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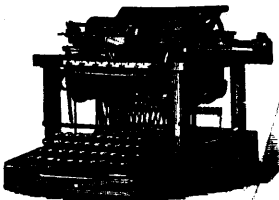
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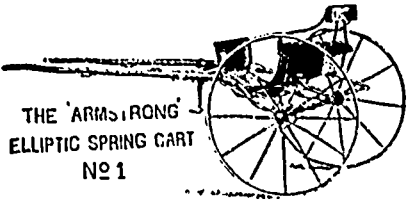
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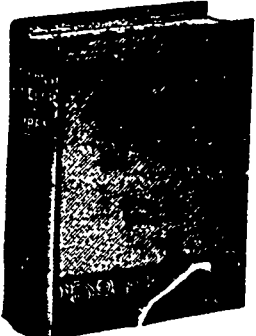
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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, MAY 14th, 1892.

No. 18.

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## Notes of the Week.

CANVASSES of the householders in over 1,000 towns in England, with regard to the English Sunday Closing Bill, now before Parliament, show a strong demand for such legislation, the proportion being seven to one in favour of it. Separate votes of the working classes show nearly eleven to one. Petitions in favour of the Bill have been presented to the present Parliament to the number of 11,790, with 1,703,733 signatures.

THERE is good ground for believing that the adhesion of Pope Leo XIII. to the French Republic is the result of the influence of Cardinal Rampolla, the Papal Secretary of State, who is the most influential of the advisers of His Holiness, and that it indicates a desire on their part that Italy should become a Republic, since they believe that this would solve the Roman question, and give the Pope the liberty of which he says he is deprived.

BY an absolutely unanimous vote the large selection committee of the Marylebone Presbyterian Church decided to recommend the congregation to call the Rev. Dr. Stalker, of Glasgow, as successor to the late Dr. Donald Fraser. Dr. Stalker has asked for time and full information, before making up his mind, should the call go forward. In the meantime, Rev. Dr. Pentecost, who has just returned from India, will supply Marylebone pulpit for five Sundays.

AT Dunkeld Presbytery recently an overture was moved by Rev. T. R. Ruthertford asking the Assembly to enact the observance of Christmas and Easter as a step towards Christian union. After Rev. James Mackenzie had expressed the view that it was impolitic to take such action at present, alienating as it would the greater portion of the dissenters with whom they desire to be united, the motion was withdrawn, its mover however declaring that he would reintroduce it at next meeting in another form.

AT the close of 1881 the membership of the English Presbyterian Church stood at 56,099; at the close of 1891 it had risen to 66,774. The membership in 1877 (the year after the Union) was 50,739; so that during the past fourteen years the increase has been rather more than thirty-one and one-half per cent. The total revenue in 1891 was \$1,178,250, as compared with \$1,043,030 in 1881; also a satisfactory increase. The greatest increase, however, during the decade, is in the amount raised for missionary purposes, which last year amounted to \$128,075, as compared with \$51,085 in 1881.

THE Irish Presbyterian General Assembly's College has closed its session. At the valedictory exercises the venerable president, Dr. Killen (now bordering on his ninetieth year), occupied the chair. Dr. Watts' address dealt with late developments of the school of modern critics. The Theological Faculty conferred the degree of D.D. on Rev. J. Maxwell Rodgers, Derry, O. Leitch, Letterkenny, W. Moore, Spain, and S. Robinson, Australia. The subject of the closing address at Derry, which was written by the late Dr. A. C. Murphy, and read by Professor McMaster, was "The relations which scientific and Biblical teaching sustain to one another in the ordering of our lives."

GLASGOW Free Church Presbytery has unanimously agreed to ask the Assembly to retain Rev. Dr. Douglas as Principal of Glasgow College, and nominated for the Hebrew chair Rev. Dr. Stalker, Rev. G. A. Smith, Rev. D. MacLachlan and Rev. A. Harper, of Melbourne. Dr. Stalker, however, desired his name to be dropped, as his studies had not been such as to fit him for the appointment. Rev. John Robertson, of Gorbals, tabled a motion that Mr. Smith be not nominated, and gave as his reason that gentleman's views on the inspiration of the Bible. Four voted for it, and he and two elders dissented.

THE New York *Independent* says: The postponement by the authorities of the World's Fair of the decision of the Sunday opening question till next October gives opportunity for further protest. The country is becoming aroused, and is making it apparent that Sunday opening would be regarded as an insult to the Christian conscience. Many of those who want open gates on Sunday want them because of opposition to all religion. They would hail a favourable decision as a blow at Christianity. On the other hand, many oppose open gates who are not religious, but who want a day of rest preserved to the workingman.

MR. MELLIN, a Portuguese lay missionary at Madeira, was arrested and tried for expounding the Scriptures and singing a hymn at a Protestant funeral in the Portuguese cemetery on All Souls' Day when it was crowded with Roman Catholics. A clever lawyer, engaged by Mr. William Smart, succeeded in obtaining his acquittal on the ground that the service was not an act of public worship inasmuch as Mr. Mellin was not an ordained pastor. Twelve years' banishment from the islands would have been the punishment. A fresh start with the Free Church Mission has been made under Rev. A. Drummond Paterson.

THE Belfast correspondent of the *British Weekly* writes: The vacant congregation of Elmwood, Belfast, of which the late Dr. A. C. Murphy was minister, has practically decided upon the Rev. Samuel McComb, B.D., late of Reading, Berks, and now of Armagh, as his successor. The committee of selection, numbering seven, are unanimously in his favour, and will, it is understood, as unanimously recommend him to a congregational meeting to be held shortly. Elmwood is the collegiate Church of the city. Its academic element is very strong; the Presbyterian Professors, both in the Queen's and Divinity Colleges, being members of it. It is a splendid position for a young minister of Mr. McComb's power and academic tastes and habits.

DR. HENDERSON, of Paisley, Moderator of the United Presbyterian Synod, addressed the students of the Theological Hall, Edinburgh, at the close of the winter's session. The fight of faith, he said, was harder in many respects than it used to be. It was in vain to fight against the spirit of enquiry, and frown upon and condemn it with stern measures of repression. It could only do harm. The way of presenting Divine truth changed, and it must be remembered that it was not error of belief that proved man to be no Christian. Men might be Christians though they were not perfect in their lives, and so men might be Christians though their faith be neither full nor in all points correct. If the Church of Christ was to prosper, there must be a wise toleration.

THE Rev. D. McKinnon, of Chalmers Church, Glasgow, died suddenly a short time since, after occupying the pulpit both forenoon and afternoon, and presiding at a meeting of Session. On reaching his residence at Craigiebank, Crosshill, he had to be assisted to a chair, where he suddenly expired. Mr. McKinnon, who was a native of the island of Mull, had been in failing health for some time, and recently applied for a colleague and successor. He was over forty years a minister of the Free Church, having been ordained in Lockerbie in 1851 and transferred to Chalmers Free Church in 1859. His wife

died suddenly about two years ago on the jubilee day of their marriage. Mr. McKinnon is survived by a son, the Rev. John McKinnon, of South Free Church, Dumfries.

THE annual meetings of the Young People's Guild were held in Dumfries recently. Rev. Dr. Stalker preached the sermon in St. George's Church. Professor Salmond presided at the business meeting. From the reports submitted by Rev. Dr. Mitchell, of Linlithgow, it appears that during the past year the number of the guilds and affiliated associations increased from 275 to 326, and that *Youth* has already attained a circulation of 15,000. Mr. D. W. Rannie was elected honorary president and Professor Salmond president for the ensuing year. Sheriff Watson, of Newton-Stewart, presided at an evening meeting, at which addresses were given by Rev. C. G. McCrie, Rev. W. Patrick, and others. Professor Drummond, speaking at the Guild conference at Dumfries, called for the abolition of one of the two or three stated Sabbath services in the Church that the young might get justice done to them. The people were sick of sermonizing, and the ministers were tired and sick of making sermons. Making a sermon was the work of Christ, but it was questionable if in 1892 the making of two a week was the best thing a minister could do for Christ.

MEDICAL Missions are one of the most fruitful branches of missionary work. In this branch the Edinburgh Medical Missionary Society was the pioneer half a century ago, and still takes the lead. Within the last ten years over fifty young men have gone forth as fully-qualified medical missionaries from its Livingstone Memorial Training Institution, and sixty-nine of the Society's former students are now at work in all parts of the world, healing the sick and preaching the Gospel. All the missionary societies draw upon the Society, since it is wholly unsectarian. It has missions of its own in Palestine, at Nazareth and Damascus. The present income is little enough, barely exceeding \$30,000. The last of the founders, Rev. G. D. Cullen, died only last October. Mrs. Isabella Bishop, the famous traveller, in an introduction to the Memorial, says a survey of many mission fields and of vast unevangelized regions, specially in Asia, where Christianity comes in contact with Islam and the higher philosophical non-Christian systems, has led her to think that the multiplication of male and female medical missionaries is the most important work in connection with missions which is before the Church.

THE *Christian Leader* remarks: If the Church is fully to utilize women in her work, she must use them specially in the work for which they are fitted. A lady, speaking in Lisgar during the week, said that, except in the work of Sunday school teaching, little was asked of them, except when it came to be a question of raising money. If there were money needed in connection with a Church, then immediately the cry was, "Ask the ladies. They know how to raise money." It was strange that the men who knew best how to raise money for themselves turned to the women as soon as there was any to be made for God. The evil was that many women thought when they had worked for a bazaar that they had done all the work that was demanded of them as Church members. Most congregations include, not only upon the communion rolls, but more conspicuously in the pews, a much larger proportion of women than men. But too often women had to go outside the life of a congregation in order to find scope for spiritual work. One of the characteristics of the present time was that the democracy was willing to listen to the voices of women on social questions. They would be likewise willing to listen on religious topics. Women, therefore, ought to be encouraged in trying to rebuild the spiritual as well as the material fabric. But men must not forget that the chief work of women must, after all, lie in their homes, and it was there that they could best build up the Church by setting higher ideals of duty before their children.

## Our Contributors.

THE HON. ALEX. MACKENZIE.

BY KNOXONIAN.

About twenty-five years ago it was our good fortune to spend a few days in Sarnia under the hospitable roof of Alexander Mackenzie. We saw the manly, upright statesman in his own house, the right place to see and measure anybody. The impressions then made have not been dimmed by a quarter of a century. We left that home feeling that Alex. Mackenzie was a noble man, and now as the grave closes over all that is mortal of our old friend the impression becomes stronger and more vivid than ever.

At the time we had the honour and privilege of being Alex. Mackenzie's guest, we had never been brought into contact with many Canadian public men. Nearly all we knew or thought we knew about Canadian politicians had been learned from party newspapers. We were as much surprised to find that Alex. Mackenzie had family worship regularly in his home as we had been during college days to see George Brown in Cookes Church twice every Sabbath listening devoutly to Mr. Gregg's admirable sermons. A youth who forms his estimate of the public men of this country by what he reads in the party newspapers is not likely to conclude that many of them worship either in public or private. Judge then of our surprise when we saw the future Premier take the family Bible and conduct worship in a manner that might put many a minister of the Gospel to shame.

Dr. Willis used to say that too many ministers read the twelfth chapter of Isaiah at family worship. Mr. Mackenzie always read a fairly long and a rich suitable passage manifestly not taken at random. His reading was as good as a commentary—much better than some commentaries we know. His prayers were direct, comprehensive, and childlike in their trust. There was not one worn-out platitude in them from beginning to end. In worship as in everything else Alex. Mackenzie was honest, sincere and earnest.

Many people had the impression that Mr. Mackenzie was cold hearted, distant and unsocial, and perhaps his manner did leave that impression upon the minds of those who did not know him in private life. The very reverse was the truth. A more kindly, genial man never breathed. He was a most charming man to spend an hour or two with. Full of anecdote, keenly fond of bright clever things, a capital listener as well as a good talker. An hour spent with him was a rare intellectual treat. His store of information was inexhaustible, his memory ponderous. It may well be doubted if Alex. Mackenzie ever forgot anything worth remembering that he ever heard or read. Speaking about newspapers one day we told him that the oldest newspaper article we remembered was an editorial in the *Globe* on the appointment of Chief Justice Richards—an editorial that for some mysterious reason or other had impressed itself on the memory of at least one small boy, though perhaps the chief did not mind it much. "Yes" said Mr. Mackenzie, "I remember that article very well," and without a moment's hesitation he recited a large part of it. Soon afterwards he made Chief Justice Richards the first Chief Justice of the Supreme Court of Canada.

During his premiership an incident occurred which illustrates in a strikingly pleasant way the stern honesty of the man and his kindness of heart. A minister, a warm, personal and political friend of his, broke down in health and wished to go to the seaside. Funds were scarce, and, under the impression that ministers had special rates over the Intercolonial, he wrote to the department asking for information. Mr. Mackenzie replied through a friend in substance as follows: "Tell Mr. — that special rates cannot be made, but I shall gladly pay his fare out of my own pocket." All honour to the man, who could send that reply. How easy it would have been to give reduced rates to an invalid clergyman over a Government railway, but rather than even appear to do wrong Alex. Mackenzie offered to pay the fare out of his own pocket. The offer was gratefully declined, but the heart that made it should have due credit.

There is no better test of a man's quality than the manner in which he bears defeat. Judged by that test Alex. Mackenzie stands on the top rung of the ladder. When his history is written its best chapter will begin immediately after his defeat in '78. Three days after his Government went down he wrote the following letter to a friend:—

OTTAWA, Sept. 21, '78.

MY DEAR SIR,—I am exceedingly grateful for your kind letter. I have many such letters from all quarters. While I do not pretend to be insensible to the disaster which has overtaken the party and myself I am delighted to know that I have the sympathy and support of so many good men. I also feel some pride in being able to say that I know of no kind of transaction by my Government that is indefensible. I may have made some mistakes of a minor kind, but I did devote myself to the administration of public affairs with a desire and determination to do right. I can therefore look with complacency on the adverse popular verdict with a firm conviction that I have not deserved it. Some people have a theory that a successful politician must necessarily depend on intrigue and doing crooked things to counteract the enemy. My mind has revolted at such proposals. I determined to rule in broad daylight or not at all, but I am aware that there are some people in our ranks who think I might have "schemed" more and who now urge me to do things while power remains which I do not consider right. Although I do not think this class is numerous, I have resolved when the members meet to tender my resignation of the leadership of the Liberals to

enable them to select one who may be more fortunate or successful. In the meantime pray accept my thanks for your kind words. Such letters as are piled on my table to lay far more than compensate me for the misfortune to myself personally. I am, my dear sir, Yours faithfully,  
A. MACKENZIE.

Neither his party nor his country was worthy of the man who wrote that letter. Something has been said about the writing of Mr. Mackenzie's history, and there seems to be a general feeling that the work should be undertaken by Mr. Buckingham of Stafford, who was the Premier's private secretary during his term of office. Mr. Buckingham is a gentleman of high literary ability, of excellent taste and sound judgment. He would do the work better perhaps than any other writer in Canada could do it, but when Mr. Buckingham has taxed his fine literary powers to their utmost he cannot tell the political part of the life story better than it was by the politician who said:—

MACKENZIE IS TOO HONEST A MAN TO GOVERN THIS COUNTRY.

### LETTER FROM REV. J. GOFORTH.

The following letter, dated Chu Wang, Honan, China, January 5, 1892, written to Rev. Lachlan Cameron, Thamesford, has been kindly forwarded by that gentleman for publication:—

DEAR MR. CAMERON,—We are very grateful for your words of sympathy and are pleased to hear of continued prosperity in the Thamesford congregation.

The autumn just closed held much of uncertainty for us so far inland. For a time it seemed that the Western Powers would certainly attack China. In the event of this we did not regard our position as very secure. The consul advised us to be quiet, and, in case serious trouble arose, to be ready to hurry to the coast. To increase the alarm, rumours began to circulate among the natives that England and China were actually at war. We felt that we had not a single person in this town who would act the friend if trouble came.

In view of the above situation you can readily see that I could not do much mission work at a distance. I have toured for thirty-three days and have visited seventeen market towns and five cities. My mode of going about the country is quite simple. I hire a wheelbarrow man to convey our bedding and books. The Chinese helper and myself always walk. No one can grumble at this mode of travel. It would satisfy the advocates of "cheap missions." The average daily cost to the Mission Board for the thirty-three days is twenty-four cents. We published the good news by word of mouth and printed page. We do not wait at the inns till the people come to us, but invariably seek the chief places of concourse in every town. During the autumn we made two visits to Chang to the chief city, in this district, with a population of probably 100,000. On the first occasion the officials sent men with orders for us to quit the city, we having already spent forenoon and afternoon of one day preaching on the main street. Finding that we were not away in the evening he received the order for us to leave. We paid no heed but went out on the main street and preached and sold books as we had done the day before, the people all the time being most friendly. The official saw we knew he had no right to drive us away and left us alone, and some weeks later when I again visited the city no official notice was taken of our presence. It was our aim to finally locate at Chang ti. We now live thirty-three miles east of it in a town of some 6,000.

It is too soon to tell of the results of the above touring, but we have not been wholly without encouragement.

I have mainly worked in the south end of the field, and it is only since September of last year that I came to work permanently in the north end of the field. We hope to baptize two men in February. They were interested while we were at Hsin hsin almost two years ago, and since have been witnessing for the truth. We rejoice over these as being our first fruits in Honan.

I must also tell you of our teacher, Mr. Wang. He is a graduate and by far the most competent Chinaman in the employ of our mission. When we moved to Chu Wang in September, he was quite indifferent, and never came to any of the services. The brethren here thought he was more opposed than otherwise to the Gospel. From the first I began to have personal talks with him on religion. After some weeks it became evident that the truth was taking effect, for he commenced coming to the services of his own accord. It is now two months since he told me that God had changed his heart and led him to pray the first prayer of his life. He has made rapid advances in the truth, and for a month past he has been with me daily in the chapel witnessing to the grace of God. He excels any of our native helpers in speaking, and his fine scholarship gives him a commanding influence among the people of this town. I hope and pray that this Mr. Wang is one of the "not many wise men" who are called. Pray for him that he may be steadfast. I think of the time when God used you to lead me to Christ, and now ask you to rejoice with me in the widening influence of your work.

I was glad to hear from you all. Lizzie and Calvin and Dallas and Hannah are each a centre of interest for me. Remember us kindly to each one. Will you also give my best wishes to my many friends. Mrs. Goforth joins me in love to you.  
Yours in the Work,  
J. GOFORTH.

## RECOLLECTIONS AND IMPRESSIONS OF THE GENERAL ASSEMBLY.

BY A LAY MEMBER.

MR. EDITOR,—Having been appointed a commissioner, with hesitation and reluctance almost at the last moment I decided to go. This hesitation and reluctance were partly because I did not feel well enough to undertake a journey involving as it did travel for a part of two days and being domiciled in other homes for ten days or so. A sense of duty prevailed at the risk of leaving work undone at a very busy time on the farm.

The first thing unusual that presented itself was when the train came along to see the engine draped in deep mourning, emblematic of the grief of its owners for the loss of a dear friend in the person of Sir John A. Macdonald. Arrived in the city, the mourning displayed was great. The Assembly, after routine business was over, properly enough, I suppose, made arrangements to attend the funeral in its corporate capacity, and for that purpose and also to allow the members the opportunity delayed its business for a time.

