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ANGRY citizen: But the bill for February is more than twice as big as it was for the month before, and my flat was closed nearly the whole month of February. I was on a visit out West. Gas Company's cashier (yawning): Yes, travelling is always pretty expensive. Ten dollars and thirty-five cents, please.

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THE CANADA PRESBYTERIAN.

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No. 16.

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Notes of the Week.

DR. GRIFFITH JOHN, writing from China, says: When I arrived in China, thirty-five years ago, there were not 500 native Christians in the whole empire connected with Protestant missions. The number of communicants reported in 1853 was only 351. In 1887 there were 13,035. It took forty-eight years to bring the net increase up to 500, while it has only taken thirty-five years to bring the 500 up to nearly 40,000.

It is stated that after an address by Mr. W. T. Stead at Stratford-on-Avon the following resolution was passed: That it is urgently desirable that a united conference of representatives of all the Churches should be held before the dissolution of Parliament to consider what steps should be taken to prevent the election of men judicially known to be guilty of adultery and perjury to make laws for a Christian people.

As instances of Principal Cairns' conscientiousness, Rev. John Smith mentions that on the Sabbath before he died he sat down at the communion in Broughton Place Church, having come from the South-side of the city, where he lived, the night before to avoid the necessity for a cab. He used to worship there in the forenoon and in Rosehall Church in the evening, but a sermon on half day hearing by Rev. Dr. Andrew Thomson touched him, and he afterwards appeared twice a day in Broughton Place.

THE late Mrs. Alexander Allan, of Glasgow, whose personalty amount to £583,000, has left to the Foreign Mission Fund £1,000, the Fund for augmentation of Stipend £500, the Zenana Mission Fund £200, and to the Fund for Aged and Infirm Ministers of the United Presbyterian Church £250. In addition also to the bequest of £26,000 already announced for an institution for poor old people and for boarding and lodging poor girls, she has left over £8,000 to Glasgow charities and missions, the chief legacy being £3,500 to the Sailors' Orphan Society.

IT is stated that Dr. Vaughan, who is to succeed Cardinal Manning as Archbishop of Westminster, has made his mark in Salford and Lancashire as a temperance and sanitary reformer. His own name, though he belongs to an old family, was first prominent in connection with the building of the Jesuits' College at Mill Hill. He is regarded as belonging to the more aristocratic section of English Roman Catholics, such as the Duke of Norfolk. He has not the democratic sympathies of his predecessor, who was not much liked by either the Jesuits or the old Catholic families.

DR. PLNIECOST says: I have seen this sight since I came to India: The son of a sweep (the lowest and most despised caste), educated and passed his M.A. degree, presiding over a collegiate institution in which the sons of highest caste Brahmans are sitting at his feet as pupils. When it is remembered that a few years ago for the shadow of a sweeper to fall across the pathway of a Brahmin was to defile him, this example (one of the many that I could relate) will give you some idea of what the Lord is doing in this land. Here are the mighty victories of the Lord being won.

On the proposed Parliament of Religions in Chicago during the World's Fair, the *Interior* not inaptly remarks: We have been looking over

the propositions for a Parliament of Religions in Chicago in connection with the World's Fair. Jew and Gentile, Buddhist and Brahmin, Confucianist and Shintoist, Moslem Sunnites and Moslem Shiites, Turk and Greek, are to sit down together—for just what purpose we have not yet learned. There is not one tenet, not even the being of God or the immortality of the soul, or the obligations of virtue, in which they are agreed. A parliament? Better call it a menagerie.

THE Philadelphia *Presbyterian* says: A recent letter from Mr. Y. U. Sheshadri mentions his appointment by the Missionary Committee of the Free Church of Scotland to take charge of the mission at Bethel, near Jalua, India, with which his father, the late Narayan Sheshadri, was connected for so many years. While some discouragement arises from the Mohammedan officials, there is reason to believe this will soon disappear. Mr. Sheshadri designs to give himself entirely to the missionary work, having resigned the position he had under the Government. He is very anxious for the establishment of an industrial school for the children of poor native converts. In this he hopes to have the assistance of the friends of his father, as well as all interested in the work.

It is stated by a contemporary that Rev. John Robertson of Gorbals in his new monthly venture, the *Christian Scotsman*, lays about him in characteristic fashion on the "advanced" men in the Church and on certain arrangements at Spurgeon's funeral. He has also a fling at the invasion of Scotland by evangelists. Of his Presbytery he writes: "The great fact remains patent and unmistakable that the seditious of the Glasgow Presbytery of the Free Church of Scotland is a most unedifying, undignified, and bear-garden thing. Personalities are bandied about like battledore and shuttlecock, interruptions, asides, private confabs, and conversations during debate are allowed to an astonishing degree." Some of the "ecclesiastical squabbling," he says, "would have disgraced a backstreet beer-shop."

THE Rev. John McNeill's visit to Dumfries excited extraordinary interest. On the Sabbath he held a meeting at half-past nine in the morning in the Mechanics' Hall, which was filled; he next took the afternoon service in Free St. Georges, which was densely packed with an audience estimated to reach 1,400; and in the evening he preached in the Drill-hall into which over 3,000 were crowded. The leading local paper, which gave a portrait of him and reported his sermons at great length, remarked that this "prince of evangelistic preachers" proved a greater attraction than the Prime Minister, who also filled the Drill-hall, but only on one day and with the help of strangers brought to the town by excursion trains. His succeeding services during the week also attracted great audiences, and many ministers attended, some of whom, including Mr. Weir of Greyfriars parish, took part in the devotional exercises.

MESSRS. MOODY AND SANKEY have made an evangelistic tour on the Scottish border. They held meetings in Volunteer Hall, Galashiels, which holds 2,500 people, and was crowded to overflowing. On the platform were many ministers of the district and several leading citizens, including Mr. A. L. Brown, M. P. for the Border Burghs. In the afternoon the evangelists rode to Melrose, where a meeting was held in the Established Church. They afterwards returned to Galashiels, where another meeting took place in the Volunteer Hall, at half-past four. An overflow meeting was conducted in South U. P. Church for a mixed audience. Mr. Moody delivered an address on the promises of Christ, showing how every promise that Christ made had been fulfilled. They also conducted meetings at Jedburgh and Selkirk. The evangelists were received with every demonstration of good will, all classes turning out to give them a welcome. Agricultural labourers and

farm servants generally formed a considerable element in the gatherings. Throughout the whole of the campaign Mr. Moody has proved himself a powerful advocate of the temperance question.

THE *British Weekly* says: Judging by the tone of the Synodical Committee, the forthcoming meeting of the English Presbyterian Synod at Birmingham will be a quiet one. There may be a fight, however, over the new Directory, as any proposal to give it even a quasi sanction by the Synod in its present form will be stoutly resisted. A large section of the Church is strongly opposed to the retention of liturgical forms and archaic expressions. The proposal for a new book of anthems and chants is also sure to be sharply discussed. The Publication Committee's accounts show again, we believe, a serious deficit. It is not likely, either, that the proposed abolition of boards in connection with the Home Mission enterprise of the Church will be assented to without a struggle, although it will be difficult to show that they have been a success. The friends in the Birmingham Presbytery are making very complete arrangements for the comfort of the members of Synod. Special trains are to be run to several of the neighbouring towns, and special omnibuses will convey members to and from the trains.

THERE is considerable interest throughout the Churches in Scotland, says the *Christian Leader*, on the subject of the theological training of students. It has long been felt that the waste of teaching power is very great. In the case of foreign theological students coming to Scotland to study they have been allowed the privilege of choosing what classes they would take from all the faculties of the three Presbyterian Churches. It has often been asked why native students should not have to some extent a similar liberty of choice. During the illness of Professor Paterson, of the United Presbyterian Hall, a year or two ago, his students attended the classes of Professor Davidson at the New College a very happy arrangement. A Free Church minister makes the suggestion, which no doubt Edinburgh students will eagerly endorse, that Professor Paterson, of the United Presbyterian Hall, be transferred to the vacant Glasgow chair, and the students of the United Presbyterian Hall sent to Professor Davidson's class. The time may not yet have come for a reconstruction of the colleges, but reciprocity and mutual concession are the factors which will pave the way for the larger union which is now in the prayers and expectations of many.

SAYS President Clarke, in the *Christian Union*: Enquiries come to me every day asking about the present standing and outlook for the Christian Endeavour Movement. I am glad to say that the outlook was never so cheering. Numerically the societies are growing faster than ever before. An average of over one hundred are known to be formed every week, while the total report showed 155 in one week. There are now over nineteen thousand societies, with considerably over eleven hundred thousand members. The growth, too, is remarkably uniform in all parts of the country, and indeed in all parts of the world. I have just returned from the South, where, in almost every State, the work has obtained a good foothold, and is found to answer the needs of Churches as well as in the North. In England there are now nearly two hundred and fifty societies, and in Australia hundreds more. But the numerical growth is the least significant part of the movement. Testimony comes from all sections that the young people are growing in spirituality, evangelistic power, and in fidelity to their own Churches. Recent statistics compiled from reports of a large number of societies, show that sixty-four per cent. of the active members of these societies (and they are average societies) attend the mid-week prayer-meeting of the Church; that eighty-one per cent. of the active members habitually attend the Sunday evening service; while in those same Churches less than forty per cent. of all the church members are reported as attending these services.

Our Contributors.

A GOOD GLADSTONIAN LESSON.

BY KNOWNIAN.

