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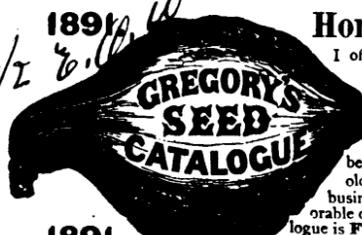
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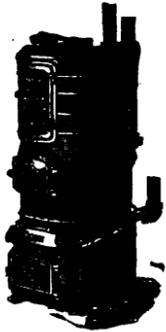
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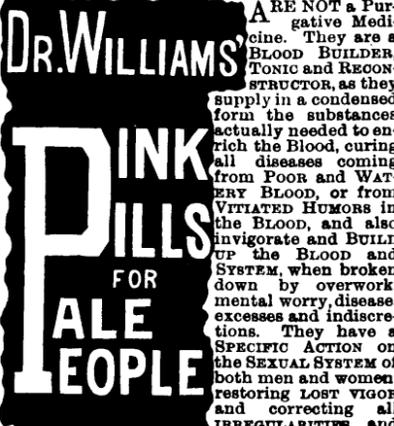
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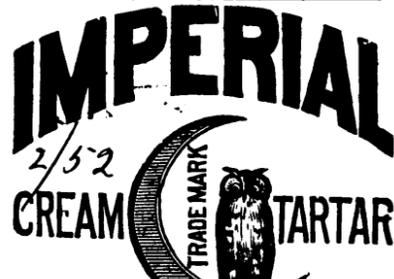
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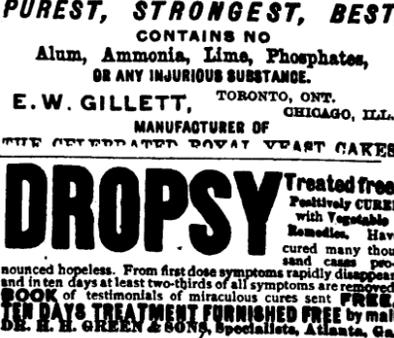
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HAGYARD'S Pectoral Balm gives prompt relief in coughs, colds, hoarse-ness, whooping cough, croup, asthma or bronchitis. It is the most pleasant and perfect throat and lung healer in the world for children or adults. Price 25 cents.

"DON'T you know how to spell?" asked the exasperated teacher of the extremely phonetic boy. "O, yes," said the boy, "I know how to spell well enough, but the men who made the dictionaries don't seem to."

"He is a very original boy, that son of yours. I think he is bound to rise in the world." "I don't know. It's a hard thing to get him to rise in the morning."

BRECHAM'S PILLS cure Sick Head-ache.

"No, my man, this is not mine. It was a twenty-dollar bill I lost." "But it was a twenty-dollar bill before I got it changed, sir." "What did you get it changed for?" "Och, sure, so the owner could conveniently reward me, sor."

No better evidence of the fact that Burdock Blood Bitters is a certain remedy for all blood disorders can be asked than that of Mr. George V. Thomas, druggist of Hull, P. Q., whose wife was cured of cancer by B. B. B. The family doctor is certain that the disease was cancer and that it is now cured.

"It's all luck," said Scribblor; "if I had written Thackeray's novels I would not have become famous." "The rule works both ways," responded Hacker; "if Thackeray had written your stuff he would not have become famous."

We have sold WISTAR'S BALSAM OF WILD CHERRY for many years. Nothing we have sold ever given such perfect satisfaction for coughs and colds, and in advanced cases of con-sumption it has shown remarkable ef-ficacy. P. S. BROWN & CO., Fall River, Mass.

BOY: Is the rooster speaking to the hen when he crows, papa? FATHER: I guess so. Boy (thoughtfully): I wonder what he says. FATHER: (who has several beds of onions, lettuce, carrots, radishes and so forth planted): I guess he says: "Come into the garden, Maud."

A TIP is a piece of special or valu-able information such as this, that Hagyard's Yellow Oil is a prompt and effectual cure for croup, colds, hoarse-ness, sore throat, rheumatism, neuralgia, sprains or soreness of any kind. Known as reliable over thirty years.

"I CAN tell you one thing," said Mr. Fizzig, with emphasis: "when I marry it won't be to any higher educa-tion girl. My wife won't know Latin." "No," said Edgely, looking at him attentively; "nor beans."

We claim the earth is round, and we know it's true. We also claim that Hagyard's Yellow Oil cures sprains, bruises, burns, colds, croup, sore throat, rheumatism, neuralgia, and all painful or inflammatory diseases, and we know this is true. Yellow Oil is a true family remedy for lameness or sore-ness in man or beast.

PROFESSOR to medical student: If you heard that a patient was serious y worse, what would you do? Student: I would wait till the next day in hopes that he would get better.

SIT down and think: 1st, that dys-pepsia is caused by wrong action of the stomach; 2nd, that Burdock Blood Bitters is designed to correct and regu-late the stomach; 3rd, that it always cures dyspepsia and costs less than a cent a dose. Can you afford to be dys-peptic?

APPLICANT: Your description of the house just fills the bill. How about the water supply? Agent: Never any trou-ble about that. The cellar is full of it.

SIRS,—I have taken three bottles of Burdock Blood Bitters and find it a good medicine for constipation and poor appetite. I will continue taking it as it is a great blessing and I feel a great change in my health since taking it. MRS. J. V. GREEN, 5 Sydenham Street, Toronto, Ont.

His employer: I can only say, Mr. Jones, you have acted like a donkey in this matter. Jones: But you mustn't forget, sir, that I acted as your repre-sentative.

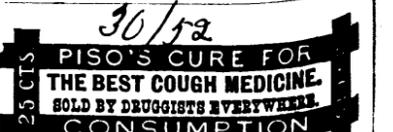
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EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether it-tering, disfiguring, itching, burning, scaly, crusty, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, hereditary, is speedily, permanently, and economi-cally cured by the CUTICURA REMEDIES, composed of CUTICURA, the great Skin Purifier and Beautifier, and an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies, when the best phy-sicians and all other remedies fail. Parents, and your children years of mental and physical suffering Sold everywhere. Price, CUTICURA, 75c.; Resolvent, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Baby's skin and scalp purified and beauti-fied by CUTICURA SOAP. Kidney pains, backache and muscular rheu-matism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.



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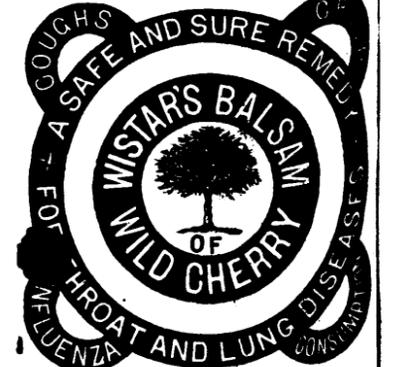
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WISTAR'S BALSAM OF WILD CHERRY

A SAFE AND SURE REMEDY FOR COUGHS, BRONCHITIS, HOARSENESS, SORE THROAT AND LUNG DISEASES.

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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, APRIL 8th, 1891.

No. 14.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

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

THE PRESBYTERIAN YEAR BOOK FOR 1891

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

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

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

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

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

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

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

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

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

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

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For the use of Superintendents and Secretaries.

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

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

THE Rev. W. J. Lowe, late of Islington, Liverpool, has been installed pastor of Strand Presbyterian Church, Derry, as successor to Rev. J. Edgar Henry, appointed to the chair of Church History in Magee College, Derry. A reception took place in the Guildhall, when the ladies of the congregation presented him with a Geneva gown and bands, and Professor Henry was presented with an address and a valuable service of plate.

WE are in hearty sympathy, says the *New York Independent*, with those Italians who denounce the murderous mob that recently rioted in death at New Orleans, and take the liberty of strongly suggesting to Italian residents in the United States that this is a good time for them to adopt measures for the absolute suppression of the Mafia in this country. That is a secret organization which the American people will not and should not tolerate.

THE Rev. Robert Hill, M.A., of Free St. Luke's, Glasgow, lecturing on "The Moderates and the Evangelicals, 1752-1796," said the period teaches us that a mere mechanical orthodoxy is misleading and pernicious, but at the same time sound doctrine is the only secure basis on which to build a fabric of moral excellence. Relaxation of manners usually accompanies the prevalence of heretical teaching. Mr. Hill showed how the Moderates helped to make it plain that in dealing with social evils and human sin very little indeed is to be expected from mere culture. The lecture was one of a course on "Christianity in Scotland."

THE *Hamilton Times* says: The pastor of Wentworth Presbyterian Church does not believe in turning his pulpit into a bulletin board or an advertising medium. Sabbath morning after announcing the meetings during the week in his own church, he stated that he had a number of other notices in his hand which he did not intend to read, as he considered that they should be advertised in the usual way, instead of from his pulpit. The reverend gentleman is right. There is no more reason why a minister should announce from his pulpit the hold-

ing of week-day entertainments and meetings for all and sundry than that he should read out a list of houses to let or servants wanted.

THE Rev. J. Thorburn McGaw, B.A., Secretary of the English Presbyterian Church, is to have the honorary degree of D.D. conferred upon him by the Theological faculty of the Irish Presbyterian Church at the closing public meeting of the Divinity Session in Belfast College about the first week in April. Mr. McGaw was a distinguished student of Queen's College, Belfast, and a graduate, with high honours, of the Queen's University. Prior to his going to Sale, he was Professor of Logic and English Literature in Magee University College, Londonderry, where he was held in the highest esteem, both by his brethren in the ministry and by citizens of all classes and creeds. Professor Martin, M.A., D.Lit., and Professor Heron, B.A., are to have like honorary degrees conferred upon them at the same time.

SOME people are complaining bitterly that the missionary societies do not at once send out all the volunteers who offer to go to the foreign fields; but the editor of *North Africa* says: As far as our experience goes, besides questions of health, the main difficulty with rejected candidates is that they are spiritually inefficient. We have sent out every candidate who has appeared to us suitable, but many of those who apply know comparatively little of their Bible, and less of its teaching, and consequently but little of God. When asked to define a few Scripture terms or explain the meaning of some statement, they are unable to do so. What is the use of sending them out to teach what they have not yet learnt? The writer adds that the despising of dry theology is now producing a shallow type of Christian.

CHICAGO should not be so very wicked a city after all. The *Interior* tells us that nearly 2,000 descendants of the old Scottish Covenanters filled Hooley's Theatre on Sunday afternoon, March 22, it being the occasion of the eighteenth anniversary of the Highland Association of Illinois. On the platform were Professor H. Macdonald Scott, Rev. F. J. Brobst, Judge Cunningham, and others, also the council of this large association. The services opened with the audience singing the Twenty-third Psalm. The hymns, solos and quartettes were sung to the Scottish airs of "Scots Wha Hae," "Annie Laurie," "Robin Adair," etc. Rev. F. J. Brobst, chaplain of the Association, preached an eloquent and impressive sermon, his subject being "The New Covenant," drawing practical lessons from the heroism and piety of the Covenanters. The services were attractive and solemn.

THE Belfast correspondent of the *British Weekly* writes to that journal: Mr. Walker, M.A., Oxon, Professor of Hebrew, Assembly's College, read a paper to the members of the Central Presbyterian Association entitled "An Historical Sketch of Biblical Interpretation." It is needless to say that Professor Walker's paper was both scholarly and well put; but that it will be regarded as satisfactory on all points by some of the more conservative ministers and members of the Church is somewhat questionable. At all events he possesses profound scholarship, and has the courage of his convictions. He speaks right out what he believes to be truth. His audience was entirely composed of laymen; and though some of his positions were pretty strongly stated, yet the audience seems to have accepted them heartily, and at the close complimented him on the lecture. Is this an indication of the setting in of a new and wider order of things among the youthful Presbyterians of Belfast?

A CONTEMPORARY says: Presbyterianism generally in Belfast, and the cause of Church extension in the city in particular, has sustained a severe loss in the death of Mr. Henry Matier, J. P. Mr. Matier was for many years the head of one of the largest linen firms in Ulster, and a man of extensive travel and wide culture. During his early days in Belfast, he was a member of the Church which had for its

pastor the late Rev. John Macnaughton, M.A., formerly of Paisley, and the brightest and best gift that ever Scotland gave to Ulster; and between them there existed the closest and warmest life-long friendship. Mr. Matier was an elder, but an exceedingly unobtrusive one. His strength for the Church lay not, however, in power of debate, but in a generous heart, which he allowed to regulate his purse, placing it ever at the disposal of those who had any good work in hand. Latterly he was a member of the Fortwilliam Park Church, of which he was one of the founders, and of which the Rev. Mr. Macnaughton is minister.

THE third annual congress of the Scotch-Irish people will be held in Louisville, Kentucky, May 14-17. Among the speakers announced are: Governor Buckner, Hon. W. C. P. Breckinridge, Judge William Lindsay and Hon. Henry Watterson, of Kentucky; Rev. Dr. John Hall, of New York; Rev. Stuart Acheson, of Toronto, Canada; Mr. Alexander Montgomery, of San Francisco; Hon. A. E. Stevenson, of Illinois, and Rev. Dr. J. H. Bryson, of Alabama. The Scotch-Irish Society of America, with Mr. Robert Bonner, of New York, as president, will have charge of the exercises; but it will not be strictly a society gathering. It will be more properly a mass meeting of the race. All Scotch-Irish people are earnestly invited to attend. The objects of the society are historical, educational and social. The only requisites for membership are Scotch-Irish blood, in any degree, good character and nominal dues, for which members receive the historical works issued by the Society. Send applications for membership and for further information to A. C. Floyd, Secretary National Society, Columbia, Tenn.

BY the death of Herr Windthorst, says the *British Weekly*, the Church of Rome loses her most strenuous advocate outside the ranks of the priesthood. He was a North German, and his religious feelings had a ferocity which is unknown in the Catholicism of the South. He was one of the few German Statesmen in whom foreigners were interested. The dwarfish, deformed creature—a sort of Quilp in politics—had powers of sarcasm which even Bismarck feared. He was a tremendous worker, and continued almost to the end in harness. His life was not without its triumphs. He built up a formidable party, and he saw the downfall of his enemy. But he also lived long enough to see the Church of Rome losing her hold on Europe, and to know that for Germany at least the road to Canossa was definitely closed. His death leaves the Centre sadly in want of a leader. There are able men still left in it, but for eloquence, enthusiasm, and diligence, not one to fill the place of the "Schwarze Perle."

THE Pundita Ramabai is working with characteristic energy and persistency in the righteous cause of uplifting her sisters in India. Letters received from the Advisory Board and others speak with great satisfaction of the work. The school was moved from Bombay to Poona toward the close of last year and under date of January, 1891, there are twenty-five widows in the school. It is difficult to realize that these widows are children, one hardly more than a baby, one of nine, one of ten and several about fourteen; for these sad little ones public sympathy is being aroused and different methods are being used to lessen the evils of child marriage and enforced widowhood. Mr. Malabari, of Bombay, a Parsee, by his vigorous letters in the *Times* has done much good. The school in its home life and educational training is fitting these girls for noble lives and assisting to break these bonds. The change to Poona has not affected the school; results must be for the first two or three years comparatively small but to work upon public opinion and see it slowly turning toward liberal education is no small thing. Ramabai will see, if her life be spared, a greater change for the women of India than she could have anticipated when in this country. The Toronto Ramabai Circle intends holding its annual meeting shortly when reports of the work will be given.

Our Contributors.

THE HOPEFUL VIEW OF MEN AND THINGS.

BY KNOXIAN.

If anybody feels that his capacity for taking the hopeful view of men and things has gone down below zero now is the time for him to raise his temperature.

Spring is the hopeful season.

A man may perhaps be excused for feeling a little blue on a dull raw November day. A leaden sky above; muddy streets below; nor'-easters howling around; a long winter ahead and a torpid liver within—these are not the conditions that usually promote hopefulness.

Midwinter has its pleasures for skaters and curlers and various other excellent people but midwinter can scarcely be called a hopeful season. About the only earthly hope many people have when the mercury is below zero is that winter will soon be over.

It is over now and the first duty of every citizen afflicted with a bluish tendency is to give himself to the vigorous cultivation of hope. If a man cannot feel hopeful in spring he may find himself in a rather dull corner next November.

There is a peculiar kind of creature in this country—not unfrequently a clergyman—who can see a fly on a barn door without seeing the barn. We are always pleased when we write something that a man of that kind does not like.

Partly because we like to give critics of that size something to work on we say the extremes of hope are optimism and pessimism. The critic who can see the fly without seeing the barn at once brings his little mental microscope to bear on that sentence and he shouts: "A pessimist has no hope at all." We knew he would say that.

Hope rises to the highest optimism and sinks to the blackest and most despairing pessimism. Whether a chronic pessimist has any hope or not is a question which we leave to the tender mercies of such learned and wise people as philosophers, professors and men who take their Ph.D. after a severe examination.

In religion the optimist is sometimes a man who thinks he can start a meeting or organize a society that will convert the country in eight or ten days. The pessimist thinks that nearly all the men in the country will be in perdition in a very short time. If we must choose between these two give us the optimist by all means. Though he may never do what he aims at he may do some good by trying. The pessimist can never do any good. He aims at nothing—and hits it.

In politics the optimist contends that the country is always flourishing—especially if his friends are in office. The pessimist is always in a waiting attitude—he is waiting until Macaulay's New Zealander comes along with his pencil and sketch-book.

The Tories in the Ontario Parliament seem to think that Macaulay's friend will be needed in Ontario in a few years if the people persist refusing to make Mowat go. The Grits in the Ottawa Parliament seem to believe that the artist has sailed and may be expected at Vancouver almost any day. Whether he will stand on Victoria Bridge and sketch the ruins of Montreal, or mount a lumber pile and sketch the ruins of the capital we do not know. There is no good point for him to stand on if he wishes to sketch Toronto. If the artist comes we hope he will be courteously received and every facility given him to make a good sketch of our ruins.

In business the optimist is a man who hopes to make a fortune in about six months. The business pessimist thinks every strange customer who comes in to buy goods is the sheriff.

In Church matters the optimist thinks the revenue and membership will double in about a year. The pessimist fears the Church will be sold for a saloon or billiard room before long.

The optimist thinks nearly every man is a Christian. The pessimist is pretty certain that every man is a scoundrel and that the women are rather worse than the men.

If we must choose between these extremes it is manifestly better to take the side of the optimist. There are those who contend that every Christian should be an optimist. Before saying yea to this contention we should perhaps ask what kind of an optimist do you mean. There are insane optimists and a Christian should be a sane man. There are hysterical optimists and hysteria is not put down by Paul or any other high authority among the Christian graces. Perhaps the right position to take is that every Christian should aim at being a mild optimist. He should certainly be a hopeful man. If he believes the Bible he can never be a pessimist. Where is the sense in a man saying the devil rules over everything here below when the New Testament distinctly says Christ rules. It is absurd for a man to say that the world is rapidly going to the bad and must end one of these days in destruction when the Bible tells him Christ is to conquer the human family by love.