The church in which we met was apparently of recent construction, beautiful, commodious and comfortable, but too large for ordinary speeches to be well heard; in fact a good deal that was said I fancy was not heard distinctly by a great number, which was very unsatisfactory. Owing to the large number of members a large building was a necessity. As the roll was being called an ex-Moderator suggested that it be dispensed with, as it took up unnecessary time, but the suggestion was not much heeded, and the tedious work of calling the roll was duly finished, the names of those who were absent taking up more time than those present. This and other preliminaries being over, the Assembly was ready for its work. Reports of the various schemes and committees were called for and forthcoming in pretty good time. The number seemed almost endless, and what they all contained would take considerable time to find out, and more to understand their merits so as to be able to give an intelligent and well-grounded decision of approval or otherwise.

I gave up in despair the attempt to understand them all. Those I considered most important I tried in some measure to master, viz., the State of Religion and Mission reports, the Augmentation Scheme and the Temperance Committee's report. The first two of course are the great burden of the Church; all the others are to be considered as aids to one or other of these, but the last two I felt particularly interested in on account of the time they had occupied, the discussion which they had occasioned and the differences of opinion expressed on former occasions; especially the Temperance report, to which I will refer. The work involved in considering all the reports was great, and to be done in the limited time seemed almost impossible. The great number of representatives seemed rather to hinder than to facilitate despatch, and if it had been a proper thing to do, it would have been an advantage to divide the company in two, and relegated half of the work to each. There seemed enough to have formed two assemblies. At this stage I felt a little bewildered and not exactly at home among such a company, almost all total strangers in one sense, a large majority evidently ministers. As time went on I began to feel a little more at home, and looked upon all the company as brothers indeed. It was most interesting and instructive to me to see and hear day after day three times a day, such a galaxy of excellent men with their various and characteristic traits. I was impressed much by some, such as Principal Caven, with his lamb-like gentleness. One would think he was half afraid to speak for fear he should offend, and yet what he said carried such weight. His very gentleness seemed to make him strong; the princely bearing and activity of such as Drs. Torrance and Cochrane, the solid sense and carefulness of speech of Professors McLaren and King, the overworked Clerk, Dr. Reid, and a host of others; the nimble and agile Principal Grant seemed a study in himself, so bland and conciliatory, and sometimes eloquent. With what emphasis he uttered the noble sentiment, "Do justice though the heavens fall." However well fitted for his position in Queen's, the conclusion was forced that he would do much good if promoted in the Council of the Dominion at Ottawa if he could only carry out the principle of justice even at the cost mentioned.

The Reverend Moderator seemed a model man, so patient and anxious to give to each and all fair play and due consideration. Although there was much said and done to good purpose, yet there were things said that doubtless even he would have considered better if unsaid.

When the day of rest came I felt glad, and I hope I may truly say refreshed in some measure. In the forenoon I felt inclined to worship in another church where Dr. King had been appointed to officiate. In the afternoon the Lord's Supper was observed by the members of Assembly. The simple impressive service with its hallowed associations of the past and its opportunity for renewed consecration for the future was, I trust, appreciated. The ordinance was conducted in the same manner I have always seen it, the only exception being in place of the breaking of the bread by each one, the bread had previously been cut into small squares and the literal breaking of the bread was not done even by the officiating minister if I mistake not. The subject of Dr. King's thoughts were Paul's words: "God, whose I am and whom I serve." As the preacher went along one wish was often in mind, viz., that more had been there to have heard

what was said and how it was said. There was a very small congregation, the members of Assembly present not being more than could be counted on the fingers of one hand. I felt disappointed in this. On the Tuesday and Wednesday signs of impatience were manifested and given expression to. The Clerk intimated from his place that there were still seventy items of business on the docket to dispose of. A time limit was fixed for speakers, and afterwards business was rushed through double quick. On the Thursday I absented myself and left for home, but before doing so paid a visit to another Assembly in the good city of Kingston, but a very different one—the Penitentiary. Thus ended my visit to the General Assembly. Since then I have often thought and mused on matters in general. A good deal of these thoughts and musings have been occasioned by the state of matters in our Dominion in matters political and religious, and with your permission I would like to offer a few remarks on some points in connection with the Assembly's work, the duty of its members and members of the Church in general.

To my mind two things stand out prominently. One is that there is too much work for the Assembly to do in the limited time. So many being there apparently able and eager to do it tends rather to hinder than to facilitate despatch. As a consequence there is not sufficient time and leisure afforded to consider the business to be disposed of. Another is that the great bulk of our members are not sufficiently informed of the work of the Church as a whole or in its details. Many years ago there used to come to us in the *Record* a detailed statement of the finances of the Church, which was interesting and useful. For many years it has not come. Many know little about the financial and other matters as they ought to know, and if they have not the knowledge they will not likely be interested, and if not interested there will not be much progress. It would surely be a good thing to have the *Record* enlarged and published more frequently somewhat in the form of your paper, to give all necessary information in regard to the work of the Church and to have all reports and overtures published some time before the Assembly meeting, so that representatives could leisurely consider them. It should also be a medium of communication between the members of the Church, so that they could have opportunity of expressing their views on any proper question. If this were done it would certainly facilitate business and likely tend to its satisfactory disposal. There are many questions which ought to be discussed and considered by the whole Church before the Assembly should take action upon them. There are some Schemes of the Church and other work laid out which might be done satisfactorily elsewhere. It would be a relief and lessen the crowding of business. Whatever can be said in favour of continuing such schemes as the Widows and Orphans of ministers, the Aged and Infirm Ministers' Funds, many think the time has come when these matters should be discussed somewhere else than on the floor of the Assembly. These two, and, to some extent, the working of the Augmentation Scheme, are what we may call not popular with a great many of the members. They are not looked upon very favourably and not heartily supported. If this be so it is unsatisfactory, and if the people are wrong they should be enlightened. If they have good reason for their opinions, opportunity should be afforded of expressing them.

Regarding the Temperance Committee's work, I have a very decided opinion that the Assembly is not taking exactly the right position on what is called the Temperance question, especially the prohibition phase of it. There seems such impatience and furor for immediate prohibition of the liquor traffic, that the necessary conditions to satisfactory and effective prohibition are in a great measure overlooked or not complied with. Prohibition of the liquor traffic is so much a political question that the Assembly should consider carefully what its proper sphere is in its corporate capacity, and what the duty of its members as citizens.

I may be one of a small minority, but even if I should be alone it ought not to prevent me from stating in as few words as I can my views on this point and the reasons for them.

(To be continued.)

#### FOREIGN MISSION SECRETARY.

MR. EDITOR,—The remit of the General Assembly anent appointing a salaried Foreign Mission secretary to act for the Western Division of the Church has been the means of bringing Foreign Missions, with their executive administration, under the Presbyterian microscope, eliciting much information, and through the discussions in Presbyteries stimulating considerable interest in Foreign Missions, which cannot but result in great benefit to the Church, for which credit is due Rev. D. D. McLeod, who, in his wisdom and according to his usual methodical and business-like way of conducting ecclesiastical affairs, moved in the General Assembly that the recommendation of said appointment be referred to Presbyteries. The Foreign Mission Committee, who, it will be admitted, are the best judges of the needs of the Church in that behalf, recommended the appointing of such an agent, which recommendation has been endorsed by Presbyteries, and indeed it would have been a marvel had they done otherwise, seeing that the American Presbyterian Church, the Methodist Church and other Churches whose Foreign Mission work is by no means as extensive as ours, have salaried permanent Foreign Mission secretaries. The

great wonder is that a secretary who should devote his whole time to that work has not been appointed by our Church years ago. No secular institution or corporation handling annually as much money (\$110,000) as the Foreign Mission Committee would be guilty of such folly as to neglect the appointing of a man to look after its business and devote his whole time to its interest. "The children of this world are wiser in their generation than the children of light."

No one will deny that the Home Mission Fund and the Fund for the Augmentation of Salaries are as economically administered as they well can be, and more economically than those of the majority of other Churches, yet it costs ten per cent. of the monies contributed to administer the former and five per cent. the latter, while only a little over two per cent. are expended in administering the Foreign Mission Fund. The Church, a few years ago, appointed, at moderate salaries, two superintendents of Home Missions, Dr. Robertson and Mr. Findlay. These men have done excellent work and are acknowledged to have saved thousands of dollars to the Home Mission Fund, in addition to systematizing the whole work in a manner which could not possibly have been done but by men devoting all their time to it, and concentrating all their energies to "this one thing." It is as possible for a corporation as for an individual to be "penny wise and pound foolish," and there is a strong probability that the Church is chargeable with such foolery in connection with the Foreign Mission work. Even should the salary (\$2,000) recommended by the Committee, which is the smallest the Church should offer, be paid a permanent secretary, the expenditure in administering the Foreign Mission Fund would be much less than that of administering the Fund for the Augmentation of Salaries, which has no paid agent, and which is not half the percentage expended in administering the Home Mission Fund. It takes ten per cent. to administer the Home Mission Fund and five per cent. the Augmentation Fund, when the fields are under the very eye and hand of the Church. Surely the Foreign Mission work does not receive that attention which it should when only about two per cent. are expended in administering the Fund, while the fields are in India, China and the uttermost parts of the earth. The Foreign Mission Committee has done all that any committee under similar circumstances could do, and devoted more time to the work than the Church could reasonably expect them to do, but the work has so developed and the labour in connection with the Committee's work is now so great that a committee cannot efficiently carry it on, for it can be done by one whose duty it will be, under a committee, to devote his whole time to it, so that it is not a matter of choice, but of necessity on the part of the Church to appoint such an agent, and that agent must be a competent man and one of considerable experience in the *modus operandi* of the Foreign Mission Committee, extensive knowledge of our fields and missionaries, and of good executive ability. Such a man is Rev. D. D. McLeod, of Barrie. He has been for many years an active member of the Foreign Mission Committee, is at present its secretary, and as to executive ability there are few his superior in the Church. Let the General Assembly at its meeting in June next appoint him permanently to the office to which the Committee has appointed him *pro tempore*, and a long-felt want will be supplied, and the Foreign Mission Committee shall be relieved of much of its labours, and mission work will receive an impetus which the whole Church shall feel.

PRESBYTER.

#### THE DANGER OF THE HIGHER CRITICISM.

MR. EDITOR,—The blessed Bible in this changeable and wicked world is the only light we have to guide us into eternal life—a lamp to our souls—and with all its alleged imperfections is really a lamp to our feet and light in the dark ways of earth. We require this light even when young and in the heyday of life, much more when old—when tottering on the brink of the grave—from the cold precincts of which we can look up, our souls looking with joy to that home, those mansions promised in the fourteenth chapter of John's Gospel by our Lord and Master, Jesus Christ, when He was about to suffer cruel tortures on the Cross and the indignities of Roman soldiers and malicious Jews. His promises were bright and consoling. In very dark times thousands upon thousands have since felt the gracious words, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also." What would we do without such a promise? How could the poor widows, forsaken orphans, dying martyrs, the strong man in his dying throes, weak as an infant, but yet looking up to God in his soul, and thus strong, do without this light, or the Christian's hopes of immortal life beyond the grave's dark brink? Many a soldier on the battle field, expiring, or sailor on the sinking ocean ship, have turned for consolation to this promise. Yet this is one of the Bible's promises! And how many more do we find in the Old and New Testaments!! Look at the Psalms (so sublime), the sayings of Isaiah and the prophets, the Proverbs, so wise and consolatory. Remember the wise advice of Moses to the children of Israel, the noble words of Joshua: "As for me and my house, we will serve the Lord," the beautiful, filial and brotherly love of Joseph to his wicked brothers in Egypt. Are the lovely and beautiful sayings, this bright history, to be set aside, criticized, sneered at and disbelieved to suit the tastes of the higher critics or the German sophists, full of

fanciful theories, selfish vanity and egotism? Is the soul to be cheated out of its anchors of hope, the bright sunshine of future life, where we expect to see the loved faces of departed friends, be welcomed by the angels who sang their triumphant hymns on the birth of Jesus, or pointed to the blessed abodes of heaven when He took His last farewell to earth, to please the higher critics who have no deep spiritual life in them? Are those men ready, like Isaiah, to say, "God touched my spirit with a live coal from His heavenly spiritual altar, and then I saw and spoke, but not before (Isaiah vi. 6, 7). No, before we attempt to misinterpret or criticize such books as the prophecies of Isaiah—so beautiful and angelic—we must at least have wisdom from on high, which will never be given to the Scripture manglers. Heavenly light will not be given to men who tear to pieces immortal jewels. I advise all who criticize Isaiah to try to be like he was. What does it matter whether the whole book was written by him or not? Do we not see in it the footprints of God's great Spirit? We even hear some critics question whether Christ ever spoke as the beloved apostle John says He did in the Gospel of John. Who spoke such words, then? They are the words of eternal life, unapproachable in beauty and grandeur. Was there some other secret author of these great words?

If so, there is a Christ to come not yet disclosed. Who could talk as Christ talked to Nicodemus, or the woman of Samaria? Who could speak the words I have quoted in John xiv. or Isaiah vi.? Who could raise a Lazarus from the dead, or speak such touching words as He spoke then to Martha and Mary, but a Christ such as true spiritual people worship?

Critics of the lovely books of the Bible—so precious to true spirits—are seemingly touched with the slime of the old serpent, who is ever ready to tempt men to sin as he tempted Eve, poor Peter, the miserable Judas Iscariot, and so many others who have listened to his hellish tricks and blandishments. What do we hear, even in our own city, now? Why, some minister from a pulpit, for vanity sake, denying the precious blood of Jesus as necessary for our salvation! Another (I once heard in the Pavilion in this city) denying the atonement, the fact of original sin, that man is sinful in his nature. If not so—can anyone tell me—why such horrid deeds are done in the world which one daily reads of? If Jesus died on the cruel Cross, why did He do so but as a propitiation for the sins of the world? Is this doctrine, too, to be attacked? Why the sacrifice of so great and almighty a Spirit, if not for sin? Sin! the whole history of man from Cain down to the horrid wretch, Deeming, now about to suffer in Australia for the murder of his poor wives, with a voice of thunder, proves man is sinful—dreadfully sinful! Why is it so, critics may say? We know it is so; and in deep humility let us thank God that through Jesus Christ, by the shedding of His precious blood, with sorry and broken hearts, we can get rid of this sin by the kind mercy of a blessed, loving God.

The folly of so-called learned men in this high criticism of the Books of the Bible, denying that Moses wrote the Books ascribed to him, that he did not promulgate the laws ascribed to him, that the Book of Job is comparatively a modern Book, after Solomon's day; that the Psalms are wrongly ascribed to the authorship of David; that the Books of the New Testament, at least some of them, were not written by the four evangelists—has done more to make men infidels than all the Ingersolls, Huxleys, Tyndals and Spencers could ever do. They pull out the under-pins of the Old and New Testaments and seem to care little whether the upper fabric falls or not. The late Mr. Beecher, of New York, undermined the views of learned men there. How many true, spiritual Christians was he ever instrumental in making? He it was who denied at the Toronto Pavilion the doctrine of original sin in man, and necessarily, in consequence, the atonement for sin by the shed blood of Jesus on the cross. I see a Mr. Frank Smith has, in a letter in the *World*, publicly denounced the doctrines lately preached at the Euclid Avenue Methodist Church by Mr. Phillips. He is right, too, for if Mr. Phillips preaches against the atonement for our sins by Christ's shed blood on the Cross, he cuts from under the Christian Church one of its essential principles. I am not here condemning Mr. Phillip's doctrines—for they have not been fully examined by me—but I condemn all who preach against the atonement of Christ, or who hold that man is not in his nature sinful. We cannot come to any other conclusion from the Scriptures, or even from worldly experience, of past and present events occurring around us. We also cannot be too careful in meddling with the present arrangement of the Books of the Scriptures. We can only understand them when light is shed upon them by the Holy Spirit in our souls.

Toronto, April 14, 1892.

CHARLES DURAND.

#### SUNSET THOUGHTS.

Sacrifice is the indispensable condition of success. We must renounce in order to prevail. He that seeks his life loses it; he that loses his life finds it. One must sow in tears if he would reap in joy. Master and scholar have the same experience—that suffering is required in order to fruitfulness and victory. It is the furnace that purifies and renders efficacious; the spices must be bruised to bring forth their fragrance. Happy they who recognize this law of the divine economy, and are content to suffer if only they may be made to bear much fruit.—William M. Taylor, D.D.

## Pastor and People.

### YESUS ONLY.

[The following lines, expressive of deep devotional feeling and humble trust in Jesus only, are from the pen of the late Professor Elliott, D. D., of Lafayette College:—]

Jesus, engrave it on my heart  
That Thou alone most needful art;  
I could from all things parted be,  
But never, never Lord from Thee.

Needful art Thou to make me live,  
Needful art Thou all grace to give,  
Needful to guide me lest I stray;  
Needful to help me every day.

Needful is Thy most precious blood;  
Needful is Thy correcting rod;  
Needful is Thy indulgent care;  
Needful Thy all-prevailing prayer.

Needful Thy presence, dearest Lord,  
True peace and comfort to afford;  
Needful Thy promise to impart  
Full life and vigour to my heart.

Needful art Thou to be my stay  
Through all life's dark and stormy way;  
Nor less in death Thou'lt needful be,  
When I yield up my soul to Thee.

Needful art Thou to raise my dust,  
In shining glory with the just;  
Needful when I in heaven appear  
To crown and to present me there.

### CURRENT UNBELIEF.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

This subject is embarrassingly vague and comprehensive. Unbelief is not defined, and the area over which it spreads, whether in Canada, Germany, France, or elsewhere, is not indicated. Perhaps this is wise, since with modern facilities for the distribution of knowledge, the thoughts and opinions good and bad, of any one country are speedily disseminated over the civilized world. Nothing can now be done in a corner. What is told in the ear is soon preached on the house-tops. Thus faith and unbelief get the fullest publicity, and are more widely diffused at the present day than ever before. And yet Sir William Dawson asks, "can such a thing exist as current unbelief? Unbelief is a purely negative quantity. How can it be current? The answer is, negatives imply positives. For example, according to an old and much neglected manual of theology, the negative precept, "Thou shalt not kill," "requireth all lawful endeavours to preserve our own life and the life of others." Besides, I venture to suggest that instead of unbelief being "a purely negative quantity," it is an evil spiritual force in man which is quite positive, and impels him to offer opposition to God and His truth. In this sense it is certainly current everywhere, for Jesus says, "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad."

But Sir William adds, "there may be a rapid current in a stream, but scarcely in its dried up bed." True, but this stream of unbelief, sad to tell, has never been dried up. It started in Eden, when the lie of the devil was acted upon instead of the truth of God, and its bed has been deepened and widened ever since in its progress through the ages and with the growth of the human race. One of the most obtrusive facts in the history of unbelief is its unbroken continuity in spite of all that has been done to sweep it out of the world.

It is obviously vital to this discussion to settle definitely what is meant by faith and unbelief because they are directly antagonistic. It is confidently alleged by many that men have boundless faith in science, banks, railways and such like. This is undoubtedly correct, but is quite foreign to the matter in hand. Such faith often co-exists with the most determined unbelief. Such faith is natural to man, indigenous to the human heart, and in no sense the outcome of the saving grace of God. It is quite compatible with the utmost contempt for the person and work of Jesus Christ, and is useless to deliver men from the power, the pollution and penalty of sin and to fit them for eternal blessedness.

No scriptural definition of saving faith can be framed which ignores the Incarnation of the Son of God—the fundamental miracle of Christianity—and His vicarious obedience and sacrifice as the ground of a sinner's justification before God. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world."

