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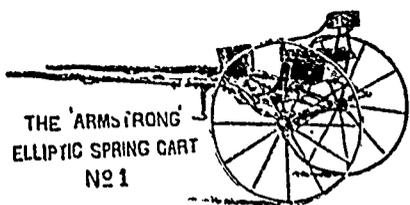
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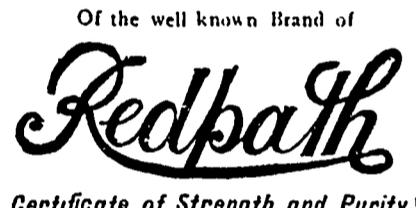
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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, MARCH 16th, 1892.

No. 11.

IMPROVED CLASS ROLL

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request made 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 reports asked for by the General Assembly. Price of Class Roll, 60 cents per copy. Price of School Registers 20 cents each. Address—

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Notes of the Week.

THE Prohibition Commission has been appointed by the Dominion Government. Its members are Judge Macdougall, ex-Mayor E. F. Clarke, Toronto, Sir Joseph Hickson, Montreal; George A. Gigault, St. Cyprien, Que.; Rev. Dr. McLeod, Fredericton, N.B. The secretary is Patrick A. Monaghan, Halifax. Sir Joseph Hickson will likely be elected chairman.

It is said that the New Zealand Government has offered to grant to General Booth ten thousand acres of land, with help to till it; and that the Government of Canada has been even more generous—proposing to place at his disposal a large sum of money at three per cent. From South America also free offers of land in any quantity have been received; so that the Salvation Army has scope enough to carry out its reformatory designs.

ACCORDING to the *Rappel*, the Catholic clergy of France now numbers 55,540 men. There are eighteen archbishops, sixty-nine bishops, 3,420 pastors of various ranks, 182 general vicars, 31,255 assistants, 7,109 vicars, and 700 other ecclesiastics. At present there are 136 pastors deprived of their incomes on account of some conflict with the State authorities. The Reformed and other Protestant clergy number 720, while in France and Algiers there are sixty rabbis.

THE New York *Independent* says: There is an Anglican fraternity called the Order of the Holy Redeemer, which some people are trying to introduce into this country, whose published purposes are, among other things, "to labour for the increase of the practice of Reservation" of the Host and to oppose fellowship with other Christians. Full members must be unmarried, the grade of associate member being allowed to those who marry. And it imagines itself to be a Christian order.

NEW statistics of Austria, exclusive of Hungary, have been collected. The total population is 23,895,424. Of these 18,814,012 are Roman Catholics; 2,814,012 Greek Catholics (*ic*, Ruthenians in Eastern Galicia); 544,786 Oriental Greeks (in Dalmatia and Bukowina); 315,528 Lutheran Protestants; 120,524 Reformed Protestants; 1,148,506 Jews. Among the religious communions the Jews have had the largest proportional increase, owing in part to natural increase and in part to immigration especially from Russia.

THE ministers of the Established, Free and United Presbyterian Churches in Galashiels and representatives from the Sessions met recently and agreed to a scheme of co-operation in four forms, viz., stated prayer-meetings, frequent pulpit interchange, united evangelistic effort and Home Mission work. A committee of the Moderator and three elders of each Session was appointed to make and carry out arrangements. The scheme is to be inaugurated by an interchange at the May commu-

nion, all the ministers by preconcerted plan dispensing the sacrament in each other's churches.

THE agitation against the opium traffic, says a Scottish contemporary, is being carried on with a keenness which shows how much the hearts of those who know about it are engaged in its overthrow. Last month three whole days were spent in London in prayer for the arresting of the evil, and literature of an exciting kind is being scattered broadcast. It is evident that the Government is beginning to feel the pressure that is being put upon it, and are not indisposed to compromise. To politicians the financial difficulty is the most serious one, but this difficulty appears to be exaggerated. It is calculated that a subsidy of ten millions, spread over seven years, would settle the business. That seems a wonderfully small sum to secure our deliverance from complicity in a wrong which is ruining such multitudes of people.

A MEMORIAL service in connection with the funeral of Rev. Dr. Donald Fraser took place in Marylebone Church, Rev. Dr. Monro Gibson officiating. The coffin was draped in black and banked with flowers, and during the afternoon many persons had passed through the church to view it. Rev. Dr. Edmond, Rev. Dr. Booth, representing the Baptist Union, and Rev. Dr. Parker, representing the Congregationalists, all testified to the deceased's worth. The Hon. Canon Leigh, vicar of St. Marys, represented the Church of England, but took no part in the service. The remains were afterward conveyed to Inverness, and were placed in the Free High Church till next day, when they were interred in the Chapel Yard burying-ground amid general mourning, the shops being closed, and the magistrates and council attending in their official capacity.

EDINBURGH Free Church Presbytery rejected by twenty-nine to thirteen Rev. John M'Ewan's overture asking the Assembly to send the proposed Declaratory Act to the Presbyteries (but not in the form of an overture) for their consideration. Principal Rainy, while agreeing with the mover that the fact of an overture meeting with the approbation of a majority of Presbyteries did not oblige the Assembly to pass it into law, characterized the overture as an afterthought. He concluded by stating that the Church must retain the power to make up her own mind, to declare it, and to give effect to it—that was to say, her prevailing mind, the mind that was ascertained by considerable majorities of her members, with reference to the way in which she was to discharge her duty to truth and to her conscience. Rev. J. M. Sloan supported the overture although he lately approved of the proposed act, but Rev. William Balfour thought it too late, although in itself reasonable.

PROFESSOR SAYCE has made discoveries which throw much light on some of the stories in the book of Genesis. For example, he writes: "The second half of the fourteenth chapter of Genesis, that which recounts the meeting between Abram and Melchizedek, has received a remarkable confirmation from the clay records of the past. It is from the tablets of Tel-el-Amarna that the light in this instance has been derived. Ebed-Tob, the priest-king of Jerusalem, represents himself as appointed to his office by the 'oracle' of a god. He did not inherit his royal dignity from his father or his mother, or even from his lord and master, the king of Egypt, whose 'friend' and ally he was. The name of the god is given as Salim or Salem, the god of 'Peace,' and is identified with one of the forms of the sun-god worshipped in Babylonia. Like Melchizedek, therefore, Ebed-Tob was king in virtue of his priesthood, and might consequently be described as priest-king of Salem, rather than as king of Uru Salim, 'the city of Salem.' Moreover, the god whose temple stood on Mount Moriah was the god of 'Peace,' to whom accordingly it was fitting that those who had restored peace to Canaan by driving the enemy from its soil should pay their offerings.

It is needless to point out what a commentary this is on the narrative which tells us how Abram, after the defeat of the Babylonian invader, paid tithes to Melchizedek, 'the priest of the most high God.'

Or Dr. Donald Fraser, Dr. Joseph Parker says: Dr. Donald Fraser has been long in London. He has been one of the most conspicuous ornaments of the Presbyterian Church in England. He was passionately devoted to the holy ministry. If now and again he came into other fields they were collateral and not alien grounds to which he came, that he might find some battle for righteousness and liberty. In theology he was intensely orthodox, in preaching he was vigorous, varied, eloquent, practical and most useful. As a leader of his Church he was always to the front, wise, progressive without being rash, and strong in his very cautiousness. We cannot allow such a man to disappear in silence. We owe something to holy memories. Our recollections of this kind should be amongst our chief treasures. What a call we have had this year of desolation to the younger ministers to prepare themselves for filling great vacancies, to be baptized for the dead, to be ready to take the place of the standard-bearers. Yet of the future I have no fear. The Church is God's, not ours; He will find the leaders, the men of valour, the men needful for the present occasion and opportunity. Not one of us is indispensable to God. Yet, looking within narrow and social and fraternal lines, how poor we are made by some deaths! The air has changed its temperature, the earth has taken upon it the look of strangeness, the very ground once so familiar seems now not to care for our trespass. To outlive your generation, to become a stranger amongst the multiplied millions of earth—oh, this would be cruelty, this would be one of the cruel judgments of fate. I sympathize with our bereaved friends, men who gather around vacant pulpits, and wonder when the familiar figure will be there. God help us to work, to love, to suffer if need be. This is the day of splendid opportunity.

THE Annual Survey of the national expenditure on drink in Great Britain, prepared on behalf of the United Kingdom Alliance, has been published. It shows that the total amount spent in intoxicating drinks in the United Kingdom in 1891 was \$706,125,000. Reckoning women and children as well as men this means an expenditure of about \$18 per head, or \$93 for each family of five persons. Compared with a year ago this shows an increase of over \$8,000,000. The decline in foreign and colonial spirits has been largely overbalanced by the increase in home-made spirits and in beer. The inference from this is, unfortunately, that drinking among the working class has increased. In comparing England, Scotland and Ireland, England and Wales with a population of 39,000,000 consumes spirits to the value of \$137,000,000; in Scotland, with a population of 4,000,000, the amount reached was \$37,500,000, while Ireland, with a little more than the same number, namely 4,700,000, consumes \$28,000,000 worth of spirits. Scotland takes the lead in whiskey but England is far ahead in the amount of beer, which is estimated as 27,500,000 barrels costing the sum of nearly \$400,000,000. This makes the average expenditure of England about \$100 per family of five persons; of Scotland \$80 per family, and Ireland \$52 per family. Commenting upon these facts the *London Times* says: It must be confessed that those \$400,000,000 for beer is a figure that it is hard to be proud of. It means that down the national throat there flows enough to provide the country with two navies and two armies, with the Civil Service thrown in—or very nearly so. It means that the beer drunk in one year would pay the interest on the national debt for three; or that, if funded for nine years, it would pay the whole debt and leave us with no more interest or annuities to pay. Or, from another point of view, it amounts to a probable fifteenth part of the whole national income—that is, everybody in England may be considered to spend six or seven per cent. of his revenue on beer, and twelve per cent. of his revenue on beer, wine and spirits taken together.

Our Contributors.

SOME ENTRIES THAT STAND A GOOD CHANCE.

BY KNOXIAN.

We clip a few more entries from the Blue Monday column of the *Homiletic Review*. If anybody asks why we publish these specimens of meanness in this corner, we reply to expose meanness. There is nothing that makes a mean thing look so mean as turning the flash light of public opinion upon it. We have long thought that the Gospel is more hindered by mean things than by things that many people cry out against as wrong. A mean Christian is a contradiction in terms. Smallness is one of the chief obstacles the Gospel has to contend against. We hear a great deal about amusements, about worldliness, about heterodoxy and a number of other things, but when did anyone hear a sermon against smallness, and yet smallness does the cause of Christ a thousand-fold more harm than many of the things that are constantly denounced by people who claim to be pious. Let anybody ask himself how much good the prayer of the following parishioner would be likely to do:—

The meanest parishioner I ever knew, and a brother who could offer prayer above any man I ever heard, was introduced to me September, 1890, who said he had a load of hay he wished to present to me. He hauled the hay, put it in my mow, went to the nearest store at which I dealt, bought himself a supply of goods, and had me charged with the hay at \$7 a ton, and had it entered against me on the store-book without my knowledge, until so informed by the clerk of the store one week after.

A man of that kind should never be asked to pray in public. His prayer would set people athinking about the hay. He was, however, quite as good as this New Hampshire man:—

In 1872 I was pastor of a church in a beautiful New Hampshire village. Among the members was an elderly farmer residing seven miles from the church. It was generally known that he had some fifteen or eighteen thousand dollars in bonds and other securities, besides a large well-stocked farm. At his earnest and repeated solicitations to preach on some Sunday afternoon in an old church near his home, I finally consented. It was an exceedingly warm Sabbath in July. I hired a horse and carriage, drove to the old meeting house and preached to perhaps a hundred persons. After the service the old gentleman invited me to call at his house. I did so, in the hope that he would pay my horse bill, or at least offer me a little food, for I had tasted none since breakfast. In both I was disappointed. As I was leaving, I asked him if he would give me two or three apples to eat as I drove back home. He produced four small russet apples. Knowing his penurious disposition, I said, "How much shall I pay you for these?" "I guess about three cents," was the reply. "I would give 'em to you, but it's getting late for apples, and they are mighty scarce around here."

We are happy to think that man was not a Presbyterian, for we believe there are no Presbyterians in New Hampshire. That apple man, however, has not much chance against this turkey man; at all events the turkey man will run him hard:—

It was during my first pastorate. A brother from the country wished to provide me with a turkey for Thanksgiving, to which I assented. A day or two before Thanksgiving he brought the turkey. He came just at our dinner hour. He sat down with us and ate very heartily, as though he enjoyed his dinner. As he rose from the table and left the house, I offered to pay him for the turkey, but he refused, wishing me to accept it as a gift. I thanked him and he departed. He went directly to the house of the church treasurer. They were just sitting down to dinner. He sat down with them and ate another full dinner and reported the turkey, asking for credit on the salary to the amount of its value.

The appetite of this man would suggest that he was an Englishman and probably an Episcopalian, while the thrift that secured two dinners and credit for the value of the turkey on the Church books points most distinctly to Scotch or Irish Presbyterianism. Perhaps he was a Methodist. Payment of salary in kind, smacks a little of Methodism. The one thing clear is that the fellow should not have been a member of any Church. Nor should this other fellow:—

On my second charge, the people to whom I ministered had the misfortune to lose their church edifice by fire one night after the weekly prayer service. The pew rental system prevailed in that church, and the fire occurred just prior to the beginning of a new church year. Although the pastor sympathized deeply with the people in their loss, and materially assisted them in rebuilding, the trustees found difficulty in collecting the usual salary of the pastor. One man was mentioned to me, who, because the church had burned and he had no pew, argued that he was under no obligation to pay salary, and that man was a member of the church and an officer in the Sabbath school. He attended the services held in the hall, and heard the Gospel preached. Was not this a peculiar species of meanness?

The church was burnt and the money was of course needed more than ever, but this member of the flock and teacher in the Sabbath school would not pay because he had no pew in the hall! Just fancy how a clever infidel could use a case like that against the Gospel. It was not much worse, however, than the following which is said to have taken place in Ontario:—

It was a time of religious awakening in a country village in Western Ontario, when, on a quiet Sunday morning, a young preacher was dwelling upon the brevity and uncertainty of life, illustrating and emphasizing his theme by reference to the very sudden death of a young lady in an adjoining township. As she was a stranger to his congregation, he mentioned no names. As he had what preachers call a good time, he thought he had left a good impression upon his audience; but he was destined to have a rude awakening. At the close of the service one of the brethren invited him to dinner, but he was unable to accept the invitation. As he turned away, his would-be host followed him, and very eagerly enquired as to the name and residence of the deceased lady. Like a flash, the questioner stood unmasked, and, with a look and gesture of disgust, the preacher said, "Go away." The man was a "tombstone agent" and wanted to use him to make a dollar!

This entry is Methodist all round. The expression "a good time," and the description of the tombstone man as "one of the brethren," show that. On the whole it is a pretty tough entry. The man who can sit at a revival meeting and calculate how he can make business out of the death of the young lady alluded to in the sermon is a formidable rival in any company of hardened hypocrites.

HIGHER RELIGIOUS INSTRUCTION.

A larger number of question papers were applied for this year than on any previous occasion, showing a growing interest in the scheme and a broadening of its influence. In the Biblical department 909 were sent out: Junior, 425; intermediate, 337, and senior, 147. In the Doctrinal, 391: Junior, 165; intermediate, 135, and senior, ninety-one. In the History, 282: Junior, eighty-five; intermediate, 124, and senior, seventy-three—in all, 1,582. In some cases a larger number of papers were asked for than there was any likelihood of using, but, making a liberal allowance for these cases, there must have been good reason to prepare for 1,400 candidates. Usually about one-half of the expected number put in an appearance at the examination. This would give us answers from about 700. Instead of this we have received only 334, viz.: Biblical, 229—junior, 134; intermediate, sixty-seven, and senior, twenty-eight; doctrinal, seventy-three—junior, thirty; intermediate, twenty-two, and senior, eleven; history—thirty-two—junior, six; intermediate, eighteen; senior, eight. This unexpected decrease is amply accounted for by two causes: First, the day proved exceedingly stormy and the roads, in many localities, were impassable; and, second, the prevailing epidemic laid its heavy hand upon several conveners and presiding examiners, besides a large number of candidates. In the Essay department, where the weather and the influenza had less effect, there is a notable increase: Junior Essays, twenty-two; intermediate, seventeen, and senior, eight—total fifty-seven, as against thirty-nine last year. There is little doubt but that the same encouraging advance would have been shown in all other departments but for the reasons just mentioned. Fifty-five schools were represented.

Candidates are naturally impatient to hear the results, but do not consider the time necessary to procure them. One week at least must elapse after the examination before all the answers are received by the convener. It takes another week to sort them out and register them. Examiners, some of whom live in the North-West and British Columbia, must be allowed at least three weeks, and another week has to be added for the tardy ones. After the results are mailed they may not appear in print for a week, or even a fortnight, if they arrive after the paper for the next week has been made up for the press. Do not begin to get restless and bombard the convener with enquiries until the middle of April at the earliest.

One circumstance alone makes the examination just held forever memorable. Question papers have been sent to the Mission School at Ujjain at the request of Dr. Buchanan. Canadian candidates will be interested in reading the names of their Hindu *confreeres*. All are in the Biblical department, and are as follows: Junior, Ramchunder, Sham Sundar, Gorand Prasad, Kanaya. Intermediate, Brijkrishore, Govind, Gungasaha, Kareem Bux, Champalal (these all will write in the vernacular, Hindi or Urdu), Panna Lal, Keshao Rao, Gamput (these will write in English). Senior, Herbert Sannoo (in vernacular), and Jaishankar (in English). The answers will be read and appraised by Rev. J. Fraser Campbell, of Mhow. Two essays are also promised, but they have not yet come to hand. That heathen children in India have entered into competition with Canadian Christians in an examination on the International Sunday School Lessons is an event worth recording in the annals of Missions. Their answers will be amongst the most remarkable manuscripts ever sent to this continent.

There is every likelihood that the committee will have the unpleasant experience of appearing before the General Assembly with a large deficit unless very earnest efforts are made. The following is a correct statement of our account at this date (February 18):—

GENERAL EXPENSES AND HIGHER RELIGIOUS INSTRUCTION.

Amount paid out.....	\$ 486 49
Bills payable.....	399 32
Probable further outlay before April 30. say.....	100 00

	\$ 985 81
Contributions received.....	445 48

Contributions still required...	\$ 540 33

Notices have been sent to schools that have promised contributions but have not remitted them; and those that contributed in the past but have not done so this year; and to all subscribers to the "Home Study Leaflet" who are in arrears. The \$540 have been allocated to Presbyteries in the ratio of their Sabbath school strength. It is hoped that there will be a liberal response before the year closes on April 30. The financial basis of the Scheme is becoming steadily more satisfactory. Since May 1st eighty-eight Sabbath schools have contributed for the first time. If old subscribers would renew their past donations nearly all the funds required would be in hand.

The "Home Study Leaflet" is growing in favour. It is now in use in several of our largest Sabbath schools, such as

Fort Massey, Halifax; Prince Street, Pictou; St. Johns, St. John; St. Andrews, Quebec; Chalmers and Erskine, Montreal; Erskine and St. Andrews, Ottawa; West Church and Central, Toronto; St. Johns and McNab Street, Hamilton; St. Andrews, Sarnia; Knox, Winnipeg; St. Andrews, New Westminster, and a large number of others. Many teachers have subscribed independently for their own classes. The monthly edition is now 4,000, and but few are left over. It has received the approval of such eminent Sunday school workers as Mr. Wm. Reynolds, Mrs. W. F. Crafts, Dr. Worden, of Philadelphia, Dr. Kellogg, of Toronto, and Dr. Harper, of Chicago. The committee regard it as an important adjunct of the Scheme, and believe that it is worth while for any teacher to make persistent efforts to induce reluctant scholars to use it. Where the weekly edition cannot be used the "Quarterly Review" sheet will be found very helpful.

The following circular has been sent to conveners of Presbyterian S. S. Committees:—

Every thoughtful person must have observed with much encouragement, yet with great solicitude, the phenomenal growth of young people's societies in our Churches. A new force has evidently come into action in our religious life, on the wise direction of which the future welfare of the Church depends. It certainly is not conducive to the solidarity of our ecclesiastical system, or to the conservation of sound doctrinal truth and healthy religious experience that so many of these Societies should derive their inspiration and their methods from sources wholly beyond the oversight and control of those who are appointed to watch for their souls as those that must give account. Without seeking to deprive any of the interdenominational comity which is so delightful a feature of the great Christian Endeavour movement, is it not well to draw our Presbyterian Societies into closer relationship with one another and with our Church organization? Other denominations have already moved in this direction. In Scotland, young peoples' guilds exist in the Free and Established Churches and are doing much good. In America, the Epworth League and the Baptist Young People's Union aim at the same object by characteristic methods.