A professor in one of the American seminaries has raised a commotion by saying that the "concept" of the Bible and that alone is inspired. There are many people we fear who do not believe even in the inspiration of the concept. If they did they would not have such pessimistic views in regard to the fate of this world and the future of the Adam family.

Coming down from the general statement that all Christians should be mild optimists, it is well to remember that Christian workers of all grades and kinds should be rational optimists, that is, they should be hopeful men.

A student missionary who thinks his station will never "come to anything" might as well retire. It will never come to anything under his care.

A pastor who thinks all the time bestowed upon his congregation is lost time should spend his time elsewhere. Working with that thought in his mind his time will most likely be lost; and however that may be, the time of the congregation is certain to be lost in listening to his sermons. Pessimism kills the pulpit. A lawyer may pump some enthusiasm into his pleading when he knows his case is lost; a politician may do his country some good after Macaulay's friend has sailed, but no pessimist can preach. A hopeless man should leave the pulpit for his own sake if from no higher motive.

There is grim humour in putting a man on a committee to do something that the man believes cannot be done. How the Old Man at Ottawa would be denounced if caught at that kind of work. Men are put on committees every day to build manses and churches who have no idea that the work can be done. Some of them perhaps don't want it done.

About the poorest piece of business a Church or congregation ever does is to send a man out to collect who does not expect to get any money. Of course he never gets any. People are not so liberal as to force money on a man who never expects to get any.

There is just one poorer kind of business than this and that is the case of a young man who goes after a wife without hoping to get her. Of course he fails. What else could he expect. No spirited woman can be won in that way.

If any of our readers feel a little hopeless in this languor producing month of March they should brace up and make the most of spring. Spring is the right season to lay up a good stock of bright, joyous hope. It may all be needed before another spring comes round.

PRESENT-DAY PAPERS.

THE REVIVAL OF ULTRAMONTANISM.

BY PROF. PHILIP SCHAFF, D.D., LL.D.

One of the greatest effects of the Reformation of the sixteenth century was the Roman Catholic Counter-Reformation and the correction of the most crying abuses against which the Councils of Pisa, Constance and Basel had protested in vain. What a difference between Leo X., a cultivated pagan, who went to mass in the morning and to the comedy in the evening, and who spoke of "the profitable fable of Christ," and his immediate successor, Adrian VI., a severe ascetic ex-monk, who confessed through his legate before the Diet of Nurnberg, in 1522, "that for some time many abominations, abuses and violations of rights have taken place in the holy see; that all things have been perverted into bad; that the corruption has passed from the head to the limbs, from the pope to the prelates, and that we have all departed; there is none that doeth good, no, not one." The Counter-Reformation was formulated by the Council of Trent, which was called for the express purpose of reforming discipline as much as for condemning the doctrines of Protestantism. From that time on Protestantism ceased to make any new conquests, and was utterly crushed among the Latin races; while on the other hand it developed a great activity within the Teutonic races and spread by emigration to North America and all the newly-discovered territories and British possessions.

Our age has witnessed a new revival of Romanism in its extreme ultramontane form, and in some respects even more powerful and extensive than that of the latter half of the sixteenth century. It is a strange phenomenon that while popery seems to be dying at its root, it is spreading out and flourishing in the branches. It is very unpopular in Italy, weak in Spain, hopelessly corrupt in Central and South America, but stronger than ever in Germany, England and the United States. The Pope calls himself a prisoner in the Vatican, yet he commands the best organized army of priests and monks in five continents, and issues his infallible decrees in dogma and discipline to more than two hundred millions of Catholics, who accept them with undoubting faith as the decisions of Christ Himself. And when the Pope speaks the world listens. A few weeks ago the papers gave full accounts of the fiftieth anniversary of Bishop Loughlin, of Brooklyn, and informed us that within the last forty-seven years his diocese had grown from twenty priests to two hundred, with a corresponding growth of churches and membership. If this be a fair specimen of the increase of the Roman Church in our country, it may embrace one-fifth of our population before the close of the century. The last census gives us a population of sixty-two millions, and among these the number of Catholics cannot be less than seven millions. Cardinal Gibbons recently estimated them at nine millions. Of course, the increase is mostly due to immigration from Ireland and the Roman Catholic countries of the continent. But this does not alter the fact.

The modern revival of Romanism began soon after the fall of Napoleon, in connection with the political and literary reaction which then set in. Joseph de Maistre published his book on the Pope in May, 1817, with the motto of Homer: There must be one ruler. Mohler's *Symbolik* or Representation of the Dogmatical Controversies between Catholics and Protestants appeared first in 1832. These two works created a profound sensation in the thinking world and strengthened the Roman Catholic consciousness and self-confidence in

France and Germany. Soon afterwards began the Tractarian movement in England which resulted in the secession of several hundred Anglican clergymen and noblemen, among them Newman and Manning, who were crowned with the cardinal's hat. The impression which Cardinal Newman made upon the English and Anglo-American mind, before and after his transition to Rome, may be estimated from the respectful tone of the innumerable articles which have appeared after his recent death. His hymn "Lead, kindly light," has found a permanent home in every good collection of hymns, and is sung in more Protestant than Catholic churches. It was written twelve years before he left the Church of his fathers, and admirably expresses the struggling of a serious mind from the darkness of death and uncertainty to the clear light of truth. He would naturally afterwards have regarded it as describing his spiritual journey from Oxford to Rome. A year after Newman's change, Dr. Dollinger, who was then universally regarded as the greatest scholar and historian of the Roman Church in Germany, issued his three volumes on the Lutheran Reformation (1846-'48), and attacked it with its own weapons from a rare knowledge of the literature of that age. But his very familiarity with the writings of the Reformers prepared him for the change which took place in his mind twenty years later. It would be an interesting task to write parallel biographies of these two leading divines of equal strength and purity, and to unfold the psychological process by which Newman was gradually drawn from evangelical low church Episcopalianism to Romanism, and Dollinger from Romanism to Old Catholicism and to the very border of evangelical Protestantism.

The Vatican Council of 1870 marks a new epoch in the revival of modern Romanism. It completed the system by putting the apex on the pyramid of the hierarchy, but it gave rise also to the secession of the Old Catholics. Papal infallibility is now one of the unalterable dogmas of that Church, which never forgets anything and never surrenders a stone from its doctrinal fortress. It settled the vexed question of authority, or the proper seat and organ of authority, by vesting it in a living oracle residing in the Vatican, who need no longer wait for the meeting of an Ecumenical Council, but may decide at any time a disputed question of faith and discipline from the plenitude of power given to him as the successor of Peter and Vicar of Christ. At first the new dogma of Papal infallibility, which is utterly unknown to the ancient Latin as well as Greek Church, threatened to weaken the Papacy by bringing it into conflict with certain facts, notably the heresy of Pope Honorius, and with the civil Government. The great majority of the most learned and influential bishops of the Council (including those of Germany, France, Ireland and the United States) resisted the decision to the last moment, and departed, after the declaration of war between France and Germany, before the decree was passed. Germany, under the lead of Protestant Prussia, triumphed, and laid Roman Catholic France, under the lead of a Napoleon, into the dust.

Then began in the new German Empire, that Culture Conflict (*Cultur Kampf*), which threatened, for a while, the destruction of the Papal power, and seemed to verify the prophecy of Cardinal Wiseman, in a sense just the opposite of his own view and wish, that the war between Romanism and Lutheranism will be fought out on the sands of Brandenburg. At the beginning of the conflict Prince Bismarck, the greatest statesmen of the century, and the most imposing figure that has appeared on the stage of Europe since the fall of the first Napoleon, significantly declared, in the Prussian chambers: "We shall not go to Canossa." (*Nach Canossa gehen wir nicht*.) The anti-Papal May Laws, or Falk-Laws, were passed one after another, and for several years the power of the Roman hierarchy was curbed, a few bishops were exiled, and hundreds of priests suspended, and deprived of their daily bread.

But the whole policy of the May-Laws was a mistake. The days of intolerance and persecution are over. The Roman Church has a perfect right to self-government, and the State has no right to intermeddle with the internal affairs of the Church. The May-Laws were intended to humble the Roman Church, but they helped her, and injured the Evangelical Church, which had committed no offence against the State. Bismarck, although a Protestant, and a Christian at heart treated his own Church as a political nonentity. He had no proper conception of the power of the Roman organization, and the constituency behind the bishops and the Pope. By persecuting the Roman Church he threw around her the glory of martyrdom. After a dozen years of operation, the May-Laws had to be repealed one by one, so that there remains to-day nothing of them but the *Auzeitpflicht*, or the duty of reporting ecclesiastical appointments to the Government. Thus Prince Bismarck, after all, has gone to Canossa. Leo XIII. has proved even a better and more successful diplomatist than Gregory VII. The Roman Church is now stronger than ever in Germany, and Windthorst, its skilful and persistent advocate, led the Roman party in the Prussian Reichstag up to the time of his death the other week, and Bismarck has been obliged to retire to Friedrichsruhe.

Yet, after all, this is only one side of this remarkable chapter in modern history. We should remember that the attitude of Leo XIII. to Prince Bismarck differs widely from that of Gregory VII. to Henry IV. at Canossa. Leo presented to Bismarck, a Protestant heretic, not only a splendidly bound copy of his Latin poems, but the highest decoration in his gift, the Christ order, which was never given to a Protes-

tant. And while Bismarck paid him the extraordinary compliment of making him arbiter of his quarrel with Spain about the Caroline Islands, Leo served him effectually in the political campaign of 1887 by advising the Catholics of Germany to vote for the Septennate Bill. Are these signs of an approaching conciliation between the two great sections into which Western Christendom has been divided since the sixteenth century? They certainly mark a great change in the situation, and the relation of Church and State in our age, as compared with the Middle Ages.

I feel confident that in this country Romanism is silently undergoing a slow but steady progress of transformation under the irresistible influence of the surrounding Protestant atmosphere. This change will become more rapid in the next generation, and will offer a basis for a peaceful settlement of the Catholic question. Romanism will be republished and liberalized as far as the system admits. It cannot keep off the contagious influence of Protestant ideas and habits with which it is confronted in the daily press, in public and private life, and all the ramifications of society.

There are two types of Ultramontanism, as of every other kind of high-churchism—one liberal, comprehensive and generous; another narrow, contracted and malignant. The difference is very noticeable in the periodical press, and the fugitive pamphlets of that school. I shall only refer to one illustration. A priest by the name of Majunke, formerly editor of the *Germania*, in Berlin, the chief organ of the Ultramontane party of Germany, has recently revived in a sensational pamphlet the long-exploded myth of Luther's suicide, in which he sets aside the strongest contemporaneous evidence for vague post-mortem rumours and sells the truth of history for a lie. With such a man nothing can be done. With ignorance and bigotry even the gods fight in vain. But, fortunately, there are intelligent and fair-minded Catholics who begin to see that the Reformation was a well-deserved judgment of God to chastise the Church for her many sins, that it was a wholesome discipline for her, and that she can only regain the esteem of the world by superior piety and charity. The principle of intolerance is doomed, and can never be successfully revived. Liberty of conscience and liberty of worship, an open Bible and free school, are settled institutions.

Some thoughtful minds apprehend that Agnosticism, which has made such rapid progress within the last twenty or thirty years, will eventually end in the Roman Church as an ultimate escape from despondency and despair. Man may get tired of liberty and long for authority, and run into the extreme of absolute submission to infallible authority. Man cannot long remain indifferent to the questions of God and immortality. He is essentially a religious being, and religion is the deepest and strongest element in him; his only solid comfort in life and in death. He must face the supernatural, as he must sooner or later, face death and the judgment to come. Sceptical Romans who never knew of any other form of Christianity, who regarded Protestantism as a mere negation or revival of heathenism may, and often do, send for the priest when they come to die, wishing to be on the safe side in case there should be such a thing as purgatory and hell. Even Voltaire and Napoleon did that and asked absolution. But I can hardly conceive that many Protestant sceptics and agnostics, who have a tolerably good knowledge of the Bible, the catechism and the hymn-book, could take refuge in a Church which offers much greater obstacles to an intelligent faith which enslaves the conscience and requires the sacrifice of the reason. There is no perfect Church in this world, as there is no perfect saint. Protestantism honestly confesses its shortcomings and defects, directs the sinner to the all-sufficient merits of Christ, bases itself upon the Word of the living God, recognizes the constant need of purification and improvement, and hopefully looks forward to a pentecostal revival of the Christianity of Christ even grander and deeper than the Reformation of the sixteenth century.

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YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

The Young People's Society of Christian Endeavour seems to be the most natural and finest possible nucleus from which to make a start in favour of Home Missions. Indeed the Society is a Home Mission in the strictest and truest sense of the term. Its work lies in the inmost circle of the Church—the congregation, and among the young—the very hope of the Church; their great effort being to get all the young people of the congregation associated with them in their work, the nature of this work being, first of all, self-consecration to the work of works—the work of God—to believe in Him whom He has sent—the Lord Jesus—the Saviour. In passing through the strait gate of self-renunciation, which acceptance of God's way of salvation implies, you, young people, become the salt of the earth, to preserve it from corruption; but if the salt lose its savour, what then? You become the lights of the world, let your lights so shine that others, seeing what you do, may glorify your Father in heaven.

This self-consecration necessarily involves all that follows—your work for others; for not only do we know that we are the sons of God, because we love the brethren, but by the conscientious fulfilment of that wider law of love—the love

of our neighbours. And who is our neighbour? The answer to that question recognizes no limit—it is wide as the world; it admits of no dissent or reservation; it is subject to no condition, but need on the one hand and the opportunity and ability to help on the other. That love can only be manifested by doing these neighbours the greatest good that is possible to us; and the best good we can exercise towards them is to bring them to see their need of a Saviour and to point them to that Saviour who only can reconcile them to the Father—that Saviour, the saving knowledge of whom it is the Holy Spirit's office to reveal to each individual heart.

It would be a grand thing to contemplate such an association, if composed of every young person in the congregation! What a power for good to each other—life acting upon life—the young ever in nearest touch with the young! Sometimes the old seem, somehow, apt to get out of touch with the young. Is it that the old, with all their years' store of wisdom and experience, begin to forget how it was with them in their spring-time of life, when hope rose with the sun—that sun for them now long past the meridian, and the shadows of life ever lengthening to its going down? No doubt in wisdom and experience age has great store of accumulated riches, but youth has even a nobler and a more practically useful heritage—time to learn and to rectify mistakes and blunders in its modes of working. But, to return to this supposititious model congregation, alas! Among the finest of the wheat grow the tares—these tares that are come to stay till the great separation at the final harvest—to mar the beauty of the field. A sleepless, vigilant watch must be kept upon the enemy to prevent his sowing these. So that the work can never be said to be done either in or for the congregation, be it ever so small. But supposing there was not a weed, not a cumberer of the ground in all the well-cultivated home-field, there would never come the time to fold the hands, as if the life's work of the consecrated to Christ was done. A glance outside the congregation would show where lay danger to the best-tilled field. In the surrounding waste places is the very lair of the enemy—the evil one, always on the alert to mar and destroy; the happiness of Eden could not escape his baleful energy; so that, even from the most narrow, selfish point of view, your work really involves more than the work among your companions sitting by you in your pews, listening, Sabbath after Sabbath, to the same glorious Gospel. You must enlarge the place of your tent, you must lengthen your cords, and strengthen your stakes, breaking forth on the right hand and the left, so as to include in your operations the desolate places about you, so that the earth—His heritage—may be redeemed and subdued for Jesus; you must do all this, if it were only to keep, in the fulness of its beauty, that on which you have already bestowed your labour. The Young People's Society of every congregation in the land may find plenty to do that must be done, under penalty for neglect, not only in, but outside their own congregations; and they must stretch out their hands to do it; the fallow ground and the waysides to be broken up—these abodes of noxious weeds, whose seeds are ever on the wing, sowing themselves, alighting on every spot of unoccupied ground, taking possession of the unprepared soil of the heart—no need of cultivation for these to grow apace; stony places to be cleared, to bring the generous, underlying soil to the surface, for the firm rooting of the precious seed; the thorns and briars, harmful in themselves, and choking the life out of every blessing, these worldly cares—these worries and vexations and vanities of life—the deceitfulness of riches—these sorrowful stiflings of convictions in the owners of great possessions—these must be dealt with and removed, that the pleasant air and light may fructify the good seed to be sown. There may be many a fiery trial of faith ere the ground becomes fit for the reception of the precious, wholesome seed of the word. Every member of the Young People's Society is, or ought to be, a sower of that precious seed; and one grain of truth dropped by a loving hand into a well-prepared heart, with God's blessing, which would never be withheld, seeing it is His own work, the harvest would be thirty, sixty, even a hundredfold. What a power for good each added grain of that harvest would be, possessing in itself the virtue of reproduction and multiplication! Sooner or later the whole earth will, at last, be the great harvest-field of the Lord, from which the precious wheat shall be garnered. "The kingdom of God cometh not with observation, but gradually, one heart after another won for Christ; a kingdom this of deeds, and not of mere noisy words, that really mean nothing—this premillennial advent—this reign of the peace of God on earth—in human hearts. Humility, fidelity, truth, purity, contentment, activity, charity—true charity—love and tenderness of soul, which cannot revere and despise, which beareth all things, excuseth all things, rejoiceth not in iniquity, but rejoiceth in the truth—these constitute the leaven by which, for the most part, the Spirit revolutionizes the heart of man, and the heart of societies, until they become the kingdom of God in very truth—the reign of God on earth—His reign in each of the souls which compose His Church; the number and reality of individual conversions, the true measure of the Church's prosperity."