Faith, in one sense, is persuasion of the truth. In this form it terminates in propositions, and usually spoken of as the assent of the understanding. This faith does not save. We are not saved by propositions or creeds, but by a divine Christ. The acceptance of biblical facts and of the facts of science and secular enterprises is not sufficient for salvation. Men are constantly deceiving themselves in this respect. Demons believe in this sense, but are lost notwithstanding. They are not ignorant of Christ's redemptive work. The devil and his angels saw much of Jesus during His sojourn among men; and the Apostle James says (ii. 19) that their faith in the existence of God made them shudder, but it does

not restrain them from the most malignant and persistent opposition to Christ and His kingdom. The mere intellectual acknowledgment of the possibility of miracles, or the acceptance of the truth of the Gospel narratives comes far short of real Christian faith.

The faith that saves and that is antagonized by current unbelief, is distinctively trust in Christ, and this trust is not natural to the carnal mind. It is begotten by the Spirit of God in connection with the truth, and worketh by love and purifieth the heart. This is the only kind of faith that overcometh the world, and the unbelief which is antithetical and hostile to it is that with which we are concerned. In other words, the unbelief which consists in withholding confidence from God as having undertaken and accomplished human redemption, and which seeks to undermine and overthrow the kingdom of grace in the hearts of men.

Now this unbelief is current in many forms, and it may be difficult or impossible to say how much of it is in the Church and in the world. These two communities suffer from it, and they are so closely allied and so much intermingled of late that the same modes of thought and courses of conduct are found in both. So much is this the case that persons of pessimistic tendencies have abandoned the task of drawing a line of demarcation between them. Church people, they allege, are swallowed up of the world, they practically abjure their faith, and deserve to be classed with unbelievers, and the only safe course is to abandon their communion, to come out from among them and be separate.

This is unwise and unjust. Saints may come short of the ideal standard, and of being in all respects "a peculiar people, zealous of good works." We are all far from being what we should be, and what we shall be "when that which is perfect is come." Our theology, our preaching, our piety, our practical activity, our views of science, of government, of Inspiration, and of many other subjects may be greatly at fault, but still it is quite within the limits of truth to say that the Church universal in all her Protestant branches is much better than the world that "lieth in the evil one."

We do not deny that there is unbelief in the Church, often showing itself in cunning unmanly ways that are paralyzing her spiritual vigour and efforts. But unbelief in the world is of a grosser type. It is noisy, boastful, and undignified. Its agents are usually coarse lovers of notoriety. Like the hypocrites of Christ's day, when they have any special performance to go through, they "sound a trumpet before them," and their numbers and influence are often unwisely estimated by the fuss they make. They claim to be leaders of advanced thought, while they are only reproducers of exploded errors.

I cannot but regard current unbelief as chiefly, while not exclusively, the unbelief of the past in slightly altered forms. This is the case as it shows itself in the departments of Apologetics, Dogmatics, philosophical speculation, and practical conduct. Physicists have in some measure opened fresh fields of controversy, but for the rest a dreary monotony is observable. The spirit of unbelief has survived the wreck of the old forms it once animated, and hence there is not very much that is out-and-out original, at least in principal, in the scepticism of our day. Its advocates have drawn upon all the centuries from the days of the apostles to the present moment. Celsus, Porphyry, Lucian, and later, Spinoza, Kant, Hegel, Hume, and others furnished the data which they have wrought into new combinations.

Many imagine themselves clever inventors of startling objections to sacred truth because they are ignorant of what their predecessors of a similar spirit did centuries ago. They forget or never learned that the ruler of the darkness of the world frequently returns by crooked ways and under new names, sometimes transformed into an angel of light, to do his old work of deceiving men and persuading them to accept his lies instead of the truth of God.

Deism, for example, as it flourished in England during the last half of the seventeenth and the first half of the eighteenth century has passed away, but its spirit of antagonism to the fundamental truths of Christianity is still potent. We have latent or disguised Deism, not pronounced and outspoken except as Socinianism which also drops the old name. The nomenclature and methods of attack are changed, but the enemy is the same.

That was pre-eminently the age of reason, when it was thought that there was nothing higher or truer than the five senses of man and his intellect. The supreme effort then was to eliminate everything from religion that transcended the compass of reason. What refused to yield to this test, and to become luminous, simple, and satisfactory to the carnal mind was rejected. Theologians and unbelievers were largely at one in this decision. The preaching of the day was deeply permeated with rationalism. It dwelt upon mere morality, cold abstraction, metaphysical subtleties, and doubtful casuistry, and left out the saving message of the Gospel. This was true in a large degree of the writings and sermons of Hooker, Chillingworth, Taylor, Cadworth and others. The enemies of the truth then, as now, received no small help and comfort from those who professed to be its friends and defenders.

Lord Herbert's special mission was to displace Christianity, or render it unnecessary by emphasizing natural religion which he condensed to five points, namely, belief in the existence of God, the obligation to worship Him, the cultivation of piety or virtue, forgiveness solely on the ground of repentance, and, finally, rewards and punishments in the future state. The doctrines of the Trinity, of the Divinity and Incarnation of the Son of God, the atonement, the Holy Spirit and everything distinctively Christian were carefully excluded from this creed.

One cannot help feeling that this was very much in line with the demands of the present day. Abbreviated creeds are now emphatically called for, as if truth were not worth being formulated and held at any great length. Liberty is craved to believe less than heretofore, and to hold even the little that is accepted with the utmost uncertainty. Practically the "Higher Criticism" aims at giving us an expurgated Bible with very many parts left out which we have been accustomed to believe. To be a doubter in the estimation of many, is to be an honest man, and to hold truth, especially a biblical doctrine, with unmistakable strength of conviction, is to be a hypocrite or an ignorant dogmatist and obstructionist trying to stop the progress of knowledge. The determination appears to be to enlarge the human and minimize the Divine element in the Bible. But what is the practical effect of this view? The more it prevails the less reliable and authoritative the book becomes. The Lord's Word within its pages is diminished. God speaks little and man much, and thus the probability if not the absolute certainty of error in its contents is indefinitely increased. The Lord's voice ceases altogether to be heard in many parts of it and they contain nothing but the fallible utterances of man.

According to Principal Grant it is a dangerously erroneous view to make Inspiration "cover every subject referred to in the Bible, such as geography, geology, astronomy, history, antiquities, as well as the revelation of the character of God and the character and destiny of man." And, as it surprised that any should hesitate to accept this doctrine, he adds, "One would suppose indeed that by this time the lesson might have been learned that the divine element in the Bible does not extend to the knowledge of science, natural history or physical geography possessed by the writers, but that on all such matters they occupy the same platform as other men of their class and time, and were subject generally to all ordinary human limitations." (*College Journal*, November, 1891, pp. 6, 9)

That is to say Inspiration gave the sacred writers no aid in certain matters. Other men blunder in these, and so did they. Teaching of others showed much ignorance and error, and so did theirs. They occupied the same platform, and were characterized by what is meant by this conveniently indefinite phrase—"all ordinary human limitations." It follows that the geography, geology, astronomy, history and antiquities of the Bible are more or less unreliable. The learned principal does not tell us the precise extent to which this is the case, but he dwells with stirring animation upon the terrible consequences which he thinks have flown from the non-recognition of the fact. This indeed is the only cause of unbelief upon which he expatiates. One would think that but for the conduct of the "priest, the pulpit, the dogmatist and the schoolman" in propagating "views of Inspiration similar to those entertained by orthodox Hindus with regard to the Vedas and Puranas, and by pious Mahomedans with regard to the Koran" (p. 6) the world would be delivered in a great measure from unbelief. I have not met with the advocates of the monstrous views complained of, and have no wish to stand between them and the chastisement they deserve. It would be interesting, however, to see the ipsissima verba of their statements, and thus to be in a position to judge intelligently in the matter. If there are ministers in Canada whose teachings on this question are as better than the utterances of Hindus and Mahomedans, they should certainly be disciplined; and if the people are in this benighted state they should be at once enlightened. No wonder if unbelief should prevail among them if they are under the care of such teachers.

(To be continued.)

### THE ALLIANCE OF REFORMED CHURCHES

There was a large attendance at the spring meeting of the Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian System, Western Section, which was held on Thursday morning, April 14, in the Scottish Church, Fourteenth Street, New York. The chairman, the Rev. Dr. T. W. Chambers, presided, and nearly all the several Churches connected with the Alliance in the United States and Canada were represented. From among the founders of this Alliance it was pleasant and profitable to note the presence of Drs. McCosh and Schaff, helping to arrange for the Fifth Quadrennial Council to be held in Toronto this fall, September 21-29. Much important business was transacted in preparation for the approaching Council, chief of which was the adoption of the programme on which the Committees of the Eastern and Western Sections have been engaged for the year past. Both in topics and speakers it promises a meeting of great interest. It was thought the presence of an executive officer from the missionary societies would add to the interest and value of the discussions on missionary topics, and it was resolved to recommend that, without specially inviting them, if any such should be present at the Council in September, they should be accorded seats as corresponding members. The Committee on Work on the European Continent called attention, through Dr. Cattell, its chairman, and Dr. Hale, both of whom have lately visited Bohemia, to the great value of sympathy and help to the struggling Reformed Churches among the Czechs.

In the evening the Presbyterian Social Union of New York gave a reception to the Executive Commission in the assembly room of the Metropolitan Opera House. It was admirably managed, and was an enjoyable occasion. Leading representatives of the Presbyterian and Reformed Churches well filled the spacious room, nearly one-half being ladies. Mr. John Paton, the President of the Social Union, presided, and felicitously introduced the speakers. These were the Rev. Dr. James I. Good, of the German Reformed Church of Reading, Pa., who spoke on "Presbyterianism on the European Continent"; the Rev. Dr. E. T. Corwin of the Reformed Dutch Church of New Brunswick, N. J., President of the General Synod, who spoke on "Presbyterianism in its Polity"; the Rev. Dr. L. C. Voss, of the Presbyterian Church South, of Savannah, Ga., on "Presbyterianism in its Doctrine"; and the Rev. Dr. D. H. McVicar, of the Presbyterian Church of Canada, and Principal of the Presbyterian College, Montreal, who spoke on "Presbyterianism and Education." The addresses were interspersed with admirable singing by the Schumann Quartette. After these exercises the doors were opened into the supper-room, and further sociability was promoted by the usual collation.

## Our Young Folks.

### THE MOTHER'S PRAYER.

Starting forth on life's rough way,  
 Father, guide them;  
 O! we know not what of harm  
 May betide them:  
 'Neath the shadow of Thy wing,  
 Father, hide them;  
 Waking, sleeping, Lord, we pray,  
 Go beside them.

When in prayer they cry to Thee,  
 Do Thou hear them;  
 From the stains of sin and shame  
 Do Thou clear them  
 Mid the quicksands and the rocks,  
 Do Thou steer them;  
 In temptation, trial, grief,  
 Be Thou near them.

Unto Thee we give them up,  
 Lord, receive them.  
 In the world we know must be  
 Much to grieve them,—  
 Many striving oft and strong  
 To deceive them;  
 Trustful in Thy hands of love  
 We must leave them.

—William Cullen Bryant.

### LEND A HAND.

A very small boy was crossing Lafayette Square, the most beautiful of Washington's parks, one Sunday morning.

He wore the blue uniform of the District messenger boys, and was lugging with both hands a basket containing some potted palms and roses, which, doubtless, were to decorate a rich dinner-table.

He was a pathetic figure, that little chap, and every one in the park was noticing him. It was such a warm morning for December, and the energy which he might have had, as there had been snow on the ground, became languor and listlessness. He, at last, set the big basket down and looked at it helplessly.

"Tired out, are you, my boy?" came a friendly voice from behind him, and the messenger glanced up at a distinguished looking man.

"Tired out?" the question was repeated.

"Yes, sir."

"Have you to go far?"

"Yes, sir."

"Well, I am going your way, I can help you a bit," and the gentleman picked up the basket and carried it for some distance, the little chap trudging at his side. As they walked along the small boy grew confidential, told who he was and where he lived, and finally, in a burst of good comradeship, asked his companion where he lived.

"Just across the street from where I met you," was the answer, as the gentleman slipped a coin in the boy's hand, "in that white house opposite Lafayette Park."

For it was the occupant of the White House, the President of the United States, who was carrying the flower-boy's basket.

### MARY AND MUFF.

Mary's mamma was invited out to tea. But before she went she dressed little Mary all up neatly, curled her pretty hair and left her in the care of her older sister, Lizzie.

"Don't let her run out and get her feet wet," said mamma, "and don't leave her alone in the house."

"Very well, mamma," said Lizzie.

But after mamma had been gone an hour some of the school girls came to the fence and called "Oh, Lizzie! Lizzie, come out here!"

"You mustn't go," said Mary. "Mamma told you not to leave me alone."

"Well, I won't leave you, only for one minute, little goose!" answered naughty Lizzie. "I just want to see what they called me for."

So Lizzie ran out to the gate, and Mary stood at the window looking out at the group of girls.

Presently Lizzie came running back again. "Oh, Mary!" she said, "they are going over to Tot Scott's to hear her new music-box play! I won't be gone ten minutes! If you'll stay here, and not tell mamma, I'll give you my wax doll!"

"But mamma said not to go away, Lizzie."

"She wouldn't care for such a little ways! I won't stay a minute, dear!"

"Well, I—don't care if you go—only for what mamma said," replied the little girl.

But Lizzie ran off, and Mary was left alone, not only for one minute, but for almost an hour, and the house was so still the little girl grew very much afraid.

"Oh, I wish mamma would come!" she sighed, trying hard not to cry. "There's something under the sofa, too! Oh, it is only my dear old Muffy! Come here, darling old kitty, and keep me company! I am so glad you are here! Now I shall not be so frightened! You'll take care of me, won't you, Muffy darling?"

So when Mary laid down on the sofa, and shut her bright eyes to take a nap, Muff curled right up under the soft little bare arm and went to sleep too. And it so happened that

mamma, who was uneasy about her little girl because she was not well, came home first and found her there.

Just then Lizzie came in, and what do you think mamma had to say to her? Do you think she had been a good girl?

### AN INGENUOUS BOY.

A little lad who had become interested in gathering money to send the Gospel to the heathen, hit upon this happy device. He rummaged in the garret and found an old-fashioned powder-horn, which he decided to make into a missionary box. His older brother said he might have the horn, but wondered what he was going to do with it. The large end of the horn had a wooden bottom, and Eddie scraped it smooth, and asked his brother if he would cut some letters on it. "Yes," said his brother, and Eddie gave him these words:—

Once I was the horn of an ox,  
 Now I am a missionary box.

Eddie inked the letters, and then as he showed his box to his friends they were all so pleased with his ingenuity that they all put something into it, and he became a large contributor.

### DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain.

"John, where is the hammer?"

"It is in the corn-crib."

"No, it's not there; I have just been looking there."

"Well, I know it is; I saw it there not half an hour ago."

"If you saw it there, it must be there of course; but suppose you go and fetch it."

John goes to the corn-crib, and presently returns with a small axe in his hand.

"Oh, it was the axe I saw; the handle sticking out from a half-bushel measure; I thought it was the hammer."

You said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for, if you do, you will find the habit growing upon you, and by-and-by you will begin to make loose replies to questions of great importance. Don't be too certain.

### A FRESH BEGINNING.

"Bessie!" called Mrs. Downing.

"Y-e-e-s 'um," was the sleepy reply.

"Bessie, get right up and dress yourself as quick as you can; you are such a slow child."

"Oh, dear me!" yawned Bessie, "I wish I could sleep once as long as I wanted to."

But she arose and began dressing slowly, as was her usual way. She could not find her shoe-buttoner very readily owing to a certain careless habit of hers, but as she looked around the room for it she was confronted by these words: "Every day is a fresh beginning." There they shone in letters of gold from the little white silk banner Aunt Madge had sent her a day or two ago. In some mysterious way they found their way directly to her heart.

"Oh, yes," she thought, "so it is. I forgot what Aunt Madge wrote in her letter. Even if I have not been real good as I intended to be since the new year came, I can begin again this morning. And I will."

She had forgotten to say her morning prayer—she remembered to offer it now in a brief but earnest way. As she arose from her knees, her mother called again: "Bessie, are you ever coming down?" There was impatience in the tone, and no wonder, for, as Mrs. Downing had remarked, Bessie was "such a slow child."

But now, with a strong purpose to make a fresh beginning with the help of her Father in heaven, the child replied sweetly:—

"I will be right down, mamma, in just one minute."

She kept her promise. She reached the sitting-room in time for prayers, and her bright "Good-morning" and cheery smile were like rays of sunshine. A look of surprise and gladness came into the faces of father and mother. Baby Ruth toddled up to her for a kiss, and she lifted the darling little one to her lap with a loving gentleness altogether new to her. The hours passed on. Looking about her to see how much she could do for the dear home folks, she found many opportunities for helpfulness. When the day was gone, Mrs. Downing's face was less weary than usual; Mr. Downing's less drawn.

"What a dear little daughter Bessie is, after all!" the latter remarked. "And such a joy and comfort!" added the former.

Up in her little blue-and-white room Bessie was kneeling in her white robe, praying:—

"Thank Thee, dear Jesus, for helping me to make a fresh beginning. It has made such a happy, happy day."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 15  
1892

### A SONG OF PRAISE.

{ Psm. ciii.  
1-22.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all His benefits.—Psalm ciii. 2

#### INTRODUCTORY.

Notwithstanding the various conjectures of learned men, there is no substantial reason for doubting the accuracy of the inscription attributing the authorship of this beautiful Psalm to David. A possible conjecture is that it was written by him late in life. This would account for the fullness and fervency of gratitude expressed for the divine mercy in the varied experiences of his eventful life.

I. Praise for Personal Mercies.—The key note of this devout song of praise is "Bless the Lord, O my soul." There is a distinct confession of belief in the divine existence, and that all good comes direct from the hand of the infinitely wise and merciful God. The worshipper here as elsewhere in the Psalms gives expression to his profound conviction that all true worship must be essentially spiritual. This does not mean that outward service is to be neglected as of little significance, but to be real it must be the worship of the soul. This is further borne out by the words that follow: "and all that is within me, bless His holy name." All the faculties of the soul are to be engaged in the exercise of this blessed privilege and incumbent duty of praising God for His mercies. The name of God is to be praised. His name is that by which He makes himself known to us. It is a holy name, and should never be used but with marked reverence, as well as adoration. The psalmist begins with the reflection, "and forget not all His benefits." They are manifold and are constantly bestowed. We are in constant danger of this sin of ingratitude in forgetting the common daily blessings that God so richly bestows. If all within us is to be stirred up, memory of God's constant goodness must not be overlooked. Now David proceeds to enumerate some of those benefits. The first mentioned, as it is first in order, is forgiveness. Till sin is forgiven the other blessings cannot be rightly enjoyed. This blessing, these words would indicate, is continuous: He forgiveth. We need daily forgiveness as well as daily grace. The pardon which God bestows is full and free pardon. He "forgiveth all thine iniquities." Next it is said that God "healeth all thy diseases." Christ is the great physician. He healed the bodies and souls of men, during His earthly ministry, in proof that He came from God to do His work. The cure of disease is God's work still. He alone can bless the means used, the doctor's skill and the medicines prescribed. He cures the root disease of all—sin. "Who redeemeth thy life from destruction." From how many dangers, seen and unseen, are we daily delivered. We are appalled when we hear of some terrible accident by which numerous lives are lost, but do we reflect how seldom these occur? There is a constant stream of travel over the world by land and sea, and how small is the percentage of those who meet with accidents. The soul that truly rests in God is crowned "with loving kindness and tender mercies." The soul is satisfied with good things. All that God gives is good, and its bestowment meets the soul's wants. All God's gifts are soul-satisfying. Strength is renewed by the blessings God imparts, and this renewed vigour fits an illustration in the moulting of the eagle, which makes it appear in its new feathers as if young again. These are blessings of which the psalmist can speak from personal experience, but God's righteous government contemplates the well-being of all. "The Lord executeth righteousness and judgment for all that are oppressed." God's law is against all oppression. It may be severe and long continued, but it ends in disaster to those who practise it. The children of Israel were long in bondage in Egypt, but deliverance came. The curse of slavery continued long, but the Christian nations of the world have emancipated its victims. Another reason for thankfulness is the fact that God has made a revelation of His will to men. "He made known His ways unto Moses." His dealings with the children of Israel were a manifestation of His righteous and merciful purposes.