The Sabbath School Committee have had the matter under their consideration, and concluded that the subject of a Young People's Guild would be more satisfactorily discussed in the Assembly if it was brought before it by overtures from Presbyteries than if first broached in a recommendation attached to a committee's report. It was informally decided that members of the committee in their individual capacity should see that proper overtures were framed and transmitted. You are therefore requested, in conjunction with any other members of your Presbytery who are specially interested in the question, to draw up a suitable overture and lay it before your Presbytery at its next, or a subsequent, meeting, but previous to date of General Assembly. The overture should be in very general terms and should petition the Assembly to remit the framing of a constitution for a Young People's Guild to a special committee, or to one of the existing standing committees, to report to the next General Assembly. This would open up a full discussion of the situation, and lead to definite action.

All interested in the religious welfare of our youth will watch the discussions with much interest.

T. F. FOTHERINGHAM.

SKETCHES OF TRAVEL IN EUROPE.

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

A TRIP TO THE SOUTH-EAST COAST—HASTINGS—HASTINGS CASTLE—CANTERBURY CATHEDRAL, ETC., ETC.

On our way to Canterbury we must take in Hastings and St. Leonards. Arriving there on a beautiful autumnal day, we were in excellent spirits to see the sights. We went to the hotel and ordered dinner, the same to be ready against our return from a two-hour pedestrian excursion through the town and castle, a mile distant. I do not mean that we proposed to be two hours making two miles—no, we meant to employ most of the time in inspecting this ancient borough, the scene of so many struggles in early English history. Hastings is picturesquely situated on the Southern coast, in the county of Sussex, seventy-four miles from London, by the London, Brighton and South Coast Railway, and sixty-two by the London and South-Eastern Railway. Its interesting historical associations, its salubrious climate, its handsome buildings, and bold cliffs, the beauty of its walks and drives, and its magnificent parades, obtain for it its full share of visitors; and during the "season" a constant stream of fashionable life may be seen pouring through its streets and along its parades.

The best general view of the town of Hastings and St. Leonards is to be obtained from the sea—a continuous *facade* of buildings extending from the East Cliffs, on the east, to Bopeep, on the west, a distance of three miles, presents, perhaps, as fine an architectural sight as any in the kingdom, the foreground being thickly studded by the votaries of fashion, by equestrians and pedestrians, loungers and promenaders, listening to the bands, the pleasure boats and bathing-machines in full activity, which cannot fail to make a most charming and agreeable picture. It lies in two gorges surrounded by an amphitheatre of hills and cliffs on every side except the south. At the beginning of the century, when it first came into reputation as a watering-place, Hastings consisted of two main streets, but since then many new streets and squares have been added, and St. Leonards, at that time about a mile distant, is now connected with it by a line of terraces and parades, and forms its most fashionable district.

Hastings is the principal of the Cinque (five) Ports. The ports were especially taxed for the protection of the rest of the kingdom. Under Edward the Confessor, their ships and sailors were numerous and celebrated; it was in Edward's

reign that Hastings became a member of the Cinque Ports. The antiquity of the town is very great; it was called Hastings in the reign of Offa, in 780, and was of sufficient importance to have a mint in the reign of Athelstan in 924. Some pieces of money coined in Hastings are still extant.

Hastings has given name to one of the most sanguinary, and, at the same time, one of the most important and decisive battles ever fought. Duke William of Normandy, having heard that Harold had ascended the English throne, gave way to the most turbulent indignation, and began to mature his plans for an invasion of England; he well knew his own duchy would contribute but an inferior force for so gigantic an undertaking, and hence he promised to all who would join him a share of the spoils of the kingdom he had undertaken to conquer. Adventurers from all parts flocked to his standard, allured by such tempting offers; perhaps such a miscellaneous and multitudinous force had never before been collected under one standard. William soon found himself at the head of 60,000 men. He immediately marched his army to Hastings, where he strongly entrenched himself. Harold, three days previously—namely, on the 25th September—defeated the Norwegians at the battle of Stamford Bridge, and had marched in triumph to York, in which city he intended to remain for some time to rest his army; but on the 3rd of October a messenger arrived with the startling intelligence that the Normans, in great force, had effected a landing in Sussex. Harold immediately hastened to London where he received some additions to his army, which now numbered some 20,000 men, and with this inadequate force marched into Sussex, and encamped at Battle, seven miles from Hastings, on the 3rd of October, having marched from York to Hastings, a distance of 250 miles, in ten days. The night of the 13th of October was passed by the Normans in prayer and other functions of religion, and receiving the sacrament at the hands of their priests by thousands at a time, and by the English in singing songs, quaffing huge bumpers of ale, according to their ancient convivial customs.

At early dawn the Normans were marshalled in three divisions by William and his half-brother, Odo, the warlike Bishop of Bayeux, who wore a coat of mail beneath his episcopal robe. They advanced towards the English, singing the song of Roland; the Saxons remained firmly entrenched in their positions, and steadily repulsed for many hours the furious attacks of their confident assailants. The attack on the Saxon line was again and again renewed, but with no better success, the Normans being hurled back each time in great disorder, and with immense loss; the Saxons meeting their opponents' attacks in as firm and determined a manner as did their descendants at Waterloo and Inkerman. The Normans, overcome by the difficulties of the ground, their opponents' steadiness, and their repeated unsuccessful attempts, began to retreat, when William hastened with a select band to the relief of his dismayed forces, and again attacked the Saxon entrenchments with redoubled vigour; but finding the English still made an obstinate resistance, he gave orders for a thousand horses to advance and then to take to flight, as if routed, to allure the beleaguered defenders from their impregnable positions; this wary stratagem proved fatal to the English, who, heated by the action, and sanguine in their hopes of victory, left their entrenchments to pursue the retreating foe into the plain and threw themselves into great disorder, when the Normans, facing about on their pursuers, and making a simultaneous and vigorous attack on their centre and flanks, took them by surprise, and drove them back to the hill with great loss; the same manoeuvre, again and again successfully repeated, completed the final overthrow of the English, the few survivors seeking safety in flight.

After this sanguinary engagement, Harold was found struck with an arrow, which, entering the left eye, penetrated to the brain, causing instantaneous death to the defeated monarch; his brothers, Leofwin and Gurth, perished also. The high altar of Battle Abbey Church stands upon the exact spot where Harold's body was found after the engagement and where his standard was also fixed. The battle terminated about sunset. The Norman loss is estimated at about 15,000 men; the Saxon loss was never exactly known, but it was even more considerable. William was crowned King on Christmas Day, 1066, by Hildred, Archbishop of York; Stigand, Archbishop of Canterbury, refusing to perform the ceremony. This place is fraught with the memories of the past; and as we trod its soil, once stained with the blood of noble ancestors, our thoughts were of that battle which we have here attempted briefly to sketch.

The Norman shout, the Saxon groan,
In memory here demand a place;
And e'en 'mid sorrows of our own,
We drop a tear for "pride of race."
The yells of hate, the shrieks of fear,
Once broke the quiet of this hill;
Heroes have trod this spot—and here
Their ling'ring shades may wander still.

In the higher parts of Hastings the air is invigorating and bracing. In the lower it is extremely mild, and consequently well adapted to the most delicate pulmonary invalids. The health of the native population is highly satisfactory, and the advanced ages which they attain, as evidenced by the inscriptions on the tombstones in the various graveyards, proves most unmistakably that the climate of this favourite watering-place is most salubrious, and we believe a valetudinarian must enjoy the rich marine and rural scenery and benefit from the soft, genial atmosphere. The population of the borough

is about 23,000. There are ten Episcopal Churches, three Congregational, two Wesleyan three general Baptist, two particular Baptist and three Primitive Methodist Churches in the town. Beside these there is one Roman Catholic chapel and a Magdalen Convent.

Beachy Head is fourteen miles by sea and twenty by land from Hastings, and well worthy of a visit. It is one of the loftiest promontories in Great Britain, attaining a height of 575 feet above the sea level, being 100 feet more than the celebrated Shakespeare cliff at Dover.

HASTINGS CASTLE,

which has stood for nearly a thousand years, will most probably stand for centuries yet to come. The rugged walls reminded us of what the Exquisite said in reference to Rome. "A very interesting place, but sadly out of repair." Although "out of repair" the walls are still rich in interesting historical reminiscences. By whom the castle was built is unknown; but its founders certainly showed great judgment in their choice of a situation, for it must have proved impregnable previous to the use of artillery, the walls in some parts being eight feet in thickness and strengthened by three massive semi-circular towers, and being nearly encompassed by a ditch some sixty feet deep and a hundred feet wide; the walls are loop-holed, with sallyport and square tower. There are also the remains of a round tower, with courses of herring-bone work. The ruins approach nearest in shape to two sides of an oblique spherical triangle, with the points rounded off, and cover about an acre and one fifth of ground. There is no vestige of walls or other means of defence on the southern side, which would have been useless, it being impossible to assail the castle on that side owing to the extreme height of the cliff (156 feet).

In 1090 almost all the nobles and bishops of England were assembled by royal proclamation at the Castle to pay homage to William I previous to his departure for Normandy. The Castle is generally, though erroneously, supposed to have been built by William just previous to the battle of Hastings, but it is not very probable that such a massive structure as this would have been built for the purpose of temporary defence, neither could he have built it in the short space of sixteen days, from the time of his landing on the 28th of September to the 14th of October, when the battle was fought. The Castle was, no doubt, in a dilapidated condition when William landed. The Bayeux Tapestry, which is considered to be the most authentic record extant of the Norman invasion, has it that he (William) ordered a castle to be dug at Hastings. He may probably have made additions to the Castle by cutting the ditch on the eastern side and forming the various earthworks still to be traced on the eastern and northern sides. It was probably restored at a later date, for, as we have before intimated, William assembled the bishops and nobles at the Castle in 1090, a sufficient proof that at this time it was of some importance. The Castle was once plundered by the French, when they landed at Hastings in 1340. Extensive excavations were made in it in 1824 by order of the Earl of Chichester, when the Royal Free Chapel, dedicated to the Virgin Mary, was, after a burial of centuries, brought to light. (The chapel was Transitional Norman, 110 feet in length, and consisting of a nave and a chancel, with aisles. Amongst its canons are found the names of Wykeham and Thomas à Becket, who was made Dean of the College of St. Mary, in the Castle, in 1153.) Also the deanery and prebendal houses; part of the flooring of the keep; the whole of the Castle mount, the entire line of the east wall with a semi-circular tower and towered gateway, the foundations of the great gatehouse and guard room attached, and without the remains of the drawbridge and wall communicating from it with the Castle mount; in fact all of this once extensive and royal fortress which has survived. Several coins, remains of pottery, sculptured capitals of pillars, mouldings and other architectural fragments were discovered during this excavation, together with an ancient cross and other curiosities now in the possession of Lord Chichester.

A REVERIE ON THE WEST HILL.

As we stood on the "West Hill" admiring these ancient ruins we thought of all existences on this earth. Spiritual existence alone retains its identity. The great law of physical change is constantly transforming vegetable into animal life, and the animal into the vegetable again. These two systems of existence are ever passing and repassing into each other. Not so with souls. Amidst the revolutions of centuries they retain their identity. No soul is absorbed in another, nor is any absorbed in God. I shall not only ever be, but ever be myself, after ages have swept over my grave, and the day of judgment be as far behind me as the creation of Adam is now. I shall stand somewhere in the universe in the full consciousness of my identity, feeling that I am the same being that I was when a child in my parents' home, or a man in the busy scenes of earthly life. Diseases soon break up the body; time withers the patriarchal oak, crumbles the marble; and "the waters wear away the stones" of the mightiest rocks; but through ages interminable the soul lives on! I wonder not at the great Dr. Young—I fancy I can see him standing at the threshold of his dwelling on a very bright, starlight night estimating the value of a precious soul, when he says:—

Knowest thou the importance of a soul immortal?
Behold this midnight glory; worlds on worlds!
Amazing pomp! redouble this amaze!
Ten thousand add, and twice ten thousand more;
And call the astonishing magnificence
Of intelligent creation, poor.

(To be continued.)

MAY THERE BE NO PAUSE?

There is not one prayer-meeting in a hundred among our churches where a silence of a minute in length is not regarded either as a wicked and unprofitable "waste of time," or at least as a great embarrassment, to both the leader and the people. How often do we hear the contentious exhortations of the pastor, "Now, don't waste the time brethren"; "Be prompt, brethren, and fill up the time," etc. Does it never occur to God's people that in the moments in which silence is preserved and the heart withdrawn from men and things and lifted up to God, is the opportunity for the Holy Spirit to breathe upon them and stir up in their hearts the "thoughts of God." *New York Independent.*

MR. EDITOR,—The above extract voices my trouble not only in attending prayer meetings, but regular church services as well, and, I find, the trouble of a great many others. Everything is hurry, rush and noise. When I go in to church early for a few quiet minutes, as I used to like to do, up jumps the organist and the noise begins. As the organist has very little regard for religious service, except when he himself "performs," I have very little regard for his showy preliminary.

Then we used to get a few minutes quiet while the collection was taken up, but now it is a "solo" or "anthem" or something for pure exhibition, as is so evident from the style of the thing. We cannot even get dismissed quietly, for immediately after the benediction comes such a crashing of that organ that we are forced to hasten our steps to get beyond ear shot of the abomination. The devil seems to be succeeding admirably in his efforts to destroy all reverence for the house and the things of God. A SUFFERER

FREEDOM OF CONSCIENCE.

MR. EDITOR,—An editorial paragraph on the Briggs case in your issue of February 24 is, I think, fairly open to criticism. You say: "As a rule heresy trials are a great affliction, a great evil." May I ask, are they not always a great affliction and evil? If you know of a single exception to this rule some of your readers will be pleased to have it cited. In the past the Church has borne those troublesome and unsatisfactory trials with commendable patience. They are fast becoming unendurable.

Again, you say in effect that "common honesty" requires that one who does not teach in accordance with the Presbyterian standards should leave or be expelled. But who is to decide what the standards actually teach? In our colleges professors hold diverse views. During twenty years as a church-goer I have not heard two ministers who presented the truth in the same way or held identical doctrines. In this age of divided opinion, when the standards have been revised by almost every Bible student personally and by at least one Presbyterian Church, and undergoing that trying ordeal at the hands of the American Church, when no two authorities agree as to how far revision should extend, who is going to assume censorship and say who shall or who shall not remain in the Church?

Still further, is it inharmony with the spirit and genius of Protestantism to fetter reverent enquiry and discussion? To do so is to copy a leaf from our Roman Catholic friends. Protestantism's brightest gem is an untrammelled conscience, but it is human nature to put on the spirit of Catholicism, which would chain the intellect and enslave the conscience.

In our day the Bible is studied more earnestly and intelligently than ever before. In the home and Sunday school, as well as in college halls, its pages are critically examined—not to destroy but to understand the Word. Need we fear the closest enquiry? Surely not if we have a particle of faith that the Bible is what we claim. Ecclesiasticism is in danger, no doubt about that—and it will rise up in wrath to defend itself. In Christ's time, in Luther's time, in all ages, ecclesiasticism has been the stern foe of intelligent enquiry. But we trust our beloved Presbyterianism is not going to parade herself as the champion of the narrow-minded despot. Let us cease showing the door to brethren who cannot believe just as we do and whose lives may be much purer than ours.

PRESBYTERIAN.

ENTHUSIASM.

Prejudice against enthusiasm is a thing which, unfortunately, does exist. There are those who think enthusiasm is the mere frothy effervescence of an unbalanced nature, where the imagination has gotten the better of the judgment, and so, confounding it with empty excitement or rabid fanaticism, they will have none of it.

Now true enthusiasm is a thing to be desired. It is a species of divine indwelling, as the very etymology of the word suggests. A holy self-forgetfulness in devotion to a high purpose can be despised by none of us. It has in it the very genius of Christian usefulness. It is a vitalizing generator of energy. It spurs on the sluggish, whom its contagion reaches, to take a successful leap over formidable barriers. It gives wings to the mercurial, that obstacles may become as nothing beneath their consecrated energy. Nor is it devoid of sustaining power. A Columbus—enthusiast if any ever lived—by his life-story gives denial to the slur that enthusiasm must be something short-lived, and not to be depended on. On the missionary field it has helped to carry many a forlorn hope to success. Nobly attractive where it impels to high and holy purposes, it makes men strong and efficient.—*The Moravian.*

Pastor and People.

BEYOND.

Beyond the shadows which surround
Our troubled mortal life,
There lies a land where never wakes
The sound of toil or strife:
Where sickness never pales the cheek,
Where starts no cry of pain,
Where gladness settles on the soul,
And never liss again.

No billows break along its shore,
No tempests sweep the sky;
The beauty of the Lord our God
On all things there doth lie;
Eternal calm, unending peace,
Reign in that blissful land:
O happy they who reach its rest,
And stand at God's right hand!

There all the pure in heart are found,
Their very thoughts are praise;
They sing the endless death of sin,
Christ's trumpet song they raise;
Before the pierced feet which led
Their spirits up to light,
They yield the homage of their love,
Arrayed in robes of white.

No more they weep, no more they watch,
No more the Tempter dread;
The dark perplexities of old
Are ever from them fled;
Saved by the all-redeeming blood
They breathe the balm of bliss,
They know that Christ is theirs for aye,
They know that they are His.

Our Father-God, we long to reach,
Their fellowship of rest,
To see the glory of our Lord,
And be forever blest;
Guide us through smooth and silent seas,
And o'er the stormy foam,
Until we strike the sunlit shore,
And hear Thy welcome home.

—Walter J. Mathams.

GOLDEN GRAIN BIBLE READING.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

WHAT IT IS THE PRIVILEGE OF THE CHRISTIAN TO KNOW.

Power of knowledge, 1 John ii. 20; 2 Cor. i. 21, 22; 1 Cor. ii. 12; 1 Cor. vi. 19.

Privileges.—1. No good thing in the flesh. Rom. vii. 18.

2. Planted in the likeness of Christ's death. Rom. vi. 5; Gal. ii. 20, 21.

3. Christ's ability to keep the soul. 2 Tim. i. 12.

4. No condemnation. Rom. viii. 1.

5. Reciprocal knowledge of Christ and the believer. John x. 14.

6. All things work together for good. Rom. viii. 28.

7. John's "knows," ii. 3, 13, 14; iii. 2, 5, 14, 24; iv. 16; v. 2, 18, 20.

8. Spiritual body. 2 Cor. v. 1.

9. An Epistle written to give assurance. 1 John iii. 2.

THE GODLESS LIFE A DREAM.

BY THE LATE REV. JOHN KER, D.D.

As a dream when one awaketh; so, O Lord, when Thou awakest Thou shalt despise their image.—Psalm lxxiii. 20

This Psalm contains the picture of a godless life, and we shall see the figure more clearly if we read the words as we believe they should be rendered: "As a dream when one awaketh (*i.e.*, in awaking), so, O Lord, when Thou awakest them, Thou shalt despise their vision." And when it is said that "God will despise their vision," it is meant that God will show their vision or idea of life to be a thing to be despised. The subject, then, which we have to illustrate is, a godless life as compared to a dream.

1. A godless life is a dream because it is filled with inconsistencies. You know how, in a dream, judgment gives up the reins to fancy, and lets it mix things in the strangest confusion. The properties of the ordinary waking world are distorted or reversed, qualities are changed to their opposites, space and time are set at defiance, and persons and places the most remote are brought close together. All the laws of experience and reason are forgotten, immense efforts are made, and nothing is gained by them; and the grandest hopes are cherished in the midst of the idlest inaction. Men in dreams are overwhelmed with agonizing fears from what would not cause them a moment's uneasiness if awake, and they are lifted to raptures of joy by the merest trifles. And all the while the mind looks on and accepts this world of fancy as one of unquestioned consistency. The conviction of the naturalness of things which we have in dreams strikes us as strange when we awake—so strange that we look with a kind of ridicule on ourselves to think that we have been so befooled. "When we awake we despise the vision."