The other day we stumbled across an essay written by Gladstone on Macaulay some years ago. It is bound with one on Norman McLeod by the G. O. M., and both are of course exquisitely good reading. Gladstone has a style of his own, and when he writes or speaks on political issues it is sometimes a little difficult to know exactly what his magnificent phrases mean. Possibly he means that they should be a trifle elastic. There is no mistaking, however, what this essay on Macaulay means. The writer manifestly set out with the intention of showing that Macaulay is the most brilliant writer the world ever saw and that he is as unreliable and dogmatic as brilliant. Through fifty pages the Grand Old Man shows that very thing with much greater clearness than he ever expounded the advantages of Home Rule for Ireland. It is hard reading for an admirer of Macaulay. Macaulay plumed himself on his accuracy in details, and you hold your breath and feel your cheek getting the least bit hot as the Old Man downs your favourite on his own ground. There is any amount of consolation, however. Macaulay played many a victim himself, and the writer who consigned Robert Montgomery and a hundred others to everlasting contempt richly deserves all the Grand Old Man gives him.

But we have wandered from our text as far as some preachers are in the habit of wandering. We set out with the praiseworthy intention of drawing some useful lessons from a genuine Gladstonian expression found in this essay. Near the end the writer forecasts the future centuries and indulges in a little interesting speculation as to the probable lifetime of Macaulay's writings. He thinks Macaulay will be read in the year 2850, and probably in 3000, but not perhaps read "as a standard and supreme authority." He will be read "with fascination," "with delight," "with wonder," with "copious instruction," but with

COPIOUS RESERVE

The more you turn that expression "copious reserve" over in your mind the more suggestive does it become. What a multitude of things there are in this world of ours that ought to be heard and read and believed with copious reserve.

Perhaps the first illustrations that occur to one is an extreme party newspaper—an organ. You take up a party organ of a certain school and you read that the Liberals are a bad lot, fond of boodle and bribery, greatly given to thieving and lying, constantly plotting treason and pulling the wires for annexation. You read on and wonder that these people are allowed to live in the country. Then you look around among your neighbours and see that those "horrid Grits" are actually allowed to meet the party of immaculate purity on even terms in business, in social life and everywhere else. You wonder, and after a time it begins to dawn upon your mind that an extreme party organ of any political school should be read with *copious reserve*.

Occasionally you read in the newspapers of great religious movements that are said to be taking place in different parts of the country. Judging by the reports, it would be fair to conclude that old Satan was being driven out of these parts. You go there, stay in a hotel, talk to the people, do business with them, and you are not long in finding out that human nature is just the same there as anywhere else. A little observation and experience convince you that even reports of religious affairs have not unfrequently to be taken with copious reserve.

Brother Blowhard has not sinned for a great many years—so he says, though some of his neighbours might not quite agree with him. He soars aloft, he says, to the third heavens, and dwells in delightful contemplation on high subjects. His wife and children might perhaps tell a different story, but what do women and children know about such things? Blowhard can tell an experience that Abraham never felt, that Moses never enjoyed until he got to the very summit of Pisgah, that David never dared to sing about, that Paul never attained to. It may be all right. Blowhard may be a more advanced saint than Abraham, or Moses, or David, or Paul, but in the absence of conclusive evidence it might be well to take Blowhard's experience with copious reserve.

In fact any man who indulges in big talk should be listened to with copious reserve. Exaggerated expressions if taken at their face value are always misleading if not altogether untrue. A good rule in life is never to pay much attention to a boaster. If noticed at all he should be taken with copious reserve.

Men who have the blues should always be listened to with copious reserve. This is specially true of cases in which the blues arise from ill-health. Quite unconsciously a man may easily give a blue tinge to his words if his liver is on strike or his digestive apparatus is out of order. In such cases the sufferer should always be taken with a reserve charitably copious. He did not mean to do or say anything wrong.

An angry man should always be heard with a reserve religiously copious. The men who lose their temper occasionally are a long way from being the worst men in society. Of course self-control is a grand thing, and it gives a man wondrous influence among his fellows, sometimes far more influence than he deserves. The indispensable thing in con-

trolling others is to control yourself. Every man can't control his nerves, and if a good man does allow Old Adam to master him for a moment, just take his angry words with copious reserve. If a really good man he will be sorry enough for them himself next morning.

Tale-bearers, gossipers, scandal-mongers and all the unclean brood of that kind should be taken with a reserve so copious that no attention is paid to them at all.

SERMON REVERIES.

NO. IX.

"A Happy Man" was the main theme of a discourse which set me a thinking the other Sabbath. So many of us are dissatisfied that anything which could lead us out of the woods would surely attract attention and cause reflection. There are represented in an ordinary congregation almost every walk and condition of life, and among these the usual ten per cent of those entirely satisfied will be found. As the preacher eloquently said "The epicure has run the whole gamut of pleasures, and turns away with his longings still unfulfilled; so the stoic, who endures pain and suffering with fortitude, and esteems all things as naught to him, yet is restless and discontented. If any should be happy surely the wealthy are, yet we know that pleasures pall and all things shed their alluring coating in the enjoyment of them. So earthly pleasure fails, to all, to be a happiness lasting and true." Such an opening meant the laying before restless ones the merits of Christ's Gospel, its merits, healing effects and life giving principles.

The text was those two mighty verses with which the Psalms open: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night." Truly faith and creed enough for any and every one without any theology intermingled. The preacher was not by any means as free as he is as a rule. In fact the sermon hesitated and almost stopped at times. That its vast importance was one of the reasons there is no doubt. More sermons have been preached upon these verses than one can comfortably read, much less understand. For only one in a dozen can give directions as to what is "sitting in the seat of the scornful," and one in a hundred, satisfactory directions. The Methodist parsons denounce vigorously in bold language dancing, cards, theatres, etc.; they even are not very choicé in their delineation of the ultimate end or present character of any engaged in any of these tabooed habits. Young people, especially of the Methodist Church, enjoy cards and dancing as a rule as well as any other belief. As for theatres, as many of those go there as go from any other branch. So they are *non est* according to their preachers, and plain talk does not work as intended that it should.

Our preachers on the other hand say, that is, most of them "You must do everything as if God saw you and you knew it. If you can play cards with a clear conscience, do so. So with the others. But take heed lest thy brother, who is weaker than thee, stumble."

The germ of the whole trouble is of course the degrading of every pleasure in process of use by degraded man. Why every one of these enjoyable things should be wrong has puzzled many an earnest thinker.

Our friend, Mr. McIntyre, of the Bloor Street College, has an idea of great value. "That the stage has deteriorated because of the laxity of the Church; instead of travelling in separate paths, the Church and stage should have gone on together. There is no higher work than the correct imitation of the actions and lives of God's highest creation, viz., man." The trouble is that by sending the stage on its way alone, the Church allowed a great force for good to become deteriorated and debased. Of cards and dancing I say no ill; the cards require skill, and, as such, are worthy of all mastery. It is a pity though, with all our boasted advancement, that we cannot entertain our guests without hopping around a room or playing cards. That other games are now "invented" is a fact, but for childishness condensed, commend me to most of them. The old-time chess and checkers after all have remained reasonably free from abuse, but unimpaired in their points, difficulties and beauties.

Those dreadful people who, according to the opinions of a well-known divine, are on the highroad to destruction by reason of their lodges, etc., to which they belong, will, however, more than any other, be interested in the question very much. Whether theirs be a lodge which, walking in, they are ungodly, or, standing in, they are sinful, or, sitting in, they are scornful, they only know. I belong to a couple of these organizations. One for insurance, and one for its associations. Of course the Rev. Dr. does not know anything about that which he spoke of, and I am forbidden to tell him, but this much I can say and I do say it. God and His manifold works, glories and attributes, enter largely into the whole ceremonial of both of my pets. The one carrying insurance I will not mention further, as its *raison d'être* is apparent. The other carries with it means and chances for further extending one's acquaintanceship not possessed by any other organization, not excepting Churches; and I am an inveterate attender at all Church affairs, and know thoroughly well every one that goes. One can't limit their circle to Presbyterians, however, for you get into ruts, so that other means are sought out. Now the only danger from all

this is late hours and all that these mean. I never saw at one of these gatherings, some of which were very large and social affairs, anything of which I was ashamed; everything was just, perfect and regular. Those who have been at a "fourth" will bear me out in this statement. Wherever there are happenings which should not be, then by all means let those who desire a pure, manlike and respectable state of things to exist, exert their great influence that way. Some one has said that "the devil should not have all the best tunes." So say we all, and likewise he should not have everything or anything else. A sturdy, firm resolve for right, and a frowning down of all questionable remarks or actions, should characterize all of God's people. There is just a much fun, frolic, brightness and cheeriness possible for the Christian as for any one else. Those who pull a long face and impose their extreme religious views upon others, only make a bright world of a dull grey hue like which it was never meant to be. Satan works splendidly with pessimistic colours, but never with optimistic ones.

The whole question of companionship hinges of course just here, not that we would damn a man by his own companions. A young elder said in a meeting the other day, regarding an applicant for a choir post, because he had been singing in a church of another denomination, that "he would never do here, he must sing out of a pure heart, and a man who could sing in such a church must of necessity be far otherwise." Poor elder, I am afraid that the dull heathens who so feebly hiss their hymns of praise, would stop the action of his heart did they but come into one of our churches and commence to sing. The sentiment of his remark is as silly and thoughtless as that of another man who would not engage any of the applicants for a position as organist unless they would admit they were "saved."

CURLY TOPP.

SABBATH OBSERVANCE.

The following is the substance of Mr. John Charlton's speech in support of the second reading in the House of Commons of his Bill for securing the better observance of the Lord's Day:—

Mr. Charlton, in presenting the Bill for securing the better observance of the Lord's Day, first explained its provisions. The first section prohibited the publication of Sunday newspapers and the sale of newspapers on the Lord's Day. The second section provided for the closing of the canals on the Lord's Day from six o'clock in the morning till ten o'clock at night. The third section provided for restricting railway traffic on the Lord's Day as far as it was possible to do so, and the fourth section forbids Sunday excursions by railway or steamer. The Minister of Justice, he said, had admitted the power of Parliament to deal with all these questions, and it only remained to consider the question of propriety. The demand for Sunday rest was not placed on religious grounds, but was treated rather in the light of a civil right, although, of course, the higher law not only sanctioned but required that which the Bill proposed to make the law of Canada. The observance of the day rested upon God's command, as did every human blessing. The State could deal with it as a purely civil question. It could provide for and command the use of one day in seven as a day of rest, for sanitary reasons, for intellectual and moral reasons; for the purpose of securing the health, happiness and prosperity of the people, and to secure protection in rights of conscience and freedom to worship God and keep His commandments. Religious observance was not enforced, but the right to enjoy religious privileges was secured by this Bill, to the citizen.

