charities of his own city have ever found him a generous helper. Mr. Macdonnell is, in short, one of the men who sustain the Church—not one of those who are sustained by it. Without office or official connection of any kind, he has by the sheer influence of capital all-round work kept himself in the front rank of the ministers of Canada. Every reader of THE CANADA PRESBYTERIAN will join us in wishing the esteemed gentleman a pleasant health-giving tour, a safe return and many more years of good work in St. Andrew's.

"MANY a time and oft" have we heard the very cream of Presbyterian congregations say that raising money by indirect methods for congregational purposes never pays them, for they have to do all the work and then pay more than their share of the money towards the entertainment or whatever it may be. The theory that by indirect means money is obtained from those who would not otherwise give it holds good in some instances but not by any means in all. The *New York Evangelist* sums up the case against using indirect means for congregational purposes in this vigorous style—the point to be proven being that the indirect method does not pay the people who do the Church's best work:—

It is a financial blunder, for they pay two prices for what they get; it is a social blunder for they give unskilled labour to provide those social pleasures which skilled labour constantly provides all ready to their hand; it is an ecclesiastical blunder, since it brings Church methods into disrepute; it is a religious blunder, since it directly tends to thwart those religious interests which are to them most precious.

The best opinion seems to be that the ordinary revenue of a congregation should be paid directly by the people but that it is quite proper and reasonable for Ladies' Aid Societies, Woman's Missionary Societies, Mission Bands, Young Men's Associations and various other organizations connected with congregations to raise money by lectures, concerts, socials and other means that may be useful and enjoyable apart from financial considerations. It is quite easy for wealthy people to condemn all kinds of indirect means to raise money. If the daughter of a man who has hard work to keep the wolf from the door does not help to raise money for missions in an indirect way she cannot help at all. Hundreds of the very best Christian people can give work of some kind who cannot give money. Should the Church refuse them the privilege of doing what they can? The statement so often made that the legitimate use of indirect means to raise money for any purpose injures the spirituality of the Church is not proved by the facts. Raising money for the support of Gospel ordinances by indirect means—depending on indirect ways for ordinary revenue that the members and adherents should pay every Sabbath—would soon injure and ultimately ruin any congregation, but the raising of money by societies for temporary or outside purposes is an entirely different thing. As a matter of fact the congregations, dead almost beyond hope of recovery, are those that have neither Ladies' Aid nor Woman's Missionary Society, nor Mission Band, nor Christian Endeavour, nor Young Men's Society, nor any other organization that wants to raise any money indirectly or any other way.

THE WESLEYAN CENTENARY.

ON the 2nd March special services were held in London of a most interesting character. They were held in City Road Chapel, where near the same spot a hundred years before John Wesley finished his earthly life. "Blessed are the dead that die in the Lord" is true of every life that so ends, but in the case of John Wesley the added declaration is more conspicuously visible than it oft-times is: "their works do follow them." Great as was the good accomplished by that earnest and fervent labourer and of those associated with him in the work of the Gospel, possibly few who mourned his death could imagine the vast and beneficent results that have flowed from his life-work. It is one of the marvels of a marvellous century.

One of the chief incidents of the London celebration was the unveiling of a finely-sculptured monument of the founder of Methodism. It stands in front of the City Road Chapel. Eminent men took part in the ceremony. It is significant that one of the principal addresses—not inaptly described as an oration—was delivered by Archdeacon Farrar, representing a section of the Church that at the beginning of the movement was decidedly hostile, and in many places in England is not even now over-friendly to another branch that has done so much for the evangelization of the masses all over the world. Dr. Farrar's address was large-hearted, appreciative and comprehensive. It bears no trace of a narrow sectarianism, of which he is wholly free. This is satisfactory, not so much as an evidence that the Established Church of England has distinguished sons who can find it in their heart to say kindly things of their Nonconforming brethren, but as an evidence of that expanding charity which is in accord both with the spirit of primitive as well as nineteenth century Christianity.

The erection of a monument to the memory of John Wesley verifies another New Testament statement: "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers we would not have been partakers of them in the blood of the prophets." It was no sentimental persecution that John Wesley had frequently to face in his day. Oftener than once he was in personal danger from the fury of the mob. When churches were closed against him he took to the fields and the highways, and there, with as much decorum as in the finest edifice, preached the glad tidings of salvation. No power was able to silence his testimony. Now his name is enrolled among the spiritual heroes who have left an indelible impress on the religious history of the world.

Books and Magazines

KENNEDY'S "Illustrated Guide for Amateur Gardeners" for 1891, with copious information, good illustrations and a neatly lithographed cover, has been issued.

THE BOOK BUYER. (New York: Charles Scribner's Sons.)—A great amount of useful information is contained in the March number of this very useful monthly.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Good stories, well written and instructive articles, choice poems, and capital pictures make this weekly periodical a welcome guest in thousands of homes.

THE STARLING. A Scotch Story. By Norman Macleod. (Toronto: Upper Canada Tract Society.) Dr. Moffat, secretary of this useful agency, has made arrangements for supplying this delightful story, as well as others by the same author, for circulation at a cheap rate by the colporteurs of the Society.

BABYHOOD. (New York: 5 Beekman Street.)—Among other papers of practical value to mothers may be mentioned, "The Ideal Nursery," "Remedied or Prevented." *Babyhood* has now among its contributors many of the most eminent physicians in the country, and is in every sense the mother's helper—not a juvenile magazine, as many suppose.

THE PULPIT. (Buffalo: The Lakeside Publishing Co.)—*The Pulpit* for this week contains sermons by Revs. Dean Vaughan, on "The Light of the World"; S. H. Robinson, on "A Pastor's Inaugural"; Arthur Mursell, on "A Mile a Minute"; Charles Wadsworth, D.D., on "To Young Men"; Alexander MacLaren, D.D., on "God's Answer to Man's Trust"; Albert Donnell, "A Children's Sermon."

A MAGAZINE of the size of *The Ladies' Home Journal*, which has just reached a monthly circulation of 600,000 copies, requires a good deal of room; another four-storey building is to be occupied next month in addition to the two now in use. The growing popularity of the *Journal* has also overtaken the capacity of its nine large presses and twelve new ones of latest improved pattern are awaiting the completion of the new quarters.

PASTOR PASTORUM: or, the Schooling of the Apostles by our Lord. By the Rev. Henry Latham, Master of Trinity Hall, Cambridge. (New York: James Pott & Co.)—The sub-title of this book characterizes with great accuracy its exclusive purpose. The successor at Trinity of the famous Dr. Whewell, though a theologian of ripe scholarship, allows himself nowhere to be diverted from his single object of showing the methods through which the apostles of the Gospel were transformed into those very different beings—the Apostles of the Acts.

THE METHODIST MAGAZINE Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs)—The March number, as might be expected, is devoted chiefly to literature relating to the centenary of John Wesley's death. While there are a number of excellent papers on this theme, there are others of much interest. The "Vagabond Vignettes" are continued. To the "Symposium on Methodism" Rev. W. T. McMullen, D.D., Professor Goldwin Smith, Rev. John Burton, M.A., Rev. George M. Milligan, M.A., Sir S. L. Tilley, C.B., the Hon. G. W. Allan and others contribute.

THE OLD TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The new number of this valuable monthly opens with editorial reflections on questions of much present interest, such as prophetic inspiration and methods of Scripture Criticism. Professor Burton writes on "The Study of New Testament Words." Professor Ladd continues his suggestive series on "The Biblical and the Philosophical Conception of God." Rev. Silas P. Cook discusses "Bible Study in the Colleges of New England." The other contents of the number will be serviceable and instructive to students of Scripture.

THE ANDOVER REVIEW. (Boston: Houghton, Mifflin and Co.)—"The Proximate Causes of the Crucifixion" by Rev. Thomas Hill, D.D., is the opening paper of this month's issue of the *Andover*. Mr. Robert Woods discusses "University Extension in England," and Mrs. Helen Bigelow Merriam presents from an artistic point of view "Some Philosophical Aspects of the School of 1830." Rev. Francis H. Johnson continues the series of papers on "What is Reality?" This time he considers "Creative Intelligence." Among other subjects of interest discussed editorially there is one on "Professor Briggs' Inaugural," in which the writer manifests his admiration for the critical methods of the Union professor. The Book Reviews and Notices possess their usual value and completeness.

THE HOMILETIC REVIEW. (New York and Toronto: Funk & Wagnalls)—In the March number Dr. W. W. McLane contributes a paper, "Regeneration," which will prove interesting. "The Divine Authority of Scripture versus Rationalistic Criticism," by Dr. D. S. Gregory, fitly concludes the series. "The Ethical Spirit of Chaucer's Writings," by Professor T. W. Hunt, shows an often unobserved side of the old poet's character—his humble piety. Dr. Pierson gives some new suggestions in vigorous style in behalf of a thorough "Study of the English Bible" in our colleges and seminaries. "Pastoral Visiting," by Dr. John Hall, ably sets forth the benefits of this work to both pastor and flock. The Sermonic, Exegetical and Expository Sections contain interesting, useful and suggestive papers by eminent contributors.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond D.D. (Edinburgh: T. and T. Clark.)—The second number of this most admirable and useful quarterly more than sustains the high expectations raised by the appearance of the first. It deals exclusively with all the most noteworthy new works in theological and philosophical literature. The critical papers are written by competent men, mostly, though not exclusively, scholarly Scotchmen. The opening paper is on Cardinal Newman, based on the recent biographical and critical works relating to the distinguished churchman, by Principal Fairbairn. Among other contributors to the current number are Principals Cave and Simon, Professors Sayce, A. B. Bruce and Marcus Dods. At the end there is a Record of Select Literature, giving the titles and price of all new and important works in the special field embraced in the *Review*.