And yet, looked at from the great consistent world of truth, such a thing as this is a godless life. Let us speak here to those who profess to believe in a living God, and an immortal soul, and a judgment to come, and who yet are passing their life practically without God—putting Him and the great true world outside their habitual thought and action, and forming a world inside their own heart accord-

ing to its fancies. Is not such a life filled with all the inconsistencies of a dream? Think of it. You take things that are very uncertain—the time of your stay on earth and your hold of its possessions—and you deal with them as if they were the only sure things that should demand all your efforts; and those things that are the most certain—death and judgment—you treat as if they were the most contingent and remote. You invert the true qualities of things, and with the perverted appetite that comes of dreams you call bitter sweet and sweet bitter. The only true, soul-satisfying things you treat with indifference, or reject with distaste; and those that have gall and wormwood in their heart you take as a sweet morsel. The attributes that belong only to heaven, the deep and permanent and imperishable, you give to the objects of earth; glorify corruption—it maybe clasp sensual pleasure to your heart as if it would never cloy; and you take the fleeting qualities of earthly things, and cast their shadowy dimness over eternal realities. You care for, love and cherish the body as if it were the immortal spirit, and treat the immortal spirit as if it had no higher need than things earthly and fleshly, and no end but in the dust. Are not these the follies of a dream?

Or let us think of the approved laws of experience and reason. And here we may speak not merely to professing Christians, but to those who are willing to be guided by any think like thoughtful reflection. As to experience nothing is more certain than this, that there is a moral law governing human life, and that even in this world it is being executed surely though not fully—that is to say, a man will be visited inevitably with some of the consequences of his sin, though not with all of them. As a man sows he shall also reap. If he sows to the flesh, he shall of the flesh reap corruption. He may not always receive the visible punishment that belongs to sin and selfishness—although in certain forms of transgression, and in a prolonged life, this will very frequently come; but that word corruption marks a punishment that is very certain. There will be no stings of conscience that will lead to a conscience seared,—and it is a very terrible thing when a man escapes the sting only through the hardening: there will be the decay of what is highest and best in the man, and the growth of what is lowest and worst—the miserable feeling, if the man does not cease to feel, that the weeds of self and earthliness are rising and choking all the sense of what he once felt to be pure and beautiful; and with all this, the inability to turn his eye to a divine stay and a heavenly Friend. If the man thinks he can live the sinful, godless life and escape these consequences, it is to set all experience at defiance, to hope to gather grapes of thorns and figs of thistles. And if he thinks that even with these consequences he can be happy, that there is any short-lived pleasure or outward success that can make up for the want of a clear conscience and a right heart, he is dreaming the worst things of his own nature, and feeding his soul on ashes; for true reason as well as experience may assure the man that, from the very nature of the soul, it cannot be filled with the finite, much less find abiding rest in what is impure. It was made by God for Himself, and less than God cannot give it lasting satisfaction. All the morbid cravings for sensation, the weary satiety of earthly pleasure that alternates to restless passion, are but the tokens of the heart-hunger that comes of forsaking the soul's true bread.

2. A godless life is a dream because it is based on unreality. That which is real in the most absolute sense has universal truth. Its value goes out and is acknowledged everywhere. It may indeed be denied in some places for a season, but when it is tested it is owned, and the more it is tested the more it is owned. The real is like true gold as opposed to counterfeit—like truth itself. It marches everywhere confidently, and proves its accordance with things as they are, in all places. A dream, as you know, is the reverse. It goes for real only in the head of the man that dreams it. Outside it is vapour and nothingness. An ancient Greek (Heraclitus) has said that "awake we are in the universal world, dreaming, each man has his own." The dream may be called the false particular, the waking life the true universal. Apply this to the godless life. You may have it meanwhile, indeed, not in one head, but in many, as dreams are said sometimes, by a curious sympathy, to touch each other in separate minds and put on the same form. But by however many the godless life may be fancied meantime to be a reality, it can never be made the universal true. There are things which our deepest conviction tells us must be the same through all God's universe—truth and goodness, purity and self-denial. They will bear all climates, they will visit with the confidence of changelessness all planets, they will mount to the highest heavens before the face of God, and they could enter the abysses of perdition with the sense of reality. This comes from their being of God's own nature, who is the foundation of all that is true and real in the universe. But take the godless man's view of life—the supreme value of the world's wealth or power, of human reputation or sensual pleasure—and try it in your thought by this rule. These things not merely abandon their worshippers, but their worshippers abandon their estimate of them. A change of mood to another folly will make a man despise the folly he has left. How much less can any one take the present estimate of these things and carry them with assurance to a higher world, or into the light of God! As we try to take them up there they melt like clouds in the sunlight. We feel, even now, that they want every mark of the universal true—they have the narrowness and unreality of dreams.

That which is real, in an absolute sense, has another property—permanence. It can stand the test, not only of all space, but of all time. How little a dream can show of this you know. A man may have the wealth of Cræsus in his sleep, the laurels of the Cæsars, but in the morning he cannot produce a coin or a leaf. So little can he bring forth that he can seldom give an impression of his dream. It is so wildly at variance with the true world round him that words and ideas break down when he tries to narrate it. There are such lives written in large letters on the pages of the world's history. If we cast our eye back, only for this century, upon Europe, there are instances of men who have risen like meteors, dazzling the sight of their fellows as they climbed to power and fame, and grasped crowns and gathered plaudits from millions. And before they died it had all passed; and from their lone rock or obscure exile they must have looked back on their life like a wild dream—something that took the form of unreality as they reflected on it. There are many quiet, sober-living men who speak of this in wise tones as folly, and thank their prudence that they have chosen a better way to enjoy themselves in the common walks of life, in comfortable competence. But if there be no higher aim in life than such enjoyment, it is not less a dream. It may be more likely, from its quietness, to continue a little longer, but it can no more carry away anything permanent. If a man has lived a selfish, godless life, it is as true of the comfortable citizen as of the mad conqueror—"When he dieth he shall carry nothing away; though, while he lived, he blessed his soul." That cannot, then, be real which is unable to stand the test of God's wide universe, which cannot pass beyond time into another world. It may have a large imaginary value given to it here and now, but it cannot be transferred—not the smallest part of it. It has the value of the things that are beneath the eyelids of a sleeping man—a dream.

(To be continued.)

TRUTHFULNESS.

In all our efforts to promote truthfulness we do well to begin with cultivating accuracy. We need not merely the moral aversion to a lie, but the practical habit of exactness in our words. Indeed, the latter, when once thoroughly acquired, will include the former, and much more. It will lead us to condemn and avoid many forms of untruth that are now palliated and excused. There are the supposed requirements of etiquette in expressing a pleasure that is not felt and a flattery that is not honest. It is averred that such things, with the other "white lies" of society, do not really deceive—that they are but polite nothings, which are taken for their worth, or rather for their worthlessness. If this be so, what object do they serve or what reason can there be for continuance? Are we not, by their repeated use, debasing the value of language and lessening the reverence for truth? It is not necessary to tell people that they bore us; that we are glad that the evening is over, or that the interview has come to an end, or in any other way rudely to hurt their feelings. A little of the tact which is so abundant in social circles will enable any one to avoid impoliteness without sacrificing truth, and the result would be a most wholesome return to sincerity, and to the real meaning of what we say. As it is, we have no means left to express our real admiration and our real enjoyment when they are honestly felt.

Then there is the common habit of exaggeration, so lightly censured, if at all. If accuracy were esteemed a duty, how would the frequent unbridled use of superlatives be treated? Certainly not with the indulgence which is now extended to them. There would be an instinctive displeasure at the random and overdrawn language so much in vogue, and a vigilant effort to utter the exact shade of meaning, by carefully selected words. Our English language is rich and full, amply providing abundant means for every gradation of thought, and every shade of feeling, for those who care to seek for it. To use it thus is not merely an intellectual accomplishment; it is also a moral obligation in the interests of truth, and should ever be so regarded.

There is no doubt that the earnest pursuit of knowledge in any direction contributes largely to the habit of accurate truthfulness. A desire and an effort to find out the truth will tend to make us careful in uttering it. To weigh and to consider the words of others will help us greatly to weigh and to consider our own. Ignorance is responsible for much of the present carelessness in speech; those who never study shades of meaning will not be likely to exercise much judgment in selecting them. The cultivation of the senses is also a valuable aid. To see keenly and clearly what we look at, and to hear acutely and correctly when we listen, are vast helps to the memory, and clear away many of the vagaries of the brain. In recounting these things, a confused and vague remembrance of them often tempts us to alter and embellish so as to hide our perplexity. Could we have the courage and honesty to repeat only that which we clearly remember, perhaps our mortification at its meagre amount would strengthen our power of attention in the future.

Like all habits, this one of accuracy is best laid in early years. It should indeed be a chief element in all education, both as a mental exercise and a moral obligation. Children brought up in an atmosphere of truth and sincerity and taught how to obtain clear ideas, and to express them simply and faithfully, will not be likely to violate the truth in their manhood, either in its letter or spirit.—*Public Ledger.*

RHEUMATISM is like sand in the bearings of machinery. Hood's Sarsaparilla is the great lubricator which cures the disease.

ELSEWHERE in this issue we publish the particulars of a remarkable cure that fairly outrivals the celebrated case of John Marshall, of Hamilton, which created such a sensation throughout the country. The particulars of this case are vouched for by the Albany *Evening Journal*, recognized as the leading newspaper of the New York State capital, and one of the leading papers of the United States. There is, therefore, no room to doubt that the particulars of the case are accurately and carefully set forth, in every respect true, and must therefore prove of the deepest interest to our readers. We therefore commend the article to their careful perusal.

Our Young Folks.

THE MOTHER'S CRADLE SONG.

The following beautiful hymn is a translation from the "Home Songs" of Sweden. It is crooned by the mother as she is putting her little one to sleep:—

Oh, little child, lie still and sleep;
Jesus is near, thou needst not fear;
No one need fear whom God doth keep
By day or night.
Then lay thee down in slumber deep
Till morning light.

Oh, little child, be still and rest;
He sweetly sleeps whom Jesus keeps;
And in the morning wake so blest
His child to be.
Love every one, but love Him best—
He first loved thee.

Oh, little child, when thou must die,
Fear nothing then, but say "Amen"
To God's demand, and quiet lie
In His kind hand,
Until He say: "Dear child, come thy
To heaven's bright land."

Then when thy work on earth is done
Thou shalt ascend to meet thy friend;
Jesus the little child will own,
Safe at His side;
And thou shalt dwell before the throne,
For He hath died.

STUDYING GEOGRAPHY.

George Jewett was the envy of all the boys and girls in his geography class at school and the pride of his teacher. He seemed to have a genius for geography. He could give the boundaries of all the countries on the globe, tell the direction of the mountain chains, the courses of the principal rivers, the capitals of the various countries, and was accurate in all the details of capes, promontories, isthmuses, etc.

There is always a reason for things. When George was a little fellow his mother bought a magnetic globe, five or six inches in diameter, and when Mr. Jewett was away from home, as he was much of the time during one summer, this little globe was put in the centre of the table at meal-time, and the table talk took the form of geography. Mrs. Jewett had been a teacher before her marriage, and always a great reader of travels, and she had that invaluable habit of always finding every place mentioned on the map and every new word in the dictionary. As she had required of herself, while teaching, to hear the map questions answered without an atlas before her, she was "up" in that department.

George and his brother were encouraged to select the country or the locality that should form the topic of conversation, and what Mrs. Jewett didn't know or had forgotten she studied up in the gazetteer and geography. There were review lessons in which, globe in hand, the boys retold stories or travel and adventure, giving names and localities, and pointing them out. Thus was laid a good foundation for thorough acquaintance with the text-books studied at school, and such a love for the study that the mastery of its details was not work, but play.

Later the mother taught them the first principles of physical geography and climatology, and so prepared their way in these branches.

Among the fine results that naturally followed this method of instruction was the habit of discussing at meal-time something intrinsically interesting and instructive, so that the table talk did not degenerate into mere senseless babble.

A BAND OF MERCY BOY.

A short time ago, as I was crossing Market Street, near Twenty Second Street, a boy, not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently, I was much surprised when he tossed the pieces into a vacant lot at the corner and walked quietly on. As he passed me, whistling, I said:—

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one:—

"Are you a Band of Mercy boy?"

He smiled as he said:—

"O, yes; that's why I did it."

The bands of mercy were drawn very closely around the dear little fellow's heart, I am sure.

GOOD MANNERS.

- Never try to outshine, but to please.
- Never press a favour when it seems undesired.
- Never intrude ill-health, pains, losses or misfortune.
- Never intentionally wound the feelings of a human being.
- Never talk or laugh aloud in public places or upon the street.
- Do not ask another to do what you would not be glad to do under similar circumstances.
- Never omit to perform a kind act when it can be done with any reasonable amount of exertion.
- Do not make witticisms at the expense of others which you would not wish to have made upon yourself.
- Remember that good manners are thoughts filled with kindness and refinement and then translated into behaviour.
- Be rude to none, rudeness harms not even the humblest and poorest to whom it is directed, but it injures the exhibitors.

Sabbath School Teacher.

INTERNATIONAL LESSONS

March 1892. } THE BLESSINGS OF THE GOSPEL. { Isaiah 41:1-10.
GOLDEN TEXT.—The glory of the Lord shall be revealed, and all flesh shall see it together.—Isaiah xl. 5.

INTRODUCTORY.

Both the people of Israel and Judah had been driven into captivity for their rebellion against God. The period of exile extended about seventy years. The Jewish people had been dispersed throughout the east and subjected to severe hardship and unremitting toil. They were deprived of their religious privileges, but having suffered so much these people had time to reflect on the causes that brought them into this disastrous condition, and they were then in a position to listen to God's message. The time of their deliverance was drawing near. The prophet Isaiah in this lesson speaks of the glorious return of the exiles to their own land. In its scope, however, it extends to events still in the future. It refers not only to the deliverance of the exiled Israelites from the cruelty and oppression they had endured in the Babylonian captivity, not only to the comfort which God's pardon brings to the individual soul in every age, but to the blessed and glorious future when Christ's gentle and holy sway shall extend over all the earth.

I. Deliverance.—God's message comes to the prophet. It is one of comfort, encouragement, hope. The people had suffered severely. They had been deprived of their freedom, driven from their land and made to serve, rigorously by their conquerors. The iron of oppression had entered their souls. They could not help reflecting that they had brought these evils upon themselves by their unbelief and wickedness. Now words of comfort are addressed to them. God speaks of them as "My people." He had remembered them. They had been under His disciplinary care all these sad years of exile, and now He tells them comforting tidings. Jerusalem is here used as the personification of the Jewish people. The declaration begins with the announcement that "her warfare is accomplished." The time of humiliation and suffering has come to an end, and the reason that it now ends is "that her iniquity is pardoned." That means that the people had repented of their sins, for the Lord does not pardon unrepented sin. It is made clear by God's dealing with the exiled Israelites that God is merciful and compassionate, "for," it is added, "she hath received of the Lord's hand double for all her sins." The suffering would endure no longer than was needful to bring to repentance. We are not to understand by these words, "she hath received of the Lord's hand double for all her sins," that personal suffering is an atonement for sin. In ordinary speech this idea is often found, but it is not the meaning or teaching of Scripture. Pardon of sin is bestowed because Christ has borne the penalty of sin. He has suffered for our sins. On Him the chastisement of our peace was laid. We suffer for our sins, but that suffering does not make an atonement for them. These sufferings are designed to lead us to repentance. When we repent of our sins and accept Christ as our atoning sacrifice God forgives us our sins for Christ's sake.

II. Preparing the Way of the Lord.—The prophet is commissioned to cry in the wilderness, "prepare ye the way of the Lord, make straight in the desert a highway for our God." When royal personages in the East were about to travel, their servants were sent in advance to level the inequalities in the way and make the royal passage easy. The proclamation was made that the way should be prepared for the exiles' return to their own land. We know how these words had a wider and a grander application to the appearing of Jesus Christ, when John the Baptist was the messenger sent before Him to prepare His way. So also they still have an application to the preparation of the Saviour's way in the extension of His kingdom and of His second advent. God's dealings with His people, His care over them, the many deliverances wrought for them and the unfolding of His mercy and grace through the Messiah are so many successive revelations of His glory, and in time it will be universally recognized, "for all flesh shall see it together: for the mouth of the Lord hath spoken it." The voice that had cried "prepare ye the way of the Lord," now says to the prophet "Cry," and the prophet responds, "What shall I cry? All flesh is grass and all the goodness thereof as the flower of the field." All that is of the world is of short and uncertain duration. To the eye it may be beautiful and attractive, but its beauty is short lived. So also is earthly greatness. The kingdoms that appeared so powerful and so enduring were like the grass of the field, perishable. At that time it did not look to the oppressed and captive Jews that the Babylonian power, with all its apparent strength and splendour, was to be so speedily overthrown. Fresh and beautiful as the outer garb of nature appears to the eye, the scorching heat of summer and the blighting frost of winter wither its beauty. So the spirit of the Lord passes over a nation that violates His unerringly righteous laws. "Surely the people is grass." In contrast with the changing and evanescent character of all things human there is something that endures and changes not. "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." In these days when so much is said by learned critics about the authorship of certain books of Scripture, it is well to remember this declaration, "The Word of our God shall stand for ever." It has withstood all assaults made on it hitherto. The fires of the persecutors have left it unconsumed. It has survived the attacks of infidelity in every age, and it will come out of the existing controversies unharmed. The prophecies of that Book have been manifestly fulfilled, its promises have been made good, its warnings have proved true, its revelation of salvation by Jesus Christ has brought peace and joy to countless multitudes. The apostle Peter also applies these words of Isaiah, "But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

III. The Good Tidings.—As the prophet dwells on the glorious message he is commissioned to deliver he apostrophizes Zion and Jerusalem. From the holy city was to sound forth the good news to all the cities of the land, "Behold your God." The covenant God of Israel, who had watched over them through all their past history, who had delivered them from their enemies and through whose providence and mercy they were about to be restored to their own land, was the God they should henceforth love, serve and worship. He was their God and had done great things for them. The power of God is pledged for their deliverance, and it is pledged for the accomplishment of the work of redemption. "The Lord will come with strong hand, and His arm shall rule for Him." It is the power of God that sustains the universe, and He who rules over all is infinite in power. He is faithful and just, for "His reward is with Him and His work before Him."

PRACTICAL SUGGESTIONS.

God chastises His people for their good. He lays no more upon them than is necessary. In their deepest distress He has words of comfort for them.

The troubles that befall people are intended to lead to repentance, and God delights in mercy and is ready to pardon the iniquity of every penitent soul.

God through His providence is preparing the way for the final triumph of His righteous and gracious kingdom.

Let us not forget that "the Word of our God shall stand for ever."

THE FEDERAL LIFE ASSURANCE CO.

TENTH ANNUAL REPORT.

The annual meeting of the Shareholders of this Company was held at the Company's head office in Hamilton on Tuesday, March 1, 1892, at one o'clock p.m., and was well attended. The President, Mr. James H. Beatty, occupied the chair, when the following reports were submitted:—

DIRECTORS' REPORT.

Your Directors have the honour to submit for your consideration the tenth annual report of the Company, a statement of receipts and disbursements for the year and of assets and liabilities on December 31 last, accompanied by a report from your Auditors.

During the year 1,013 applications for assurance, amounting to \$2,024,500 were received. Of these applications 925, for \$1,759,000 were accepted. The others, eight y-eight in number, for \$265,500, were declined, or were in some instances incomplete as to the information desired. The aggregate amount of assurance in force at the close of the year was \$10,360,837 46, under 4,405 policies.

The new assurance written is of a very satisfactory character as to the plans and premiums. Our investment forms of assurance having grown steadily in favour with applicants, especially our guaranteed four per cent. Insurance Bond and Limited Payment Life Policy. The premium income of the year was \$224,584.82.

Forty-seven policies became claims for \$117,890, re-insurance deducted. As in the previous year, the average claim was greater than the average amount of the policies in force. An unusual proportion—twenty-two per cent.—of the loss by death was due to accidents.

As will be seen from the financial statement, the general expenses were, as in previous years, very low unequalled for the amount of assurance in force. While giving due attention to the Company's interest in securing a fair amount of approved new business at a moderate outlay, your Directors did not deem it wise to anticipate too far the future value of a policy by an unreasonable present expenditure.

In the last five years our Company has returned in various ways to policy-holders throughout the several provinces and territories of the Dominion over half a million dollars.

Commencing the second decade of our existence with the greatest amount of assurance in force of any Canadian company at same age, and with well-established agencies, we can now look forward with confidence to a future of steady and substantial progress.

The accounts of the Company covering all items shown in the financial statement have been examined in every particular and verified by the auditors, whose certificates are submitted herewith.

AUDITORS' REPORT.