II. Praise for Forgiveness.—This precious blessing was highly prized by the Psalmist. He had mentioned it already, but he goes back to it and amplifies it in the words that follow: "The Lord is full of compassion and gracious." This is the firm belief of all who have appreciatively received God's benefits, and have studied His ways as revealed. What a blessed thing to know that God is full of compassion and gracious! He is "slow to anger." Our rebellion and ingratitude, the number and magnitude of our sins justly deserve the divine displeasure, and God is angry with the wicked, but He "is slow to anger and plenteous in mercy." In this there is every thing to attract, and nothing to repel. "He will not always chide." He never inflicts needless pain. He delights in mercy. Instead of receiving the just punishment of our sins He offers forgiveness to all, and freely bestows His mercy on all who come to Him through Jesus Christ. As a proof of His great, His boundless mercy the psalmist declares that the height of heaven above the earth may give us an idea of the magnitude of God's mercy. So also is the completeness of His forgiving love. As east and west are for ever removed, so does God remove our transgressions from us.

III. Praise for God's Fatherly Love and Care.—Just as a kind earthly father loves, protects, and instructs his child, and bears tenderly with its weaknesses, so the Heavenly Father "pitieth them that fear Him." God pities us because He knows us thoroughly. He "knoweth our frame; He remembereth that we are dust." Life on earth is brief. Dust soon returns to dust. The figures used in Scripture to denote the brevity of human life are striking and expressive. It is like grass that is speedily consumed, or soon withers under the scorching heat; like a flower of the field which the hot desert wind withers. Its beauty fades and the place it occupied is left empty. In contrast with the evanescent life on earth God's mercy "is from everlasting to everlasting upon them that fear Him." God's righteousness descends to their children, generation after generation, that is to those that "keep His covenant, and to those that remember His precepts to do them." Then the psalmist asserts the eternity of God's righteous rule, which extends everywhere, and then calls on all the hosts of heaven, and all creation to join in the universal chorus of praise, and the Psalm ends as it began "Bless the Lord, O my soul." Praise is a delightful exercise in which all ought to join with fervent heart. The angelic worshippers cease not day nor night in their glowing ascriptions of praise to Him that sitteth upon the throne. All nature shows forth the praise of the Great Creator. Surely now we ought to call on our souls and all that is within us to "Bless His holy name."

#### PRACTICAL SUGGESTIONS.

Let us not forget to thank and praise the Lord daily for all the benefits we receive from His gracious hand.

Let us praise God for His forgiving mercy and compassionate love and care which He continually extends to us.

Let us not forget that these precious benefits are promised to them that fear Him, and "remember His precepts to do them."

While God condemns sin, He reveals Himself to us as ever ready to extend forgiveness to us. He is merciful and gracious, and "as a father pitieth his children, so the Lord pitieth them that fear Him."



NOW READY.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 4th, 1892.

WONDER if that Methodist brother who has  
 been making a little tempest in one of the  
 Toronto churches really imagines that he has said  
 anything *new* on the atonement.

THE *British Weekly* gravely observes that  
 "the people who know exactly how news-  
 papers ought to be managed will always be found  
 engaged in other occupations." That is a sad fact.

IT is said that some prominent ministers in the  
 American Presbyterian Church contend that  
 the Synod of New York was slighted and dis-  
 credited when the Briggs case was appealed past it  
 to the General Assembly. Instead of feeling hurt  
 the Synod should hold a day of thanksgiving.

DR. Stalker told the students of Yale that he  
 rather enjoyed seeing a man who had dis-  
 tinguished himself by his incisiveness on the *terra*  
*firma* of criticism suddenly dropped into the bot-  
 tomless sea of actual life, and learning amidst his  
 first struggles in the waves, not without gulps, the  
 difference between criticism and performance.  
 That is an elegant though somewhat roundabout  
 way of saying that a conceited, priggish, impertinent  
 student sometimes learns to be sensible and even  
 modest when he has to do the actual work of a  
 minister.

WE have not seen one address delivered by a  
 minister on the death of Alexander Mac-  
 kenzie in which special emphasis was not laid on  
 his honesty. Manifestly the clergy are of the  
 opinion that honesty is a somewhat rare thing  
 among Canadian politicians. Sir John Thompson  
 and Mr. Laurier in their addresses in the House said  
 little or nothing about the ex-Premier's honesty.  
 Whether their silence arose from the fact that they  
 considered honesty quite a common quality at  
 Ottawa or from the fear that any reference of that  
 kind would be unpleasant, we cannot say.

A GREAT deal depends on the stand-point from  
 which you view a question. Optimists say  
 that the recent victories of the Mowat Government  
 in Kingston, Renfrew and Toronto were an  
 emphatic protest against the "machine" in politics.  
 High-minded Conservatives refused to be driven  
 by the "machine," and voted for a Premier that  
 they thought had, all things considered, done fairly  
 well for twenty years. Pessimists declare that the  
 result in these three constituencies was nothing  
 more and nothing better than a determination to

be on the winning side and have a chance for pick-  
 ings from both Governments. Men who see the  
 hand of the Pope in everything declare "the Catho-  
 lic vote did it." How would it do to say that all  
 three causes contributed more or less to the result?

IT is pleasant, very pleasant, to learn from the  
*Christian Guardian* that Alexander Macken-  
 zie, amidst all the work and worry of Ottawa life,  
 conducted family worship regularly in his home,  
 and to learn from the *Clinton New Era* that, at the  
 request of the Rev. John Ross, Mr. Mackenzie  
 opened a political meeting in Brucefield with  
 prayer. The prominence given to the fact that Mr.  
 Mackenzie was a man of prayer might easily lead  
 some people to believe that he was the only Cana-  
 dian politician who ever bowed the knee to his  
 Maker. Mr. Mackenzie himself would be the first  
 and most vigorous in repudiating any such infer-  
 ence. We venture to say that as large a proportion  
 of the members of the Ontario Legislature have  
 family worship in their homes as of any body  
 in Ontario except the Church Courts. Indeed  
 we are not quite certain that all the Church Courts  
 need be excepted. People who learn all they know  
 about public men from extreme party newspapers  
 have some queer ideas about our rulers.

AFTER all, England is the only country in the  
 world in which the liberty of the subject is  
 thoroughly understood and as thoroughly protected.  
 Some weeks ago a station-master on the Cambrian  
 Railway gave evidence, before a committee of the  
 House of Commons, that displeased his employers.  
 The Directors dismissed him and were promptly  
 summoned before the Bar of the House of Com-  
 mons for so doing. They made a humble apology  
 and were severely rebuked by the Speaker though  
 all were prominent men and one a member of the  
 House. The next offenders in the same line will  
 perhaps be sent to the Tower. To understand the  
 difference between government in Canada and in  
 England just try and imagine our House of Com-  
 mons bringing the Directors of the Canadian Pacific  
 Railway or of the Grand Trunk before its Bar for  
 dismissing a station-master because he gave evi-  
 dence the committee did not like. Either Company  
 might for this cause or any other dismiss every  
 station-master between the Atlantic and the Pacific  
 and not a word would they hear about it. The  
 House would be afraid of losing the railway vote  
 They do things differently in England.

AS the meeting of the American Assembly  
 draws near, the question, Who should be the  
 next Moderator? always comes to the front in the  
 Church papers. One of them defines a good Mod-  
 erator in this way:—

The Moderator should be a man who has the confidence of  
 the whole Church; who is loyal to the truth as it is in Christ  
 Jesus. But he should not be a hot-headed partisan; he  
 should be distinguished for executive gifts and business  
 ability; he should be firm, but patient, courteous and mag-  
 nanimous. He ought to be a pastor with a good record, and  
 who knows the pulse of those who are engaged in the most  
 important service of the Church. It will be wise for the com-  
 missioners to consider carefully and to choose prayerfully  
 the very reverend bishop who will stand at the helm on the  
 Willamette.

If the Moderator should be a pastor the last Assem-  
 bly made a mistake in giving the honour to Dr.  
 Greene, of Princeton Seminary. Our doctrine is,  
 "the tools for the man who can best use them," be  
 he pastor, professor, agent, mission superintendent  
 or any other kind of worker in the ministry. There  
 is no man in the Canadian Church that would  
 make a better Moderator than Dr. Warden, and he  
 is neither pastor nor professor at the present time.

THE *British Weekly*, or rather its editor, writing  
 under the *nome du plume* of Claudius Clear,  
 distinctly says in a late issue that though the hold  
 of religion upon the people of England is not weak-  
 ening, though faith is as strong as ever, the  
 "Churches are perhaps losing ground." So long as  
 this statement about the Churches was made by  
 Agnostics, avowed or veiled, nobody paid much at-  
 tention to it. It is "good form" for certain kinds  
 of people to say that preaching is no longer a factor  
 of any account and that the Churches have lost or  
 are losing their hold upon the community. But  
 when one of the best religious journals in the Em-  
 pire says the Churches are perhaps losing ground it  
 is high time to pause and ask why. The right thing  
 to do in this country is to ascertain the causes that  
 cripple the Churches in older civilizations and guard

against them here if possible. Are any of them at  
 work now? Passing resolutions, discussing over-  
 tures, changing committees and mending machinery  
 generally will not do much good if there are forces  
 at work lessening or destroying the vitality of the  
 Church. And, by the way, the *British Weekly* is  
 not by any means the only friend candid enough to  
 admit that the Churches in the old land are barely  
 holding their own.

## CHRISTIAN UNITY.

THE *Review of the Churches*, a London publica-  
 tion of decided merit, is conducted by rep-  
 resentative men in the various Churches. The late  
 Dr. Donald Fraser was the Presbyterian in the as-  
 sociated editorship. One of the objects of the pub-  
 lication is the promotion of a better and more  
 friendly spirit among Christian ministers and people  
 who are not embraced in the same Church relation-  
 ship. Its promoters also seek by practical ways to  
 foster fraternal feeling by mutual acquaintance, and  
 by excursion parties to the Grindelwald and else-  
 where. By bringing together Christian friends of  
 different denominations in somewhat intimate social  
 association, they invariably come to understand and  
 respect each other. When people meet together  
 with the desire to be mutually pleased, it is wonder-  
 ful how readily unfavourable prepossessions and pre-  
 judices disappear. The magazine, now in its second  
 volume, is striving to promote Christian union, a  
 laudable endeavour, and for the success of which  
 every true Christian will devoutly pray.

It is the custom of the *Review of the Churches* to  
 give a "sermon of the month." The place of honour  
 in the April number is given to the Rev. William  
 Sinclair, archdeacon of London. The discourse is  
 on Christian Unity, and was preached in St. Pauls  
 Cathedral. A perusal of it does not leave the im-  
 pression that it is in any way remarkable, yet few  
 who read it but will feel pleased and gratified with  
 the excellent spirit that pervades it. The good  
 archdeacon is not altogether explicit as to whether  
 the acceptance of Episcopacy is an indispensable  
 condition of visible unity, but if, like some of his  
 brethren, he regards the recognition of an historic  
 episcopate as the irenic that is to harmonize the  
 discordant elements of the Christian Church, he  
 does not explicitly say. At all events, in these days  
 of High Church exclusiveness it is refreshing to  
 meet with a devoted Churchman whose definition of  
 the Church is substantially the same as that given  
 by the judicious Hooker, which he quotes with ap-  
 probation in his sermon. In a becoming spirit the  
 Archdeacon rejects the arrogant exclusiveness of  
 the Church of Rome, and by analogy the bigotry of  
 other denominations that in claiming that they alone  
 are right, deny the same privilege to all who differ  
 from them. The cathedral preacher follows his  
 citation from Richard Hooker with these words,  
 which exemplify the spirit of his discourse:—

My brothers, that is the doctrine of Hooker and of the  
 Fathers, no less true than it is beautiful, on the visible as  
 distinct from the invisible Church. To the visible Church all  
 Christians belong who profess the one Lord, one faith, one  
 baptism; but some more perfectly, others less completely. If  
 heretics and men of evil life can belong to the visible Church,  
 much more those who are neither heretics nor unrighteous,  
 but who are generally orthodox in the main essentials of the  
 faith, and chiefly differ from us through the unhappy legacy  
 of the past in divergent schemes of Church government.

The hope of a great united Church is one which  
 all true Christians cherish. Because it is the ex-  
 pressed will of the great King and Head of the  
 Church in His intercessory prayer, and it has been  
 re-echoed by the apostles and has been the devout  
 desire of Christian minds from their days to these,  
 and from various visible tendencies it is acquiring  
 strength in our time. It is, however, a desire that  
 may not attain speedy accomplishment because  
 there are varied obstacles in the way, some of them  
 more or less serious, none of them insuperable.  
 Whence does this desire spring? If it were the  
 sincere and unmixed longing of the devout soul of  
 the Christian Church its realization would not be  
 remote. Human imperfection and human weakness  
 may suggest the desirability of a visible Church  
 unity, no less than a pure and exalted spirituality.  
 Rome would tolerate no schism if that Church  
 could help it. It has gone the length of invoking  
 the secular arm to inflict supreme punishment on  
 those who dissented from her doctrine and govern-  
 ment. So far as appears outwardly it is a gigantic  
 unity, secured and maintained by on absolute  
 spiritual despotism. For an evangelical Christian  
 Church it never can serve as a model, and it must be  
 on quite other lines that attainment of visible unity  
 must be sought.

Many of the differences from which denomina-

tions have taken their rise have been occasioned by struggles for the maintenance of purity of doctrine and what have been deemed scriptural methods of government and administration. Different Church organizations have not been, as some of the more sentimental enthusiasts for union profess to believe, unmixed evils. Doctrinal truths that were in danger of being obscured have been brought into prominence, evangelical agencies multiplied and spiritual life quickened by the formation of new Churches, or, as our High Church friends would call them, sects. The saying of Ignatius is one to which the universal Christian consciousness will respond: "Wherever Christ is, there is the Catholic Church." It is also possible that the existing desire for unity may to some extent be the result of doctrinal indifference, and that again may be due in some degree to ignorance. There is a marked distinction between the indifference of a superficial mind and the intelligent toleration of a magnanimous and enlightened mind. It must be the sincere desire of every Christian, whatever the denomination in which he has been nurtured, that when unity comes it may be founded on the truth of God, secured for the advancement of pure and undefiled religion, and a more adequate adaptation to the great spiritual needs of the world, and that it may be enduring. Those who are earnestly seeking to pave the way for the realization of this great hope are worthy of all honour, but a true and abiding union requires more than even a lofty enthusiasm and warm sentiment for its firm foundation.

### MAY-DAY IN EUROPE.

MAY-DAY has for centuries been looked forward to with glad anticipation. It has been observed as the festal day of the coming spring. Nature and humanity were in gladsome mood, and gaiety was the chief feature of the vernal celebration. Over continental Europe the advent of May-day this year has been awaited with apprehension and in some places with terror and agony. Anarchy has reared its horrid front, and Parisians dreaded a repetition of the horrors of the Commune that followed the capitulation at Sedan. The wrong people have evidently got hold of the resources of civilization. Latter-day explosives have been used with disastrous effects in various parts of Europe. No place is sacred from invasion. Superstitious as many of the Spaniards are, there are evidently desperate persons among them who do not hesitate to introduce their deadly explosives within the sacred precincts of the stately cathedrals of Madrid. It seems to be a favourite device of the dynamitards to terrorize the dispensers of justice, and all who endeavour to frustrate their meditated crimes. The recklessness of their indiscriminate attempts to involve innocent people in the destruction they plan for their supposed enemies is simply revolting. Punishment in its severest forms should be meted out to the miscreants who have no feeling of compassion for the women and children that might perish in the ruins made by their deadly missiles.

Considering the powerful nature of the weapons they employ, the desperate and truculent spirit they exhibit, it is a wonder that so little deadly mischief has been done by the Anarchists. According to reports for the last few weeks, the damage to property has been comparatively slight, and, fortunately, the injury to human life has been smaller still. It is not what has been done that excites alarm, but what might and could be done by lawless and wicked men in striking a deadly blow at the framework of society by the use of those dread forces they apparently know so well how to manipulate. That their schemes have been limited thus far is doubtless due to the vigilance and energy of the constituted authorities, and it is now almost certain that precautions will be taken that their capacity for mischief will be effectually crippled.

Sabbath last was not a day of rest in the French capital. There was intense anxiety at Berlin, Madrid and Rome, and in many of the lesser towns throughout continental Europe. The authorities everywhere were on the alert. Police arrangements were made with the best skill at command, and troops were massed in readiness to act with promptness and firmness had their services been needed. Happily the day passed off in a rather quiet manner. Isolated attempts were made to blow up buildings and cause a panic, but for the most part they were of an insignificant character. The day has come and gone and the worst apprehensions have been dispelled, and it may now be hoped that anarchistic activity may find new and less harmful channels for its exercise. London, where the

utmost degree of personal liberty compatible with public safety is enjoyed, there was but little apprehension of riotous proceedings on May-day. The expectation that the day would pass off quietly has been fully realized. It may well be questioned if such an assemblage—according to accounts, from 300,000 to 500,000—stirred by fiery popular oratory discussing the burning social and industrial questions of the day, could have been held outside Great Britain without collision with the authorities, and ending possibly in riot and bloodshed. Evidence of the healthier tone of public feeling among the working population is seen in the hearty response given to John Burns' denunciations of the dastardly methods of the continental dynamiters; and yet what else could the labour leaders do? Who could be found to proclaim that Ravachol and his like are worthy of heroic statues?

There are many who earnestly desire to advance the real welfare of the toiling masses, to ameliorate their surroundings, and make their lives brighter, and their hopes and aims loftier. Christianity, as exemplified by some of its professors, has been less considerate in the past than it ought to have been of the special needs and condition of the working population, thereby alienating the affections of many and creating distrust. There are indications that a better, a truer and larger aim is now being cherished in all sections of the Church. Essential Christianity lived and practised is the only regenerator of social conditions. Its absence only increases the miseries, the wretchedness and the cruelties under which the world groans. It is clear as noon-day that the vicious, the criminal and the vagabond cannot become the regenerators of society; neither will dynamite promote a proper recognition of the Fatherhood of God and the brotherhood of man. There must surely be some correspondence between the means used and the end desired.

### CHICAGO AND ITS CHURCHES.

IN several respects Chicago is an exceptional city. People are yet living who knew the place ere it had risen to the dignity of a village; now it has a population of considerably over a million. The civic trumpet was blown with vigorous blast, yet it cannot be said, as Carlyle did unsympathetically of the American nation, that it had mostly gone to wind and tongue. Behind all the lusty self-assertion there were indomitable energy, active and industrious effort, persistent push and fertile ingenuity of brain. Over twenty years ago what was most solid of Chicago was laid in ruins, but, like the fabled Phoenix it speedily rose greater and grander from its ashes.