Much tenderness was shown in certain quarters about encroaching upon the domain of ecclesiastical law, but it would be found upon examination that human legislation must adopt a part of the decalogue. The first, second, third and tenth commandments dealt with questions pertaining to man's moral state and moral duty, but the Christian state could not escape the obligations imposed by the higher law on the fourth, sixth, seventh, eighth and ninth commandments. It must deal in its enactments with the crime of murder, with theft, with perjury, and with crimes against chastity; and it was just as proper and necessary for it to deal with the question of securing to earth's toilers the day of rest that God had decreed should be their heritage. Mr. Charlton pointed out the English statutes that provided for Sunday observance. Nearly all the colonies had laws of the same character, and so also had all the American States except California. It might be asked, who desired this law? He could answer that it was demanded by labour organizations, by Churches, by jurists, and by statesmen. He gave quotations from Henry George, T. V. Powderly, Chief T. McArthur, the Brotherhood of Locomotive Engineers, the American Federation of Labour, and other labour organizations. He quoted Daniel Webster, Chief Justice Field, Judge A. G. Thurman, Justice Matthew Hale, Gladstone, Disraeli, Shaftesbury, Argyle, Bright, Lincoln and Garfield in the same connection. For the benefit of his French-Canadian friends he gave the unequivocal utterances of Pope Leo XIII, Cardinal Taschereau, the Bishop of Buffalo, Cardinal McClosky and Cardinal Gibbons, in favour of Sabbath observance.

It had been objected, Mr. Charlton said, to Sunday laws that they were not consistent with liberty and human rights. On the contrary, he said, the Sabbath law was the bulwark of liberty because it was the bulwark of morality. It promoted good morals, it protected the public health by giving the rest essential to health's preservation. It gave us the educational influence of the Church, the Sabbath school and a day that might be devoted in part to reading and study. It blessed and protected the home, and good homes were the bulwark of the nation. It prevented crime, and it promoted the prosperity of the individual and of the State. With it, as with all God's statutes, we could say with David: In keeping of the there is great reward, and we might always be sure that industrial prosperity and good moral condition were inseparable.

In dealing with the economic aspect of the case, Mr. Charlton said that in the interest of labour the ten-hour

had been secured, and now labour demanded that eight hours should be a day's work. It was just as important, more important indeed, in the interest of labour to contend for the six-day law, and to resist the attempt to force seven days' labour upon the labourer in each week. Sunday labour means over-production and lower pay. Attack upon Sunday rest is an attack upon labour. Sunday is the poor man's day.

At this point Colonel Amyot asked: "What about the Jews?"

Mr. Charlton replied. Moses was the first labour reformer of whom we have a record. The Jews had no Sunday in the land of Egypt; they had not only to make brick without straw, but to work seven days in every week. And when Moses led them out of the land of Egypt, and promulgated the law, he enacted the first great labour reform when he said: "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work."

Mr. Charlton then proceeded to the discussion of the railway labour question, and the list of Sunday excursions. He alluded to the movement in favour of Sunday rest in various European countries and said that the characteristics of the free continental Sunday was a Sunday free from rest, free from religious influences, free from elevating, moral and social influences, free from mental culture and free for the employer to keep the employee at work like a slave. The testimony of many employers of labourers given as to the superiority of the labourer who kept Sunday as a day of rest and religious observance, over the labourer who did not, and the demoralizing influence of the Sunday excursion was graphically set forth. They should be discontinued, Mr. Charlton said, because they rob one class of workmen of their Sunday rest to minister to the pleasure of others; because they are fruitful of disorder, vice and crime; because they invade the Sabbath quiet and morality of the places to which they go, and because they secularize Sunday and destroy the reverence for its sanctity.

In concluding, Mr. Charlton alluded to the action of some of the enemies of the Bill in the House who had indulged in rude interruptions. He said: "I will point out to those who may oppose this Sunday rest movement that, though they may consider it a respectable thing to do, they are associated with the anarchist, the infidel, the loafer, the hoodlum, the prostitute, the drunkard, the brawler and the profane. This movement is one that is calculated to benefit labour and ennoble the labourer. It is a movement in the interest of the employer to have a clean, intelligent, respectable, healthful man to work for him. It is in the interest of the employee to be that kind of a man. It is in the interest of society to have the population of the country lifted to a higher plane, and this can be done more perfectly by the influence of Sabbath observance and religious ordinances than by any other agency. This, said Mr. Charlton, is a Bill in the interest of the State, because it is in the interest of the State to have a virtuous, intelligent, industrious and sober people, and nothing will more certainly produce that result than the enactment by the State of laws securing the observance of the Sabbath as a day of rest, and the honouring of God's laws, designed, as all His laws are, for the good of man."

Mr. McMullen and Dr. Christie made short but telling speeches in support of the Bill. Mr. Armstrong, of Middlesex, also addressed the House upon the question. At first he elicited much applause from the opponents of the measure. He declared that certain amendments would be necessary before he could support it. He said it had been asserted that the Bill was designed solely to protect men in their civil rights and that it had no religious aspects, but he found upon reading the preamble to the Bill that the language used was: "Whereas, it is desirable in the interests of religion, morality, and the public welfare that better provisions be made for securing the first day of the week, hereinafter called the Lord's Day, as a day of rest." He need not tell the House that the public welfare can be promoted in the best way by religion and morality, so that the whole motive of the Bill was religious and moral. He proceeded to descant upon the iniquity of attempting to compel men to become religious by act of Parliament. If, said he, we have the power or right to legislate that men shall keep the Sabbath we have a right to legislate that they shall attend Church, and perhaps the promoter of the Bill would deem it proper to compel them to attend the Presbyterian Church. From the premises thus laid down Mr. Armstrong proceeded, much to the disappointment of those members who, up to this point, had applauded him, and somewhat to the surprise of all, to declare that he should support the Bill, and to argue in favour of its provisions, the objectionable preamble always excepted, which would require to be carefully avoided all mention of religion. His arguments in favour of the principles of the Bill were forcible, and rather inconsistent to the mind of the ordinary listener, with his own preamble. It is understood that Mr. Armstrong will be satisfied with the Bill if all allusion to the tendency of Sunday rest from labour to promote the interests of religion is stricken from the preamble, and if an amendment is inserted exempting from observance of its provisions Jews, Seventh Day Baptists, and other sects that repudiate the obligation of the Christian Sabbath.

TO THE MEMORY OF REV. DR. COOK.

The following is the address delivered by Rev. Dr. Barclay, Montreal, at the funeral services of the late Dr. Cook, of Quebec:—

Members of St. Andrews congregation and fellow Christians.

We have met here to pay the last tribute to him who has been so long the revered and beloved pastor of this Church. We are met to give expression to our feelings of gratitude for the life and sorrow for the death of one who has so long and faithfully served his Master and his generation—of one whose name has been a household word for many years in this congregation, to which he ministered, and in this community in which he lived—of one who was identified, and honourably identified, with every movement, educational, charitable, religious, which has for its object the well-being of the community—of one to whom it was as much a delight as a duty to relieve distress and mitigate suffering, whether in aiding and leading public effort, or in dispensing private beneficence—of

one who occupied, with honour to himself and benefit to the Church, the highest positions of dignity and of influence which it was in the Church's power to bestow. Dr. Cook was respected by all who knew him, and by those who knew him best he was beloved. Gifted by God with a powerful intellect, with a keen analytic insight, with an unusual love of knowledge and an unusual capacity for acquiring, retaining and using it with a manly courage of his convictions and a vigorous power of expressing them, and gifted with a singularly thoughtful tenderness and warm sympathetic affection, and endowed, moreover, with a hale constitution and robust health, Dr. Cook was enabled for an unusually long period of years to consecrate his varied gifts to the service of God and his fellow men. This he did with full heart and unflagging energy, till at last he was called away, still in harness, with his faculties unimpaired and his sympathies only broadened and mellowed. And he is not dead, he yet speaketh, the work that such a man does, does not die with him—it lives and works; the influence of his life and teaching is living to-day, and will live for many a day in many a home and heart.

There was one striking combination in Dr. Cook which I have often marked: with strong convictions and unbending purpose, and with instincts naturally strongly conservative, his mind was yet ever open to modification or change where no principle was at stake. He kept pace, as few men of his advanced years do, with all the best modern thought in many lines of literature. He listened enquiringly to the new as well as reverently to the old, he heard, and heard humbly, what history and philosophy and science had to say, he looked to them as instructors at whose feet a minister should sit, and whose teaching within their own province he should accept; but often in conversation did he say: "Philosophy and science can give no light whereby to live and die like the light of the Gospel of Christ;" in that he put his trust, and the trust was that of a childlike faith. Most of you knew him in his public life, and to know was to respect; even when his position was that of differing and differing widely from you, you respected, because you knew his position was one of strictest integrity and purest love of truth and allegiance to it. To some of us it was given to know him in his private life, and here, after all, it was that his character was seen at its best and brightest. By nature kindly, genial, social, domestic, Dr. Cook was richly blessed by God in having a happy home and home circle, where he had the loving affections of the living, and, when I knew him, the sweet and sacred memories of those who had gone before, making to him still one family, same on earth and same in heaven. He loved his own, and by his own he was greatly beloved. To myself it was a pleasure, a privilege, a profit, to know Dr. Cook. I treasure as a happy and, I trust, helpful memory, the many hours I was privileged to spend in his company and converse—the words of richly-matured experience, of weighty reflection, of wisest counsel which he spoke; and I follow him, as I know many of you do, with affectionate gratitude to the home, the rest, the joy, of which he often spoke, and always spoke without a shadow of doubt or fear.

