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# THE CANADA PRESBYTERIAN.

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No. 8.

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## Notes of the Week.

THE *Canadian Churchman* says: President Grant, of Queen's University, is a man of whom Canada may well feel proud. He has a brain of the highest and strongest intellectual calibre, but he also comes down into the popular arena as a participator in national and other questions, with wise counsel and eloquent voice. No one can listen to him without both pleasure and benefit. His recent utterances on "Christian Socialism" and "Imperial Federation" are valuable contributions to these subjects.

Of the 474 ministers who left the Established Church at the Disruption there are still forty-two spared to the Free Church at home, besides a few others now abroad. The list of the survivors is headed by Dr. Beith, who was ordained sixty-eight years ago. Twelve of the survivors have occupied the Moderator's chair in the General Assembly, besides Dr. Goold, who joined the Free Church with his Cameronian brethren in 1876. This year the jubilees fall to be celebrated of Dr. Aird, of Creich; Dr. Addis, of Morningside, Edinburgh; Mr. Wilson, of Bridgeton, Glasgow; Mr. Macpherson, of Meigle; and Mr. Paton, of Fettercairn.

THE Committee of the General Assembly of the Presbyterian Church of the United States on the revision of the Confession of Faith, after a very harmonious session lasting eleven days, completed its work and adjourned last week. The changes made have generally met with unanimous approval. The report will be presented to the Assembly in Detroit next May, and by it referred to the Presbyteries for adoption or rejection. It is stated that the changes made in the statements of the Confession have been of great importance, but have in no way impaired the integrity of the system of doctrine so long held by the Church.

LORD ABERDEEN, in a lecture on "Canada" on a recent Sunday evening in the Synod Hall, Edinburgh, in connection with St. Cuthbert's Young Men's Christian Association, said the loyalty of the French population might be traced to the policy of Britain in guaranteeing security to their institutions and their religious liberty. The Presbyterians who were in the main united were the largest and most influential of the Protestant denominations, the Church of England and Methodists coming next. The Canadians might fairly be described as a church-going people; although Sunday observance was not unduly rigorous, it was manifest that the Canadians were determined to maintain their Sabbath.

THE missionary spirit seems to be spreading in the Irish Presbyterian Church. We hear, says the *Belfast Witness*, that some splendid collections were made last Sabbath in response to the appeal on

behalf of India and China. From Windsor Church the news is especially interesting. One of its members, the week before the collection, placed a blank cheque in the hands of the minister, the Rev. J. C. Ferris, authorizing him to fill it for an equal amount to that which the congregation gave last Sabbath, up to \$750. That was a noble challenge, and the congregation responded to it right willingly. We commend the example of this unknown friend of the heathen to the Church generally. It would certainly bear imitation. The days are evidently gone when people complained of the sermon that had the silver tail.

THE Rev. James Wells, of Pollokshields, is to utilize the gift of \$2,500, presented to him by his congregation on the occasion of his semi-jubilee, in a long holiday. He is to visit the mission stations of the Jewish Committee. He says: My present plan is to start at once, go up the Nile to the first cataract, and then through Palestine. I hope to spend several days with our missionaries at the Sea of Galilee, and then to travel through the Highlands of Galilee, and along the shore by Tyre and Sidon, to Beyrout. On my homeward way I am to visit our missionaries at Constantinople, Budapest, Prague and Breslau. It will give me pleasure to meet these honoured missionaries. Principals Cairns and Rainy, Professor Dods and others will conduct the services in his absence.

THE British American Insurance Company held its annual meeting last week, at which the report of the year's transactions was submitted. From that report—which appears in another column—Governor Morison stated that every unremunerative branch had been lopped off, and every opportunity to extend on prosperous lines had been utilized. Mr. John Leys, deputy-governor, in speaking to the report spoke confidently of the prospects of this solid and successful institution. A becoming tribute was paid to the memory of the late Hon. William Cayley, who for nearly forty years was a member of the Board of Directors. The sum of \$5,000 was set apart for the improvement and artistic decoration of the commodious and central premises occupied as headquarters of this old-established and progressive company.

IN the cheaper edition of "Tropical Africa," just issued by Messrs. Hodder and Stoughton, Professor Drummond makes the following neat retort to Mr. Stanley: I am asked by my publishers if I mean to "reply to Mr. Stanley." This is an appalling prospect to a retired traveller, but on investigating the *casus belli* I find it not so alarming. It seems the great explorer demurs to my description of the Forest-country of East Central Africa, and pronounces it not the Africa he saw. Now, as Mr. Stanley has never been in my Africa, I do not wonder at this. What I do wonder at is that he should have conceived it possible I was describing his Forest-country—the Pigmies' Forest. But as I did not penetrate that cheerful jungle I could not, of course, describe it—especially as it was not discovered till after my book was written.

PROF. ROBERTSON, of Glasgow, does not think that poverty has so much to do with non-church-going as some people suppose. Drink he believes to be a much more serious question. But there must be something more than that when it is found that a great number of the non-church-going are among the respectable artisan class earning good wages. He is convinced that what is at the bottom of the mischief is the blinding influence of this mercantile, money-making and luxury-seeking age, which only believes in what is seen. He thinks this can only be counteracted by a movement undertaken by the church in a systematic reasonable way, not by random individual effort. Prof. Robertson suggests that ministers might be set free to do more pastoral and mission work. Why should a minister be expected to preach twice or three times a day? He was perfectly satisfied with one sermon. He would like to hear of some wealthy west-end congregation setting their minister free for six months or a year to work among the non-church-going.

IN "Further Records of Life and Letters," by Frances Anne Kemble, just published, the following suggestive paragraph occurs: You speak of the social disorders and disorganization which exist in America quite as much (that is, considering the different circumstances) as in Europe, and ask: Where is social rest to be found? Nowhere, I rather think, until people are more aware than they are now that prosperity, national as well as individual, is a moral and not a material question. Here, in America, the great question of the identity of the interests of capital and labour will, I imagine, be worked out; and here, I suppose, people will first arrive at the conclusion (I mean masses of people, not individuals) which Maurice preached, that politics are Christianity, and that no favourable conditions whatever will stand instead, either for individuals or communities, of obedience to God and the teaching of Christ. It is wonderful for one, who believes this as I do, to watch how perfectly ineffectual all the liberty, all the social advantages of the working classes in this country are to produce effects, which are moral and not material everywhere.

THE Rev. Dr. Aird, of Creich, has entered upon the fifty-first year of his ministry. The event was celebrated by the members of his congregation with much enthusiasm. The Rev. Murdo Mackenzie, who presided, presented to Dr. Aird a lengthy and handsomely illuminated address from the congregation congratulating him on the attainment of the jubilee of his ministry. The Rev. Mr. Grant, Helmsdale, presented an address from the Presbytery. Mr. Macaskill then presented an address from the Dirgwall Free Church. The Rev. Mr. Munro, Alness, was chosen to present the handsome gift of many Highland congregations and friends. This Mr. Munro did as a native of Creich, and as one who had sat under the preaching of Dr. Aird, in a speech full of touching reminiscences and deep feeling. No Highland minister, he said, was more worthy of honour than Dr. Aird, and the Free Church never had a more loyal minister. He handed, amid loud applause, a cheque for 600 guineas to Dr. Aird, and a very handsome silver epergne to Mrs. Aird. In returning thanks for himself and Mrs. Aird, the aged Doctor, who was received with cheers, said it had never dawned on his mind that he would be the witness of such a day as that. He was full of thanks to the congregation and the Presbytery for their kindness, and he thanked the Lord for preserving him to see that day.

THE Irish Presbyterian Church follows the same plan of appointing its Moderator as does the Canadian Church. Nominations are made by Presbyteries and the Assembly itself elects. Among the names yet suggested are those of Rev. A. D. McDonald, Seaforth; Rev. Thomas Sedgwick, Tamagouch; Dr. Wardrope, of Guelph, and Dr. Moore, of Ottawa. The last received *Belfast Witness* says of the Irish Moderatorship: It has become usual for the nomination for the Moderatorship to be made at the February meetings of the various Presbyteries. So far as appears from our reports, only about half the Presbyteries exercised their rights in the matter. From an analysis we find that the Rev. Dr. N. M. Brown, of Limavady was nominated by the Presbyteries of Belfast, Clogher, Ballybay, Limavady and Ballymena; Rev. Dr. Hanna, by the Presbytery of Carrickfergus; the Rev. Robert Wallace, Coleraine, by the Presbytery of Coleraine; the Rev. Dr. Alexander Field, Dervock, by the Presbytery of Route; the Rev. Professor Todd Martin, by the Presbytery of Comber; the Rev. William Park, Belfast, by the Presbytery of Letterkenny; and the Rev. Professor Petticrew, Derry, by the Presbytery of Glendernmott; Professor Petticrew, who was presented, declined the nomination. In the Templepatrick Presbytery, Dr. Hanna and Dr. Field had an equal number of votes and no nomination in consequence took place. No mention is made of the Moderatorship in the reports of the other Presbyteries. The Church has, however, a goodly number of nominations from which to make a selection of its Moderator for the ensuing ecclesiastical year.

## Our Contributors.

### GREAT MOMENTS IN SERMONS AND SPEECHES.

BY KNOXIAN.

A distinguished literary critic writing in the *British Weekly* says. "Kenilworth" and "Woodstock" are high-class productions mainly because each has its "great moment." For the sake of clergymen who never indulge in first class fiction we may say that "Kenilworth" and "Woodstock" are novels written by a distinguished man named Scott. This Mr. Scott must be carefully distinguished from the Ottawa gentleman of that name who drew up the Scott Act. Esteemed brethren and sisters who boast that they "never read a novel," and who, in the exuberance of their Christian love, consign to the bad place everybody who does indulge in a little high-class fiction, should not be trayed into thinking that the author of the Scott Act ever wrote novels. Quite frequently there is not much virtue in the boast, "I never read a novel." People who never read anything can scarcely claim much credit for never reading fiction. There is something grimly comic in the spectacle of a man cramming himself with election literature and then boasting that he never read Thackeray or Sir Walter Scott. The spectacle is equalled, however, by the dearly beloved sister who says her conscience never would allow her to read novels, while her bookseller knows that she devoured the biography of Birchall and feasted on the trial and hanging of that unfortunate young man.

Mr. Barrie, the writer to whom we allude, thinks a "great moment" makes the fortune of a story. It is equally true that a great moment lifts a speech or sermon from the ordinary level and gives to it a power that never fails to make an impression. Mr. Barrie says that the great moments of an author are also great moments to his readers. Does anybody need to be told that the great moments of a preacher are always great moments to his hearers? One or two great moments can redeem the most commonplace sermon and send every hearer that has a soul as large as the mind of a mosquito out of the church more than satisfied. Probably one of the main points of difference between a respectable preacher who can hardly hold the attention of his audience and another who seldom fails to make a powerful impression, is that the one has great moments in most of his sermons and the other never rises from his respectable plane.

Some years ago we heard John Hall preach to a crowded congregation in one of the American cities. The sermon was about forty-five minutes long, and for twenty-five or thirty minutes there was no striking work done. The exposition was clear, the doctrinal statements concise and clean-cut, here and there came an apt historical allusion or something of that kind. Once or twice there was a fairly good illustration, but for about half an hour there was no outward and visible reason why John Hall should be considered a pulpit prince. The tone and spirit of the work was the best and the literary and oratorical part eminently respectable, but that was about all an intelligent hearer would care to say. At the end of about half an hour the great moment came. To illustrate the effect which the giving of a life for a life should have upon us, the preacher related an occurrence which took place in Dublin during his pastorate in that city. A young officer on one of Her Britannic Majesty's warships leaped into the water to rescue a drowning man. He succeeded in bringing the man to the shore, but just as he brought him to the beach he was swept out by the undertow, and sank to rise no more. All Dublin was moved, said the preacher, but we ventured to think it was not moved more than the congregation that was listening to the story. Every head was bowed and the handkerchiefs came out by the dozen as the great Irishman went on with matchless power and pathos to apply his illustration. The great moment had come, and from that moment the preacher was almost omnipotent.

In the evening we heard him again, and he had half a dozen great moments; not great in the same way, however. No preacher or congregation could stand half-a-dozen great moments like the one we had in the morning. The great moments of the evening sermon were moments spent in knocking the bottom out of excuses that some Americans and Canadians, too, make for not believing the Gospel. Logic, mild sarcasm, a slight suggestion of the most delicious Irish humour, common sense that might be called monumental, and a yearning love for souls, seemed all to meet in each of the great moments and make them great enough never to be forgotten. A somewhat careless-looking citizen coming out of the church remarked to his neighbour: "The old man doesn't give a fellow any chance to dodge, does he?" He didn't. The moments when a careless sinner feels he hasn't any chance to dodge are fairly good moments if not absolutely great.

Those who remember Dr. Bayne's sermons say he had moments of tremendous power. A prominent Presbyterian of one of our Ontario towns told the writer that for many years he could feel the power of a sermon he heard Dr. Bayne preach on the words: "Behold He cometh with clouds, and every eye shall see Him," etc. We needed no evidence to illustrate the truth of that story, for the man's face changed colour as he recalled the sermon. It was said that several other citizens of the same place were similarly affected.

Dr. Willis had great moments in many of his sermons. At some point in the discourse something was pretty sure to come that gave you an inkling of what the Doctor could do when preaching was his special work. Old Knox men say his speech on the Patriotic Fund had some great moments, though he spoiled the effect a little by not stopping in time. We know his speech on the Anderson slave case had some really great moments for we heard it. Perhaps the greatest moment came when he asked if Britons should too accurately measure the blow which a man strikes for life and liberty for himself and his children. The audience rose and cheered until the roof of the old St. Lawrence Hall seemed to crack. A man who wouldn't cheer a point like that has no more life than an oyster and is not half as useful. Britons won nearly all their own liberties by blows, and it would ill-become them to measure very accurately the blow that poor Anderson struck in achieving liberty for himself and his family.

Next week we may have something to say about great moments in speeches and so something, if our column holds out, on the way great moments are made and sometimes spoiled.

### MADAGASCAR.

BY REV. R. S. G. ANDERSON, M.A., B.D., ST. HELENS.

(Concluded.)

The time was soon to come now when Christianity should be established among the Hovas. One day, in the early part of the persecution, a native passing down one of the streets of the capital picked up a piece of paper lying on the way. It was a leaf of the Bible, and day after day he read it and re-read it. He was led to secure a New Testament and in a little while he was rejoicing in the truth. His life was now devoted to the service of Christ. He escaped death, though he suffered much, he saw the return of the missionaries, he aided them in their work, he saw the Church grow in numbers from five thousand to twenty thousand; and then one glad day he received a summons from the new queen, Ranavalona II., to go and burn the great idol of the tribe. Soon after he saw the memorable day when in his own tribe the prophecy was fulfilled: "The idols I will utterly abolish." Ere the close of that year, 1869, the Church in Madagascar numbered over one hundred and sixty thousand members and adherents. In 1874, the three hundred thousand among whom the London Missionary Society worked had all renounced their idols. Thus mightily did the Gospel prevail on the island.

But a city that is set on an hill cannot be hid, and the tribes around saw these wonders and were astonished. Only too glad were the native Christians to shed their light abroad. Much had been done by fugitives and exiles among the tribes with whom they had sojourned; but now the native Church began its first organized missionary efforts to the heathen around.

There is a remarkable incident connected with this. In a South Lancashire town, a little boy read the following story in a missionary magazine: "On the Rock of Hurling there were gathered together several officers of the kingdom. The prime minister was there, and a little girl was brought before him. 'Take the child away,' he said, 'she is a fool.' The little girl raised herself and said: 'I am no fool, but I love the Lord Jesus Christ. Throw me over.' A second time the prime minister said: 'Take the child away, she is a fool'; but again she said: 'No, sir, I am no fool, but I love the Lord Jesus Christ. Throw me over.' As the lad read this story, he said: 'O, teacher, if ever I am a man I will go and be a missionary there.' That scholar grew to be a man. He became a missionary to Madagascar. Standing on the very spot where the scene with the little girl took place, he sent forth the first native missionaries of the Church of Madagascar. In the following year he accompanied a second band and nearly became a martyr himself, and on the following year he stood on the same spot again, with a Christian prime minister, the son of the prime minister already mentioned in the incident. The prime minister told this story of his father, and then added: 'If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send forth the missionaries to the heathen.'

Assuredly the Gospel of love was working wonders for Madagascar, nor did the gospel of peace the less prevail. In the reign of a former king, soldiers were sent against a tribe that had rebelled. They killed twenty thousand men, they took captive twenty thousand warriors and children, and despoiled the whole country. In this Christian reign another tribe rebelled, but how different was the sequel! Ere the soldiers left, the prime minister said to them: "Remember, you go now as Christians and not as barbarians. You must go into that country and you must not repeat those cruel practices of former days." And so the soldiers, as they night and morning assembled for prayer, prayed that God would keep them from shedding blood and from pillaging the country. "They arrived at their destination, an army of ten thousand men and thirty thousand camp-followers. They fired not a single shot to hurt a man, they slew not a single ox, they paid for every fowl that they had, they burnt not a single village, they carried not a single child away with them, they subdued the country and went back again without carnage and without capturing a single slave." And this was done by a people who had not heard of the Gospel fifty years before. The Gospel, like the leaven that leavens the whole lump,

was making its influence felt throughout the whole Hova tribe.

The London Missionary Society has at present about 90 congregations, with a membership of 130,000, and adherent to the number of 160,000. In 1889 these congregations contributed upwards of \$18,000 for Church work and missionary effort. The congregations, which are to a great extent self supported, manage their own affairs. The missionary acts as superintendent over an allotted district. The native pastor is not ordained over any particular church; it is for the most part an assistant to aid the missionary in his duties. It is impossible even for both together to overtake all the congregations and the out-stations besides; so that there is an organized and trained class of lay-evangelists who give their assistance. The London Missionary Society has thus twenty-seven missionaries, assisted by 827 native pastors and 1,100 evangelists, or local preachers. Besides the London Missionary Society the Church Missionary Society, the Norwegians, the Quakers and the Roman Catholics have missions in Madagascar.

A large part of the island still remains to be evangelized. There are districts as yet a sealed book to the white traveller. And there are other districts where the rum-seller has got the start of the missionary. It is pathetic to hear the appeals for teachers and missionaries made by some of the tribes. After repeated appeals from one tribe a missionary from another district was deputed to visit them. During the first night of his stay he and his wife were much disturbed by the drunken revelry that was going on in the village and which promised to end in a fight. Unable to sleep, they lay listening when they became aware of voices whispering on the outside of their hut. Fearing violence, the missionary rose and investigated. To his surprise he found the king and queen of the tribe seated on the ground outside in the cold night air. They had come to guard the white man lest he should meet with any harm, and they, in consequence, lose the hope of a missionary coming and remaining with them. All night long they kept their loving guard. It is not the fault of the missionaries nor of the committees that these tribes are not evangelized. Missionaries are but mortal men and committees are dependent for ways and means on the Church of Christ behind them.

The missionaries do what they can. They are wont to make excursions now and then from their own fields of labour to break new ground in other parts. "I remember," says one on such an expedition, "as we pitched our tent somewhat early in a village, we soon had a number of people in to hear what we had come for. We sat down and talked to them of the old, old story, old to us but perfectly new to them. How intently they listened as we told them of God the Father of Christ the Saviour, of the soul and of its salvation and of the heaven beyond. As we finished speaking, 'Tell us again,' said they, 'these things are new to us, but they make us glad to hear. Tell us again.'