The Young People's Society is as fine and fit an organization as could be to go into the highways and by-ways to compel the "lapsed masses" to come in to be fed at the Lord's own table of good things. Do you ask: "Where and how are we to begin this work? It is all very well to point to the outlying wastes, but there must be some definite point

and mode of attack." Agreed. Just look at the daily papers with their lists of juvenile offenders, some of them of tender years, accused of grave crimes! Poor young souls, on the highway to destruction, and their pace railroad speed; and all, perhaps, because, knowing no better themselves, they have been started by others on the broad road! There is one point of attack. Cannot something be done for these poor lads to stop them and bring them back to a fresh and a better start in their life's race. How to do this you must think out for yourselves, but do this serious and earnestly, as under the eye of the heart-searching God. There are many many ways open to you to gain the confidence and win the hearts of these poor wanderers, but never lose sight for a moment that the main object is to turn them back from ruin into paths of peace and righteousness. But this is only one among many avenues open to you in which to serve your Master. If you really desire to serve and glorify Him, He will open your eyes to see plenty to be done. He will incline your hearts to do His work, and He will see to it that the ways and means are not wanting. What your hand finds to do, do it with your might. Your success may be above and far beyond your most sanguine expectations. Although you can neither regenerate nor save souls—the exclusive work of the Holy Spirit and the blessed Saviour—yet you may be highly honoured as useful instruments helping in the rescue of many a precious soul, many a jewel that is yet to shine in the Redeemer's crown in the great and solemn day of accounts that will deal with privileges and opportunities as well as results. If each member of the Society would but resolve to persuade some poor, starved soul each week, or month, or year even, to come with him or her within the hearing of the Gospel—to a Sabbath service or to the Young People's own meeting, who can estimate the good that might thus be effected—a good, most assuredly to the young people themselves, if not to the objects of their solicitude. The Lord's table would soon be furnished with guests; and each soul thus won for Jesus another power for good in the world. "Individual piety is the only principle of the life of States—the only remedy of diseased society"—the lapsed masses—"the true leaven in that mass is the humble, tranquil, obscure, active virtue of the thousands of the faithful, diffused through all the recesses of society, struggling, by their example and their prayers, against the general depravity, and causing their light to shine so sweetly as at least to attract some souls. It is such that the Lord has cast as seed into the world a grain of which will produce in some twenty, in some thirty, and in others a hundredfold. These are the first fruits of that great harvest which is ripening in the field of the world and which, we have the assurance, will one day cover with its fruits the entire face of the earth."*

Let not an unworthy mock humility shackle or prevent you, young people, in your loving Christian efforts. The work is so interesting you could not fail to be earnest in it; and the result would be so grand as to satisfy your highest Christian ambition—the "well done, good and faithful servants, enter into the joy of your Lord." Cease to make excuses for yourselves and go heartily at the work; you will find that, as in everything else that is great, it is the first step that is the difficult one; take courage for that first step; take it in faith, trusting in God's approval, remembering that, just as it is His work, He is pledged to help you; rely on His promise of help and guidance, and reflect, too, that it is not the mighty, not the noble, but the feeble things He mostly honours in His work. To quote again from the Swiss theologian, Vinet, to whom this paper is much indebted for ideas, and even expressions, as well as for quotations, as any one familiar with his writings will notice, he writes: "The sling of the young son of Jesse has sufficed to overthrow Goliath. The smallness of the means has only served to enhance the power of Him who employed them. In all things the Church has been sufficient to the Church, truth has been sufficient to truth. Eloquence and enthusiasm have not done so much for this sacred cause as the modest virtues, the uniform activity and the patient prayers of thousands of believers whose names are unknown." The question of the hour is: Is the Young People's Society willing, in its humility and conscious weakness, to become the strong right arm of the Church? It may indeed become so if it will but rouse itself to the effort in God's strength. It is the most natural machinery, and the most likely to be efficient, from its very simplicity, that has yet been set in motion for the work of Home Missions—the point we started from; and the Canada Presbyterian Church would have abundant cause of rejoicing if its young people, especially its young men, would but wake up to their privileges and opportunities, involving, as these do, the most momentous responsibility. The Church will not dare to incur the serious responsibility of refusing your offer of help in the onerous work of her Home Missions.

Will not the Young People's Society of this congregation be eager to be in the vanguard of this army of conquest in which the laurels of victory are perfectly assured, for it is the Lord, the great Captain's cause? Do not let the call to you fall on deaf ears, and, if hearing, lose no more time about it, lest, like the wayside hearers, you let the enemy steal it from you, and you forget all about it, like an old-time tale. Follow up, and at once, any convictions you may have by setting to work, prayerfully and in sober earnest, while the day is yours to work in.

A. B.

* Vinet.

Pastor and People.

TWO OR THREE.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm.
But for that we did not care,
Since after our hymns and praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door,
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle, and pain, and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of a storm.
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

ON PREACHERS AND PREACHING.

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

IX.—THE MINISTER'S PREPARATION—PHYSICAL.

Physical preparation holds an important place in reference to the proclamation of the truth of God. It may not be of as much consequence in every respect as the preparation of the mind or the heart, yet the body is the instrument of both, and is equally a part of the man. The body, therefore, is not to be slighted, or treated with contempt. Upon the care of it depend the fineness and freedom of the mind, and the tenderness and responsiveness of the heart. The condition of the body acts upon the mind—if it is vigorous and healthy;—thought will be unfettered and strong and discursive; but if it be sickly and weakly thought will be difficult and in every way unsatisfactory. Healthy, vigorous strong-thinking demand a body and a brain untouched by the vitiating presence of disease. This, however, requires qualification, for there are diseases that do not materially interfere with the free action of the brain but rather help it. These are pulmonary and lung diseases, especially in their earlier stages. At that time they impart freedom to the mind to act. They do not depress the mind and darken it like liver complaints. They seem to give it wings rather than lay upon it weights.

But ordinarily sickness impedes the action of the mind and interferes with the flow of thought. It loads the blood with bad humours and oppresses the heart with dark thoughts and miserable feelings that in the most effective way handicaps the worker and spoils his work.

In the life of Payson of Portland we are informed of the effect of a severe sickness upon him in this brief sentence: "Weak in body and mind." The great Dr. Johnson had a morbid melancholy lurking in his constitution, which affected him in a grievous manner, changing entirely the complexion of his life. Boswell tells us that "while he was at Lichfield in the college vacation of the year 1729 he felt himself overwhelmed with a horrible hypochondria, with perpetual irritation, fretfulness and impatience; and with a dejection, gloom and despair, which made existence misery. From this dismal malady he never afterwards was perfectly relieved; and all his labours and all his enjoyments were but temporary interruptions of its baleful influence."

Well might the adoring biographer exclaim: "How wonderful, how unsearchable are the ways of God!" Johnson, who was blest with all the powers of genius and understanding in a degree far above the ordinary state of human nature, was at the same time visited with a disorder so afflictive that they who know it by dire experience will not envy his exalted endowments." Had Dr. Johnson not been afflicted in this way how much more sweetness, and light, and love, especially to Scotchmen, might there have been in his life! This truth is pressed to the front by the experience of Johnson, that very much of the peevishness, irritability, impatience and capriciousness exhibited by men and women has its root in bodily illness—in physical disease. And therefore good health is a necessary pre-requisite to a pleasant and happy life. Aye, more than that, to a good moral life, and a joyous spiritual life. Good health is one of the prime elements of success in preaching, and in all the preacher's work. And therefore pains

ought to be taken to secure it. Mark! "pains," care, thought and work. The minister is greatly exposed to attacks of sickness and disease by the very nature of his work. He preaches earnestly and vigorously and the result is a heated condition of the body. Immediately thereafter he speaks to a parishioner at the street corner for a few moments, and receives a chill that oppresses him for a week, even if no more injury is sustained. He visits the sick in every possible condition of his own health, and is liable to be trapped by some infection. He is so much engrossed with his own sacred duty that he hardly ever thinks of himself. It is a marvel that amid so much carelessness he is so little incapacitated for the onerous work of both mind and heart and body, which he has to do. Dr. Guthrie, of Edinburgh, in his work among the poor of the Cowgate—where typhus and typhoid fevers are always slumbering, and often break out as devastating spirits,—was looked on as having a "charmed" life. While both doctors and ministers were stricken with fever, he always escaped. And this he attributed to this simple precaution: "I insisted," he says, "on the door being left open while I was in the room, and always took up a position between the open door and the patient, and not between the patient and the fire-place; thus the germs of the disease thrown off in the breath and from the skin of the patient, never came in contact with me, but were borne away to the fire-place, and in the very opposite direction by the current of air that came in at the door, and passed me before becoming charged with any noxious matter."

The Doctor knew something of medicine as he had attended lectures in the Sorbonne, and walked the hospitals of Paris for five months. All ministers should be acquainted at least with physiology and hygiene. Better still they might do as Dr. Guthrie did and take a course in medicine. It would be of advantage both to themselves and their parishioners. Then they could keep themselves in good condition. If the racer and the rower and the wrestler must train themselves into good condition to compete for a prize, surely it is worth while for the minister of the Gospel to take pains to secure the best physical conditions for his work. What is the prime necessity for him? We answer: Good sleep; sound refreshing sleep. Sleep rests the brain and invigorates and refreshes it, makes it strong to labour. The best sleepers are the most efficient workers. Sound sleep is a sign of good health. Broken sleep is a mark of an impaired constitution, that is, when it is not occasioned by unusual noises without or poisonous air within the house. A cool sleeping chamber with plenty of fresh air is within the reach of every one. Another thing that contributes to sound sleep is, exercise in the open air. This the minister has continual occasion for in shepherding his flock. If he does as the Apostle Paul did, "visit from house to house," he shall have a sufficiency of exercise. Sir William Jones put the rules by which he governed himself in reference to health in these three lines:—

Secure six hours for thought, and one for prayer,
Four in the fields for exercise and air,
The rest let converse, sleep and business share.

The division of our time, so as to get the best and most suitable portion for each duty incumbent upon us, is wise. Study in the morning when the mind is fresh, visiting in the afternoon when exercise is demanded, and family life, or pleasant social services in the evening when use and wont gathers either the family or the Church together.

No man can long violate the laws of health without suffering the penalty. In our changeable climate we must take note how the wind blows, and dress to suit the changes. We are told that the Duke of Wellington never dressed of a morning without putting his head out of the window to determine the temperature and the wind, and dressed accordingly. Happy man he, who had sufficient changes of raiment! If not so well stocked as he in this line we yet may compass the same end by judicious alterations in our garments.

In the actual work of preaching, the bodily condition affects us to a marked degree. Can a man chilled with cold preach? We think not. If he does at all, it will be under serious disadvantages. To secure the most favourable condition of body Dr. Joseph Parker, of London, walks every Lord's Day from his own house to the City Temple, a distance of several miles, and so gets into a glow, and is well supplied with pure oxygenated blood. This is in harmony with what Sir Thomas Fowell Buxton assured his son—that no man ever broke down in a speech who had perspired freely before; due preparation having, of course, otherwise been made. How often is the throat a trouble! It is either hoarse and hollow or thick and indistinct. It is out of order so frequently, what shall be done with it? 'Listen to Dr. Parker as he speaks in one of the least known of his works, "Springdale Abbey":—

"Cannot sufficiently express the value which I set on cold water as a tonic for the throat. Have tried many tonics, but this is the only one effectual. I wish all vocalists would try it; take a rough towel and bathe the throat every morning with the coldest water, the colder the better, leave it on until the throat is numb, and then rub it till the throat glows like fire. It has improved my voice amazingly; I had nothing of a voice to begin with, but now it is quite strong."

That treatment suggests bathing the entire body. What so invigorating as that! I often think that every minister should go, at least once, to an hydropathic establishment to learn the uses to which water may be put. To know what it is as a curative agent. I am sure that then there would be employed more water and less drugs. A good bath followed

by a brisk rubbing helps every organ of the body to perform its functions better and easier. And taken in the right temperature is a capital preparation for preaching. It has not only an enlivening but a sweetening effect. It even bids hope arise, and joy to flow, and prayer to ascend. It renews the man. There is true philosophy in the Talmudic sentence "Outward cleanliness is inward purity." Dr. W. B. Richardson, who insists on a daily ablution, puts it this way: "You want something no doubt; but all you really want is these six things. Half a gallon of water. A lump of soap. A piece of flannel or a sponge. A hand basin in a wash-stand to hold your water. A rough towel. There are very few people who are not set up in all these little requirements, and they are all that really are wanted."

You pour some water into your basin; you stand in your tub before the basin; with your sponge or flannel you give yourself a complete soaking and rinsing letting your head and feet have their full share, and then you dry yourself thoroughly with your rough clean towel.

Time required for the whole process, five minutes.

METHODIST TRIBUTE TO PRESBYTERIANISM.

The *Mid-Continent* says: The following kindly and able tribute to our people is contained in an article written by Rev. Dr. Jacob Ditzler, in the *St. Louis Christian Advocate*. The nonoured writer is intellectual and learned and is counted as the best posted man in the Southern M. E. Church, especially in history of churches and doctrines.

He is publishing in the *Advocate* a series of strong and attractive articles on "Methodism in Missouri." From one of these we take our extract. To be kind, faithful and just in the treatment of sister churches of our blessed Lord gives proof of the love of Christ in the heart. It likewise operates directly and powerfully to exalt the Master and to promote the responsive spirit of brotherly unity. If Christian brethren would always refrain from saying mean things of each other, and would speak kind words and let the world see that the denominations stand shoulder to shoulder, they would win higher honour from men, make more converts, and receive a richer divine blessing. Dr. Ditzler says:—

There are in America to-day three great denominations of Protestant Christians. On these, more than on all the others together by an almost infinite degree, depend our highest spiritual welfare, and our domestic and social as well as political prosperity rests upon their shoulders—the Presbyterians, the most influential in our great cities, and the oldest by a century of the three, the Baptists, next to us the most numerous Protestant body in our country; and the Methodist, the youngest of the trio by largely over a century in this country, but the most numerous of all professed Christians in the United States, when only adult communicants are counted.

The Presbyterians originated in a combination of causes, a Switzerland, 1533-1550; in Scotland, 1550-1593; in England, 1572. They made the first and grandest stride from medieval ecclesiasticism and ritualistic religion to the simplicity of faith and Church order and government. Faith and emicest piety, education, ecclesiastical simplicity based on the New Testament order of ministers, and the restoration of constitutional liberty, with strong curbs on the rulers of the people by balances in government, legislative, judicial and executive, were the great principles that originated and developed the great body.

These exhaust the older list of English denominations of any influence in Christianity. The Presbyterians, above all others, organized modern education in Europe, and from Europe the work spread into America. What the Congregationalists did so well in New England they had been taught in Europe through the influence and teaching of Calvin and Beza, or their pupils directly or indirectly. Above all denominations, the establishment of Presbyterianism in Scotland under Beza's great learning and the fiery eloquence of Knox, between 1550 and 1593, and in England in 1572 in the midst of Elizabeth's reign, laid the foundations of that love of constitutional law and liberty that later—1639 to 1689—won the Bill of Rights, the Petition of Rights, did away with the famous Star Chamber, secured in 1679 the *Habeas Corpus*, and finally in 1691 exiled the infamous James II., abolishing the bloody reign of the tyrannical house of Stuarts. The Low church Episcopalians, Congregationalists and the few poor Baptists aided heartily and suffered their part in those stormy years; but, above all denominations, the world owes most to the Presbyterians for modern learning and constitutional liberty.

BLESSED.

There is a beautiful ideal suggested by a story to be found in Grecian mythology. The story is to explain how the island of Cypress came to be so very beautiful. We are told of a goddess who walked with soft and delicate tread about the island, and that, following her steps, every green herb and lovely flower sprang up by the way. This may become a literal fact in the life of every Christian young woman; for if into her soul God has been welcomed, along her footsteps every plant of Christian usefulness may spring up, and every beautiful flower of Christian adornment may grow, until all shall unite in calling her "blessed." And there can be no higher ideal for any Christian young woman than merit being called, not so much bright or beautiful, as "blessed."

Our Young Folks.

EVENING PRAYER.

When the light is fading
From the western sky,
And the calm stars glisten
In the heavens high,

Then good nights are spoken,
Toys are laid away,
And the little children,
Kneeling, softly pray,

Dearest Lord, we thank Thee,
For Thy care to-day;
Make us good and gentle,
Take our faults away.

Bless the friends who love us;
From us evil keep;
Let Thy holy angels
Watch us while we sleep.

BEFORE YOU ARE FIFTEEN.

Before you are fifteen put a bridle on. It will not fret you (if you put it on young), and you will learn to wear it gracefully. So gracefully that your speech will always be with "grace," and girls love to be pretty talkers. If you are a pretty talker, you will draw people towards you, and then when you are older you can tell them beautiful truths and they will love to listen.

It is queer that the first step toward it is such a commonplace thing as to put on a bridle, isn't it?

The bridle will check that naughty tongue and hold it in from prancing about with exaggerating and unkindly falsehoods. Not only that, but unkindly and unnecessary truth telling.

A bridle to hold you in from speaking the truth? Must you tell Jennie that her prominent teeth are very ugly and spoil her pretty face? Must you tell Mollie that your hands are small and hers clumsy and big? Must you remind Julia that her brown freckles are not pretty one bit? Must you talk about your new dress and forget that Harriet has to wear her old one another season? Must there be a little contempt in your tone when you speak of Clara's brother? (And you are so proud of your own big brother.) And then the bridle will keep you from exaggerating. Never call out that you will be ready in three minutes and keep somebody waiting seven. Never make a thing more or less, or longer or shorter, or more black or more white than it is—or than you see it (or try to see very clearly). But do not be painfully exact, either; do not let the bridle spoil any good thing by being put on too tightly; a boy I knew would never say that a thing happened exactly so, for fear that it was not exactly so; he would not say the train would arrive at five minutes after nine, thinking it might be four minutes, and then he would not be telling the exact truth. No wonder the boys thought him a nuisance and asked their questions of somebody else.

See clearly, and speak as you see; hear clearly, and speak as you hear. The eye and ear must be brought into training to help in guiding the bridled tongue.

On an Egyptian tablet dating back four thousand years (is that before Abraham was called out of his country?) is the record some old Egyptian had to give to the world (and to you) of his claim to acceptance in the world to which he departed:—

"I have taken pleasure in speaking the truth.

"I have perceived the advantage to conform to this practice upon the earth from the first action (of my life) even to the tomb. My sure defence shall be to speak it (the truth) in the day when I reach the divine judges, the skilful interpreters, discoverers of all actions, the chastisers of sins. My mouth has always been open to utter true things, not to foment quarrels.

"I have repeated what I have heard just as it was told me."

In the lips of Solomon's wise woman was a law: the law of kindness. And love is the fulfilling of the law: so, if that bridle is worth anything, it will have to begin deep under the tongue, away down in your heart.

BE ALERT.

An active-minded boy or girl can find out a great deal about the world we live in by the habit of attention, by looking round; and he or she can get much inspiration from the example of good men and women. But this knowledge can be added to indefinitely by reading, and people will read if they have a genuine desire to know things and are not, as we say, "too lazy to live."

When I hear a boy say that he does not know what to read, I wonder if he has no curiosity. Is there nothing that he wants to know about? Most children ask questions. It often happens that the persons they ask cannot answer the questions. Now it is the purpose of books to do just this thing which the particular person asked cannot do. And that is about all there is in reading.

Of course it must be borne in mind that curiosity is of many kinds; curiosity about facts, about emotions, about what happened long ago, about what is taking place now, about the people who lived ages ago, and the people who live now, about others, and about one's self. So it happens

that one wants to read science, and poetry, and history, and biography, and romances, and the daily news.

It is quite impossible to lay down rules for reading that will suit all children, and generally difficult to map out a "course" to be inflexibly pursued by any one. But nearly every mind is or can be interested in something, and a very good plan is to encourage reading concerning the subject the child shows some curiosity about. One thing will certainly lead to another, for nothing is isolated in the world.