John Wesley did not set out with the intention of founding a religious sect. He was stirred by no worldly ambition. An unselfish and devoted man, the predominating purpose of his life was to glorify God by seeking the salvation of his fellow-men. He had no desire to leave the Church in which his father and mother lived and died. He did not depart from his Church; in the nature of the case, the Church had departed from the simplicity and earnestness of the Gospel, and it had no place at that time for his fervour and zeal. Methodism has been practical rather than doctrinal in its complexion. With the exception that it accepted Arminianism in preference to the Calvinistic system of doctrine, there is little to distinguish its beliefs from that professed by the other sections of the Evangelical Church. The one aim of Wesley was to preach the Gospel in its freeness and fulness. The organization whose first lines he laid, now so compact, grew out of the conditions amid which he laboured, and have been but little altered down to the present. It was adapted to the circumstances and needs of the time. He was quick to perceive what was required, and did not suffer preconceived ideas to hinder the adoption of the method's best adapted for his purposes.

The growth of Methodism and the indirect influence it has exerted on other bodies has been remarkable. It arose out of the spiritual and moral deadness characteristic of the eighteenth century. As the vivifying breath of spring after a dreary winter, it came and renewed the face of the earth. It may have lost some of the freshness of its youth, its zeal may be tempered by experience and by the altered conditions of modern life, in a word, like other Churches, it may have become a little more ecclesiastical, yet it still seeks to adapt itself to the special requirements of modern conditions. In England, the United States and Canada the Methodist Church is numerically strong. In all forms of Christian activity it takes a prominent part. Its Home and Foreign Missions are on an extensive scale, and have been remarkably successful. Its energies are unimpaired and its aspirations as ardent as ever.

In its progress it did not escape divisions. From various causes dissensions arose, and still there are a number of branches of Methodism in Great Britain and in the United States. Here in Canada they have been gathered into one. The tendency of the time is toward union, and it is highly probable that before larger unions are realized, Churches having the same doctrinal systems and polity will lead the way in securing such measure of unity as is most promising of attainment. The Presbyterian Church can most cordially congratulate her sister Church, and pray for the coming of the time when the bonds of Christian fellowship may be wider and closer than they are now.

PASTORAL RESIGNATIONS.

THE ideal pastorate in the Presbyterian Church involves the life-long relationship of minister and people. In practice, however, it is very different. In the old land there are many who retain to an advanced age the pastorate of a congregation, in some instances, long after they are fit either physically or mentally for discharging with anything like efficiency the important duties of their sacred office. To the kindly indulgence of their people is this state of things due. Age, experience and past services are respected, and undue impatience and desire for change is not so active as in newer countries. There is a custom prevalent there, little known this side the Atlantic, of relieving an aged minister of the more burdensome and onerous duties of the pastorate, by the appointment of an assistant and successor. This arrangement makes provision for the full and satisfactory performance of all the duties of the ministry. It has advantages. The young minister with his fresh zeal and activity can perform all necessary pastoral duties while at the same time he is more likely to be in full sympathy with the hopes and feelings of the younger portion of his charge. He also has the benefit of the counsels derived from the experience of the senior pastor, who, relieved from the pressure of work, can by taking stated or occasional pulpit duty lighten the task and lessen the strain of his young colleague. This arrangement enables the old minister to feel easy in mind in reference to his declining days. Old associations are not rudely and irrevocably snapped. While the affections of the people gather round the younger

and more active minister, their veneration and esteem for the old man usually abides.

This plan followed by a number of the British Churches has also its disadvantages. Only well-to-do congregations can afford to have a co-pastorate. If advancing years and growing infirmities unfit a minister for his work, there is no other alternative but resignation. He must step down and out so that the best interests of the congregation do not suffer. Ministers both old and young are but men and are subject to ordinary human infirmities. Grace may subordinate and subdue these, yet the old Adam is sometimes too strong for the young Melancthon, and the old as well. It is not agreeable to human nature to be superseded. Little jealousies creep in, and people in the congregation come to have personal preferences. Out of these unhappy dissensions sometimes arise and peaceful and prosperous congregations are injuriously disturbed. In large and flourishing Churches in towns and cities co-pastorates might be possible and advantageous, but in the country generally at all events they would not be practical. The insecurity and instability of the pastoral relation has suggested to many the question whether time-pastorates would not be an improvement on the present practice. There is possibly more hardship in the uncertainty that attaches to the tenure of the pastoral office, and the harsh and abrupt way in which it is sometimes terminated, than many are aware of. A time-pastorate would at least do much to lessen many of the serious difficulties that often distress ministers and congregations. Change may often be desirable for both ministers and people and it could readily be secured without the distress and heart-burning it occasionally entails, if at a specified time the relationship could terminate according to mutual understanding. Change need not be made imperative if there was a desire and willingness on both sides for a renewal of the tie.

The *Christian Intelligencer*, a paper published in the interest of the Reformed Church in America, has begun a symposium on the Duty of Resigning a Charge. The first part of it is all that has yet appeared, and the contributors view the subject from a ministerial standpoint. It will likely be followed up from the side of the congregation. The full discussion of the question will be useful. Light may be gained on what is now a practical problem. It may suggest what will lead to a systematic plan by which serious evils may be avoided, and the best interests of congregations promoted. The introductory paper is large-minded and judicious. It takes into consideration the conditions that make ministerial changes both desirable and dutiful. The special fitness of a minister for a larger sphere, if such provisionally opens up to him, justifies a change. If a pastor finds that his labours are without spiritual results, he might be better adapted for work elsewhere. The welfare of the Church is more than the welfare of the individual. A minister may get out of touch with his people; in that case it is the opinion of Dr. Suydam in the first paper that the minister should seek a field more congenial to all. When opposition to a minister arises in a congregation, he does not find it so easy to pronounce. He asks: "Shall he resign and get out of the trouble? This may be the easier way; but it may not always be either the Christian or the manly course." The suggestion is that in such circumstances the minister should be governed in his action by what he understands will be best for the congregation. If his departure is the only condition of harmony, then let him depart. If his resigning in charge is most likely to restore tranquillity then let him remain. Dr. Suydam proceeds to say: "But the opposition should be weighed rather than counted. It may be that they will be reduced to a small avoirdupois, or to a few in number. In that case it will be the Christian duty of such persons themselves to resign and retire; and it becomes the duty of the pastor so to instruct them and, if they are wickedly persistent, then to call in the aid of the classis, presbytery or bishop."

Others also send brief papers to the symposium referred to. One is by Dr. Talbot W. Chambers, who expresses his concurrence with the views of the preceding writer. He adds:—

I will only remark that it is a poor method of estimating a minister's usefulness to count the additions made to the communion. He may be edifying the body of Christ when, for sufficient reasons, the additions may be few; and there are cases in which large additions give no increase of strength. As to the resignation of a call, it should always be done in good temper. However unjust the way in which it is brought about, the minister should abstain from severe or unkind remarks, from anything which would make it unpleasant to meet the people again. Let him, even under sore provocation, show a meek, forbearing Christian spirit. This will both honour his Master and promote his own peace.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY

BY REV DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XVII.—(Continued.)

Brown "It is not the only case that might be mentioned. What do you say of Buddhism? For a thousand years this myth dominated the Indian mind, but there sprang up a teacher, Buddha, 600 years B.C., that overthrew the ancient faith and in less than 200 years it became what may be called the State religion; and, inspired by a proselytizing spirit, its missionaries went everywhere preaching the word Ceylon, Kashmir, etc. Its conquests have been greater than any other religion, Christianity not excepted; and now 2,400 years after the death of its founder it is the religion of five hundred millions! Christianity is not up to these figures yet! And what are we to say of Confucianism, the religion of the unnumbered millions of China; and Mohammedanism that is still a mighty power in the East? This power has had a brilliant history. It is a great power still. Its missionaries are everywhere,—even in darkest Africa, e.g., on the shores of Victoria Nyanza. Strange that that whole kingdom of Uganda with its two and a half millions should have become one of its trophies, some years ago—that at the bidding of some Moslem missionaries, they should have abjured their ancient faith and become adherents of the false Prophet! Don't say that Brahminism is the only system of religion that can be compared—than can furnish a parallel to Christianity. Now all these were myths—all had their origin in a fancy."

True, but how poor is the fruit of Brahminism or any of the other false systems that can be named. Water never rises higher than its source, and the morals of a nation will never rise higher than the great ideal that is set before the nation. You cannot raise hyacinths in a cellar. You cannot expect that man will put on the graces of the Spirit and clothe himself with the beauty of holiness, unless the source of his religion be at once uplifting and transforming—in short, supernatural.

Brown "As to the morals of any one of the systems of religion that can be named, there is nothing to boast of even in our Christian land. I don't speak of individuals, but of nations. Think of the morals of millions that bear the Christian name—the morals of thousands in Glasgow, Liverpool, London, New York, Chicago, Berlin, Paris, Rome. Christianity has done much for woman, but in many a case she is better off in the harem of the Turk than on the streets of the great city. These Indian religions are not without their code of morals. You have, doubtless, heard of the five prohibitions of Buddha. He has put them on record—prohibitions against murder, lying, theft, unchastity, and intemperance; and so throughout the East an intemperate man, reeling on the streets is all but unknown. I am not claiming a morality for these systems higher or so high as that presented in Christianity, but I claim for those Eastern religions a morality higher than that which is usually accorded them. I claim that we often meet with a morality among those we call heathen that would put to shame our boastful civilization."