We give God thanks for his life, and we pray Him abundantly to comfort the hearts which the passing of that life from the here to the hereafter, from the home on earth to the home in heaven, has visited with temporary sorrow.

MEETING OF HONAN PRESBYTERY.

The first regular meeting held within the Province itself was convened at Ch'u-wang on January 25. Much important business was transacted. Dr. McClure, elder, was appointed Moderator for the current year, and assumed the chair. Personal reports of work in 1891 were submitted by each member of the Court, and approved for transmission to the Foreign Mission Committee. Rev. T. Sedgwick was nominated for the Moderatorship of the next General Assembly; and Messrs. George Hay, of Ottawa, and William Drysdale, of Montreal, were appointed to represent the Presbytery. A letter was read from Rev. G. L. Mackay, D.D., of Formosa, reciprocating the greetings of Presbytery conveyed to him in connection with the proposal that Mr. MacGillivray should visit his mission field. Reports from the two stations of the mission, situated respectively at Ch'u-wang and Hsin-chen, were received. The case of attempted blackmail at Hsin-chen was, at the time of meeting, still in the hands of the British Consul. The appointment of a salaried secretary for the Foreign Mission Committee was approved. It was decided to abandon the premises rented from the American missionaries at Lin Ch'ing, sufficient accommodation for all but two families having now been secured in Honan. In accordance with the new regulations of the Foreign Mission Committee it was decided that all the members of the mission shall, at their convenience, undergo an examination in the language, the examiners to be selected from other missions; and a committee was appointed to determine on a course of study for future comers. It was decided to commission a delegate to an interdenominational, Alliance of missionaries in Shantung, Chihli and Honan should such an alliance be formed. Arrangements were made for the baptism of two enquirers at Hsin-chen, who have now been under instruction for two years, the further postponement of their cases being left to the judgment of the missionaries at the station. One of these applicants is a man who, after having been blind for six or seven years, received his sight in consequence of an operation performed by Dr. Smith, and the other is his son. It was decided to appeal

for another single lady worker, preferably a fully qualified physician, who would be expected to devote much of her time to evangelistic work. The helper, Mr. Fu, who had given satisfaction during his first year of service, was dismissed, in consequence of having lost the confidence of the entire mission during 1891. It was decided, as an experiment, to assume, during the current year, the joint supervision of two native colporteurs, paid for by the British and Foreign Bible Society. A resolution of condolence with Dr. and Mrs. Smith was passed, they, in the interval since last meeting, having been called upon to mourn the loss of their infant son, Robert Waugh, and a special minute was made, expressing gratitude to the Great Head of the Church for having preserved the uniform harmony of our deliberations and granted us so early in the history of the mission establishment at two centres in such a hostile Province. During the course of the meeting a devotional and practical conference was held for the discussion of plans of work and for prayer.

J. H. MACVICAR, Pres. Clerk.

CANADA AND THE UNITED STATES.

MR. EDITOR.—Mr. Durand tells us that it is better for us to have a small population and lose many of our people than to live in the United States because of the number of divorces there, since we are a very virtuous people. Of course the easy way in which divorces can be obtained is a great evil. Yet he admits that the chief cause is the vast number of a degraded European population that emigrate to the States. That is their misfortune owing to the great prosperity of their country which attracts such vast numbers from other lands. But I hesitate not to say that the robbery of our public funds and the bribery of our people by our rulers at Ottawa, and the lying and deceit connected, does tenfold more to corrupt our young men than even the great evil of the divorce system in the United States does their young men. The great danger to which our Anglo-Saxon young men is exposed is too great eagerness to secure wealth and position, and if they are taught by the example of our rulers that the surest way to attain such is to cheat and steal and lie, then for one that would be led astray by the loose divorce laws, twenty to fifty would be misled by the boodles and bribery which prevail in Canada. It was owing to cheating and oppressing of the poor in order to extravagant living on the part of the leaders of Israel (along with Sabbath-breaking and idolatry, that the captivity and ruin of that nation was brought about.

And owing to the N.P. oppression of the people, which enriches five per cent. of the people and impoverishes seventy-five per cent., over a million Canadians have been driven from our country within a few years to the United States because they can do better there than here.

What would be thought of the Government of the United States if by public measures they had driven away about one-fifth of the people, or say twelve millions, from their country to some other? Yet this has been done by the utterly unpatriotic and unprincipled Government of Canada, under the same system of public robbery in order to retain office and oppress the country. Our rulers at Ottawa have increased the public debt of the Dominion so that we as a people have to pay three times as much interest on our public debt as the people of the United States, although theirs was increased mainly by civil war. The N. P. has reduced the value of the farms of Canada by at least one-third, and made farming so unprofitable that I do not wonder that thousands of our enterprising young men are driven out of the country. "Yet Canada is an excellent farming country if we could get reciprocity with the United States and fair prices for our products. The infamous boodles of our rulers has disgraced Canada in the eyes of other nations to a greater degree than any nation in our day. What else could we expect when our rulers (Sir John Thompson and others) are allied with the Jesuits, the greatest enemies of truth and righteousness the world has ever known? We rejoice that a just Providence interposed to set aside Mercier, of Quebec, who incorporated the Jesuits in Canada, the only country where they are recognized and endowed. He deserved his downfall for that and his boodles. But then the rulers at Ottawa are just as bad as he, and yet retain the control of the country by bribery and corruption. In the face of all this, talk of Canada as a virtuous country!

For years past a system of gerrymandering has been practised and a corrupt franchise to enable these public robbers to rule Canada. And to crown the whole, a judge is permitted to set aside the votes of a majority of legal voters, and to appoint his own man on over two hundred votes which had no right to be there! At present our country is the most corruptly governed of any country that has a representative government. And unless the people do their duty and change this wretched system, Canada has a sad future before it—if we may judge by the past history of nations. I write as a true patriot and lover of Canada. Nearly thirty years ago I was offered about three times the salary I had in Canada if I would take a position in an American city. But I was so much attached to Canada and British connection that I refused, and thus lost several thousand dollars. No wonder then that I am grieved to see the way in which our beloved Canada is disgraced and degraded so that we are losing thousands of our best young men, and that the corruption of rulers presents a powerful temptation to our young men to follow them in the paths of dishonesty and deceit.

The *Review of Reviews* of March denounces in strong terms gerrymandering and all dishonesty in politics, and demands that both parties should act honourably in conducting the affairs of the country. It would be well for Canada if all our secular journals would take the same stand in opposing all corruption in the politics of our country.

A LOVER OF CANADA.

Pastor and People.

LIVE IT DOWN.

When the world speaks falsely of you,
Live it down ! live it down !
Let your every word and action,
Illustrate a square transaction,
This be your best satisfaction,—
Live it down ! live it down !

Should traducers base malign you,
Live it down ! live it down !
Soon they'll hang their heads with shame,
Cease to trifle with your name,
Time will show where lies the blame,
Live it down ! live it down !

Let not spite or envy vex you,
Live it down ! live it down !
Build upon a firm foundation,
Live within your means and station,—
Do the right and dare creation !
Live it down ! live it down !

If false friends betray—deceive you,
Live it down ! live it down !
Better now that you should sever
Friendships such as these for ever,
Trusting to your own endeavour,
Live it down ! live it down !

Should misfortune e'er o'ertake you,
Live it down ! live it down !
Own up error or transgression,
Never be above confession,
Cover not beneath oppression,
Live it down ! live it down !

Heed not sneaking cowards' railing,
Live it down ! live it down !
Winds at stern make fastest sailing !
Right is might and truth prevailing !
God above is never-failing !
He is judge—let others frown !

Toronto, Can.

—John Inrict.

THE PRAISE OF THE SANCTUARY.

Praise may be defined to be the ascription of glory to God for His works in creation, providence and redemption, or the expression of gratitude to Him for His goodness, in words of rhythmic cadence and poetic fervour, sung to appropriate music. It is akin to prayer, and, indeed, in some of its outpourings is hardly distinguishable from it save in the measured form which it assumes and the melody to which it is chanted. But in their rudimentary features the two are easily marked off from each other. Prayer in its simplest form is the making of a request, and praise in its root idea is the giving of glad thanks to God; the one is the exclamation of a soul in need, the other is the joyful overflow of a full heart. But both are addressed to God; and as on earth we are constantly travelling between our own emptiness and God's fullness, it is not difficult to understand how it comes that the one merges so often into the other. If, with many, we regard adoration as included in prayer, that is the very essence of praise; while again, if we take the Psalms of David as models of praise, we shall find that the elements of confession and petition enter into them as frequently as those of thanksgiving and adoration. Nor is the philosophy of all this difficult to discover, for the reception of an answer to prayer stimulates the heart to praise; and, on the other hand, the joyful rehearsal of God's goodness to us in the past encourages us to pray more fervently for blessings to come. Still, though they thus run into each other, the predominant feature of the one is request, while that of the other is thanksgiving; and the Apostle James has given us the *differentia* of each when he says: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." They are co-ordinate branches of the same tree—both growing out of our dependence on God and our trust in Him; but in the one that trust is expressed in supplication and in the other in song; the one is a cry for assistance, the other is a celebration of deliverance; the one is a *miserere*, the other a *hallelujah*.

Now in praise, as in prayer, the one great essential is sincerity. First and before all things else must be the melody of the heart. We must appreciate the grandeur of the works for which we give God the glory. The deliverance which we celebrate we must ourselves have experienced. The gratitude which we express we must really feel. This is fundamental. No matter how beautiful the words which we use or the music to which we sing them, there is no real praise unless the heart be in them; while if the soul truly appropriates the sentiment and utters it as its own, the praise is acceptable to God even though the voice may be harsh and the music may seem anything but melodious to a cultured ear.