Try to find out all you can about one thing, one fact in history, one person, the habits of one animal, the truth about one historical character; pursue this, and before you know it you will be a scholar in many things.

Do not forget that reading is a means to an end. The indulgence of it is good or bad according to the end in view. The mind is benefited by pursuing some definite subject until it is understood, but it is apt to be impaired by idly nibbling now and then, tasting a thousand things, and swallowing none, in short, by desultory reading.

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down in his nice, warm cot on a cold, windy night.

As he rose from his knees his mother said, "You have just asked God to bless the poor children. What will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I will give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I will give them some bread."

"You have no bread the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own, what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money. I have seven pennies, I'll give them four. Wouldn't that be right?"

GOOD ENOUGH FOR HOME.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"O, anything is good enough for home," said Lydia, hastily pinning on the soiled collar; and, twisting her hair into a knot, she went to breakfast.

"Your hair is coming down," said Emily.

"O, never mind; it's good enough for home," said Lydia carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dresses, and with neat and dainty collars and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything would do for home; whereas efforts to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty as to keep from falsehood and stealing.

SPEAK KIND WORDS.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

NATURE requires aid in correcting irregularities at this season, and for both men and women no other remedy equals Dr. Williams' Pink Pills as a spring blood tonic. They supply all the constituents necessary to enrich the blood and build up the system. Sold by all dealers, or sent post-paid on receipt of price—50c. per box, or five boxes for \$2—by addressing Dr. Williams Med. Co., Brockville, Ont.

FLOWER SEEDS FREE—A LIBERAL OFFER.

All of our readers who are interested in Flowers and have a place in which to cultivate them should accept the liberal offer of S. H. Moore & Co., 27 Park Place, New York, who agree to send their charming paper, *The Ladies' World*, on trial three months for only twelve cents, and 200 varieties of Choice Flower Seeds free as a premium, with every subscription. See their advertisement on another page of this issue.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 19,
1891.

JONAH SENT TO NINEVEH.

Jonah 1:
1-17.

GOLDEN TEXT Preach unto it the preaching that I bid thee.—Jonah iii. 2.

I. The Prophet's Mission.—Little is known of the personal history of Jonah beyond his memorable mission to Nineveh. Amatai, his father's name, is given, and it is mentioned that his birth-place was Gathhepher in Galilee. Jonah had held the prophetic office in Israel for some time and had been instrumental in advancing the spiritual and material interests of the kingdom. God had directly indicated that it was His will that the prophet should go to Nineveh and preach repentance to the people. It was a great city at that time, one of the greatest on the face of the earth. It was the wealthy and populous capital of the Assyrian empire. It was also a wicked city. Here it is said that "their wickedness is come up before Me." The Assyrian monuments now to be seen in public museums bear testimony to the fact that the Assyrians inflicted horrible cruelties on the captives they took in war. There are evidences that great and terrible wickedness prevailed. God sees all that takes place on the earth. He is long-suffering and slow to anger, yet when the measure of a people's iniquity is full, His terrible judgments come quickly. In this instance the time to intervene had come. Judgment was threatened, but an opportunity of escape was afforded. Jonah was to cry against the wickedness of the city, but was empowered to announce that by repentance the impending doom might be averted.

II. The Prophet Flees from the Path of Duty.—The mission on which Jonah was commanded to go was exceedingly distasteful to him. He was willing to make any sacrifice, undergo any hardship rather than go to Nineveh as a preacher of righteousness. It was likely from personal fear of the consequences that might attend his exposure of the evil ways of the Ninevites. His disinclination probably arose from his want of faith. It is said that he rose up to flee from "the presence of the Lord." These words cannot be understood to mean that Jonah did not believe that God was everywhere present. As a prophet he had been specially in God's presence. He was God's accredited messenger to his own people, and had been blessed of God. He was willing to give up his prophetic office, and preferred to flee from his own country. He went to Joppa—the modern Jaffa—a seaport on the Mediterranean, where he found a ship ready to sail for Tarshish, an important seat of commerce in those days. It is generally supposed that this was a shipping port on the coast of Spain. Jonah was intending to go in a direction exactly opposite to that on which the fulfilment of his mission would have led him. He paid his fare, embarked for Spain, and the vessel left the harbour. No sooner were they out on the sea than a sudden and fierce tempest arose. There was imminent danger of shipwreck. The sailors "were afraid and cried every man to his god." It is probable that the ship's crew was of diverse nationalities, therefore each man prayed to his own idol. It is not unusual yet for people overtaken by storm at sea, who are neglectful of prayer at other times, to cry to God in their distress. In addition to crying for help these sailors set about helping themselves. They cast overboard part of their cargo and possibly whatever else was loose about the ship. At first Jonah was unconscious of the danger with which the vessel was threatened. He had gone down below and was sound asleep. After the agitation, distress and fatigue he had gone through he was exhausted, and had fallen into a sleep so deep that the howling of the tempest and the confusion on board failed to disturb him. The captain of the ship went to arouse Jonah and remonstrated with him for his apparent indifference: "What meanest thou, O sleeper?" and urges him to pray to his God, for now all hope of saving themselves is past. The sailors came to the conclusion that the tempest had overtaken them because of the special sin of one. They decided to cast lots so that the offending one might be singled out and dealt with. The lot fell upon Jonah. He was a stranger to them. They only knew him as a passenger, so they ply him quickly with questions that they may know all about him. He answers their questions frankly, and states: "I am a Hebrew," the designation by which the people of Israel wished to be known as distinguished from other nations, and the name by which modern Jews still desire to be called. He avows himself as a servant of the God of heaven, the Creator of all things.

III. The Prophet's Repentance and Deliverance.—Jonah, though unwilling to go to Nineveh with God's message, was nevertheless no coward. Confronted with his disobedience and its consequences to others, he makes no attempt to palliate his transgression, or seek by any means to escape its punishment. He owns his fault and is willing to deliver the ship's crew by the sacrifice of himself. By casting him into the sea, he tells them, the storm would cease. With a spirit of magnanimity akin to that of the prophet, they did not care to cast him overboard. They made a desperate effort by hard rowing to regain the shore. The sea was against them and they gave up the attempt. After talking with Jonah these sailors now pray to Jehovah, the God of heaven and earth, no longer "every man to his god." They recognized God's hand and will in all they experienced. They were reluctant to throw Jonah overboard, but they saw no help for it. At the same time they feared to incur the guilt of murder, and prayed that it might not be charged against them. Then they took Jonah up and threw him into the sea. Their action was followed by the immediate ceasing of the storm, and the sailors no doubt thought that it was all over with Jonah. What they had seen and experienced, however, profoundly impressed them. They "feared the Lord exceedingly." They were convinced of His power and His presence. They had witnessed striking manifestations of His goodness and His justice. Jonah's repentance influenced them. "They offered sacrifices unto the Lord and made vows." No doubt they resolved henceforth to serve God, whose wonders they had seen in the deep. As for Jonah a still more remarkable and unique experience was to be his. "The Lord had prepared a great fish to swallow up Jonah." Here it is not said what kind of a fish it was. The popular impression is that it was a whale, but it is not so stated here. The objection to the whale is that its throat is too small to permit of its swallowing a man. There is a species of white shark found in Mediterranean waters that would answer the conditions here mentioned. There are numerous instances on record in which they have been known to swallow men as well as large animals. The most marvellous part of the miracle was Jonah's preservation for three days and three nights in the inside of this great monster.

PRACTICAL SUGGESTIONS.

The Old Testament contains many examples of sending missionaries to the heathen.

The wickedness of heathen peoples leads to national destruction.

God is merciful as well as just. His will is that all men everywhere should repent.

There is no escape from God's power and providence.

God, by remarkable providence, can bring His disobedient servants to repentance. Jonah was in a marvellous way brought back to the path of duty.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 8th, 1891.

DR. DEWART scores splendidly when he says, replying to Dr. Langtry's assertion that the Church authorities favoured the Wesleys in early life and never withdrew their help until the Wesleys went astray:—

It is a humiliating confession to make, even if it were true, that while the Wesleys were ritualists the Church favoured them, but after they were converted and began to stir the stagnant life of England by calling men to repentance, the authorities withdrew their countenance.

It is humiliating—very humiliating indeed. The Wesleys stood well with the Church authorities until they became converted, and then they lost the favour of the clerics who claim to have descended from Paul in a right line. Converted Episcopalians will hardly thank Dr. Langtry for this confession.

AT this season of the year our Methodist friends begin to "invite" pastors and the pastors accept, subject of course to the action of Conference. If the invitation—of course it would not do to say call—works right in June and brings the new man after Conference, all is well. If the invitation fails, as it may fail from any one of a dozen causes, there is likely to be some friction. Our Methodist friends seem to be considerably enamoured with the invitation business. Perhaps if they knew as much about it as some Presbyterians do they would not be so anxious to take a plank out of the Presbyterian platform. Many thoughtful Presbyterians who have had much to do with giving calls and who have watched closely the way the thing is often done have little or no faith in the system. The only reason they have for not denouncing it is the difficulty of finding anything better.

PRINCIPAL GRANT'S recently published lecture on Imperial Federation illustrates in a striking manner the statement made in our last issue to the effect that many eminent Canadians assume that our present political position cannot be permanent. Referring to the comprehensiveness of the Imperial Federation League the learned Principal said:—

We include all true Conservatives, for our aim is to conserve the state. We include all true Reformers, for our aim is to reform admitted inequalities. We include all the men who founded the Canada First Party, for they see that ours is the only way to have Canada first or to have Canada at all. We have with us Protectionists, National Policy men and Free Traders. We count on our side the leading statesmen of both parties and of the third party as well.

If Imperial Federation is the only way to have "a Canada at all," without Imperial Federation what? Extinction? Annexation? What? Presumably the learned Principal is speaking for the League as well as for himself. The fact that such men as Principal Grant, Dalton McCarthy, Professor Weldon and others of equal eminence think there will be no Canada at all unless Imperial Federation takes place might well lead us to pause and ask what next if Imperial Federation does not take place?

AS the weather grows warm the discussion anent holding meetings in the Queen's Park will grow warm also. All the old arguments in favour of freedom of speech will be brought up and hurled for the thousandth time at everybody who dares to say that Toronto should have a quiet Sabbath. Stopping the Sunday shouting in the Park will be called entering the thin end of the wedge which is to stifle freedom of speech in Canada! People who talk in this way conveniently forget that men who do not want to hear have rights as well as those who wish to speak. The citizen who wishes to take his wife and children through the Park without having their ears split with park oratory has as much right to have his way as the howling secularist who denounces everything held sacred by the great ma-

majority of our people. The assertion that liberty of speech would be endangered by stopping the flow on Sabbath afternoons in the Park is too absurd for discussion. The people of this country are in far more danger from too much talk than from too little. If the quantity could be reduced one-half and the quality improved the people would gain greatly by the change.

COMMENTING on the future of our country our esteemed contemporary the Halifax *Witness* says.—

The very best way to save our own country and to secure for it a worthy destiny is to do our duty to God and man day after day.

True, no doubt, but some days come round when our people differ somewhat seriously in regard to the path of duty. On polling day, for example, one voter thinks he should support Reciprocity and another is quite certain he should help to maintain the N.P. One distinguished citizen considers it his duty to charge a large number of his fellow-citizens with treason and the citizens so charged think it their duty to say the charge is false. A religious journal considers itself in the path of duty when it more than hints that the Maritime Provinces are venal and that Sir Charles Tupper bought them up. The *Witness* thinks itself in the path of duty when it declares that the Seaside Provinces voted as they did to emphasize their loyalty. We are all willing, or at least profess to be willing, to do our duty, but our ideas of duty are so different that we come into collision. If our excellent contemporary can suggest some method by which we can come to something more like agreement in regard to duty we might perhaps get on better. The recipe of the *Witness* is just a little too general to do much good in times like these.

THE venerable president of Toronto University deserves the thanks of all intelligent Christians for his timely remarks at the closing exercises in Knox College the other day. Sir Daniel is of the opinion that when a man undertakes to defend Christianity he should have some special qualifications for the work. Most undoubtedly he should. Christianity perhaps suffers more from the crude and imbecile attempts made in its defence than from the attacks of its opponents. It does not by any means follow that because a man may be a good Christian, a good general scholar and a good preacher that he is qualified to defend the truth on any special line on which it may be attacked. Nor does it follow that because a minister may be a good all round man that he is qualified to defend successfully the special doctrines of his own Church. Not long ago we heard a most estimable Presbyterian lady declare that she never had a doubt about a certain doctrine held by all Presbyterians until she read an article, we shall not say where, defending the doctrine. Who has not read articles on baptism, Church government and other controverted doctrines, that showed most conclusively in every line and between the lines that the writers have never read even the ordinary literature of his subject. In fact men who have read scarcely anything on a subject and never thought seriously about it at all are often far more likely to get into a controversy about it than those who have. In these days special work should usually be done by specialists. No hard-working pastor need be ashamed to admit that he has not mastered every question discussed in reviews. If he tried to do that his congregation would soon go to pieces.

THE Premier of Ontario seems to be pushing the theory of equal rights to its extreme limit when he proposes legislation to enable the staff officers of the Salvation Army to solemnize marriages. Assuming, as Mr. Mowat did when introducing his Bill, that the army is practically a religious denomination, it did not require the Premier's well-known reasoning power to prove that somebody in the denomination should have authority to perform the marriage ceremony. A good many Ontario citizens neither high churchmen nor fools have grave doubts as to whether the army can be called a religious denomination, and a good many more are reasonably certain that it should not. The Premier himself seemed to have some lingering doubts about the propriety of his measure for he was careful to point out that his Bill gave authority to only forty-one staff-officers while there were 588 field officers who received no such authority. Of course the Bill will become law. Almost anything in the direction of extending the liberty of the subject is certain to become law these days. Mr. Wood was of the opinion that the operations of the

officers in the marrying line should be confined to their own people and Mr. Meredith asked whether a female staff-officer was to have the same power under the Act as that possessed by the males. So far that is all the criticism the Bill has evoked—a good deal less than is often given to a clause in the Drainage Act. Now that the Bill is certain to become law we respectfully suggest that our rulers insert a clause forbidding the army to disturb the worship of the other denominations on the Lord's Day. A body of people recognized by law and whose officers are authorized by law to solemnize marriages should not be in any locality a nuisance.

UNEMPLOYED MINISTERS.

IN some lands a few years ago the cry was that there was danger that the ranks of the Christian ministry would be depleted by inadequacy of numbers of suitable young men offering themselves for the work. The cry went up that attendance at the theological seminaries was falling off. Young men of ability, we were assured, were directing their thoughts to other spheres of usefulness where there would be better scope for their energies and ambition. From this it was inferred that in piety learning and general fitness for the pastoral office the Church would be impoverished. The fears then entertained have not been verified. Instead of diminution there has been a general increase in attendance at the theological seminaries in the United States. In Canada the same improvement has been noticeable. For the last few years it has been a standing item in most if not all of our college reports, that attendance on the theological classes has been larger than ever before. In addition to this the recent Foreign Missionary revival, which is yet in full force, has had the effect of bringing out an unprecedented number of volunteers for service in the foreign mission field. So far as wealth in men is concerned, there is no room for indulging in the apprehensions so common a few years ago. To make the satisfaction complete, however, it would be necessary to have a commensurate increase in the devotion of means to make the services of those suitable for the work available. The doors of heathendom have been opened for the missionaries of the cross. Men and women full of earnest consecration in large numbers have come forward and offered themselves. Now the need is for money sufficient to send forth and maintain this advanced army for the conquest of the world for Christ.

In the older lands the fear is not that the supply of ministers may fail, but that too many are crowding into the ranks. In Scotland, all the three Presbyterian Churches have far more ministerial labourers than they can find employment for. The same is true of the English Church, and of the Nonconformist bodies as well. A writer in the *British Weekly* has been calling attention to the fact that in the Congregational and Baptist Churches the ministerial ranks are overcrowded. In the last number he presents several facts gathered from the latest official returns which are painfully suggestive. From his examination are eliminated the number of those who have gone abroad, or who have abandoned the sacred calling because of their unfitness for its duties. The colleges from which the Congregational ministers have graduated are given, and it appears that about one-third of the ministers have received no special education in any of the regular institutions. The total number of unemployed ministers in the Congregational Church in England is given as 622. The entire number on the list is 2,728, thus showing that nearly twenty-three per cent. are without employment. The writer thinks that a deduction ought to be made of those who may be engaged in teaching and in various forms of denominational work. When this is done however, there still remain 572 ministers without charge. Of this number 357 have been in the ministry for over thirty years, 265 had commenced their ministry within that period, and fifty-five had been in the ministerial ranks for less than ten years. Of course a number of those who had been long in the pastorate were incapacitated through age and infirmity and no longer able for active work, but the majority of them are still fitted to render good service if only work could be had. The number of vacant churches is relatively small, 327, and of these a considerable proportion are not in a position to maintain a settled pastor. The writer remarks: "The sad truth, therefore, is, that if every church were settled with a pastor there would be still hundreds of Independent ministers without any possibility of settlement, as there are no churches for them."

It is evident that the same tendency to discard

ministers who have passed middle life now so prevalent on this side of the Atlantic is growing on the other side. In the past it was common for a minister who had faithfully served his flock to be retained in office as long as he was able for the discharge of his duties, and even in cases where owing to growing infirmities he was obviously unfit. The custom, however, is changing. The writer already quoted, speaking of the unemployed ministers, says: "A great number of them, by tried and matured wisdom, are more capable than ever for their work. Yet, in the wisdom of the Churches, only 247 out of 604 veterans are allowed to continue the work to which they consecrated their lives at first." The number of unemployed preachers is increasing year by year, and the writer adds: "It is cruel on the part of colleges and churches, especially in the present state of the market, to encourage young men so freely to undertake the work, when, in all probability, they will also in a few years have to join in the bitter complaint."

This is neither a pleasant nor a hopeful state of things to contemplate. Though not in the same degree the force of these statements is beginning to be felt here. The question is about to be considered in the Toronto Presbytery how the services of our unemployed ministers may best be utilized. The Church is too indifferent to the condition of her ministers who have rendered faithful and efficient service in the past. Several who have done admirable pioneer work are now thrown aside without much consideration. Some are beginning to ask. Is this fair, is it Christian? Why this waste of experienced and tried men? There is much work yet to be done. Were all the unemployed and large numbers more steadily engaged, there are fields where their energies could find ample scope, and large results might be achieved. Surely the wisdom of the Church is equal to the task of devising some means adequate to the removal of the anomaly of having an increasing number of unemployed ministers while there is urgent work to be done in preaching the Gospel to those that are ignorant and out of the way.

AMATEUR JUSTICE A FAILURE.