And a voice with the same burden comes to us from India and from China and from Africa and from the islands of the South Seas. And when the Church of Christ at last awakens to her duty, there will be nothing sadder to her than the rebuke of the heathen for her delay. "My father," said a Chinese convert to a missionary, "my father sought for four-and-twenty years to find these truths you speak and he died without them. Why did you not come sooner?"

### SHOULD CHRISTIANS DANCE?

In a recent number of THE CANADA PRESBYTERIAN this question was put and answered in the affirmative.

The article by itself might not be worth a passing notice, but when it appears in a Church paper I think it should be noticed. Reasons for dancing: 1. "My mother was a devoted dancing Christian." 2. "I am a devoted dancing Christian because my mother taught me to dance. I frequently went to dancing parties given by Christian ladies. Then I infer that this Christian dance never dances except with Christians. I think that is her position. Is it a Christian position?" "This Man receiveth sinners and eateth with them." 3. "I admit it may be carried to excess. But anything else may be made a sin." Then there is danger not far off. But this Christian dancer has a measure or rule by which she dances. She never goes beyond the measure. If she did it would be sin. So she says. How large is the measure? Many would like to know. How many nights in the week does it contain? I say nights, because dancing is a night exercise. Some dancers begin at nine or ten p.m., and dance till two or three a.m. Now what is the measure? All those Christian ladies who give dancing parties have a measure. I infer that the measure is the same with all because it is a Christian measure.

This Christian dancer is wrong when she says: "Anything else may be made a sin." Prayer cannot be made a sin. "Pray without ceasing." Praise cannot be made a sin. "I will bless the Lord at all times." I know that some find more enjoyment in those Christian exercises than the dancing Christian finds in her dance.

Reasons for not dancing: 1. Jesus says to me: "Remember Lot's wife." When I keep Lot's wife in my memory I cannot dance. She enjoyed many Christian privileges. She could not live with Abraham without seeing the light that shone from him. But she perished after being almost saved. Jesus thought of her with sorrow. And He says to me: "Remember the solemn lessons which that history teaches." 2. Jesus says to me: "This do in remembrance of Me."

Here Jesus tells me to give Him a place in my memory. When I look at Him I see that He is "a Man of sorrows." I see Him crushed, bruised and bleeding under a heavy burden—the burden of my sins. This Man of sorrows is with me day and night. When I see my sins on Jesus I can weep and do weep, but I cannot dance. The dancing Christian speaks of her feelings. I here speak of mine. When I see my sins on Jesus I feel the strength of sin in my soul. I feel at times as if the devil had me in his grasp to carry me down to hell. Even when Jesus says to me: "Son, be of good cheer: thy sins be forgiven thee," my indwelling sin seems to gather fresh strength, and it often forces from me the bitter cry: "O wretched man that I am! Who shall deliver me out of the body of this death?" (R. V.)

3. When I received Jesus as my Saviour He put into my hands a sword and a trowel. At the same time He gave me a book of instructions that I might learn how to use them. My book tells me that I must not lay down either sword or trowel till Jesus sends for me to go and dwell with Him. I could not go to a dancing party with my sword and trowel. And I must not lay them down; so I cannot dance.

4. Were I going to a dancing party it would mar my communion with God; add to that I have no time for such work. So many are going down to hell. Jesus weeps over them. He would save them, but when they reject Him He weeps. When I see Him weeping over the impenitent, I cannot dance. I could give many more reasons for not dancing. I pray that some dancing Christians may think of those reasons. And may God in His mercy open their eyes before it be too late.

SCARCELY SAVED.

#### A SKETCH OF THE LATE JESSE KETCHUM, SR.

It is a pleasure to me to write a sketch of the life of the above eminent man, formerly so well known in Toronto and latterly well known in the city of Buffalo, where he died.

Jesse Ketchum was a very early settler in Toronto, rather in the old town of York. He came to York as nearly as I can find out about the year 1800 when about twenty years old, from Spencertown, Columbia County, in the State of New York, where he was born on the 31st of March, 1782, and at an early age was placed by his father with a tanner there to learn the trade which he afterwards followed with success in the old town of York.

He is said to have lost his mother when he was six years old, a very unfortunate thing often for a boy. He remained with the tanner in Spencertown until he was nineteen, then emigrated to Canada and opened a tannery, which I often saw, on the south corner of Adelaide and Yonge Streets, occupying land extending up Adelaide, then south along Yonge Street, covering the ground where the Tract and Bible house stands, and even now, when digging down, the old vats can be discovered, I am told. The tannery grounds also extended still further up Yonge Street to Richmond Street, and the sidewalk in 1835, and perhaps after, on the west side was covered with tan bark, forming a good walk in wet weather. Our worthy friend, Mr. Edward Morphy, lately told me he recollected very well that this tan bark sidewalk was opposite his present store on Yonge Street in 1835. I observed lately in the *Telegram* a copy of an old will registered in our Surrogate Court records, made by a person named Joseph Ketchum, whether any relative of Jesse Ketchum or not, I don't know. He had two brothers and one sister (so far as I can ascertain). One of them named Seneca, who came to the county of York and settled on a farm for a time up Yonge Street near Orge-hollow at a very early date and afterwards removed to Orangeville, where he bought a very large farm of beautiful land, covering the town site of this now flourishing town, and improved it, building mills there. The other brother I am informed settled in the then village (now city of Buffalo) and acquired large quantities of land, where he died over forty years ago and Jesse Ketchum seems to have inherited the property which ultimately became immensely valuable. The disposition of this property I will afterwards refer to. In consequence of this he removed to Buffalo about the year 1850. It matters very little from whom we are descended so long as the actions of our lives are good, such as was the case of him whose history I am now describing to you.

It seems to have been the aim and final resolution of Mr. Ketchum not only to live aright, to live nobly, but to make others do so and leave a line of gifts and benefactions from his property which would for generations bless others in this great city and in Buffalo.

Before mentioning particularly these gifts, I must refer to his social and political life in Canada a little. He was a noted Reformer in his politics—not violent—but moderate and sensible, ever ready to advocate the most necessary reforms—reforms such as the Responsible Government we now possess, the educational institutions with which this great country is now blessed, and temperance principles so necessary to family life and social happiness.

He was elected in the county of York as a colleague of William Lyon Mackenzie in the most troublous and trying political era of Ontario, then Upper Canada, when great political issues were agitated and when the great majority of our people were in favour of Responsible Government but could not obtain it from England or the then governing classes in Canada and when we wanted County Councils to manage our affairs, reform in the Jury laws and Civil laws (We were then striving to amend our marriage laws so as to allow all ministers of the Gospel to marry the people of their own denomi-

nations, then refused to some) and to put in operation a noble system of education, such as we now have from secularizing the clergy reserves, devoting them to educational purposes, so as to make all classes contented and happy. These great measures prior to 1830 he advocated in conjunction with Mr. W. L. Mackenzie and other then leading reformers.

He was elected in the large county of York prior to 1830 I think twice, being one of the most popular men in the county with Mr. Mackenzie. But, although a politician to the extent mentioned, he was an orderly, quiet man, loyal to the country of his adoption, and although here during the war of 1812-14 and, during the very troublesome time of the rising in rebellion at Toronto of Mackenzie, Lount, Mathews, Duncombe, and others, I have never heard that he acted in any other way than as a quiet, peaceable man in society, although his old colleague and many of his old county of York friends were involved in this hasty rising. But he never changed his reform principles to which as well as his religious and temperance principles he was always firm and steadfast and lived to see these cherished principles carried out.

In 1856 at his instance, I drew a trust deed making the late Andrew T. McCord, formerly treasurer of Toronto City, and the late Mr. James J. Howard, then treasurer for the county of York, trustees to carry out his purpose, conveying a most valuable landed property on Yonge Street on which the Bible and Tract building stands and the *News* printing office; these lots run back to the Grand Opera House about 200 feet deep and along Yonge Street sixty feet. He conveyed the Bible and Tract building ground by a perpetual lease amounting to a freehold at a rent of \$128 fixed, and the other lot where the *News* office stands he leased at a rent of the same amount at first, renewable, and which was renewed last year on reference to arbitrators at a rental of \$1,500 a year for twenty-one years.

The proceeds of the rent of the Bible and Tract Society House were given for the special purpose of distributing religious tracts, Bibles and religious books and the rent of the other lot now renewed was to be devoted to Sunday school literature among all the Christian Churches of Toronto and the Yorkville public school forever, making no distinction as to Churches. A noted trait in this gentleman's character in all things was a benevolent toleration in religion, as well as a wide view of temperance principles.

There must be a distribution of this last fund for Sunday schools at once (now advertised in the papers in Toronto) and a like distribution after this every year. There was a distribution I am told by Mr. Harvie five years ago, when the number of Sunday school scholars was 15,000, the number now being probably 30,000. It can be seen what a benefit to the schools such distribution would be, increasing with time as to amount.

In his life time Mr. Ketchum was in the habit of visiting all the common schools, giving the children books. A few days ago I visited the large public school, called the Jesse Ketchum School, after him, in St. Paul's Ward, and was delighted to see the manner in which it is conducted, its order and commodious rooms. The head master and very efficient conductor is Mr. W. J. Hendry. There are 953 scholars taught in it by twenty-one teachers, male and female, in eighteen different rooms beautifully arranged and heated, having fine comfortable seats and desks for the children. In every room I saw the picture of Jesse Ketchum hung up in a gilt frame, his face as natural as when in life, with hoary hair and an aged but pleasant look, seeming to gaze upon the children at their lessons.

This immense and beautiful school house stands on ground given in 1856 by this generous man for a public school, to the then village of Yorkville, adjoining to which he also gave one acre and one rood and dedicated it forever for a city playground or park for all the school children of the city of Toronto and Yorkville, thinking that in summer it would be delightful for them to assemble there (as it were in the country) and enjoy themselves in the fresh country air. Yorkville was then, it must be remembered, only a village, and quite rural in appearance. Since then, within some twenty years past, the trustees of this school have added to the grounds about three acres by purchase. In the same vicinity on Davenport Road, Mr. Ketchum gave a lot about the year 1848 to the friends of temperance on which to build a hall, vested in trustees, I believe, and which has been since and is now used for a temperance hall by the Sons of Temperance. A new brick addition was put to it. These properties so given away are now worth a great sum of money, millions of dollars. He also gave for general temperance purposes about fifty years ago in the city a large plot of ground on which, what has long been known to the city as Temperance Hall on Temperance Street, a plot of great value, where since then temperance societies have constantly met, and where I used to meet with the Sons of Temperance in 1851, and some years after. It was the meeting place of the Ontario Division of Sons who were in number nearly 400 strong. It is difficult to estimate the moral good flowing from this gift, to a past and the present generation of Toronto citizens, where the friends of temperance are now constantly meeting.

About 1850 Mr. Ketchum, having inherited a large landed property in Buffalo, before mentioned, went there to reside and gave out of this property great gifts to the public and city of a kind only larger than what I have just described given to Toronto, to some of which I will again allude.

But this list of benevolent acts would be quite incomplete were I to omit to mention his gift of over two acres for church purposes including the site and the ground adjacent to Knox

Church, near the corner of Yonge and Queen Streets, on which Knox Presbyterian Church stands and the ground annexed, being now rented for the use of the church. I remember this plot of ground very well in 1836-7. On the plot Mr. Ketchum built a small brick church for his son-in-law, Rev. James Harris, who was the first Presbyterian minister, who stately held service in Toronto, then York. He came to Canada in 1820 and was inducted into this small church and held the first service on the 18th February, 1822. There were trees standing near the old church and it stood on the site of the present one. In 1827 the Kirk of Scotland people built a church on the corner of Church and Adelaide Streets. Mr. Harris came from the north of Ireland and was connected with the Irish Presbyterian Church. Our aged friend Mr. James Stitt and his family attended there. Now this little brick church was the nucleus of all the present churches of that denomination in our city. Branches have spread from this root until this body of Christians is one of the most powerful and useful in Toronto. Mr. Harris preached in the church, and in a new one built on its site, for about twenty years and until his place was taken by the late Rev. Dr. Burns. I called upon Mr. Harris in April, 1837, at this plot of ground and his residence near the church to attend at the house of the late Mrs. Sarah Bostwick, and celebrate my marriage with her daughter, in the presence of some of the old residents of Toronto, among them Mr. Marshall, Mr. S. Bidwell and old Mr. Ross of the firm of Ross, Mitchell, merchants. In 1828 Mr. Harris became the secretary of the York Auxiliary Bible Society, which Mr. Ketchum patronized and assisted, and from it great blessings have issued for Christianity in this city.

The fact is that Mr. Ketchum owned the whole square of land now comprising that land from the south corner of Yonge and Queen to the corner of Bay on the south side, thence to Adelaide Street, opposite the lot owned by the late Mr. John Doel, Sr., where his brewery was, and where the old homestead, which is probably near seventy years old, now stands. This last is one of the oldest and most perfect houses in Toronto, in old days one of the best known localities. Then Mr. Ketchum also owned if not all a considerable portion of the land south of Adelaide on Yonge towards King Street. In the deeds given for land on Temperance Street, which was named by him, I think he caused to be inserted a covenant that no licensed inn or place where spirituous liquors might be sold should be built or allowed to exist, and none have ever been except that of the Messrs. Shields—formerly there but objected to and now discontinued.

Mr. Ketchum pursued the same course of life in Buffalo that he did in Toronto, for some twenty years, and died there on the 7th of September, 1867, having it is said caught a severe cold whilst visiting the schools, the fondest object of his life, the patronage and visitation of schools. The Common Council of Buffalo attended his funeral in a body as did the Principals of the public schools and the children of the Westminster Sunday School. All the public schools were closed on that day. His great gifts to Buffalo consisted of a lot on Delaware Street, which he presented to Westminster Presbyterian Church with a money gift of \$5,000—a tract of land worth then \$30,000 for a Normal School site. Also in 1871 his executors according to his will founded by deed what is there called, "The Jesse Ketchum Memorial Fund," conveying to Buffalo \$10,000 as a perpetual memorial for the purpose of education and morals, the distribution of medals and prizes among children and students in the schools and other objects. He used in Buffalo for twenty years to visit annually all the public schools as he did in Toronto, and carry with him books and gifts to the children and teachers.

Now from all these facts in the life of Mr. Ketchum we may justly draw the conclusion that he was a truly Christian and benevolent as well as a patriotic man—an example to be imitated by all men who have the means of usefully distributing their wealth—in order to benefit their posterity everywhere and to please that great Almighty Spirit whom we all ought to love and adore, Almighty God to whom be glory ever more. In the language of the Book of Revelations I add: "And I heard a voice from heaven saying unto me write—Blessed are the dead which die in the Lord from henceforth"; "Yea, saith the Spirit that they may rest from their labours; and their works do follow them." CHARLES DURAND.

Toronto, February, 1891.

#### PRESBYTERY OR BISHOP.

MR. EDITOR.—In a late issue I noticed a letter signed "Enquirer," which demands a passing notice. The writer asks whether the Presbytery has the power in regard to removing ministers which is exercised by the bishop in the Episcopal Church. There is but one opinion in the Presbyterian Church on this matter; and while all agree that the Presbytery has the power to remove any minister within its bounds, it must be exercised only for good and sufficient reason. In the case mentioned by your correspondent it would have been well for the pastors to have consulted over the matter first and then called their congregations together separately; if a desire for union was manifested by a respectable majority in each, delegates might be appointed from each charge to frame terms of union after which it would be necessary to consider whether one or both pastors should resign. In the case referred to, the resignation of the one pastor seems to have been premature.

JUDEX.

## Pastor and People.

### WATCH, MOTHER, WATCH.

Mother, watch the little feet,  
Climbing o'er the garden wall,  
Bounding through the busy street,  
Ranging cellar, shed and hall.  
Never count the moments lost.  
Never mind the time it cost ;  
Little feet will go astray ;  
Guide them, mother, while you may.

Mother, watch the little hand,  
Picking berries by the way,  
Making houses in the sand,  
Tossing up the fragrant hay.  
Never dare the question ask,  
"Why to me this weary task ?"  
These same little hands may prove  
Messengers of light and love.

Mother, watch the little tongue,  
Prattling eloquent and wild,  
What is said and what is sung  
By the happy, joyous child.  
Catch the word while yet unspoken,  
Stop the vow before 'tis broken ;  
This same tongue may yet proclaim  
Blessings on the Saviour's name.

Mother, watch the little heart,  
Beating soft and warm for you ;  
Wholesome lessons now impart,  
Keep, O keep that young heart true ;  
Extricating every weed,  
Sowing good and precious seed ;  
Harvest rich you then may see  
Ripening for eternity.

### ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D.

#### VII.—THE MINISTER'S PREPARATION—INTELLECTUAL.

(Continued)

The preparation made at school and college is but the beginning, that must be carried on, along such lines as are laid down by Dr. Shedd, and, not turning aside from these, on others also. The minister's intellectual preparation is to go on throughout his life. He will keep his knowledge of the original languages of the Scriptures in hand, so that he can get the force of a word or the value of a sentence when he wants it. He will keep a good, clear grip of the faith once delivered to the saints, so that he will not allow the unknown or the sceptic or the rationalist to disturb what he has known for years. He will have a philosophy of sound common sense and sweet reasonableness that will endure when the idle phantasms of unbiblical systems have passed away and been forgotten. He will have a broad outlook on the history of the world that reveals the providence of God ; on the science of to-day that discovers the wisdom and omnipotence of God ; on the literature and art that have accumulated in the past, that unveil the workings of the human mind and the longings of the heart, thereby marking out the path along which the ship of humanity has sailed over the wide sea of life. These are the broad features of the minister's intellectual preparation, to which, to some extent, all will attend. Beyond these there is room for a marked individuality, such as we discover in the works of our great preachers. They are not at all like to each other in any respect save one, and that is they preach the same Saviour and glorify the same Lord.

Read the Reformers, and they are full of homely story and strong statement of Gospel truth, read the Puritans and they are bespangled with heathen maxims and telling sentences, read Arnot and he is strong and incisive with the force of physical illustration ; read the early Methodists, and they are tender with the pathos of human experience, read Guthrie, and he is rich as an ancient tapestry with the pictures of voyage and travel ; read Hamilton, and he is bright and beautiful with the lights of science, literature and life ; read Spurgeon, and he is patched with parable, proverb, anecdote and story ; read Baldwin Brown and he is mellow with the mingling lights of the middle ages and massive, though a broadly human and rational view of truth.

Whatever the minister studies will strike through the web of his words like the threads of gold or silver, and tell the character of his reading. John Mason, in his treatise on "Self-Knowledge," says truly : "Your disposition will be suitable to that which you most frequently think on ; for the soul is, as it were, tinged with the colour and complexion of its own thoughts." This is a sound principle, and by its application we can tell the books with which speakers or writers hold converse.

The minister whose mind is stored with knowledge—from whatever sources drawn—will be greatly aided in the discharge of his duties. Philip Henry used to say : "I read other books that I may be the better able to understand the Scriptures." Every one that has read much can appreciate the truth of this observation. The Bible is to all books what Christ is to all men. It is the book, the corner-stone of all literatures, as Christ is the Man, the Crown and Glory of the race. It is a gem of ten thousand facets, that flashes its light upon all thoughts of the mind, and all things of the

life of man and the world. Hence its marvellous capability of illustration from all literature, science, art and life.