To the President and Directors of the Federal Life Assurance Company:—

GENTLEMEN,—We beg to advise completion of the audit of the books of your Company for the year ending December 31 last. The books, vouchers, etc., have been carefully examined, and we have much pleasure in certifying to their accuracy. As usual, all assets of a doubtful character have been eliminated. The accompanying statement indicates the financial position of your company as at December 31.

Respectfully submitted,
H. STEPHENS, } Auditors
SHERMAN E. TOWNSEND, }
Hamilton, March 1, 1892.

FINANCIAL STATEMENT.

INCOME.	
Ledger assets (31st January, 1892)	\$ 104,373 10
Premiums	\$ 444,384 44
Less paid for re-insurance	12,241 53
Interest	\$ 212,331 29
	10,906 16
	223,237 45
	\$ 367,610 55
DISBURSEMENTS.	
Paid claims by death and endowment	\$ 117,890 00
Paid dividends to policy-holders	36,979 20
Paid for surrendered policies	1,582 82
Total to policy-holders	\$ 155,552 02
Paid general expenses	67,170 99
Balance	\$ 164,087 42
ASSETS.	
Municipal bonds and mortgage securities	\$ 97,906 00
Cash in banks and on hand	51,501 00
Loans on policies and other securities	13,943 02
Agents' and other ledger balances	3,033 06
Furniture at head office and agencies	1,587 13
Premiums deferred, in course of collection, and under short date notes (less ten per cent)	49,102 00
Interest due and accrued	1,601 70
Guarantee capital subject to all	\$ 210,734 47
For security of policy holders	612,803 00
	\$ 848,537 47
LIABILITIES.	
Reserve fund (including claims waiting proof, \$7,505 40)	152,146 63
Surplus security to policy holders	\$ 696,390 84

JAMES H. BEATTY, President. DAVID DEATY, Managing Director.

Mr. James H. Beatty, President, in moving the adoption of the report, referred to the large amount of assurance in force and congratulated all concerned on the welfare of the Company upon the substantial foundation thus built up, in which continued good management will add to and make productive of good results.

Speaking of the amount of new business written in the last year, he said it was in many respects more satisfactory to the Directors than that of any preceding year, a considerable portion of it having been written on plans combining insurance with investment. Contracts of this class offered by the Company have been much called for, and latterly represent the greater portion of the policy issue of the Company. The average amount of risk under each policy in force is, on the average, less than formerly, owing to the greater number of high-premium contracts written, which were taking the place of lapsed policies. Accidental deaths had contributed much more than the usual per centage to the losses of the year; such an exceptional occurrence would not, he believed, be likely to repeat itself in many years, if again, in the Company's experience.

Mr. William Kearns, vice president, in seconding the motion to adopt the report, said he fully concurred in what the President had stated as to the position and prospects of the Company. Doing business in Canada alone, with a population of five millions distributed over thousands of miles, and in keen competition with others, a Company must necessarily be well managed and well represented to make its way successfully, especially so to have retained in force on its books more than a million of dollars of assurance for each year of its existence. The expenses of the Federal have always been low, and now compare most favourably with any Company assuring a similar amount. Agencies of the Company are well established from Halifax to Vancouver.

The report was adopted unanimously. Dr. A. Wolverson, Medical Director, read a very interesting report and analysis of the mortality experience of the Company, with comments as to the duties and responsibilities of medical officers and examiners.

The retiring Directors were all re-elected.

A resolution of thanks to the officers and agents was passed and responded to by the President.

At a subsequent meeting of the Directors the officers of the previous year were re-appointed.

NOW READY.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS: Frontispiece—Portrait of Rev. Thos. Ward, D.D., Moderator of General Assembly—Calendar—Officers and Committee of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTavish, B.D.—Foreign Missions—Presbyterianism in the North West by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, Jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministers' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 16th, 1892.

BUSINESS has not been as good in Canada this winter as many expected the bountiful harvest would make it, but most of us have had enough to eat. It has not been so everywhere. In Russia famine has been felt with all its accompanying horrors. Bread riots have taken place in Berlin. There has been much suffering in Rome and Madrid. Few large cities in Europe have escaped. The winter has been exceptionally severe and food and work exceptionally scarce. We have our difficulties in Canada, but, thanks to a kind Providence, most Canadians have three meals a day and fairly good clothing. All have much more than they are thankful for.

OWING to a variety of causes a wave of economy in public affairs seems to be passing over the country. It is amusing to watch how every man tries to make his neighbour economize. Many people think the membership of county councils might be reduced, and county councillors believe that the country could get on very well with fewer members of Parliament. Probably both are right. Extraordinary exertions are being made in some city councils to save money, but each department thinks the saving should be made in some other. One of the hardest things in the world is to reduce representation, and the next hardest is to reduce expenditure. Economy is a fine thing if somebody else practises it.

THE free and independent elector in Great Britain and the United States should hold himself in readiness for more than the usual amount of "jingo" talk in regard to the Behring Sea difficulty. There may be a general election in Great Britain at any time, and the Presidential campaign will soon be on. Politicians, even ecclesiastical politicians, are human, very human, and if political capital can be made on either side of the Atlantic out of the seal question, rest assured it will be made. The seal question, like a hundred others, can be easily settled when the electors are over. Popular government may be the best we know, but, like everything human, it has some serious drawbacks.

MR. MOWAT'S Bill to prevent boys under eighteen years of age from smoking meets the views of many right-thinking people. The object of the Bill is good, and there is a distinct trend in the present day to regulate many things by Act of Parliament that parents and guardians tried to manage for themselves in days gone by. The member who said that a switch hung up behind the door would do more good than the Premier's Bill must have been brought up by old school parents. Perhaps he had a painful recollection of his first smoke and the consequences that followed. If all boys under eighteen had homes and parents to

train them properly, legislation of the kind proposed by the Premier would not be necessary. But all boys are not so blest, and if the Legislature can help them against their will, by all means let the help be given.

PROFESSOR DRUMMOND gives in the *Postor* the following pen-and-ink picture of the pulpit manner of his friend, Dr. Dods:—

He stands squarely in the pulpit, without either visible motion or emotion, reads his sermon from start to finish without a pause, begins without awakening any sense of expectation, gives no hint throughout of either discovery or originality, however much the discourse may teem with both, passes at a pace which never changes, in a voice without passion or pathos, or cadence or climax, through each of the half dozen massive paragraphs of which each sermon is composed, and finishes bluntly, when the last thing has been said as if he were now well out of it for the week. But on thinking it over when you go home, you perceive that the after result is almost in proportion to the unconsciousness of the effect at the time.

That style of preaching may do well enough for a professor, but it did not suit the people very well, for, if we rightly remember, Dr. Dods was proposed in thirteen vacancies before he got a call. No doubt nature intended him for a professor and a writer of books. Canadians who remember Dr. Donald Fraser cannot help contrasting his lively pulpit style with the foregoing picture. Could the pulpit manner of any two men be more unlike? Let us be thankful for good workers of all kinds. The narrowness that wants all men run in the same mould is not lovely.

UNDER any circumstances the political burial of Mercier is a good thing, but it would be specially good if we could assume that political virtue caused his death. The combination of influences brought to bear against him, however, negative the idea that unhallowed love of political morality overturned the Count. The Church no doubt did its usual share of the work. Mercier was a good son for political reasons purely, but three members of the new Government are Ultramontanes of the genuine type. Mercier ceased to be of much use to the Hierarchy, and they crushed him as they helped to crush Parnell. The present Government, led by an Ultramontane of the most pronounced type, can render the Church better service. Mercier, however, is buried politically, and it is to be hoped that whatever influences brought about the funeral the country will not soon see his like again. One of the peculiarities of the situation now is that Quebec stands at the head of the list in the matter of political morality. Quebec writers say their province is the only one that punishes boodling, and any number of articles will be written to show that Catholic Quebec produces a purer electorate than Protestant Ontario.

FROM various quarters we hear that the bye-elections in Ontario now coming to a close were marked by more bitterness and followed by more bad feeling than any that have taken place since Confederation. The victorious party, it is alleged, treated their opponents almost from the first as enemies that must be crushed at all hazards, whilst the vanquished party naturally resented such treatment. It bodes ill for the country, and is no compliment to Sir John Thompson, that the first elections held under his leadership should be marked by an amount of vindictiveness unknown under his predecessor for the last twenty years. Any sensible man should know that the combined efforts of all the citizens of this country are needed badly enough to make it prosperous. The schools, the colleges, the charities, the Churches—all the best institutions have to be supported by men of all parties. There are few business men in any community who are not as much dependent on their political opponents as upon their friends. Even the party papers that gloat over the downfall of their opponents are glad enough to have their financial support and often canvass for it. Matters are not mended by the rumour, supported by some good reasons, that most of the recent victories were the result of an understanding between a Catholic Minister, generally supposed to be a Jesuit, and the Hierarchy of Ontario. Be that as it may, Sir John Thompson should know that his leadership has developed more vindictiveness and left more scars in a month than Sir John Macdonald did in any general election since Confederation.

REFORMATION OF CRIMINALS.

CRIME, though restricted and persistently antagonized, is at home in every land. The nations farthest advanced in civilization have not

yet been able to repress it. Draconian laws have been passed against it. Gallows and headsman's axe have not repressed it. It has committed its deprivations where the most barbarous laws have been in force, and it has reared its horrid front even where humanitarianism has exerted its influence over the thoughts of men. In the crowded centres of the world to day there are criminal forces that menace the peace and order of society, and how to deal with the criminal population is one of the problems that statesmen and philanthropists are endeavoring to solve. The mere enforcement of penal laws does not subdue crime. Outside prison walls new generations of evil-doers are reared. All who have resolutely and intelligently pondered the criminal question have come to the conclusion that criminal courts and policemen can never eradicate crime. If it is to be repressed, its sources must be discovered and remedial measures found and applied.

Crime is of no nationality, neither is it the product of one grade of society. Its retreats are not to be found exclusively in the slums and disreputable localities of great cities. From time to time a little village, or even the remote country district, is startled by the commission of appalling atrocities as well as minor offences against law, human and divine. The heart of man, whether in town or country, is susceptible to evil thoughts that find expression in evil deeds. Only, however, in great cities do criminals congregate. There they consider themselves comparatively safe, and there do they find their best opportunities. In the stifling abodes of misery and vice those hardened in crime, both by precept and example, teach the younger generation, and criminals, like the virtuous poor, are always with us. Fagin is not the fanciful creation of an ingenious novelist's brain. Unfortunately he is to be found in actual life, and the misery of it is he always find pupils. To reach the class wholly abandoned to criminal ways other light than the policeman's dark lantern is needed. Self-denying men and women have been found with faith and courage to enter the dark haunts of crime with the Gospel message, and they have not gone in vain. Even hardened and apparently hopeless victims of criminal instincts have been reached, as the conversion of Jerry Macaulay and the work that he was enabled to do abundantly testify. The hope of Christian philanthropists, however, is with the young. As a race criminals are not long lived. They die off soon, but the misfortune is that others are ever ready to follow in their footsteps. So attention is now more than ever directed to bring all remedial influences to bear upon the young. Just as the barbarous treatment of the insane has given place to the humane and kindly methods of our time, so the vengeful idea of hunting down criminals as if they were wild beasts has been replaced by the more enlightened theory that crime is a disease that requires rational and intelligent treatment. Laws affecting criminals are now enacted and enforced on the principle that they should be punitive and remedial, not vindictive. The reformation, not the ruin, of the criminal is desired.

Of late years, particularly, attention has been directed to the reclamation of juvenile offenders, and with the most encouraging results. Wherever intelligent and humane effort in this direction has been made great and even unexpected good has been accomplished. Those who are familiar with the work carried on at the Mimico Industrial School know what a blessing it has proved to many. But for the care and the training they have received, they would have been occasional inmates of prisons and aimless vagabonds. The other week the *New York Independent* printed the opinions of a number of men who may justly be considered experts in the work of juvenile reclamation, and all of them speak in the most hopeful strain of what has been accomplished, and the great possibilities such work encourages us to expect. It is remarkable how unanimous they are in their opinion as to the causes of crime and the best methods of effecting a cure. It is conceded that over-crowded dwellings are in most instances nurseries of crime. Even the humblest home where family life is possible is a safeguard to morality. Where people, old and young, are promiscuously huddled together, the dangers are apparent, and it is now clear as noon-day that the social and industrial conditions that necessitate the poor to live by the hundred in tenement barracks is a menace to social order and well-being. All the experts in reformatory work condemn the tenement arrangement as prejudicial to honesty and virtue.

Parental neglect is also another fruitful source of juvenile crime. Instances are given of people who are in receipt of good incomes who are ready to unload their children on the institutions that are

designed for the care of the outcast and the orphan. The intemperance and vice of parents throw many helpless little waifs out in the streets, and they speedily drift into criminal ways. The education of the streets is of all forms of education the very worst. In the average mind there is a dislike of paternal government, but when parents forego their natural duty, ought they not in justice be made to discharge that duty or permit society for its own safety to undertake it for them? The law that some municipalities in Ontario have enacted is a good one and well designed, that at a certain hour in the evening all children should be in their homes. If individual parents are indifferent as to where their children are late in the evening, society should not be unconcerned.

The experts who write in the *Independent* are also unanimous in their condemnation of evil books, dime novels and the like, lotteries and gambling. These unquestionably all of them avenues leading up to moral wreck and ruin, and all who have the care of the young should be vigilant in their efforts to secure the suppression of these moral plagues.

Those who have been actively engaged in reformatory work may not have much time for the study of science and philosophy, and their opinions may not have the same value that attaches to the matured views that experts in the sciences have formulated in the seclusion of their well-appointed studies, but their practical observations are entitled to respect. The question of heredity has been considered by them, and, with one exception, they are disposed to discard what is now generally in scientific circles regarded as a well-ascertained fact. With them, however, the question is practical, not theoretical. Even the one upholder of the doctrine of heredity does not take a pessimistic or fatalistic view of the outlook. He agrees with all his brethren that if children are only young enough removed from their vicious and criminal surroundings the criminal taint may be overcome and a moral and virtuous life is possible for those whose parents have been criminal. The experts who take the other view fortify their opinion by giving instances of children trained in reformatories who in after years have risen to high rank in the social scale, and have become ministers of the Gospel, skillful physicians, eminent barristers and judges, and Governors of States. One other thing they all insist upon, and which our prison reformers in Ontario have rightly urged, is the complete separation of juvenile offenders from the adult prisoners who fill our gaols. They insist that our prisons shall no longer serve as schools for the graduation of youthful criminals.

Above all true philanthropists who draw their inspiration from the teaching of the Gospel realize that the one remedial force is faith in Him whose blood cleanses from all sin, and who said to the doomed but penitent malefactor: "To-day shalt thou be with Me in paradise."

PRINCIPAL CAIRNS.

THE cable has flashed the news that John Cairns D.D., LL.D., Principal of the United Presbyterian College, Edinburgh, has entered into his rest. For some time past it was generally known that he had been in failing and feeble health, and it was understood that attendance at the forthcoming meeting of the Presbyterian Alliance in Toronto would be too much for him to undertake, but it was not generally expected that the end of a useful and honoured life on earth was so near. Beyond the meagre announcement in the cable despatch, little is known here of his closing days.

John Cairns, the name by which he was familiarly known throughout Scotland, was born near Ayton, Berwickshire, August 23, 1818. All the members of the family were strong in intellectual ability as well as in moral worth. His early training was received in his native locality. At the age of sixteen he entered at Edinburgh University, where his scholarly proclivities soon became manifest. He stood high in the affections of his fellow students and in the esteem of his professors. He graduated with distinction, and afterwards went to Berlin, at a time when Hengstenberg taught theology and Neander lectured on Church History. It was not so customary then for Scottish students, least of all those belonging to the United Presbyterian Church, to take a course at a German university as it soon afterwards became. The fashion had not then set in. His profiting soon became apparent, and in his case it was evident that contact with the leading minds in German theology and philosophy had

no unsettling effect. From that time to the close of his life he was in thought and teaching distinctly evangelical. Soon after his return to Scotland he was called to the pastorate of the United Secession Church in Berwick-on-Tweed, in succession to Professor Balmer. He entered on his pastoral work with all the fervour and enthusiasm of a great and noble nature, and was speedily endeared to his growing congregation. Though singularly modest, and devoid of all self-seeking, his great abilities as a preacher were soon recognized, and frequent were the calls upon him to occupy prominent pulpits in the leading cities throughout Scotland. When Dr. David King resigned the pastorate of Greyfriars Church, Glasgow, a unanimous call was addressed to Dr. Cairns, with the promised salary of \$2,500, and the guarantee of another \$2,500 from a few of the wealthier members of the congregation. This, however, was declined, with a statement that the pecuniary aspect of the matter was not a determining factor, and that he preferred the comparative quiet of the border town where he could have more leisure for the prosecution of his theological and philosophical studies. On the death of Professor John Brown, there was a strong desire to secure the services of Dr. Cairns for the Divinity Hall, and after a delay of a few years he was appointed professor of Apologetics, and after the death of Professor Harper the Chair of Systematic Theology was also assigned him. When the theological curriculum was remodelled in 1879, and the two months' session extended to five, Dr. Cairns was appointed Principal of the United Presbyterian College, an office he honorably and ably filled till his life-work was completed.

So early and so generally were his great attainments recognized that it was said the late Sir William Hamilton desired that Dr. Cairns should be his successor in the Chair of Metaphysics in Edinburgh University, but the pastor and theologian could not be induced to leave his chosen vocation for which he had an invincible preference. His scholarship was varied and extensive. His linguistic attainments were as distinctly marked as were his philosophic breadth and culture. At the meeting of the Evangelical Alliance in Berlin, Dr. Cairns was appointed to reply to the address of welcome, and so free, fluent and classic was his German speech that all present wondered and admired, and the Berlin correspondent of the *London Times* spoke in unstinted terms of praise of the impression produced by the Scotch minister from Berwick-on-Tweed.

Among the published works of Dr. Cairns may be mentioned an edition of Cudworth's "Intellectual System," to which he wrote an introduction "The Life of John Brown, D.D.," to which his son, of "Rab and His Friends" memory, appended a characteristic letter; "Unbelief in the Eighteenth Century" the Cunningham Lectures for 1880; and several apologetic works of great value. There is no trace of dogmatism even in his controversial writings, of which his short critique of Renan's "Vie de Jesus" is a good specimen. His mental grasp was too large and broad for that. Neither on the other hand did his conscientious habit of looking at a subject on all sides reduce his convictions to a diluted uncertainty. His convictions were strong and deep, but he held and spoke the truth in love in such a way that charmed and edified. As a preacher he was without a peer in the Scottish pulpit. There was a massive grandeur in the sweep of his thought, a direct and living earnestness, and, along with a chaste and finished style, a simplicity that the least educated could follow with profit and delight. The character of the man was as simple as it was grand. Principal MacVicar who while attending the World's Sunday School Convention in London a few years ago tells that he spent a glorious day with John Cairns in Edinburgh, and that in conversation with an accomplished lady in the Scottish metropolis he remarked: "I imagine John Cairns is the grandest Scotchman to-day." "John Cairns," she replied, "is the grandest Scotchman to-day, and everybody says so, except John Cairns."

A great, a good life in its rounded completeness has been finished on earth. A clear shining temple lamp has been extinguished in the lower sanctuary, but the memory of its bright radiance will long linger. For many a year to come John Cairns will be affectionately remembered by all who have come within the range of his strong and elevating influence. The faithful servant has been called home, but the Master abides; and as one after another of the noted preachers of righteousness is removed, He says: "Lo, I am with you alway, even to the end of the world."

Books and Magazines.

THE MANITOBA COLLEGE JOURNAL. (Winnipeg.)—The young men of the Prairie College conduct their academic monthly with much ability and spirit.

AN evidence that spring is near is the appearance of seed catalogues. In artistic excellence the get up of these spring harbingers is very noticeable. Messrs. D. M. Ferry, of Windsor, Ont., have issued a very handsome "Seed Annual."

CANADA. (Benton, N. B.: Matthew R. Knight.)—This literary monthly gives increased evidences of vigour and success. It is a credit to the Maritime Provinces. The March number contains varied contributions from several of our best known Canadian writers.

EARLY REMINISCENCES OF MANITOBA COLLEGE. By Rev. George Bryce, LL.D. (Winnipeg: Manitoba Free Press.)—The interesting address delivered by Professor Bryce as honorary president of the College Literary Society, at its opening meeting of the Session, has been printed in pamphlet form. It is a contribution to the history of the higher education in the North-West.