RECENT occurrences at New Orleans do not seem to have elevated public sentiment in the United States to any very great extent. The remonstrances of the Italian Government have not been as yet productive of definite results. That Government has just ground of complaint, but all that has now been accomplished or is likely to occur is a continuance of diplomatic fencing for a time, then the possible payment of money compensation to the survivors of the victims murdered in the New Orleans prison. The melodramatic and premature withdrawal of the Italian Minister from Washington does not appear to have much influence one way or another. It has probably been dictated by the necessity of doing something apparently energetic to satisfy the indignant feeling of a section of the Italian people. Nobody apprehends anything serious from the retirement of Baron Fava from the Italian legation at Washington. Usually the precipitate withdrawal of an ambassador is regarded as the step immediately preceding a declaration of war. In the present instance no such deplorable results are expected to follow. War between Italy and the United States just now is extremely improbable. Neither nation anticipates such a termination of the present difficulties.

If there is no danger of even a temporary straining of international relations there is however a train of consequences that can only be deplored. Good is deduced from evil it is true. If the terrible tragedy has the effect of making evil-doers who traffic in the dispensation of justice by the public courts pause and reflect, something will be gained. The knowledge that many such escape has emboldened reckless men to go to desperate lengths. When once that class—dangerous in any community—who go on the supposition that justice can be bought, or perverted by threat and intimidation, are made to understand that their operations are intolerable, and that a self-respecting community are determined they shall end, jury bribing and aiding the guilty to escape will not be so common as they have evidently been of late among our American neighbours. The unprincipled scoundrels that lend themselves to the most nefarious enterprises are insensible to moral considerations. They disregard public opinion and are amenable only to the fear of detection and punishment. They neither fear God nor regard man. As Carlyle says of such, they fear the gallows and have no other fear. In these days even the gallows has lost its terror for the class of scoun-

drels referred to. They believe in their ability to purchase immunity from the last dread punishment the law prescribes. The sudden outburst of popular indignation at the perversion of justice may make a salutary impression on those who imagined the public conscience asleep and that therefore the administration of law could be tampered with.

The sad occurrence may also have the effect of rousing the average citizen to a sense of responsibility. It may remind him of the duty he owes to the commonwealth, and that he ought to take a deeper and more practical interest in public affairs. For good government in every community this is essential, if the principles of truth and righteousness are to be upheld. How are public officials to be a terror to evil doers and a praise to them that do well, unless pure and upright men are elected to positions of public trust? In a land where the judiciary is elective special care should be taken that only competent and conscientious men are entrusted with the administration of justice.

When all this is said, however, it remains that evil flows from evil deeds. If the majesty and impressiveness of law and order are to be maintained, the law must be administered impartially. There must be no respect of persons. The rich transgressor and the poor offender must be placed on the same plane so far as courts of justice are concerned. Both the law and its administration in this regard are capable of considerable reformation. Meanwhile it affords no excuse for individuals and classes taking law into their own hands and executing summary vengeance on those they deem offenders. How much of the reckless disregard of human life that is almost constantly displayed is owing to the impression that the ordinary course of procedure is too slow in its operation and too uncertain in its results, and that therefore wronged individuals are in a measure justified in resorting to the extremity of punishing criminals by criminal means. The disastrous events of last week in Pennsylvania afford fresh and painful instances of the folly and criminality of irresponsible parties rushing in to right their wrongs by brute force. The fatalities attending the industrial conflict in the mining region have only intensified the bitterness of feeling between the contending parties. Property has been wantonly injured, lives have been lost, and vindictive feelings aroused. Dread and exasperation have been spread throughout the community. The torch, the crowbar and the shot-gun are poor weapons to be used for the purpose of adjusting difficulties and conciliating opposing interests. If this state of affairs be suffered to continue and to spread then the horrors of civil warfare have nothing worse to offer. The severity of the conflict surely emphasizes the necessity for some practical solution of the difficulties that have been more or less intense for many years in that region. What real effort has been put forth to make these conflicts impossible? Have any attempts been seriously made to promote better and more humane relations between the mine owners and their employees? Have the Christian Churches engaged in steady and persistent work to bring the labourers within the elevating and purifying influence of the Gospel? It is often urged in explanation that the large majority of miners are foreigners, with no real sympathy with free institutions, nor an intelligent appreciation of the duties and privileges they bring. That may be, at the same time has there been any endeavour to educate them up to a clearer perception of the obligations they are under? These very men, the offscourings of Europe, have heard the glorious freedom of the American Republic lauded to the skies. Many of them know that it is an article in its constitution that all men are born free and equal and have a right to the pursuit of happiness. They find that the conditions of a miner's life differ but little from those to which they were accustomed in older lands. In former years there was a wonderful power of assimilation in the United States. The effort to make a homogeneous people was remarkably successful. Much of that power is for the present at least apparently lost. Conditions are becoming more complex. The anarchists and communists of Europe who emigrate evidently retain their extreme opinions, and little seems to be done to bring them to a better way of thinking. This residuum of the European proletariat offers a splendid field for the special application of home mission work. The fierce conflict that results in loss of life and destruction of property offers no solution of the economic questions that puzzle thinkers and alarm society, but it impresses with renewed force the lesson that only applied Christianity can adequately harmonize the discordant elements that menace the peace and stability of social and industrial life.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Last week's number completed another volume of this most admirable weekly magazine containing the choicest productions of current periodical literature.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Fine pictures, attractive little stories and good matter specially suited to its interesting class of readers makes this admirable juvenile monthly a great favourite.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers)—"Yellowtop, or One Little Boy and his Friends," the story now appearing in this fine weekly publication, is proving of great interest to its readers. There is another serial no less interesting, "Men of Iron." In addition to these there is much that is entertaining and instructive in the pages of this finely-illustrated weekly.

ST. NICHOLAS. (New York: The Century Co.)—A good magazine for young people is a great treasure. Such *St. Nicholas* may fitly be described. Stories, sketches, biographies, travels, descriptive papers, amusing contributions, good poems and splendid illustrations are attractions that specially appeal to the large class of readers for whom it is designed.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—A spirited group of *Cuirassiers* forms the frontispiece of the new number of *Harper's*. It forms one of the illustrations of a paper by General Lewal on "The French Army." Hon. W. F. Vilas gives a historical and descriptive paper on "The State of Wisconsin," which is embellished with eleven portraits of prominent men identified with the progress of that State. Dr. T. Mitchell Prudden in scientific yet popular form gives "Glimpses of Bacteria." Another interesting contribution, "Thomas Hood, Punster, Poet, Preacher," by the Bishop of Kentucky, is a genial and appreciative estimate of the English humorist, to whom he not unjustly assigns a higher purpose than many are disposed to recognize. Thomas Hardy's "Wessex Folk" and Charles Egbert Craddock's "In the 'Stranger People's' Country" are strong serials, and, as usual, there are good short stories, meritorious poems and the customary departments.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"The Brazen Android" is the curious title of a story in two parts, by the late William Douglas O'Connor, which has the place of honour in the *Atlantic* for April. Mr. Stockton's "House of Martha" continues in its usual rollicking fashion for three more chapters, and Mr. Lowell's *traveller pursues his way through "Nota. An Unexplored Corner of Japan"* Francis Parkman's second paper on "The Capture of Louisbourg by the New England Militia" is marked by the skill and care which Mr. Parkman devotes to everything which he writes. One of the most important papers in the number is "Prehistoric Man on the Pacific Coast," by Professor George Frederick Wright, of Oberlin, in which he gives us the results of his investigations on the subject of the Nampa Image. The Hon. S. G. W. Benjamin, for some years United States Minister to Persia, has a timely consideration of "The Armenians and the Porte." The number is not without poetry Clinton Scollard, Thomas William Parsons, Thomas S. Collier and William H. Hayne being among the contributors; and in this connection Mr. William P. A. Brew's paper on "Goethe's Key to Faust" should not be forgotten. The usual able reviews, and a bright Contributors' Club close the *Atlantic* for April.

THE CENTURY. (New York: The Century Co.)—The April number of the *Century* is more than usually interesting. There is much variety in its contents. The subject of the opening paper, "Salons of the Revolution and the Empire," affords Amelia Gere Mason, whose former papers on "French Salons" attracted notice, a congenial theme on which to descend. The present contribution deals with such celebrities as Madame Roland and Madame De Staël. The writer's estimate of them is just, showing appreciative recognition of their ability and influence in the stormy period of the French Revolution. The objection to the treatment of the subject might be taken that the writing is slightly lacking in concentration. It is just a trifle verbose. The California series is continued and is full of interest. Frederick Schratka describes "Two Expeditions to Mount St. Elias," "Feetism in Congo Land," by E. J. Glone, one of Stanley's pioneer officers; "Cold Cheer in Camp Morton," by Dr. Wyeth, who was a Confederate prisoner in that cheerless abode, and "Early Inter-course of the Wordsworths and De Quincey" will receive the reader's interested attention. The serial, "Colonel Carter of Cartersville," is concluded, and Edward Eggleston's "Faith Doctor" is now under way. The artistic paper and its illustrations are specially good, having Leonardo da Vinci for subject and beautiful specimens of his work.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The April number opens with a striking article by Dr. Ellinwood on "The Present Relations of the False Religions to Christianity." Bishop Huntington writes on "Applied Christianity the True Socialism." Dr. Remensnyder discusses "Liturgical Tendencies and the Service of the Reformation." "Bibliolatry and Monumentomania" forms the sixth of Dr. Camden M. Cobern's series on "Egyptology." "The Gospel to them that are Dead," by T. D. Witherspoon, D.D., forms a strong sequel to the same author's previous article on "Christ Preaching to the Spirits in Prison." In the Sermonic Section Rev. Wesley Reid Davis, D.D., of Brooklyn, N. Y., Bishop Potter, President Bashford, Dr. MacLaren, Drs. Brand, of Oberlin, Moxom, of Boston, and others contribute admirable discourses. The Exegetical Department has a new contributor in Professor William Arnold Stevens, of Rochester, N. Y., who gives a clear, scholarly and interesting study of John 1, 5, "The Conquering Light." "John Stuart Mill on Sunday Amusements" is ably reviewed by Rev. Wilbur F. Crafts. Under "Living Issues" appears a very compact and complete statement of the origin and work of that great charity, "The Peabody Dwellings of London," full of suggestion. "Sunday Opening of the World's Fair" calls special attention to "The World's Week of Prayer for the Sabbath." The permanent features of the *Review* are well sustained, and "Blue Monday" forms an agreeable desert to the feast, with its lively original anecdotes.

Choice Literature.

BOB AND HIS TEACHERS

A GLASGOW STORY.

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

CHAPTER XXV.

PHIL MARTIN AND HIS MOTHER—THEIR CONVERSION
MOODY AND SANKEY'S VISIT TO GLASGOW IN 1874.

In 1874 Glasgow was visited with those two great evangelists, Moody and Sankey. They had the advantage of a cordial reception from the most of the ministers of the city who had agreed to stand by those servants of the most High and do their best to make their visit a success. And a goodly sight it was to see the large number of them every night, and even at the mid-day meeting, on the platform ready to take part in prayer and to offer a word of exhortation. Nor was this all. The best voices that could be secured to the number of nearly two hundred, from the various choirs in the city, were secured for the service of song. So encouraged they began their work in Glasgow. Endued with power from on high they were greatly blessed. Whole neighbourhoods were moved by the wave of blessing that followed in their wake, and among these the neighbourhood in which the Martins lived.

Phil succeeded in getting his mother to go with him one evening; and after that she was willing to go every evening. She had been deeply impressed and looked with great interest upon the numbers that remained every day for the inquiry meeting and wondered much whether there was salvation for her. At times she had tried to brush away the impressions, to suppress the better feelings that had been kindled on the altar of her soul, but the longing for salvation would return, the sense of sin lying at her door would come back with increased force and make her miserable. While she was musing the fire burned. While others were rejoicing in a newly found Saviour, her heart was desolate. Then such a house to go to—such scolding and blasphemy!—all the more furious because of those revival meetings and because Phil and his mother were attending them!

At last both Phil and his mother went into the inquiry meeting and told their story which in substance was this:—

"I have long been infidel in my views, but far from being satisfied. I have heard of your meetings and been induced by my son to attend them. I have come day after day and night after night looking for a blessing, but I have got none. I see others rejoicing in a newly found Saviour their sins forgiven, their hearts renewed and established in grace that they are prepared for anything, but all is dark, dark with me; my heart is desolate. I have resolved again and again to begin a new life but nothing comes out of my purposes and plans. I have no power. Soon as I leave your meetings and enter my wretched home I am just where I was. It is power I want."

"Well," said the preacher, "there must be something wrong with yourself—something wrong with yourself, good woman, for there cannot be anything wrong or false or defective with Christ. He is waiting to be gracious; and to every one who yields to His call and takes up His cross in His name and not in their own—the strength will come to that trusting soul and it will enter into liberty. There must be something wrong with yourself, I don't know what it is, but you yourself must know; I don't ask what it is, whatever it is, see that there is an entire surrender to God."

She replied: "There is something wrong, and I may just as well tell you what is wrong. I am the mother of a large family. My husband, formerly a Roman Catholic, is a scolder and a blasphemer and so are some of the boys. They have found out that this one here and myself come to these meetings and there is no end to the ridicule and banter and abuse they heap upon us. And though I wish much to give my heart to God and enter on the new and blessed life of a Christian, I have not the courage to stand up in my own family and be a witness for Jesus there. What I need is power, power from on high."

"Ah," said the evangelist, "there is the difficulty. You have never yet taken up your cross; and so long as there is one duty neglected, everything will be dark. So long as there is one known sin indulged or one felt duty neglected, the blessing will be withheld. You must learn to bear reproach, face scorn, and to count it all joy that you have such an opportunity to witness for God. Have you never heard the words of the Master?"

"Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you."

Mrs. Martin, from whom I had the whole story, told me that in listening to these statements of the evangelist she was overcome with the truth that even while he was speaking, it took such possession of her that she felt a great change. Her way seemed so clear, Christ so precious and heaven so near, that she was prepared for anything in the way of sacrifice or service; and that she went home with a light step and a heart full of inspiration resolved to be a witness for God in her family whatever might be the consequences. That was the beginning of a new life—a divine life for Mrs. Martin. Now all duties were light and all sacrifices easy, because she had entered into liberty, the glorious liberty of the children of God. The joy of the Lord was her strength!

Now I take this boy with the white teeth and the unkempt head and red bare feet, whom Mabel Brown instructed for two years, won his confidence by her paper cuttings—this boy on whom she spent her dying breath and loving exhortation, that boy that is now a missionary in darkest Africa—to show the encouragement we have to work for the Master even in the most forbidding circumstances.

Oh the good we all may do
While the days are passing by!

Mrs. Martin entered into liberty. How? Not simply speaking from the human side of the question, by the assent of the understanding but by the consent of the will—not

simply by the power of conviction as to the errors of her former life but by resolutely, with full purpose of heart entering upon the new obedience. She took up her cross, such as it was, bearing testimony for Christ in the midst of scorn and contumely and in the growing light of conscience as well as in the growing light of the Holy Spirit she saw all things clearly. Hers was a good illustration of effectual calling. What is effectual calling? That is the thirty-first question of our Shorter Catechism:—

"Effectual calling is the work of God's Spirit whereby, convincing us of sin and misery, enlightening our minds in the knowledge of Christ and renewing our wills He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel."

Where now the bitter prejudices that had taken possession of her when I saw her first—her hatred of ministers and the ordinances of religion—her delight in novel reading and other vanities? All scattered to the winds, and now no joy was so sweet to her as joy in the Holy Ghost and a hope full of immortality, and no ambition greater than that of standing well with God and being worthy to enter into the holy city.

Now this woman might have refused to take up her cross—might have contented herself with being a secret disciple like Nicodemus of old, for the sake of peace in her own house; but had she done so she would never have entered into such liberty or enjoyed such blessed peace. There are thousands that are troubled from time to time with fears as to their future—as to their acceptance—as to whether they are saved—and, indeed, are all their life time subject to bondage just because there is some sin still lying at their door, some plain duty neglected—in short, because they refuse to be out and out witnesses for Christ in the homes in which they dwell, in the churches in which they worship. The high and blessed state into which Mrs. Martin entered was the result of her full consecration to God, quietly, humbly accepting the situation and steadily fighting the good fight of faith, day by day, patient in tribulation, rejoicing in hope, often greatly oppressed, but never casting away that faith which has great confidence of reward.

There is no royal road to this blessed peace of which I have been speaking, no external rite or ceremony, no sacrament or symbol by which the weary spirit can make itself right with God except this: "To him that ordereth his conversation aright will I show the salvation of God." And there is no really acceptable service but that which has its roots in submission, acceptance of the divine will, and this service day by day shows itself in honest, earnest and sincere work for Christ's sake—a service which under the blessing of God makes for righteousness and the establishment of all those graces which are well pleasing in His sight. If you have the consciousness that there is something in your relations towards God—the consciousness of an unsettled controversy, the Church cannot help you unless you first help yourself. No priest or penance, no service or self denial however mortifying can bring you one inch nearer God or the blessed life which this poor woman enjoyed unless through patient continuance in well doing, unless you make the journey yourself, carefully retracing your steps day by day. But open your heart to receive the love of God, start out in obedience to His will to observe the plain practical duties of the new life and you can use the Church as a prop to hold you up and minister to you the counsels and the comforts of the Gospel, and every day a brighter light will shine upon your path and a richer experience will spring up in your soul till, in the beautiful language of Scripture, your peace will be as a river and your righteousness as the waves of the sea.

Some years ago, it is said, that a fair English child was kidnapped by certain Indians that had been seen lurking around the neighbourhood—that the family long searched and mourned after her in vain, that finally her brothers reaching man's estate resolved on making a more extensive search among the various Indian tribes that roam through these forests and that at length they came upon her traces and found her. The memory of her early home still haunted her and there were times when she longed to return, and when she saw the white men and heard from their lips through the Indian interpreter that she was their sister, her surprise was great. Those brothers had no difficulty in recognizing the family likeness notwithstanding the change of fortune and the shadows of long years that had fallen upon her. They asked her to return with them, urged her to return, and at first she was disposed to do so, but when she looked at her husband and her children, she said:—

"No, I am a squaw—a squaw in language and in habits. Everything about me is Indian. I am better where I am. Leave me and go your way;"—and so with a heavy heart they turned their steps homeward.

So there are many on the downward path upon whom we come from time to time so degraded that they have no desire for anything higher. They have wandered from God and they have no desire to return to God. They have had many an offer, many a pressing remonstrance, but in vain. Their mind is made up, their purpose fixed to reject the great salvation—to stop their ears against every warning—to flee the means of grace, to trample upon the purest blood of the universe and to count it an unholy thing—in short, to hold on their awful way like the mad prophet whose ass stumbled before the gleaming sword of the angel—till all is lost and gone—the dumb animal rebuking the prophet, but rebuking him in vain. Such a case was that of John Martin, the father of Phil the protégé of Mabel Brown.