This intellectual preparation is for the accomplishment of the highest object possible, the elucidation of the truth of God and the salvation of the soul of man. David Livingstone learned Gaelic that he might be able to read the Bible to his mother, who knew that language best. That is just what all our foreign missionaries are doing every day they live.

It is a wise observation of the famous John Livingstone. "A man should especially read the writings and labour to follow the gifts of those whom God hath in the most eminent manner blest with the converting and confirming of their hearers, rather than those who seem to have rare gifts for learning and delectation without success." A study of the lives of those who have been most successful in winning souls is of great consequence to the minister in his work, such as Netherton, W. C. Burns, David Sandeman, Harlan Page, the Tennants, Finney, D. L. Moody, Haslam, Spurgeon, Brownlow North, Payson, Murray McCheyne, Cæsar Malan, Richard Knill and Peter Cartwright. And also the circumstances attending the preaching of John Livingstone at the Kirk of Shotts in 1630, Jonathan Edwards at Northampton in the United States in 1734, and Whitfield at Kingswood and Cambuslang in 1741. The lives of those who have had to do with religious awakenings are full of suggestions that are of value and of intellectual quickening, which is of greater account than any measure of material they may furnish.

The books the minister reads mould his thoughts and give tone to his life, filling him with evangelical fervour or subduing his spirit to a carnal moderatism that cares little for spiritual conquests or advances.

Of late many have told the world "what books have influenced them," and the narration is exceedingly interesting. Had we space we might gather from the lives of godly and useful ministers what books they fed upon, as the bees upon the flowers. Did we do that we should find our old Scotch theology one of the principal fertilizers of the greatest minds of the past. Being fontal sources, furnishing such men as Baxter and Owen and Cecil and Spurgeon. But looking in another direction Payson says : "The books which I have found most useful to me are Edwards' works—'Brainard's Life,' Newton's 'Letters,' 'Owen's Treatise on Indwelling Sin,' 'Mortification of Sin in Believers,' the One Hundred and Thirtieth Psalm, and Thomas à Kempis' 'Imitation of Christ,' translated by Payne, and 'Baxter's Reformed Pastor' and 'Saints' Rest.'" The book that revealed to Dr. Thomas Chalmers the deficiencies of his theological system and the great want in his own heart—"Wilberforce's Practical View of Christianity"—would in many quarters do grand service yet. It is just such a book as needs to lie on a minister's table side by side with an unabridged copy of "Baxter's Reformed Pastor," both stimulating books, beyond many, and every way fitted to awaken and keep awake the soul to the high demands made upon it in holding fast the faith of the Gospel, and also in labouring diligently to save men.

When Jonathan Edwards was chosen by the trustees of Nassau Hall, New Jersey, President of the College, he wrote to them a letter in which he presented the objections that arose in his mind to the accepting of the office—in which we find this account of his mode of carrying on his studies : "My method of study, from my first beginning the work of the ministry, has been very much by writing ; applying myself in this way to improve every important hint ; pursuing the clue to my utmost when anything in reading, meditation or conversation has been suggested to my mind that seemed to promise light on any weighty point, thus penning what appeared to me my best thoughts on innumerable subjects for my own benefit. The longer I prosecuted my studies in this method the more habitual it became and the more pleasant and profitable I found it. The further I traveled in this way the more and wider the field opened which has occasioned my laying out many things in my mind to do in this manner if God spares my life which my heart hath built much upon ; particularly many things against most of the prevailing errors of the present day which I cannot with any patience see maintained (to the utter subverting of the Gospel of Christ) with so high a hand and so long-continued a triumph, with so little control, when it appears so evident to me that there is truly no foundation for any of this glorying and insult."

Study must be carried on continuously, through unfavourable as well as favourable times. One of the great advantages arising from a college course is a studious habit. This must be preserved and improved. The strength or the weakness of the minister as an intellectual force lies there, and he must be careful of his strength in these days of general enlightenment. He cannot afford to lag behind the crowd that reads. He is a leader, and should go in the van rather than come up in the rear.

Hence he must take time for study. An active mind in a small charge has a most enviable position for carrying on intellectual pursuits ! Did not Samuel Rutherford lay the foundations of his erudition in Anwoth, where he rose at three o'clock in the morning to work hard at the questions that were agitating his times. So it has been and is with many others.

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

March 8,  
1891

#### NAAMAN HEALED.

1 Kings  
1:7-14

GOLDEN TEXT.—Who forgiveth all thine iniquities ; who healeth all thy diseases.—Psalm ciii. 3.

#### INTRODUCTORY

When people or nations enjoy great privileges there is sometimes a tendency to indulge in the spirit exemplified in the parable where the Pharisee stands by himself and says : "I thank Thee, O Lord, at I am not as others." To guard us against this tendency there are many exhortations and examples to show that this is an unworthy spirit. The Jewish nation was specially privileged, but there are instances of the extension of divine mercy to others beyond the Jewish pale. To-day's lesson furnishes a notable example.

I. The Leprous Syrian General.—This man occupied a high position in the kingdom of Syria. He was the commander-in-chief of the army. He had a warm place in the king's favour. Honours were conferred upon him. He had been a successful general, and possibly an accomplished administrator of affairs. It is here said that "by him the Lord had given deliverance to Syria." All good gifts are God's bestowment. In our own time there have been a number of important discoveries of monuments that have thrown great light on Scripture history, confirming the truthfulness and accuracy of the sacred narrative. It is supposed that monuments now in the British Museum refer to the deliverance here referred to when the Syrians, who had been for a time tributary to the Assyrians, struck for their independence and were successful. Naaman, the Syrian general, was a brave and courageous soldier, as well as a skilful leader of armies. But with all his endowments and with all his greatness he was suffering from a terrible and incurable disease—he was a leper. Leprosy so common in the East is a loathsome and fatal disease. Its approach is gradual. No pain is felt at first. It attacks the skin ; in some cases the skin becomes dry and hard, assuming a scaly whiteness. It steadily eats its way inward, and some of the features of the countenance and parts of the body rot away. It holds on its resistless course until the vital organs are affected, and then death comes as a welcome relief to the hopeless and helpless sufferer. In Scripture this fell disease is frequently employed as a type of sin. The resemblances between sin and leprosy are numerous and striking. It is foul, insidious in its approach, destructive and deadly.

II. The Captive Hebrew Maid.—The kingdom of Israel and Syria bordered with each other. The Syrians being a warlike people were in the habit of making plundering raids across the border. In one of these this young girl had been taken captive. She may have found her way into Naaman's house either by being presented to him by her captors or by purchase from them. She was maid to the Syrian general's wife. Though alone among idolaters this young girl remained faithful to God, just as Joseph did in Egypt and Daniel in Babylon. There she was a witness for God and embraced the opportunity presented her of testifying for Him. She had heard of Elisha's miraculous power, and was confident that he would by that means be able to effect a cure. She expresses the wish that Naaman were with the prophet in Samaria. He was told what the Hebrew captive had said. Then the king was told, and permission was given his general to visit the prophet in Samaria. It was a long journey, but was willingly undertaken in the hope that the deadly disease might be stayed.

III. The Syrian's Leprosy Cured.—The Syrian king readily enters into the design of visiting the Hebrew prophet. He gives him a letter of introduction to the King of Israel, probably Jehoram, the son of Ahab. The Syrian monarch possibly thought that was the easiest way to reach the prophet. Jehoram would, he thought, be able to command the prophet to comply with the request. Naaman, being a rich man, took costly gifts with him. It was customary then and is still when Eastern people desire a favour they make presents to those to whom requests are preferred. In addition to the rich garments, the ten changes of raiment, Naaman took with him ten talents of silver and six thousand pieces of gold, as near as can now be estimated about \$50,000. It was a large sum, but he was willing to give it if he only could be cured. In due time he reached the Israelitish capital, and presented his letter to Jehoram. On him it had a different effect from that intended. There was nothing about the prophet in the letter, and so the King of Israel hastily concludes that it is only a trick to pick a quarrel with him and an excuse for beginning a war. He rent his clothes in token of the dismay he felt on receiving this impossible request. The deadly nature of leprosy is seen in the exclamation of Jehoram, "Am I a God, to kill and make alive ?" Elisha soon comes to know what has taken place, and sends the king a message telling him to send his Syrian visitor to him, "and he shall know that there is a prophet in Israel." Naaman with all the splendour of his rank drove to the humble abode of the prophet. Accustomed as he was to the obsequious attendance of those he condescended to honour with his visits, he no doubt expected the prophet to come out to him and show him deference and honour. The prophet, who bows reverently before God, does not cringe before his fellowman. It was his purpose to secure the spiritual as well as the bodily healing of the Syrian. Therefore he prepares his mind for the perception of the divine power by which the cure was to be effected. Elisha sent out his servant with the message that by the simple process of washing seven times in the Jordan the cruel disease would be removed. At this the great man is offended. It did not seem to be treating him with due respect. He expected the personal attention of the prophet, and that by a magic process he would cure him of his malady. The famous rivers of Damascus, Abana and Pharpar were nobler streams than the Jordan. Why not wash in them if that was all ? "So he turned and went away in a rage." His servants, more sensible than he, suggested to him that, simple as the cure appeared, he might try it after all. If it had been a great and difficult thing he would willingly have obeyed the prophet's words, "how much rather then when he saith to thee : Wash and be clean." He reflected and resolved to try. He did as the prophet had told him, and the result was exactly as the prophet had said. Obedience to God's way brings healing. The cure is complete. Instead of the repulsive appearance of the leprosy skin, the healthful glow seen in the little child testifies to the completeness of the cure. "He was clean." He had obtained bodily and spiritual healing.

#### PRACTICAL SUGGESTIONS.

Sin, like leprosy, is incurable by human means.

God can make the humblest child His messenger of salvation. The captive Hebrew maid's speech reached the ears of the greatest in the land.

Human pride stumbles at the simplicity of God's plan of salvation.

God's method of salvation revealed in the Scriptures is the only one that can redeem men from the condemnation and power of sin. The blood of Christ alone can cleanse from sin.

God's healing waters flow freely. "Whosoever will, let him come and take of the waters of life."

Our Young Folks.

WORK FOR LITTLE FOLLOWERS.

There's always work in plenty for little hands to do,  
Something waiting every day, that none may try but you;  
Little burdens you may lift, happy steps that you can take,  
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;  
We need them as we need the birds and need the summer flowers;  
And their help at task and toiling, the Church of God may claim,  
And gather little followers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;  
They will have the spell of music for many a tired ear.  
Don't you wish your gentle words might lead some souls to look  
above,  
Finding rest, and peace, and guidance in the dear Redeemer's love?

There are orders meant for you: swift and jubilant they ring,  
Oh! the bliss of being trusted on the errands of the King!  
Fearless march in royal service; not an evil can befall  
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—  
Songs that are as full of sunshine as the sunniest hours of spring.  
Won't you sing them till our sorrows seem the easier to bear,  
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do,  
Something waiting every day, that none may try but you;  
Little burdens you may lift, happy steps that you may take,  
Heavy hearts that you may comfort; doing it for Jesus' sake.

TRUE GENTLEMEN.

"I beg your pardon!" and, with a smile and a touch of his hat, Harry Edmond handed to an old man against whom he accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you? We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys, and it is best they should be. You didn't harm me."

"I'm glad to hear it," and lifting his hat again Harry turned to join the playmates, with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. "He is only old Giles."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one, and no true gentleman will be less polite to a man because he wears a shabby coat or sells vegetables through the streets."

RICHES.

"Yes, if I had lots of money, I know what I'd do!" said a little boy one day, and he gave his head a knowing shake, as if he thought a great deal more than he chose to tell.

"Poor child," said a friend, who overheard, "you don't know everything yet; you'll be a great deal wiser when you are older."

"Let me tell you the story of the Duke of Brunswick and his diamonds. He had more than two million dollars worth of diamonds and they made a prisoner of him. He never dared to leave home even for a night, lest some one should steal them. He lived in a house built so he couldn't take any comfort in it. It was much like a prison, it was made so thick and strong, with the doors and windows barred and bolted. A very thick high wall was built outside the house all around it, and on the top of the wall was an iron railing tipped off with sharp points that would cut like a knife and so contrived that if a person touched one of them a chime of bells would instantly ring. This railing cost a great deal of money, what would seem a large fortune to us.

"He kept his diamonds in a safe built in a thick wall in his bedroom, where he could look at them whenever he wished. And his bed was placed against this wall, so that no thief could get at them without waking or killing him. The safe was very strong, made of stone and iron. If any one should try to pry it open a number of guns would go off that would kill the person at once, and at the same time bells would be set ringing in every room in the house.

"He had but one window in his bedroom, and that so high up he could not see out, and no one could get in. The door was made of the stoutest iron, and no one could get in without understanding the very curious lock. Besides all this he kept a case of pistols, all loaded, on his table.

"What a room! What comfort could that man take, although he was so rich? Poor man! Poor rich man! He didn't have half the enjoyment in life that you children have, who have no diamonds to take care of, and can run in and out and play as you have a mind to.

"You see that it is not money that makes a person happy. No, indeed. Holy Scripture says: 'Better is little with the fear of the Lord than great treasures and trouble therewith.' It tells us also to lay up for ourselves 'treasures in heaven where thieves do not break through and steal.'"

EVERYBODY KNOWS

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

ANNUAL CONGREGATIONAL MEETINGS.

FROM the report presented at the annual meeting of Erskine Church, Clatsop, it appears that affairs are in such a shape that much credit is reflected both on pastor and people. Never indeed was the temporal and spiritual condition of this charge in such a healthy state. The total disbursements were \$1,554.76; receipts per envelope and plate collection, 1890, \$985.70. The following is the allocation: Knox College, \$8; Home Mission, \$40; Augmentation, \$28; Foreign Mission, \$98; Widows' and Orphans' Fund, \$6; Aged and Infirm Ministers' Fund, \$7; French Evangelization Fund, \$50; Assembly Fund, \$4; Manitoba College, \$3. There is a balance in the ordinary fund of \$31.66 and in the organ fund \$71. The congregation has lately decided to build a new manse in the village opposite the church. The brick is now on the ground and nearly \$1,800 subscribed.

THE annual congregational meeting of St. Matthew's Church, Onabruk, came off as previously announced and proved unusually successful. After devotional exercises the pastor, Rev. J. J. Cameron, gave a report of the work done during the year. The membership is now 415, thirty having been added during the past year. There are six Sabbath schools in connection with the congregation, two Christian Endeavour Societies in a flourishing condition, four prayer-meetings at central points in the congregation. The financial report by Dr. Ault was very satisfactory, the contributions to the Schemes of the Church being \$386, being \$67 in advance of last year. There was \$112 contributed by the Woman's Foreign Missionary Society. After meeting all congregational expenses, including stipend, a balance of \$50 remained. The following week a very pleasant event occurred in the form of a donation party. The congregation assembled at the manse and filled it to overflowing. A programme of music, games, etc., was rendered after which refreshments were served by the ladies, when the happy company dispersed leaving the pastor and his partner richer in purse and pastry for their coming. On the 8th inst. four new elders were at the ordinary Sabbath service ordained to the office of elder, making the number of elders now fifteen.

THE annual meeting of Knox Church congregation, Regina, was held recently. The Session report referred to the harmony of spirit which led to the extension of a unanimous call to the Rev. Mr. Carmichael and the acceptance thereof by him. The membership of the Church had been increased by some thirty members, of whom some seventeen had united by certificate and thirteen by profession of faith, which, after allowing for the removal of twenty-eight members from the town, brought the total membership at the close of the year up to 163. The number of baptisms during the year was seventeen. The Session also expressed their pleasure at being able to record a marked improvement in the attendance at the weekly prayer-meeting. From the treasurer's report it appeared that the total offerings were \$1,055.75; total collections, \$408.45; Ladies' Associations, \$250; rent from old manse, \$20, which with other resources amounted to a total of \$2,224.66. The report of the Ladies' Association was exceptionally interesting, showing that meetings had been held weekly during the entire year, and that the Association had raised for all purposes the sum of \$491.05, which, added to the amount in the treasury at the beginning of the year, gave them \$541.50, of which amount there remained unexpended the sum of \$183.99. The following officers were elected for 1891: Mrs. Carmichael, Mrs. MacCaul, honorary presidents; Mrs. Gillespie, president; Mrs. Morrison, first vice-president; Mrs. Thomas, second vice-president; Miss Kerr, treasurer; Mrs. R. B. Ferguson, secretary. The Missionary Society reported having collected about \$236, \$136 of which had been spent on Home Missions. Two missionary meetings were held during the year, one of which was addressed by the Rev. Mr. Wilkie, the other by Rev. Mr. Russell. The Sunday school report was also very encouraging. Commencing 1890 with an attendance of 180, the number on the roll is now 250. Average attendance, 155; average collections, \$4.50. The building fund now amounts to \$590.40. During the year \$34 was subscribed for missions. The receipts of the school for 1890 were \$209.41, and the expenditure \$199.36, leaving a balance on hand of \$10.05. The library consists of about 350 books, of which an average of forty-five per Sabbath were distributed. Messrs. Marshall, McKell and Morrison were elected to fill the vacancies on the Board of Management caused by the regular yearly retirements. Mr. Cowan was re-elected as secretary and Mr. Tucker as treasurer.

THE annual meeting of Zion Church, Brantford, was held recently, the lecture-room being completely filled. Dr. Cochrane presided, with Mr. J. A. Wallace as Clerk. Mr. Thomas McLean presented the report of the Session, showing that during the year 124 had been received into membership, and that seventy-nine had been dismissed, dropped from the roll, or had died, leaving the membership at date, 703. The report referred to the death of Mr. S. Charlton, elder; to the large attendance at prayer-meetings, and the increase to the membership during the year from the Sabbath schools. It referred to the satisfactory pulpit administrations of the pastor, and urged that some assistance be given him in his pastoral work. Mr. James A. Wallace read the report of the Board of Management, and Mr. William Grant, the treasurer, presented a financial statement for the year, showing the receipts to be \$8,219. The Sabbath school report was presented by Mr. James A. Ogilvie, showing that there were 698 officers and scholars on the roll, with an attendance of 451, and that during the past year the Sunday school had contributed \$380 to missions and received \$613 for the ordinary expenses of the schools. A cordial vote of thanks was passed to Mr. Ignatius Cockshutt, for his kind donation of \$200 towards the extension of mission work in connection with Balfour Street School. The committee appointed on the North Ward mission school and church reported that they had purchased land on the corner of Brant Avenue and James Street, at a cost of \$1,450, on which \$1,050 had been paid. The committee were instructed to canvass the congregation for additional subscriptions in order that the building may be proceeded with without delay. The report of the Church Missionary Association showed that \$1,647 had been given to the various Schemes of the Church, and that the Woman's Missionary Society had given \$374 and the Mission Bands, \$58. The Ladies' Benevolent Society reported receipts amounting to \$122.83. Mrs. L. M. Jones was added to the Visiting Committee. Mr. Robert Inglis read the report of the Christian Endeavour Society, and Mr. Charles Duncan that of the Musical Committee. Messrs. Dr. Philip, J. K. Osborne and William Grant, the retiring members of the Board of Management, were re-elected, and Dr. Marquis, Mr. A. Robertson and Mr. J. F. McLaren added to the Board as additional members. After all the reports had been received the following resolution, moved by Mr. A. Robertson, was unanimously carried. That the reports now read be received and adopted and printed for distribution among the members and adherents; further, the congregation tenders its sincere thanks to the officials and workers in the various societies for their labours during the year, and above all expresses gratitude to God for the success that has followed their efforts to advance the interests of this Church and Christ's kingdom upon earth. Mr. Robertson in supporting his motion alluded to the gratifying fact that the receipts this year were \$2,000 above the previous year.