ECCLESIASTICAL AMUSEMENTS. By Rev. E. P. Marvin. Introduction by Rev. Drs. Hall and Crosby. Fortieth thousand, revised and enlarged. (Syracuse, N. Y. A. W. Hall.) The fact that this neat little booklet has reached so large a circulation is a proof of its merit. Many a worthless publication may circulate by tens of thousands, but it requires a strong book to run counter to popular currents and yet find many thousand readers. That this little book, which has received cordial endorsement from Dr. John Hall and the late Dr. Howard Crosby, is a strong, valuable and useful work, goes without saying. The position it takes is one with which we are sure many will sympathize. The author states the case with great clearness and force. The book deserves careful reading and the subject is worthy of the best consideration.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—In the March number of the *Student* there are several papers that will be read with interest, such as "The Order of the Epistles in the Development of Christianity," by the Rev. Henry G. Weston, D.D.; "Suggestions for the Preparation of an Expository Sermon on the Eighth Chapter of the Romans," by Professor English; "Did Jesus Intend to Teach that Moses wrote the Pentateuch?" by Rev. W. P. McKee; "The Imprecatory Psalms," by Professor W. W. Davis; and "The Expedition of the Babylonian Exploration Fund, New York to Aleppo," by Robert Francis Harper, Ph.D. There are several other suggestive things well worth reading in the present number.

THE QUARTERLY REGISTER OF CURRENT HISTORY. (Detroit, Mich.: The Evening News Association.)—The February issue of this most valuable publication is a model one. Without heating about the bush, it strikes right at the very heart of its subject-matter. From a clear and interesting treatment of international affairs, it proceeds to a series of splendid articles on "Affairs in Europe," "Affairs in Africa," "Affairs in Asia," and last but not least, "Affairs in America." Under this last heading is included the Presidential discussion, the proceedings of Congress and the Legislatures, the state of trade, finance and general politics. An elaborate treatise on the latest developments in Canada is an interesting feature of the number.

THE PRESBYTERIAN COLLEGE JOURNAL. (Presbyterian College Montreal.)—The March number of the *Journal* is one of great excellence. The Rev. M. MacLennan, of Kirkhill, Ont., occupies the Graduate's Pulpit with credit to himself and profit to his readers. His sermon on "The True Staff of Life" is a good one. Professor Barbour, of the Congregational College, writes on "Current Unbelief" with thoughtfulness and in a fine spirit. Professor Scrimger, with his accustomed judiciousness and scholarly care, discusses the crucial question of the day, "One Isaiah or Two." Other papers in the number are "Manning and Spurgeon," by W. T. Herridge, B.D., of Ottawa; "Personal Recollections of Spurgeon," by Rev. Justin D. Fulton, D.D., and "God's Gift of Beauty and Art to Man," by Andrew T. Taylor, Montreal. The usual contents are fresh and interesting. It need hardly be said that the "Talks About Books" are one of the specially interesting features of the *Journal*.

GEORGE C. LORIMER, D.D., the personal friend of Spurgeon, some months ago arranged with his publisher, James H. Earle, Boston, to prepare a volume on the great London preacher. The public will share with the publisher's feeling that Dr. Lorimer's popularity in the pulpit and on the platform, his rank in his denomination, his rare charm of diction, his profound thought, his wit and humour, his personal acquaintance with Mr. Spurgeon, mark him as the fitting one almost of all other living men, to speak of the lifework of the great preacher and of the sources of his power; and at the same time ensure a careful presentation of times and conditions which helped to make Spurgeon what he was, and which were in turn, and in no small degree, moulded by his marvellous inspiration and power. The volume will be specially attractive, in matter and make up, and sold cheaply. One of the portraits will represent him as he appeared in his youthful ministry; the other, which is from a photograph selected by Joseph Cook for his own study, shows him in the maturity of his later years.

CHARACTER SKETCHES Illustrated. By George A. Lofton, A.M., D.D. (Toronto: William Briggs.)—It is usually considered that the briefer and more suggestive a title page can be made the more it will accord with the canons of good taste. To this there are occasional exceptions, and this book is one of them. The full title page explains in brief the character of the work. It reads: Character Sketches; or the Blackboard Mirror. A series of illustrated discussions, depicting those peculiarities of character which contribute to the ridicule and failure, or to the dignity and success, of mankind. Also a number of moral, practical and religious subjects, presented in an entirely new and striking manner, illustrated with over fifty engravings from the original blackboard drawings. An extract from the preface fitly and fairly describes the book. The work enjoys the distinction of being original, both in manner and method. It treats practical every-day subjects, as well as moral and religious truths, in a manner that is new, unique and attractive to the reader, young or old. Unlike most other works of a moral purport, it avoids the stilted and Puritanic manner of expression so commonly used, and, on the contrary, is brimful of sparkling wit, diverting humour and entertaining anecdotes.

Choice Literature.

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A KING OF TYRE.

A PART OF THE TITLES OF EZRA AND
NHEMIAH.

BY JAMES M. FIDLOW, AUTHOR OF "THE CAPTAIN OF THE
SANDS," ETC.

CHAPTER XXX

Slowly the hours dragged while Zillah awaited the coming of Hiram Elnathan as was faithful to his charge as the huge mastiff was to the care of little Ruth; and there was very similar communication between them. The young Jew's eyes searched all the paths over the hills that converged at the family tent, his ear was quick to detect any approaching step, and he eagerly ran to meet every one coming, lest some interloper should spy out the strange guest. Then from a distance he would watch the Phœnician lady as she walked or sat under the great terebinth. The part he had taken in her rescue had reacted in a strong fascination for her. How many romances he wove about this beautiful woman!—a different one for almost every hour, but all terminating in her flight, and all involving himself as in some form her protector. He had felt a sort of proprietorship in her destiny as he did in that of Marduk since he had saved his life at the old crater, yet it was a proprietorship of absolute selfishness, of obligation to cherish and guard, such as a father feels in his child.

Beyond that Elnathan could not go. To admire Zillah's loveliness, of which he now and then caught a glimpse, seemed unlawful for him, for that belonged to her lover alone. He scarcely ventured to speak to her, lest his words might be a sort of profanation. He could only wonder and watch. She was his queen, and every fibre of his soul thrilled with loyalty.

Old Ben Yusef had much the same feeling as his son, but his curiosity was absorbed in his tenderness. Tears came into his eyes as he looked upon Zillah's face, now shadowed with trouble, now ecstatic with yearning. That there had been some barrier to her union with Marduk was enough to revive memories of his own early life, when his now buried Lyda, an alien from Israel, had cast her lot with his. His tent-home, the home of an outcast from the family of Judah, was itself a memorial of the triumph of love over traditional proprieties; and it seemed as if the God who had blessed his married life had now sent this Phœnician maiden to his care.

Ruth did not need to catch the sentiment from her father and brother. The fresh impulses of her own young womanhood went out unreservedly to their guest. Zillah's need of sympathy quickly responded, and from the first greeting the two were in closest sisterly relation. Ruth's presence was a perpetual salam, a benediction of peace and quiet to Zillah's perturbed soul. The Jewess, though only a child, was old enough to respect the privacy of the Phœnician's thoughts, and made no enquiries, content to find her way to the other's heart, and to feel that she brought comfort to it.

But there was one respect in which the kindness of Ben Yusef's household failed. Zillah could not rest. There was but one pillow for her, and that was the breast of Hiram. Why did he not come? A strange listlessness passed through her. All the third day of her sojourn at Giscala she hardly spoke, but talked all the night long in her sleep.

The fourth day brought the welcome visitor. Elnathan made the rocks ring again as from the adjacent hill top he signalled Marduk's approach. Ben Yusef ran to meet him as if he had been a son. Even Ruth left the side of the Phœnician, and tripped far away to greet him.

But Zillah moved not from her seat under the terebinth. As Marduk came near and extended his arms in eagerness, she stared at him with stony eyes. Then a faint smile passed over her face. Her body swayed against the trunk of the tree, and would have fallen had not Marduk caught her.

"A passing swoon!" said Ben Yusef. "The gladness has been too much for her. Some wine, Ruth!"

The swoon passed. Zillah rose, and, wildly flinging her arms, cried: "I will go. I will go to him! See! this—this shall take me to him!" She felt for something in her bosom. Raising her clenched hand, and with a shrill cry: "I come, my Adoni, Hiram!" she fell again. They brought the unconscious form into the tent.

Moments passed, which to the watchers dragged themselves as if they had been hours. Hours passed, heavy and slow as nightless days. Days lapsed into weeks. But neither day nor night brought rest to the disordered brain of Zillah. Her tongue ran incessantly: now uttering some fear. "The priests! Moloch! Save him!" Now some pleasant illusion. "He comes! No need for a crown! See the rays about his head! Baal crowns him with his own beams!"

Day and night her phantasy ran in one or other of these grooves. There was no sleep, only brief lulls in the wild storm of delirium. After some days Elnathan brought a physician from Samaria, an attendant on the household of Sanballat. He murmured over the tossing body some magical incantations. These failing, he prescribed the usage among the tribes beyond the Jordan in cases of high fever; namely, to wrap the patient in wet cloths. Under this treatment she caught some periods of quiet sleep, but only to awake again in the world of ideal torment or ecstasy.

Her lover was almost equally insane at times with his grief. He accused himself of being the cause of her death through his attempt to rescue her from the shambles of Apheca.

"No, no," old Yusef said at such suggestions. "The Lord gave man wisdom. For the use of so much as he receives the man is responsible. What happens beyond our wisdom is the Lord's dealing, not man's. You did as you thought wisest and best. Afflict yourself with no censure. Say now with our psalmist, 'It is the Lord. Let Him do what seemeth Him good!'"

At times Marduk would stare at the sky, as if questioning whether this were not some curse of Baal. Then he would pray to Jehovah, into whose land he had come, to defend him

from the assault of his old enemies, the gods of Phœnicia. But this mood was of briefest duration—only in moments when his grief made him forget his scepticism. Once he enquired of Ben Yusef if it were not possible that, through ignorance of the ways of the god of the land, he had inadvertently offended.

"The ways of the Lord are those of every honest man's heart," replied the patriarch.

"Is there no sacrifice I could offer? Behold all I have! Let it be burned! Nay, I will lie myself upon the altar willingly."

"Remember our Psalmist," Ben Yusef would reply. "Thou delightest not in sacrifice and offering, else would I give it. The sacrifices of God are a broken and contrite heart. If you have sinned, my son, confess it in your thought, and let us pray the Lord for His mercy."

One day the old man stood facing the south, and raised his hand. His white locks floated in the breeze, while thus he prayed, using the words of Solomon at the dedication of the first temple. "Moreover, concerning a stranger that is not of Thy people Israel, but cometh out of a far country for Thy name's sake; hear Thou in heaven, Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the people of the earth may know Thy name, to fear Thee, as do Thy people Israel."

Three weeks had passed. The patient had steadily declined in strength. She could no longer toss upon her couch, but moved only her hands under the impulse of her restless soul.

One day she lay very quiet. Ruth scarcely left her side. Suddenly a sharp cry rang through the tent. It was that of the watcher. Entering, the men witnessed a scene that confirmed their worst fears. Ruth was leaning over the couch, and gazing with fixed stare upon the face of her patient, from which the fever flush had vanished. The pallor and rigidity of death were upon her. Her eyes were lustreless, the balls upturned.

"Quick! quick! the draught!" The physician forced some drops through the stiffening lips. The eyes remained fixed.

"It is over! O Jehovah! I would have served thee! Cruel as Baal art Thou!" cried Marduk, throwing himself across the couch.

"Hush!" said old Ben Yusef. "The doors of Sheol open! Upraid no one here, not even thyself. The Lord gave. The Lord has taken away. Blessed be the name of the Lord!"

The old man's trembling voice almost belied the submissive faith expressed by his words, for in a moment he too bowed his head and sobbed.

Ruth held the cold hand in hers, as if to force into it the warmth of her own life. So intense was her yearning look that it seemed as if her soul would break through her countenance and reanimate the face of the dead.

The silence was only for a moment, but it seemed a long time till the physician spoke.

"The doors of Sheol are closing again, and she—" He watched intently his patient's face as he completed the sentence slowly, and as if waiting to verify the words as he uttered them, "She—has—not—passed them."

There was slight twitching of the eyeballs. They resumed their normal position in their sockets. There was in them a soft gleam, as of recognition, not of the watcher, but of something very distant.

"The life throbs again in her wrists," cried Ruth, covering the hands she held with her kisses.

Zillah's eyelids fell, but it was in sleep. The breathing became regular.

"The fever has burned itself out, but it has burned up branch and stork, and left nothing but the root of life," said the physician.

A long sleep followed. At first consciousness came in lucid moments only. Then these periods lengthened until they became continuous.

Only Ruth was permitted to enter the sick chamber. Zillah would look at her intently, evidently dividing her thoughts between wonder and admiration for the beautiful face of her attendant.

"Where am I?" she would ask.

"With me," would be the reply.

A kiss upon her brow was enough to restore perfect tranquillity, and with a smile the patient would go to sleep.

"What do I hear?" she one day asked.

"They are chanting our praises to the Lord for your recovery," said Ruth. "Listen!"

Old Ben Yusef was evidently the precentor, and the strong voice of Elnathan followed, accompanied by the well known accent of Marduk:—

Bless the Lord, O my soul. . . .

Who healeth all thy diseases,

Who redeemeth thy life from destruction.

"Shall I sing to you?" and the sweet child voice sang:—

Jehovah my Shepherd is.

So the time passed, except that, after a few days, Marduk took his place by the couch. One day he bore Zillah in his arms, and laid her upon the cot under the terebinth. Then he told how he had lain there with the same little angel of Jehovah watching him, the gentle Ruth.

The pure air of the hill country of Galilee, the simplicity of life among the peasants: the uplifting influence of their faith, so sublime, yet so consoling and soul-freeing; and the love of one whose heart was welded to hers in the fire of their mutual afflictions—these were the medicines which did more to bring health to the invalid's cheeks than all the arts of Egypt and Greece could have accomplished.

To remain themselves as peasants, communing with nature, with no cares beyond those of the fields and the flocks, was a pleasing dream that the lovers repeated to themselves, with such variations as the landscape has of cloud and shadow and colour, while it remains the same in substantial contour.

But the project could not be realized. The sense of great duties he owed to his people impelled the Phœnician to think of a larger world. This may have come partly from his natural habit of mind and training, for he was born to rule, and nature left this birth-mark on his character as clearly as she depicted royalty in his face and bearing. He conceived a lofty ambition of reforming the religion of the Phœnicians into something conformable to reason, and in-

spiring to man's better impulses; purging its impurities and follies in the fire—let us confess it for him, since he did not confess it to himself—the fire which should be a veritable burning of Egelus and many of his band of priestly bigots. Besides, he was bound to make this attempt in loyalty to Hanno, who had saved him from the cruelty of Moloch, and Zillah from the shame of Astarte, not for friendship's sake alone, but for his country's, and for the glory of the throne of Tyre. The wealth which he carried with him as the Tyrian merchant, Marduk well knew came from the private fortune of his friend; and honestly bade him return it in the only way in which it was possible to do so, by regaining his lost rank and inheritance as the acknowledged leader of his people.

(To be continued.)

THE MISSIONARY WORLD

THE GREAT MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The following extracts from a letter from Mr. Duncan M'Laren, who visited some of the stations of this mission in the beginning of December, will be read with interest. We made our first halt at Sourat, where our sister Church, the Irish Presbyterian, carries on work vigorously. Mr. Shilidy, the missionary in charge, showed us over the town, which was once the most important in India, the population being nearly a million, but now not more than 120,000. Its trade and shipping have gone to Bombay. The mission has a printing establishment, which employs about forty men (nearly all of whom are Christians), pays its own way, casts its own type and binds the books printed. Seventeen of the workmen employed help the missionary with bazaar preaching, and, as many of them sing well, by commencing with a hymn, the sound of their voices soon gathers an audience. There is an excellent anglo vernacular school and several vernacular schools for boys, attended by all castes and classes—Hindus, Parsees, Mohammedans, Jews and Christians. The Zenana Mission is most efficiently conducted under the superintendence of four ladies, one of whom, Mrs. Jacob, is an unpaid agent. It includes a Christian boarding-school, a girls' high school, several vernacular schools, and the visitation of many zenanas, work faithfully and lovingly performed. The next day (Saturday) we went to Anand, a village about 100 miles farther north; there are several Christian colonies of agriculturists settled in villages belonging to the mission, from seven to fifteen miles distant, some of which we had hoped to see, but unfortunately arrived too late in the afternoon to visit them. There being neither hotel nor dak bungalow, we were invited to stay with Mr. Steele, the missionary, whose wife is a daughter of the Rev. G. Balfour (Free New North), Edinburgh, who entertained us most hospitably. On Sunday we attended the morning service in the mission church, which was conducted in Gujarati by the Rev. Nathu Haribhai, the native pastor of Bhalaj, one of the neighbouring villages. His history shows the character of the man; he attended the mission school at Rajkot, believed in Christ and asked for baptism. His father, a bigoted Brahmin, did what he could to hinder his son, who was then seventeen years old, and of legal age. Failing other means, he got hold of the school register, altered his son's age to fourteen, and then raised an action against the missionary, Mr. Gillespie, for taking away the boy. The missionary was fined, and the boy carried off by his father to several holy places to wash away his pollution; three years passed, and Nathu, being then of age indisputably, returned to Rajkot, and again asked for baptism. After some years he studied for the pastorate, and is now ordained. We attended service again at one o'clock, which was conducted by Mr. Steele, and the little church was well filled by about 150 persons, many of whom came from the missionary villages. At the close of Mr. Steele's discourse I said a few words, which he translated. Later in the day we walked to one of the nearest villages, accompanied by nine natives. A hymn was sung, and soon a crowd of about 200 gathered in the open air, none of whom were Christians. Mr. Steele and five of the natives spoke in turn. I also spoke briefly, the whole service lasting a little over an hour, during which time the audience stood or squatted on the ground round us, apparently listening with interest and certainly with decorum. One man asked a question at the end, not for controversy, but for explanation. The next day we proceeded to Ahmedabad, a most interesting city, possessing many fine mosques, and busy with manufactures. Mr. Beatty, whose acquaintance we made on board the *Mirzapore*, and Mr. Gillespie showed us every attention. They had kindly arranged to distribute the prizes in the schools on the day of our visit, and Mrs. M'Laren was asked to give them to the girls in the various schools, and to the boys attending the vernacular schools, while at the boys high school I was asked to discharge a similar duty. We had the pleasure of meeting the two elders of the Church, Becharbhai and Ajubhai, both old men, and one very lame, but who, notwithstanding age and infirmity, preaches daily in the city or one of the villages, without salary. The other is also a volunteer worker. The Irish Presbyterian Church also carries on work at Rajkot, Gogha, Botsad and Broach, but we had not time to visit any of these stations. We were most favourably impressed by what we saw at the three places mentioned. The mission is most vigorously conducted, and though, as elsewhere, there are discouraging incidents, there is abundant cause for praise and thanksgiving.

THE PRESENT POSITION OF ISLAM.

In the December number of the *Allgemeine Missions-Zeitschrift* appears an article on the above subject from the pen of the able Director of the Rhenish Mission House at Barmen, the Rev. Dr. Schreiber. After referring to the thrusting back of the great Mohammedan invasions in past times, and to the diminution in our day of the Sultan's power Dr. Schreiber proceeds to show how peculiar is the position which Islam at present occupies. Of the total number of Mohammedans, generally reckoned at one hundred and seventy-five millions, one hundred million are subject to Christian powers, fifty millions in India, and twenty-five million in the Dutch East Indian colonies, and the rest subject to Russia, France (Algiers), and England (Egypt), and that soon the remaining seventy-five millions will also probably come within the province of Christian rulers. Islam's political downfall is all but a *fait accompli*. He then draws a contrast between the Papacy and Mohammedanism. It is an article of faith with Catholics that Rome must possess temporal power. As a matter of fact, it never prospered more than since it lost it. It is otherwise with Islam, as it is nothing if it has not political power. Indeed the growing feeling in the Mohammedan world that its power is declining is the cause of the reaction, symptoms of which have been numerous in our time, both in India, Egypt and elsewhere. Growing hatred towards the Dutch Government is shown in Sumatra, Java, etc. Many smaller or greater attempts at revolt in those islands have been made. Secret societies have been formed, and the speedy downfall of Dutch rule there is prophesied. Moreover, within a recent period, Mohammedan schools have been opened, and have gathered in more than 350,000 scholars. In Turkey new mosques are being built, schools opened, young men's associations formed, and prayer-meetings established; and, at the same time, every artifice is being used to limit and destroy the grand work of the American societies.