CHAPTER XXVI.

BOB IN LONDON—LETTER TO THE CHURCH.

Here I must to a great extent give Bob's first letter since he left for London:—

My dear friends, you have been much in my mind this last week. I have seen many grand people since I came here and sat at many a bounteous table but never shall I meet with truer friends than you and never shall I eat meals with a heartier relish than those of the old time.

How about Rover (his dog) and do you ever see Miss Carruthers or that villain that she suffered so much from in the Sunday school. I mean Pat Heenan? He may be a changed youth from what he once was, but I tell you he was the greatest scamp I ever knew. I never told you that it was he who cut the square piece out of my jacket with his knife one day so cunningly that I never knew till I got home, and that it

was he who hid my cap on another; I may say, stole it, for I have never seen it from that day to this.

But the Sunday school—how can I ever forget it? And Miss Carruthers who took such an active hand in establishing it and keeping it open summer and winter—and how long ago lovingly she bore with such characters as Pat Heenan—ready like the Master to repeat again and again the lessons of the past! It makes me furious to think how that ruffian treated her, and the plots and pranks he resorted to in order to break up the school.

And there is another reason that makes me often think of that Sunday school, and that was that there was a fair young face that deeply interested me there—the face of Mabel Brown, who always appeared to me as a lily among the thorns, and who on one occasion, at least, suffered no little annoyance at the hands of Pat Heenan, who, but for her intercession, would certainly have been taken up and sent to prison. My intention was to give the scoundrel a thrashing the first time I met him, but, to tell you the truth, I had some doubts as to my ability, for you don't know what a fiend he is when roused. At all events I gave up the idea, better thoughts began to prevail.

I was of little use in that school, though I was one of the teachers, for teaching is not my vocation. But if I did not teach much I learned much and I have carried away memories from that school that will always be green—memories that will follow me through life and like ministering angels will speak to me in measures and in ways past finding out.

Very pleasant in some respects were those days, those meetings in the Sunday school, and those visits to the Browns, and other friends. They are gone now—gone never to return and, I may say, in a different sense from Cowper:—

But they have left an aching void
This world can never fill.

I was a teacher in that school, but far more was I a scholar. The most instructive pages are not those of an open book—but faces—open faces that reveal the workings of the soul within—its sympathies, affections, aspirations. I can think of faces now, that seem to me "angel faces that I loved long since and lost awhile" and one of these is Miss Carruthers, whom that Sunday school was so much indebted to; another is that of my mother, and another is one dearer still, of if I had only once spoken to her and told her all that was in my heart!

Oh for the touch of a vanished hand
And the sound of a voice that is still.

This London is a great place—a world in itself. There are more people in it than in all broad Scotland and thousands upon its streets whom you may meet once and never see again. But though there be so many people in it I feel lonely. I never felt more lonely than I did the first night I spent within its borders. The clank and clatter and roar of men and carts and carriages is deafening. The restless ebb and flow of the human tide that surges into the city every morning and recoils every evening is indeed very much mechanical, due to a large extent to the great law of necessity—the urgent questions of what shall I eat and drink and wherewithal shall I be clothed. But beneath this restless roar for existence, there is a sort of hush about midnight—a silence, but rather a subdued sound like that of many waters at a great distance—the continuous undertone of a strong will, as if all the streams of thought and feeling in London were still flowing on like the pulse of a mighty giant in his slumber. This sound, so subdued as it seemed to me, was touching. It was oppressive. Why? Because it was not mechanical, but human—not like the distant falls of Niagara, but it was the great tides of the human heart beating, beating in sympathy with my own. Between the solemn hush of midnight that I here note and the pulsation of my own heart there is what? I cannot tell, but something kindred.

I am getting on very well here with my work; and yet I have plenty of time and opportunity for seeing the great sights in London, one of which I had often heard about, the Dorset gallery and the great pictures there on exhibition, and I had resolved to gratify myself in this respect on an early day. It is indeed a great treat to see those pictures of Doré—all of a Biblical character—such as the daughter of Jephthah going forth with her maidens, with timbrel and song to meet her father returning from victory—the brazen serpent in the wilderness, exhibited on a pole for the sake of those that had been bitten with the poisonous reptiles with which the country was then infested, but the picture which impressed me most of all was Christ leaving the Pretorium. The Roman soldiers are on hand with their halberds and battle axes keeping the crowd at bay—all men of brawn and muscle—giving one the impression of men who had won their laurels on many a hard fought battle field—looking on the scene rather with an expression of wonder than indignation. And there too may be seen the fierce ecclesiastics, the leading Scribes and Pharisees whom Christ so unsparingly denounced again and again—their strong Jewish faces wearing a very different expression from that of the Roman soldiers, and there too in the distance may be descried Caiaphas the high priest and the leading authorities of the Sanhedrim around him with their backs against the light so that the figures are shaded, but not so shaded as to conceal the look of secret satisfaction with which they contemplate the scene. And there too may be seen mingling in the crowd, Peter and James and John, the blanched cheek and the furtive eye revealing their agitation, their sympathy and fear. And there too may be seen the three Marys, and, conspicuous of all, Mary the mother of Jesus, keeping near, though jostled with the crowd and the rough soldiers. The artist with great judgment has placed her fully in the light and given her a face in its main features like that of Christ, and such a face of sympathy and tender grace! But that which solemnizes everyone that enters those exhibition rooms is the central figure, the Christ of God with His seamless robe, descending the steps of the Pretorium—the sandalled foot lifted up and just taking its place in the step below while the other is in the corresponding attitude. The pose is wonderful. I never saw anything inanimate so like like. And then the face! How can I describe it! My dear old friends, there is no sermon that I ever heard—no tale of sorrow I ever read, made half the impression on me that that grand majestic figure on His way to Calvary did. It has given me a memory that will ever be green—that will never be obliterated—that will follow me through all the coming years, years be granted, freshest of all in the last sad hour when lover and friend will be removed into darkness, like Jacob!

memory of Bethel of which he spake to his sons in his departure.

Doré must have had a lofty ideal of the Christ of God to put on canvas such a figure and such a face—a face so full of sweetness and purity, and yet of firmness and dignity, reminding us of the expression that He set His face steadfastly to go up to Jerusalem. There is no appearance of sadness or timidity there. There is no hint about the scourging and indignities, to which He had been subjected during the night, on the part of those that made long their furrows upon his back and plucked off the hair. On the contrary there is a radiancy in His look and a lightness in His step that speak of the delight He had in doing the will of the Father. His step is not that of one that is dragged to the cross by an awful necessity, but rather the step of a conqueror who has already overcome and waved away the temptation and who for the joy set before Him is going forward to the consummation of his work, strong in God and in the power of His might. In looking at that picture I thought of the passage: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? The answer is: I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like Him that treadeth in the winefat? The answer is: I have trodden the wine press alone and of the people there was none with Me, and I looked and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me. (Is. lxiii.)

It is, indeed, a great picture, and I do not wonder that it is the great attraction of the gallery. Many a tear is shed over it. Many an inspiration for good flows from it, for it is impossible to look upon it without feeling the force of that great truth that Christ became a sin-offering for us who knew no sin that we might be made the righteousness of God in Him. This was the theme on which poor Miss Carruthers so often dwelt in her lessons—the great central truth of Revelation; and I can see now better than when sitting in her class, why such prominence should be given to it on the part of our teachers.

One remarkable feature of the picture is that each figure represented there is a finished picture—nothing to fill up—the hair, the hands down to the nails on the fingers—all life size, and all so real and life like! And when you think of the number of the figures in the work, the diversity of attitude and the variety of expression—marvellously helped by his management of light and shade—you will not wonder that he spent about four years in its execution. But it is not a picture that you can take in at a glance. It is a picture that grows upon you like any great spectacle in nature, such as the Falls of Niagara. You have to come again and again before you are able to make your full estimate and feel its full power.

The effect of the picture on the spectator is striking. There is a strange silence—or shall I say awe, reverence?—comes over one in standing before it; and I am not speaking of myself alone, but of the general effect on visitors. Everything like levity here is out of the question—unnatural, as I saw in the case of two young girls who had come hither in a happy mood. At first they were merry and talkative but when they reached this picture their speech subsided into a whisper and their levity gave way to something of the solemnity of worshippers.

I have been trying, my dear friends, to give you something like a description of this great work of art, but how poor is the whole thing on paper! To help your conception of it, let me send you along with this some sketchings—simple outlines. These are fair enough in their way, but I am not able to give you the strong lights in which the figures stand, the wealth of colouring with which they are illustrated, the bounce and glamour of those Roman soldiers, and the simper and ill concealed blasphemy of those fierce ecclesiastics that have at length succeeded, as they suppose, in their machinations. This picture did me good—the face, the figure of our blessed Saviour! How can I ever forget it? If Jacob Parsons was blessed with a vision of Jesus in a dream of the night—a vision that followed him through life growing brighter and brighter till the light of time melted away into that of eternity, so I trust this vision that I beheld in the Doré Gallery, London, will follow me and be a cheer and a comfort to me when all other comforts fail!

I enclose a ten-penny note to buy something nice, and please say to Miss Carruthers, if you see her, that I will write her soon and give her some account of the great preachers I have heard in London. Believe me, my dear old friends, your ever dutiful boy, BOB ARMSTRONG.

P. S.—Mind Rover and let him have a share of the good things too. B. A.

(To be continued.)

THE MISSIONARY WORLD.

THE OPIUM CURSE.

The Bombay section of the opium trade of the Indian Government with China got into proper working order about 1834-35. A study of the figures of the Bombay and Calcutta exports to China combined for forty years will show that the present reduction may only be a temporary ebb in the rising flood of Indian opium.

Table with 4 columns: Year, Chests exported to China from Calcutta and Bombay, Year, Chests exported to China from Calcutta and Bombay. Rows range from 1834-35 to 1873-74.

Such a table as this is worthy of careful study. In past years the upholders of the British Indian opium curse have endeavoured to take the nerve out of the anti-opium movement in such periods as 1859-60, 1863-64, 1868-69, 1872-73 by saying that the opium trade was dying of itself and there was no need to take any notice of it. All the while it was really steadily increasing. It is probable that one cause of the fluctuations in the traffic has been the efforts of the Chinese viceroys from time to time to put down the local growth of the poppy. When they have done so it has caused the import figures to go up. When they have relaxed their efforts the figures have gone down again.

It is interesting in searching the back numbers of the London Lancet to find a number of illusions to the opium traffic. On one occasion the editor speaking on behalf of the whole medical profession in England, says: "Opium is from first to last a drug and a poison. Its proper place is in medicine and there only." Apropos of the subject of opium in medicine, it is noteworthy that, owing to British action, opium is no longer of any use as a medicine over a large part of Asia. Doctors cannot use it as such with an opium-eater or smoker. They have to substitute something else for it.

In reading the other day an article written in England in favour of the opium curse I came across the extraordinary argument that "the poppy does not interfere with other crops." In my thousand miles' journey through the Central India poppy states I found everywhere that it did interfere with other crops, and in three ways. First, by taking up the very finest land; secondly, by taking from twice to six times the water required for other and more useful crops, no light matter in a tropical country; and thirdly, by taking from six to twelve times the labour necessary for other crops. Often one could see the poppy, cotton and food crops growing in the same field, the poppy always in the best position nearest the well.

"Rajahstan" was the name given at the beginning of the century to the districts now governed by English officials under the title of the Rajputana and Central Indian (or Malwa) Agencies. Just as Hindustan means "the land of the Hindus," Afghanistan, "the land of the Afghans," and Beloochistan "the land of the Beloochees," so "Rajahstan" means "the land of the Rajahs." The title thoroughly describes the character of the country. From time immemorial the Rajputana-Malwa districts have been governed by rajahs, great and small, who have derived their power from one imperial overlord, who was their absolute master, able to depose them at will, and, if necessary, to place other rulers in their place. The British Government has carried out the same plan, and has frequently deposed rajahs who have outrageously treated their people, and has placed others in their place. Some times other punishments of imprisonment or fine were inflicted.

In my journey, just completed, of a thousand miles through these states, I found everywhere that England is reckoned by the natives as the "Sirkar," or supreme government, of these states, and the rajahs as the servants of the British.

It is necessary to remember these facts in view of the coming abolition of the opium traffic. England as the overlord of these rajahs is their absolute master, and as such is responsible for the suppression of any great and widespread evils in their states, though not for the petty details of their administration.

This has been recognized by the establishment of the Thuggee and Dacoity Department in these districts for the suppression of the great evil of Thuggism, or professional robbery with murder, which was so rampant at the beginning of this century. This department is superintended by English Government officials. A similar system will shortly be wanted for the suppression of the poppy plague, a tenfold deadlier evil than that of Thuggism, and an evil for which, as it exists in its present form, the English Government is directly responsible.

The "opium-agents" in Central India are English Government servants "lent" to the various Maharajahs and paid by them. From time to time they are pensioned according to the ordinary rules of the English civil service, and fresh officials are "lent" by the Anglo-Indian Government. They are presided over by the Agent General of the Viceroy in Central India, the highest English official in that part of the empire.

At Indore, the capital city of the Maharajah Holkar, and one of the principal centres of the Malwa opium trade, a native cotton merchant very kindly took me in his carriage to see some of the opium merchants. In one of their offices I saw two piles of silver rupees, eight feet in circumference and ten inches deep. If the opium traffic were swept away tomorrow, these men would have plenty of money left, from their previous gains, to invest in other and cleaner forms of trade. And it would be a great blessing to them to be thus transferred. In no trade on the face of the earth is there more gambling and speculation. A man may be a millionaire to-day and a beggar to-morrow. I saw one such case when I was out with the above native gentleman. An old man with drawn, pained face, came running and shouting after the carriage. My friend told me that he was one of a number of others who had become mad through being ruined in opium speculation.

(To be continued.)

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And endorsed by the medical faculty throughout the States, Clark's Catarrh Cure has come to be regarded as the only real specific for that disease. In every case it affords a certain, safe and speedy cure. No other remedy gives such satisfaction, because the results from use are not the same. Sold by all druggists, or sent to any address on receipt of 50 cents by Clark Chemical Co., Toronto and New York.

DO THE OLD GROW IRRITABLE?

Shelley says that old age is the most miserable corrupter and blighter of the sweetest charities of the human heart; and he seems to think that people must of necessity grow irritable as they grow in years. This is a mistake. Old persons whose blood is pure and whose livers remain active are generally the most delightful persons we can meet. And there is no excuse for any one having impure blood or a torpid liver when they can procure Beecham's Pills for 25 cents a box. If your druggist does not have them, send to B. F. Allen Co., 365 and 367 Canal St., New York.

HOW TO BECOME ROSY-CHEEKED WOMEN.

The political battle is over, but the battle with disease must be constantly and unceasingly waged else the grim reaper will come out victorious, and loved ones will be gathered to their long home. On all sides may be seen pale and listless girls who should be enjoying the health and glow of rosy youth. Everywhere we are met with women young in years, yet prematurely old, who suffer in silence almost untold agonies, the result of those ailments peculiar to the female system. To all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the blood, and transform pale and sallow complexions into glowing, rosy cheeks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women and girls are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit. For suffering men Dr. Williams' Pink Pills are equally efficacious. For overwork, mental strain, loss of sleep, nervous debility, and all those diseases that lead to broken-down manhood, they are a certain specific, stimulating the brain, reinforcing the exhausted system and restoring shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and debilitated person. For sale by all dealers or sent postpaid on receipt of price (50 cents a box) by addressing the Dr. Williams Medicine Co Brockville, Ont.

THE NEW PREMISES

OF THE OLIVER DITSON COMPANY.

The Oliver Ditson Company, so well known throughout the United States for its prominence as a centre for musical publications, musical instruments and all else appertaining to the divine art of music, has lately perfected a movement which not only gives the company additional room, in which to carry on their constantly increasing business, but also one of the finest buildings for the purpose in the city. The premises were originally numbered 453 to 463 Washington Street, and at the time of their construction were occupied as a dry goods store by Churchill, Gilchrist, Smith & Co., the firm occupying the whole building. Later, changes have occurred, alterations were made whereby a number of parties became occupants of the same; those giving way to the alterations and changes which, in taking possession of the building, were found necessary for the new business to be conducted therein. As now arranged, there is but one main entrance to the structure, which opens direct into the retail department, where every facility for handling the immense quantity of music demanded by the constant influx of patrons is to be noticed and appreciated. The counters, shelving, and in fact all the woodwork of this floor is of chestnut, and gives a light, cheerful appearance, conforming with the ceilings and other surroundings, all of which are the best that experience could suggest. Near the elevators, which are directly in front of the entrance, is the office of Mr. Clarence Woodman, Superintendent of the store; and at the rear is the entrance to the express and mailing departments, which are convenient and of good size and apparently all that is needed for this portion of the work of the establishment. On the floor above is the office of Mr. J. C. Haynes, and the counting-room; also the pianoforte saleroom, in charge of Mr. S. A. Gould, recently of New York, which is one of the best in size, light and space to be seen anywhere, and which, in its fitting up, includes a suite of three parlours, carpeted, finely-lighted and otherwise made attractive, and in which parties purchasing pianos can have them tried, and thereby get the same tones and effects as they would on the floors of their own homes. From this floor entrance is had to the second story of the building, in which the concern has been so long, and where will be found the publication department and the publications of the house arranged on shelves in this and stories above for immediate use as the retail and wholesale departments may require. On one side of the third and fourth floors at a little later date will be established the wholesale and retail departments of the large business of John C. Haynes & Co., which, as is well known, is a branch of the Oliver Ditson Company, and which will, by this change, have excellent facilities for the display and sale of the various musical instruments carried in the large and general assortment of the house. On the fourth floor, which is admirably arranged to handle the great stock of music, is also the advertising room of the concern, which has been made very pleasant by neatly-tinted walls and pictures, and which is presided over by Mr. J. C. Johnson; and on the upper story there is still more stock, all of which is placed for quick handling as may be desired. The whole building is lighted by electricity and fitted with electric bells, having sufficient power in the basement for all the wants of the establishment. In summing up it can be stated that the building has a frontage of seventy feet, is elegantly appointed from basement to top, and in the alterations made care has been had to have convenience and comfort go hand in hand, so that in receiving goods, preparing them for sale and in meeting the demands from customers, the easiest and pleasantest methods for the accomplishment of the same have been secured, and cannot fail to meet the approval of both those who serve and those who are served.