BRITISH AMERICA ASSURANCE COMPANY.  
ANNUAL REPORT, 1890.

The annual meeting of the stockholders of this company was held in the company's office, Front Street, on Wednesday, the 18th inst., the governor, Mr. John Morrison, occupying the chair. Among the gentlemen present were: W. J. Macdonell, John Leys, John Y. Reid, J. Morrison, W. H. Bank, J. Morrison, Jr., Thomas Long, Dr. Hugh Robertson, Augustus Myers, Henry Pellatt, J. K. Niven, A. Willis and E. J. Hobson. The assistant secretary, Mr. W. H. Banks, read the following report. The directors have the honour of presenting the fifty-seventh annual statement of the affairs of the company, for the year ending 31st of December, 1890, together with the balance sheet duly audited. It is with pleasure they inform the shareholders that the conservative policy adopted by your directors has met with very gratifying results, all branches of the business showing a profit. The financial crisis has affected the stock market to a great extent, causing a considerable depreciation in the market values of the company's securities, which, however, we are able to state are again on the ascendant. Your directors have to mourn the loss of one of their number in the death of Hon. William Cayley, an esteemed member of the board for the past thirty-seven years. They also regret having to report that Mr. W. H. Guion, one of the company's trustees in New York, has forfeited the trust reposed in him, and that the company will sustain a loss thereby of \$16,000, which you will observe has been charged up and provided for. The directors desire to thank the agents and special agents for their active co-operation in guarding the interests of the company. All of which is respectfully submitted.

TORONTO, 14th February, 1891.

STATEMENTS OF ASSETS AND LIABILITIES FOR THE YEAR ENDING 31st DECEMBER, 1890.

ASSETS.		
U.S. Government and State bonds		\$ 503,150 00
Bonds, debentures and other dividend paying investments		174,212 70
Real Estate		150,000 00
Office furniture, business maps, etc.		24,487 94
Agents' balances		98,670 03
Cash in banks		57,166 93
Cash in office		1 11
Interest due and accrued		8,842 00
		\$1,116,671 31
LIABILITIES.		
Capital stock		\$ 500,000 00
Losses under adjustment—		
Fire	\$53,768 06	
Marine	1,400 44	
		55,168 50
Dividend No. 93—		
Balance	3,636 62	
Dividend No. 94	17,500 00	
Balance		21,136 62
		\$80,305 12
		\$1,116,671 31
PROFIT AND LOSS.		
Fire losses paid	\$414,829 03	
unsettled	53,768 06	
Marine losses paid	28,066 69	
unsettled	1,400 44	
		\$468,597 09
Commissions and all other charges	29,467 13	
Government and local taxes	17,380 07	
Taxes on building, etc.	3,609 61	
Painting and alteration to Company's building	5,000 00	
Depreciation in investments	21,387 33	
Defalcation by Company's trustee in New York	16,000 00	
Balance	26,055 18	
		\$83,672 21
Fire premiums	\$790,30 96	
Less reinsurance	54,993 30	
Marine premiums	69,928 80	
Less reinsurance	7,674 99	
Interest	62,298 81	
Rest account	33,179 22	
		6,002 12
		\$83,672 21
SURPLUS FUND.		
Dividend No. 93	\$17,500 00	
" 94	17,500 00	
Balance		\$ 35,000 00
		\$80,305 12
		\$615,366 19
Balance from last statement		\$89,311 01
Profit and loss		26,055 18
		\$615,366 19
REINSURANCE LIABILITY.		
Balance at credit of surplus fund	\$ 58,366 10	
Reserve to reinsure outstanding risks	399,994 15	
Net surplus over all liabilities		\$187,462 04

To the Governor and Directors of the British America Assurance Company:  
GENTLEMEN—We, the undersigned, having examined the securities and vouchers and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annexed balance sheet is a statement of the Company's affairs to 31st December, 1890.  
R. R. CATFORD,  
HENRY M. PELLATT, } Auditors.

TORONTO, ONT., January 27, 1891.  
Governor Morrison, in moving the adoption of the annual report, said:—  
I think you will find the statement so plain and clear that it leaves me very little to add. However, I would draw your attention to the item of \$5,000 for painting and alterations to the company's building. It is now over fourteen years since it was built and no expenditure of any account had been made upon the building during that time, and as we required more room for conducting our business, a general overhauling was decided upon, and it is for you, after an inspection of these beautiful rooms, to say whether you approve of the taste of your directorate or not. That item properly belongs to the value of the building, but you will notice it has been charged upon the year's business.  
With reference to the next item, you will all remember that during last fall a great financial crisis spread over Europe and America, which caused a very high rate of interest to be paid for money, consequently all securities fell very much, but as money is now getting easier our securities are all again on the increase.  
The next item—defalcation by one of our trustees in New York—is one of an entirely different character. This loss was caused by the dishonesty of a gentleman who was over seventy years of age and in whose honesty up to the time of the defalcation not only your directors but the financial world of New York had the most implicit confidence which was shared by his co-trustee, who had had an intimate business acquaintance with him for over fifty years.  
Naturally, the duty of your directors in meeting and dealing with this trustee was one of the most melancholy which they have ever had to perform, and their difficulty in coming to a wise decision as to what should be done for the best interests of the company may well be imagined. After extended negotiations and most careful deliberation they came to the conclusion to accept a compromise, and the \$16,000 is a direct loss to the company.  
I am very happy to say, however, that the business of the company was never in a better shape. We have cut off every branch of the business which we had found by experience did not produce a profit and which had shown a loss in former years, and, as volume of business is not what we are seeking but net results, we can now confidently push ahead on the lines laid down, for by the experience of the past we are convinced that the policy we are now pursuing will give you a fair profit yearly.  
I now beg to move the adoption of the report.  
Mr. Leys—In seconding the adoption of this report I can only add that, as far as the internal arrangements and management of the office is concerned, Governor Morrison has been very assiduous in his attention and untiring in his labours for the interests of the company, and he well deserves the thanks not only of the board of directors but also of the other shareholders.  
Moved by the governor, seconded by the deputy-governor, that the report now read be adopted and printed for distribution among the shareholders. Carried.  
Moved by Mr. Willis, seconded by Mr. Pellatt, that the thanks of the shareholders are due and are hereby tendered to the governor, deputy-governor and the directors of this company for their attention to the interests of the company during the past year. Carried.  
Moved by Dr. Robertson, seconded by Mr. Myers, that Messrs. Macdonell, Pellatt and Niven be appointed scrutineers for taking the ballot for directors to serve during the ensuing year, and that the poll be closed as soon as five minutes shall have elapsed without a vote being taken. Carried.  
The following is the scrutineers' report: We the undersigned scrutineers, appointed at the annual meeting of the British America Assurance Company on February 18, 1891, declare the following gentlemen duly elected directors for the ensuing year: Messrs. John Morrison, John Leys, John Y. Reid, Thomas Long, Hugh Robertson, M.D., A. Myers, G. M. Kinghorn, George H. Smith and T. H. Purdom.  
W. J. MACDONELL,  
HENRY PELLATT,  
JOHN K. NIVEN, } Scrutineers.  
The meeting then adjourned.  
At a subsequent meeting of the Board Mr. John Morrison was unanimously re-elected governor and Mr. John Leys, deputy governor for the ensuing year.



## THE CANADA PRESBYTERIAN.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 25th, 1891

FROM an interesting sketch of Canada's Supreme Court, written for the *Globe* by Mr. Thomas P. Gorman, we learn that Chief Justice Ritchie is 78 years of age, Mr. Justice Strong 65, Mr. Justice Fournier 68, Mr. Justice Gwynne 77, Mr. Justice Patterson 68, and Mr. Justice Taschereau 54. The youngest judge on the Bench of the Supreme Court is about that age at which some Christian people think a minister of the Gospel becomes unfit for duty. There is something wrong either in the system which Mr. Mackay is trying to mend by his proposed legislation or in the public opinion which makes amendment necessary. Perhaps both would bear improvement.

THIS ought to be a good year for Canadian Presbyterianism. It is a year of undisturbed peace. From Halifax to Vancouver there is not a cloud on the Presbyterian firmament. The good people who have been praying for the peace of Jerusalem have had their prayers answered. If peace means prosperity the reports submitted to the next Assembly should be unusually good. However that will be, the peace is pleasant and is no doubt thoroughly enjoyed by all earnest workers. There never was a better time for doing solid work and we hope much solid work is being done. Next June will show the results in so far as spiritual results can be shown by reports.

A MIDST much that is unpleasant in the present political campaign there are several very encouraging features. One of the most marked in Ontario is the undoubted evidence we have every day that intelligence and ability are pretty evenly distributed over the province. Take up almost any newspaper report you please and you find that local men hundreds of miles away from the places called the centres discuss public questions with just as much intelligence and ability as city orators. Of course allowance must be made for two or three distinguished leaders on both sides and for the superiority of city reporters. The man who has a Dominion reputation will always draw and the lightning stenographers who follow him always make his speech look great next morning. Apart from these advantages in proportion to the population there is just as much intelligence and ability in one part of the province as in another. That the schools and colleges, the press and the pulpit have been doing their work is pleasantly evident.

MARCH is a languour-producing month and April is not much better. Pastors who have been at their posts all winter and also have been compelled to attend the ceaseless round of meetings which winter and modern religious life never fail to bring must feel considerably run down in the spring months. Is there any good reason why the relief brought to an overworked minister by an occasional exchange of pulpits should be enjoyed more frequently with advantage to both pastor and people? It must be a pleasant thing for a tired man to feel on Monday that he is under no compulsion to produce two new sermons for next Sabbath. No preacher, however studious, preaches all the truth, and an occasional exchange may not be a bad thing for the congregation of the best preacher in the country. Even in those days of organic union discussion there is not nearly as much actual union as there might be. The spectacle of a minister discussing organic union who has not enough of the union spirit to exchange pulpits with a neighbour is not edifying.

AS an instance of how the Roman Catholic Church is disposed to act where it is in the ascendant is seen in the treatment meted out to Mr. Penzotti, the agent of the American Bible Society in Peru. He was in the habit of conducting religious services in Callao. This gave great offence to the dignitaries of the dominant Church and Mr. Penzotti was apprehended and put on trial for holding public services contrary to the law. The court before which the case was tried found that the Bible Society agent was within his right and the letter of the law, but his prosecutors appealed. Pending the appeal Mr. Penzotti was detained in prison. The appeal court also decided in his favour, and his prosecutors again appealed to the Supreme Court, and by so doing have succeeded in preventing the liberation of an innocent man. He has been in prison since July 5. In pursuing this vengeful course these ecclesiastics no doubt imagine that they are strengthening their hold on the people but it is plain that abuse of power inevitably produces reaction, and the time may not be far distant when these same priestly persecutors will wish that they had been less vindictive. These doings of the Peruvian priesthood will not conciliate popular feeling in their favour.

NO thoughtful patriotic minister will for a moment admit that he has not a perfect right to take as active a part in political contests as any other respectable citizen should he deem it his duty so to do. An emergency might easily arise when the right should be exercised and the clergy as a body would be morally bound to take off their coats and go to work for the higher interests of the country. A right, however, that should be exercised in an emergency it may often be better not to exercise on ordinary occasions. It is seldom if ever wise to do everything a freeman has a right to do. Any minister who happens to be a doctor of medicine has a right to practise medicine if he sees proper, but his practice would be sure to bring trouble. There is at least one lawyer in the ranks of the Presbyterian ministers of Ontario. He has a right to open a law office if he likes but his business might lead to the duty of cross-examining one of his elders or serving a writ on one of his deacons. Any minister has a right to open a barber shop if he sees fit but shaving men might possibly interfere with his usefulness. Any minister has a right to canvass, sit on committees, speak on the platform or do anything that the law allows any other elector to do; but as a rule it is much wiser for a minister to do nothing more than vote. That we believe he should as a rule do because the franchise is a trust and because it is a good thing to enter an occasional quiet protest against the theory of those people who think ministers ought to be mere cyphers in the community.

RATIONAL men who denounce party politics and party politicians should remember that the men now engaged in party warfare are not responsible for the party system. It was bequeathed to them. It would be just as fair and sensible to denounce Principal Grant, Dr. Potts, Dr. Langtry and the Hon. Mr. Dryden because religious denominations exist as to denounce Sir John Macdonald and Sir John Thompson, Sir Richard Cartwright and Mr. Laurier because political parties exist. The leading men in the Churches found the denominations and the leaders in politics found the political parties. It is quite possible that the party system is inherent in our nature. Among men whether savage or civilized "some are and must be greater than the rest," and the weaker will be found gathering around the stronger while the world lasts. Supposing full control of all the ecclesiastical affairs of Canada were given to all the religious people in Canada, present denominations being abolished, how long would it be until parties were formed. Not very long. Abolish the present political parties today and new ones will form around new leaders tomorrow. The proper course for all patriotic men is, we believe, to try and keep down the evils of the system to a minimum, just as the right course for a Christian is to keep down the evils of denominationalism to a minimum. We have never found that the men who vehemently denounced party politicians were any more honest, or truthful, or patriotic than the large majority of the people they denounce. There are bad men in politics and there are bad men everywhere, even in the pulpit. It would be just as fair to judge all clergymen by the men who are expelled from the ministry as all politicians by the scamps that are found in all parties.

IT is reported that the Committee on Revision of the Confession of Faith appointed by the American Presbyterian Church have completed their labours, and are ready to submit their work to the General Assembly. The Washington correspondent of the *Christian-at-Work*—the committee held its last meeting in the capital—says:—

It may then be stated that the meetings of this committee have been perfectly harmonious, that from the start the division line of Revisionists and anti-Revisionists was obliterated. There will be no minority report. The committee will recommend the addition to the Confession of two chapters—one on the work of the Holy Spirit, the other on the duty of the Church to Foreign Missions. The first is thought to be necessitated by the tendency to foster the material interests of the Church at the neglect of the spiritual; the second is needed from the fact that Foreign Missionary Societies originated after the Westminster Confession was formed, and this large department of Church work needs recognition in her Standards. The meeting of the committee did not adjourn before they had substantially agreed on the report to be rendered to the General Assembly in May. Therefore the whole work of Revision is accomplished so far as this committee is concerned. The unanimity of their decision gives hope that it will be ratified by the whole Presbyterian Church.

Assuming the foregoing to be substantially correct, conservative people may breathe freely. Everybody who knows the personnel of the committee knows very well that the report could not be made with anything like unanimity if it contained anything antagonistic to the Calvinistic system. The proposed additions may be an improvement. In these days when so much attention is paid to statistics and material prosperity is made the test of almost everything, an emphatic utterance of a spiritual kind is greatly needed. The chapter on Foreign Missions is timely, and can do nothing but good.

MR. THOMAS SINCLAIR, of Belfast, deserves the thanks of the Presbyterian family the world over for the letters he is writing in the *British Weekly* on the attitude of the Irish Presbyterian Church towards Home Rule. Because that Church took a firm and practically a united stand against Home Rule, the impression prevails among English Nonconformists and Scotch Presbyterians that the Irish Church is largely a political organization leavened with Orangism, and greatly given to shouting "No Popery." Repelling the charge that "Ulster Protestants are mostly more political than religious," Mr. Sinclair says:—

The fact is, however, that the Evangelical Churches in Ireland were never more active in prosecuting their own proper work than now. In the Presbyterian Church there is almost no political preaching. Not half-a-score of her ministers are Orangemen. There are few Churches of her size that do more in evangelistic effort, city missions, colportage, orphanage and foreign mission enterprise than ours. No Church in these islands is more enlightened in her attitude towards the Church of the majority in Ireland. Instead of cherishing the miserable anti-Popish mania with which she is charged she regards Catholics as constituting a great branch of the Church of Christ, with souls to be saved through the fundamental truth which in common with the Reformed Churches they maintain.

The fact is the Nonconformists of England and the three Presbyterian Churches of Scotland have just as much to do with politics as the Presbyterians of Ulster have, and some of them a good deal more. Mr. Sinclair scores splendidly when he brushes away the mean accusation that Ulster Presbyterians oppose Gladstone and Home Rule because a Liberal Government withdrew the Regium Donum. Half the men, he says, who received the Regium Donum are dead, and the survivors are "overwhelmingly Liberal." Mr. Sinclair does well to defend his Church against the charge of being a mere political organization.

## HIGH CHURCH EXCLUSIVENESS.

IT can afford no pleasure to any Christian to rail at the assumptions of Anglican Churchmanship. It can only be a matter of sorrow and regret that nearly nineteen hundred years after the divine Founder of the Christian faith had given His parting commission to His disciples, sections of His Church should calmly and deliberately profess to exclude from its fold all who decline to accept a certain theory of apostolic succession. There is at present within the bosom of the Anglican Church a strong reactionary tendency. The people, clerical and lay, who are influenced by it, in a different sense from Edward Bellamy, are looking backward. It would seem to them as if the very perfection of Church life was attained in the Middle Ages. Dim cathedrals, lazy monks, an ignorant but abject populace, blended odours of sanctity that an imperfect sanitation did not disturb, apparently afford the

right perspective that lends enchantment to the view.

The High Church party in England and wherever else it exists assumes that all Christians outside the Episcopal pale can only be recognized as good, well-meaning people, perhaps, and greatly mistaken, but in no sense to be considered as members of the Church. The term Church is hardly ever even by courtesy extended to other denominations. It is a term to which they have no claim. At best, even in moods the most charitable, they can only be described as bodies. To the average mind this may appear almost ridiculous, but its upholders seek to justify it by the view that theirs is the one only true Church, and there can therefore be no other. Now it does seem strange that men of ability and, on other than strictly religious subjects, large mindedness, can suffer an ecclesiastical theory so to warp their judgment that in this particular they do not seem to have emerged from weak and beggarly elements of a bygone time. Anglican exclusiveness seems to grow narrower and more intense amid the expanding light of the age. It is true that in the evangelical section of the English Church the feeling referred to is by no means strong, and many have outgrown it altogether. The recent Wade-McMullen episode has shown that there is a deeper sympathy in the English Church with a broader and larger spirit than some are inclined to think.

Dr. George Pentecost, who has gone to India on an evangelistic tour, has written a letter to a friend in New York giving an account of his reception in Calcutta. It gives evidence of how far the spirit of Anglican exclusiveness extends. Dr. Pentecost states that he met with a most cordial and encouraging reception from all the missionaries representing the various Churches with the exception of the High Church Episcopalians. There is a large and somewhat influential class, the Eurasians, nominally connected with the Episcopal Church, but whose religion is of a very superficial character, some going the length of describing them as a "Godless and hopeless lot." It was Dr. Pentecost's desire to reach this class. In order to do so effectively he naturally thought it would be better to have the good-will and co-operation of the Anglican clergy rather than their indifference or hostility. He goes on to tell how he had called to see the bishop, whom however he found absent. His chaplains were kind and courteous. He explained that his mission was unsectarian, simply Christian. He was assured that there could be no co-operation, "as it would be recognizing the validity of my right to preach the Gospel and teach the way of life, which was the very thing they were set to controvert." Dr. Pentecost subsequently saw the bishop and the two talked the matter over, but without reaching any satisfactory result. "I thought it a strange thing that he and his clergy would not give fellowship where the Holy Spirit did. To this he replied that it was the most difficult thing to make a Dissenter understand this matter. To which I replied that I certainly thought it was." The interview terminated in the Bishop finally saying that he "wished God-speed to every effort made by any Christian for the salvation of men; but that he really could not give any personal fellowship to work that was not done under Episcopal authority."