But while this must never be lost sight of, we must remember also, that for praise we need the poetic form and the musical expression. And between these two, again, we must discriminate in favour of the poetic form. The words are more important than the tune. This does not mean, however, that the tune is of no importance whatever. On the contrary, in its own place, the tune demands special attention. It must be appropriate to the sentiment, so that there may be no division in the soul of the singer, the words taking it in one direction, and the music in another. It ought to be reverent in its associations, partaking of the majesty of Him to whom it is sung, and not carrying our thoughts to the opera or the theatre. It ought to be so simple in its structure that even a child may learn it without difficulty, and so strong

in its texture that it may bear with ease the weight of the united voices of the great congregation. It ought, in fine, to be so wedded to its own spiritual song that any other words would seem to be unfitted to it, and that the moment it is sounded it will bring up the same song to the memory. The music thus should be as perfectly the expression of the words as the words are the expression of the thoughts of the singer; and so in praise we have a trinity corresponding in some sense to the Trinity of Him to whom we raise it—the heart, the words and the music—and it is then only in highest perfection when we can say "these three are one."

But now restricting ourselves more especially to the substance of praise, which, as I have already said, is concerned with the works of God in nature, providence and redemption, and is the poetic expression of the emotions of the heart regarding these things, it seems clear that if a man has the poetic gift and can make a song for himself on such topics, he is at perfect liberty to use it in the praise of God. Or if he finds that the words of another thoroughly correspond to his feelings at the time, he may appropriate them and make them the vehicle of his devotion. And what one may thus do for himself the members of a congregation may do for themselves. But the great majority of us must be content with the words of others; for as it is not every musician that can compose a tune, so it is not every Christian that can write a hymn. True, there are many hymns which, after they have been written, seem to be so natural and so appropriate to all believers, that each feels that it has given expression to that within him which has long been seeking to find utterance. But it is always so in the highest products of human genius, and for all so simple as it looks, a sacred song of true inspiration has needed the poet's intuition to see the suitable occasion; the poet's imagination to idealize the individual experience, so that it may become the type of that of multitudes; the poet's fervour to give a form in burning words to his breathing thoughts; the poet's eye to look beyond the visible into the spiritual and unseen; and beneath all these, qualifying and quickening them all, the humble, penitent, believing and adoring heart prompting him to bend in lowliness before the throne of God. Some one has defined a proverb to be "the wit of one man and the wisdom of many," and much after the same fashion we may say a psalm or hymn is "the genius of one Christian and the experience of many." The poet has described what multitudes have felt; and so the strains which he sings awake responsive echoes in all their hearts, and carry the feelings of these hearts up with them into the ear of God.

The source of supply for this part of the service of the sanctuary is wide as the history of the Church itself and diversified as the experiences of its individual members; but naturally we find the richest and most valuable material for it in the Word of God itself. So far as we are aware, the first occasion on which praise was sung to God in measured verse and with musical accompaniment was when the enemies of the Hebrews were overwhelmed by the Red Sea, and the tribes stood upon the shore rejoicing over their deliverance. Next after that ecstatic ode—which struck the key-note of every later song of salvation, and is to be in heaven the groundwork of the song of the Lamb—we come upon that psalm of Moses, known by us now as the nineieth in the Psalter, which even yet is found to be the fittest for lifting up the thoughts of the bereaved from the contemplation of their sadness to the comfort there is for them in the eternity of God.

Then, passing over an interval of centuries, we come upon the finest hymnology the Church has ever known—the Book of Psalms—the principal contributor to which was David, King of Israel. From the days when he followed his father's sheep on to the utterance of his "last words," the son of Jesse seems to have been in the habit of expressing his inmost and holiest feelings to the accompaniment of his harp. It was what we may call the safety valve of his soul. When grief overtook him, that which in other men would have taken the form of tears, clothed itself for him in a hymn; and equally when joy filled his soul, it overflowed in song. His harp thus became a part of himself, and its use became at length almost automatic. Thus he went on singing through life. And what a life his was! He swept the scale of human experience from its deepest sorrow to its highest joys. Through his one heart there passed

All thoughts, all passions, all desires,
Whatever stirs this mortal frame,

and so his personal history combined with his Divine inspiration to make him a leader of song for God's people of every generation. He knew at the one extreme the solitude of the fugitive, and at the other the lonely glory of a throne. He made trial alike of exile and desertion; of wandering and settled life; of love and hatred; of confidence and suspicion; of the service of God and the service of Satan; of sin and of repentance, and so his songs are comprehensive as the soul and varied as human life. For the lover of nature in her many moods he has sung his psalm of the seasons, which tells of the year crowned with the goodness of God; for the devout astronomer as he contemplates the silent stars, he has left his night song on the greatness of the heavens and the nobler exercise of the mind that can consider them. For every phase of nature and every mood of mind he has an appropriate utterance. And the same is true of the vicissitudes of religious experience. His psalms have given a staff to the weary pilgrim, a sword to the warring saint, a solace to the weeping mourner, a penitential prayer to the backslider, an expression of gladness to the pardoned sinner, and a pillow of peace to the dying believer, while most interesting of all, they were often on the lips of Christ Himself. Never, therefore, while

the Church of Christ exists, can the Psalter cease to have an interest of the deepest sort for the devout believer in the Lord Jesus.

Many other ancient Hebrew hymns are to be found in the writings of Isaiah, Jeremiah, and their brethren the prophets, for they were psalmists as really as was David; and though we have no record of their use in the ancient sanctuary, we may believe that such odes as the twelfth chapter of Isaiah and the third of Habakkuk would be often sung to the accompaniment of music. Now the Christian Church, which is the outgrowth and development of the Jewish, came into possession of this precious legacy of inspired hymnology, and the words of Paul to the Ephesians, when he urges his readers to sing in psalms and hymns and spiritual songs, seem to imply that the use of these psalms was part of the worship of the early Christians. But they seem also to indicate that the primitive Churches did not feel themselves under obligation to use no other than such productions in their stated services. Besides, we have evidence from the first ecclesiastical historians that other hymns than those contained in the Hebrew Scriptures were introduced into their worship. I cannot, therefore, agree with those who maintain that we are not at liberty to use any other than the Hebrew Psalter in our praise. We have the same liberty as the Hebrews themselves had in this matter; and if our praise is to be distinctively Christian, we must have something that is purely of Christian growth. But to say that is one thing and to neglect the Psalter is another. In former days the tendency was to restrict us to the Psalter; but now, I fear, it is to ignore the Psalter altogether; and that is to be equally deprecated. I like the hymn book, but I am sorry that we make so little of the psalms. It may be said that we may read them regularly, responsively, as some do; but to that there are, in my mind, two objections—namely, that they were written to be sung, and that they are so continuous in their structure that the sense is constantly broken up by the reading of them in alternate verses. But what doth hinder us to chant them? I do not mean that they should be chanted by the choir for us, but that the congregation as a whole, led by the choir, should chant them. It would take a little care and some considerable practice, but by the introduction of a psalm, to be chanted by the people, into the service, we would bring back the Psalter into prominence, and so make more clearly manifest the unity of the one true Church of God throughout both the old and the new dispensations.

For the use of hymns, we have now abundant facilities in the numerous hymn-tune books that have been published during the last thirty years. The poets of the sanctuary form of themselves a goodly constellation in the firmament of song, and the names of the brightest, whether on this or the other side of the Atlantic, will at once suggest themselves to everyone. But their productions must be used with judgment. My own opinion is that most of the hymn-tune books now in use are too large. It is impossible for a congregation to become familiar—so familiar as to sing them easily and heartily I mean—with so many tunes as are required for thirteen or fifteen hundred hymns, and though our language is rich in first-class hymns, I do not believe that there so many as thirteen hundred first-class English hymns. But every pastor, out of these thirteen hundred, can make his own selection, and if he be wise, he will make that selection with special reference to the excellence of the hymns, on the one hand, and the quality of the tunes with which they are connected on the other. It is not enough that the hymn be appropriate to the topic of the discourse, it should also be high-class poetry and the expression of a true Christian experience. Appropriateness is purchased at too dear a price when we have to take it in doggerel or in mere rhyming prose; and a tune that the people cannot or will not sing ought to be forever discarded.

For the rest, let us express our indebtedness to the sweet singers who have enriched us with their sacred lyrics. In ancient times and in Eastern lands, when one desired to be a benefactor to successive generations, he dug a well, out of which they might draw copious and cooling supplies of water. Such a well in the burning heat of life is a good hymn to the Christian pilgrim. Nay, better still, it is like the stream which followed the Israelites in the wilderness, for it goes with us whithersoever we go; it is to us a constant source of refreshing, and our obligation to its author is only increased when we discover, as in so many cases we do, that it came from his own suffering and smitten heart.—William M. Taylor, D.D., in *Homiletic Review*.

REALITY IN RELIGION.

Religion is a very real, a very inward thing. It is simply setting God always before us; recognizing that bond of obligation—of duty—by which we are tied to Him. It is not an outward ceremonial service—it is not building sumptuous churches for rich folk to worship their Maker in at their ease; it is not the possession of an ancient heritage of formulated truth, or of hierarchical organization; it is not the mere thinking pious thoughts, or having compunctious feelings from time to time aroused; it is not beholding the natural face in that glass, which reveals its ill-favoured features only too truly, and then going our way and straightway forgetting what manner of man we were. This is not religion. It goes below all this, and instead of being a mere passing emotion, or a bright vision of heavenly things, such as those saw for a brief moment who were with their Lord on the Holy Mount, it is like the central strain which the ear catches now and again, and ever amid the rapid and almost bewildering movements of some varied harmony, giving tone, and unity, to the character to the whole.—Dr. Fraser.

Our Young Folks.

GROWN-UP LAND.