It will be hard to make me believe that the morality of Christian lands is not far in advance of anything that can be found in the grovelling systems of India. But the great issue between us is this. Is the Christian religion supernatural—supernatural in its origin and supernatural in its history? Is Christ what He claims to be and the Holy Spirit the great factor in our illumination? What is wanted is not simply reformation, but regeneration, the cleansing of the very fountains of thought—the bringing of the soul in communion with the Eternal. You may point me to such lofty forms as those of Aristides the Just, that shed such a lustre in Athens in a dark day, and Antonius the noble Roman to whom the nation looked up to in days of peril and Ramahun Roy, the splendid Bengalee who stepping down from his high place did so much good among the poor in his time. But all such cases are cases of men better than their day—exceptional cases, taken hold of by that good Spirit that leads into all truth, and presents as headlights to grovelling nations. It is not of man as an individual that I would speak in this regard, but of man collectively.

Such is a specimen of the conversations I had with this remarkable man—a man distinguished for his high sense of honour, and who prided himself in standing well with the world. It was not the fear of God he had in view in all his efforts to maintain an unspotted name, but the fear of man—not the honour and glory of God, but his own honour and glory. The motive was low and the attitude to which he rose was comparatively low. Who would say that the moral development to which a man can reach by his own unaided exertions is his highest? There is a standard morality in every country and every neighbourhood to which all are expected to come up—to which everyone is expected to conform, and, failing to conform to it, he brings down upon himself the frown of society and meets with the averted look and the cold shoulder of those that pass by. Ostracism is the penalty of falling below the common standard of morality which every country sets up for itself. This is the whip that society uses to keep men in order—to make them walk straight, and woe be to the man that comes under the lash; for he will neither have the peace of this world nor the world to come.

CHAPTER XVIII.

BOB A LOVER!—THE GREAT CHANGE THAT HAD TAKEN PLACE DURING THE LAST SIX YEARS—FORCES WORKING IN THAT DIRECTION—LOVE ONE OF THESE.

Bob, the sheep, a lover! Eob, the speechless, the kif that knew not how to blow his nose or to open his mouth in the presence of a stranger, playing the part of the lover, the gallant! Think of such a one carrying himself with the air of a knight and the phrase of a courtier approaching his lady love! Could there be anything more absurd? So we might say were he still a boy and his mental powers still in a state of stagnation. But a great change has taken place since the

day that he and old Chubb set out to seek the office of "Alexander and Alexander." His mind had developed wonderfully and every year there was a richer unfolding, and the end was not yet. Surely if there be anything corresponding to this in the future life—in the heavenly state, the result must be glorious. If in the course of a few years such a soft piece of humanity should ripen into a lovely form of manhood, what may we expect in the case of the penitent thief that entered into Paradise nearly nineteen hundred years ago?

Bob, I repeat had opened up wonderfully during those six years. And then what a transformation had taken place in his personal appearance! Instead of the soft, sheepish, limping boy that could not speak in the presence of a stranger, there was the goodly stature of opening manhood, the bright eye of intelligence, the firm step of consciousness of power—power that had been fairly tested and tried, together with the enthusiasm of youth with all its buoyancy and abounding energy. All now was bright within and beautiful before. The future was golden and I doubt not that his uppermost thought was. Is there any one in my line that I may not rival—any position to which I may not aspire?

Yes, he had developed wonderfully during those six years, and certainly one of the forces that had been working in this direction was his conscious power, his real success, his diligence in business, and here I take leave to say that of the two, school education and business education, the latter is the more important to the man that means to follow it as a means of living. Neglect in the school may be made up to some extent in the shop, so that the man after all may win his way to distinction; but let an apprentice neglect his business; let him be careless about getting into the secrets of his art and dilly-dally through the years of his apprenticeship, and, no matter how well he did in school, how well he may be up in figures, in history, geography, etc., he will be a botch for life.

Another force which had been working in the same direction was his growing intelligence. Without speaking of the excellent training he had received from his mother, he had done much for himself. He had mastered the ordinary branches of learning and what with books and lectures and diagrams publicly provided for the youth of the city, his knowledge was both extensive and exact, and depend upon it these are the very elements in knowledge that make for force, that inspire a man with confidence and win the respect of those that hear. Who are the leaders in public business whether in Parliament or in the General Assembly? Glibness, bluster, even scholarship go for little in such places. The true leader is the man who has probed the subject to the bottom, and is prepared to speak on details, who has verified the truth of his statements, and is able to throw fresh light on the subject in hand, and expose the weakness of an adversary and the danger of yielding readily to a specious argument. This was the character of Bob's knowledge and this gave him power.

But there was another force at work more potent still, in the way of developing character touching the heart, extending its scope and opening up the fountains of the great deep. I refer to his affection for Mabel Brown, the dawn of which was to him as well as to her so strange and sweet and new. He and Mabel had been thrown much together from childhood, and like brother and sister they kept much together; but the fraternal feeling by degrees changed into something higher and stronger, though that strange, sweet feeling, which Mabel as well as he shared to some extent, was never expressed either by the one or by the other; but though never expressed to each other or to any one, it was not the less real, others noticed it and were pleased. The Browns noticed it and did not frown, and good old Chubb and his wife were delighted, for they thought nothing could be too good for Bob. It is true Mabel was far from being strong and never likely to be; but on that very account the young artist loved her the more tenderly, and pled her sickness as the occasion for visiting the Browns so frequently!

Love is a great power and goes a long way to lift up even a degraded man; that is, providing the object is worthy and regards his approaches with favour. No sooner does he fall under the spell than he begins to rise. He says to himself: "I must make my self worthy of aspiring to such a hand. How wonderful that I should ever have got the least of encouragement!" And he gives up drinking, gives up his coarse language, his idle ways and rough companions. He takes to reading and looks to his dress, his appearance and his entire demeanour, denying himself in many ways respecting which there was formerly indulgence. The change that takes place is great and his old chums say: What has come over our old friend? See how he walks, how he carries himself, and how studious he has become! What is the matter? But in the case of Bob whose life had always been correct, whose intelligence was recognized and whose profiting appeared unto all, the change produced in such a case was not so conspicuous. Still it was very marked and I doubt not that more than the inside circle of friends in which he moved were raising the question: What has come over Bob? See how he carries himself! And how happy!

Now here we raise the question how did this mutual attachment that had grown up between these two young persons reveal itself? Certainly not by words, for, as we have said, no word on the subject either by the one or the other was ever breathed. Neither by word nor letter to each other did it ever become known.

How then did it become known to each other. The answer is by looks. Strange how the eye is often more eloquent than words, what a revelation of the soul it is! We are all familiar with the fact that a grand thought, a joyous feeling, a pure love, for something worthy and noble, will show itself in the face, and lend to it for the time being something like a transfiguration beauty. Who does not know that even a piece of good news, filling the mind with light and touching the imagination, will make the outer man resplendent? Still more is this the case with the glance of affection between two kindred spirits. You can see this every day, in the look of admiration, in the fair young face of womanhood when he whom she loves comes near. Men call that glance, fancy, sentiment; I call it the glance of the soul in its better moments, giving us a hint of the glory to be revealed when every disturbing passion has been laid and every grace has fully blossomed. I call it a glimpse of the glorified spirit that is yet to be. Pity that it is only a glance! Pity that the curtain should fall so soon, but while it lasts who would not say that it is beautiful? It is surely a ray from the excellent glory! Now all this was plain enough in the case of these

two young people, especially in the case of Bob, in the radiance of his expression, in the brightness of his spirits, in the princely way in which he carried himself; but most of all you could see it when the lovers met in the house of the Browns, where poor Mabel had her weary days and nights appointed to her. True, the young man only came from time to time to see—to enquire for Mabel, and that was something to her, and something to him to; and if sometimes he was permitted to come into the room where the pale invalid lay and look into her face, meet her glance and hear her speak, he felt more than rewarded. This was all the length their affection was ever carried. They said nothing on the subject either to each other or to any one else, but evidently they mused much, and while they were musing the fire burned. But back of all this there was a work of grace going on both in the one and the other, purifying and ennobling their common affection, cleansing the very fountains of thought and fitting them for that higher life where they neither marry nor are given in marriage, but are as the angels of God being the children of the resurrection. All love short of this is scarcely worthy of the name. All love short of this is purely animal, not one bit higher than that of the seal which interposes her bleeding side to defend her calf from the murderous harpoons of our northern sailors. Depend upon it there is no love like that which is kindled at the altar of God. No man loves like a Christian man. No woman loves like a Christian woman. No wife loves like a Christian wife. No mother loves like a Christian mother, because taking to do not only with the interests of time but eternity. All other love is doomed. All other love has its roots in corruption and the grave, and in thousands of cases is not good enough to stand the shocks and strains of this life. But they whom God and holy love have united—whom the Spirit of all grace has covered with the beauty of holiness—know of no such failures. In the worry of life, in the hard battle which they may have to maintain in the world for bread, there may be occasional friction when high principle is tested and affection is even wounded; but these defects pertain only to the surface and only to time. These defects gradually disappear in the affluence of that fuller light in which they shall yet see all things clearly. In early life, it may be, they start out together, with little furnishings and less experience, but true and loyal to each other as the stars in heaven. Onward and onward they go, more loving, more tried and trusted still. Onward and onward, hand in hand they go growing nearer to each other and nearer to God, till they sleep together at the bottom of the hill, beneath the long grass of the village churchyard, and there under the wings of the Almighty their bodies sleep till the morning of the resurrection, while their spirits mingle with those of just men made perfect and summer high upon the hills of God!

CHAPTER XIX.

MABEL BROWN AN INVALID—HOW SHE FILLED UP HER TIME IN TEACHING A RAGGED BOY—HER DEATH.