All these facts lead to the question: "Will there be a revival of Islam?" Dr. Schreiber thinks not. In Western China, Islam seems to have gone back rather than forward, notwithstanding some reports to the contrary. In India its increase does not exceed that of the ordinary increase of the Mohammedan population. In the Dutch possessions there is at the present moment—the Government no longer extends to Islam the favour it once did—rather a decrease than increase. Some of the Mohammedans are relapsing into heathenism, and others are accepting Christ. In Africa there has been an extension among the negro races, by means of the sword rather than of persuasion; but should the various European powers now dividing the Dark Continent between them succeed in putting down the iniquitous slave trade carried on by the Arabs, the power of Islam will be vastly diminished in those regions. Much has been said about the preachers of Islam who are being sent forth from Cairo, but, as they only carry the Koran in Arabic with them, they can only appeal to the peoples speaking that language. Little, therefore, is likely to come of that movement.

Meanwhile, Christianity is making its way among Mohammedans. The Church Missionary Society reports having 1,000 converts from Islam. The Rhenish Missionary Society has double that number in Sumatra and Borneo, while in Java there are 12,000 Christians, the vast majority of whom were formerly Mohammedans. Dr. Schreiber thinks, therefore, that in the presence of such figures, and with a more determined effort to extend this branch of mission work, it will prove to be as fruitful, and perhaps more so, than that among the heathen.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have a Cough—Use it. For sale by all druggists. 35 cents per bottle.

A SARATOGA COUNTY MIRACLE.

HELPLESS FOR YEARS AND EXCLUDED FROM HOSPITALS AS INCURABLE.

THE REMARKABLE EXPERIENCE OF CHAS. QUANT, AS INVESTIGATED BY AN ALBANY (N.Y.) JOURNAL REPORTER. A STORY OF SURPASSING INTEREST.

Albany, N.Y., Journal, March 7th.

SARATOGA, March 4th.—For some time past there have been reports here and elsewhere in Saratoga county of a most remarkable—indeed, so remarkable as to be miraculous—cure of a most severe case of locomotor ataxia, or creeping paralysis, simply by the use of a popular remedy known as "Pink Pills for Pale People," prepared and put up by the Dr. Williams' Medicine Company, Morristown, N.Y., and Brockville, Ont. The story was to the effect that Mr. Chas. A. Quant, of Galway, who for the last six or eight years has been a great sufferer from creeping paralysis and its attendant ills, and who had become utterly powerless of all self help, had, by the use of a few boxes of the Pink Pills for Pale People, been so fully restored to health as to be able to walk about the street without the aid of crutches. The fame of this wonderful, miraculous cure was so great that the *Evening Journal* reporter thought it worth his while to go to Galway to call on Mr. Quant, to learn from his lips, and from the observation and testimony of his neighbours, if his alleged cure was a fact or only an unfounded rumour. And so he drove to Galway and spent a day and a night there in visiting Mr. Quant, getting his story and interviewing his neighbours and fellow townsmen. It may be proper to say that Galway is a pretty little village of about 400 people, delightfully located near the centre of the town of Galway, in Saratoga county, and about 17 miles from Saratoga Springs. Upon enquiry, the residence of Mr. Charles A. Quant was easily found, for everybody seemed to know him, speak well of him, and to be overflowing with surprise and satisfaction at his wonderful cure and restoration to the activities of enterprising citizenship, for Mr. Quant was born in Galway, and had spent most of his life there. Mr. Quant was found at his pretty home, on a pleasant street nearly opposite the academy. In response to a knock at the door it was opened by a man who, in reply to an enquiry if Mr. Quant lived there and was at home, said: "I am Mr. Quant. Will you come in?" After a little general and preliminary conversation, and after he had been apprised of the object for which the *Journal* reporter had called upon him, he, at request, told the story of himself and of his sickness and terrible sufferings, and of the ineffectual treatment he had had, and of his final cure by the use of Dr. Williams' Pink Pills for Pale People, and cheerfully gave assent to its use for publication. He said: "My name is Charles A. Quant. I am 37 years old. I was born in the village of Galway, and, excepting while travelling on business, and a little while in Amsterdam, have spent my whole life here. My wife is a native of Ontario. Up to about eight years ago I had never been sick, and was then in perfect health. I was fully six feet tall, weighed 180 pounds, and was very strong. For twelve years I was a travelling salesman for a piano and organ company, and had to do, or at least did do, a great deal of heavy lifting, got my meals very irregularly, and slept in enough 'spare beds' in country houses to freeze any ordinary man to death, or at least give him the rheumatism. About eight years ago I began to feel distress in my stomach, and consulted several doctors about it. They all said it was dyspepsia, and for dyspepsia I was treated by various doctors in different places, and took all the patent medicines I could hear of that claimed to be a cure for dyspepsia. But I continued to grow gradually worse for four years. Then I began to have pain in my back and legs, and became conscious that my legs were getting weak and my step unsteady, and then I staggered when I walked. Having received no benefit from the use of patent medicines, and feeling that I was constantly growing worse, I then, upon advice, began the use of electric belts, pads, and all the many different kinds of electric appliances I could hear of, and spent hundreds of dollars for them, but they did me no good. (Here Mr. Quant showed the *Journal* reporter an electric suit of underwear for which he paid \$124.) In the fall of 1888 the doctors advised a change of climate, so I went to Atlanta, Ga., and acted as agent for the Estey Organ Company. While there I took a thorough electric treatment, but it only seemed to aggravate my disease, and the only relief I could get from the sharp and distressing pains was to take morphine. The pain was so intense at times that it seemed as though I could not stand it, and I almost longed for death as the only certain relief. In September of 1888 my legs gave out entirely, and my left eye was drawn to one side, so that I had double sight and was dizzy. My trouble so affected my whole nervous system that I had to give up business. Then I returned to New York and went to the Roosevelt hospital, where for four months I was treated by specialists, and they pronounced my case locomotor ataxia and incurable. After I had been under treatment by Prof. Starr and Dr. Ware for four months they told me they had done all they could for me. Then I went to the New York hospital on Fifteenth Street, where, upon examination, they said I was incurable and would not take me in. At the Presbyterian hospital they examined me and told me the same thing. In March, 1890, I was taken to St. Peter's hospital in Albany, where Prof. H. H. Hun frankly told my wife my case was hopeless, that he could do nothing for me, and that she had better take me back home and save my money,

But I wanted to make a trial of Prof. Hun's famous skill, and I remained under his treatment for some weeks, but secured no benefit. All this time I had been growing worse. I had become entirely paralyzed from my waist down, and had partly lost control of my hands. The pain was terrible. My legs felt as though they were freezing, and my stomach would not retain food, and I fell away to 120 pounds. In the Albany hospital they put seventeen big burns on my back one day with red-hot irons, and after a few days they put fourteen more burns on, and treated me with electricity, but I got worse rather than better, lost control of my bowels and water, and upon advice of the doctor, who said there was no hope for me, I was brought home, where it was thought that death would soon come to relieve me of my sufferings. Last September, while in this helpless and suffering condition, a friend of mine in Hamilton, Ont., called my attention to the statement of one John Marshall, whose case had been similar to my own, and who had been cured by the use of Dr. Williams' Pink Pills for Pale People.

"In this case Mr. Marshall, who is a prominent member of the Royal Templars of Temperance, had, after four years of constant treatment by the most eminent Canadian physicians, been pronounced incurable, and was paid the \$1,000 total disability claim allowed by the Order in such cases. Some months after Mr. Marshall began a course of treatment with Dr. Williams' Pink Pills, and after taking some fifteen boxes was fully restored to health.

"I thought I would try them, and my wife sent for two boxes of the pills, and I took them according to the directions given on the wrapper on each box. For the first few days the cold baths were pretty severe, as I was so very weak, but I continued to follow instructions as to taking the pills and treatment, and even before I had used up the two boxes of pills I began to feel beneficial effects from them. My pains were not so bad, I felt warmer, my head felt better, my food began to relish and agree with me, I could straiten up, the feeling began to come back into my limbs, I began to be able to get about on crutches, my eye came back again as good as ever, and now, after the use of eight boxes of the pills—at a cost of only \$4—see—I can, with the help of a cane only, walk all about the house and yard, can saw wood, and on pleasant days I walk down town. My stomach trouble is gone, I have gained ten pounds, I feel like a new man, and when the spring opens I expect to be able to renew my organ and piano agency. I cannot speak in too high terms of Dr. Williams' Pink Pills for Pale People, as I know they saved my life after all the doctors had given me up as incurable."

Other citizens of Galway, seeing the wonderful cure of Mr. Quant by the Pink Pills for Pale People, are using them. Frederick S. Eaton, a sufferer from rheumatism, said he was finding great benefit from their use, and Mr. Schultz, who had suffered from chronic dysentery for years, said he had taken two boxes of the pills and was already cured. Mr. Quant had also tried Faith cure, with experts of that treatment in Albany and Greenville, S.C., but with no beneficial results.

A number of the more prominent citizens of Galway, as Rev. C. E. Herbert, of the Presbyterian church, Prof. James E. Kelly, principal of the academy, John P. and Harvey Crouch, and Frank and Edward Willard, merchants, and many others to whom Mr. Quant and his so miraculous cure by the use of Dr. Williams' Pink Pills for Pale People are well known, were pleased to have the opportunity of bearing testimony to the high character of Mr. Quant, and of verifying the story of his recovery from the terrible affliction from which he had for so long a time been a sufferer. Truly, the duty of the physician is not to save life, but to heal disease.

The remarkable result from the use of Dr. Williams' Pink Pills in the case of Mr. Quant induced the reporter to make further enquiries concerning them, and he ascertained that they are not a patent medicine in the sense in which that term is generally used, but a highly scientific preparation, the result of years of study and careful experiment. They have no rival as a blood builder and nerve restorer, and have met with unparalleled success in the treatment of such diseases as paralysis, rheumatism, sciatica, St. Vitus' dance, palpitation of the heart, that tired feeling which affects so many, and all diseases depending upon a watery condition of the blood or shattered nerves.

Dr. Williams' Pink Pills are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men, they effect a radical cure in all cases arising from mental worry, over work, or excesses of whatever nature.

On further enquiry the writer found that these pills were manufactured by The Dr. Williams' Medicine Co., Brockville, Ont., and Morristown, N.Y., and are sold in boxes (never in bulk by the hundred, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either addresses. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

'TIS EASY,

And I can tell you how to get rid of heartburn, belching and misery. After eating or smoking the nasty burning and slow followed. I was induced to try St. Leon Water, and found it a certain cure. I now can use any food I desire with accompanying pleasure, also tobacco. No burning, belching or any ill-feeling, but the best of rugged health.—Charles Osterieg, Coldwater.

They Differ

In make up: Most baking powders contain ammonia or alum. Cleveland's does not; not a particle.

In strength: A rounded spoonful of Cleveland's does better work than a heaping spoonful of any other.

In results: Cake made with Cleveland's is fine grained and keeps fresh

Cleveland's Baking Powder is the best in every way.

"German Syrup"

For Throat and Lungs

"I have been ill for about five years, have had the best medical advice, and I took the first dose in some doubt. This resulted in a few hours easy sleep. There was no further hemorrhage till next day, when I had a slight attack which stopped almost immediately. By the third day all trace of blood had disappeared and I had recovered much strength. The fourth day I sat up in bed and ate my dinner, the first solid food for two months. Since that time I have gradually gotten better and am now able to move about the house. My death was daily expected and my recovery has been a great surprise to my friends and the doctor. There can be no doubt about the effect of German Syrup, as I had an attack just previous to its use. The only relief was after the first dose." J.R. LOUGHHEAD, Adelaide, Australia.

Mothers

Nestlé's Milk Food for infants has, during 25 years, grown in favor with both doctors and mothers throughout the world, and is now unquestionably not only the best substitute for mother's milk, but the food which agrees with the largest percentage of infants. It gives strength and stamina to resist the weakening effects of hot weather, and has saved the lives of thousands of infants. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestlé's Food. Thee, Loeming & Co., Sole Ag'ts, Montreal.

Nestlé's MILK FOOD

A Skin of Beauty is a Joy Forever.
DR. T. FELIX GOURAUD'S
ORIENTAL CREAM, OR MAGICAL BEAUTIFIER

PURIFIES AS WELL AS Beautifies the Skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless as to taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. Sayer, said to a lady of the *kauffon* (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. **FERD T. HOPKINS, Proprietor, 37 Great Jones St. N.Y.** For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

Ministers and Churches.

LETTERS for the Rev. Mr. Dowsley, of Campbellford, Ontario, may be addressed till the end of April to number 7 Pembroke Street, Toronto.

THE Rev. Ghosn Howie, M.A., is announced in Niagara Falls on the 17th and 19th of April to lecture on "Palestine and Present Condition of the Jews."

MR. McDONALD, St. Thomas, has received a letter from Rev. W. H. Boyle, in which he states that he has almost entirely recovered, and expects to be able to preach again soon.

THE Presbyterians of Prescott will replace their church which was lately burned. As soon as the new church is built, Mr. J. P. Wiser will at his own expense place in it a new pipe organ.

THE Presbytery of Pictou, N.S., has granted leave of absence for three months to Rev. D. M. Henderson, who last year succeeded Rev. Dr. Blair in Blue Mountain; and nominated Rev. D. M. Gordon, Halifax, for Moderatorship of General Assembly.

THE Winnipeg *Free Press* says: An increased attendance of ladies was noticeable at Principal King's afternoon lecture in Grace Church Saturday week. The subject was "Christ's Teaching Regarding Humanity"; the side of the humanity of Christ was fully treated, and towards the close the lecturer had just commenced to consider the texts touching His divinity.

ON the 8th inst., Mr. James Maxwell, an esteemed member of Guthrie Church, Harrison, gave an "At-Home" on entering his elegant and spacious new house, at which it was proposed to take up a free-will offering in the interests of Guthrie Church. The evening was beautiful and the result was a very large assemblage. The offering placed on the collection plate was \$350.

THE Boys' Missionary Class of Erskine Church are prepared to print an edition of six missionary cards, each measuring 22 x 28 in., containing the names of our Mission fields and missionaries. They will be neatly and attractively printed and are intended for hanging on the walls of the school room. Proceeds over and above cost to be devoted to the Home and Foreign Missions. Orders solicited. Cost \$1.50 a set. Apply to W. E. Young, 104 Yonge Street, Toronto.

A CHRISTIAN Endeavour Society was organized in the Presbyterian Church, Ancaster, on the evening of the 25th February. About seventy young people were in attendance. The following officers were elected: E. O. Konkle, president; George Moore, vice-president; Miss McCrimmon, corresponding secretary; Miss Brandon, recording secretary; D. A. Hyslop, treasurer. Miss J. Edgar, Miss Riach, W. Wilson and J. Hall represented the organization committee.

THE Montreal *Witness* says: The series of Bible lectures given by the Rev. Professor Scrimger, in Chalmers Church, were brought to a close yesterday afternoon. It is sincerely regretted by all the members of the class that Professor Scrimger cannot at present continue them, and it is the earnest wish of all that he will resume them again before long. The lectures have indeed been very helpful and instructive, the various subjects being treated in a most masterly and comprehensive manner. Expressions of warm appreciation were addressed to the Professor at the close, and responded to in a few feeling words by him.

THE Young People's Society of Christian Endeavour in connection with Knox Church, Guelph, held their regular monthly business meeting last week. After opening by singing and prayer they proceeded to business, the chief feature of which was the election of officers for the ensuing term. The following are the officers: Rev. R. J. Beattie honorary president; James A. Cockburn, president; Miss Lamont, vice-president; H. W. Chambers, recording secretary; Miss Hamilton, corresponding secretary; Miss McDonald, treasurer. The new officers commence their duties the first meeting in April.

THE annual conference of the Young People's Christian Endeavour Societies of Galt and immediate vicinity was held in Knox Church Tuesday evening week. There were over 1,000 people present. After the opening part of the programme had been gone through the Rev. Dr. Dickson gave an address on "Errors in Christian Endeavour Work." Mr. R. S. Williams followed with a most excellent address on the "Responsibility of Young People for Their Influence on Society." The address of the evening was delivered by the Rev. M. P. Talling of London, on "God's Part and Purpose in the Endeavour Movement."

A TEA MEETING in connection with the Central Presbyterian Church, Oro, was held at the Town Hall, on Wednesday evening week. The weather was fine, the roads good, and the attendance large. Dr. Gilchrist, of Orillia, filled the chair with judgment and acceptability. The speakers of the evening were the Rev. Messrs. McDonald, Hunter and Jones, and Messrs. H. Cooke and Coll Robertson. The Orillia contingent as usual made a good impression, and Mr. Robertson gave some of those present the only hearty laugh they have had since the election. The genial old bachelor, Mr. Gilchrist, made a few impromptu remarks on loyalty which brought down the house. The proceeds amounted to \$48.

A MOST delightful time was spent last week in the Ladies Aid room of the Central Presbyterian Sunday School, Hamilton, it being a gathering of the teachers and officers with their superintendent, Mr. George Rutherford. "Praise God from whom all blessings flow" was sung, and upwards of forty sat down to tea. After tea an address expressive of their love and thankfulness for the possession of one so endowed with the attributes of a superintendent, and promise of more earnest effort in the future on their part, was presented by the teachers and officers to Mr. Rutherford. He thanked them with the assurance that it was a pleasure to be

associated with such an earnest, willing band of workers. It was decided to hold such a meeting once a quarter.

THE St. John, N.B., *Telegraph*: The Rev. Andrew Stevens, whose death is recorded in our obituary notices, was the brother of Judge Stevens, who, both together, came to this province in the fall of 1840. Rev. A. Stevens was sent by the Established Church of Scotland as an ordained missionary to the Presbyterian field here, and after labouring with much acceptance he returned in 1846 to Scotland and became pastor of the Barhill Presbyterian Church. After several pleasant and successful years there, he accepted an important charge in New Zealand, his last field of labour. Mr. Stevens' name is connected with the early history of Presbyterianism in this province, and he is well and lovingly remembered by many who are his survivors. He was associated with the late Rev. John Turnbull and Rev. Andrew Donald in the formation in this province in 1845 of the Synod of the Presbyterian Church adhering to the Westminster confession.

ON Wednesday evening, the 3rd instant, after prayer meeting, a very interesting presentation was made at Erskine Church. It was the occasion of the retirement from the Board of Managers of Mr. John Riddell after a service of fifty-two years. In the year 1840 this gentleman was first elected Manager, and throughout the intervening half century has filled many offices in the old Bay Street Church and in Erskine Church, its lineal descendant. The presentation took the form of an address beautifully engrossed and handsomely framed. Two tastefully-executed sketches of Bay Street and Erskine Churches, entwined with the thistle, formed a most appropriate embellishment to the text of the testimonial. Mr. John Young, the historian of the Church, extracted from its archives some interesting mementoes of "ye olden tyme" and made the presentation. The venerable recipient replied in suitable terms. Sermons can be preached through lives as well as from pulpits.

THE Winnipeg *Free Press* says: The usual services in the Presbyterian Churches which take place preparatory to the dispensing of the communion on Sunday were held in Knox and St. Andrews Churches last week. In the latter a splendid discourse was preached by Mr. A. C. Manson, of Manitoba College, from the text, "Lord, to whom shall we go." Forty-two new members were received into the Church by the pastor, Rev. Joseph Hogg. At Knox Church, Rev. David Anderson, of Springfield, conducted the services and was listened to with rapt attention by a large congregation. Twenty-two new members were added to the Church roll. Amongst the number was Lee Fun a Christian Chinaman. He was one of five of his countrymen who formed the first class organized in this city for instructing Chinamen in the English language and the Christian religion. Four out of these five have become Christians and are now members of Knox Church. Communion services were held in Knox and St. Andrews Churches the following Sabbath, the pastors preaching on appropriate subjects. Over five hundred members in each church partook of the sacrament.

A NUMBER of the Presbyterian friends of James Patterson, who resides near Thamesford, assembled at his residence recently for the purpose of expressing in a tangible manner their appreciation of himself and estimable wife. Rev. L. Cameron occupied the chair and an excellent programme was gone through with, during the course of which the address was read. Mr. Patterson made a very feeling reply, thanking them for the valuable gifts and kind words. He had always endeavoured to do his duty to the congregation, and he heartily thanked them for the confidence put in him in the past. Short addresses were given by Messrs. A. Goodson, Wm. Hogg, Alexander Weir, W. B. McKenzie, J. A. Young, F. Patterson, W. H. Sutherland and the chairman, all expressing their appreciation of Mr. Patterson's services and testifying to his ability for the position occupied by him. After the programme had been completed an excellent lunch was partaken of, and wishing Mr. and Mrs. Patterson long life and prosperity all departed well pleased with the evening's entertainment. The articles presented included a large and beautiful secretary and bookcase, combined with a revolving chair, ladies' and gentleman's easy chair and a fine cake basket.