Good-morning, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

Oh, this way and that way—never stop,
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the pence,
'Tis loving and smiling, forgetting to frown;
Oh, that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray;
Manhood Town lies where can you tell the way?

Oh, by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down;
Oh, that is the way to Manhood Town.

And the lad and the maid ran hand-in hand
To their fair estate in the grown-up land.

TALE-BEARING.

Before repeating a bit of gossip it would be well to ask ourselves three questions: First, "Is it true?" second, "Is it kind?" third, "Is it necessary?" This practice would save us many bitter memories and regrets.

The pious Philip Neri was once visited by a lady who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed, and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so it is with slanders. Like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can."

THE CANDLE OF THE LORD.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes with seams and wrinkles all over their pink faces looked at him accusingly. If they could have spoken they would have said: "You got us wet, you did. You told a lie; you said you did not step into the brook."

O! that beautiful brook, so near the school-house, with such lovely stepping-stones, such pretty little lucky bugs skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of the town, so little schoolboys would not be tempted?

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself; and while he was trying to give his whole mind to some other subject, he fell asleep. He dreamed that a beautiful angel stood by his bed, with a bright candle. He said: "This is the candle of the Lord. I have come to search out all the sins that little boys keep hid away in their hearts, and do not confess. This candle shines right upon them."

Then Fred's heart was all lighted up, and there was found the lie, unforgiven, unconfessed.

"This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves Him so much to have little Fred cover it up," and the candle shone very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows he cannot hide this lie any longer, he will ask the Lord to forgive him."

Fred woke with a start, and knelt down and confessed his sin. He went in his nightgown to his mother's room, and as he clasped his arms around her neck, and told her all about it, he promised, with God's help, never to tell another lie.

AN EXAMPLE FOR BOYS.

Boys and girls who think they have few or no opportunities of "doing anything" or becoming "somebody," are often discouraged from putting forth any effort.

Yet it is from the rank of those whose opportunities are limited that the world's roll of great men and women is made up.

To the many previous examples of self-made men may be added that of Heinrich Schliemann, who died on December 26 at Naples. Schliemann was a poor boy, dependent upon his own exertions at the age of fourteen; yet he became one of the world's most famous archaeologists, travellers and linguists.

Schliemann's father was a poor clergyman, who died

while his son was very young, leaving him to the care of relatives, whose chief concern was to see that the boy should not be a burden to them.

From his fourteenth to his nineteenth year he worked in a grocery store and learned Latin. He went to Amsterdam at nineteen, and became a clerk in a mercantile house. To his native German and Latin he now added in his leisure time the English, French, Dutch, Spanish, Italian, Portuguese and Russian languages. He wasted no hours in idleness, one may be sure, and fritted away no precious moments in foolish occupations.

His command of the Russian language led to a lucrative appointment in St. Petersburg; and here he became wealthy, having gone into business for himself. He learned the Greek language, both ancient and modern, and later he added Arabic to his stock of tongues.

In the Greek language Schliemann read Homer, and resolved to test the truth of Homer's stories by digging upon the site of ancient Troy. His delvings into the buried past have brought to light a vast quantity of antiquities, and made the people of modern times more familiar with ancient civilization than they could possibly be from reading history alone.

Schliemann's researches brought for him the highest honours from scientific men throughout the world; and a large museum at Berlin attests to his own peculiar line of investigation.

A MOTHER'S ARGUMENT.

"The most-to-be-regretted act of my life," says a lieutenant commander in the navy, "was a letter which I wrote home to my mother when about seventeen years of age. She always addressed her letters to me as 'my dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased. I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow to be as big as Goliath, as strong as Samson, and as wise as Solomon. You might become ruler of a nation, or emperor of many nations, and the world might revere you and fear you; but to your devoted mother you would always appear, in memory, in your innocent, unpretentious, unself-conceited, unpampered babyhood. In those days, when I washed and dressed and kissed and worshipped you, you were my idol. Nowadays you are becoming part of a gross world, by contact with it, and I cannot bow down to you and worship you. But if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother love can pay you is to call you 'my dear boy.'"

WONDERFUL MEMORIES.

Among men noted for wonderful memories were Milton, who was said to be able to repeat Homer; Professor Lawson, who claimed that he could repeat in the original the whole of the Bible except a few verses; Lord Macaulay, who made the same boast about the "Pilgrim's Progress" and "Paradise Lost"; Dr. Leyden, a friend of Sir Walter Scott, could repeat an Act of Parliament on hearing it read but once; and a London reporter who took no notes, but could write out an unexpected stanza verbatim. Henry Clay could not memorize a single stanza of a poem, but never forgot a name, face or an argument.

LITTLE MORNING GLORY.

Her name was Marion, but her father called her his little morning glory.

Some little girls are very cross early in the morning: they do not want to get up; they are late at breakfast, and they pout and look so unpleasant that no one is glad to see them.

But that was not the way with Marion. She loved to get up almost with the birds and the sun, and she came down stairs with such a sweet, smiling face that her father always called out: "Ah, here comes my little Morning Glory."

Once he had her picture taken with morning glories in her hand and on her dress; and he put the picture in a frame that had morning glories painted upon it.

Is it not nice to be like the beautiful flowers? I know another little girl who is called Heart's-ease, because she is such a comfort to everybody.

But there are some little folks who are very much like an ugly weed called a nettle. When you touch that weed it stings you, and makes your hand very sore. Do you like best the girls and boys who are like nettles, or those who are like sweet flowers?

C. C. RICHARDS & Co.

Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.
JOHN D. BOUTILIER.
French Village.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 1, } THE PRAYER OF THE PENITENT. } Psm. li.:
1892. } } 1-13.
GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—P'salm li. 10.

INTRODUCTORY.

The authorship of this striking penitential P'salm has never been successfully questioned. The general consent of Biblical scholars accords with the uniform belief of the Church that it was written by David, being a transcript from his own varied experience. He had sinned grievously; he had suffered for his sins, and had sincerely repented, making confession of his sins. The fifty-first Psalm lets us see into the depths of distress which his transgressions occasioned, and we also see the genuineness and sincerity of David's repentance, and the resolutions to live a holy and useful life which he formed.

I. A Prayer for Forgiveness.—David sinned deeply and his guilt was aggravated. He did not sin in ignorance. His crime was all the worse from the high position he held. He had violated the law both divine and human, and because he was not called to account for his crime by his fellow-men, God sent His messenger, Nathan the prophet, with the words of stern and pointed rebuke: "Thou art the man!" In due time a sense of his great guilt is borne in upon his soul. Conviction is followed by repentance, and that begins here with a cry for mercy: "Have mercy upon me, O God, according to Thy loving-kindness." There is a vivid recognition of God's infinite holiness and of his own vileness. There is no attempt at excusing his sin, no plea that he was tempted, he only pleads for mercy, a favour to which he has no claim, but while he feels the power of the divine holiness, the humble penitent at the same time remembers the merciful character of God. He pleads for mercy, not on the ground that he deserves it, but according to God's loving-kindness. It is this remarkable attribute of the divine nature that leads the sinner to hope. Among men the offender is despised, or at least pitied; but God treats the sinner mercifully; he is the object of His loving-kindness. It was the love of God for a lost and guilty world that impelled Him to send His Son to die for the sins of men. So the repentant sinner can humbly plead for mercy according to the loving-kindness of God. The sense of the divine goodness grows in the heart of the penitent, for he goes on to say: "According to the multitude of the tender mercies, blot out my transgressions." David was obviously impressed by the magnitude of his sins, but here at the same time he was able to set over against it the magnitude of God's tender mercies. It would be a grievous mistake to make little of sin—and many are disposed to do so—it is in reality great, yet God's mercy and compassion are greater. "Where sin abounded, grace did much more abound." The psalmist entreats that God in His mercy would blot out his transgressions. The blotting out of transgression means that it will no more be brought up against the transgressor who has sincerely repented of his iniquity. God can forgive sin, and this He does for Christ's sake, because He has made atonement for sin. Blotted out. David's penitential tears could not wash out the remembrance of his guilt. The memory of it would remain with him as long as he lived, but when he had experienced God's forgiveness it would never again be brought up as an accusation against him. It was blotted out. The contrite soul that desires forgiveness, seeks more than escape from punishment and the removal of the evil consequences of transgressions. Here the psalmist longs to be made pure. "Wash me thoroughly from mine iniquity, and cleanse me from my sin" is the earnest desire of his heart.

II. The Penitent's Confession.—While the penitent desires the blotting out of his sin, he is not insensible to its enormity. He felt that it was his duty, as it was for him a necessity, to make confession of his guilt. He says: "I acknowledge my transgressions; and my sin is ever before me." It is necessary for us to confess our sins to God if we are to obtain forgiveness. If we do not acknowledge our sins, they will hold possession of us. Confession is a necessary part of true repentance. From what follows it will be clearly seen that David understood clearly the real nature of sin. He says, speaking to God: "Against Thee only have I sinned." He had deeply wronged his fellow-men by his transgressions, but he had sinned against God. All evil that men commit against their fellow-men has its root in sin against God. It is God's holy law that is violated. Confession is made that God's righteous judgment may be vindicated. Whatever chastisement might be laid upon him for his transgressions, it was a just and righteous judgment of God. David in the words that follow refers to the sinfulness of inherited nature, not that he would shift the blame upon another or excuse his guilt, but as a part of his confession, which embraces the fact that he is a sinner and has come of a sinful race. If some pretend to deny human depravity, David did not. He had come to know God and to know himself better, for He says: "Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom." True religion controls heart, soul and conscience. It was a part of ceremonial cleansing under the Mosaic law for the priest to use hyssop while pronouncing clean the leper or the person who had come in contact with a dead body. So the psalmist desires earnestly to be freed from the consequences and from the pollution of his sin. God can cleanse the sinner from his guilt, and then, like the snow, he will be pure throughout. "The blood of Jesus Christ, God's Son, cleanse us from all sin." He longs also for deliverance from the awful misery that oppresses the guilty soul. Now he prays that he may "hear the voice of joy and gladness." He sighs for the peace and the assurance that follow from a sense of forgiveness, and are evidences of its possession. The contrite psalmist desires restoration to moral, mental and spiritual vigour, which his sin had caused.