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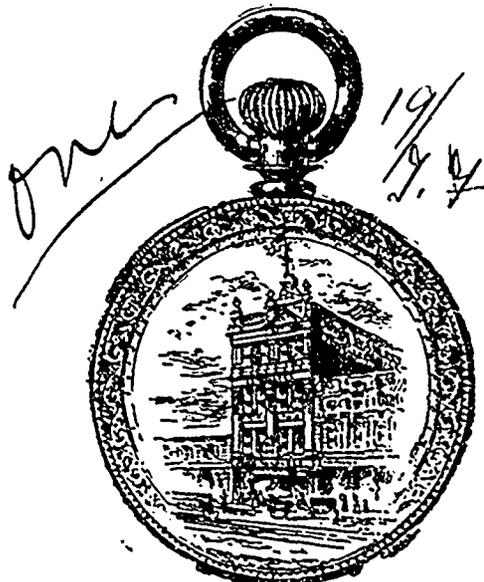
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NOTICE
AUGUST 1891
OF
THE GENUINE
WARTSHORN

Ministers and Churches.

The congregation of Ratho and Innerkip presented Rev. W. A. McKay, Woodstock, with a purse of \$50 for his services during their vacancy.

The Presbytery of Montreal met on April 3 at Valleyfield and inducted the Rev. J. E. Duclos, B.A., as minister there. Mr. Duclos is a graduate of the Presbyterian College, Montreal, was licensed by Montreal Presbytery and was recently labouring at Portage du Fort, Quebec.

At a special meeting of Brockville Presbytery the Rev. A. Macgillivray intimated his acceptance of the call from Bonar Church, Toronto. The Rev. Dr. Kellock was nominated Moderator of the Synod of Montreal and Ottawa. A call to the Rev. D. J. Hyland from Fitzroy Harbour will be disposed of on the 14th inst. at Prescott.

At the observance of the Lord's Supper in Chalmers Church, Woodstock, on March 29, forty-seven persons were received into the full fellowship of the Church. Special services were held for the two previous weeks, and Rev. Mr. McKay was assisted by several members of the Presbytery and by Rev. Mr. Wade, of the Episcopal Church, and Rev. Mr. Kerby, of the Methodist. A majority of those received were young men.

We learn that Rev. R. and Mrs. Wallace have just arrived with a party of 180 children for distribution among Christian families in Ontario. There are many such who could easily make room for one of these little fellows in their home. They rapidly become useful, fetch up the cows, water the horses, learn to drag and milk and quickly repay the care and attention given them. By writing to Marchmont Home, Belleville, all particulars regarding them can be learnt.

At the conference on missions held by the Presbytery of London at Glencoe on March 9, it was unanimously resolved that this conference recognizes with joy and gratitude the great and precious fruits of our Home and Foreign Missionary work and cheerfully owns our obligations to persevere in the same with renewed zeal and enterprise. We further feel called upon to acknowledge the urgent duty of the Church to enter at the earliest possible day upon measures for the evangelization of the large and increasing Chinese element within our borders.

The Young People's Society of St. Enoch's Presbyterian Church, Toronto, held its closing meeting for the winter session on Tuesday evening week and was a great success. Although the weather was very unfavourable a large number was present. The honorary president, Rev. G. C. Patterson, occupied the chair, and those present were treated to a literary and musical treat. Those taking part were Miss Laval, Mrs. Martin, Mrs. McFayden and Messrs. Selby, Hall and Major. A feature of the evening was a spirited debate arising out of the following resolution: "Resolved, That love has more influence over man than fear." The affirmative was supported by Dr. Shields and Mr. H. Martin, and the negative by the president, Mr. Macintyre, and Mr. Murdoch. After quite a lively discussion the supporters of the affirmative were declared the victors. This society is to be congratulated on the progress it has made since its recent inception. The Church has just passed its first anniversary and the society has about sixty members at present. A hearty vote of thanks was tendered Miss Fisher who has been untiring in her efforts on behalf of the society as organist and also to those outside the association who have contributed to the entertainment of the members on different occasions. After suitable remarks by the much-esteemed pastor, the meeting was brought to a close by the doxology and benediction.

The Rev. Dr. Cochrane, Convener of the Home Mission Committee, writes: Will you permit me to say, for the information of Presbyteries and congregations in the Western Section of our Church, that according to the estimate submitted by Dr. Reid at the Committee meeting last week, the Home Mission Fund will close the financial year with an indebtedness of \$6,000, and the Augmentation Fund with something between \$500 and \$1,000. This estimate is based on the supposition that \$7,000 may yet come into the Home Mission Fund and \$4,000 into the Augmentation Fund. In view of this unpromising state of affairs, the Committee, in revising the grants, passed the following resolution: "The Committee resolved to notify Presbyteries and missionaries that while the grants made are the amounts which, in the judgment of the Committee, are necessary for the efficient working of the fields, this Committee can only disburse the money placed at its disposal by the Church, and earnestly appeals to Presbyteries to adopt means to secure largely-increased contributions on behalf of the fund from congregations within their bounds." I still cherish the hope that before April 30, when the accounts are closed, both funds may show larger receipts than the most sanguine expect. Meanwhile, congregations that have not sent their contributions, or others that can augment what they have already sent, should do so at once. There is also ample room for the exercise of individual liberality on the part of our wealthier members, that our mission stations and augmented congregations may not suffer.

BOARD OF FRENCH EVANGELIZATION.

At a meeting of the Board held on March 18 the report submitted by the treasurer showed that the following amounts are still required before the 30th of April next in order to close this year, as has been the case in former years, free from debt:

Ordinary French Evangelization Fund	\$9,628
Pointe-Aux-Trembles Ordinary	1,835
Boys' Building and Farming, etc., (including Building)	3,808
Coligny College. Ordinary Fund	3,443
Building Fund	1,814
Total	\$19,714

In regard to the state of the funds great anxiety was felt and it was unanimously resolved to make a special appeal for contributions so as to meet the indebtedness and render unnecessary any reduction of the work. In doing so the Board desires to express its heartfelt thanks to all the congregations, Sabbath schools, Woman's Missionary Societies, Christian Endeavour Societies and friends generally who have thus far provided the means; and, in the present emergency, would confidently ask for their further practical sympathy and help in this field of the Church's work which the Lord is evidently blessing. It is plain, however, that, unless the sum of \$18,714 is provided at the date indicated, the Board will be reluctantly forced to limit its work by withdrawing its missionaries from some of the fields already occupied.

Contributions should be addressed to the treasurer, the Rev. R. H. Warden, D.D., 198 St. James Street, Montreal, and may be designated to any particular department of the work. It should be kept in mind that no money, unless specially so designated, can be used for Coligny College.

D. H. MACVICAR, D.D., LL.D.,
Chairman.

S. I. TAYLOR, Secretary.
198 St. James Street, Montreal,
March 21, 1891.

KNOX COLLEGE CLOSING.

The closing exercises of Knox College took place in the convocation hall of the College last week, Principal Caven in the chair. On the platform were: Dr. McLaren, Parsons, Proudfoot, Clark, Middlemiss, Sir Daniel Wilson, Professors Thomson and Black and Rev. Mr. Wallace. The hall was completely filled with visitors.

The Rev. Dr. Caven in his opening address dwelt principally upon the work of the College. There were more attending the classes this year than at any time during the history of the College. They had been visited by typhoid fever, but by divine mercy all had recovered. There were at present 130 students in the city: eighty in Theology, thirty in the Preparatory Course and the rest in the University Course preparing for the ministry. It had been said that there was an overabundance of ministers. In his opinion that was impossible. If a man felt that he was called by God to preach the Gospel he should obey that call to the best of his ability. Since they last met together Mr. Thomson had been appointed and has strengthened the staff by his valuable labours. Dr. Proudfoot, instead of lecturing half the Session was now lecturing during the whole Session. Their library should be endowed as the college libraries in the States. The alumni were at present doing their utmost to raise the necessary amount of money to extend it, and make it more in accord with the standing of the college. He regretted to say in its present condition it did not reflect credit upon them. After generally outlining the policy of the College the speaker read out the following names of those who had received scholarships and those who led in the subjects mentioned, for the first, second and third year:

Scholarships—First year, Central Church, Hamilton, scholarship, \$60, E. L. Hunt, B.A.; Eastman scholarship, \$60, W. G. W. Fortune, B.A.; J. B. Armstrong scholarship, \$50, D. Carswell; Goldie scholarship, \$40, N. Morrison, B.A.; Gillies, I. scholarship, \$30, T. H. Mitchell, B.A.; Gillies, II. scholarship, \$30, G. W. Logie; Dunbar scholarship, \$30, P. McL. Forin.

Second year—Cameron scholarship, \$60, J. McNair, B.A.; Knox Church, Toronto, I. scholarship, \$60, N. Lindsay, B.A.; Knox Church, Toronto, II. scholarship, \$60, A. Graham; Logbrin scholarship, \$60, J. H. Davidson, B.A.; Torrance scholarship, \$50, H. S. McKittrick; Heron scholarship, \$30, W. H. Grant, B.A.

Third year—Bonar Burns scholarship, \$80, J. W. McMillan, B.A.; Fisher scholarship, I. \$60, W. W. Craw, B.A.; II. \$60, D. M. Buchanan, B.A.; (no name) scholarship, \$50, W. Morrin, B.A.; Bayne scholarship, \$30, Joseph Elliott, B.A.; Cheyne scholarship, \$30, P. E. Nichol.

Special Prizes—Clark prize, I. New Testament Greek, Lange's Commentaries, W. H. Grant, B.A.; Bryden prize (the five points in Calvinism), \$30, W. W. Craw, B.A.; Smith scholarship, \$50, J. D. Edgar; Bayne scholarship, \$50, W. G. W. Fortune, B.A.

First names in subjects mentioned—First year—Theology—Exegetics, W. G. W. Fortune, B.A.; Biblical History, E. L. Hunt, B.A.; Apologetics, E. L. Hunt, B.A.; Church History, Neil Morrison, B.A.; Systematic Theology, D. Carswell; O. T. Literature, E. L. Hunt, B.A.

Second year—Theology, Exegetics, John McNair, B.A.; Apologetics, John McNair, B.A.; Church History, John McNair, B.A., and N. Lindsay, B.A.; Systematic Theology, N. Lindsay, B.A.; Homiletics, N. Lindsay, B.A., and John McNair, B.A.; O. T. Literature, John McNair, B.A., N. Lindsay, B.A.

Third year—Theology—Exegetics, D. M. Buchanan, B.A., and W. W. Craw, B.A.; Church History, D. M. Buchanan, B.A.; Systematic Theology, J. W. McMillan, B.A., J. S. Conning; Homiletics, D. M. Buchanan, B.A., W. W. Craw, B.A., W. Morin, B.A., J. McMillan; O. T. Literature, J. W. McMillan, B.A.

Principal Caven then formally presented certificates to the graduates, extending to them individually the right hand of fellowship. Each youthful divine was received with rounds of vigorous applause from the benches in the rear, where the students were congregated to do honour to their comrades. The names of the graduates were: Messrs. Hugh Brown, D. M. Buchanan, A. Carrick, B.A., W. W. Craw, B.A., J. D. Edgar, H. Foster, B.A., Joseph Elliott, B.A., W. M. Haig, J. M. Miller, W. Morris, Murdoch McKay, G. M. McEachern, D. B. Mareh, J. F. Conning, James McMillan, J. W. McMillan, B.A., F. O. Nichol, P. E. Nichol, H. A. Percival, T. H. Rogers, B.A., R. J. Hunter, B.A., A. McIntyre.

At the conclusion of presentation of diplomas, Principal Caven addressed the graduates.

Rev. Mr. Wallace, B.D., presented, *in absentia*, the name of Rev. W. H. Ness, of Nova Scotia, for the degree of B.D., which was formally conferred by Principal Caven, with a brief explanation of Mr. Ness' life-work.

Sir Daniel Wilson, who has always been in attendance at the closing of Knox College whenever it was in his power to be present, delivered a powerful address, especially directed to the graduates and students present, on the prevailing agnosticism of the age. It was a peculiar pleasure to him to note the advance of Christian culture throughout America. In the olden times it was not so much heeded as it is to-day, when the greatest philosophers of the day were agnostics. Knox College is doing a great work in preparing young men for the great religious battle. It was a sad sight to see a great Christian like Gladstone in a religious discussion with the great philosopher Huxley. Gladstone was a politician, and was not a match for Huxley. It was time for Christians, not only to put on the armour of faith, but carry with them the shield of education and knowledge.

Rev. Dr. Armstrong, of Ottawa, on behalf of the alumni, presented Principal Caven with an address, couched in the most kindly and affectionate language, expressing their deep regard for him, and their gratitude to the Great Head of the Church for sparing him to them for so long and faithful a period of service. He has been connected with Knox College for a quarter of a century.

Principal Caven's reply was brief but very affecting, dwelling upon the memories of distinguished and beloved colleagues and friends now long gone to their rest.

In the evening speeches were delivered by Rev. Dr. Armstrong, of Ottawa; Rev. R. P. McKay, Rev. R. McLaren and others at the Bloor Street Presbyterian Church.

KNOX COLLEGE ALUMNI.

The regular spring meeting of the Knox College alumni was held last week at Knox College. Rev. John Somerville, of Owen Sound, presided, and among those present were Revs. J. R. S. Burnett, Alliston; J. S. Hardy, Ayr; Dr. McMullen, Woodstock; G. E. Freeman, Deer Park; W. A. Martin, W. Burns, W. A. Hunter, Robert Wallace, R. C. Tibb, W. G. Wallace, J. A. McDonald, Toronto; R. M. Hamilton, Eglinton; Prof. Thomson, Toronto; R. Pettigrew, Glen Morris; S. H. Eastman, Oshawa; Nixon, Smith's Falls; John Mutch, John Neil, Toronto; P. Strath, Innerkip; J. Argo, Norval; R. H. Abraham, Burlington; D. C. Johnston, Beaverton; Kippen, Claremont; R. Thynne, Markham; R. P. McKay, Toronto; R. D. Fraser, Bowmanville; J. Campbell, Granton; I. Currie, Kintyre; R. Hamilton, Motherwell; J. McD. Duncan, Tottenham; D. M. Ramsay, Lonsdale; J. G. Shearer, Hamilton; W. J. Clark, London; J. Walt, Laskay; J. B. McLaren, Columbus; Alexander Gilray, Toronto; A. A. Mitchell, Waterloo; O. U. Campbell, Uxbridge; Donald Currie, Wallaceburg.

A number of committee reports were presented and adopted making changes affecting the association and the college. It was decided to admit to membership in the association ministers in the Presbyterian Church who had never attended Knox College, whose names had been recommended by the Executive Committee and adopted by a three fourth vote.

Rev. John Mutch presented a report proposing to petition the senate to modify the B.D. course so as to admit of specialization. It recommended that the first part of the course remain unchanged, but that men be allowed to take an option in the second part between that department as at present constituted and one or more departments of special theological study selected from a number to be specified by the senate.

A discussion arose upon the possibility of founding a wide intercollegiate monthly review. Many

Dyspepsia

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In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

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"Used it in nervous dyspepsia, with success."

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"The best remedy for dyspepsia that has ever come under my notice."

DR. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

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of the members spoke in favour of the plan, and the committee which has been considering the matter since last fall was re-appointed to communicate with other colleges and see what could be done toward a united effort.

Rev. William Burns read a letter to the Association from Rev. Jonathan Goforth, the College missionary in Honan, China, full of interesting descriptions of his troubles in that hostile province. On motion of Rev. R. D. Fraser, a resolution expressing sympathy with Mr. Goforth and his brethren in the mission was carried.

At the opening of the evening session Rev. R. S. G. Anderson, St. Helen's; R. Hamilton, Motherwell; James F. MacLaren, Rock Lynn, and W. G. Hanna, Uxbridge, were elected associate members by the unanimous vote of the Association.

The remainder of the evening was taken up by a profitable conference on various chosen topics. The subject of "Ministerial Etiquette" was introduced by Rev. John Somerville; of "How to Receive New Members into a Congregation," by Rev. John Mutch, and of "How to Make Pastoral Visitation most Effective for Good," by Rev. J. R. S. Burnett. A free discussion followed among the members in each case, during which many valuable hints were elicited.

While the alumni sat in soberest conference over abstruse subjects the students gathered in the dining-hall of the College and "dined" the departing class of '91. Mr. F. O. Nichol presided, and, after a tasty menu had been enjoyed, toasts followed to all things that tempted a reference.

After "Our Queen," the toast "Canada, our Country," was responded to by J. McMillan and J. Macdonald. "Knox" came next, and Peter Nichol and Rev. John Somerville spoke in her honour. Mr. Percival and Professor Thomson responded for "Our Professors," and Mr. Clarke, of London, and Mr. Patterson, of Cooke's Church, for "The Grads." "The Class of '91" was oratorically represented by Messrs. Foster, J. W. Wellington and T. Rogers. Peter McNab stood for the "Undergrads."

"Sister Colleges" brought addresses from Mr. Lindsay, of McGill, Mr. J. F. Scott, of Queen's, Mr. Hunt, of Guelph Agricultural College, and Mr. J. S. Scott, of "Varsity." "The Ladies" were gracefully spoken for by Mr. J. K. Arnott, "The Press," by Mr. W. H. Johnston, and "The Host and Hostess," by Messrs. J. D. Edgar and W. Cooper. During the evening songs were contributed by Messrs. F. O. Nichol and W. R. Johnston.

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Every lady reader of this paper sending AT ONCE her address on a postal card will receive a FREE copy of THE LADIES' (Pictorial) NEWSPAPER, containing full particulars of their old-fashioned English Prize Competition. Over \$50,000 in prizes will be given away between now and June 1st, with special daily prizes of value for each locality. THE LADIES' NEWSPAPER is one of the largest and most profusely-illustrated publications in Canada, and the competition offered by them is to be conducted in a strictly fair and honourable manner without partiality to persons or locality. Any one can secure a GOOD prize by a little work. NO CHEAP PRESENTS will be given. It costs you nothing for full information and a sample copy if you send AT ONCE. Address: THE LADIES' NEWSPAPER CO., Canada Life Building, Toronto, Ontario.

HOW LIFE MAY BE PROLONGED.

Poets and novelists go into ecstasies over what they romantically call "beautiful spring," and "gentle spring," and while no doubt everyone is glad to see winter release its icy grasp, "beautiful spring" is, after all, one of the most deadly seasons of the year. Sudden transitions from warmth to extreme cold, with piercing, chilling winds; from dry to sloppy, "muggy" weather, all combine to make the season a most trying one, even to the hardiest constitution, while to those with weak constitutions the season is one of positive danger. Undoubtedly the greatest danger at this season of the year is from cold in the head, which very few escape, and which if not promptly and thoroughly treated, develops into catarrh, with all its disagreeable and loathsome effects. Catarrh, neglected, almost as certainly develops into consumption, annually destroying thousands of lives. At this trying season no household should be without a bottle of Nasal Balm. In cases of cold in the head it gives almost instant relief and effects a speedy cure, thus preventing the development of catarrh. Where the latter disease has already secured a hold it is equally efficacious, and with persistent use will cure the worst case. From the outset it sweetens the breath, stops the nauseous droppings into the throat and lungs, dispels those dull headaches that afflict the sufferer from catarrh. Nasal Balm is not advertised as a cure-all—it is an honest remedy which never fails to cure cold in the head or catarrh when the directions are faithfully followed, and thousands throughout the country have reason to bless its discovery. Nasal Balm may be had from all dealers or will be sent post-paid on receipt of price (50 cents, small, or \$1, large size bottle) by addressing Fulford & Co., Brockville, Ont.