A great change, as has been seen, has lately taken place with the Browns. They have been obliged to surrender their pleasant home, deny themselves their wonted enjoyments, take a rented house, and worse still, poor Mabel who had only seen sixteen summers has become a helpless invalid and has to spend the most of her time in a recumbent position. But in spite of her weakness she found work to do and many things to occupy her thoughts—thoughts productive of good to others: In her heart was the secret of a blessed peace and this made her face radiant and her temper beautiful. Her eye was upon a far off land. Her thoughts ran much on Christ and the Kingdom, and from her thin lips, once like a thread of scarlet but now pale, fell many a precious word and glorious hymn that told how truly her fellowship was with the Father and his Son Jesus Christ. Often she wished she could be more useful in her little day, but where was the chance for one so weak that she could not walk? However, where there is a will, it is said, there is a way. And it was true in the case of Mabel. Her window overlooked a wretched house in which John Martin lived, an Irish labourer who with his wife and children had a miserable existence. Drunkenness, untruthfulness, dishonesty were notorious faults of the Martins. Small was the comfort they enjoyed and few were the friends they could number.

"I think," said Mabel, "if I could tell John Martin how good the Lord has been to me it would help him," but Mr. Brown forbade the attempt. "John's wife then?"

This also was sternly forbidden both by Mr. and Mrs. Brown. "Send me little Phil; at least he can do me no harm."

This was agreed to reluctantly.

Phil (Philip) a bright, mischievous urchin, nine years of age or thereabouts, with his unkempt head and red bare feet, was brought to her bedside. Induced by sweet bites which she kept for him, and taught to come with clean hands and face, he returned day by day. She showed him pictures; she cut marvellous groups in paper; told him stories and sang hymns to him day by day till she won his confidence. Then she introduced him to Bible subjects; showed him pictures, some in paint and some in paper shapes—pictures of the Ark, of Abraham and Moses and Sampson; David and Goliath, Joseph and his brethren, and Daniel in the lion's den, etc. Then came "the old, old story of Jesus and His love," with all its amplification in Gospel, epistle and song. Phil had nearly two years of such teaching—lessons in the Old Testament and lessons in the New, lessons of love that he could never forget, the best, the holiest he ever received in this world. It was an unspeakable benefit to him to have such a teacher, one who had such patience with him, who had the art of presenting the great truths of the Bible and simplifying them for his untutored mind. But this could not always last. Mabel's health rapidly failed, and there were days in which she could not see Phil, and over those lost days no one grieved more than Phil himself. Now the end of Mabel drew near—her death, and a happy death it was—a euthanasia!

(To be continued.)

Every tissue of the body, every bone, muscle and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

THE MISSIONARY WORLD.

THE WALDENSIAN CHURCH AND ITS EVANGELICAL MISSION IN ITALY.

As to the origin of the Waldensians, my confined limits do not allow me to speak about such a controverted question. There certainly is a great interest in knowing whether they were a pure, primitive Church, which never went wrong nor needed reformation, or whether their religious principles were due to Peter Valdo, the merchant of Lyons. After all, we would better leave this question to the historians as a matter of no consequence in the present state and to the present duties of our people.

For ages every man's hand has been against them, though their own has been against nobody except in self-defence. Nor can we wonder at this, because they have ever been, since the twelfth century, a thorn in the side of the Church of Rome, a perpetual witness against the errors of the papacy, a light, greater or smaller, shining in darkness, as the Waldenses' motto says; "*lux lucet in tenebris.*"

But though thus preserved from destruction, the Church of the Valleys was not shielded from great and numerous persecutions, or guarded from cruelties such as have been seldom equalled and never surpassed; and all that during not less than five centuries. That such things should have been allowed may seem mysterious, but we know that the blood of martyrs is the seed of the Church, and that seed is even now bearing fruit, and will, we trust, do so henceforth.

When God prepares a suitable instrument for His will and purpose, before everything He breaks it! The last of this series of persecutions has been the most atrocious and dangerous for the existence itself of the little flock. It took place in the year 1686, the year in which all the people were imprisoned—viz., 14,000. The following year about 3,000 emaciated beings crossed the Alps and took refuge in Switzerland; but alas! about 10,000 had perished in loathsome dungeons! The remnant of the exiled were hospitably received, housed and fed by the generous inhabitants of Geneva and other cities of that generous country, or in Germany.

But after living some time in foreign countries, the poor Vaudois were seized with an unconquerable home-sickness, and resolved to return to their native land, to kindle again their lamp. After much prayer and consultation a party of 800 men, led by the Henri Arnaud, succeeded in entering their valleys on Sunday, August 27, 1689.

That glorious return was solemnly celebrated by the Waldenses in the year 1889, and we had the honour of seeing our king partake of our joy, who was there represented by Count Lovera, Prefect of Turin.

The worst days were over, but still the Waldenses had troubles from the Church of Rome, till the beginning of this century living in constant dread of bad edicts. They received moral and temporal aid from their brethren from England and Holland, which enabled them to keep up their schools and their worship.

In the early part of this century three noble men of England—Dr. W. S. Gilly, General Beckwith and the Rev. Dr. Stewart—were providentially sent into the valleys to help us in the foundation of the College of La Tour and in the improvement of the instruction of youth, as in the foundation of a theological seminary. We said providentially, because the 17th of February, 1848, the King of Piedmont, Charles Albert, emancipated the Waldensian Church from the oppressive disabilities and restraints under which she had so long suffered and laboured, and that event found us ready to occupy the field open to the truth of the Gospel.

The barriers were removed, and the Waldenses, under the impulse of their newly-acquired freedom and revived spiritual life, were prompt to undertake the great work for which God had certainly preserved and prepared them. If their "Barbes" had not feared, in the past centuries, to go through all Italy preaching the Gospel, despite the danger their life ran, their descendants were quite decided to continue the interrupted mission—"Woe is unto me if I preach not the Gospel!"

The first mission to the Italians was begun by the Waldensian Church in Turin, and after some years it had congregations in that city, in Genoa, Alexandria and many other places in Piedmont.

When, in 1859 and 1860, all the Dukes of Tuscany, Parma, Modena and the King of Naples were driven from their thrones, and their states annexed to the kingdom of Sardinia, the largest part of Italy was so opened to the Gospel that the ancient Church of the Valleys sent its evangelists, teachers and colporteurs everywhere, including the distant island of Sicily.

To prepare men for that great work of evangelization the theological seminary of La Tour was removed from there to Florence, as better adapted, that city being the Athens of Italy. In the same year, 1860, the Synod appointed a special Committee of Evangelization, as the Table could not provide for the wants of the native Churches in the valleys, and the new congregations spread throughout Italy, which were increasing every day.

Some years later the provinces of Lombardo-Venitia were liberated from Austrian power, and immediately the principal cities, as Venice, Mantua, Verona, were visited by one or more of our evangelists. At last Rome was opened, and our Church, availing itself of this liberty, sent the first pastor who has preached the Gospel to the Romans in modern times, after the fall of its walls. He was the actual president of our committee, the Rev. Dr. Matteo Prochet.

The mission has been gradually extended, and its progress will appear, looking at the following statement:—

Forty years ago the Waldenses had fifteen native Churches in the valleys and eighteen ministers (fifteen pastors and three professors). Now the ministers are eighty-one, and the settled Churches more than sixty.

I give here the statistics of the Waldensian missionary field. Settled congregations, forty-four; missionary stations, fifty-three; ordained ministers, forty-one; lay evangelists, nine, teacher evangelists, eight; teachers or schoolmasters, fifty-eight, colporteurs, eight; Bible-readers and Bible women, eight; in all 132 workers; the regular attendants at the church amount to 6,536; the occasional hearers of the Gospel to 49,929; the number of communicants (members), 4,428, members admitted last year, 586; catechumens last year, 618, the day schools last year, sixty-seven; the attendance of pupils last year, 2,560; the Sabbath schools last year, fifty-seven; attendance of pupils last year, 2,866. There are also seventeen evening schools, with 582 young people or adults.

The present expense of the mission is about \$60,000 per annum, of which about \$16,000 are contributed by the Waldensian Churches, the offspring of the mission.

For the remnant we seek the help of other churches. As our missionary congregations in Italy four times exceed in number the native congregations in the valleys, our agents in the field of evangelization are 132, and they are doing a great work; some of them having many places to visit in a week, we need aid.

We say to all our brethren in faith, in the words of Carey to Pierce and Fuller. "We will go down into the pit if you will hold the rope!"

The progress made by the evangelical movement is not completely indicated if we look only at the figures. As they stand they represent, no doubt, a gain; but it is quite impossible to show by them the general impression produced by the preaching on the many thousands of occasional hearers.

We have ascertained that a general improvement of the public opinion has been the happy result of our labours.

It was evident last year, when the prefects, senators and many members of the Italian Parliament assured their sympathy to our Church, coming to La Tour to assist at the "Second Centenary of the Glorious Return" of our forefathers. They spoke cordially to the descendants of the martyrs, and we felt how important is the change of the opinion and the attitude of our countrymen toward us. The daily press also gave to us many precious tokens of this great and real improvement.

All this awakens rejoicing, but it is not yet the conversion of the multitudes, which we long for so much. Our evangelists have done their best to attract and retain the hearers, but we know that all the country is under the spirit of indifference, unbelief and the deepest superstitions. The more we approach Rome the greater the darkness and errors are. Your Catholicism in America is a great deal less intolerant and superstitious, because the influence of Protestantism forces the papacy to adapt its practices to the *milieu* in which it lives and works.

When I read an account of the Roman Catholic Lay Congress of 1889, held in Baltimore, I felt more than ever the necessity of evangelizing Italy. Here is the head of that universal army, here is the "man of sin who exalteth himself against all that is called God, . . . setting himself forth as God." England and the United States must keep their ground, but all evangelical Christians share the duty to unite their efforts to hasten that day when we shall hear the mighty voice saying: "Fallen, fallen is Babylon the great."