Dr. Pentecost afterwards expressed to the chaplain his desire and intention of partaking of the communion in the Cathedral but this of course the chaplain could not see his way to grant, because Dr. Pentecost had not received Episcopal confirmation. The matter was referred to the Bishop for his decision, who upheld the ground taken by his chaplain. In declining he took occasion to say that the refusal did not imply antagonism either to Dr. Pentecost or his work. The noted evangelist is not unfair to the clerical dignitaries. He says that they have been courteous and kindly throughout, and have expressed regret that they could not open their churches to him. This, however, they can hardly be expected to do. The law of their Church forbids them. But why is it that good men regret the existence of a law that, if it ever had any usefulness, has long since outlived it? Why are these charitably-minded men so ready to seek shelter behind it; and why do we never hear of a suggestion for its change so that the practice of the Anglican Church may become more accordant with the spirit of modern as well as New Testament Christianity? High Churchman and Evangelical Churchman and Dissenter may each hold his individual views, but surely there need be no bar to that real brotherhood which ought to embrace all true believers in Him who is the Saviour of the world.

## FRENCH PROTESTANTS AND SOCIAL QUESTIONS.

THREE years ago the French Protestant Association for the Practical Study of Social Questions held a congress at Nîmes. Such was the interest manifested on that occasion that it was resolved to hold another in 1889 at Lyons. It has now become a permanent institution, for last year the Congress, with a still larger number of members, met at Montbeliard, and arrangements are in progress for holding a congress this summer at Marseilles. Raoul Allier, professor in the theological faculty of the University of Paris, gives in last week's *New York Independent* an account of the origin and progress of this movement in the French Protestant Church. It virtually owes its beginning to M. Fallot, pastor of the Chappelle du Nord, Paris, in connection with the Free Church of France. Social questions forced themselves upon his notice and on the Christian aspect of these themes he preached. As a preacher he was forcible, eloquent and original. Feeling profoundly on these subjects, he imbued others with his spirit, and organized societies of young men for brotherly aid and study. They sought to bring together young students and workmen to discuss social questions, that they might understand each other, and at the same time afford each other practical help, and be useful in helping others. M. Fallot endeavoured also to raise the tone of public morals.

Others in the south of France had felt the influence exerted by this Parisian pastor. The same desire had taken possession of other minds. There was a desire for something practical. They wanted to move, but in the right direction. They consulted M. Fallot, but he was not enthusiastic, counselling them only to institute circulating libraries that a knowledge of political and social economy might be diffused. This, however, was not enough for the young men. They were indeed desirous of studying deeply the questions that underlie social life. If they are to help in their solution they must understand the true principles on which social economics are based. Enthusiasm is all very well, but ill-informed zeal and erratic enthusiasm would do more harm than good. Out of this spontaneous movement in the south of France came the first congress and the formation of the Protestant Association for the Practical Study of Social Questions. It originated with a number of younger ministers, though not exclusively. When the Congress assembled they were agreeably surprised and delighted to see that a number of intelligent laymen had assembled, among them several distinguished professors of ethics and political economy. The Association has grown in numbers. At the last Congress they numbered 395, of whom 244 were pastors, 129 laymen and twenty-two ladies. It is now in contemplation to establish in connection with the theological seminaries of Paris and Montauban special courses of study in political and social science.

It is hopeful to notice that though there are great differences of speculative opinion among the members there is a general and decided conviction among them "that from Jesus Christ come the highest aspirations of the present day, and it is only under the influences of His Spirit and His Word that they can be realized." It is noted also that the religious press in France is giving much attention to the same class of questions that occupy the members of the Association. The organs of all the Protestant Churches give prominence to the discussion of these questions, and a new review with the suggestive title *Practical Christianity* has been started for the purpose of discussing social and economic questions. On these subjects the French mind is stirred. Extreme opinions are entertained by many, and these too often lead to deplorable results. It is well that Christian men are seriously considering these vital questions from a Christian standpoint.

Another indirect benefit has resulted from this movement. The hostile feelings caused by the split that took place in the French Protestant Church nearly twenty years ago are being subdued. The members of the Association belong to both sections. Here they have a common platform, are brought into closer relations, kindlier feelings are growing, and association together in endeavours to promote God's kingdom and lighten the burdens of human sin and suffering may pave the way for a more energetic, faithful and united Church than existed prior to 1872. An endeavour to apply the principles of Christianity to the complex problems of the time is worthy of the best sanctified thought that the Christian Church possesses.

## Books and Magazines.

EX-EMPEROR DOM PEDRO is translating "The Arabian Nights" into Portuguese, from Lady Burton's version of her husband's translation.

"ABRAHAM LINCOLN: a History," by John G. Nicolay and John Hay, first published by the *Century*, is now ready in book form in ten volumes.

AN international exhibition of books has been opened in Copenhagen as a celebration of the four hundredth anniversary of the introduction of printing into Denmark.

THE first series of lectures on the Turnbull foundation will be delivered at Johns Hopkins University, next month, by Mr. Edmund Clarence Stedman. "The Nature and Elements of Poetry" will be the general theme.

MR. HERBERT SPENCER will publish in March an entirely new edition, in three volumes, of his "Essays, Political, Scientific and Speculative." It will include a number of new essays not included in the previous editions, and will be uniform in size with his other works.

MESSRS. FUNK & WAGNALLS have undertaken to prepare a new dictionary of the English language. Their threefold aim is simplicity, accuracy and comprehensiveness. It is estimated that the "Standard Dictionary" will contain over 2,100 pages, and there will be nearly 4,000 illustrations made specially for the work.

THE second number of *Canada*, a monthly journal of religion, patriotism, science and literature, has made its appearance. It is edited by Matthew Richey Knight, and is published at Benton, N. B. This new literary venture makes a fine impression on the reader. Its contents are bright, varied and pure in tone. Several of the foremost Canadian *litterateurs* contribute to its pages.

MR. RIDER HAGGARD stopped in New York a few days on his way to the city of Mexico, where he will spend some time collecting material for a story of the Aztec Empire. Mr. Haggard says: "I have purposely refrained from reading General Wallace's novel of 'The Fair God,' for the reason that I make it a rule never to read a novel on the same subject as that on which I myself am about to write."

DOUGLAS SLADEN, the Australian poet, is in New York, looking after the publication of his volume of "Younger American Poets." The period covered by the "younger" poets is from 1830 to 1890. The book is chronologically arranged, which gives the late Paul Hamilton Hayne the first place, he having been born in 1830. Edmund Clarence Stedman comes next by virtue of his years, and the American contingent ends with James E. Nasmith.

THAT well-known Sunday school worker, Reynolds, of Peoria, Ill., writes in the following terms of Mr. David Fotheringham's useful "Hand Book of Sabbath School Management and Work": "The present interest in Sunday school work all over the Christian world is leading many prominent workers to give us their best thoughts and modes of work through conventions, institutes, normal classes and books, such as this. We not only need more Sunday schools, but we want better schools. This book cannot fail to be a help in this direction. It is 'Multum in Parvo,' and I heartily commend it." For sale by the Presbyterian Printing and Publishing Co., 5 Jordan Street, Toronto. \$1.25 per dozen to schools.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—Dr. McTavish's admirable paper on "Cities and their Evangelization" leads the February number of the *Monthly*. He takes an earnest and hopeful view of a problem that presses on the attention of all thoughtful Christians. Alfred Foulée's paper on "The Moral and Social Organization of Education," though lengthy, is thoughtful and suggestive, and is well worth reading. "J. A. M.," in an attractive paper, urges that something practical be done for the improvement of the College Library. May his plea have a generous response! Rev. Robert Murray, of Halifax, the accomplished and warm-hearted editor of the *Presbyterian Witness*, contributes the first of a series of papers on "The New Hebrides Mission."

SONGS AND MISCELLANEOUS POEMS. By John Imrie. With music and illustrations and an introduction by G. Mercer Adam. (Toronto: Imrie & Graham.)—Mr. Imrie's volume of verse published some time ago met with so favourable a reception that already a second edition is called for. The new volume is an improvement on the former one, in that it has added attractions in the way of illustration and music. A number of new poems is added, so that the present volume is one hundred and forty pages larger than the first. Mr. G. Mercer Adam writes a tasteful and genial introduction. Mr. Imrie sings in various tones. He voices the affections, is patriotic and devout. He makes no pretensions to be a poet of the highest rank, but the productions of his muse strike the best chords of the human heart. He desires to benefit and cheer his fellowmen by the warmth and geniality of his rhymed conceptions.

THE CANADIAN METHODIST QUARTERLY. (Toronto: William Briggs.)—The third number of this ambitious undertaking has appeared. Though the Methodist Church in Canada has many talented ministers who could fill unnumbered pages of this and other reviews beside, the conductors have not unwisely called on brethren in other communions to contribute to the *Quarterly*. Dr. Hirschfelder, Rev. John Burton, Professor Harper, Dr. Thomas and others write in the present number. Mr. Burton, under the title of "Mosaic and Mosaic," discusses the Elohistic and Jehovistic question with ability and candour. "Some Elements of Pulpit Power" is Dr. Thomas' theme, which he handles well. The other contents of the number are timely and full of interest, but attention will chiefly centre on the opening and closing papers, because the same subject is ably discussed in both. It is one that is not only deeply interesting to Methodists, but to all intelligent students of the Sacred Scriptures. The views recently advanced by Professor Workman, of Cobourg, have directed special attention to the subject of "Messianic Prophecy." The subject is ably treated by Professor Hirschfelder and by Dr. Dewart, and it is peculiarly gratifying to find that there is nothing hazy or attenuated in their conception of Messianic Prophecy. They supply a vigorous defence of Evangelical Christianity.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER XIV.

THE BROWNS—FAILURE IN BUSINESS—THE TRANQUILIZING POWER OF NATURE BROWN'S INTEGRITY

And here something should be said about Brown, the foster-father of Mabel. He had not taken kindly to the adoption of that child. He had yielded to the arrangement chiefly on account of his wife's importunity. But as time passed on and childhood's graces began to unfold, he felt more and more drawn to her. She was the first to welcome him at the door—to bring him his slippers, and to sing to him for his amusement, and often to tell him long stories as to her successes and reverses for the day. But Brown was a sceptic in religion. The Bible to him had no authority beyond any other book, and Christianity with all its temples and claims was a delusion. Nature was everything, and the only religion that she taught was morality—obedience to her laws—and the only rewards she had to offer were the rewards that come from fidelity, frugality, purity, honesty, justice and such like.

But Mr. Brown, though he had not taken kindly to the adoption of Mabel, was not insensible to the attractiveness of childhood. He, too, learned to love her and before she was four years of age to delight in her with true paternal affection. And was there any wonder? He was the grandest man in all the world to that child. He filled a large space in her view. Look at her soft eye so full of admiration—her mind so ready to receive instruction—to accept the parental word without cavil or question, her little songs and stories and all her childish prattle and interesting ways and say whether the rising of affection in the heart was not the most natural thing in the world? O, David Brown, take care of that child. You are going to train her, to educate her; but far more, she will educate you. Take care of her. You are the only father she will ever know in this world, and no one can do for her what you can do. No one stands so high in her estimation as you do. You stand to her in the place of God, and her conceptions, her thoughts of the great, the everlasting, are gathered from you. Yes, you are the greatest, the wisest and the best she has ever known. She has never seen you in your weakness or wincing under the proud man's scorn. She has only known you in your strength, in your goodness, in your own home where no evil tongue could be heard, and where your will is law. As yet, no cold estrangement has ever taken place—no fear has ever cast its shadows over that fair young spirit that looks up to you with such reverence, and it is hoped never will.

Is there anything more beautiful than this unshaken, trustful confidence of a little child towards its parents—anything more touching than this high estimate which the child so early forms of a parent? It will take a great deal to dash that confidence, to bring down that high estimate, for it is very high. But ah! experience, sad experience, has often a bitter tale to tell before many years pass round. That father's life has not been perfect. There has been many a bitter display of temper and passion, revelation of falsehood, tampering with conscience, unseemly indulgence and greed, and so the child says unconsciously: "I have been mistaken, my estimate was too high." There are thousands of children whose respect for their parents has been entirely worn out because of the weaknesses and inconsistencies which they have daily beheld in the lives of such parents, thousands that blush to hear their father's name, and that all through life have to suffer by this strange imputation—the son of such a father!

By and by a change took place with the Browns. Business difficulties were looming in the distance and fears were in the way, for many a strong house that year, 1857, gave way, and so there was anxiety with the Browns. He, especially, was not so happy as in former days. There was a shadow upon his brow and an absentness in his manner which indicated trouble. It was not that his home had lost its attractiveness or the world its charm; but it was that money was scarce and times hard for business men. He saw that his business was running down and that ruin was at hand. Little wonder that he was thoughtful and that he often lay sleepless at night. Little did either wife or child know the weight that was upon his heart for he kept all his trouble to himself. And how he was tempted to act dishonestly during those sleepless nights! If he would only change some figures, suppress certain notes that were coming due, play foul with the stock, suddenly leave for another shore and save something from the wreck for them! In some such forms the temptation came—came with all deceivableness of unrighteousness—and little wonder that when the hot hand of the tempter was upon him he should be restless and look as if his thoughts were far away. But better feelings at length prevailed. Hard and unsympathetic as Mr. Brown was regarded by some, he had a fine sense of honour and a great pride in maintaining an unspotted name. No one could be more scrupulously honest and straightforward, and though he should be obliged to make an assignment and perhaps to compromise with his creditors, he would be acquitted by universal consent of anything like dishonesty. It was not that he had any fear of God before his eyes, for he had none; but he had a great fear of man, a great desire to stand well with the world and maintain his good name among men—a name that he would not tarnish for any consideration.

Still David Brown is greatly perplexed. He rises from his bed by night. He walks the room in silence, pacing up and down, filled with the light of the moon, walking in her brightness, looks out upon the still waters of the Firth of the Clyde, lying like a sheet of burnished silver before him. Walking back again he looks out upon the same scene, listens to the murmur of the tide kissing the shore, and felt something of the tranquilizing power which such a scene is fitted to impart to a weary heart. Who would not? Lord Byron, it is said, was so overcome with such a scene in the Bay of Naples that he shed tears. He had left the ball-room where youth and beauty had met to spend the night and had

stepped down to the shore where the air was balmy with the bedewed foliage of the rhododendron and the palm. Here everything was sweet and pure, so different from the heat and the paint and the garish splendour which he had left. And then all was so still, not a sound to break the air save an occasional ripple of the water, indicating that a fish had caught a morsel, and the song of the boatmen on the distant waters.

The contrast was great, so great that the poet could not restrain himself from tears. But it is one thing to look upon such a scene with the eyes of a poet and another as a Christian. The moon and stars have a strange fascination about them for susceptible people, but the stars have no feelings and can offer no sympathy; and it is sympathy, not poetry, that is wanted in the dark hour.

This was the case with even the greatest and the best when his soul was exceeding sorrowful even unto death. Starlight is not to be despised at such a time, but why he content with starlight when there is sunlight? Why should the soul ever be sad or solitary seeing that we have a Father that ever careth for us—One that has never closed His eye upon us since we drew the breath of life? Why solitary when there might be such companionship?

While David Brown was musing and enjoying the beauty of the scene that lay before him, Mabel, partly in sleep and partly awake, repeated the lesson from memory for the day which she was accustomed to prepare. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart; commit thy way unto the Lord and He shall bring it to pass, yea, He shall bring forth thy righteousness as the light and thy judgment as the noon-day."

These were the words, and having uttered them, unconsciously perhaps, she sank back again into repose. Mabel had by this time learned the blessed lesson of trusting in the continuous presence and care of the Good Shepherd, and to have no fears for the morrow; but David Brown as yet knew nothing of this blessed trust or the sweetness of a divine promise, or the comfort of such glorious companionship; and so the words which he overheard Mabel repeat had no cheer for him, but made him more disquieted than ever. Again he rises and walks the room and muses—looks in upon Mabel's room where his wife lay—looks upon the sleepers, so beautiful in their repose, so ignorant of the storm that was about to burst upon their head and says to himself: "I could easily bear the storm were it only to burst on my head, but—poor things!—how little they know! Would that I had the same blessed trust in the Unseen—the great silent Witness whom they seem to see about their bed and their path and surely unto them, at least, as a Hiding Place from the wind and a covert from the storm!"

Well, there is only one thing that I can do in the circumstances, and that is to do right. I am not going to falsify my antecedents or give any man occasion to call in question my sincerity or say that I have been guilty of duplicity. There is only one thing I can do, and that is to do right. I can simply make a surrender—an entire surrender—give up everything, down to the cow in the yard and the watch that is in my pocket, and say that I have done my best and failed.

David Brown did so. He made an assignment next day. He compromised with his creditors, but he did not compromise with his conscience. He maintained his integrity, and there was not one to say a hard word against him.

Now here we have a splendid specimen of earthly morality—a morality not the fruit of the divine spirit, for at this time David Brown did not recognize any such agency, did not believe in regeneration, but the fruit of his own efforts to stand well with the world!

His character, measured by earthly standards, was beautiful, and all that was wanted to carry him forward to perfection—to make him blossom out into the graces of the new creature in Christ Jesus—some would say was a good old-fashioned revival, not such a revival as that which stinks in the nostrils of men, but the breath of the Almighty, the sunshine of the Gospel.

## CHAPTER XV.

REVIVALS AND TALKS THEREON WITH BOB AND CHUBB.

It is said that the first Bishop of Huron, together with his chaplain—a very dark-complexioned man—in the exercise of their vocation, tarried all night in a certain village inn in the diocese where an old-fashioned revival was going on. The spirit in which it had been started was now nearly spent; the crowd had thinned down to a handful; the big guns had disappeared and the flag end of the thing was left to the minister in charge and a local brother.

Bishop (addressing the chaplain): "Suppose we go over for an hour and countenance the revival?"

Chaplain: "It would be but a becoming thing, but you don't know what it may lead to. You might be asked to pray."

Bishop: "Oh, there is no danger of that. We can go up to the gallery. Nobody knows us here, you know."

Chaplain: "All right, my lord. I shall go with you; but, mind, let us go to the gallery."

There was only a handful of poor people in the body of the church, and one or two in the gallery, which was lighted with only one tallow candle. It was a dark and dingy place; but there those two dignitaries of the Church of England took their seat and they soon found themselves personally addressed by the local brother in some such terms as these:—

"This is to be the closing night of this season of grace. Don't let it close without every one in this house closing with Christ. Let there be no exception. I have seen quite a number converted these nights, men and women that can read their title clear. But (looking up into the gallery right into the face of the Bishop) I have not seen you at the penitent bench yet. Now, look here, you are an old man—an old gray-headed sinner—and you may never see another revival. Don't you think it is time you were beginning a new life? At the close of the service come down to the penitent bench and bring down your black brother with you and get religion."

At the close they did go down, not to the penitent bench as they were asked, but they went up to the preacher and thanked him for his earnest address. Nor did they give their name: but the likelihood is that next day everything about them and their calling was known.

I repeat this story here with the view of presenting a specimen of an old time revival and showing, moreover, that

while such may be very attractive to one portion of the community it may be at the expense of alienating another and raising prejudice that may be hard to get over.