The Rev. A. Alexander will move at next meeting of Dundee Free Church Presbytery an overture asking the Assembly to exercise, as regards the Moderatorship, the power of nomination, or to devolve it on some responsible body.

A GIRL of seventeen, Matilda Ann Aston, an inmate of the Victorian asylum for the blind, has matriculated triumphantly at Melbourne University. She passed in every subject, establishing for herself a record which is unique at the antipodes. She is the daughter of a widow.

British and Foreign.

THE Rev. Gavin Carlyle, of Ealing, is about to resign his charge.

THE average salary of a common school-master in Prussia is about \$250.

THE paper by Principal Cairns read at the Wesley centenary is to be published.

THE next decennial missionary conference in India is to be held at Bombay in the close of 1892.

A MAGNIFICENT building is fast approaching completion at Sydney for the Presbyterian Ladies' College.

OVER thirty purses were stolen in City Road Chapel, London, during the Wesley centenary meetings.

BISHOP TEMPLE has directed that at the election of lay representatives to the London diocesan conference women may vote.

THERE is to be no biography of Canon Liddon, but one of his literary executors, Rev. J. O. Johnston, will edit a selection of his letters.

MISS SMALL, of Poona, received a very hearty welcome when giving an address lately to the Church of Scotland Ladies' Association for Foreign Missions.

THE Anglican high churchmen are again sorely displeased with the Queen because a Lenten Friday witnessed the performance of the "Gondoliers" at Windsor.

As one result of the national anti-opium convention it has been resolved to raise a fund of \$100,000; and an anonymous donor undertook to give the first \$5,000.

IT is thought the choice for the vacant chair of Church History in the U.P. College, will lie between Dr. Orr, of Hawick, and Mr. A. R. MacEwen, of Glasgow.

THE proposal first mooted by Mr. Guinness Rogers to establish a Nonconformist Church Congress is said to be making headway in various centres throughout Britain.

IN Germany for every vacancy in the Church there are scores of hungry applicants; and this fact is slowly reducing the attendance in the theological classes of the universities.

IT is rumoured that the united congregations of St. Luke's and the Tolbooth, Edinburgh, contemplate making a strong endeavour to secure Dr. Stalker, of Glasgow; but the attempt, it is said, is not likely to be successful.

THE Earl of Aberdeen and Lord Kinnaird appeal for contributions towards the \$15,000 required to rebuild the American College at Aintab, in Central Turkey, burned to the ground two months ago.

DR. LUDWIG WINTHORST, the Ultramontane leader in the German Reichstag, was trained for the priesthood, but devoted himself to the law. He was a member of the congress at Berlin which memorialized against the dogma of the Pope's infallibility.

THE Madagascar News describes a touching scene at Faravohitra, Antananarivo, when all the people attended the funeral of Ursula, the infant daughter of Mr. and Mrs. J. Cross Thorne. Mrs. Thorne is a daughter of Rev. Dr. R. Anderson, of Glasgow.

THE Glasgow elder who has presented each student at the U.P. hall with a copy of the "Signa Christi," of Mr. Aitchison, of Falkirk, has also arranged for the presentation of copies to a number of libraries connected with young men's associations in Scotland.

THE commission appointed to investigate the students' complaints against the U.P. College had a prolonged sederunt recently when professors as well as students were heard; strict silence is imposed on all concerned until the commission submits its report to the Synod.

THE Rev. Richard Waterston presided at an anti-opium conference held at Dundee lately, at which there was a large attendance of ladies as well as gentlemen. The speakers protested against the flagrant wickedness of our national policy in carrying opium into China from India.

Dyspepsia

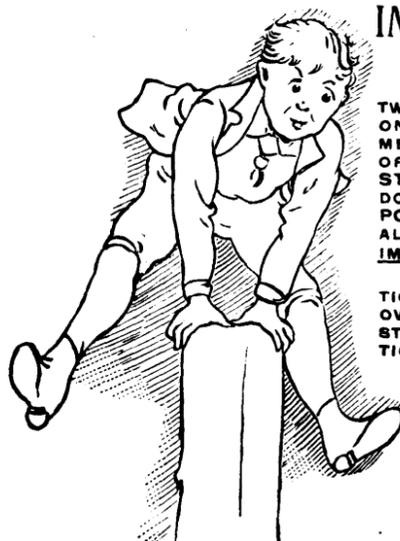
Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Sour Stomach

Hood's Sarsaparilla

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- A - CHURCH - INTERIOR - SHOULD - HAVE - A - SOFT - SUBDUED - LIGHT THE - GLASS - OF - SUCH - A - NATURE THAT - WHILE - EXCLUDING - VIEWS, - ADMITS - OF - A - TONED - LIGHT, - HOWEVER - SIMPLE - IT - SHOULD - BE - HARMONIOUS - IN - COLOR, - THUS - BEAUTIFYING - THE - INTERIOR, - IF - SCRIPTURAL - INCIDENTS - ARE - ILLUSTRATED - THEY - SHOULD - BE IN - CONCEPTION - AND - DRAWING - WORTHY - OF - RELIGIOUS - ART -

IN - PRIVATE - RESIDENCES - A - FEW - WINDOWS - COMMAND - AN - UN - PLEASANT - OUTLOOK; - A - PICTURE IN - STAINED - GLASS - SHOULD - BE USED, - ALSO - IN - VESTIBULE - DOORS, TRANSOMS, - &c.

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ARCHITECTURAL FAIENCE, &c. AGENTS FOR HARRINGTON'S (COVENTRY, ENG.) PATENT TUBULAR CHIMES.

THE city mission of St. Petersburg has bought for 130,000 roubles the elegant church occupied for 125 years by the Moravian brethren; it was presented to them in 1765 by Catharine II., but their services were indefinitely discontinued last May "under the pressure of circumstances."

THE Rev. Adam Milroy, D.D. Moneydie, has been appointed to deliver the next Lee lecture. He has selected for his subject "Scottish Theology and Theologians during the First Episcopal Period, 1610-1638," and the lecture will be delivered some time during the sitting of next General Assembly.

THE new church about to be erected at Greenhill Gardens, Edinburgh, for the Warrender Park Free Church congregation will be seated for over 800 and is to cost \$25,000.

DR. PEDDIE, of Edinburgh, who was ordained in 1828, is the father of the U.P. Church. Next to him stands Rev. Robert Redpath, of London, who, though now without a charge, is still on the Synod's roll. He was ordained only a fortnight after Dr. Peddie; but he is an older student, having entered the hall under Dr. Dick at Glasgow in 1821, the year before Dr. Peddie.

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MINERAL WATER

clears off Bile and Headaches. Don't feel at home without it. Colorado boasts no such water as St. Leon.

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THE INTERNATIONAL BUSINESS COLLEGE. Corner College Street and Brunswick Avenue, Toronto.

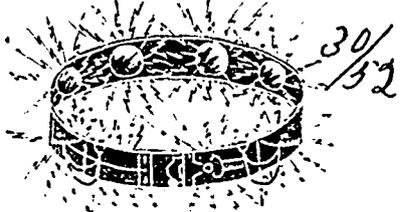
I do not say my College is "Better than the Best," the "Leading" or most "Reliable," but I am the oldest and most experienced Business School Teacher in the Dominion, and for twenty-three years was at the head of "Musgrove's National Business College," in Ottawa, the largest Business School in Eastern Ontario. I advertise very little. I give my personal attention to each student, and make his interest my own. A word to the wise is sufficient. Address J. M. MINGROVE, Proprietor.

Advertisement for Bailey's Reflectors, featuring an illustration of a lamp and text: 'BAILEY'S Compound Light-spreading REFLECTORS. A wonderful invention for lighting Churches, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 108 Park Ave. Philadelphia, Pa.'

Advertisement for 'THE GREAT MODERN REMEDY' with a shield-shaped logo and text: 'We request all those seeking medical relief to write us confidentially and earn for themselves of what THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them.'

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and time that pays. Think of the guarantee we give you of its merits. Fifteen millions of packages are consumed annually. Think of your clothes and hands

after a day of rubbing the dirt out on a washboard. (Pearline does away with that.) Think of the ease of washing clothes by the modern labor-saving method, which you will find on every package of Pearlina.

Think of the perfect cleanliness insured by the use of Pearlina and you'll surely become a friend to Pearlina. Certainly Pearlina will be a true friend to you if you'll let it. Beware of the many imitations sold by means of prizes or peddling. There is only one Pearlina and that is manufactured only by JAMES PYLE, New York. Sold Everywhere

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And while it is such a grand cleanser, it cannot injure the most tender skin. Use it; you'll like it.

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HOUSEHOLD HINTS.

APPLE FILLING.—Two grated apples, one egg, one lemon (rind and juice), one cupful of sugar; scald all together; when cool put between the cake, and cover the top with whipped cream flavoured with lemon and slightly sweetened.

CELERY A LA CREME.—Cut the celery in pieces, and boil till tender; stir a little cream over the fire with the yolks of two eggs, and when well mixed, lay the celery in this with salt, white pepper, a very little mace, some grated lemon peel, and shake it all over the fire till hot; it must not boil.

ALMOND taffy is the latest "sweet." Boil together half a pint of water and a pound of brown sugar for ten minutes; blanch and slice through the middle one and one-half ounces of almonds; stir them in the syrup with two ounces of butter; let it boil hard for ten minutes; pour on a well buttered dish to the thickness of half an inch.

STEWED BEEF.—Two pounds of round steak, cut in small pieces, salt and pepper. Simmer slowly until tender. Add one teaspoonful of curry powder, one tablespoonful of butter and dumplings made by the following recipe: One pint of flour, two teaspoonfuls of baking powder, one of salt, and milk enough to make a stiff batter. Drop from the end of the spoon and boil ten minutes without stirring. Arrange nicely on the outside of a large platter and pour the stew in the centre.

PUDDINGS.—The eggs used in puddings ought to be thoroughly whisked or beaten, and then mixed gradually with the milk or other fluid ingredients, these being cold. The milk should be perfectly fresh or it will be apt to curdle in cooking. Currants should be well washed and picked, and the raisins carefully seeded. Rice and similar farinaceous substances are usually the better for being boiled till at least half-cooked before being mixed in the pudding. Almonds should be blanched, and in some cases reduced to a paste, by pounding in a mortar. Where baking powder, or carbonate of soda is used (which in some puddings supply the place of eggs, it should be intimately mixed with the flour and other dry materials before adding to the fluid ingredients.

A GOOD TEA-MIXTURE.—Scald the teapot, put into it tea, in the proportion of one teaspoonful for each person. Pour on this about a cupful of freshly-boiled and boiling water. Let this stand about three minutes either on the back of the stove, the hearth or on the table under a warm "cosy." Add more boiling water, about a cupful for each spoonful of tea, let this stand for about one minute longer and then serve. Never boil the tea and never use any but boiling water to make it. Following these directions exactly, a satisfactory result will surely be obtained, provided one uses a good brand of tea. Cheap tea is an abomination. An excellent mixture enjoyed by all who have used it is the following: Half-pound Oolong, quarter pound Sou-chong, three ounces Young Hyson, one ounce Orange Pekoe. This compound, known by the friends of the family in which it originated as "the T mixture, seldom fails to please. Any grocer will put it up, and the "prescription" once used is rarely abandoned.

Dr. Price's Cream Baking Powder

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CREAMED POTATOES.—Peel eight large potatoes, carefully removing all eyes and blemishes. Boil quickly in salted water until perfectly done. Remove at once from the water, put into the bowl with a quarter of a pound of butter, salt and pepper and a gill of cream. With an egg-beater whip to a foam, remove to a hot dish and serve immediately.

Let every enfeebled woman know it! There's a medicine that'll cure her, and the proof's positive!

Here's the proof—if it doesn't do you good within reasonable time, report the fact to its makers and get your money back without a word—but you won't do it! The remedy is Dr. Pierce's Favorite Prescription—and it has proved itself the right remedy in nearly every case of female weakness.

It is not a miracle. It won't cure everything—but it has done more to build-up tired, enfeebled and broken-down women than any other medicine known.

Where's the woman who's not ready for it? All that we've to do is to get the news to her. The medicine will do the rest.

Wanted—Women. First to know it. Second to use it. Third to be cured by it. The one comes of the other.

The seat of 'sick headache is not in the brain. Regulate the stomach and you cure it. Dr. Pierce's Pellets are the little regulators.

PORTLAND PUDDING.—One cupful of beef suet (chopped fine), one-half of a cupful of sugar, one-half cupful of molasses, one cupful of sour milk, one cupful of chopped raisins, three cupfuls of flour, one teaspoonful of saleratus, one egg, nutmeg and cloves; steam in a well-greased, two-quart basin two hours.

FRIED OYSTERS.—Wash the oysters, drain, sprinkle with salt and pepper, and let them stand twenty minutes. Roll first in seasoned crumbs, and then dip in beaten egg mixed with one tablespoonful of milk, roll in crumbs again, and fry one minute in smoking hot lard. Drain on paper and garnish with sliced pickle.

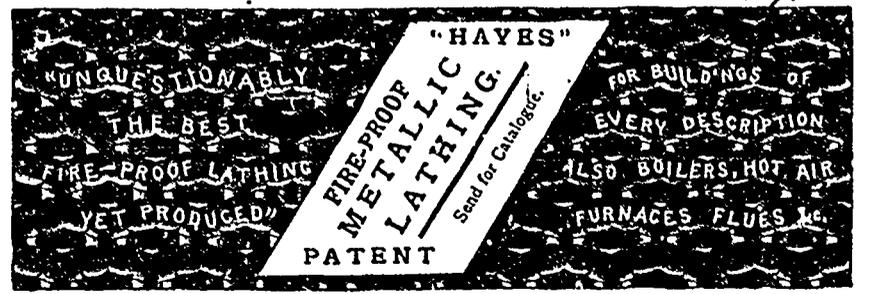
CRAZY CAKE.—Beat one cup of butter, add two cups of sifted flour with a large teaspoonful of baking powder, stir in one cup of milk and two cups of sugar, lastly add the whites of eight eggs; bake in jelly pans. For filling boil two cups of sugar with two tablespoonfuls of water until brittle, remove from the fire and stir in the beaten whites of two eggs; add a teacup each of chopped raisins, citron and figs. Spread between the layers of cake and ice on top.

LONG BAKED INDIAN PUDDING.—Stir into a pint of cold milk seven even tablespoonfuls of Indian meal. Add a teacup of molasses; a half teaspoonful of salt and a large tablespoonful of butter. Pour another pint of milk scalding hot over the other ingredients and stir it well. Put the pudding into a thick, earthen pudding dish; the old-fashioned, yellow ware seems the most appropriate to serve it in. It should be begun early in the morning in order to be served at three o'clock dinner. After it has baked for one hour stir in another pint of cold milk and the same in another two hours. This makes a jelly like pudding.

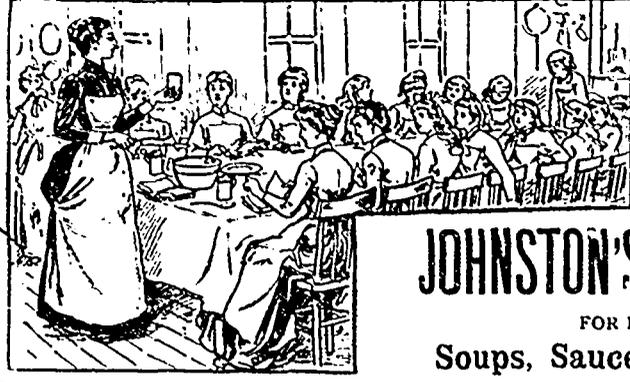
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A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Deseccated Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

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A SPECIFIC FOR SCROFULA
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For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using Garden, Flower or Field Seeds, should send for it. Address **D. M. FERRY & CO. WINDSOR, ONT.** Largest Seedmen in the world

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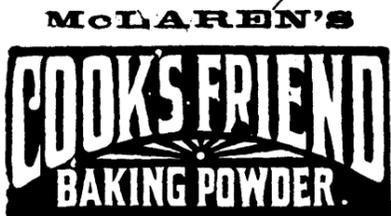
4/5 2 AND THE Hypophosphites of Lime and Soda.

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Miscellaneous.



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Miscellaneous.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, May 5, at 11 a.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m. LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m. MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m. MONTREAL.—In Convocation Hall, Tue.-day, 23rd June, at 10 a.m. PARIS.—In St. Paul's Church, Ingersoll, on 7th July. QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m. STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m. WHITBY.—In Oshawa, Tuesday, 21st April, at 10.30 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Thursday, April 30, at 7.30 p.m.

Minard's Liniment cures Colds, etc

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in the First Presbyterian Church, London, on Monday Evening,

20th APRIL, AT 7.30 O'CLOCK

Rolls of Presbyteries and all papers for Synod should be in the hands of the Clerk by the 14th April.

Certificates for travelling at reduced rates will be furnished by the Ticket Agents at the various stations.

The Business Committee will meet at 4 p.m. The attention of the Treasurers of Presbyteries is called to the following resolution of last Synod: "It was agreed that it be an instruction to the several Presbyteries that the amounts due the Synod funds, by each congregation within the bounds, be collected by the Presbytery's Treasurer, and transmitted to the Synod Treasurer, not later than two weeks before the meeting of Synod."

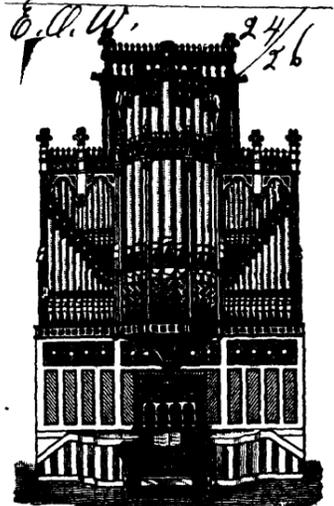
WM. COCHRANE, Synod Clerk. BRANTFORD, April 1, 1891.

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Miscellaneous.

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Printed specifications and the special form of tender as to each work can be obtained at this Department. All blanks in the special form of tender are to be properly filled up; and tenders must, as to form, sureties and otherwise, comply with the terms set forth in the specifications. An accepted bank cheque, payable to the order of the undersigned, for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, etc. Department of Public Works for Ontario, Toronto, 6th April, 1891.

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Miscellaneous.

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Miscellaneous.

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