Now, in that hope, "we beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with us in your prayers to God for us."—*Pastor J. P. Pons, Torre Pellice.*

RUSSIA is exciting no little criticism and animadversion by her course toward the Jews and the exiles in Siberia. Lately the details have been published of a horrible outrage upon a Jewish lad named Rutenberg, at Bialystok, about one hundred miles from Warsaw, by a Russian medical Man, Dr. Gravonsky. The boy, with some schoolmates, had plucked some apples off a tree, and, being caught in the act, was carried into a stable, where he was brutally branded with lunar caustic on the forehead, chin and both cheeks with the words "Jew" and "thief" in Russian, Polish and Hebrew. A photograph has been circulated showing the horrible branding of this lad's countenance, and has awakened such indignation that the authorities have prohibited its sale or circulation.

MUCH is made by many of the fact that by far the most of the converts in India are from the lower classes. As to this, the *Indian Witness*, Calcutta (as quoted in the *Record*), says. "It is very true that four-fifths of the converts are from the lower castes—many of them, indeed, from the lowest; but those who reject the idea of such people becoming the successors to the Brahmins have not probably given much attention to the rapidity with which many of them rise in the social scale. A youth of eighteen, perhaps the son of a sweeper, becomes a Christian, and begins to study. Three years later he is a student in a high school, and at twenty-five he is the most intelligent and cultured man in the village where he lives. His wife is so superior to all the other women in the village, and is able to help them all in so many ways, that the young couple are everywhere received with honour. Already their sweeper origin is nearly forgotten. How much more in two or three generations!"

THE ENGLAND OF QUEEN ELIZABETH.

Commerce was crippled by monopolies, and of the arable land of the country not more than one-fourth was in a state of cultivation, but large flocks of sheep were kept on account of their wool. Manufactures were only in their infancy. Woollens had been spun and woven only on a small scale throughout the country; Taunton, in Somersetshire, being at that time the most famous for its fabrics of any town in England, and the West of England was to the world's commerce of that day what the North is now. While Liverpool was still a swamp, and Manchester a straggling hamlet, when Leeds was a cluster of mud huts, and the romantic valley of the Calder a desolate gorge, the streets of Taunton, Exeter, and Dunstons resounded with arts and industry, and the merchant ships of Bridgewater and Bristol were going out or coming in from the remotest corners of the globe. The fairest fields, the richest cities, the proudest strongholds lay in this region. The silk manufacture had been established in London upwards of two hundred years; but as yet upwards of a century and a half must elapse before an adventurous John Lombe erects a silk mill at Derby, and so begins the factory system in England. And that mighty cotton manufacture, upon whose prosperity the feeding of so many millions of people depends, at the birth of Shakespeare had no existence in the realm. Our principal foreign transactions then lay with the Netherlands; but already the merchant princes of our island were seeking to bind us in the peaceful links of commerce with all lands. Agriculture was then in the rudest condition; the flower-garden was but little cultivated, the parks of the nobility and gentry serving them for pleasure grounds; some valuable excellent herbs and fruits had indeed been recently introduced into the country, amongst which were turnips, carrots, salads, apricots, melons, and currants, but potatoes were not yet cultivated in Britain, and even for a hundred years afterwards were scarcely known as an article of food, and peas were in general brought from Holland, so that old Fuller might well observe that they were "fit dainties for ladies, they came so far and cost so dear." The cultivation of flax was not neglected, that of hops had been introduced, but as yet our principal supply was from the Low Countries. The old dungeon-like castles of the nobility were giving way to the more commodious halls or mansions, but the houses of the people improved slowly. The art of manufacturing the very coarsest sorts of glass had only been introduced into England seven years, common window-glass and bottles being all that was attempted, the finer articles of glassware being still imported from Venice. Few houses had glass in their windows, and even in towns of importance chimneys were an unknown luxury, the smoke being allowed to escape as best it could from the lattice, from the door, or from openings in the roofs. On a humble pallet of straw would the poor husbandman repose his wearied limbs, and wheaten bread was not used by more than one-half of the population.—*From "Shakespeare's True Life."* By James Walter, Longmans.

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THE CONDITION OF THE WORKINGMAN.

So much has been written and said recently about the condition of the labouring people and so deep an interest is manifested in their welfare that any new thought or suggestion likely to prove valuable to them is received with avidity. That their condition has steadily improved with the advance of civilization no one will deny, but it might be far better to-day than it is had they paid more attention to their health. The thousands and tens of thousands of persons who have of late years suffered from and been unfitted for work by neglect of proper care, could have saved themselves much suffering by using Beecham's Pills, the best medicine in the world for dyspepsia, sour stomach, biliousness, constipation, sick headache, etc. For sale by druggists generally. Price 25 cents a box.

IN this age of rapid improvements, we have almost ceased to be surprised at the announcement of any new and wonderful invention; yet, it is marvellous what an improvement the Bailey Reflector is over the old style cone reflectors and chandeliers for lighting churches. The "Bailey" is so constructed that it diffuses the light into the farthest ends and corners of the church, so that the finest print can be read with ease everywhere, thereby making all parts of the church equally desirable. There is no material thing that we know of that will add so much to the prosperity of a church as a good light. It certainly is, "Kicking against the pricks," for a minister, however earnest and eloquent, to draw people into a dark and gloomy Church. With a "Bailey Reflector" your Church will be as cheerful at night as by daylight. We advise all ministers, who have not already secured a "Bailey," to write to the company for a catalogue and price list. Their office is 708 Penn Ave., Pittsburg, Pa., U.S.A.

Ministers and Churches.

THE regular half yearly meeting of the Home Mission Committee will be held on Tuesday, the 24th of March, at nine a.m., in the lecture room of St. Andrew's Church, Toronto.

MR. W. D. ROSSKILL, who has been superintendent of St. Andrew's Church S.S., Winnipeg, retired from that position at the close of the year, and on leaving was presented by the teachers with a handsome engrossed framed address, a gold locket, otter cap and mitts and an elegant marble clock.

THE anniversary services of the Dumbarton Presbyterian Church were conducted on February 22 by the Rev. G. C. Patterson, M.A., of St. Enoch's Church, Toronto. Mr. Patterson's reputation as an earnest and powerful preacher was fully sustained. Attendance and collections were unusually large.

THE Rev. T. F. Fotheringham, 107 Hazen Street, St. John, N.B., sends the following note for publication: Will the writers of the essays with the following mottoes kindly send me their names, ages, and post office addresses, as the slip containing these particulars has not come to hand: "Love one another." "Peace be still." "Watch and pray." "Come Holy Spirit."

AT the regular meeting of Knox College Literary and Metaphysical Society last week the following officers were elected: President, J. S. Davidson, B.A.; first vice-president, W. H. Grant, B.A.; second vice president, W. Black, B.A.; critic, W. G. Fortune, B.A.; recording secretary, J. F. Scott; corresponding secretary, A. McLean; treasurer, William Cooper; secretary of committee, D. M. Martin; curator, J. Cranston; council, L. McLean, C. T. Tough, J. H. Barnett.

A NEW Presbyterian Church was opened at Delhi (Hamilton Presbytery) on February 22, when the Rev. Mr. Cockburn, of Paris, preached morning, afternoon and evening. The building on each occasion was crowded. The following evening a successful tea-meeting was held, when addresses were delivered by Rev. J. Waddell Black, the Rev. Mr. Macgregor, of Tilsonburg, and the Rev. Mr. Tremble, of Delhi Methodist Church. The music was provided by the Simcoe Presbyterian choir. During the meeting a subscription list was opened when a sum was promised which when added to the previous day's collection amounts to no less than \$300. This small congregation deserves encouragement and congratulation. The chair was occupied by the Rev. Mr. Hamilton.

THE Guelph Presbyterial Woman's Foreign Missionary Society met in Knox Church, Guelph, on February 27, a large representation from the various Auxiliaries and Mission Bands being present. Mrs. D. McCrae, of Guelph, presided at the forenoon and afternoon sessions, during which business was transacted, greetings exchanged with sister societies and a delightful address from Mrs. Ewart, of Toronto, listened to. A choir of young ladies from the different Guelph societies led in hearty singing, and a dialogue was given by members of Melville Auxiliary, Fergus. The reports showed increase in members and liberality, the amount contributed during the year being upwards of \$1,900. Elora was agreed upon as the next place of meeting. The officers elected for the ensuing year were: Mrs. D. McCrae, Guelph, president; Mrs. Smellie, Fergus; Mrs. Winchester, Berlin; Mrs. Goldie, Guelph, and Mrs. Dickson, Galt, vice-presidents; Miss H. Cant, Galt, treasurer; Miss Smellie, Fergus, secretary. The Rev. J. R. Beattie occupied the chair at the evening meeting, and addresses were delivered by Rev. A. B. Winchester, Berlin, and Revs. Dr. Wardrop and Smith, of Guelph; Rev. Dr. Middlemiss, of Elora, and Rev. Dr. Smith, of Kingston, leading in prayer.