Materially, and in other respects as well, the new Chicago has made great advances; in some directions, however, the progress has been by no means satisfactory. The Rev. Dr. S. J. McPherson, of the Second Presbyterian Church, Chicago, has gone minutely into the religious statistics of the population, and the best that can be shown still leaves much room for regret. A few brief extracts from a contribution which Dr. McPherson makes to the interesting and valuable Chicago supplement of the *Interior* will make our meaning clear:—

In a population of nearly 1,100,000 all the Protestant Sunday schools have an average attendance of 86,842; less than eight per cent. of that population. By any of the usual modes of computation there must be more nominally Protestant children in Chicago outside of Sunday schools than inside of them.

He also states that out of the total population the Protestant Church membership numbers a little over 100,000. In reference to Presbyterianism in Chicago Dr. McPherson says:—

Leaving these particular statistics, glance at the growth of Presbyterianism in Chicago. From 1880 to 1890 the population increased from 503,000 to 1,098,000, an average growth of 60,000 a year. From 1885 to 1890 the Church membership in all the Churches of the Presbytery of Chicago increased from 11,588 to 14,388, a net gain of 2,800; and the membership of its Sunday schools increased from 15,837 to 20,210, a net gain of 4,373. During the preceding five years, from 1880 to 1885, our gain in members was 2,736, (37 less!) and in Sunday schools 4,349 (24 less!) That is, with a lamentable kind of perseverance, we grew no more rapidly in a population of nearly 800,000 than in a population of about 500,000.

The Presbyterian Church is making active efforts to meet the claimant need of the Churchless population. There is evident anxiety to bring the blessings of the Gospel within reach of the poor people in the great city. If it is true that villages and small towns are over-churched, it is equally true that in the large cities church accommodation cannot keep pace with the increase of population. Chicago may teach us some things it is better to avoid.

### Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—People who desire a comprehensive acquaintance with all that is of interest in current literature will find this valuable weekly indispensable.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Fine pictures, good stories, and valuable lessons abound in this little monthly so admirably adapted for little readers.

THE publishers of the *Century* magazine have issued a pamphlet entitled "Cheap Money," containing 15 articles on Cheap Money Experiments which have been appearing in "Topics of the Time" of the *Century* during the year or more.

THE LADIES HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—The contents of the May number are varied, interesting and attractive, and topics such as ladies can appreciate are treated by some of the most distinguished writers of the day.

ST. NICHOLAS. (New York: The Century Co.)—The contents of the May number of this admirable magazine for young people are interesting, varied, instructive and entertaining. Whatever appeals to the best interests of the young finds a place in its pages. Its attractiveness is enhanced by the number and excellence of its illustrations.

THE ARENA. (Boston: The Arena Publishing Co.)—This brilliant and ably-conducted monthly has reached the close of its fifth volume, and from the first has been a decided success. It has been able to secure men eminent in their respective spheres and countries, who have discussed the live social, economic, moral, religious and political questions of the day with a freedom and independence not altogether usual. The May number presents a most attractive table of contents.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Readers of the May number will turn with curious interest to the admirable paper by Annie Thackeray Ritchie on "Robert and Elizabeth Barrett Browning." Others of a military turn will be no less interested in the paper "The German Army of To-day." This month Julian Ralph describes "The Dakotas." The fourth of the most interesting descriptive papers, finely illustrated, "From the Black Forest to the Black Sea," appears in this number. Other features deserving special mention are "Amerigo Vesputti"; "Malouin," another of William McLennan's admirable French-Canadian stories, the beginning of a new novel by Mary G. Wilkins, entitled "Jane Field," and good short stories and several poems of decided excellence.

THE CENTURY. (New York: The Century Co.)—The May *Century* is remarkable for the beginning of a new volume and of three new serials, namely—the life of Columbus, by the distinguished Spanish orator and statesman Emilio Castelar, who, in his first paper, considers the age in which Columbus lived; "The Chosen Valley," a novel of Western life in the irrigation fields, by Mary Halleck Foote, illustrated by the author; and the architect Van Brunt's semi-official and fully illustrated papers on "Architecture at the World's Columbian Exposition," from which the reader will obtain a fresh idea of the magnificence of the housing of the Exhibition at Chicago. Other features of the number are "Thomas Couture the famous French painter"; "Coast and Inland Yachting"; "Homesteads of the Blue-Grass"; the third part of Edmund Clarence Stedman's remarkably able dissertation on "The Nature and Elements of Poetry." "Ol' Pap's Flaxen," a splendidly told story, is completed. There are other equally attractive short stories in this issue, not forgetting Dr. Weir Mitchell's "Characteristics." The engravings are of great excellence and beauty.

THE ATLANTIC MONTHLY (Boston: Houghton, Mifflin & Co.)—Mr. Scudder should be congratulated on his success in obtaining for the *Atlantic* the brilliant correspondence of Ralph Waldo Emerson and Thoreau, which occupies the first place in the issue for the month of May. A fit companion piece to these letters is the Roman Journals of Severn, the friend of Keats, which give a thrilling picture of the events preceding the fall of Papal Rome. Apropos of Rome, Harriet Waters Preston and Louise Dodge contribute the first of a series of articles on "Private Life in Ancient Rome," and Mr. Crawford continues his Italian serial, "Don Orsino." The short story of the number, with the odd title "A Cathedral Courtship," is furnished by Kate Douglas Wiggin. Two unsigned articles will attract attention for their cleverness, the first being "A Plea for Seriousness," the second "The Slaying of the Gerry-mander," a keen thrust at this political monster. Two papers remain, which are more than usually valuable. Professor J. J. Greenough's article, "The Present Requirements for Admission to Harvard College," and David Dodge's semi-historical view of "Home Scenes at the Fall of the Confederacy." A few other papers, some poetry, and reviews, including of course the inevitable criticism of Mrs. Ward's "David Grieve," and Hardy's "Tess of the D'Urbervilles," complete a strong number of this standard magazine.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—Professor A. B. Bruce of Glasgow opens the Review Section of the May number with a thoughtful article on "Apologetics in the Pulpit." Professor Jesse B. Thomas continues his discriminating paper on the "Temper of Abelard." Dr. Charles F. Deems presents "The Outlook of Theology" especially with reference to the subject of the inspiration of the Scriptures and the federation of denominations. Bishop Vincent discusses "The Out of School Theological Seminary," and the Rev. Camden M. Coburn tells what the Monuments and Papyri have to say concerning the Hebrews and the Exodus. In the Sermonic Section Dr. Parkhurst of New York, Dr. Maclaren of Manchester, Principal Dykes of London, Bishop Cridge of Victoria, Drs. Kelsey and Storrs of Brooklyn, and others, have contributions of an unusually interesting nature. President Valentine and Dr. Charles L. Thompson write on topics of interest, and Dr. R. G. McNeece, of Salt Lake City, presents "The Present Status of the Mormon Question" clearly and exhaustively. Under "Living Issues" the well-known laymen, Erastus Wiman, John D. Crimmins, and Abram S. Hewitt give their views on the subject of what the Church ought to do in order to reach the masses in our great cities. The whole number is full of interest and more than ordinarily strong.

## Choice Literature.

## ONE AFTERNOON.

If Prescience lived for any higher purpose than to thrill our nerves because the cook is going to leave, or to oppress us with prophetic dulness when we are on our way to the play that is to render obsolete all other plays and doesn't; if she did not make a point of taking a day off whenever a big bold destiny wants to be shown upstairs—then Prescience might have had something to say to Eleanor Glenning, when she left her Northumberland Avenue dwelling place one afternoon this summer.

"It's the last time," she said to her sister. "I'm not to be dragged to that house again. To sit and grind out talk and pump up laughter with those people is not my idea of using up an afternoon."

Minnie looked offended.

"No, there aren't any slummy little boys for you to pet, or any pictures of bare, brown, writhing women to look at, but you might remember the Cattermoul house is better than anything we ever knew before Uncle Ben made his money, and as for their At Homes!"

"Oh, Minnie! the dirty Briton in his slum is delightful, and the clean Briton may have his good points if he's a weird Bohemian, or even if he's only hereditary; but the great conservators of virtue and commerce in Bayswater!"

"Why, Eleanor, Bayswater is stately antiquity to us. We're the very newest thing there is! Nothing to us but money!"

"Child, you know it isn't pride in the grandeur of our hotel rooms or any of our expensiveness, that makes me hate middle class teas. The real patrician thing is to earn your own living. I'm so sorry for you, Minnie, that you never looked at life out of that window. It's a great pity our fortunes went up before you were old enough; you can't know how like a duchess in your own right it makes you feel to draw your month's salary from the school committee at Wentonmah."

Minnie lifted her little nose and sniffed at her sister, and presently they stopped.

The Cattermoul interior was a fine example of a pre-Ruskin, ante-Wilde foundation, with a highly modern stratum formed upon it.

Minnie's slim little figure found its way into a more densely-peopled room, as Eleanor braced herself to the work of looking pleased while a matron of unusually grand proportions talked to her.

"People are crowding to see an American beauty in the music room; but I say those sort of people are far too much encouraged. You are from the States! Really? One hears such odd things of Americans, doesn't one? There was a family of them in the 'otel with us at Bournemouth, and one of the girls spoke to my Cicely—such a fright it gave me. But I had the child away directly. To be sure you must have been a long time here. You've picked up quite an English manner. How does this seem to you now?" indicating the whole assembly with her chin. "I can't imagine you would have any such social gatherings as this in your towns?"

"Well, hardly; you never would find fifteen girls to one young man in our houses. It couldn't happen to us to have six nobly-made beauties sitting in a row like these, all dumb and apathetic and ignored by everyone.

The smile crept up to the matron's eyes, and wrinkled them.

"How interesting! I've often wondered if all those tales were true about your country. One reads that in some parts the men so outnumber the women, and have such fortunes with their ranching and stockbroking, that any girl who would go out there might marry whom she chose."

"No doubt," said Eleanor, and then the matron's underlip let go its hold upon the upper one and her eyes grew dim with thought.

"Eleanor! the energetic Minnie presented a tall and handsome lady shadowed by a slender lad," Mrs. Stainsby and her son!"

"A-ah!" Mrs. Stainsby cried, "how awfully nice to meet so many Americans in one afternoon! I'd just been talking to Mrs. Betts, your dazzling countrywoman, when this charming young sister of yours was brought to me! Too kind of her to bring us on to you!" She spoke caressingly, and waved her head upon its willowy throat. It was lost effort trying to get even with her, Eleanor's little compliment was batted back with a firm, prompt play—

"Ah—no—no—no! we've nothing like your grace, your conversation, your amusing slang—I am so fond of it! You know I say you Americans are all chic! Then your enormous wealth—Oh, we're too awfully out of it!"

Eleanor gasped as she fished in her mind for further flattery; there was a defensive gleam in Mrs. Stainsby's eye that showed she was ready to outdo her at any cost.

"Percy—to her son—" do you not remember those striking-looking girls from Texas, whose dress was so magnificent? They were so fond of eating sweets along the esplanade in their dear old independent way! How like them Miss Glenning and her sister are! Wouldn't you think it was Miss Tottie Crickets standing there?"

Percy had no opinion; and the opening whang of a Cattermoul duet released Eleanor, and she sank back into her chair.

The matron, however, had no scruples about violating the sanctity of the piano, she leaned toward Eleanor on a shabby little table till it creaked, and tea-pots and tea-jugs rattled together; Mrs. Langtry's photograph tumbled, and two Guelphs fell on the floor; but she went on in a deep dramatic recitative:—

"I suppose when a girl has been brought up perfectly from the cradle—casting a motherly glance at a young woman sitting near her—with none of their bold American ways and all the modern languages, not to speak of riding, painting, drawing, archery, and swimming"—she paused to sigh, and smile intensely on her daughter, then with an undulation that sent waves of motion to the remotest flounce of her figured gown, she turned on Eleanor a triumphant look of archness: "I've no doubt those ridiculously rich creatures out there, your Bilts and Astorgoulds, would struggle with each other for the hand of a well-brought-up English girl."

Eleanor looked upon the maiden, whose pink, submissive face showed plainly that nothing yet had happened to her but to be brought up—and under pressure of her mother's eyes be-

gan to speak of the use of bowie knives in such a case; but the piano grew exciting and shut off conversation.

"Oh, Eleanor!" Minnie came whispering presently, "do come and see this Mrs. Betts. She's a vision!"

But Eleanor wouldn't; she had heard a shrill staccato piercing the pervading murmur, and that was all she would have of Mrs. Betts.

The next time Minnie came, to bring a bleary-eyed, Italian-looking man, her sister would hardly recognize her. The man had some good bows and gestures—Minnie called them his "courtly manners"—but there was a deep untidiness about him that Eleanor could only forgive in vicious little boys. However, they took him away from her to the piano, and there his voice, a melodious tenor, made a happy mist about him, obscuring all his sins.

The matron's face was turned, and Eleanor seized the moment to slip into the conservatory alone under a palm.

A familiar prelude sounded. He was singing the song of Schubert's that has been most sadly oversung, and yet never to be heard by her so often as to loose it from the memories of a fateful epoch in Eleanor Glenning's life. She is a handsome woman in a large style, with that urban impressiveness upon her face which only shows itself on this exposed surface of our race as the result of careful training; but the passion of the Schubert music now stirred it to pathetic youthfulness; varying shades of girlish pettishness and mirth and sadness fled across it, as clouds run over sunlit water.

For her the place and people had melted away, together with the London haze and ten years' time. It was May in a Western prairie State, and brilliant morning. She could not see the hot blue sky for the roof of interlacing boughs and fluctuating layers of pink petals overhead. The house that was her boarding-place during three years of student life in Mishwauk Normal College, stood among orchard trees, and there she sat, shaded by apple-boughs, a dozen text books scattered on the grass, and thoughts that had pleasanter ways open to them than this volume of pedagogic methods ready to instruct her. The atlas on her lap held a half-written sheet, with a bold heading: "The Development of the First Mathematical Idea in the Mind of the Child." But it was out of the question to feel any interest in the child or his alleged mind while two gray eyes kept smiling at her through the foolscap pages.

These gray eyes, brighter for laughter and deeper for thought than most openings through which souls look out, were set under large perceptible bumps and curving brows, in a dark face. The nose came out at an enquiring angle, and there were other evidences to show that Professor Murray Blake, of the Normal College, had lived, for the most part, to hunt and analyze and classify.

Neither the fact that he was coming into notice as a rising scientist in his specialty nor the more interesting one that he was tall and good looking, could make him popular with Eleanor's classmates—girls whose suburban life was only an annex to their home life in the city. He had such a sneering, sardonic look, they said; and he was no more like Charlie!

The reiterated wit of the remark that Professor Blake walked as if always on ploughed ground never disturbed Eleanor; she had only pride in the fact that he had put himself through a University course by years of teaching in district schools, but the funny girl of the class went too far when she said his mother cut his hair, and did a sketch of him, a head half-hidden by a bowl—which she was afraid to show Eleanor. The knowledge of it cooled their friendship.

Only a month before Professor Blake had brought Miss Glenning home from a lecture. They stood in the chill spring night among these very trees to watch the prairie fires. It seemed to him he had been waiting all his life to say the words:—

"Let us always be together, Eleanor; my future will be nothing to me if you are not in it."

For the first time his arms were folded round her; she could not speak, but the red flames shining on the level land, shedding faint aromatic smoke, the transmigrated fragments of a summer's blossoming—these must have had a voice to tell her meaning; at all events, he went away through the gnarled and naked tree trunks—black on one side, all crimson to the topmost twig upon the other—so warm at heart that not one reflection upon the structure of any organism, existing or extinct, found its way into his conscious thought that night.

From her window Eleanor sat the conflagration out, through hours whose length was imperceptible; when the cold white dawn at last looked in and laughed at her and sent her shivering to bed, she still smiled softly to herself in dreams.

By some mystery of craft Dante Gabriel Rossetti had put into the face of the little Virgin of his "Annunciation" two strong desires at conflict; the holy withdrawal from love; the holier need of it. These two are written together on every woman's heart. Love had found Eleanor, but this latent passion for renunciation, would that, too, be satisfied?

She frowned at her own persistent wandering from Pestalozzi, and returned to the essay with fierce industry. At any moment Murray might appear, for it was Saturday, the only segment of their busy week that could be given to the long, delightful country drive that yet was never long enough. Even this holiday excursion could not be all idleness; indeed, it always resolved itself into a search for the visible signs of a whole group of concrete sciences. On returning from the last of these expeditions, they had crossed the Boulevard late in the afternoon, at a point congested by a slowly-moving conglomerate of fashionable vehicles. Eleanor was beaming happily upon her lover, who, clad in shabby garments, bulging dangerously at the pockets with roots and rocks, held a big tin bucket on his knee.

Abbie Hancock, a young woman of the Normal seniors, who held in contempt the Normal College and all other sources of occupation outside the Mishwauk Board of Trade, passed them in a high and stylish cart. She followed the soft solicitude in the eye of Professor Blake down to the bottom of the bucket, and found there a heaving mass of turtles, kept in place by his large left hand. She did not cut her classmate and their teacher, but there was scorn in her eye as she bowed, and a waft of wind brought back her words to her escort:—

"Well, Charlie! if a gentleman friend of mine should take me snake hunting, I should simply die!"

Pestalozzi paled; Eleanor made little dents along the pencil with her teeth; she could not help wondering at the odd behaviour of Murray's aunt; they had met for the first time at the College yesterday. Murray had said he couldn't put off telling dear Aunt Mattie: She would be so glad to know

it! Miss Glenning was to be his wife. Aunt Mattie, who wore uncommonly fine clothes, but had the pinched face of a woman who knows poverty, concealed her delight at the news. She looked white and scared, and said, Oh, she must go home to Lilly. Lilly had been more poorly than usual. Without another word she went, and even Murray, who was not exacting as to forms, seemed puzzled. He was too agreeably occupied, however, with Miss Glenning and a new shelf of spotted spiders, to be seriously annoyed.

"Ah, well," thought Eleanor, "it's only that she doesn't know any better; it's easy enough to see that Mrs. Willard's husband's riches are not of long standing." With the comfort of this spiteful thought she went back to Pestalozzi but there was a noise of wheels, and then—some one was coming through the trees, but—disappointing apparition! this pudgy, panting man was only Doctor Munce, the County Board of Education President.

"Well, I mus' say, Miss El'ner, you look nice in that pink dress. You'd ought to wear pink right straight along."

"Have you a patient at the house this morning?" she cut in with schoolgirl tartness.

"No; come to have a talk with you." He sat down with some difficulty, upon the grass and wiped his warm brow, for the air was suddenly sultry.

(To be continued.)

## THE MISSIONARY WORLD.

## AT THE GATES OF THIBET.

The Rev. W. S. Sutherland, M.A., Scottish Universities' Mission, Sikkim, writes: Thibet, the mysterious land of the Lamas, is now attracting many eyes. The theosophists tell us that there the Mahatmas dwell. The late Madame Blavatsky during her stay in India opened communication with a princely Mahatma called Koot Humi, who taught her much wisdom, and her followers inform us that these Thibetan spirits delight to honour by occasional visits to them in England the most faithful of the sect. But the Mahatmas do not teach geography or any such thing. They sometimes carry letters and ring bells and condescend to perform rather inconsequent miracles, for the successful accomplishment of which a fairly competent Indian or English juggler would scorn to call in their aid; but they chiefly confine themselves to the imparting of theosophic lore. The Mahatmas, then, make Thibet even more mysterious. For more than a century the Indian Government has sought opportunities for opening close political and commercial intercourse; but the Thibetans are "dour" folk, and still at the close of this nineteenth century, when the world is belted by telegraph bonds, they sit behind those Himalayan walls a hermit race.