There had been a revival going on in Bob's neighbourhood which had created quite a sensation and under the power of which many had been led to serious thought. There had been many converts and not a few who had beforetime taken some steps in the divine life received a blessing and were led to renew their consecration. Among these were Bob and our old friend Chubb; and I took an early opportunity of calling upon them and at once broke on the subject:—

"You have then been attending the revival meetings?"

Chubb: "Yes, glorious meetings! and such hymn-singing! I'll never forget:—"

What means yon eager anxious throng,  
That moves the busy streets along, etc."

"Well, then, you enjoyed the singing, and I don't wonder at that, for the best—the picked men and women of all the choirs in the city—were the minstrels. But how about the addresses? What do you say, Bob?"

Bob: "I did not care about the addresses so much as the singing."

"Why?"

Bob: "I cannot explain to you. The views the preachers put forth were all so strange and new. I could not say they were false and I could not say they were true. I was much impressed at times, but it all seemed like another Gospel. I got strangely mixed up. It was a different religion from that I had been brought up to."

"Well, perhaps your early views of religion were wrong and that your previous life was all wrong."

Bob: "It was the life, my mother taught me, and that was to do justly, to love mercy, and walk humbly with thy God. What doth the Lord require of thee, O man, but this?"

"That's very well put, Bob, but such a life is the fruit of the Spirit, not the unaided effort of a dying man. I have no objection to men being liberal in their ideas of religion up to a certain point; but anyone who essays to be good without founding his goodness on the New Testament is welcome to try the experiment, only he might save himself the trouble by remembering that wiser men have been making the same experiment for centuries and making it in vain. If a man think he can cross the Atlantic by swimming, by all means let him make the trial. God is not jealous as to His way of helping a man. Let him try, and before he is very far out in the ocean he will gladly take any friendly rope that is thrown out for his salvation. Tell me, Chubb, how did you like the doctrines set forth in this revival?"

Chubb: "Well, I am something in the same mind as Bob. All the speakers seemed to me to make too much of feeling, and too little of repentance. Believe, believe, believe only, believe was the cry of one of the preachers. We have nothing to do with cold morality. That's not our vocation. That's the work of the moralist. We preach the pure Gospel. And another preached a sermon on the new birth: 'Ye must be born again.' He told us that profession was nothing—sacraments, prayers, vows—nothing, and that all the moralities and proprieties of common life were nothing and less than nothing, that all our righteousness was filthy rags."

"Well, that's true, all such things unless inspired and sanctioned by the breath of the divine Spirit are nothing. There is no root in such things and having no root in themselves they will soon wither away. The first thing that is wanted is life—the kindling touch of the Spirit of all grace."

Bob: "And do you think I have no spiritual life?"

"I cannot tell. I know that outwardly you are correct, moral and dutiful. But at the present stage I cannot tell whether you are living or dead. I mean spiritually. But I know that God has a controversy with every unconverted man. He has made a gracious movement towards the sinner and offered to enter into covenant with him. But the question is, Have you responded! That covenant, ordered in all things and sure, has to be accepted by you, has to be signed and sealed by you; the agreement has to be closed; the word of consent has to be given. You cannot expect to enter into liberty so long as there is an unsettled controversy between you and God."

Bob was silent. I knew he could stand all this and that it would do him no harm.

Chubb, who was ever ready to take the side of Bob, at length spoke:—

"Well, now I can speak for Bob. He is not dead. There is life in him, and, under the impulse of that life, he took Christian ground more than a year ago and witnessed a good profession before many witnesses. This he did, not under the excitement of a revival season, but in the ordinary course of the public services of his Church, and I know that he has faith in things unseen, in the Christ of God, the providence of God, the cleansing blood, the washing of regeneration, and the renewing of the Holy Ghost. And I know that his life is pure and good as any young man's could be. He is a Christian and more than that, he is a moral Christian and that's more than can be said of some of the revival converts."

"A moral Christian? Can there be such a thing as an immoral Christian?"

Chubb: "I don't see that there can be but you know that there are lots that think that religion is one thing and life another, that religion consists in now and then having a good time; that over, they feel at liberty to take a plunge. In the revival there was a great scene one night. An actor belonging to the old theatre in Dunlop Street was present, and, captivated with the grand music of so many minstrels and the stirring addresses of the evangelists, he fell down in a delirium of joy and cried out: 'O, God, take me home to heaven to-night, for I will never be so well prepared again.' That was religion—a rapture—but then he did not forsake his old calling. He still takes his place behind the footlights and once or twice since the revival closed he has taken a plunge into sin."

Bob: "I would like to ask you one question. What do you think of such a man as David Brown, the foster-father of Mabel that you know? He is a very moral man, though not a Christian. His life is beautiful—so beautiful that few Christians do better. Is not such a man perfect save in his cold morality as the preacher referred to calls it? Has not the highest authority said: 'If ye do these things ye shall never fall.'"

"Would you read the passage you are quoting from?"

Chubb: "Bob's a gran haun to turn up passages"

Bob: "2 Peter i. 10, 11: 'Wherefore, brethren, give diligence to make your calling and election sure; for if ye

these things ye shall never fall, for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

"Very well, now tell us from the same passage what the things are of which the apostle speaks."

Bob: "Verse 5: 'Besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance,' etc., etc."

"You see, then, that the persons there addressed were believers—persons that were 'called to glory and honour.' These were persons that had been born again—that had been made alive from the dead—that had been made partakers of a new life, a life that even in their dark day blossomed out into all the graces of the new creature—into 'whatsoever things were honest and lovely and of good report.'" David Brown's moralities, of which you think so much, were only clear crystals—very beautiful, but very cold—the product of a religion like that of the ancient stoics who thought of a man reached perfection as he reached the state of a stone. A Christian in his earlier stages may not even reach the level of David Brown, but if he live long enough he should far surpass him. In a race for one minute David Brown's religion may be as good as St. Paul's, but how about eternity?"

Chubb: "Well, then, do you believe in revivals?"

"Yes, with all my heart. The history of the Church is the history of revivals—one wave of blessing after another—and we know that in the latter days still richer blessings are in reserve. But I don't believe in a mutilated Gospel or in those pet fancies that are so much put forth by certain revivalists. I don't believe in divorcing duty from doctrine, in putting forth the remission of sins so eloquently without at the same time teaching the doctrine of repentance; I don't believe in a fitful religion, and all this vague talk about believe, believe, only believe, without some sharp and definite statement as to what we are to believe and what duty God requires of man. A Church will never be a strong Church made of such recruits; it will never bear testimony for Christ and righteousness such as she ought to bear. More and more are we learning that we need an intellectual basis for a healthy piety, and not only so but a conscientious basis—I mean a training in the line of conscientious action—otherwise our converts will be weak in the day of trial, unable to stand the strain of a strong temptation. A man may pass through a dozen revivals and, under the afflatus of a glorious hymn and the personal testimonies of this friend and that borne to God's great work in their souls, rise again and again to a state of ecstatic enjoyment; but when the enemy comes in like a flood, when the hot hand of evil is pressing and passion is pleading for indulgence, where will he be? The bright light in which he rejoiced for a season has faded; the afflatus which made him feel strong for the time has departed and he has not yet been accustomed to walk steadily without the props and the lights and the helps and the excitements that belong to a revival season. He has had no training in the matter of self-denial, in the way of facing hard duty in the spirit of a martyr, in following the dictates of conscience whatever might be the cost, in standing alone, true to his convictions of right when all others were yielding. There is a looseness in the fibre of his moral being, a want of toughness in his metal and so when the strain of a great temptation comes he falls and great is the fall. Who does not know that some of the greatest scamps that ever entered a penitentiary were just subjects as I have described. Hypocrites do you say? They were no such thing. They were perfectly sincere in their utterances, in their professions of piety in the solemn hour, as they thought, of their conversion; but their foundations were in the dust, and in the hour of trial or in time of great temptation they became weak as other men."

(To be continued.)

THE MISSIONARY WORLD.

STIRRING WORDS.

The following is the address delivered by Mrs. McEwen, President, at the annual meeting of Glengarry Presbyterian Society in Cornwall, recently:—

DEAR SISTERS,—We have gathered to-day from every part of our Presbytery and from many different homes, yet all drawn hither by the same blessed motive and united to work for the evangelization of our heathen sisters and their children. The love of Christ constrains us, not our weak, cold love to Him, but His unspeakable love to us. This love alone is powerful to the pulling down of the strongholds of pride, selfishness and indolence within us, to the melting of our stubborn wills and the fashioning of our lives after the model of His own perfect one.

According to His own gracious promise the Master of Assemblies is Himself in our midst, and in answer to the earnest entreaties of many leal-hearted ones, we confidently look for the presence of God the Holy Spirit to preside in our hearts and guide us in all our work in this annual meeting.

Are there any sisters present who feel discouraged at the close of their year's work? Their auxiliary, it may be, has not increased in numbers, or its members have not been so earnest and zealous as the importance of the cause demanded? Take courage from a wider outlook. Realize that each member of every auxiliary is a link in that vast chain that is fast engirdling the world, is one of that great host "of the women that publish the word." Only let each of us see to it that her own heart is so full of loving obedience to the great King and Captain whose commission she holds that she dare not rest or relax her efforts till every dark corner is enlightened by the Sun of Righteousness.

Accompanying this loving obedience must be implicit faith in the promise of our Master's continued presence with us, and unceasing prayer to the Lord of the harvest that He would send forth more labourers into His harvest-field, and constrain us at home to furnish the necessary means for the enlargement of His kingdom and the promotion of His glory in the strongholds of Satan.

It becomes us, Christian women, to ponder well our indebtedness to God's marvellous goodness in giving us birth

in a land of Gospel light and liberty in surrounding us from infancy with gracious influences and in giving us His Holy Word in our mother tongue. When we consider that we are so highly favoured, not because of any merit that is in us but because of "the riches of His grace," what a debt of gratitude we owe to Jesus and of loving service to those who are yet without that Gospel which is "the power of God unto salvation to every one that believeth!" St. Paul held himself "debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise," and he spent his life in trying to pay that debt by preaching the Gospel as far as lay in his power to every creature.

We remember one who in olden times was called "the friend of God," because "He believed God." May we earn this precious name, which is greater than any merely earthly title? Jesus says: "Ye are My friends; if ye do whatsoever I command you." Oh! is there any part of the "whatsoever" we are neglecting to obey? Are there any daughters at ease in Zion here this afternoon? At ease when the work Jesus has given you to do is great and the time in which to do it is fast passing from you! Hear your marching orders: "Go ye into all the world and preach the Gospel to every creature." As has been well said, "All are to go and to go to all." If you put yourself outside of the "ye," then, of course, you are not of the number that are to go. If you profess to be "not your own," but His who bought you with His own precious blood, then "He has the right to your unquestioning obedience. But does some one say: "Lord, what wilt Thou have me to do here at home? whilst there are so many heathen here? Surely I need not put forth efforts to tell the far-off heathen about Thee and Thy redeeming love?" Beware, dear sister, for such thoughts even are treasonable. Your Lord's command is explicit; you must not tamper with your commission. Rather place yourself at His call in loving submission and let your motto be, "I serve." Let your light shine brightly at home and then will its beams reach out to the dark places abroad.

Where the burden of souls rests continually upon us we cannot fail to take a deep interest in missionaries. We will learn what we can about the workers and those amongst whom they work and will be keenly alive to the progress of the work. We will be careful to heed the special requests for prayer that come to us from every part of the field.

I am sure we must often have rejoiced together over many tokens of God's favour shown to our missionaries during the past year. We are glad to hear of Indian children in our North-West Industrial Schools not only becoming neat, clean and studious, but also learning to love and serve Jesus and in their turn preaching the Gospel to their benighted parents and friends. We are thankful for the encouraging words of that devoted old missionary of Christ, Rev. George Flett, who said that the Woman's Foreign Missionary Societies in sending clothing to the Indians are doing as good work as any missionaries and work more appreciated by the Indians. We feel honoured by such an assurance and encouraged to do more in the future, always recalling the words: "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me." Miss Blackadder, in Tacarigua, and Mrs. Morton, in Tunapuna, both seek our prayers in behalf of the Christian daughters of heathen parents and for the enlightenment and elevation of the women and girls of Trinidad. Mrs. Annand from far-off Santo says that the heathen girls and women are coming more freely to the services, but that the work is very slow and patience-trying. She asks for our prayers, being satisfied that both Mr. Annand and she are often wonderfully upheld by the prayers of the Church at home. We are cheered to learn that the Girls' Boarding School in Central India has at last been opened on a small scale, and we hope that nothing further will hinder the erection of the new building for this purpose in Indore. We are thankful that two additional medical women have been this year added to our Central India staff, viz.: Drs. Maggie MacKellar and Minnie Fraser.

Have we been faithful in prayer for our noble band in China so eager to enter Honan and take up permanent residence there? Dr. Smith says he is glad there are so many women in Canada praying for the women of Honan, for there is yet a glorious work to do for them.

Our work as a society is rapidly increasing, and the estimates for 1890-91 call for a much larger sum than we have ever before raised. May we find when the treasurer of the General Society shall present her statement for the year that will soon close that by the blessing of God on our giving there will be enough for every needed outlay.

We confidently expect a large accession of members to our ranks in answer to the fervent prayers offered up on the 9th of January last that God would touch the hearts of many around us hitherto indifferent to the claims upon them of millions of their heathen sisters who are perishing for lack of the "Bread of Life." When we see horrid cannibals in the South Sea Islands changed into meek and lowly disciples, clothed and in their right minds; when we see Brahmins, the proudest beings that walk our earth, believing themselves to be divine and demanding to be worshipped, changed into eager ambassadors for Christ; when we find woman lifted out of her degraded, servile condition to be honoured and beloved in the Lord; oh! how can any one of us highly-favoured women refuse to speed the blessed Gospel entrusted to us freely and quickly to the benighted ones of earth? In many lands are troubled souls groaning after God. From many longing hearts we hear the cry: "Come over and help up." May God help us to be faithful to our vows of obedience even until death that from our Master's own hand we may each receive a crown of life.

KINGLAKE.

The historian of the Crimean War, the "brilliant" author of "Eothen"—to use an adjective taken from the preface to "The Crescent and the Cross"—died in the fulness of years. In the stately, if too-studied, diction of the first volume of the history Mr. Kinglake drew two portraits—the one of the Third Napoleon, the other of the "Times" Company—which made their mark and will live. His passport to literary renown will ever remain the book in which he told the "Splendour and Havoc of The East." The head masters of our public schools, in their hours of idleness and fresh from the "tug of war," should read again the chapter entitled "The Troad," in which the old Etonian tells the story of his childish love of Homer in the English of Pope, and how "line by line I clasped the 'Iliad' to my brain with reverence as well as with love." He goes on to contrast the "dismal change" from his mother's dressing room to a buzzing school, where "their meagre Latin, with small shreds and patches of Greek, is thrown like a pauper's pall over all your early lore." "Eothen" was written in 1844, and Lord Beaconsfield, when he spoke so cynically of "coffee-house babble," must surely have forgotten the passage in which Kinglake describes the ride from Semlin to Stamboul. "There being no 'lions' we ought at least to have met with a few perils, but the only robbers we saw anything of had been long since dead and gone; the poor fellows had been impaled upon high poles, and so propped up by the transverse spokes beneath them that their skeletons, clothed with some white, wax-like remains of flesh, still sat up lolling in the sunshine, and listlessly stared without eyes." Historic Belgrade still remains, but the Ottoman's hold on the fortress—"austere and darkly impending high over the vale of the Danube"—is a thing of the past. Hardly less striking is the contrast presented by the Cairo of to-day with the narrow and crowded streets of the Cairo of the Plague—that fell "master of the city" during the whole time of Kinglake's stay. "Immutability," says Eliot Warburton, "is the most striking characteristic of the East." Nowhere has the fundamental difference that ever has existed and ever will exist between the restlessness of the West and the repose of the East been more brilliantly portrayed than in the classic pages of "Eothen."—*Manchester Examiner.*

"A STITCH in time saves nine," and if you take Hood's Sarsaparilla now it may save months of future possible sickness.

WHAT MEDICAL SCIENCE IS DOING.

The latter half of the nineteenth century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it. Among these discoveries none will take higher rank than those in medicine, calculated to relieve "the ills that flesh is heir to," restore vitality, and prolong life. Ladies everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly the greatest remedy for their peculiar ailments yet discovered. These pills are the result of an almost life study, and are a certain nerve tonic and blood builder, supplying the elements necessary to enrich the blood and transform pale, sallow, or greenish complexions, to the pink and glow of perfect health. These pills are an unfailing cure for nervous debility, palpitation of the heart, loss of appetite, headache and all the irregularities of the female system that entail so much misery and distress. Every suffering woman should give them a trial. For sale by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont. Beware of imitations.

LIFE A BATTLE-FIELD.

An ambitious boy when asked what life was, replied in this beautiful and characteristic manner: "Life is a battlefield on which we fight for fame." But we have often been impressed with the thought that a very poor fight, indeed, can be made unless one have perfect health; and this blessing can be obtained only by the most excessive care of the physical organs, particularly the stomach. When this important organ ceases to perform its functions properly, good health may be secured by the use of Beecham's Pills. They are a certain remedy for all stomach troubles. For sale by all druggists.

A STARTLING FACT.

"Life is sweet" is an old saying, and just as true as it is old. No one in his or her right senses courts death; all wish to prolong life to the utmost limit, and yet, in spite of this universal desire to live the allotted three score years and ten—and even longer—thousands upon thousands of people through carelessness and neglect are hastening the time when they must stand face to face with the grim reaper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this continent claims so many victims as consumption, and reliable statistics prove that fully two-thirds of the deaths occurring from consumption had their origin in catarrh. Nothing but negligence caused this last disease to develop into consumption, and the person who neglects to promptly and persistently treat catarrh until all traces are eradicated is simply hastening the coming of death. Even should catarrh not develop into consumption, it nevertheless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole system. For the cure of catarrh no remedy ever discovered equals Nasal Balm, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes the secretions from the nostrils, stops the poisonous droppings into the throat and lungs, and makes the user feel that a new lease of life has been given him. This great catarrh remedy is on sale with all dealers, or will be sent on receipt of price—50 cents for small and \$1.00 for large size bottles—by addressing Fulford & Co., Brockville, Ont.

Ministers and Churches.

THE Rev. J. Waddell Black, minister without charge, is open for engagements to supply pulpits. Address, 40 Gloucester Street, Toronto.

THE annual meeting of the Toronto Presbyterian Woman's Foreign Missionary Society will be held in West Church on Friday next, beginning at 10.30 a.m. The proceedings will be of great interest.

THE fourteenth public meeting of the Knox College Students' Missionary Society will be held in Convocation Hall on Friday, February 27th, 1891, at 8 p.m. An interesting programme has been prepared. The Rev. W. G. Wallace, B.D., will deliver an address on "The Ideal Missionary."

DR. REID has received for Rev. D. MacGillivray and Dr. McClure, of the Honan Mission, to help to make up the losses recently sustained by them in consequence of the violent assault of the mob, the sum of \$161.06. This is from friends in St. James Square Church, Toronto. Perhaps others may feel disposed to do something for the same object.

THE Convener of the Assembly's Statistical Committee desires kindly to call the attention of Church secretaries and treasurers to the necessity of making returns promptly now (where not already done) of their statistical and financial statements for 1890 to the Clerks of their respective Presbyteries, February 6 being the date named for having them in, and also urging Presbytery Clerks to have their returns mailed to Dr. Torrance, Guelph, as promptly as possible to the specified date therefor, March 2. Any who may have mislaid their blank forms can secure duplicates by addressing Dr. Torrance.