THE following has been forwarded for publication by Rev. D. D. McLeod, secretary of the Foreign Mission Committee:—At a meeting of the Executive of the Foreign Mission Committee, Western Division, the following resolution was adopted: A letter was read from Rev. J. B. Fraser, M.D., of date Dec. 17, to the Convener, in regard to maps being prepared. It was agreed that a copy of each map should be sent gratuitously to each congregation. That these maps should be sent to the seat of Presbytery from the publishers in packets. That the Board of the Woman's Foreign Missionary Society be notified of the proposed distribution of the maps, and be requested to announce the fact in their leaflet, and request the Auxiliaries in the several Presbyteries to aid in their distribution. In accordance with this resolution, I have ordered the publishers to send to the seat of the Presbyteries to which they are sent are respectfully asked to see to their distribution, in which they will no doubt have the willing assistance of the Woman's Foreign Mission Societies where these exist. The maps now sent out are of our Mission field in India.

THE fifth annual meeting of the Ottawa Presbyterian Society was held in the lecture room of St. Andrews Church, Ottawa, on Tuesday, 1st March, at three o'clock p.m., the president, Mrs. Thorburn, in the chair. Delegates were present from eleven branches. The reports showed a decided increase in members and contributions. Two Auxiliaries and one Mission Band have been added during the year, Portage du Fort, North Gower and Bristol Band. There are now fifteen Auxiliaries and three Mission Bands in this Society with a membership of 414, besides thirty "Scattered Helpers"; amount sent to general treasurer,

\$1,008 63. Seven bales of clothing valued at \$430.73 were sent to the Boarding School for Indian children at Birtle. The officers for the ensuing year are: Mrs. Thorburn, Ottawa, president; Mrs. William Mansfield, Manotick, Mrs. Robert Whillans, Merivale, Mrs. James Gibson, Ottawa, Mrs. Nelson, Bristol, and Mrs. R. Gamble, Wakefield, vice-presidents; Miss H. E. Durie, secretary; Miss Gibson, treasurer. The president gave a very earnest and instructive address. A song by Mrs. McJanet and a reading by Mrs. Alexander varied the proceedings pleasantly. Short addresses were given by the Rev. F. W. Farries and Rev. J. Cumberland. At the close of the meeting, tea was served by the ladies of St. Andrews Church.

A MEMORIAL service in memory of the late Miss Harris, missionary to India, was held in Old St. Andrews Church, Toronto, on March 8, 1892. After praise, reading of the Scripture and prayer, Mrs. Ewart delivered a short address, expressing the deep sympathy felt for our mission as also for the sorrowing parents of Miss Harris in their sad bereavement. She said you and I know that our Heavenly Father orders all things well, and in His wisdom he has seen fit to remove one who was especially suited for the work she had undertaken, of training native girls for future usefulness to the mission. Mrs. Ewart then spoke of the vast work to be accomplished and of the importance of others rising up to fill the place of our beloved missionary lately cut down, which work at present is entirely devolving upon Miss Sinclair. Willing consecrated service is what is needed and earnest prayer that those fitted for the work may be raised up. Miss MacMurchy then made a motion to the effect that a memorial tablet might be erected in the school at Indore to commemorate the appreciation in which their first lady principal was held. This motion was seconded by Mrs. Jardine and endorsed by all present. The Rev. Mr. Milligan, her early pastor and friend, then addressed the meeting speaking of her early life and devotedness to God's service, as well as of her richly endowed mind and aptitude for her chosen work. He said, God has a purpose in all His providences. Life was not a failure either for her or the Church. Not a sparrow falls to the ground without His knowledge. By her death richer fruits might result than we could realize. Many noble men and women had been taken in apparently the height of their usefulness to teach us that God is not dependent on man for accomplishing His plans. He had seen fit to remove her from service below to higher service in His Heavenly Kingdom, and he trusted that many others would be filled with her zeal and faithfulness to serve the Master in India. Mr. Milligan expressed in touching words the sympathy he felt for her sorrowing parents in this their second sad bereavement.

THE first monthly meeting for 1892 of the Toronto Auxiliary of the Canadian McAll Association took place Thursday, March 3, in the Young Men's Christian Association. The president, Mrs. Edward Blake, in the chair. The minutes of the annual meeting were read. The treasurer reports \$12 on hand. The sum of \$1,358.74 has been sent to France by the Canadian Association for year ending February, 1892; of this about \$1,150 has been contributed by the Toronto Auxiliary. Miss Smith, Grenville Street, read Rev. Dr. McAll's letter of greeting to the Canadian friends, giving an account of the very enthusiastic celebration of his seventieth birthday and the twentieth anniversary of the mission; it continued three days; the 3rd the services were held in the great church of the Oratoire; there were from 2,000 to 2,500 present, and forty ministers from all the denominations. The letter also speaks of the launching of the mission boat recently built by the mission to take place in the beginning of March. Miss Scott, Rosedale, gave an account of her visit to some of the halls in Paris and also to the mission boat. A synopsis of the contents of the January number of

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it, in my own case, when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free.
RUMFORD CHEMICAL WORKS, Providence, R.I.
 Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

the American McAll Record was given by one of the members, dealing largely with the reception tendered Rev. Dr. Loba in Paris, who has gone to aid Dr. McAll in the work. He is a Swiss by birth, but has had a charge in the United States for some time. In an article by him, he says: "It is difficult for any one to get a very intelligent view or form a generally correct opinion of the McAll work from the merely cursory glance or visit of a tourist who stops a week in Paris and looks into one or two of the most accessible halls. After more than two months of almost constant visitation of the different halls in the city, and during that time visiting nineteen stations and delivering over fifty addresses, we begin to form a somewhat clear conception of what the work is and how varied are the forces employed. The first thing which impressed me was the children's meetings and schools; brighter, quicker, keener children, I have never met. It is marvellous to see how much of the Bible and Gospel narrative they already know perfectly. Questions on the life of our Lord are answered almost as quickly as they can be formulated. We venture to affirm that if the McAll Mission had done no more than bring these poor waifs under Christian influences, it could on that ground alone be pronounced an abundant success."

THE Toronto Presbyterian Society held its annual meeting in Bloor Street Church. The president, Mrs. W. B. McMurrich, occupied the chair. The attendance was large, and included representatives from forty-two Auxiliaries and twenty Mission Bands within the Presbytery. The officers for the ensuing year are: Mrs. McMurrich, president; Mrs. Gray, Brampton; Mrs. Amos, Aurora; Mrs. J. C. Hamilton, Toronto, and Mrs. Brimer, West Toronto Junction, vice-presidents; Miss George, secretary; Miss Reid, treasurer. Miss Warnock and Miss J. Smith were appointed joint Conveners of the Supply Committee. All the wants of the Crowstaid school during the past year have been supplied by the societies in Toronto Presbytery; 2,280 pounds of goods were shipped and \$253.94 were expended in the purchase of new material. Five Auxiliaries and four Mission Bands have been formed during the year. The membership has also increased in existing societies. Contributions received, \$6 112 08, an increase of \$209.83 over the previous year. At the afternoon session Mrs. Shortreed made a full explanation of the changes proposed in the constitution for Mission Bands. A letter from Mrs. D. J. Macdonnell on the same subject was read, in which the necessity for instruction in juvenile bands was emphasized. The importance of such bands or missionary classes being in charge only of persons qualified to give instruction was pointed out; the desirability of allowing existing juvenile bands the option of remaining auxiliary to the Presbytery or general Society was also suggested. A very profitable discussion was held on three topics: (1) How to make our meetings more helpful, especially to juvenile bands; (2) how to interest those not interested in missions; (3) the importance of being definite in prayer. Mrs. Dowsley, wife of Rev. Andrew Dowsley, a returned missionary from China, described in a graphic manner life in that country. She spoke of the great good which could be done by a comparatively small sum of money. A school of thirty children which she superintended was supported at a cost of \$13 per month. Mrs. Ewart said the Woman's Foreign Missionary Society had always all the funds necessary. What was needed now was women to go as teachers and workers in the zenanas. Mrs. Fairbairn, of Peterboro', being present, was asked to speak. She told of a Mission Band in her Presbytery which had made a contribution this year called the "self-denying collection." A resolution of sympathy was passed to Mr. and Mrs. Harris in the sore bereavement they had suffered in the loss of their beloved daughter, Miss Amy G. Harris, principal of the girls' boarding school in Central India. Mrs. Harvie related some facts in reference to Miss Harris, her life, her work in India and her illness and death. Mrs. Ewart also spoke on the same subject. Greetings were received from sister societies of the Anglican and Methodist Churches. The semi-annual meeting will be held in Norval and the next annual meeting in Erskine Church, Toronto. The cordial hospitality of the ladies of Bloor Street Church was much appreciated.

THE anniversary services in connection with Zion Church, Carleton Place, were observed on Sabbath week, the Rev. A. E. Mitchell, B.A., of Almonte preaching both morning and evening. The sermons were master efforts and much enjoyed by the congregation. In the morning the rev. gentleman preached from the 27th verse of the first chapter of James:—"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," and deduced therefrom some beautiful lessons for the guidance of all professing Christians. In the evening the text was from 1 Kings, xviii. 21: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." The speaker made it very plain that it was impossible to stand on both sides—it was necessary to take one side or the other—and he exhorted his hearers to come out with Elijah and stand up for Jehovah who had proven himself to be the God of Abraham, Jacob, Elijah and the prophets, who was the same, unchangeable and faithful to the end. The church was packed full at the evening service, there being no service in St. Andrews, and many visitors from the other Churches also being present. On Monday evening the annual soiree was held in the Opera Hall, and it was a most enjoyable festival. Tea was served by the ladies from six until eight o'clock, when the pastor, Rev. A. A. Scott, whose fourteenth anniversary it was with the congregation, took the platform, and after bringing the audience to order introduced the intellectual feast of the evening. This consisted of anthems, glees, etc., by the choir, under the leadership of Mr. A. R. G. Peden, who fully sustained his reputation as a conductor, quartettes, solos, and addresses by Revs. W. J. Crothers, R. McNair and A. E. Mitchell, the latter making the speech of the evening. His theme was

the "Bee-hive," to which he compared the Church, and the speaker drew some beautiful and striking lessons from his text. The glees and anthems were sung in a professional style and elicited much applause, but the round, "Street Cries in Chicago" and "The Laughing Chorus" fairly convulsed the audience. The quartettes by Messrs. A. R. G. Peden, James Peden, W. Findlay and J. S. Jackson were well rendered, whilst Miss Oliver, in the solo in the "Whip-poor-will" song surpassed herself. Miss Morgan also gave a solo, with piano and violin accompaniment by her sister and father, which was very creditable to this promising young amateur. Miss Jessie Rogers presided at the piano throughout the evening. The entertainment was brought to a close with the singing of the National Anthem and the pronouncing of the benediction.

THE seventh annual meeting of the Guelph Presbytery Woman's Foreign Missionary Society was held in Chalmers Church, Elora, on the 25th and 26th February, a large number of delegates and friends being present from its different Auxiliaries and Mission Bands. The Elora friends showed much thoughtful kindness in their preparations for the meeting, and did everything possible to make the visitors comfortable and happy. The first session commenced on Thursday at half past two p.m., and was presided over by the president, Mrs. McCrae, of Guelph, who was assisted in devotional exercises during the afternoon by Mrs. Smellie and Mrs. Mullan, of Fergus, and Mrs. McLean, Guelph. A warm and inspiring "welcome" was given by Mrs. McInnis, of Elora, and responded to by Mrs. Dickson, of Galt, in the same earnest way; and the president's address which followed was full of thought and encouragement. At her suggestion a committee was appointed to draft a resolution expressive of the Society's sympathy with Mrs. Goldie, of Guelph, one of the vice-presidents, in the recent death of her husband. The committee brought in a report at a subsequent stage of the meeting which was adopted by a standing vote, and ordered to be forwarded to Mrs. Goldie. The treasurer's and secretary's reports both showed progress, the Society now including twenty-four Auxiliaries and sixteen Mission Bands, with a membership of about 1,200, whose contributions during the past year amount to \$2,372.37 and about \$500 worth of goods sent to the Indian School at File Hills, North-West Territory. The election of officers was conducted by ballot, but Mrs. McCrae and Mrs. Smellie requesting that their names be withdrawn from the list of those nominated for president, the latter was by acclamation made honorary president. The following are the officers elected: Mrs. Smellie, honorary president; Mrs. Dickson, Galt, president; Mrs. McCrae, Guelph, Mrs. McInnis, Elora, Mrs. Mullan, Fergus, and Mrs. Jackson, Galt, vice-presidents; Miss H. Cant, Galt, treasurer; Miss Smellie, Fergus, secretary. Extracts were read from letters received from Miss McWilliams and Mrs. Leckie who had gone out from the Society during the year, and a helpful conference on "How to Enlist Those not Interested" was introduced by Miss Hamilton of Guelph, and was followed by a duet "The Harvest Time is Passing By," sung by Mrs. Craig and Miss Argo, Fergus. On Friday morning a prayer meeting was conducted by Mrs. Dickson, and the regular session began at ten o'clock. After Scripture read by Mrs. Smith, Guelph, and prayer offered by Mrs. Rose, Elora, the reports of Auxiliaries and Mission Bands were read by a representative from each, and it was noticed with pleasure that the representation from the Juvenile Bands was larger than ever before. Conferences were held on "Mission Bands" (including the new constitutions submitted by the Board) and on "Supply" (introduced by Miss Kerr, Galt), and it was resolved that Guelph be the receiving centre for supply this year; and that a "secretary of supply" be added to the officers of the Society. Attention was also called to the Board's proposal to establish a Training Home for missionaries, and a "Question Drawer," under the charge of Mrs. McCrae, brought out some enquiries which received full and clear answers. Galt was decided on as the next place of meeting. Mrs. McCrae was appointed Presbytery delegate to the annual meeting of the General Society in May. A vote of thanks to the friends in Elora for their hospitality and kindness, and to all who had in any way promoted the success of the meeting, was unanimously carried, and the proceedings closed with the singing of "The Whole Wide World for Jesus," and prayer by Mrs. Armstrong, Hawkesville. A public meeting was held in Knox Church on Thursday evening and was largely attended. Mr. J. McInnis occupied the chair and gave an interesting address, as did also Rev. Dr. Middlemiss who assisted in the devotional exercises. Rev. Dr. Wardrope, who has always shown such a kind interest in the work of the Woman's Foreign Missionary Society, again favoured the Presbytery meeting with his presence and words of encouragement, and the Rev. A. B. Winchester was listened to with deep attention as he spoke with his accustomed enthusiasm and earnestness. The thanks of the Society are especially due to him for time and strength given so cheerfully, though already heavily taxed in the near prospect of his removal to British Columbia. The music throughout the evening was missionary in its character, and a duet "Only remembered by What We have Done," sung by the Misses Harris, was suitable and suggestive.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst. Rev. Walter Reid was elected Moderator for the ensuing six months, and he took the chair accordingly. Rev. R. Hume, Rev. J. McMillan and Rev. J. A. MacDonald being present, were asked to sit and correspond. On behalf of the committee appointed at last meeting of Presbytery to draft letters in reply to communications received from Rev. J. Leishman and the Clerk of the Presbytery of Barrie, Rev. W. Burns presented the replies drafted, which were adopted by Presbytery, and the Clerk was instructed to forward them to the respective parties. Mr. W.

Stuart Wright, Mr. George P. Duncan and Mr. Thomas Eakin, who are pursuing studies with a view to entering the ministry, made application to be recommended to the Home Mission Committee of the General Assembly for work during the coming summer. A committee, consisting of Revs. R. Wallace, R. P. Mackay, W. A. Hunter and Mr. J. McNab, was appointed to meet and confer with these gentlemen. The committee presented a favourable report, and it was agreed that the names of these students be attested to the above-named committee. The remit on the Distribution of Probationers being read, a committee, consisting of Rev. J. Grant (Convener), Revs. A. Gilray, R. P. Mackay, J. Neil, R. Haddow, and Mr. Joseph Gibson, was appointed to prepare a report and present it at next meeting of Presbytery. A request was read from St. Enoch's congregation (city), asking permission to place an additional \$3,000 to their present mortgage. Rev. Dr. McTavish, in moving that the request be granted, spoke in most encouraging terms of the progress of the young congregation. The Presbytery granted the required permission. After a short season of devotional exercises, led by Rev. Dr. Gregg; Dr. McTavish and R. M. Hamilton, Presbytery resumed business, taking up the appointment of a salaried secretary of the Foreign Mission Committee. The following additional nominations were made: Rev. W. Burns, Toronto; Rev. James Ross, Perth; Rev. J. M. Cameron, Toronto; Rev. A. J. McLeod, Regina. The former nominations were: Rev. J. K. Smith, formerly of Galt, Rev. R. P. Mackay, Parkdale; Rev. Alfred Gandier, Brampton. The ballot declared in favour of Rev. R. P. Mackay, Parkdale, who was made the unanimous choice of the Presbytery for the position. Rev. Dr. McTavish gave notice that at the next meeting of Presbytery he would move: "That a scheme be arranged for the systematic visitation by the Presbytery of all the congregations and mission stations within the bounds." At three o'clock the Presbytery took up the appointment of commissioners to the next General Assembly. This Presbytery is entitled to send fifteen ministers and an equal number of elders, and it was agreed to select twelve ministers from the roll by rotation and three by ballot. The following were selected by rotation: Revs. Dr. Kellogg, W. Burns, W. Patterson, J. Grant, J. Argo, W. W. Percival, George McKay, A. Gandier, J. McP. Scott, W. A. J. Martin, J. G. Stuart, and G. C. Patterson. Dr. Caven, Dr. McLaren and Dr. Reid were chosen by ballot. Of the seven Sessions entitled to nominate elders as commissioners, all reported, naming the following elders as representatives: Messrs. A. Jaffrey, Joseph Gibson, F. N. Tennant, James Allison, D. McKinlay, W. Crawford, W. H. Lindsay. Nominations were then received for the remaining eight, and the following were chosen: Messrs. Hamilton Cassels, Prin. Kirkland, John A. Paterson, Hon. G. W. Ross, J. K. Macdonald, Hon. Justice McLennan, W. B. McMurrich, James Brown. Next meeting of Presbytery on the 5th of April, at ten a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 8th March. Reports on the State of Religion, Temperance and Sabbath Observance were submitted and adopted. The Presbytery adopted a motion strongly disapproving of Sabbath funerals, except in cases of necessity, and Society parades on the Lord's Day. It was agreed to ask for a continuance of the supplements at present received to the congregations of Grand Bend, etc., and Bayfield, etc. It was intimated to the Presbytery that the congregations of Bayfield Road and Blake raised the stipend of their minister to the minimum, viz., \$800. Messrs. Robert Henderson, minister, and John Strang, elder, were appointed members of the Synod's Committee of Bills and Overtures. A call was sustained from the congregations of Hullett and Londesborough to Mr. J. A. Hamilton, of Lynedoch. Stipend promised, \$800 and a manse. The call is unanimous, and was ordered to be forwarded with relative papers to the Clerk of the Presbytery of Hamilton. Messrs. W. G. Richardson and James Landesborough were ordered to be certified to the Assembly's Home Mission Committee for employment in the Mission field. Messrs. J. S. Henderson, S. A. Carriere, W. M. Martin, B.D., and J. H. Simpson, ministers, and J. McEwan, D. Fraser, J. Kerr and J. Scott, elders, were elected Commissioners to the Assembly. Principal Caven was nominated Moderator of next Assembly. The next meeting is to be held in Exeter on May 10, at 10.30 a.m.—A. MCLEAN, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrews congregation, Stratford, was held in the church basement recently. The attendance was pretty good. Reports of all the different departments of the church work were presented, showing that the past year had been the most prosperous for quite a number of years. The gross revenue of the Church was \$2,372 38, which is \$292 48 over and above the previous one. During the past year there has been an addition of thirty-three members, and but two have been removed by death, leaving the membership at the present time 286. On account of the change in the law some little time ago, whereby the salaries of clergymen as well as their property is subject to taxation, it was decided to increase Mr. Pantons' salary to the extent of the amount of his taxes. The prospects for the future are very bright indeed. The following gentlemen were elected to the Board of Management: Mr. G. G. Ewart and Dr. J. G. Yeman, which is now composed of Messrs. A. Cavan, H. G. Hopkirk, William Jeffery, jr., James Gorrie, Robert Murray, G. G. Ewart and Dr. J. G. Yeman.