III. The Penitent's Prayer for Renewal of Heart and Life.—While earnestly desiring deliverance from the consequences of his guilt, the psalmist feels his deepest need to be spiritual restoration. He desires the purification of his inner life. He prays for a clean heart, a steadfast spirit and the restraining and sanctifying presence of God's Holy Spirit, that he may possess the joy of salvation and obey God's law with a cheerful and willing disposition. The forgiven sinner is unselfishly devoted to the service of God. Knowing the evil of sin he longs to save others from its grasp. David's sin had been notorious, its example had been injurious. Now he wants his repentance and forgiveness to be as widely known as his transgression, and that God's mercy as seen in his restoration might be an encouragement to others to forsake their sins and turn to God.

PRACTICAL SUGGESTIONS.

Sin and misery are inseparably associated. The only escape from misery is by turning to God, who will have mercy on every one who truly seeks His face.

Confession of sin is a necessary part of true repentance.

The sincere penitent seeks purification from sin as well as forgiveness.

The pardoned sinner earnestly desires to be the means of saving others.

NOW READY.
THE PRESBYTERIAN YEAR BOOK FOR 1892.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 20th, 1892.

THE *Interior*: "It would not be difficult to explain why waves of emotion sweep over great bodies of men, and why, when they arise, they continue long, and move with resistless power." Well, if it wouldn't just rise, please explain why. A good many people not particularly stupid have always been of the opinion that the sudden rise and tremendous sweep of waves of opinion and feeling are often very difficult to explain.

IT would be interesting to know how many of the clerics who are bringing the Methodist Church of the United States into dispute by their political methods consider themselves too holy to mark a ballot at a political election. As a general thing, the most unscrupulous Church politicians are the loudest in their condemnation of state politicians. The man who fiercely denounces partyism in the State is not unfrequently the leader of a party in the Church himself.

AN Episcopal Rector of the city of New York went considerably out of his way the other Sabbath to indulge in a number of flings at Dr. Parkhurst's crusade against some of the evils that prevail in that great city. The *Christian at Work* thinks the Rector might restrain himself until he is removed from under the censure his Bishop laid upon him for resorting to disreputable methods to defeat the election of the Rev. Phillips Brooks last year. No doubt the Rector might repress himself until the little affair with his Bishop is straightened out, but the *Christian at Work* should remember that the occupants of glass houses are always the first and the most vigorous throwers of stones.

THE profound impression caused in the old land by the death of Spurgeon, Dr. Donald Fraser and Dr. Cairns, and in Canada by the death of Dr. Cook, shows that after all there is no vocation more influential than that of a preacher of the Gospel. The funeral of Dr. Cairns in Edinburgh has not been equalled since the body of Chalmers was carried along the streets of the same city. To be one of the most influential men in any community all one need be is a devoted, self-sacrificing minister of the Gospel. Infidelity may be noisy, but it has little hold on the people. The thousands who stood with uncovered heads as the mortal remains of Cairns and Spurgeon were driven by were not infidels or anything approaching infidelity.

THE Ontario Legislature was prorogued for the last time in the old building on Front Street last week. That venerable, weather-beaten old pile is not much to look at, but it is intimately connected with the history of Ontario and with

that of Old Canada. Many a good law and some not particularly good has been enacted in that venerable, ill-ventilated chamber. Many a good speech and many a poor one has been delivered there. Many an able and patriotic member, and a few neither conspicuously able nor patriotic, has paced these ancient corridors and sat at those old desks on each side of Mr. Speaker. Were those desks able to speak they might tell many a good story about the maiden efforts of budding orators making their *debut*. Had the lobbies a tongue they might a tale unfold about many a cunningly-laid political scheme. This much, however, should be said with gratitude. The Legislatures that have met in that old building for the last fifteen or twenty years have for the most part been composed of men who were an honour and a credit to their Province. The "moral and intellectual decadence" of which Dr. Douglas spoke lately has certainly not reached the Legislature of Ontario. So far as the character and standing of the members are concerned the last years of the old building were quite as good as any of the earlier years. Many would say that they were distinctly better.

AS the ecclesiastical months of May and June are near, the following, from the *Central Presbyterian*, should excite some timely thought:—

Our Church courts are too apt to resolve themselves at times into teams of four. The wheel horses and leaders assume opposite roles, and imagine their proper function to be that of counteraction. Sometimes grave questions are either side-tracked or summarily disposed of without discussion, whilst indeterminate and inferior questions are subjected to a stiff debate. It is even amusing to note how inflammable a body of Churchmen may become upon a mere point that springs into sudden importance. One would infer from the animation displayed that a fundamental article of faith was in imminent danger. The zeal is out of all proportion to the gravity of the occasion. But it is sadly observed occasionally that a serious matter, involving a sacred principle, is kept out of deliberation and allowed no open enquiry.

The figure of the four-horse team may be a trifle homely, but it is highly suggestive. Some business is brought before the court and a member who imagines himself a leader rises instinctively and says what ought to be done. Then the wheel horse, that is the member who imagines himself a kind of opposition leader, rises and opposes. Perhaps there are fifty men in the house who know more about the business than the members who have risen and delivered themselves, but these two always rise because the idea has in some way or another got into their heads that their opinions are indispensable, and that they should oppose one another. Perhaps they are not as much to blame as the easy-going multitude who sit still and allow business to be done in that way.

THE points raised by Mr. McLeod in our last issue, on the question of Summer Sessions, will easily stand, and certainly deserve serious thought and further discussion. In common with most of his brethren Mr. McLeod fully realizes that the Church is face to face with a condition rather than a theory on theological education, and that the theory must in the meantime at least give way to the necessities of the condition. Summer Sessions must and, we think, should come, but it should be distinctly understood all round that the Church does not by establishing Summer Sessions commit itself to any such ecclesiastical doctrine as that Home Mission work should be done solely or even mainly by students. Other Presbyterian Churches older if not wiser than ours do not authorize students to preach at all. Even in those Churches in which student labour has quasi-recognition there are many eminent and wise ministers who have grave doubts about the ultimate benefits of the practice to either the students or the Church. In the Presbyterian Church the world over it is supposed that men are *licensed* to preach. Such being the historic position of all the members of the Presbyterian family and the present practice, we believe, of most, it would certainly be very unwise for the Presbyterians of Canada to take any such steps as might be construed into an endorsement of student labour as the principal if not the only kind of labour useful in the Home Mission field. Beyond all doubt the first and principal business of a student is to study. That may seem a rather elementary proposition, but it is one that will stand frequent repetition these days. Twenty years hence there may be a sufficient number of licentiates in the Church to do a large part of our Home Mission work. Summer Sessions in the meantime may relieve a pressing necessity, but it may be as well to have it understood by all parties concerned that the present movement is not a new departure

but merely an expedient to meet the pressing demands of a condition which has arisen in our young country.

A LIVELY breeze has been raised among our Methodist friends across the line on the question of "clerical politics." Dr. Townsend, one of the professors in the Boston University School of Theology, a Methodist seminary of prominence, distinctly charges that such political methods as wire-pulling, caucussing, secret combinations and various kinds of intrigue prevail to an alarming extent among the brethren, or rather we should say among some of the *leading* brethren. In his attack on the alleged abuse Dr. Townsend seems to be vigorously assisted by *Zion's Herald*, one of the best Methodist journals in existence. A writer in this journal says:—

The Annual Conference preceding the General Conference is coming to be a wire-pulling concern; electioneering paralyzes business; preachers are at it; college presidents and professors are at it; editors and secretaries are at it; and presiding elders hardly escape the contagion.

The discussion has broadened since Dr. Townsend opened it, and now it is more than hinted that the Presbyterian Church over there has its full share of clerical politics. Other Churches, notably the Episcopal, will of course receive attention. It is hard to say how much truth there may be in these charges. Doubtless there is some or they never would have been made by a man like Dr. Townsend or a journal like *Zion's Herald*. It may be sadly true that some prominent Presbyterian divines scheme and intrigue for power and prominent places. One thing at all events is true: No Church that tolerates such conduct can long keep its place as a spiritual institution. When honest people find out that the institutions of the Church, its committees or its money are being used to promote the private interests of individuals or of cliques or rings within the Church, they either leave the Church or put an end to such practices.

THE HON. ALEXANDER MACKENZIE.

A GAIN the Canadian people mourn the departure of one of their most prominent and faithful public servants. Several years since Mr. Mackenzie's physical health was seriously impaired, and from the blow then received he never fully recovered. While his bodily health was enfeebled, his mental vigour remained till the end came, with the exception of occasional periods of unconsciousness as he waited patiently for release. The life that closed in the first hour of the last Sabbath morning was passed in active endeavour for the promotion of the welfare of the Canadian people with a fidelity and conscientiousness alas, too rare among those who aspire to leading positions in public life. The work he accomplished was undertaken and carried on under the strong and sustained sense of duty. It is reassuring that the general recognition of his stern unbending integrity has been so prompt and cordial, especially in these days when a vacillating opportunism is by many supposed to be the highest type of political wisdom. The man who is firmly attached to principle is regarded by some as impracticable, one more supple-jointed in his ethical ideas is preferred, and if little else can be said in his favour he is at least characterized as a practical politician. The question, however, is legitimate, whether is the rigidly unbending statesman or his adverse critics right? History supplies an answer. Lord Palmerston was for long a striking figure in the political life of Great Britain. His statesmanship was of the showy order. He was deft in the management of men. He was seldom in a serious mood, and in perplexing and critical circumstances was imperturbably cool. He could turn aside the point of an argument or deaden the sting of a home-thrust by a clever witty sally, and his strong point was supposed to be his diplomatic skill and an intrepid support of the national honour abroad. It was widely felt even when at the height of his fame that Lord Palmerston was lacking in moral earnestness, and uninfluenced by any grand and lofty aim. After his death what little real fame attached to the name of the great opportunist speedily shrank, and now his record is well-nigh effaced from the popular memory.