One hundred and twenty years ago the Bootanese, living to the south of Thibet, came into collision with the East Indian Company. In their trouble they begged the mediation of the Tashi Lama, a priest, who, as guardian of the ruler of Thibet, held the reins of power. The Lama interceded on their behalf with Warren Hastings, who thereupon sent George Bogle, a young Scotchman, to the court at Tashi Lunpo in Thibet. Trade was opened between Thibet and India through Bootan, and negotiations were begun for the residence of a British agent at Lhasa, the capital of Thibet. The death of Tashi Lama, however, brought these to an end. After this other envoys were sent; but the missions proved almost fruitless.

Brave-spirited travellers have done something to throw light upon the darkness. Towards the end of last century Manning reached Lhasa. He is the only Englishman who has penetrated to the holy city of the Thibetans. In 1836 Huc and Gabet, two French missionaries, travelled thither from China, and after great hardships arrived at Lhasa. They were permitted to remain for a very short time and were sent back the way they came.

Russian travellers have repeatedly made bold attempts to enter the capital of Thibet, but have failed. It was only the other year that two Frenchmen, M. Bonvalot and Prince Henry of Orleans, traversed Thibet from west to east. In their splendid journey they came close to Lhasa, and it must have been a very great disappointment to them that they were turned aside.

Now, what have we to do with Thibet? We have no Foreign Mission to Thibet? No; but for years our work in Darjeeling and Kalimpong has been growing, and we have been led constantly onwards till on the frontier of Thibet our messengers are now preaching the Gospel. Sikkim, the field of the Scottish Universities' Mission, is a wedge driven up from India, splitting apart Nepal towards the west and Bootan towards the east, and pointing to Lhasa, the holy city, the heart of Thibet. Lhasa to the north and Calcutta to the south are equally distant from Sikkim, and we accomplish the journey from Calcutta to Sikkim in one day. Sikkim lies on the threshold of Thibet. It is more. It is the door to Thibet.

Until a year ago the Thibetans claimed suzerainty over Sikkim, and there can be little doubt that Thibetan influence had some weight in the councils of the king of Sikkim, who for ten years refused to allow us to settle in his country. Now the Thibetans have surrendered their claims to be the superiors of Sikkim, and the king has granted us a location in the land.

The first mission-house in Independent Sikkim is built to be a centre of light to all the people. Here surely is a call to go onward. God has led us and blessed us as in the past we have followed His leading. Mr. Kilgour, in his last letters written from that house in Sikkim, tells of white fields that are already being harvested. The Church at home is responding. St. Aidans Church, Edinburgh, Melrose

Church, and Mr. Ferrier, the Senior Chaplain of Bengal, guarantee each the annual salary of an evangelist. These evangelists are at work in the field. St. Cuthberts Church, Edinburgh, has guaranteed the salary of a missionary from this country to Sikkim, that the Gospel may be preached and Christ's kingdom extended. Who will go for us? Who among our ministers and licentiates will answer?

If in faith and prayer we do our work in Sikkim worthily, we may expect God to call us ever onward as He has done in past days. We shall enter Tibet only if we faithfully perform the first work our work in Sikkim. Who will go to work on that harvest field?

HINDUSTANI METRICAL VERSION OF THE PSALMS.

The Rev. J. F. Ullmann has just finished a metrical version of the Psalms for use in the native Churches in North India. The author is well known as the finest Christian hymn writer in India. The task has been a labour of love; it has cost him years of patient toil. Each line had to be written and rewritten to secure the flow and the rhythm of the verse, as well as to preserve the thought of the original. The Psalms, which shall henceforth be sung in many an Indian home and church, will take root in the heart and life as they have never done before.

THE SARATOGA MIRACLE

FURTHER INVESTIGATED BY AN "EXPRESS" REPORTER.

THE FACTS ALREADY STATED FULLY CONFIRMED—INTERVIEWS WITH LEADING PHYSICIANS WHO TREATED QUANT—THE MOST MARVELLOUS CASE IN THE HISTORY OF MEDICAL SCIENCE.

A few weeks ago an article appeared in this paper copied from the Albany, N. Y., *Journal*, giving the particulars of one of the most remarkable cures of the nineteenth century. The article was under the heading of "A Saratoga Co. Miracle," and excited such widespread comment that another Albany paper—the *Express*—detailed a reporter to make a thorough investigation of the statements appearing in the *Journal's* article. The facts, as elicited by the *Express* reporter, are given in the following article, which appeared in that paper on April 16, and makes one of the most interesting stories ever related.

A few weeks ago there was published in the Albany *Evening Journal* the story of a most remarkable—indeed so remarkable as to well justify the term "miraculous"—cure of a severe case of locomotor ataxia, or creeping paralysis; simply by the use of Pink Pills for Pale People, and, in compliance with instructions, an *Express* reporter has been devoting some time in a critical investigation of the real facts of the case.

The story of the wonderful cure of Charles A. Quant, of Galway, Saratoga County, N. Y., as first told in the *Journal*, has been copied into hundreds, if not thousands, of other daily and weekly newspapers, and has created such a sensation throughout the entire country that it was deemed a duty due all the people, and especially the thousands of similarly afflicted, that the statements of the case, as made in the Albany *Journal* and copied into so many other newspapers should, if true, be verified, or, if false, exposed as an imposition upon public credulity.

The result of the *Express* reporter's investigations authorizes him in saying that the story of Charles A. Quant's cure of locomotor ataxia by the use of Pink Pills for Pale People, a popular remedy prepared and put up by the Dr. Williams' Medicine Company, Morristown, N. Y., and Brockville, Ontario, IS TRUE, and that all its statements are not only justified but verified by the fuller development of the further facts of the case.

Perhaps the readers of the *Express* are not all of them fully familiar with the details of this miraculous restoration to health of a man who, after weeks and months of treatment by the most skillful doctors in two of the best hospitals in the state of New York—the Roosevelt Hospital in New York city and St. Peter's Hospital in Albany—was dismissed from each as incurable, and because the case was deemed incurable, the man was denied admission into several others to which application was made in his behalf. The story as told by Mr. Quant himself and published in the Albany *Journal*, is as follows.

"My name is Charles A. Quant. I am thirty-seven 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. 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 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 in-

tense 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 the 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 nine 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 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 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 the treatment, and even before I had used up the two boxes of the pills I began to feel beneficial results 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 straighten 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."

Such is the wonderful story which the *Express* reporter has succeeded in securing verification of in all its details, from the hospital records where Mr. Quant was treated and from the doctors who had the case in hand and who pronounced him incurable. Let it be remembered that all this hospital treatment was two or three years ago, while his cure, by the use of Dr. Williams' Pink Pills for Pale People, has been effected since last September, 1891. So it is beyond a doubt evident that his recovery is wholly due to the use of these famous pills, which have been found to have made such remarkable cures in this and other cases.

Mr. Quant placed in the hands of the reporter his card of admission to Roosevelt Hospital which is here reproduced in further confirmation of his statement's

(SERIES B)  
ROOSEVELT HOSPITAL.  
OUT-PATIENT  
No. 14037. Admitted Sept 16 89  
Chas. Quant  
Age 34 Birthplace N.Y.  
Civil Condition  
Occupation  
Residence 17 Park in Hoboken.  
Mondays, Wednesdays and Fridays.  
(OVER.)

To verify Mr. Quant's statement our reporter a few days ago (March 31, 1892) called on Dr. Allen Starr at his office, No. 22 West Twenty eighth Street, New York city. Dr. Starr is house physician of the Roosevelt Hospital, situated corner Ninth Avenue and Fifty-ninth Street. In reply to enquiry he said he remembered the case of Mr. Quant very well and treated him some, but that he was chiefly treated and under the especial care of Dr. Ware. He said he regarded this case as he did all cases of locomotor ataxia as incurable. In order that our reporter might get a copy of the history of the case of Mr. Quant from the hospital record he very courteously gave him a letter, of which the following is a copy.

Dr. M. A. Starr, 22 West Forty-eighth Street, office hours, 9 to 12 a.m., New York, March 31, 1892.—Dear Dr. Vought. If you have any record of a locomotor ataxia by name of Quant, who says he came to the clinic three or four years ago, No. 14,037, of the O. D. Dept., Roosevelt, sent to me from Ware, will you let the bearer know. If you have no record send him to Roosevelt Hospital. Yours, STARR.

By means of this letter access to the records was permitted and a transcript of the history of Mr. Quant's case made from them, as follows.

"No. 14,037. Admitted September 16th, 1889, Charles A. Quant, aged thirty-four years. Born U. S. Married. Hoboken."

"History of the case.—Dyspepsia for past four or five years. About fourteen months partial loss of power and numbness in lower extremities. Girdling sensation about ab-

domen. (November 29th, 1889, not improved, external strabismus of left eye and dilatation of the left eye.) Some difficulty in passing water at times; no headache but some dizziness, alternate diarrhoea and constipation; partial ptosis past two weeks in left eye.

"Ord. R. F. Bi pep. and Soda."

These are the marked symptoms of a severe case of locomotor ataxia. And Dr. Starr said a case with such marked symptoms could not be cured, and Quant, who was receiving treatment in the out patient department, was given up as incurable.

"There never was a case recovered in the world," said Dr. Starr. And then said "Dr. Ware can tell you more about the case, as Quant was under his more personal treatment. I am surprised," he said, "that the man is alive, as I thought he must be dead long ago."

Our reporter found Dr. Edward Ware at his office, No. 162 West Ninety-third Street, New York. He said: "I have very distinct recollections of the Quant case. It was a very pronounced case. I treated him about eight months. This was in the early summer of 1890. I deemed him incurable, and thought him dead before now. Imagine my surprise when I received a letter from him about two weeks ago telling me that he was alive, was getting well and expected soon to be fully recovered."

"What do you think, doctor, was the cause of his recovery?"

"That is more than I know. Quant says he has been taking some sort of pills and that they have cured him. At all events, I am glad the poor fellow is getting well, for his was a bad case and he was a great sufferer."

Dr. Theodore R. Tuttle, of 319 West Eighteenth Street, to whom our reporter is indebted for assisting courtesies, said of locomotor ataxia: "I have had several cases of this disease in the course of my practice. I will not say that it is incurable, but I never knew of a case to get well; but I will say it is not deemed curable by any remedies known to the medical profession."

After this successful and confirmatory investigation in New York, our reporter, Saturday, April 2, 1892, visited St. Peter's Hospital in Albany, corner Albany and Ferry streets. He had a courteous reception by Sister Mary Philomena, the sister superior of St. Peter's Hospital, and when told the object of his visit, said she remembered the case of poor Mr. Quant very distinctly. Said she "It was a very distressing case and excited my sympathies much. Poor fellow, he couldn't be cured and had to go home in a terrible condition of helplessness and suffering." The house physician, on consulting the records of St. Peter's Hospital, said he found only that Charles A. Quant entered the hospital March 14, 1890, was treated by Dr. Henry Hun, assisted by Dr. in Devereux, who was then, 1890, at the head of the hospital, and that his case being deemed not possible of cure, he left the hospital and was taken to his home, as he supposed, to die.

Such is the full history of this most remarkable case of successful recovery from a heretofore supposed incurable disease, and after all the doctors had given him up, by the simple use of Dr. Williams' Pink Pills for Pale People. Truly it is an interesting story of the most miraculous cure of a dreadful disease by the simple use of this popular remedy.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They 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, overwork or excesses of whatever nature.

On further enquiry the writer found that these pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Morristown, N. Y., and are sold in boxes (never in loose form by the dozen or 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 Company, from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

C. C. RICHARDS & CO.

Gentlemen,—The top of my head was bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had  
Wheatley River, P. E. I. MRS. ALBERT MCKAY.

I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found  
Stanley Bridge, P. E. I. MR. C. ANDERSON.

DR. T. A. SLOCUM'S

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

# Absolutely the Best.

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

## Cleveland's Baking Powder

# "August Flower"

What is it For? This is the query perpetually on your little boy's lips. And he is no worse than the bigger, older, balder-headed boys. Life is an interrogation point. "What is it for?" we continually cry from the cradle to the grave. So with this little introductory sermon we turn and ask: "What is AUGUST FLOWER for?" As easily answered as asked. It is for Dyspepsia. It is a special remedy for the Stomach and Liver. Nothing more than this; but this brimful. We believe August Flower cures Dyspepsia. We know it will. We have reasons for knowing it. Twenty years ago it started in a small country town. To-day it has an honored place in every city and country store, possesses one of the largest manufacturing plants in the country and sells everywhere. Why is this? The reason is as simple as a child's thought. It is honest, does one thing, and does it right along—it cures Dyspepsia.

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

# For 50 Years

PERRY DAVIS'

# Pain Killer

Has demonstrated its wonderful power of KILLING EXTERNAL and INTERNAL PAIN. No wonder then that it is found on

- The Surgeon's Shelf
- The Mother's Cupboard
- The Traveler's Valise,
- The Soldier's Knapsack
- The Sailor's Chest
- The Cowboy's Saddle
- The Farmer's Stable
- The Pioneer's Cabin
- The Sportsman's Grip
- The Cyclist's Bundle

ASK FOR THE NEW "BIG 25c. BOTTLE."

## Ministers and Churches.

THE Rev. A. A. Scott preached the annual sermon to the Oddfellows of Carleton Place on Sabbath week.

THE Rev. D. J. Macdonnell acknowledges the contribution of \$100 to the Augmentation Fund from an unknown donor signing himself "Sigma."

THE Rev. D. Strachan, jun., who has completed his studies at Queen's University, Kingston, is to assist Rev. Dr. Thompson, Sarnia, during the summer.

THE Rev. Mr. Love, pastor of St. Andrews Church, Quebec, has been appointed to succeed the late Rev. Dr. Cook on the Council of Public Instruction.

THE Rev. James Carruthers, of St. James Church, Charlottetown, P. I., has accepted a call from the congregation of James Church, New Glasgow, N. S.

DR. CAMPBELL, of Collingwood, has accepted the call to First Presbyterian Church, Victoria, B. C., and will preach his farewell sermon to his present congregation on May 22.

THE Rev. D. J. Macdonnell states that enough has been secured by special contribution to make up the deficit in the Augmentation Fund, so that all the grants will be paid in full and a balance left in the treasury to begin the year with.

A PORTAGE LA PRAIRIE paper states that the collections in Knox Church on Sabbath week amounted to a little over \$104, and the Sunday before were 10 cents more. The Presbyterians have made rapid strides in the last few years in the grace of giving.

THE manse of Rev. J. Knox Wright, Spallumcheen, B. C., was destroyed by fire on Thursday morning, 21st ult. Mr. Wright has lost heavily in books, clothing, furniture, etc. We are glad to state that the people of the district are showing substantial sympathy.

AN Ottawa paper says. The elders of St. Andrews Church held a meeting last week at the office of P. Larmouth, and in addition to routine business a committee was appointed to devise means of raising funds for the construction of the new Sunday school hall.

THE Rev. R. L. M. Glasford, of Streetsville, preached to the Oakville I. O. O. F. on April 24. The Oakville Star says: "The sermon was thoughtful and practical, and was earnestly and vigorously delivered." The members of the Order present numbered upwards of 120.

THE Rev. Ghosh Howie, Ph.D. gave two lectures on "Missions" and "Temperance" in St. Thomas on the 21st and 22nd ult., under the auspices of the Woman's Foreign Missionary Society and Woman's Christian Temperance Union. His address is 108 McPherson Avenue, Toronto.

THE degree of Doctor of Divinity was conferred upon the Rev. Professor Scrimger and the Rev. Mr. Rose at the closing exercises in Wesleyan College, Montreal, and this led to congratulatory speeches. Principal MacVicar, referring to the honour conferred upon Professor Scrimger, hailed the incident as drawing the two bodies still closer together. Long may the accomplished, scholarly and modest Professor of Exegetics in the Presbyterian College, Montreal, be spared to wear an honour that is equally creditable to donors and recipient.

A MOST successful entertainment was given by the little members of the Melville Church Mission Band in Academy Hall, Cote St. Antoine, Montreal, on Friday evening week, the hall being so filled that standing room was at a premium. The Rev. J. MacGillivray presided. A number of young people took part in the proceedings. Each performed their several parts most acceptably, reflecting no little credit on the labours of Miss Archibald and Miss McCallum, who trained the little folks for the occasion. The proceeds of the concert are to be devoted to the Mission Band Cot in the General Hospital and to the support of a pupil in the Mackay Deaf and Dumb Institute.

THE Elora correspondent of the Guelph Mercury says: On Tuesday evening week Miss Sarah Menzies, sister in law of Rev. James Middlemiss, died at his residence, Elora, at the advanced age of eighty-three years. She came from Scotland many years ago, and became a resident in the household, which now deplores her loss, and was widely known in this locality for her charitable acts and her considerate kindness to all with whom she came in contact. To know her was to like her, and it is doubtful whether any person departing from our midst in this locality has been more sincerely regretted by those who knew her worth. She was interred in the Elora cemetery on Friday week, her remains being followed to the grave by many who truly mourned her decease.

A MEETING for the purpose of organizing a congregation of worshippers who have withdrawn from the American Presbyterian chapel on Inspector Street, was held last week in the hall at the corner of St. James and Cathedral Streets, Montreal. Among those present were: Dr. Warden, the Rev. J. Fleck, the Rev. M. S. Oxley and Mr. Warden King. An interim session was constituted, consisting of Messrs. David Aule, H. Cameron, A. McPhee, W. B. McLaren, with the Rev. Dr. Warden, Moderator pro tem. The trustees are: Messrs. J. Macdonald, J. F. Patterson, E. Ardley, F. Carter and T. Taylor. It is the intention of the congregation to locate on Atwater Avenue, above St. Antoine Street. A call will soon be issued to Mr. Oxley. The congregation will worship in the hall for the present. The outlook is bright.

THE anniversary services of St. Johns Presbyterian Church, King St. East, Hamilton, took place on Sabbath week. The church was well filled in the morning, and at the evening service every seat was occupied, and chairs had to be introduced into the aisles to accommodate the people. Excel-

lent sermons were preached by Rev. Dr. Parsons, of Toronto. In the forenoon his text was 2 Peter ii. 1-3, and in the evening he preached from 2 Thessalonians ii. 3 & 8. In the morning the preacher dealt with the atoning and substitutionary work of Christ, and spoke caustically of those preachers who at present are trifling with these foundation truths of the Gospel. "The pre-millennial second coming" was the subject of the sermon in the evening. The choir rendered good music. The collections amounted to nearly \$1,000.

KNOX Church, Montreal, Band of Hope gave their closing entertainment recently. The large lecture hall was crowded to its utmost capacity. Miss Fyvie Rhind, the president, is an indefatigable worker. As an outcome of her activity the membership has in a short time increased from twenty to 137. She has been ably seconded by Miss Lambe and Miss Patterson. The Rev. J. Fleck, Mr. McD. Hains and Mr. Walter Paul made appropriate addresses. The temperance choruses by the children were given in a spirited manner, and the calisthenic exercises, marching and countermarching, gave evidence of careful training. Among those who took part were Miss Dolly Hains, Master I. Parratt, the Misses Bolt, the Misses Tait and Master Percy Moore. Miss Rhind and Miss Lambe were the recipients of nice presents from the children. The entertainment was a pronounced success.

It is now certain that Dr. Kellogg has resolved to accept the call addressed to him to return to India. As long ago as May, 1891, the North India Bible Society, auxiliary to the British and Foreign Bible Society, and representing all denominations of Christians labouring in North India, passed a resolution, which was forwarded to Dr. Kellogg, appointing him to act as representative of the various Presbyterian Churches, British and American, labouring in India, on a committee to undertake the revision—or rather re-translation—of the Hebrew Old Testament into Hindi; and, also, as the Presbyterian member of a second committee, to revise the translation of the New Testament into Urdu. The following appears in the Quarterly Record: It is with deeper feeling than he can express that the pastor, as this Record goes to press, has to announce that since the first article was written further developments of Providence have finally led him to say to the Session that in due time he shall have to ask them and the congregation to unite with him in requesting from Presbytery a dissolution of the pastoral relation in order to his undertaking the work to which he has been called in India.