THE attention of missionary societies, mission bands and Sabbath schools is respectfully called to the following note by Mr. Alexander McNabb, Knox College: Those desiring to assist in advancing the work of Knox College Students' Missionary Society may do so by forwarding to the undersigned on or before March 20, 1891: papers, periodicals, magazines, second-hand libraries for distribution in the outlying mission fields in which the Society's missionaries labour during the coming summer. The Society gratefully acknowledges the liberal responses of former years.

AT the annual meeting of the auxiliary of the Woman's Foreign Missionary Society of the First Presbyterian Church, Brockville, held on February 5, the president, Mrs. Robert McKenzie, mother of the Rev. W. A. McKenzie, was presented with a certificate of life membership of the General Society, Woman's Foreign Missionary Society, by the ladies of the congregation, as a mark of their appreciation of her earnest efforts to promote a missionary spirit among the ladies and young people of the congregation. Mrs. McKenzie has been actively interested in Woman's Foreign Missionary Societies for many years, having organized the first auxiliary in Ontario some fifteen years ago.

THE congregations of Angus and New Lowell, at a meeting held on the 10th inst., extended to the Rev. J. Leishman a hearty and thoroughly unanimous call to return to them as their minister. Mr. Leishman was pastor of their congregation for six and a-half years, and, after being away for about six months, is called back to be his own successor. Every inducement is being held out to persuade him to accept the call, which will be before the Toronto Presbytery at its meeting, March 3. The congregation have appointed W. Gallau and Thomas Bell, elders from Angus, and Mr. R. Paton, M.P.P., and J. A. Mather, elders, New Lowell, to support and prosecute the call before the Presbyteries of Barrie and Toronto.

THE long connection of Mrs. Wallace with the West Presbyterian congregation and her many services have been fittingly recognized by the ladies of the Church. Some time ago Rev. Robert Wallace resigned his charge after many years of successful labour. His work, seconded by Mrs. Wallace, was greatly blessed, and as the tie between pastor and people was of the most cordial character, much regret was felt at the severance of the connection, and expression was given to the feeling in various ways. It was thought right Mrs. Wallace should share in the tokens of appreciation. Mrs. Breckenridge was called to the chair, and Miss Carlyle, on behalf of the Woman's Society and the Burns Society of the Church, read a complimentary address, in which Mrs. Wallace's services were recounted and the good-will of the ladies set forth. Mrs. Miller presented Mrs. Wallace with a handsome secretaire and music cabinet. Mrs. Wallace feelingly replied.

As our readers are aware, the Boys' School at Pointe-aux-Trembles was enlarged two years ago, and the Girls' School this year. There is now room for nearly 200 pupils. It was intended to have a formal opening of the new Girls' School last month. Owing, however, to the serious illness of the principal, Rev. J. Bourgoin, this has been postponed. Mr. Bourgoin was attacked with pleurisy about six weeks ago, and ever since has been dangerously ill. The gravest fears were entertained for weeks, but now, thanks to God, and in answer to the earnest prayers of very many friends, there is a change for the better and reason to hope that his life will be spared. There are indeed few men with heart and soul so thoroughly in their work, few men so remarkably qualified for the position they occupy as Mr. Bourgoin. To fill his place would be well nigh impossible, and it is a cause of devout gratitude to God that there is a prospect of his continuance at his post though weeks must elapse before he can resume his regular work. There is still a considerable sum required to meet the expense of furnishing and heating the new buildings. The large attendance of pupils necessitate increased expenditure in the maintenance of the institution, and it is earnestly hoped that the friends of the work will come to the help of the Board so as to enable it to remove the indebtedness and meet the necessary running expenses. Several Sabbath schools supporting pupils have this year sent an additional \$15 to help the furnishing fund, in addition to their annual scholarship of \$50.

Were the others to do this, and the friends of the institution generally to help, the total indebtedness might yet be wiped out before the year closes in April. Contributions should be sent to the Rev. Robert H. Ward, D.D., 198 St. James Street, Montreal, the treasurer of the Pointe-aux-Trembles Schools.

THE annual meeting of the Glangarry Presbyterian Society of the Woman's Foreign Missionary Society took place in St. John's Church, Cornwall, on the 12th and 13th inst. Many members had been asking for favourable weather, for the proverbial storms of January and February often seriously interfere with the attendance at such gatherings as Sunday school conventions and Presbyterian meetings in old Glangarry, where, in many cases, the shortest way, and, in others, the only way, to reach the place of meeting is by long drives through heavily-drifted roads. Certainly no brighter, lovelier winter day could have been granted than last Thursday week, when about sixty delegates hastened to Cornwall from all parts of the country. The afternoon meeting opened at three o'clock, and was presided over by Mrs. Donald McEwen, president. Kindly words of welcome were given to the delegates by Mrs. Pringle, of Cornwall, and happily replied to by Mrs. MacLaren, of Alexandria. Greetings were extended to the Society by the Woman's Foreign Missionary Societies of the Methodist and Baptist Churches in Cornwall. The president urged upon all present the duty of loyal, unquestioning obedience to Jesus, coupled with earnest intercession on behalf of the benighted ones of earth, and abiding faith in the promise that the whole world shall yet be filled with the glory of the Lord. Interesting extracts were read from letters received by a member from Miss Sinclair, of Central India. A valuable paper on her work in Smyrna was furnished by Miss McCallum, of Maxville, now at home on furlough. Miss Dufoe, of Aultsville, read a most instructive paper on "Mission Work in Mexico," and Miss C. A. Scott, of Martintown, gave the ladies a number of touching facts and incidents received from her two sisters, who are members of the China Inland Mission. A specimen of the idols worshipped by the Indians of Mexico and a pair of Chinese ladies' shoes together with some Chinese coins were exhibited. Before the singing of the closing hymn Mrs. McEwen, who has been for four years president, bade the Society farewell as she is on the eve of returning to Manitoba. Dr. MacNish, of Cornwall, presided at the evening meeting, and introduced the speakers, Rev. Mr. Cormack, of Maxville, and Rev. Mr. MacGillivray, of Brockville. The former gentleman emphasized the missionary element in the life of Christ. "The Son of Man is come to seek and to save that which was lost." He dwelt on Christ's last command to His disciples, and pointed out that the reason of the Church's existence in earth is to fulfil that command: "Go—preach the Gospel to every creature." Mr. MacGillivray advised the members of the Presbyterian Society to do Home Mission work in its Auxiliaries and Mission Bands by seeking to deepen the spirit of consecration by bringing in their sisters still outside of this work and by interesting "the brethren" in the extension of the Saviour's kingdom into the dark corner of the earth. Mr. Hastie, of Knox Church, being called on, offered a few appropriate remarks. The choirs of the two Presbyterian Churches rendered some choice music of a missionary character during the evening. At the business meeting on the following morning matters of a practical bearing on the working of Auxiliaries and Mission Bands were discussed, and the following officers were appointed for the ensuing year: Mrs. James Fraser, of Glen Goddon, president; Mrs. Sangster, of Lancaster, and Mrs. Mathison, of Maxville, vice-presidents; Miss Chne, Cornwall, corresponding secretary; Mrs. Hastie, Cornwall, literature secretary; Mrs. Becksteadt, of Aultsville, recording secretary; and Mrs. J. D. McLennan, of Cornwall, treasurer.

PRESBYTERY OF OWEN SOUND.—A pro re nata meeting of this Presbytery was held on January 20 to consider a basis of union which had been agreed on between the Presbyterians and Congregationalists of Wiarton. The basis looks forward to a corporate union between the two bodies as a Presbyterian congregation. There is the mutual recognition of members, office-bearers and Sabbath school teachers, and they unite under the pastorate of the Presbyterian minister—Rev. Mr. Yeomans. In the meantime it is rather a federation than a union, but all are agreed in looking forward after co-operation for a time in work to complete amalgamation. The spirit, manifested by both congregations was very delightful. After the discussion on the ex-Moderator of our General Assembly getting into an Episcopal Church "through a hole in the back fence," it is refreshing to see two congregations meeting at the front door, joining hands as brothers, and saying let us be one in the Lord's work in Wiarton. Such a fact is worth reams of sentiment in the public newspaper. The Presbytery heartily gave its sanction to the union as agreed on between the two congregations.—J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF GUELPH.—The ordinary meeting of the Presbytery was held in the lecture room of St. Andrew's Church on Tuesday week, Mr. Beattie, of Knox Church, Moderator, and Dr. Middlemiss acting as Clerk in the absence of Dr. Torrance. Sixteen ministers and ten elders were present, and Dr. Thomas Smith, formerly of St. Andrew's Church, Kingston, was associated, and, in the course of the session, addressed the Presbytery in the interest of the Endowment Fund of Queen's University, in whose behalf he is now visiting among the congregations of the Presbyterian Church. Mr. Dickson, of the Central Church, Galt, submitted the report of the committee appointed at last meeting to make arrangements for the holding of Conferences at the March meeting, on Sabbath Schools, Temperance and the State of Religion. The report was adopted with an addition on missions, the Presbytery considering that that subject had not hitherto been given a due place in their conferences. Mr. Craig, of Melville Church, Fergus, reported his work at Mimosa

and Belwood, in moderating in a call to a minister to succeed the late pastor, Mr. Millican. The choice of the Mimosa people was unanimous in favour of Mr. P. McLaren. Though the Belwood people were not unanimous, the call was signed by a very large proportion of the members, so that the Presbytery had no hesitation in sustaining the call. The united congregations guarantee a stipend of \$700, with a manse at Belwood. The call having been put into the hands of Mr. McLaren, he requested time for consideration. The Presbytery made the usual arrangements for his ordination—to take place at Belwood on the 17th of February—in the event of his signifying his acceptance to the Clerk in the course of a week. On the request of the congregation of Eden Mills the services of Mr. Strachan, of Rockwood, were further continued at that place. Attention was called to the fact that the congregations had resolved to add \$50 to the amount hitherto given annually in recognition of Mr. Strachan's services, making it \$350. A petition from Drayton, requesting the Presbytery to apply to the Home Mission Committee for such an amount of aid as might enable the small but hopeful and energetic congregation there to keep up a steady supply of Sabbath service, was cordially acceded to, the Presbytery engaging to do all in its power to secure the necessary assistance. The committee appointed to enquire into the state of matters at Preston, in reference to the desire of a number of the Presbyterians there to have regular service of public worship on the Lord's Day, reported to the effect that the Presbytery was not asked to undertake any responsibility in the meantime, but simply to recognize or sanction the holding of a weekly service by ministers who can conveniently respond to the wish of the people in the matter. Messrs. Mullan and Mitchell with their respective elders were appointed to visit, the former Cumnock, and the latter Hawkesville and Linwood, in view of the renewing of applications for aid to these congregations. The Presbytery was occupied some time in considering remits from the Assembly. In relation to some remits action had been already taken. In reference to the question of marriage with a deceased wife's sister, it was resolved to recommend that the formula subscribed by ministers and elders be modified, so as to meet the action of the Assembly on the subject. In reference to the regulations of the Aged and Infirm Ministers' Fund, the Presbytery resolved to recommend adherence to the rule (3) respecting ministers' rates and the rule (9) respecting the determination of the amount of annuity on retirement, and to recommend that ministers temporarily resigned, but not retired, should be required to pay the usual rate of one-half per cent. instead of \$8, as at present (rule 4), and that the additional maximum of allowance under rule 15 should be made \$100 instead of \$25. It was also agreed that rule 10, under which a minister who has not paid the rate is entitled to half the amount given to others, be extended to the eastern section of the Church, where at present a minister who has not paid rate can claim no benefit. Dr. Wardrope and Mr. J. B. Mullan were unanimously nominated to the Moderatorship of the Assembly and of the Synod respectively. The Presbytery appointed its next ordinary meeting to be held in the same place on Tuesday, March 17, at half-past ten o'clock, the meetings for conference beginning in the evening of Tuesday and being continued all the following day.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, January 27, at eleven a.m. Present: twenty ministers and nine elders. The absence of Mr. Burnett was, as stated, on account of indisposition. The Rev. F. Smith, of Bradford, was elected Moderator for six months. Mr. McLeod stated with reference to Dr. Fraser's illness that, though he was unable to be present, his health had improved, and he proposed that one of the brethren be appointed to wait upon the Doctor and convey to him the respects and sympathy.

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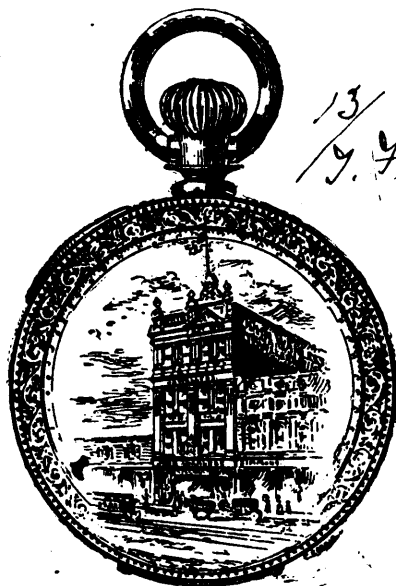
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thy of the Presbytery. Dr. Gray was appointed accordingly and on his return made a gratifying report. The session records of eleven congregations were examined and attested. A call from the congregations of Longford and Upergrove to Mr. John McNeil, B.A., was sustained, and, on being handed to him, was accepted. The induction was appointed to be held on Thursday, February 12, at twelve o'clock and at Upergrove Church, Mr. Sturgeon to preach, Mr. Grant to address the newly-inducted minister and Mr. Bethune the congregation; Dr. Gray to preside at the induction service. Reports were received from the congregations of Hillsdale and Elmvale relative to their being discontinued and rearranged with other congregations in their vicinity. The Presbytery resolved to consider the whole matter at next ordinary meeting on Tuesday, March 17, and to cite the congregations for their interests. These congregations are: Hillsdale and Elmvale, Craighurst, Midhurst and Minesing, Wyevale, Gibsons, Knox Church, Fios, and Phelpston. Mr. McLeod was appointed Moderator of Session of Hillsdale and Elmvale, instead of Mr. James, who resigned. Dr. Gray presented a report of the committee appointed to consider two of the Assembly remits. The recommendation on the report on the Widows' and Orphans' Fund was adopted, viz.: that the remit be adopted with the exception that the last sentence be altered so to read: "That it be an instruction to Presbyteries to secure that every minister when he is inducted into a charge shall become connected with the fund." The recommendations of the Committee on the remittant Aged and Infirm Ministers' Fund were also adopted. They are here given, although readers will not understand them unless they have the remit itself in their hands, viz.: That rules three and nine remain as at present, that rule four be as recommended by the special committee of the Assembly; that the asterisk and foot note rule ten be deleted; that rule fifteen be as proposed by the Standing Committee (W.S.); that as to rule sixteen the recommendation making benefits, etc., uniform in both sections be adopted. Dr. Gray and other members of the committee were appointed to report on the Assembly's remit on the Marriage Question at next meeting. A long discussion arose upon Mr. McLeod's motion of which he had given notice as follows: "That the Presbytery appoint a committee consisting of Messrs. Findlay, Moodie, Grant and the mover to confer with the chairman of the districts of the Methodist Church in Canada embraced in the bounds of this Presbytery and any brethren of that Church these may associate with them for such conference in regard to those mission fields or other fields in which it is not desirable or necessary that two congregations should be maintained, and to suggest such a course for the adoption of the members of the respective Churches as may conduce to the better maintenance of divine ordinances among them, and also to suggest a mode of procedure which either church in entering upon new fields within these limits may work in harmony with the other, so that one strong congregation may be established in such field under the authority of one or other of the Churches." The motion was agreed to without division and Mr. McLeod was appointed Convener of the Committee. After hearing a report from a committee who had visited Huntsville, the resolution was adopted to invite the session managers and congregation of Huntsville and Allansville to appear at next meeting by delegates and give reasons why the grant from the Augmentation Fund should not be reduced. A deputation from the Presbyterian Society of the Woman's Foreign Missionary Society was received and presented the report for last year. It showed progress, though expressing regret that many congregations in the bounds had not become represented in the Society. There are now eighteen branches, two auxiliaries and two mission bands having been added during the year; the membership is 394, an increase of ninety-nine. All the branches except two increased their contributions. The total amount raised is \$829 25, an increase over 1890 of \$194.80. Supplies were sent to the North-West valued at \$200. The Presbytery appointed Messrs. Carswell and J. McD. Duncan as a deputation to the ladies' meeting bearing a congratulatory resolution. Mr. Garrioch received leave to ordain elders at Powassan and Mr. Findlay was appointed assessor with the Session when met for that purpose. The next regular meeting was appointed to be held at Barrie on Tuesday, March 17, at eleven a.m.—ROBERT MOODIE, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of Knox Church, Cornwall, took place recently, with Rev. Mr. Hastie, pastor, in the chair. Reports were received from the Session, the Board of Managers, the auditors and several of the societies. The report of the Session shows that ten families had removed from the confines of the congregation within the year, while they have been replaced by other ten families which have taken up their abode in town within that period. The total number of families belonging to the congregation is 138, and of these 292 members as communicants. The report presented by the managers was very encouraging and shows an increase in the contributions in almost every department. The statement is a comparative one, and compares the receipts of 1890 with those of the two former years. Among the items are the following: Contributions for minister's stipend, \$1,368.30; Sunday collections, \$626.71; Schemes of the Church, \$391.90; Sabbath school collections, \$407.73; Mite Society, \$112.50; Woman's Foreign Missionary Society, \$111.77; Young People's Association, \$130.45; King's Daughters' Mission Band, \$24.60; Cheerful Gleaners Mission Band, \$10.36; Building Fund, \$1,121.78; special contributions not included above, \$126. Total receipts, \$4,463.36. When the subscriptions are paid in this year the debt remaining on the building will be only about \$1,500. The auditors' report followed, after which

Messrs. W. Dingwall, W. Pollock and James Gardiner, the retiring managers, were unanimously re-elected, and Messrs. J. C. Alguire and A. Bruce, auditors, were re-appointed. Then followed a long list of votes of thanks which included among the recipients the pastor, Rev. J. Hastie; the Sabbath school superintendent, Mr. J. P. Watson; Dr. Alguire, Bible class teacher; the various officers of the Church, the Sabbath school teachers, the lady collectors for the Schemes of the Church and the building fund, the members of the choir, the Board of Managers and the auditors. The meeting was a pleasant one and was drawn to a conclusion by the benediction.

IN MEMORIAM.

REV. T. J. MCLELLAND, WHO DEPARTED THIS LIFE JANUARY 5TH, 1891.

We cannot soothe your aching hearts;  
We need not tell you to be calm;  
When love's warm clasp is rent apart,  
On earth there is no balm.  
Who else can feel the crushing weight  
That makes your life so desolate?

Oh! What are words when souls are wrung  
With throbs of keen, unuttered pain;  
When hopes to which we fondly clung  
All prove, alas! in vain?  
What comfort, there, in pity's tone?  
The heart would rather grieve alone.

We cannot bring your lost one back,  
Send through his clay the fleeting breath,  
Nor living tread the graveyard track—  
The phantom realm of Death.  
Cold, rigid lies your dead one there,  
We cannot chide your wild despair.

Our words are all in kindness meant,  
But grief is deeper far than speech;  
The heart with bleeding wounds all rent,  
No human skill can reach.  
Oh, leave them, friends, the heart must mourn;  
In silence sorrow best is borne.