THE anniversary services held in Carmel Presbyterian Church, Hensall, on Sabbath week and following evening were very largely attended and were successful in the fullest sense of the word. The Rev. Mr. Ross, B.A., of Brussels, preached both morning and evening, delivering exceedingly able and interesting discourses on both occasions. The large and spacious church, together with the gallery, were well filled. On the Monday evening following, when the tea-meeting was held, the church was fairly packed, and everything passed off most pleasantly and successfully. The tea was a No. 1 in all respects and reflected the highest credit on the ladies as excellent cooks and liberal providers, while the programme for the evening was all that could have been desired, and was very much enjoyed, as could not otherwise have been the case. The reverend gentlemen who were present and spoke were as follows: Rev. Mr. Acheson, of Kippen; Rev. Mr. Casson, of Seaforth; Rev. Mr. Grant, of St. Mary's, and Rev. Mr. Irvine, of Hensall, and the addresses were all excellent. Dr. Campbell, of Seaforth, and Mr. Burns, of Toronto, were also present and gave readings and recitations, which were much enjoyed. Miss Hotnam, of Staffa, sang a couple of solos which were well rendered; Professor Hawkins, of Staffa, also gave a very fine instrumental in his own inimitable manner, while the church choir, under the leadership of Mr. C. McAllister, added much to the pleasure of the evening, as did also Mr. Jameson and family, of Brucefield. Each gave some fine selections which were much enjoyed. The total proceeds of the Sabbath' collections and tea-meeting amounted to the handsome sum of \$270, which were certainly most gratifying to the congregation and committee in charge.

ON the evening of Thursday, February 26, Rev. Dr. McTavish, pastor of Central Presbyterian Church, Toronto, delivered a lecture under the auspices of the Mission Band, on "Scotland and Mr. W. Campbell, a member of the Board of Management of the Church, occupied the chair. After the singing of a hymn and prayer by Mr. Crombie the Doctor began his lecture, and for the space of over an hour he treated his hearers to a most entertaining, instructive and at times amusing description of what he saw and heard in "the land of

brown heath and shaggy wood." Dr. McTavish began by a description of Edinburgh as seen from Arthur's Seat and the Calton Hill, taking in the beautiful surroundings also, and painting in glowing colours the Lothians, the Firth of Forth and the various historical scenes which come within the range of vision from the points of vantage already mentioned. Descending into the valley the doctor described St. Anthony's Chapel and Well, Holy road Chapel and Palace, and then, taking his hearers into the city, he described to them many of the houses and ancient buildings, around which cluster such stirring memories of by-gone days. He spoke of Knox's house, of St. Giles, of the castle, of the Grassmarket and of Greyfriars Churchyard with the varied associations which cling to each, and became eloquent when describing the cruelties practised upon our covenanting forefathers, who chose rather to die than relinquish their right to worship their God according to their conscience. Leaving Edinburgh, Dr. McTavish took his audience to Glasgow, from which he carried them with him to Greenock, where the boat for the West Highlands was taken. Then came a graphic description of the sail down the noble Clyde, the run through the Crinan Canal and the sail into the beautiful bay at Oban Gates, and while going up the Caledonian Canal the lecturer diverged a little and took his hearers to the top of Ben Nevis. The description the Doctor gave of the sunset, as seen from Oban, and of the landscape, as seen from the top of Ben Nevis, was very fine, almost rivalling the pen-pictures by Black of the beauties of West Highland scenery. After a passing glance at Inverness, the Doctor passed into Ross-shire, and described his experiences at the homes of two of his acquaintances, whose Highland welcome he spoke of in very glowing terms. The description of family life in the mause at Edderton was particularly impressive, and brought to mind vividly Burns' familiar words: "From scenes like these auld Scotia's grandeur springs," etc. The lecture was listened to with deep interest, and at the close a hearty vote of thanks was, on motion of Mr. Henry Meldrum, seconded by Mr. R. Donald, sr., passed in favour of the Doctor for the excellent manner in which he had handled his subject. During the evening, and as being appropriate to the occasion, the Misses Paton sang a duet, "The Rowan Tree," and Mr. J. M. Wright gave a solo, "Oh Why Left I My Home?" The benediction by the pastor brought the proceedings to a close.

THE annual meeting of the Lindsay Presbyterial Society was held on February 24 at Beaverton, where about two hundred delegates and their friends were assembled. The very inclement weather kept many away, especially those who would have driven from the country. The meeting was opened at eleven a.m. in the basement of the church, the president, Mrs. McIntyre, presiding. After the reading of the minutes of the last annual meeting, the election of officers was proceeded with, the result being: Mrs. D. J. McIntyre, Lindsay, president; Mrs. Hanna, Uxbridge; Mrs. Campbell, Quaker Hill; Miss McLennan, Cambridge, and Mrs. Glendinning, Sunderland, vice-presidents; Miss McLennan, Lindsay, secretary; Mrs. McKay, Woodville, secretary of literature; Mrs. McPhaden, Cannington, treasurer. The ladies of the Woodville-Auxiliary gave an invitation to the Presbyterial Society to hold its next annual meeting in that place which was accepted. A motion was brought before the meeting and passed that the president have the privilege of asking any one or all of the vice-presidents to assist in visiting the Auxiliaries during the year. Another motion was also moved and carried that if a deficit be found in the Presbyterial fund it be made up by the Presbyterial treasurer sending to each Auxiliary the amount required from it, always proportionate to the number of members. After some routine business the meeting adjourned for dinner which was served in the church by the ladies of Beaverton, whose hospitality throughout was most hearty and generous. The afternoon meeting opened at two o'clock. The president was assisted in the devotional exercises during the day by Mrs. Cameron, Cannington; Mrs. Scott, Cambray; Miss McLennan, Cambridge, and Mrs. Hanna, Uxbridge. The delegates were welcomed to Beaverton by Miss Gilchrist in a short address which was replied to on behalf of the delegates by Mrs. Locher Sutherland. The meeting was favoured in having Mrs. Ewart whose very able address was listened to with the greatest interest. The secretary, Mrs. Stewart, Lindsay, read her report, which showed the total number of Auxiliaries to be twenty, with three mission bands. Two new societies had been formed during the year by the president. The membership exceeds last year by about fourteen, the average attendance by eighteen. The total value of clothing sent to the North-West was \$260.50. The report showed also a considerable increase in the number of subscribers for the letter leaflet. The treasurer's report was read by Mrs. Hall, of Uxbridge, and showed that we had reached the point at which we have been aiming for some time, that is the raising of \$1,000. This is in advance of last year \$142.50. Votes of thanks were offered to Mrs. Ewart, the ladies of Beaverton and the choir, and to the retiring officers, Mrs. McMillan, Wick; Mrs. Hall, Uxbridge, and Mrs. Stewart, Lindsay. The meeting in the evening was addressed by Rev. Mr. Galloway, Kirkfield, and Rev. Mr. Cameron, Cannington, whose earnest words we will not soon forget. We are thankful to our heavenly Father for the share in His glorious work He is permitting us to take and pray that ours may not be a small part in winning "the world for Christ."

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on January 20, fifteen ministers and nine elders present. It was agreed that Cobourg and Peterborough be centres at which Sabbath school institutes shall be held. The union of Garden Hill and Millbrook was reaffirmed, as was also the independence of Centreville (this at a subsequent meeting). The following minute was adopted in connection with the resignation of Rev. A. Bell. "The Presbytery in accepting the resigna-

tion of the Rev. Alexander Bell as pastor of the St. Andrew's Church, Peterborough, would hereby express their sincere sympathy with their brother in the painful affliction that has overtaken him, and pray God that he may soon recover from his severe and protracted illness and be enabled for many years to come to labour in the vineyard of our common Lord. We would likewise hereby express our high appreciation of the ability and scholarship of Mr. Bell as a lucid expounder of the truth of God's Word, as a fearless and able defender of that truth when assailed by its enemies and as a clear and forcible preacher; and our earnest hope is that, restored to health, he will still continue to employ his high gifts in proclaiming the Gospel of Christ to frail and perishing sinners. The Clerk is hereby authorized to transmit a copy of this resolution to Mr. Bell." Delegates were appointed to visit the several augmented congregations before next meeting, which was appointed to be held in Mill St. Church, Port Hope, on March 17, at ten o'clock a.m. A conference on the State of Religion was appointed in connection with next meeting. Mr. Burnett gave notice of motion for the adoption of an overture to the General Assembly for the appointment of a committee to consider: 1. Is it desirable that the statistical tables as contained in the appendix to our minutes of Assembly should continue to be extended to the length which has been the rule hitherto? 2. Is it desirable that the expense of giving a free copy of the minutes to every elder of the Church should be continued? It was recommended that rule nine in regulations of Aged and Infirm Ministers' Fund remain as at present. No action taken with regard to other proposed alterations.—W. BRUNETT, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

THE annual business meeting of Knox Church, Guelph, was held recently. There was a large attendance, and several old members remarked that it was the best meeting of the kind they had ever attended in Knox Church. After devotional exercises conducted by Rev. R. J. Beattie, pastor of the Church, it was moved that Mr. J. I. Hobson take the chair. Reports were presented from the Session, managers, treasurer, Sabbath schools and Bible class, Woman's Foreign Missionary Society, Missionary Association, Ladies' Aid Society and Young People's Society of Christian Endeavour. All these reports were of a very satisfactory nature. There are 200 families and 534 members. During the year seventy-nine members were received and forty-eight dismissed. Seven members were removed by death. Much satisfaction was expressed over the provision made during the past year for the payment of the church debt. The whole amount is subscribed and about half the amount has already been paid and applied on the debt, thus saving the interest to the Church funds. The whole sum will be paid before the end of the present year. Messrs. S. Hodgskin and R. Johnston were appointed auditors. The retiring Board of Managers, with three additional members, were elected for the present year. Their names are as follows: Mayor Goldie, chairman; George Dudgeon, treasurer; Andrew Scott, secretary; Arch. Frew, David Little, R. A. Butchart, Robert Gordon, Thomas Anderson, H. Wetherston, James Millar, George Whitelaw and Gilbert Amos, jr. Hearty votes of thanks were given to the retiring Board of Managers, to Mr. George Dudgeon, treasurer; to Mr. and Miss Walker for musical services in the Bible class, to Professor Shaw for valuable work done in the Bible class and congregation during the year, to the choir and to Mr. Hobson for his services in the chair. The meeting closed with singing and the benediction.