THE Pottersburg Mission, conducted by the King Street Presbyterian Church, London, has just celebrated its third anniversary. On Sabbath week the services were conducted in the afternoon by Rev. J. Ballantyne, of South London, and in the evening by Rev. Mr. Orme, of the Bible Society. The attendance and interest were good. On a subsequent evening a tea-meeting was held in the mission hall, and was well attended and proved a very pleasant affair. Rev. W. M. Koger, pastor of the King Street Church, occupied the chair. After substantial refreshments and an address from the chair, the choir, under the leadership of Mr. J. Waits, introduced the musical part of the programme with a beautiful chorus, "Rejoice and be Glad." They also sandwiched with choice selections the eloquent and impressive speeches of Revs. J. Philp and H. C. Speller. An instrumental chorus by Master George Angus and Miss Ella Angus was well received. Mr. George Cairncross gave a very satisfactory report of the past and present financial condition of the mission and received a hearty vote of thanks for his services as secretary-treasurer. The statement of Mr. Luke Perkins, superintendent of the Sabbath school, showed it to be in a flourishing condition.

THE congregation of St. John Presbyterian Church, Hamilton, has every reason to feel joyful over the progress that has been made since the building of the church some years ago, and, although the Church is not entirely free from debt, yet the congregation is working with the object in view of paying off the floating debt as quickly as possible. Last week the anniversary meeting was held. In the absence of Hon. R. Moreton, who was unable to be present through illness, the chair was occupied by Mr. A. I. McKenzie. After "Our Blessed Bond of Union" had been sung by the audience, a duet, "Morning Land," was sung by Misses Reid and Phillips. Ex-Mayor Howland, of Toronto, followed with an address. He prefaced his remarks by explaining that at ten cents a week from each member of the congregation the floating debt of the Church could be cleared in one year, and then spoke for some time on the subject of "The Invisibility and reality of God." Mr. Robert Devine sang "Just as I Am," and Rev. James Murray, of Wentworth Presbyterian Church, made a few remarks. The contributions amounted to \$125, making the total in connection with the anniversary services \$1,113. This is highly creditable.

A DEPUTATION from the trustees and Kirk Session of St. Andrews Church, Montreal, in connection with the Church of Scotland, waited upon the Rev. J. Edgar Hill and Mrs. Hill last week to offer to them the congratulations of the congregation on the celebration of the twenty-fifth anniversary of their marriage. The deputation also presented Mr. and Mrs. Hill with a beautiful purse, silver mounted, containing a cheque for \$1,500, as a token of the congregation's respect for them and of their interest of the people in the celebration of their silver wedding. Mr. Hill with much feeling thanked the congregation for the very handsome mark of their kindness and good feeling, spoke of the very happy mutual relations which had always subsisted between pastor and people during the ten years of his ministry in Canada, and trusted that as harmonious relations will continue between them in the future as in the past. Mr. and Mrs. Hill start for Scotland on May 7. During the absence of Mr. Hill the pulpit of St. Andrews Church will be supplied by one of the most eminent Edinburgh ministers, the Rev. William Henry Gray, D. D., ex-Moderator of the General Assembly of the

Church of Scotland. Dr. Gray succeeded Principal Caird, of Glasgow University, as minister of Lady Yester's parish, Edinburgh, and the pastor of St. Andrews Church was at one time his assistant. Lady Yester's Church so flourished under Dr. Gray's ministry that it was no uncommon thing for 1,700 communicants to participate at one celebration of the Holy Communion. Dr. Gray is now minister of the parish of Liberton, a suburb of Edinburgh. He was for some years Convener of the General Assembly's Colonial Committee, and he has always been deeply interested in Canada and the Canadian Church.

PRESBYTERY OF LONDON.—At the last general meeting of this Presbytery the remits of Assembly in the matter of "College Summer Session," "Instruction of Catechists" and "Probationers' Schemes" were considered. The first of these was approved of as follows: That in view of the pressing need of supply in our mission fields during the winter as well as the summer months, and in view of the inadequacy of other plans proposed to meet the need, the London Presbytery approves of the experiment of a summer session in one of our colleges, so as to set free a number of students for mission work in winter. That the Manitoba College staff, having expressed a willingness to undertake the work—if the Church in general desires it—this Presbytery recommends that it be an instruction to the Senate of Manitoba College to arrange for holding its theological classes for five months during summer instead of winter for the next three years; that the Senate be authorized to invite the aid of theological professors from the other colleges of the Church, so that the staff shall be no fewer than four, and further, that it be authorized to appeal to the Church for funds to meet the necessary expense entailed. The second, the Presbytery disapproved of; and the third, viz., the Probationers' Scheme, was approved of, with a number of emendations specified. The call from Alma Street Church, St. Thomas, to Mr. R. McIntyre, of North Delaware, was considered, and on Mr. McIntyre signifying his acceptance, the Presbytery agreed to translate, and appointed Mr. McIntyre's induction for the 29th ult. The following commissioners to the General Assembly were appointed: Messrs. W. R. Sutherland, Dr. Proudfoot, George Sutherland, John Milloy, L. Cameron, A. Dawson, W. A. Cooke, D. E. Dewar and M. P. Talling, ministers, and James Shields, John Gilmour, Dr. Anderson, W. McKae, D. McLachlan, Isaac Langford, Angus McNish, R. Mitchell and Duncan McMillan, elders. Rev. Dr. Robertson and Mr. W. Burns were present and addressed the Presbytery, the former on the importance and progress of mission work in the North-West, and the latter in connection with the employment for the Aged and Infirm Ministers. At a subsequent stage, at the suggestion and request of Mr. Burns, a committee of Presbytery was appointed to co-operate with the agent, and devise a scheme for congregational canvass. Mr. John Cameron, of London, Convener. Mr. James Ballantyne, of London South, was nominated as permanent secretary for the Foreign Missions. The call from Beverley to Mr. F. Ballantyne, of Lobo, was considered. After hearing parties pro and con, and Mr. Ballantyne's decision to accept, the Presbytery agreed to translate. Deputations to aid-receiving congregations reported, and the amounts asked for by each were considered, and the Convener authorized to make applications in terms of the Presbytery's decision to the Augmentation Committee. Reports on State of Religion, Temperance and Sabbath Schools were submitted by the respective Conveners; these were each discussed, and the Clerk instructed to forward the reports to the Synod's respective Conveners. The Presbytery adjourned to meet in first Presbyterian Church, London, on the second Tuesday of July, at two p.m., and closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

# 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.

**PRESBYTERY OF WHITBY.** This Presbytery held its meeting on April 19 in the new church Pickering. The congregation had displayed great zeal and liberality in erecting such a fine building, and the Presbytery showed its appreciation of their work, not only in holding its meeting here, but also in passing a highly commendatory motion, which is to be forwarded and engrossed in their minute book. Rev. R. D. Fraser, Moderator, took the chair. All the ministerial members were present with one exception. Mr. Wright, a returned missionary from Japan in connection with the Society of Friends, being present, was invited to sit with the Presbytery. Interesting reports were given in on Missions, showing that all the congregations are alive to the great missionary work, their attention being directed to it from time to time from the pulpit and at the prayer-meeting. An appropriate minute was adopted on the death of Rev. A. Kennedy, late of Dunbarton, who departed this life on the 19th January of the present year in the eighty-eighth year of his age. He had laboured fourteen years as a missionary in Trinidad and over thirty in this country. His memory is embalmed in the hearts of all who knew him. The Presbytery unanimously agreed that a salaried agent in connection with the Foreign Missions should be appointed by the Assembly, and nominated Rev. R. P. Mackay, of Parkdale, as a fit and proper person for the office. Messrs. Eastman and Henry were appointed members of the Synod's Committee on Bills and Overtures. Mr. Drummond read the report of the committee appointed by the Presbytery to examine the remit on the distribution of probationers. The report embraced various amendments to the regulations now in force, and rejected wholly the Scheme prepared by the special committee of the Assembly. He also read a Scheme submitted by the committee. It was agreed to adopt the report as amended; also to transmit the Scheme submitted by the committee, with other papers, for the consideration of the Assembly. The map of India, which the Foreign Mission Committee presents to each congregation gratuitously, was distributed among the members and thanks voted to the committee for the generous gift. A motion was proposed to send all the commissioners to the Assembly by rotation, which was lost by one vote. It was agreed that the roll of elders for the Assembly now begin at the east and go westward. It seems that this plan has been adopted by the Convener of Systematic Beneficence for some years. Messrs. Eastman, Kippan, McLaren and Chisholm, ministers, and Messrs. Henry, Ballagh, Otmiston and Nesbit, elders, were elected commissioners to the General Assembly. Interesting reports were read by the respective Convener of the State of Religion, Temperance, Sabbath Schools and Sabbath Observance were received and adopted, with their recommendations, and ordered to be forwarded to the Convener of the several committees of the Synod, and the thanks of the Presbytery tendered to the committees for their diligence. Mr. Fraser read a carefully-prepared report on the statistics of the Presbytery for 1891, which was adopted, and an abstract of it ordered to be printed and circulated amongst the congregations in the fall of the year. It was moved by Mr. McLaren, duly seconded and agreed, that the Presbytery overture the General Assembly to provide for the organization of the young people of the Church for spiritual culture, mutual improvement, and Christian work; that Messrs. Fraser, Eastman and McLaren be a committee to prepare an overture as above, to be forwarded through the usual channel. It was moved by Mr. Eastman, seconded by Mr. Leslie, and unanimously agreed, that Presbytery desires to avail itself of the occasion of the first meeting in the new church to congratulate the pastor and congregation of St. Andrews, Pickering, on the completion of a church edifice so comfortable, commodious, beautiful, and in every way suited to its needs, as that in which it is now met, and to express its very great gratification at the renewed evidence of congregational prosperity. Presbytery prays that the Great Head of the Church may more and more abundantly bless the congregation worshipping here, and that many precious souls may be begotten and nurtured in this house of God. Mr. Colville, of the Methodist Church, at the request of the Moderator, closed the meeting with prayer. The Presbytery adjourned, to meet in Oshawa on the third Tuesday of July, at ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

Lindsay Presbyteries, 120 ministers and thirteen vacancies.

3 Synod of Toronto, composed of Toronto, Orangeville, Barrie and Owen Sound Presbyteries, 120 ministers and twenty-three vacancies.

4 Synod of Guelph (or Stratford), composed of Guelph, Saugeen, Stratford, Huron, Mantland and Bruce Presbyteries, 113 ministers and fourteen vacancies.

5 Synod of Hamilton and London, composed of Hamilton, Paris, London, Sarnia and Chatham Presbyteries, 128 ministers and fifteen vacancies, all of which approximate very closely to the average for the five, of 121 ministers and sixteen vacancies;

And whereas such a rearrangement would, by diminishing the size of the Synod, greatly lessen the expense and trouble of travel and entertain ment, increase the attendance, facilitate the despatch of business and leave room in all for the growth that may reasonably be expected in the future, without necessitating any further rearrangement for some years to come; therefore it is humbly overtured to the Reverend the Synod of Toronto and Kingston by the Presbytery of Owen Sound that the Synod should overture the General Assembly to provide for the rearrangement of the three Synods within the Provinces of Ontario and Quebec into five Synods, as above indicated, or in any other way that may be deemed by the General Assembly more expedient.

JOHN SOMERVILLE,  
Pro Clerk

**WOMEN'S FOREIGN MISSIONARY SOCIETY.**

The Foreign Secretary's report presented to the Women's Foreign Missionary Society at the annual meeting in Toronto, contains a clear, full and explicit presentation of the Foreign Mission work of the Church, and is admirably fitted to impart to every reader of it an intimate knowledge of the character of that work at present maintained by the Church, and a complete list of the agents by whom it is carried on.

The following is the summary of the Home Work as reported by Mrs. Shortreed, the Home Secretary: Presbyterial Societies, 25; New Auxiliaries, 47; New Mission Bands, 31; Auxiliaries that have failed to report or contribute, 17; Mission Bands that have failed to report or contribute, 22; Auxiliaries that sent contributions but no report, 9; Mission Bands that sent contributions but no report, 10; total number Auxiliaries reported working, 403; total number Mission Bands reported working, 193; Auxiliary membership, 11,771; Mission Band membership, 5,255; scattered helpers, 91; total membership, 17,117; life members added during the year, 93; members of the General Society, 3,124; number of Auxiliaries that contributed to North-West supplies, 290; Mission Bands reporting direct, 57; Auxiliaries in eighteen Presbyterial Societies and Mission Bands in fourteen, report increased membership. Mission Bands in eleven Societies have decreased both in membership and contributions.

Mrs. MacLennan, the treasurer, reports the financial details with careful minuteness, of which the following is an abstract: Cash received from Auxiliaries during the year 1891-1892, \$20,105.63; cash received from Mission Bands during the year 1891-1892, \$6,345.54; Interest on Presbyterial accounts, etc., after deducting reported expenses, \$242; cash received from other sources during the year 1891-1892, \$970.16; balance from last year, \$1,479.81; total, \$29,141.14.

**CONVOCATION DAY AT QUEEN'S UNIVERSITY.**

The Theological Alumni Society had an interesting gathering. There is a membership of thirty-three. It has been suggested to have a ten days' session for the alumni. Rev. Messrs. Macdonnell, McTavish, Gandier, Milligan, Chisholm and Grant discussed the subject "How May Theological Students in our Colleges be More Fully Adapted to the Present Needs?"

Rev. Dr. Grant was sorry that most of the divinity students at Queen's were obliged to work six months in the year to put them through college the other six, and when there several were obliged to preach on Sunday to make a couple of dollars. He intimated that a fund should be provided to prevent this.

These six members will co-operate with Queen's Missionary Association in foreign work: Rev. A. H. Scott, Rev. I. G. Potter, Rev. Malcolm MacGillivray, Rev. A. Gandier, Dr. J. C. Connell and Rev. Mr. Ross. The retiring officers were re-elected: Rev. D. J. Macdonnell, Toronto, president; Rev. M. MacGillivray, vice-president; Rev. A. Gandier, Brampton, secretary; Rev. J. Hay, Cobourg, treasurer.

The University Council began its sessions with a full attendance. Mayor McIntyre, Kingston, was elected registrar, vice Mr. R. W. Shannon, resigned. Mr. G. V. Chown was reported as elected to the Board of Trustees, and Rev. Mr. Chisholm and Mr. W. A. Logic were appointed to the Council.

Dr. Moore, representing the counsel at the Ontario Medical Council, read his annual report.

Professor Dupuis presented the report of the committee appointed to consider the matter of establishing a boarding residence for students. The scheme was considered too expensive.

**QUEEN'S MISSIONARY ASSOCIATION.**

The annual meeting of the Queen's University Missionary Association was held in divinity hall the following morning. Mr. D. R. Drummond, president, in the chair. After devotional exercises the report of the committee in charge of the work in China was called for.

Rev. A. H. Scott, Convener of the committee, composed of six alumni and six students, reported encouragingly on the China work. The members contributing to the China work for the year now

**DIVISION OF SYNOD OF TORONTO.**

Following is the overture of the Presbytery of Owen Sound on the division of the Synod of Toronto and Kingston:—

Whereas it has been felt by many of the members of the Synod of Toronto and Kingston for some time that the Synod is too large, and whereas a resolution was adopted at the last meeting requesting Presbyteries within the bounds to consider the advisability of dividing the Synod into two Synods, and to report to next meeting;

And whereas from the statistical returns for 1890 it appears that there are on the roll 226 ministers and thirty-seven vacancies, while the Synod of Hamilton and London has 208 ministers and twenty-four vacancies, and the Synod of Montreal and Ottawa has but 162 ministers and sixteen vacancies;

And whereas to divide the Synod of Toronto and Kingston, as has been proposed, would, if an even division be made, give but 118 ministers and eighteen vacancies to each of the two new Synods, which would leave them as disproportionately small as the Synod is now disproportionately large;

And whereas to rearrange the Presbyteries in the three Synods within the Provinces of Quebec and Ontario so as to make five of the three would give a possible division as follows:—

1. Synod of Montreal, composed of the Presbyteries of Quebec, Montreal, Ottawa and Lanark & Renfrew, 125 ministers and fifteen vacancies.
2. Synod of Kingston, composed of Brockville, Glengarry, Kingston, Peterborough, Whitby and

closing are more than those of the previous year, and the contributions themselves greater. The treasurer of the mission has a balance on hand of \$200.

A resolution, on motion of Rev. A. Gandier, was passed asking the newly-organized association of theological alumni to appoint the six alumni members for the committee in charge of the work in China. Messrs. Colin Young and W. H. Wilson were appointed on the Students' Committee to succeed Messrs Sharp and McDonald, retired.

CONVOCATION.

Convocation at Queen's University was held on the afternoon of the 27th ult. A great audience was present.

Chancellor Fleming, in acknowledging his re-appointment as Chancellor, said he highly valued the renewed mark of confidence; any man in the land would be proud of it. He promised to always strive to promote the best interests of the University. He paid fitting tribute to the first Chancellor of the University, the late Dr. Cook, of Quebec, by whose exertions a royal charter was obtained, with his death the last of the founders has passed away. He noted the losses the University had sustained since the jubilee, and said Rev. Dr. Reid, the sole survivor of the fathers of Queen's, had been expected to attend, but duties detained him in Toronto. "While we place on record our respect for those now no more, let us with grateful hearts continue to reverence him, the one surviving father of Queen's who yet remains."

The degree of D. D. was conferred on Rev. James Carmichael, M.A., King, Ont., and the degree of LL. D. upon Mr. Douglas Brymner, Ottawa, Dominion archivist.

Then the routine work of the officers was proceeded with, including the presentation of prizes, scholarships and medals, and concluding with the laureation of the graduates. Miss Lita M. Reid was the first in the history of the college to secure a Master of Arts degree as the result of a course of four years.

Rev. Mr. Milligan, in an admirable manner, addressed the graduates, urging them to be still students, and to always manifest a love for their country, no matter where they were located.

The only additional event was the unveiling of a model by Mr. Hamilton MacCarthy of Rev. Dr. Williamson, for fifty years a professor of the institution. Justice MacLennan, of Toronto, made the address of eulogy, to which the venerable professor made a touching reply. Rev. Mr. Milligan closed the proceedings with prayer.

Miss Agnes M. Turnbull, Montreal, who has just graduated in medicine, is the daughter of Rev. John Turnbull, Presbyterian minister, for many years in the Presbytery of Kingston, stationed near Belleville, and afterwards in that of Montreal. She has taken the medical course for the purpose of fitting herself for foreign mission work, and seems especially adapted to the work, having been a most successful teacher before entering college. She has left for a post-graduate course in New York to further fit herself for her chosen life work.

At a meeting of the trustees of Queen's University the following trustees, whose terms had expired, were re-elected Rev. W. M. McLean, Belleville; Rev. M. MacGillivray, Mr. J. Mackie, Kingston, Mr. W. C. Caldwell, M.P.P., Lanark; Sir James Grant, M.D., Ottawa, Messrs. A. Gunn and G. M. MacDonnell, Kingston. A resolution of condolence in reference to the death of Dr. Cook, Quebec, was then passed. Rev. Dr. Grant asks for two or three scholarships of \$300, or \$50 annually, for post-graduate or tutorial work at the University or abroad. Because of the improvements, etc., there is now a deficit on the annual expenditures of over \$9,000. The John Carruthers Science Hall cost over \$18,000.