The members of St. Andrews Church, Ottawa, turned out in few numbers last week, to attend the annual business meeting, the Rev. W. T. Herridge occupying the chair. The reports presented by the various committees gave tokens of the prosperous condition of the Church under Mr. Herridge's pastorate, the various departments of Church work making a creditable showing. A special committee

reported regarding the erection of a new Sunday school hall for which they recommend the plans of Mr. Grieg, the structure to cost nearly \$25,000. The plans show a very beautiful addition to the church, and the building will be proceeded with at an early date. It was also decided to purchase the residence of A. J. Stephens on Somerset Street, at a cost of \$9,500 as a manse. Mr. C. C. Ray, made an offer of \$100,000 for the glebe property which was referred to the temporal committee and glebe trustees for consideration. The term of office of Messrs. F. H. Chrysler, J. W. McRae, and G. S. May, having expired, the former was re-elected a three year member of the glebe trustees and the two latter to the temporal committee. Some routine business was passed together with votes of thanks to the various workers on church matters after which the meeting was adjourned.

The report submitted at the annual meeting of the Tottenham congregation, of which the Rev. J. McD. Duncan, B.A., is pastor, states that the ranks of our membership during the past year have remained unbroken by death. This unusual circumstance should be noted as a cause of thanksgiving to God for His sparing mercy. The removals of names from our membership roll by certificate number for the past year fifteen. During the year the names of five persons have been added to the roll by certificate and the name of one person on profession of faith. The present membership of the congregation is 103. The number of baptisms in 1891 was six. The attendance at public worship on the Lord's Day during the year has been gratifying. The session note with pleasure the formation of an Auxiliary of the W.F.M.S. in the congregation and the excellent work accomplished by it. In this connection, also, the formation of a Boys' Mission Band should be noticed. The Sabbath school has continued its good work during the year. The Session desire to express their sympathy with the teachers in their work and to impress upon them the need of prayerful diligence on their part. The Session record their gratification at the growing interest manifested by the congregation in the schemes of the church and their hope that this growth of interest will continue.

The annual business meeting and social of Knox Church, Brussels, were held on Thursday, 3rd inst. Mr. Thomas Strachan occupied the chair. There was a good attendance. The treasurer's statement showed a small deficit incurred during the vacancy. A resolution was unanimously carried to wipe this out by a special collection, to be taken up at an early date. Otherwise the affairs of the congregation were found to be in a satisfactory condition. Since the induction of the Rev. D. Millar the office-bearers and many members of the congregation have renewed their efforts to increase its effectiveness with commendable zeal. The Managing Board was re-appointed with a small addition. A large number of ladies to act as collectors for the Schemes of the Church were likewise appointed. The social was a happy and harmonious gathering. The ladies provided an abundant supply of good things, which were liberally partaken of. Mr. T. Strachan and Rev. Mr. Forrest, Walton, delivered pointed and suitable addresses. A pleasing feature at the close of the meeting was the hearty reception given the wife of the pastor. Mrs. Millar had a right hearty welcome to the membership of the congregation and to Brussels. Rev. Mr. Millar, after returning thanks for the kind manner in which Mrs. Millar had been received by the congregation, closed the meeting with prayer.

THE Ontario Mutual Life Association, of which Mr. William Hendry is Manager and Mr. W. H. Riddell is Secretary, as seen from its record, is true to its motto: economy, equity, stability and progress. Its last published statement shows that the volume of business is increasing, and that it is worthy of public confidence. Its management is able, energetic and straight.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated

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requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently.

It tones the stomach, regulates the digestion, creates a good appetite, banishes headache,

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distressed me, or did me

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would have a faint or tired,

All-gone feeling, as though I had not eaten

anything. My trouble was aggravated by

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immense amount of good. It gave me an

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British and Foreign.

THE most popular foreign novelists in London are Zola, Daudet and Tolstoi.

SIR R. S. BALL, Astronomer-Royal for Ireland, has been elected successor to Prof. J. C. Adams in Cambridge.

THE Rev. H. P. Glenn, B.A., of Tullamore, has been installed at Bray as successor to Rev. C. H. Irwin, M.A.

DR. CAMERON, M.P., has given notice of a motion in Parliament that the Church of Scotland ought to be disestablished and disendowed.

CAPTAIN NELSON, one of Stanley's lieutenants, has been appointed by the British East African Company to assist Captain Lugard in Uganda.

A COMMITTEE has been formed to carry out the erection of a monument to the late Dr. Hanna. The expenditure reckoned will be about \$10,000.

It has been estimated that 17,000 people attended the services in Greenock on Sabbath held by Rev. John McNeill and Messrs. Moody and Sankey.

MR. MARK STEWART presented in the British Parliament a spontaneous petition against the opium traffic signed by 22,000 natives of India and Burmah.

THE *Methodist Times* suggests that either Rev. Dr. Stalker or Rev. George Adam Smith should be spared from Scotland to strengthen the London pulpit.

THE members of the new Reformed Presbyterian Church, Dublin Road, Belfast, have, in the three years of their congregational life, raised for the building fund about \$18,750.

THE Rev. Henry Norwell, M.A., of Dunblane, has accepted the call to Islington Presbyterian Church, London, and been loosed from his charge by Dunblane Free Church Presbytery.

THE Rev. John McNeill gave a series of addresses recently in the Merchants' Hall, Glasgow, to business men. The meetings were arranged by the Glasgow United Evangelistic Association.

THE Lord-Avocate has announced that the Scottish University commissioners have taken all the evidence necessary on the subject of theological tests, and will issue their report at an early date.

THE Rev. John Syme Kemp, of Dyce, died lately in his eighty-fifth year. He was the oldest minister in Aberdeen Presbytery, and is succeeded by his colleague, Rev. James T. Cox. He was unmarried.

THE Rev. John Colhoun, of Kilrea, has died in his thirty-fourth year from typhoid fever, following influenza. Mr. Colhoun was ordained only three years ago, and was regarded as a young man of great promise.

MR. GEORGE NEILSON, of Glasgow, has discovered one MS. volume of the lost "Church Book" of Thomas Jollie, the Lancashire divine who was ejected from Altham in 1662. The *Athenaeum* gives an interesting notice of the book.

MESSRS. MOODY AND SANKEY visited Greenock, Wishaw, Cambusnethan, Lanark and Bellshill lately, and were everywhere cordially received, their audiences sometimes being immense. Lord Kinaird gave an address at one of their meetings.

THE degree of D.D. is about to be conferred by St. Andrews University on Rev. William H. Metcalle, of South parish, Paisley. He is editor of the *Scottish Review*, and author of "The Reasonableness of Christianity," and has also edited several works.

REFERENCE was made at Inverness U. P. Presbytery to the death of Rev. Dr. Donald Fraser, Rev. Dr. Robson remarking that he had rendered magnificent service to Presbyterianism in England, and had most worthily represented it on important occasions.

THE Rev. John McNeill spent a week in Greenock, the town of his teens, and there was great eagerness to see and hear the former railway book-keeping-clerk of the Caledonian station. He had never preached there before. Large audiences gathered every afternoon, and the evening meetings crowded the town hall.

GLASGOW Free Church Presbyterian Temperance Society held their annual meeting recently, when it was reported that they had now 168 organizations, an increase of eight on the preceding year. There were 12,321 members of Bands of Hope, with 1,124 adults engaged in the work.

At a meeting in Edinburgh recently, under the auspices of the Syrian Colonization Society, Mrs. Finn stated that the present condition of the Jews in Russia was more terrible than that of the Israelites under the Egyptians. The Society is sending \$750 a week to Mr. Scott Moncrieff, who is feeding 1,000 refugees at Jerusalem and Jaffa.

THE Rev. Dr. Matheson, of St. Bernards, Edinburgh, speaking at the induction soiree in Dean Street United Presbyterian Church, advocated the formation of a general Presbytery where members of each of the different Presbyteries might meet together and consider as to the regeneration of humanity.

THE Rev. James and Mrs. Londen, a daughter of the late Professor Witherow, have received from their congregation at Ballysillan a valuable pianoforte on the occasion of their marriage. A silver tea and coffee service, kettle and oak tray have been presented to Rev. J. Thompson, B.A., and Mrs. Thompson by the Sandy's Street congregation, Newry.

A PUBLIC meeting of Free Church men opposed to change was held in the Christian Institute, Glasgow, to protest against the Declaratory Act and the Confession of Faith. Among the speakers were Revs. H. Anderson, of Partick; W. Balfour, of Edinburgh; M. Mackenzie, of Inverness; K. Moody Stuart, of Edinburgh; C. A. Bannatyne and Murdo Macaskill, of Dingwall.

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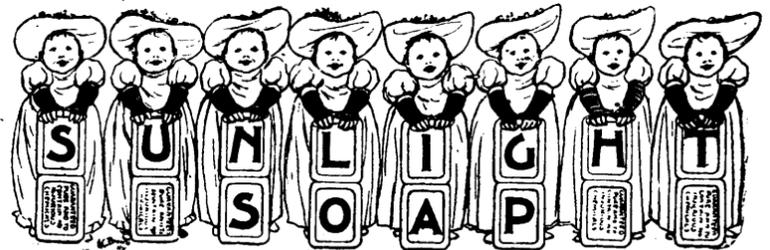
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KEEP the lid off when boiling cabbage, turnips, peas or beans. Cook the first two fast, in salted water, for half an hour.

TURPENTINE is good for cleansing all varnished furniture, and also to clean out rusty galvanized or other iron sinks.

A TEASPOONFUL of kerosene does as well as a bit of white wax in boiled starched, and mutton suet is as good as either to make a plain gloss.

FOR lumbago and rheumatism, let the apothecary mix you a siphon of lithia water and Vichy. Two siphons will generally rout the pain and stiffness.

FRIED BEETS.—The winter vegetable must be boiled for ten to twelve hours, then cut into squares and fried as a garnish for meat. Cold, they make a good salad.

A TEASPOONFUL of alum will make clear four gallons of muddy water. Boiling the water is necessary to remove disease-germs when a farm pump or town reservoir has a bad name.

MUSHROOMS make a delicious pie, either with or without hashed meat. Stew them in their own juice with a little butter. Thicken with corn starch, adding boiling water by teaspoonfuls.

PARSLEY is entirely effectual in removing the odour of onions after a meal. The green sprigs should be eaten as celery is, with the onions or with the potato salad, not left to be taken after dinner or supper.

FOR a fomentation, dip a folded flannel cloth in boiling water, and wring it out by twisting it in a linen towel. As you take it out, sprinkle a few drops of turpentine over the steaming surface: this makes a turpentine "stupe."

A CUT lemon will clean discoloured brass, which can then be beautifully brightened by ammonia much diluted with water. Do not drop the strong ammonia on brass any more than you would on a coloured blanket border.

FOR washing blankets (constantly asked for) and all woollens, pour two tablespoonfuls of strong ammonia into the bottom of the tub. Heap the woollens lightly above it, and then pour over and through them water heated to about 180°, not boiling.

A PIECE of cheese-cloth squeezed out in vinegar and wrapped around Swiss cheeses will preserve them; and all cheeses except cream cheeses can be kept from spoiling by putting them on a thick layer of powdered charcoal and covering with charcoal the top also. Cheese should be kept under glass or in tin and earthenware, not in wood.

IT hastens the flavouring of jelly to soak the "zest" of orange or lemon, or the whole peel, in the bowl when the gelatine is soaking in the cold water. After soaking an hour, pour boiling water over all, and strain through a flannel bag, previously wet with boiling water, so as to waste no jelly. Add sugar, lemon-juice or any other flavouring.

IF the rubber hot-water bag is found to leak or these conveniences cannot be procured, heat common sand in a pan in the oven and pour it quickly into a broad, short bag made of thin flannel, with a stout cotton cover over that. You can reheat it in this bag. It is well to have several shapes and sizes to apply for ear-ache, abdominal pains or cold feet. This is when steady heat applications are needed.

To starch shirt-bosoms and cuffs rub into both sides of the linen as much hot starch as it will take. When dried, add cold starch for the gloss. Dissolve a quarter ounce of gum arabic in a pint of hot water, strain and let it cool. Add gradually one ounce of fine raw starch and the white of one egg. Apply the sponge or rag to the outside of the linen. Roll up in a cloth, and iron, without sprinkling, in one hour. You can apply a little hot water with a cloth just in the track where your iron is to go if the starch has dried too quickly.

STEWED VEAL CUTLETS.—Cut slices from a leg of veal, rub them with yolk of egg, and strew crumbs of bread over them, moderately seasoned with salt and cayenne; put two ounces of butter into a stewpan, and warm the veal until the cutlets are of a rich brown; then put a cupful of water into another saucepan with a piece of butter rubbed in flour the size of a walnut, with a small bunch of parsley and sweet herbs, a tablespoonful of mushroom catchup and two onions fried brown; stir altogether over a slow fire half an hour, then strain the gravy through a sieve over the cutlets. Heat them quickly and thoroughly and serve with lemon.

SWEET MILK DOUGHNUTS AND SOUR MILK.—For sweet-milk doughnuts take three eggs, two cupfuls of sugar, one and one-quarter cupfuls of milk, three scant dessert-spoonfuls of lard, one teaspoonful of soda and two of cream of tartar, a saltspoonful of salt and a little grated nutmeg. Add flour enough to make as soft a dough as can be rolled. Cut out with a cake-cutter having a hole in the centre, or cut in strips and form in twisted rings and fry in hot lard. For sour milk doughnuts, take one coffee cupful of sugar, one of sour milk, two eggs, butter the size of an English walnut, one teaspoonful of soda and a little salt, flour enough to make a very soft dough.

FRUIT LEAVES.—Break three large, fresh eggs into a basin; beat them well, then add four ounces each of finely sifted flour and white sugar, a seasoning of salt and some flavouring essence, and continue a brisk beating until all the ingredients are thoroughly blended; spread the paste out in a half-inch layer on a buttered baking tin; bake in brisk oven for about a quarter of an hour, then allow to cool, and stamp out in pretty shaped leaves with a sharp pastry cutter; cover the top with a thin layer of green icing, dry in a cool oven with the door open, then cool on a sieve; serve in a circle or wreath on a pretty glass dish, and fill in the centre with a mound of delicately whipped cream, the latter lightly sprinkled with finely chopped candied cherries.

TURKEY IN CREAM.—Draw and singe the turkey in the usual manner, lard it with slices of bacon or fat ham, seasoned with salt, pepper, and fine spice. Put the bird into a stewpan for three minutes with one quart of boiling milk, two ounces of butter, a small bunch of sweet herbs, a few coriander seeds, one onion cut into slices, and a turf of parsley. Then roast it before a good fire, basting with the milk in which it was blanched, while cooking. When nearly done, mix with a tablespoonful of flour one pint of cream, add a piece of butter the size of a pigeon's egg, a lump of salt, and stir it carefully over the fire until it thickens. Dish up the turkey and screen the whole of it with the cream. Boil half a dozen new laid eggs for ten minutes, take off the shells, halve them, and garnish the dish with these, placing tufts of curly parsley between.

BIRD'S-NEST PUDDING.—Core and peel six tart apples. Put them in an earthen pudding dish, cover them with a plate and bake them until they are tender. Make a custard of the yolks of five eggs, a quart of milk, a teaspoonful of salt, but no sugar. Draw off any juice that may have boiled out of the apples while they were baking, being careful not to break them. Pour the custard over them and bake the pudding in the oven till it is solid in the centre. Serve it with a sauce flavoured with caramel. This is made by boiling a cup of sugar with a cup of water for ten minutes, adding at the beginning three cloves and four or five small chips of the yellow peel of a lemon about the size of a ten-cent piece. When this sirup has boiled set it back and stir two table-spoonfuls of sugar in a frying-pan with one teaspoon of water till it turns dark brown. Pour the sirup gradually over this caramel till the two are thoroughly mixed. This is a delicious sauce, as pungent in flavour as a brandy or wine sauce, with none of the deleterious effects.

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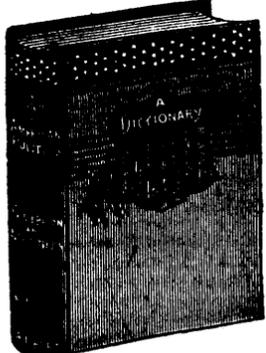
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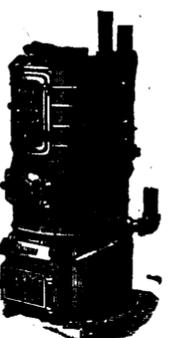
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BIRTH.
 In Owen Sound, on March 5, the wife of J. C. Robertson, B.A., of a son.

MARRIED.
 By the Rev George Porteous, at his residence, 300 University Avenue, Kingston, on 2nd March, 1892, Mr. John A. Carruthers, son of John Carruthers, Esq., of Glenvale, Ont., to Miss Abbie, daughter of George Walker, Esq., of the Township of Kingston, Ont.

At the residence of the bride's father, A. Davis, Esq., 20th concession King, by the Rev. James Carmichael, on the 9th March, Mr. Frank Thompson to Miss Alfretta S. Davis, all of King.

DIED.
 At Neuchatel, Switzerland, the 23rd of February, Charles Jaurenaud-Kupfer, the only brother of the Rev. Mrs. R. P. Duclos, Montreal.

On 23rd of February, at his son's residence, Lochiel, Alexander Munroe, a native of Ross-shire, Scotland, in his 92nd year.

Ross-shire, Scotland, papers please copy.
 At Mona Villa Belfast, on the 24th February, Mr. Alex. J. Warden, merchant, Dundee, Scotland, aged 82 years, father of the Rev. Dr. Warden, Montreal.

At his residence, lot 17, in the 7th concession of East Whitby, on Saturday, February 27, 1892, Robert Ormiston, in his 84th year.

On Sunday morning, 6th inst., James Morice, aged 94 years.

MEETINGS OF PRESBYTERY.
BARRIE.—At Barrie, March 22 at 11 a.m.
OTTAWA.—In St. Andrews Church, Ottawa, Tuesday, March 22, at 2 p.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, March 22, at 9.30 a.m.
WHITBY.—At Pickering, April 19.

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Home Mission Committee.
 The regular Half-yearly Meeting of the Home Mission Committee will be held in
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 Toronto, on TUESDAY, the 29th MARCH, at 9.00 a.m.
 The Executive and Sub-Committee on Augmentation will meet on Monday evening, the 28th, at 7.30 p.m.
 All monies for Home Missions and Augmentation should be in Dr. Reid's hands by the 25th March.
 Extract minutes of Presbyteries applying for grants, and the names of missionaries applying for work during the summer, or for longer periods (duly certified by Presbyteries), should be sent to Dr. Warden, or the Convener, not later than the 20th March. This applies to missionaries at present labouring in Presbyteries, who desire re-appointment, as well as to new applicants.
WM. COCHRANE,
 Convener H. M. C.
 Brantford, 1st March, 1892.

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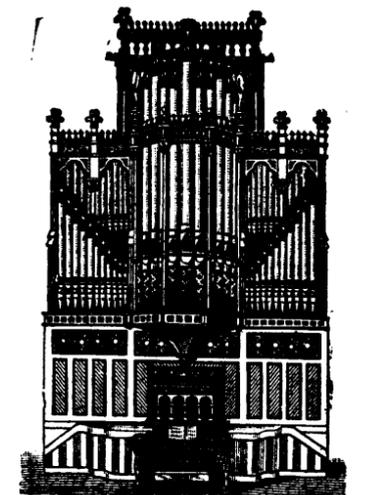
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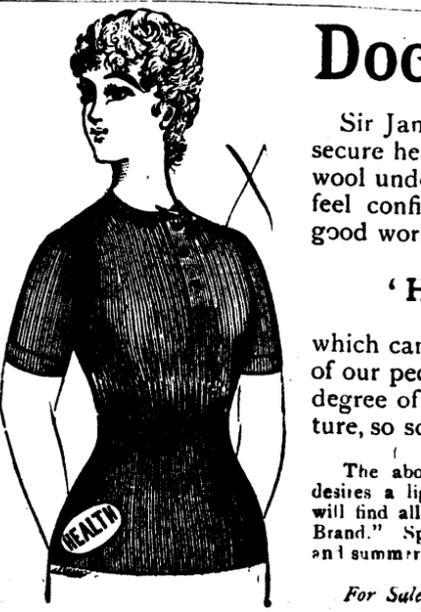
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