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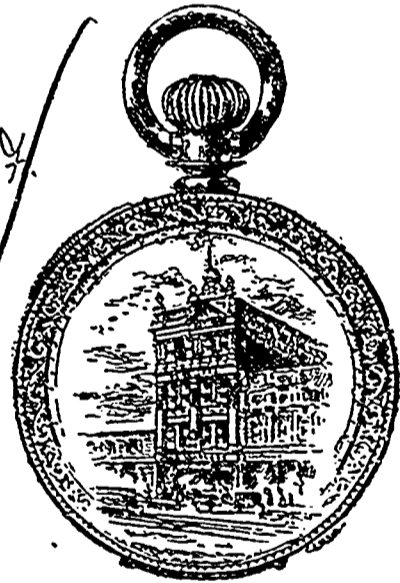
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THE annual meeting of the congregation of Chalmers Church, Quebec, was held on Monday evening, February 2, the minister, Rev. D. Tait, B.A., in the chair. Reports were presented from the Session, the Board of Management, the Sabbath school, the Young People's Association, the Auxiliary to the Woman's Foreign Missionary Society and the Mission Band, all of which showed the congregation to be in a prosperous condition. After paying all liabilities there was a small amount to the credit of the congregation. A new organ, costing over \$3,000, was placed in the church during the year and paid for. The minister's salary was increased by \$200 making it \$2,000. Messrs. J. T. Ross and D. H. Geggie were elected managers and Messrs. G. Moir and A. Forrest, auditors. The annual meeting of the Missionary Association was held on Wednesday of the following week. It was reported at this meeting that the congregation had raised for missionary and benevolent objects during the year, \$1,750. The total revenue of the congregation for the year for all purposes was \$8,426. This is at the rate of over \$80 per family, and over \$40 per communicant.

THE congregation of the Presbyterian Church, Brampton, held its annual meeting a short time since. There was a large attendance. The ladies furnished refreshments in abundance, and the proceedings were very enjoyable. The financial state of the Church is most gratifying, and during the past year the income of the Church was \$5,137, made up as follows: Weekly offerings, \$2,500; collections, \$463; special collection for church debt, one offering, \$1,037; missionary, educational and benevolent purposes, \$1,137. The disbursements were less by \$178. The report of the Session showed an equally healthy condition in the membership of the Church, there being an increase of fifty-one. The number of families in the congregations is 158; single persons, not connected with families, thirty; communicants on roll in January, 1891, 393; added during the year on profession of faith, forty-four; by certificates from other congregations, thirty-nine; total additions during the year, eighty-three; total removals, thirty-two. One of the pleasant features of the evening was the surprise the congregation gave their pastor, Rev. A. Gandier, when they increased his stipend from \$1,500 to \$1,700 per annum. The salary of the organist and caretaker were each increased by substantial sums. Presbyterianism in Brampton was never in a more flourishing condition than at present.

THE annual meeting of the First Presbyterian Church, London, was extended over two evenings, in order to allow easy time for the transaction of business. There was a large attendance of members, Rev. W. J. Clark, the pastor, in the chair. The reports presented by the various departments showed gratifying returns, and all spoke hopefully of the prospect of still higher results in the year begun. The report of Session, given by the clerk, Mr. J. I. Anderson, showed a net gain in membership for the year of fifty-five, with a total membership at present of 237. It noted also the addition to the Session of eight new members and the division of the congregation into districts, the members in each district being visited once a quarter. The Sabbath school report showed a membership of 193, with an average attendance of 135 an increase of thirty-six in membership and eighteen in average attendance, while the amount raised for missions amounted to \$241.92, an increase of \$14.61 over the previous year. In addition to this they have raised for library and other purposes the sum of \$279.66. The Woman's Foreign Missionary Society reported increased numbers and greater interest in the work. During the year they raised for missions in cash \$124.37, and sent to the Indian mission in the North-West goods valued at \$80. The Victoria Mission Band report showed satisfactory progress by the children in their work. The amount raised by mite boxes, fees and collections was \$50.26, besides sending a bale of useful goods for children to the North-West amounting in value to \$71. The mission report showed the amount raised for missions, \$300.20, which, with the amount raised by the other organizations, made the total contributions \$716.15. The Young People's Society of Christian Endeavour has only been organized since October 5 and is making steady progress. The meetings have been well attended and helpful to the young people. The Ladies' Aid report showed satisfactory results, \$547 having been paid over to the treasurer of the church for the year and \$33 expended in furnishing the vestry. Since their organization they have handed over to the Church to apply on the debt and for other purposes the sum of \$1,287. Next evening the treasurer's statement was submitted from which it is seen that an increase in the amount of the weekly offerings has taken place, \$2,385.37 being collected in this manner in 1889, while in 1890 the sum of \$3,125.15 was netted, showing an increase of \$739.78. The election of managers for 1891 was then proceeded with and the names of Messrs. A. Sharp, A. M. Hamilton, R. Reid, R. Henderson, J. H. Fraser, Dr. Balfour and W. J. Craig, proposed. These being the only nominations and seven, the requisite number, on motion of Mr. John Cameron, the above gentlemen were elected. The annual meeting terminated most agreeably. The ladies had prepared tempting refreshments in the school room, and thither the crowd adjourned. A most happy social time was spent discussing the good things provided and in pleasant friendly conversation.

OBITUARY.

JOHN HERON.

Died at his residence, Whity Township, December 13, 1890, John Heron, elder of Burns Church, Ashburn, aged sixty-three years. Deceased was a son of the late William Heron, to whose zealous devotion to the prosperity of Christ's kingdom the cause of Presbyterianism in this community is in no small measure due, and whose footsteps the deceased has loyally followed. In his removal the Church has lost a true friend, a zealous

worker and a liberal supporter. The congregation have also lost a real friend, and faithful member, the session a wise counsellor, the Sabbath school, the Woman's Foreign Missionary Society and all which had for its object the advancement of the kingdom of Christ will feel his removal keenly, but more specially will the family feel his loss. The family circle has a blank which no human friend can fill. We commend his widow and family to the care of Him who has promised to be a Husband to the widow and a Father to the fatherless, and whilst we extend to them our warmest sympathy we commend them to the sympathy of Him who alone can truly sympathize with and comfort them in the hour of sorrow. Yet we say "Thy will be done." Our loss is his gain, for of him it may truly be said: "For me to live is Christ but to die is gain."

ALEXANDER URQUHART.

Mr. Alexander Urquhart, of Chatham, died at his residence on Amelia Street, on January 23, at the age of eighty. Deceased emigrated to this country about fifty years ago. He was a man of devoted spirit, unobtrusive and unpretending in disposition, but his convictions of truth and duty were strong. He served for many years as an elder in connection with the Presbyterian Church in Chatham. He was pre-eminently a man of prayer and his knowledge of the truth was clear and comprehensive. His devoted wife and faithful partner in Christ died over five years ago and this bereavement seemed to quicken his pace heavenward and reconcile him to his departure. His observance of the Sabbath was most conscientious and strict. He rose early to redeem the day, and in an eminent degree was he enabled to refrain from doing his own ways, finding his own pleasure and speaking his own words on the Lord's Day.

He leaves two sons and three daughters to mourn his loss. Rev. A. Urquhart, of Cowal; John, of Chatham Township, and the sisters who still occupy his late residence. As a testimony to the power of true godliness his life speaks louder than any obituary.

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

British and Foreign.

ARCHDEACON TAIT, of Tuam, is to receive the degree of LL.D. from St. Andrew's.

THE Rev. William Winter, M.A., of Dyke, is to receive the degree of D.D. from St. Andrew's.

DR. MACDONALD, of Melbourne, has received twelve months' leave of absence owing to impaired health.

THE Old Catholic movement is retrograding in Baden, where several congregations have virtually been dissolved of late.

THE Rev. William Weir Tulloch, of Maxwell Parish, son of the late Principal, is to receive the degree of D.D. from St. Andrew's.

THE Rev. David Russell, for so many years pastor of Eglinton Street Church, Glasgow, is to receive the degree of D.D. from St. Andrew's.

THE Rev. Colin Campbell, B.D., of Dundee, has published a poem after Chaucer entitled, "The Banquet on the Return of the Canterbury Pilgrims."

THE West Church, Greenock, will this year celebrate the centenary of the parish, the jubilee of the present place of worship, and the semi-jubilee of the minister, Rev. John Barclay.

MR. M'INTYRE'S overture, proposing a joint arrangement with the Free Church in the theological education of the students, was rejected in Greenock U. P. Presbytery by fourteen to five; and Mr. Rae's motion, that the Church should look beyond its own bounds in filling the Church History chair, was withdrawn.

GREENOCK U. P. Presbytery recommend the Foreign Mission Board to procure large maps showing the various stations in each mission field, and also request the publications committee to give special attention to the lines upon which the *Missionary Record* shall in future be conducted, and to report to the Synod before the appointment of a new editor in succession to Dr. James Brown.