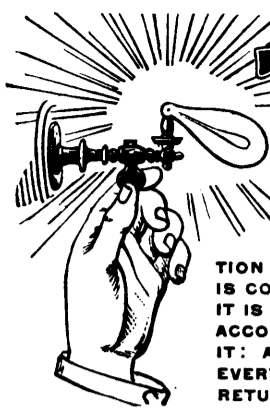
There is no comfort save in God;  
No balm that mortal lips can speak;  
We cannot bend beneath His rod  
In saintly patience meek,  
Unless He draws us near His throne,  
Communing with our souls alone.

OBITUARY.

DR. JOHN STEWART, KINGSTON.

In the death of Dr. John Stewart, of Kingston, on Sunday, January 11, one of the oldest and most notable members of the medical profession in Canada has gone to rest. He was a man of marked originality and force of character, his peculiarities in some things amounting to eccentricity, or so at least appearing to those who did not understand his strong Scottish kind of humour and Highland independence of character. He was born in Perthshire nearly eighty years ago of an old Scottish family and royal clan, and was educated in Edinburgh, to whose dear and romantic associations his affections clung through a long life, prompting repeated visits even in his old age. While still a young man he settled in Kingston, where his intellectual vigour, fine physique and thorough medical and surgical training gave him a deservedly leading place in the ranks of his profession. A man of marked public spirit, he took an active part in founding the Royal College of Physicians and Surgeons, now affiliated with Queen's University, and was for many years dean of its faculty. Under a somewhat brusque exterior he carried a kind and sympathetic heart, and the many acts of kindness and unstinted pains he took where his patients were concerned won their grateful and warm regard, a regard which frequently found expression in tokens of gratitude when his own health and strength had failed at last. He was instrumental in founding the Kingston General Hospital, and in 1847, during a fatal visitation of ship-fever, he not only attended a great number of suffering immigrants, but also with his own hands performed the last offices for the dead—panic preventing the usual assistance—and had them decently interred in the hospital grounds. With true Highland spirit he was strictly honourable and upright in his own dealings, bore an unblemished character and had an intense and even passionate hatred of injustice, which at times made his ready and even caustic pen a formidable instrument carrying out somewhat literally the old Scotch motto "Nemo me impune lacessit." For some years he conducted a paper called the *Argus* mainly for the exposure of what he deemed wrong and injustice, a task performed "without respect of persons," and in later years his terse and trenchant style was occasionally brought into play in discussions of public interest. He always counted himself a Presbyterian and though, in his later years, not much of a church-goer, he was a man of strong religious convictions, a student of his Bible and much appreciated books of good sermons. Dr. Bruce's "Galilean Gospel" was a special favourite and was much in his hands during the years of failing strength, which laid him aside from active duty and confined him to the house. He greatly appreciated the visits of the friends who visited him in his solitude, and he often spoke on the memory of early days, and in particular of what one of his relatives had written to him as to the inheritance they had had in the prayers of a devoted grandmother. The discipline of weakness and suffering had greatly softened and sweetened his heavy, high-strung temperament, and his patient and gentle bearing under the burden of weakness and confinement so trying to his active spirit were most remarkable. He looked forward to the last summons with the faith and hope of a humble and trusting Christian, and he passed away in perfect peace.

The funeral arrangements were under the charge of the medical men of Kingston, and the students of the "Royal" led the procession in a body, while Principal Grant and the Medical Faculty acted as chief mourners and pall-bearers. Many old citizens followed his remains to the grave, sorrowfully feeling that a long familiar figure had gone from among them and still another link with the past was broken.



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CHALMERS Church, Dunedin, maintains regular Gaelic services which are well attended.

A SECOND church in connection with the English Presbyterian is to be erected at Cardiff.

DR. TAYLOR, of Anstruther, and Rev. A. W. Brown, of Aberdeen, this year attain their jubilee.

PROF. STORY complains that the Church does her work too much upon the worldly lines of congregational rivalry.

THE Presbyterian Church committees in New South Wales are busy trying to make up the deficits caused by wet Sundays and bad times.

DR. BONNAR, of East Kilbride, and Rev. Thomas M. Laurie, of Partick, both of the Scotch U.P. Church, this year attain their jubilee.

THE Presbyterian Church of Victoria purposes erecting an assembly hall on the site of the present manse of the Scots Church, Melbourne.

THE Rev. J. L. Fyfe, late assistant at Dalry, Ayrshire, has been chosen successor to Dr. Stevenson by 626 votes to 312 given for Rev. Hamilton Moore, late of Newmilns.

PROF. DRUMMOND continues to have crowded Sunday evening meetings with the Edinburgh students; but he reiterates his warning to them that his addresses are not to be reported.

THE late Mr. John Blyth, of Ruthven House, near Perth, has bequeathed \$3,500 to provide a bursary for a student entering the divinity hall and \$5000 to different schemes of the Free Church.

AT Irvine Presbytery, in a conversation on co-operation with the United Presbyterian Presbytery of Kilmarnock and Ayr, it was stated that a conference of the two Presbyteries would be held in March.

THE Clerk of Bristol Presbytery will move at next meeting a resolution urging the College Committee to represent to Prof. Skinner the very pressing necessity for publishing his inaugural lecture as it was delivered.

DR. MARSHALL LANG, in the first of a series of lectures at Glasgow on the organization of women's work, expressed the conviction that the power of this noble agency is as yet very imperfectly realized by the Church. He advocated the formation of women's guilds.

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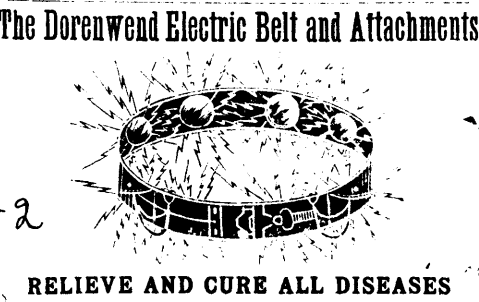
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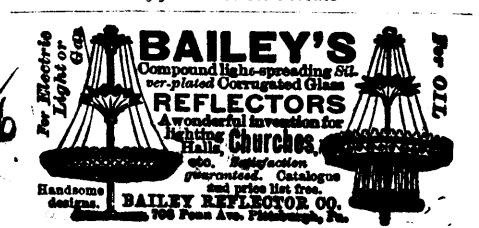
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**HOME TESTIMONY:**

TWO SAMPLE LETTERS MUST SUFFICE—OTHER TIME.

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

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

"Yours truly,  
ROBERT LINN, 168 Parliament street."

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**ANNUAL CONGREGATIONAL MEETINGS.**

AT the annual meeting of Knox Church, Ottawa, held recently, in the report of the Session presented by Rev. Mr. Farries, the pastor, it was noticed that the financial condition of the congregation was satisfactory, the Young People's Association was prosperous, the increase in the Sunday school roll gratifying and the contributions to the Schemes of the Church larger than ever before. The Sunday school report showed an average attendance of 160. The forty-sixth report of the temporal committee showed that \$165 was received from the insurance company, as the amount of damage to the steeple in the fall by lightning. The recovering of the spire and painting had cost about \$600. The treasurer's report showed receipts from all sources, \$5,479.73. The temporal committee was elected as follows: W. Porter, J. W. Wardrope, H. Robinson, D. Masson, A. Chisholm, J. Shearer, R. Blackburn, G. Hay, A. Mutchmor, A. Blyth, S. Cherry, W. Ashe, D. L. McLean, C. R. Cunningham, J. W. Russell, M. McKinnon, G. Hay, jr., J. H. Gordon. The committee subsequently elected R. Blackburn, chairman; D. L. McLean, secretary, and W. Wardrope, treasurer.

THE annual meeting of Knox Church, Owen Sound, was held on Thursday evening week. It was opened with devotional exercises by the pastor, Rev. E. Wallace Waits, after which Mr. William Manders was appointed chairman. The secretary, Mr. T. I. Thomson, read a most satisfactory report of the financial condition of the congregation, showing substantial increase in all departments of the work. The ordinary Sabbath collections have increased to \$1,600 for the year, and the amount from pew-holdings to over \$1,500. The church debt during the past year has been reduced \$538. The Board of Managers for 1891 are the following: William Manders, J. C. Paterson, T. I. Thomson, Robert Young, John Cockburn, Thomas Vickers, William Masson, Joshua Wilson, Thomas McClelland, W. R. McColl, R. A. Breckenridge, Neil McKay. A vote of thanks was tendered to Mr. T. I. Thomson for his services as secretary-treasurer and to Mr. William Manders as chairman of the Board. Mr. J. C. Paterson, of the Merchants Bank, was appointed secretary-treasurer for the ensuing year. A vote of thanks was tendered to the Ladies' Aid and also to the choir, after which the meeting closed, and with it one of the most successful years in the history of Knox Church.

THE annual business meeting of Knox Church, Guelph, was held recently. There was a large attendance and several old members remarked that it was the best meeting of the kind they had ever attended in Knox Church. After devotional exercises, conducted by Rev. R. J. Beattie, pastor of the church, it was moved that Mr. J. I. Hobson take the chair. Reports were presented from the Session, Managers, Treasurer, Sabbath schools and Bible Class, Woman's Foreign Missionary Society, Missionary Association, Ladies' Aid Society and Young People's Society of Christian Endeavour. All these reports were of a very satisfactory nature. There are 200 families and 534 members. During the past year seventy-nine members were received and forty-eight dismissed. Seven members were removed by death. Much satisfaction was expressed over the provision made during the past year for the payment of the church debt. The whole amount is subscribed and about half the amount has already been paid and applied on the debt, thus saving the interest to the church funds. The whole sum will be paid before the end of the present year. Messrs. S. Hodgson and R. Johnson were appointed auditors. The retiring Board of Managers, with three additional members, were elected for the present year. Their names are as follows: Mayor Goldie, Chairman; Geo. Dudgeon, Treasurer; Andrew Scott, Secretary; Arch. Frew, David Little, R. A. Butchart, Robert Gordon, Thos. Anderson, H. Wetherston, James Millar, Geo. Whitelaw and Gilbert Amos, Jr. Hearty votes of thanks were given to the retiring Board of Managers, to Mr. Geo. Dudgeon, Treasurer; to Mr. and Miss Walker for musical services in the Bible Class, to Prof. Shaw for valuable work done in the Bible Class and congregation during the year, to the choir, and to Mr. Hobson for his services in the chair. The meeting was closed with singing and the benediction at 9.45 o'clock.

**Dr. Price's**  
**Cream**  
**Baking Powder**

Used in Millions of Homes—  
40 Years the Standard.

THE annual meeting of St. Paul's Church, Peterborough, was held on Wednesday, January 28, and was very largely attended by the members and adherents of the Church. The report of the Session showed that there were connected with the church 340 families and 706 communicants, a net increase of ten families and twelve communicants during the year. The report of the managers showed an income for congregational purposes of \$4,750, derived from weekly offerings in envelopes and open collections, while there was an envelope arrearage of over \$600 still to be collected. The Ladies' Aid Society contributed \$525 during the year, and largely by their assistance \$1,000 of debt was paid off. There was raised for missionary and benevolent objects, \$2,257. This was allocated as follows: Home Missions, \$470; Foreign Missions, \$713.29; French Evangelization, \$307.77; Colleges (ordinary), \$100; (special), \$220; Augmentation, \$176; Aged and Infirm Ministers' Fund, \$60; Widows' and Orphans Fund, \$70; other objects, \$140.

THE fourth annual meeting of Augustine Presbyterian congregation, Winnipeg, was held lately. After devotional exercises, the Rev. Mr. Baird, B.D., made a statement on behalf of the session. The work of the congregation has been carried on with the same unanimity and heartiness as in former years. Nineteen members were added to the roll during the year and ten removed, leaving a net increase of nine. The total number is now sixty-one. Mr. Alexander McMicken was then appointed chairman and Mr. W. G. Hoople secretary of the meeting. The annual report was read by Chief Justice Taylor. It expressed the pleasure the managers felt in having been able this year as last to give the Rev. Mr. Baird \$100 in addition to the amount promised. The income for this year, including a balance of \$18.15 from last year, and a subscription of \$20 to apply on the organ debt, was \$1,064.59, and the expenditure \$1,063.85, leaving a balance of seventy-four cents in hand. The total amount raised in the congregation during the year has been: For ordinary purposes, \$982.59; for payment on the organ, \$20; for the general hospital, \$43.85; for the Schemes of the Church, \$291.65. In addition there was contributed by the auxiliary of the Woman's Foreign Missionary Society, \$53; by the Sabbath school and for Sabbath school purposes, \$152.51; proceeds of bazaar held by Mrs. Denholm's Sabbath school class, to purchase desks for Indian school at Crowstand reserve, \$66.85. From a member for Manitoba College library and other purposes, \$20; from another member towards a scholarship in Manitoba College, \$100; making in all \$1,730.45. A report was given in on behalf of the Sabbath school by the superintendent, Mr. Hugh Ross, from which it appeared that there are seven teachers engaged in the work with fifty-eight scholars on the roll. The average attendance is twelve larger than last year. The revenue amounts to \$219, which was divided as follows: Children's Home \$5.35; General Assembly Sunday School Fund, \$5.50; library, \$50; prizes, \$19; papers, helps, etc., \$17; foreign missions, \$66; home missions, \$53. Chief Justice Taylor and Messrs. A. McMicken, W. Bell, W. Jackson and W. Johnson were elected managers for the ensuing year, and Mr. H. M. Drummond was appointed auditor. The various reports having been presented and disposed of, Mr. Hugh Ross stated that he and Mr. William Bell, feeling that some effort should be made to pay off part, at least, of the debt on this church, they had gone round with a subscription list which he had much pleasure in presenting and which showed subscriptions to the amount of \$530. This statement of Mr. Ross was received with great satisfaction. When these subscriptions are all paid, the debt now, \$937.61, will be reduced to some \$400. The amount raised for the Schemes of the Church, after deducting \$12.30 paid for copies of the *Record* and *Western Missionary*, is \$279, there being added to this \$53 contributed by the Woman's Foreign Missionary Society and \$120 contributed by the Sabbath school, making \$453, which was allocated as follows: Manitoba College Theological Department, \$70; Manitoba College General Fund, \$10; Home Missions, \$149; Stipend Augmentation, \$50; Foreign Missions, \$130; French Evangelization, \$5.35; Aged and Infirm Ministers' Fund, \$25; Widows' and Orphans' Fund, \$10; General Assembly Fund, \$5. Hearty votes of thanks were given to Mrs. Drummond for her kindness in playing the organ, to the choir for their valuable services, to Miss Lilly Jackson for acting as missionary collector and to Messrs. Ross and Bell for their successful effort to obtain subscriptions on reduction of the debt; to the sextons who gave their services without expense to the church, and to the chairman. The business part of the meeting having been disposed of, refreshments provided by the ladies of the congregation were served and some time spent in pleasant conversation.

**WORN OUT AND BROKEN DOWN.**

This is a question that from time to time is discussed in scientific journals, and when we seek the vast number of broken down, listless and prematurely old men found in every community, one is almost forced to admit that the race is deteriorating. The causes leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and often to insanity. To all thus suffering, Dr. Williams' Pink Pills come as a boon. They build up shattered nerves, enrich the blood, stimulate the brain, and reinforce the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find them a true and speedy restorative. Dr. Williams' Pink Pills are sold by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont.

THE Rev. Alexander Robertson, of San Remo, says: The military and the intelligent laity of Italy are outside the pale of the Church of Rome. Two-thirds of the population never go to church, and if the women were educated as the men are, the Church of Rome might shut its doors.

31 We've heard of a woman who said she'd walk five miles to get a bottle of Dr. Pierce's Favorite Prescription if she couldn't get it without. That woman had tried it. And it's a medicine which makes itself felt in toning up the system and correcting irregularities as soon as its use is begun.

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Dr. Pierce's Pellets regulate the Stomach, Liver and Bowels. Mild and effective.

**AN UNDENIABLE FACT.**

Little troubles are proverbially the ones that cause the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, producing disastrous results. This is especially true of cold in the head. The sufferer looks upon it as a trifling annoyance that needs no treatment and will speedily pass away. This is a grave mistake. There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the trouble runs the more serious the results. Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, constant hawking and spitting, and in many, many cases ends in consumption and death. No case may have all the symptoms indicated, but the more the sufferer has the greater the danger. It is obvious, therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further disease—perhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effect a cure, thus preventing the developing of catarrh. No other remedy has ever met with the success that Nasal Balm has, and this is simply because it does all its manufacturers claim for it. As a precautionary remedy a bottle of Nasal Balm should be kept in every house. Sold by all dealers.

**SUPPLIES FOR THE ARMY.**

The contract for supplying baking powder to the United States Army, bids for which were recently opened in New York, has been awarded to the Cleveland Baking Powder Co. before the award was made the different baking powders offered were submitted to a thorough analysis, with the sanction of Commissary General DuBarry, so that the result is a high tribute to the merit of the Cleveland Baking Powder.

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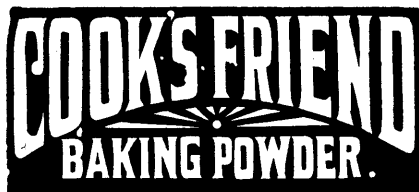
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Miscellaneous.

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Miscellaneous.

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On the 17th February, at the residence of the bride's parents, Thorndike Cottage, Lansdowne road, Galt, by the Rev. J. A. R. Dickson, B.D., pastor of the Central Presbyterian Church, Galt, Mr. Charles Turnbull, to Maggie, eldest daughter of Mr. A. McIlwraith. All of Galt.

MEETINGS OF PRESBYTERY.

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

BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m.

CALGARY.—In Presbyterian Church, Medicine Hat, on first Wednesday of March, at 11 a.m.

CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m.

GLENGARRY.—In Knox Church, Cornwall, on Tuesday, March 10, at 12 o'clock m.

HURON.—In Seaforth, March 10, at 10.30 a.m.

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

LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m.

LONDON.—The Presbytery of London will meet in Glencoe on Monday, the 9th March, at 3 p.m., for religious conference, and on Tuesday, the 10th, for business, at 10 o'clock.

MAITLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m.

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

ORANGEVILLE.—At Orangeville, March 10, at 11 a.m.

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

PARIS.—In Dumfries Street Church, Paris, on Monday, March 9, at 2 p.m., for Conference, and for ordinary business on Tuesday at 10 a.m.

ROCK LAKE.—At Pilot Mound, on the first Tuesday in March, at 7.30 p.m.

SAUGEEN.—At Palmerston, 10th March, at 10 a.m.

STRATFORD.—In Knox Church, Listowel, on March 9, at 2 p.m.

TORONTO.—In St. Andrew's Church West, on first Tuesday of March, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March, at 7.30 p.m.

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Miscellaneous.

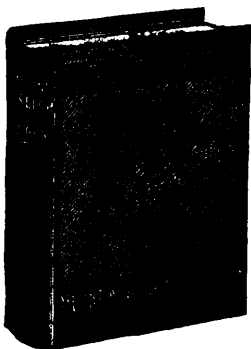
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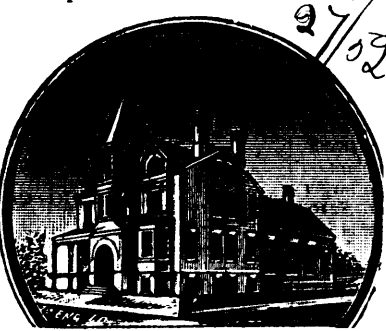
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Miscellaneous.

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