**WORTHY OF CONSIDERATION.**

The cash income derived by the North American Life Assurance Company for 1891 from its interest earning assets and investments was more than sufficient to pay all the death losses experienced by the Company during the year.

This single fact, which is but an incidental feature of the many substantial advantages possessed by the Company, goes to prove three things:—

First, the Company's strength, calculated on the basis of large assets; second, the high character of the securities in which its assets are invested; and third, the low mortality record, which results from the careful course pursued by the management of the Company in the admission of life risks.

These three points alone would ordinarily be sufficient to indicate the wisdom and prudence that have marked the successful career of the North American Life Assurance Company from the date of its inception up to the present time.

But there are many other points connected with the Company that are worthy of consideration.

It has some excellent plans of insurance to select from, among which the Compound Investment plan is receiving the most patronage by all classes of insurers.

This plan combines the advantages of insurance and investment, which doubtless accounts for its increasing popularity.

Most of the points mentioned are fully stated in the last annual report of the Company, and by making application to the Head Office, Toronto, or to any of the Company's agents, you will receive a copy of the same.

# Peculiar

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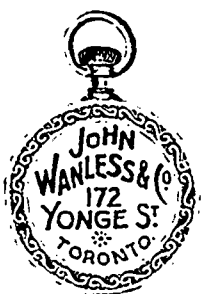
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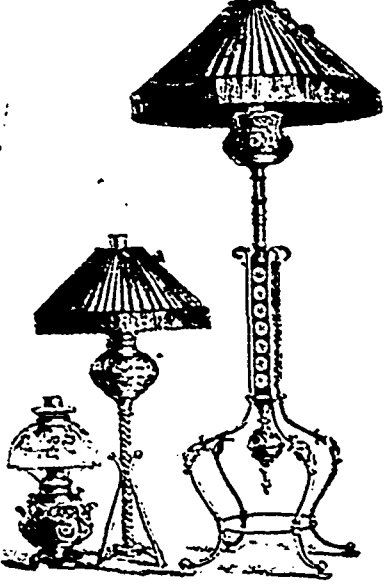


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eases, and every  
blemish of beauty,  
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tion. On its vir-  
tues it has stood  
the test of 40 years,  
no other has, and  
is so harmless we  
taste it to be sure  
it is properly made.  
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The distinguished  
Dr. L. A. Sayer,  
said to a lady of the *Quintan* (a patient), "As you ladies  
will use them, I recommend *Gouraud's Cream* as the  
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will last six months, using it every day. Also *Poudre*  
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When I say I cure I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give EXPRESS and POST-OFFICE.  
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## British and Foreign.

THE Rev. H. M. Campbell of Careston has been appointed chaplain of Calton prison, Edinburgh.

THE Rev. Dr. Blair of Cambuslang has been recommended for the vacant parish of St. Johns, Edinburgh.

DR. MACGREGOR of Edinburgh preached on Sunday at the jubilee celebration of Sauchie congregation.

THE Rev. W. J. Macdonald, of Kirkcaldy, is likely to be called to the pastorate of Regent Square Church, London.

THE Rev. T. M'Ewan of Hopepark U.P. Church, Edinburgh, has resolved to resign his charge on the ground of failing health.

MR. ROBERT PORTER, a licentiate of Strabane Presbytery, has received a call from the congregation of the Church at Moville.

THE Rev. E. Ritchie Key, of London Road Church, Edinburgh, has been granted by his Presbytery six months' leave of absence.

DR. WALTER C. SMITH complains of small attendance on Sunday afternoons, and says he will not continue to preach to empty pews.

THE Rev. Mr. Keir of South Queensferry has been granted by Edinburgh Presbytery six months' leave of absence. He will visit Australia.

DR. WILLIAM RAE of the United Presbyterian Church Mission, Old Calabar, died at Emoola-Moora, on 21st February, at the age of thirty-one.

THE Rev. J. L. Clarke, of Athy, has applied for leave to retire from the active duties of the ministry, and have an assistant and successor appointed.

PROFESSOR SCHURMAN, of the Chair of Philosophy in Cornell University, has been offered the presidency of the University of California, at Berkeley.

THE Rev. William Ross, of Cowcaddens Church, Glasgow, says that the coming of Rev. John M'Neill has proved to be an event in the history of Scotland.

FALKIRK U.P. Presbytery suggests that the Synod consider whether the time has not come for a union or affiliation of the college with that of the Free Church.

LORD ROSEBERY will address the meeting in St. Andrews Hall, Glasgow, on 13th May, to inaugurate the new association for improving the condition of the people.

THE recommendation of the vacancy committee of St. Pauls, Dundee, of Rev. William Patrick, B. D., Kirkintilloch, has been unanimously adopted by the congregation.

THE London Presbytery met at St. Johns Wood on the 20th ult., for the ordination, as elders, of two medical missionaries to China, viz., Dr. Cousland and Dr. McPhun.

THE Rev Thomas Dobbie of Glasgow preached at the anniversary of Helensburgh congregation. The collection was \$1,505, which is more than sufficient to wipe off the debt.

THE Countess of Aberdeen, in her magazine, *Onward and Upward*, gives an entertaining description of Guisachan Farm, British Columbia, with nine capital illustrations from photographs.

APPLICATION is to be made to the coming Assembly for liberty to organize four additional congregations in Belfast—At York Road, Duncairn Gardens, Woodvale Park, and Springfield.

DR. STALKER'S "Life of Christ" has been translated into Bulgarian. His "Life of St. Paul" is being translated into German, and his Yale lectures, "The Preacher and his Models," into Swedish.

At the annual reunion of May Street Church, Belfast, Miss Haslett, daughter of Sir James Haslett, received from the congregation a handsome silver tea-service and an address acknowledging her many services to the church and schools.

THE population of the city of Halle, in Germany, has grown to be 100,000, yet it is only now that increased church accommodations are being provided. The first new church built in the city since the Reformation will be dedicated next summer.

MR. NORMAN FRASER, B.D., lately assistant at Egrement, Birkenhead, has been ordained and inducted colleague and successor to the Rev. John Inglis, Saffron Hall Church, Hamilton, in room of the Rev. A. M. Smith, translated to Sutherland.

THE Irish Students' Missionary Union has paid over \$1,200 towards the salary of a missionary to train a native pastorate in Gujarat, \$250 to the capital of the Fleming Stevenson Memorial Fund, and \$230 to purchase books for the Stevenson College.

THE Rev. John Smith of Broughton Place preached at the annual parade in St. Georges parish Church, Edinburgh, of the local battalion of the Boys' Brigade, which was afterwards inspected in the Waverley Market by the Marquis of Tweeddale.

THE youngest college president in the United States is John Hustin Finley, of Knox College, who is only twenty-eight years of age. He is Scotch-Irish in descent, and supported himself by working on a farm and teaching country schools, and entered Knox in 1883.

A NUMBER of ladies and gentlemen met recently at St. Enoch station, Glasgow, to bid farewell to Miss Annan of Dundee, Miss Lockie of Wishaw, Miss Marshall of Glasgow, and Mr. Lennox of Ayr, four medical missionaries bound for Morocco. All joined in a parting hymn.

DR. F. A. WILHELM FISCHER was set apart as a medical missionary to Old Calabar in Morning-side Church, Edinburgh, recently. Rev. Dr. Mair presided, Rev. James S. Rae preached, and the missionary and the congregation were addressed by Rev. Dr. James Sommerville of Rajputana.

MINARD'S Liniment cures la grippe.

## AS A PREVENTIVE

For Consumption and Catarrh, which originate in the poison of Scrofula, take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be detected in children by glandular swellings, sore eyes, sore ears, and other indications, and unless expelled from the system, life-long suffering will be the result. The best medicine for all blood diseases is Ayer's Sarsaparilla, which is considered by physicians to be the only remedy for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsaparilla for a little girl, four years of age (member of a prominent family of this county), who was afflicted with scrofula. After only three or four bottles were used, the disease was entirely eradicated, and she is now in excellent health."

"My son—now fifteen years of age—was troubled for a long time with catarrh, in its worst form, through the effects of which his blood became poisoned. About a year ago he began using Ayer's Sarsaparilla, and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

"My husband's mother was cured of scrofulous consumption by six bottles of Ayer's Sarsaparilla."—Mrs. Julia Shepard, Kendall, Mich.

"Ayer's Sarsaparilla cured me of catarrh."—L. Henrickon, Ware, Mass.

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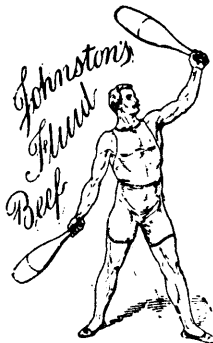
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Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

**Household Hints.**

SIFT a tablespoonful of pulverized sugar over the top of two crust pies baking and see how delicious it makes them.

WHEN meat is broiling it will cook more quickly if a frying-pan is turned over it. Frying may be hastened in the same way.

A LITTLE sugar added to beets, corn, squash, peas, etc., during or after cooking will improve them, particularly if poor.

IN making custard, pumpkin or lemon pies, it is better to partly bake the crust before adding the mixture, so that it may not be absorbed by the paste.

ALWAYS salt any article where lard is used in place of butter. Water is better than milk in most cookie recipes. Hickory nut meats are nice for the top of sugar cookies.

PLUM CAKE SANDWICH.—Lay thin slices of very rich plum cake between bread and butter. The cake should be quite as good as a rich wedding cake, and ought to be rather fresh.

CHOCOLATE SANDWICHES.—Place a layer of freshly-grated vanilla chocolate between two slices of bread and butter. (Chocolat Lombard or Potin is very good used in this way). The chocolate should be freshly grated, and there must be plenty of it, or the bread and butter will not taste of it.

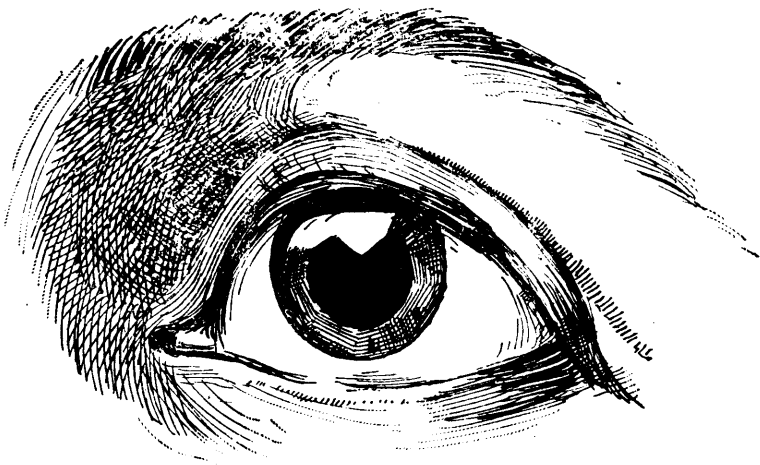
EGGS FOR BREAKFAST.—A delicate way of cooking eggs this season is to break them on little plates. Small china preserve plates will do, but there are special plates which come for serving eggs "sur le plat." Sprinkle a little finely minced ham on each egg. Put a mere grain of cayenne over each egg, and put the plate in the hot oven till the white is firmly set, or, if you prefer them harder, till the yolk is done.

CRUM PIE.—Take one cup of molasses, one cup of cold water, one teaspoonful of bicarbonate of sodium (baking soda), stir all together and pour into pie crusts; then take three cups of flour, one cup of sugar, and one cup of butter, rub well together and sprinkle over the tops of the mixture in the crusts; set in the oven and bake until a light brown. This makes a moist light pie; if you wish a dry cake-like pie, stir the crumbs all through the mixture before placing it into the crusts. This recipe makes three pies.

APPLE SHORTCAKE.—One quart of sifted flour, two teaspoonfuls of baking-powder, half a teaspoonful of salt, quarter of a pound of butter, milk or cream enough to make a stiff batter; mix all well; roll in one sheet; bake it well; when done, split open, butter well, cover with nicely-seasoned apple-sauce, some thick cream and nutmeg; place the other half of the cake on this, crust side down; butter the top and spread with more apple sauce and cream. This is delicious either as a pudding or for tea. You may fill the shortcake with any kind of fresh fruit, peaches, cherries or berries, and filled with well-seasoned chopped chicken it makes a very nice dish.

OF EXERCISE AND AGE Dr. Morrell Mackenzie said: Even when life has at last fallen into the sear and yellow leaf exercise of a kind and amount suited to the "shrunk shanks," stiff joints, brittle bones, and other evidences of senility will keep the furnace of the vital locomotive aglow long after others less carefully stoked have paled their ineffectual fires. But this can only be done (to continue the metaphor) by slackening the speed and reducing pressure. The "constitutional" is unquestionably the sheet anchor of old age as far as exercise is concerned. I need say nothing more about it than that each walk should be taken with a definite purpose, if it is only to set one's watch by a particular clock. To have an object of some kind makes all the difference between wholesome exercise and the listless dragging about of the dead weight of one's own body, which makes walking of the most fatiguing as well as the dreariest of all forms of motion.

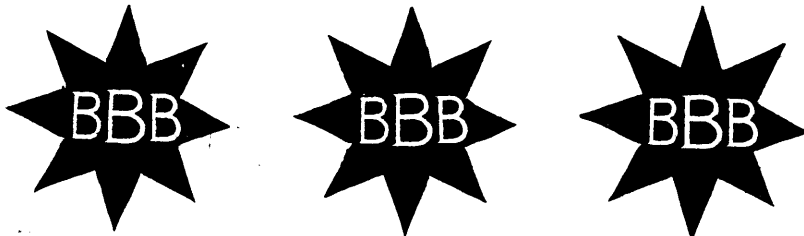
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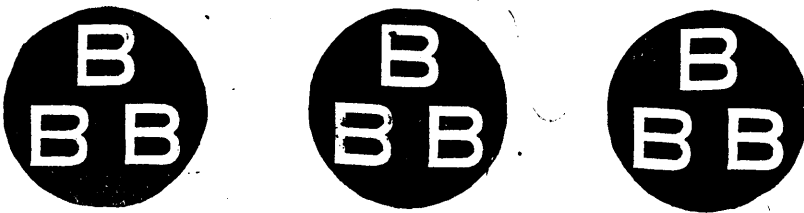
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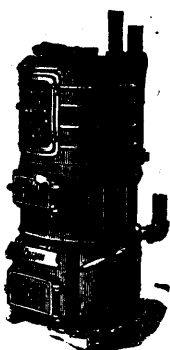
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**Household Hints.**

REAL SCOTCH SHORT BREAD.—Two pounds of flour, one pound of butter, one-half pound of sugar; mix to a smooth paste and roll out half an inch thick, cut into squares, pinch the edges and prick the top with a fork. Bake in a quick oven.

LOAF NUT CAKE.—Two cups of sugar stirred to a cream with three-quarters of a cup of butter, a cup of rich milk, four eggs, four scant cups of flour and two tablespoonfuls of baking powder. A cup of hickory nuts chopped very fine is stirred through the cake just before it is put in the oven. It should be baked in large, brick-shaped loaves, iced with a thick icing, through which half a cup of hickory nuts have been stirred.

INSOMNIA.—The utility of heat as a remedy for sleeplessness can scarcely be over-estimated—particularly in the form of hot water. Insomnia is frequently overcome by the persistent use of hot foot baths and simple hot water as a drink at bedtime. Sleeplessness is commonly caused by overfulness of the blood vessels of the head—the bathing of the feet draws the blood from the head—the hot drink distributes the gases of the stomach and gives one a sense of general comfort.

MILK FOR ALL ILLNESS.—If the attending physician neglect to outline the diet for the patient during each stage of an illness, do not take upon yourself the responsibility of prescribing any food except milk. Milk is always safe, it is wholly sufficient and fulfils every need of the system. Strict adherence to an exclusively milk diet saves life in many diseases. In scarlet fever it is believed to prevent the serious kidney complications which occur in the course of that prevalent ailment.

VALUE OF MUSTARD PLASTERS.

For the relief of headache, a plaster placed upon the back of the neck and allowed to remain until it "burns," is excellent; a stomach-ache is also decidedly benefited. Sick stomach and vomiting are often soothed and checked by the grateful burning. In chest troubles mustard is of undoubted service.

In one of the last numbers of the *Journal de Medicine de Paris* Dr. Gorodzof calls attention to the action of mustard plasters in soothing irritation in complaints of the respiratory tract. Having applied in one instance a mustard plaster to a child three years of age suffering from painful and persistent coughing, he soon noticed marked improvement in the distress; the general condition became better, the pulse fuller, and at the same time the breathing was freer.

Encouraged by this good result Dr. Gorodzof generalized his method and soon became convinced that mustard plasters, though not exactly a narcotic for coughing, give at any rate useful assistance to the ordinary narcotics, which they may even in some instances replace. Besides this, they seem in some cases to facilitate the disappearance of pleuro-pulmonary effusions.

They should be applied alternately to the back and front of the thorax, and can be left all night, or, when necessary, twenty-four hours. To avoid excessive irritation of the skin it will be well to mix the powdered mustard with an equal amount of any sort of meal and cover the whole with a piece of linen dipped in hot water. The improvement in the pulse and breathing is no doubt to be laid to the stimulating action of the volatile mustard oil on the skin.

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**Miscellaneous.**

**SYNOD OF TORONTO AND KINGSTON.**

The Synod of Toronto and Kingston will meet in St. PAUL'S CHURCH, PETERBORO', On Tuesday, 10th May, 1892, At half-past seven o'clock p.m.

2—The Committee on Bills and Overtures will meet on the same day and in the same place, at three o'clock p.m.

3—The Synodical Religious Conference will be held in St. Paul's Church, Peterboro', on Monday, 9th May, 1892, at half-past seven o'clock p.m.

4—Rolls of Presbyteries, and all papers for the Synod, should be in the hands of the Clerk not later than 2nd May, 1892.

5—Railway Certificates for reduced fares to those attending Synod, and their wives, if accompanying them, must be obtained before starting from the Ticket Agents at the railway stations.

JOHN GRAY, Synod Clerk.

Orillia, 13th April, 1892.

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 BARRIE.—At Barrie, on Tuesday, May 31, at 11 a.m.  
 BROCKVILLE.—At Brockville, second Tuesday in July, at 2.30 p.m.  
 BRUCE.—At Chesley, July 12, at 2 p.m.  
 CHATHAM.—At Wingham, Tuesday, May 10, at 11.15 a.m.  
 GLENGARRY.—At Alexandria, on July 12, at 1 p.m.  
 GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 17, at 10.30 a.m.  
 HAMILTON.—In Knox Church, Hamilton, on Tuesday, May 17, at 9.30 a.m.  
 HURON.—At Exeter, May 10, at 10.30 a.m.  
 LINDSAY.—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.  
 LONDON.—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m.  
 MAITLAND.—At Wingham, on Tuesday, 10th May, at 11.15 a.m.  
 MONTREAL.—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m.  
 PARIS.—At Embro, May 5, at 2 p.m.  
 PETERBOROUGH.—In St. Andrews Church, Peterborough, July 5, at 9 a.m.  
 REGINA.—At Round Lake, on second Wednesday in July, at 11 a.m.  
 SARNIA.—At Sarnia, first Wednesday in July, at 10 a.m.  
 SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m.  
 STRATFORD.—In Knox Church, Harrington, May 9, at 7.30 p.m.  
 TORONTO.—In St. Andrews Church West, on third Monday in May, at 10 a.m.  
 WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, May 10, at 3 p.m.

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