Be Sure

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

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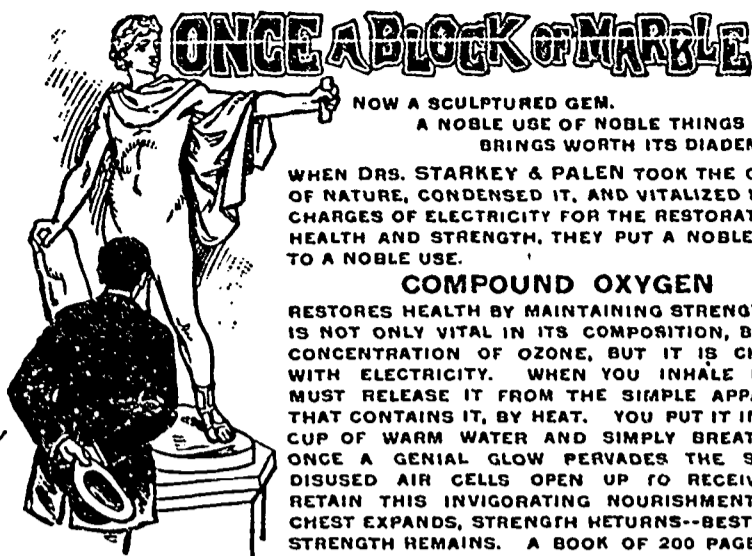
days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia,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

Hood's

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

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BISHOP THOROLD told Convocation the other day that he always feels far greater diffidence in addressing it than in rising in the House of Lords. "In the House of Lords no one listens, and therefore we feel at our ease; but here everyone listens with the critical faculty of experts."

PROFESSOR MASSON is to unveil a bust of Carlyle, which has been presented by an anonymous donor for the hall of heroes in the Wallace Monument on the Abbey Craig. It is a replica of the bust lately placed by Glasgow admirers of Carlyle in the corporation galleries of that city.

PROFESSOR VILLARI, of Florence, author of the standard life of Savonarola, is the new Minister of Public Instruction in Italy. His wife is an Englishwoman, a well-known authoress, the daughter of the late Mr. James White, who was Mr. Fawcett's colleague in the representation of Brighton.

THE late Prebendary F. T. Havergal has bequeathed a sum of money to the vicar and churchwardens of Upton Bishop, Ross, Herefordshire to keep in repair the vestry and treble bell erected by him in that church to the memory of his youngest sister, the sweet singer, Frances Ridley Havergal.

THE Rev. Alexander Cruickshank, of Old Calabar, one of six missionaries to whom a great congregation bade farewell in the Synod Hall on a recent Sunday evening, declared that one of the greatest hindrances to the spread of the Gospel in Africa was the quantity of strong drink sent out by England and other so-called Christian countries.

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A SPECIFIC FOR SCROFULA.

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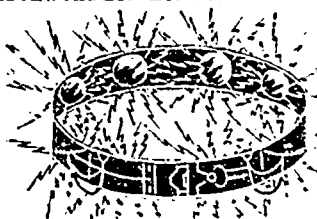
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can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. Health without Medicine, which contains nothing but the advice to use hot water (enemas) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance.

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IMPORTANT TO MINISTERS.

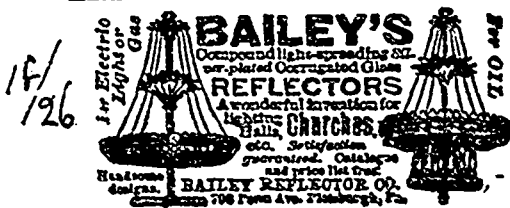
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FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pathy whatever. SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints—even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blotches or Yellow Spots, Nervous and General Debility, etc., etc.

HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering, and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

This Microcosmic Echo, containing Portrait of Dr. Hall, history of his most remarkable discovery, with scores of letters from Ministers, Doctors, Editors and others, attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 60 ADELAIDE ST. EAST, TORONTO, CANADA.

HOUSEHOLD HINTS.

FREMONT CAKE.—1/2 cup of sugar, one-half cup of butter, two eggs, two cups of flour, two-thirds of a cup of sweet milk, two teaspoonfuls of baking powder. Flavour to taste.

COTTAGE PUDDING.—Three tablespoonfuls of melted butter mixed with one cup of sugar, one egg beaten, one pint of flour, three teaspoonfuls of baking powder, one cup of sweet milk; beat well and bake half-an-hour; serve with liquid sauce.

ROAST LAMB.—Rub a nice leg of lamb with salt and pepper, lay in a baking pan with a little water and a few slices of onion; when done, in about two hours' steady cooking, take the meat out and thicken the drippings (after taking off the most of the grease, with flour, to be used as a sauce.

EXCELLENT GINGERSNAPS.—Bring to a boil one cup of molasses and stir in one tablespoonful of soda, and while foaming pour it over one cup of brown sugar; beat one egg and one tablespoonful of vinegar together and stir in with one tablespoonful of ginger and flour enough to roll; bake carefully.

TEA BISCUIT.—One quart of flour before sifting and three heaping teaspoonfuls of baking powder, sift them together well; wet with nice rich milk until a soft dough, knead as little as you can, roll out less than half inch and spread with one tablespoonful of butter and two of sugar beaten together before making the dough; roll up and slice off the end; lay on tins and bake quick.

SMOTHERED CHICKEN.—Dress and cut the chicken as you would do to stew, lay in a baking pan; lay tiny slices of butter, a little salt and pepper on it, and add a little water, cover light and bake slow; when tender remove the cover and thicken the gravy with flour or cornstarch; it can stand in the oven uncovered until browned, if preferred. This rule makes a large quantity; they are very nice and keep well.

COOKIES.—Put one cup of sugar in a bowl, beat one cup of butter with it until creamed, add one cup of sweet milk, two eggs well beaten; flavour to taste, in another dish stir one cup of sugar and one of sour cream together, add one teaspoonful of soda; now beat well, then add to the ingredients in first dish and put in two cups of flour, in which has been stirred two teaspoonfuls of baking powder; use more flour to roll out, not kneading any more than you are obliged to; have them about a quarter of an inch thick, cut out in squares, with a slash half the length; bake quick.

ON-TONGUE DECORATED.—Have a fine pickled tongue put in a stewpan, cover with cold water and simmer gently from four to five hours; if it is done, which may be ascertained by sticking a skewer in it—if it enters freely, then the tongue is cooked—take it out, put in cold water, take off the skin, fasten on a board with skewers in a good shape; when cold, trim the fat and root, neatly glaze, and ornament with butter; beat some butter to a cream with a wooden spoon, then, by means of a paper, folded as grocers fold to hold a pound of sugar, squeeze the butter out in lines and balls, forming a design. Garnish with salad and squares of aspic jelly, and place a nicely cut grill on the root.

Dr. Prices' Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

There are some patent medicines that are more marvelous than a dozen doctors' prescriptions, but they're not those that profess to cure everything.

Everybody, now and then, feels "run down," "played out." They've the will, but no power to generate vitality. They're not sick enough to call a doctor, but just too sick to be well. That's where the right kind of a patent medicine comes in, and does for a dollar what the doctor wouldn't do for less than five or ten.

We put in our claim for Dr. Pierce's Golden Medical Discovery.

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HICKORY-NUT MACAROONS.—Make frosting as for cake and stir in enough pounded hickory-nut meat, with mixed ground spice to taste, to make convenient to handle. Flour the hands and form the mixture into little fanciful shapes. Place on buttered tins allowing room for the cakes to spread, and bake in a quick oven.

CLOVE CAKE.—One cup of butter, one cup of sugar, two and a-half cups of flour, two eggs, one-half cup of milk, one cup of raisins, one teaspoon each of cloves, cinnamon and nutmeg. One teaspoon of soda, one-half cup of molasses.

SPONGE CAKE.—One and one-quarter cups of flour, one cup of sugar, three eggs beaten very light, one teaspoonful of baking powder, four tablespoonfuls of boiling water; flavour to taste, add water last and pour in carefully, stirring constantly, bake moderately.

SCALLOPED OYSTERS.—Sprinkle a buttered dish with bread or cracker crumbs, then put in a layer of oysters, lay on bits of butter, sprinkle over a little pepper and salt, and so on until the dish is full leaving the crumbs on top; moisten with the liquor from the oysters. Bake half-an-hour in a quick oven.

STEAMBOAT PUDDING.—Butter well the mould, sprinkle a handful of sugar in the bottom, lightly butter some thin slices of bread, put first a layer of bread, then raisins and sugar until the mould is filled; over all a custard of one quart of flour and three eggs; flavour if you choose; steam one hour and serve with sauce.

PICKLED OYSTERS.—Rinse the oysters in their liquor, strain it upon them and let them come to a boil; then take them out of the liquor to cool. Prepare pure cider vinegar by boiling it with peppers, a little salt, mace, cloves and nutmeg, and when perfectly cold pour it over the oysters and keep them in a covered stone jar.

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 17th March, at 11 a.m.

KINGSTON.—In Chalmers' Church, Kingston, on the 17th March, at 3 p.m.

MONTREAL.—In Convocation Hall, Tuesday, 17th March, at 10 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, March 17, at 9 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 10 a.m.

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It is Particularly Requested

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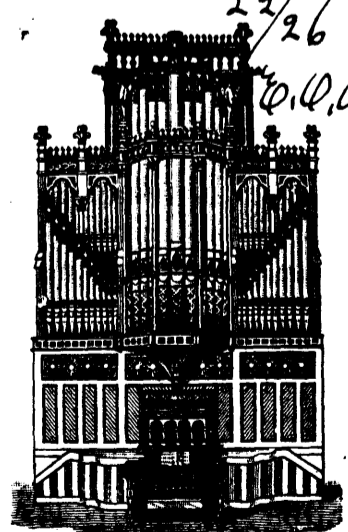


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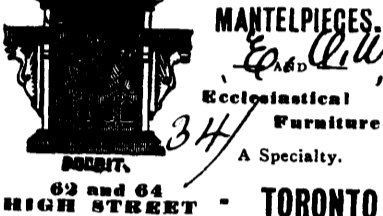
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