It may be confidently predicted that in the case of Alexander Mackenzie it will be different. He did not appeal to the popular imagination. While essentially by birth, education and preference he was a man of the people, few leaders of men were freer from demagogic arts than the sturdy Scotch

Canadian, in whose hands for a time were the destinies of the country. Indeed some had the impression that he was constitutionally somewhat too reserved in his intercourse with those he met in his public capacity. This reserve certainly did not spring from lack of interest or sympathy with the humblest or the highest in the social scale. He was endowed with a broad humanity, as all who knew him can testify, but for all humbug and shallow pretence he had but little patience.

One of the chief characteristics of the departed statesman was his sterling integrity and honesty of purpose. This was not an official veneer, but the strong foundation on which his sturdy manhood was reared. It pervaded his life, public and private, and for years before his death was universally recognized by the Canadian people irrespective of party. In the fierce heat of political warfare aspersions were cast upon his good name, but these were readily repelled, and to the credit of some of his strongest political opponents his unswerving rectitude was freely acknowledged by them. His statesmanship was not of the dazzling and bewildering order. He did nothing for effect. He was distinguished for his foresight and for his caution. Whatever measures of public policy he advocated were all of them in his estimation for the benefit of the people of Canada, without distinction. He could never be brought to favour class legislation. Neither friend nor foe could induce him to swerve from what he believed to be just principles of administration. In these days of shifting political expediency it is something to have had a statesman who was prepared to stand or fall by the principles he professed.

Though he did not parade his religious convictions, Mr. Mackenzie was a devout and earnest Christian. He was a faithful and conscientious member of the Baptist Church, and though attached to his own denomination he was no bigot. He has frequently taken a public part in the promotion of the interests of evangelical Churches, the Presbyterian among the rest, with a cordiality and earnestness characteristic of the man. Considering the limited leisure at his disposal all through his busy life, he had a remarkable fitness for general literature and took especial delight in the perusal of the best works of our English writers.

The end of a long, a useful and an honoured career has come. The death of Alexander Mackenzie is sincerely mourned by the Canadian people, and all who knew him will sympathize deeply with those near and dear to him who are left behind, those who saw in its completeness that beautiful, unselfish life which he lived for seventy years. His will be an honoured place in the history of the Dominion of Canada, and his example will be an incentive to the younger generation to pursue generous, unselfish and noble ends. The memory of the just is blessed.

THE GENUINENESS OF ISAIAH.

MODERN critical methods have to some extent disturbed the confidence of average Christians in the integrity of some of the books of sacred Scripture. The critics of our time are fully entitled to be considered, so they claim, learned experts. They excel in linguistic attainments, a wide range of general scholarship, and several of them possess unquestioned critical insight. The possession of these special qualifications invest the conclusions they reach with a degree of value that cannot be lightly questioned. On questions of an exclusively scholastic nature they can really speak with authority. When they go beyond this and enter the boundless field of conjecture, speculation and theory, the case is different. Great scholars are only human after all. They have their preferences, their prejudices and pet theories from which the most evenly-balanced are not entirely free. However upright and devoted to the pursuit of truth they may be, they are not wholly free from bias, although unconscious of its influence. This fact, were there no others, might serve to impose caution in the acceptance of some of the sweeping conclusions at which they arrive as the result of their prolonged and searching investigations.

There are many people, inexperienced in the niceties of exact scholarship, and who from want of special training and opportunity are not in a position to decide for themselves the questions raised by our own Biblical critics, have no hesitation in assuming that these critics must be right; and those who prefer the good old way are certainly in the wrong. In their estimation the critics are the advanced thinkers, while the orthodox are, from

the nature of the case, hopeless reactionaries. Those ever ready to give acceptance to the new and the startling imagine that the theologians who refuse to receive the new lights of the higher criticism have nothing to say for themselves. This, however, is a mistake. All the sanctified learning of the age is not in one camp. Most of our readers are aware that the new school of critics has arrived at the conclusion that the Prophecy of Isaiah is a composite book. They concede that the first part, ending with the thirty-ninth chapter, is by Isaiah, but from there to the end of the book it is the production of another author or authors, for they have not yet definitely settled the question. The reason assigned for this conjecture is that the latter portion of the book appears to be written during the time of the exile in Babylon, while the former part was written before that event. The mention of the name of Cyrus is held to be conclusive by some that the concluding chapters hitherto attributed to the evangelical prophet cannot be his—as if He who knows the end from the beginning could not have revealed to His inspired servant the name of one who was destined to appear and take a conspicuous part in the accomplishment of His wise and beneficent purposes.

In the last number of the *Presbyterian and Reformed Review* Professor Green, of Princeton, has an able and temperate paper on the genuineness of the second part of Isaiah's prophecy, and any one who reads that paper will be convinced that a strong case can be made against the conjectural conclusions of the higher criticism. In his argument Dr. Green starts out with the proposition that the external evidence is all in favour of the genuineness of this disputed section. It was in existence when the Book of Chronicles was written. He proceeds:—

When the Greek Septuagint version was made, the Book of Isaiah contained precisely what it does now. Isaiah is spoken of by name twenty-one times in the New Testament; and in eleven of these times he is connected with quotations from the chapters now under consideration. This book has been in the custody of the Jewish people or of the Christian Church from the time of its first appearance, and has been guarded by them with the care due to a constituent of the Sacred Canon. And no doubt was ever expressed respecting the genuineness of any part of it until recent times.

After considering the question of authorship the learned professor shows that it is impossible to conclude that an unauthorized addition was made either innocently or fraudulently to the writings of Isaiah without discovery, he proceeds to an analysis of the disputed chapters and shows that from the purpose and design of the contents, as well as the structure of the book, there is nothing incompatible with the generally received opinion of the Jewish people and the Christian Church that the book is the inspired production of the Prophet whose name it bears. The result at which he arrives is stated in the following paragraph:—

We have not aimed to present the subject in all its aspects, nor to adduce all the arguments that can be urged. We have confined our remarks to the chief initial objection, to which all others are subordinate, viz., that these chapters throughout make the impression that they were written in the exile. It has been shown that this is by no means the case; that much which they contain is absolutely at variance with such a view, and that there is no view of the case with which all the parts can be made to harmonize but that which a steadfast tradition, sanctioned by the inspired writers of the New Testament, has assigned to them, viz., that the author of these chapters is no nameless prophet of the exile, is no deutero-Isaiah, but is Isaiah, the son of Amos.

It does seem strange that while all around our Churches and colleges there are large numbers to whom delicate critical questions are utterly meaningless, who are utterly indifferent to the plain moral and spiritual issues that involve life and death, and while there is access to nearly every land for the heralds of the Cross, men can spend precious time and energy in prosecuting lines of study that can lead to no definite or enduring results. The leaders of the new critical methods depend so much on their own subjective impressions that hardly any two of them reach precisely the same conclusion. The field of their investigation is so shadowy and uncertain that definite discovery is scarcely possible. Suppose that the time may come when some intellectual giant of the new critical school will be able to demonstrate that a later and greater Isaiah than the son of Amos really existed, what would be gained? At most a little more definite knowledge concerning the structure of the book might be obtained, but would the character and reliability of the contents be impaired? So long as Christ and His evangelists sanction as they do the utterances of the evangelical prophet, all who value the Word of God, which liveth and abideth for ever, will look to it as the only authoritative guide to life present and eternal.

Books and Magazines.

THE CREDULITY OF INCREDULITY. By Arthur T. Pierson, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. F. Wilson.) The Presbyterian Board of Publication has commenced an issue of "Papers for the People." This admirably and clearly-written pamphlet by Dr. Pierson forms an excellent introduction. If those that are to follow keep up to this, the key-note of the series, they will be most useful and attractive.

THE PULPIT: A Magazine of Sermons. (Buffalo, N.Y.: Edwin House.) The *Pulpit* occupies a unique position in current literature. There never was a time when good preachers were in such demand, and the interchange of sermonic thought is calculated to improve the general tenor of pulpit utterances. The April issue contains twelve complete sermons by such well known preachers as Bishop Cox, Mark Guy Pearse, John McNeill, Thomas Dixon, Dr. C. L. Thompson, Professor Davidson, the late Canon Liddon and others. The magazine is true to its title and purpose, which is a great recommendation.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The new number of this attractive magazine continues the interesting sketch, by W. S. Caine, M.P., of "India, its Temples, its Palaces and its People." Dr. Withrow furnishes an excellent descriptive article, copiously illustrated, "San Francisco and Southern California." Another paper of general interest is on "The Columbian Exhibition, Chicago." There is also a paper by the late Dr. Stafford on "John Greenleaf Whittier," and one by Frances E. Willard on "The W. C. T. U. and its Work." The other contents, varied in character, make up an excellent number.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The last time that the British forces in India had to contend with the Afghans brought into prominence a man of rare personal qualities and great capacity for military affairs. The short campaign made the fame of General Roberts, and Archibald Forbes tells his story in brief in the current number of the *English Illustrated*. Rose Kingsley writes a good descriptive paper on "A Hampshire Moor." A paper of general interest and illustrated with excellent portraits is devoted to "Some Singers of the Day." Other descriptive papers of the number are "Cocoa," "A Look Round Swindon Works," and "Dorothy Jordan." A new serial, "A Deplorable Affair," is begun, and a stirring story, "A Middy Hero," will attract readers.

THE INSPIRATION OF THE BIBLE: A Lecture before the Sixteenth Annual Convention of the Young Men's Christian Associations of Massachusetts. By H. L. Hastings, editor of the *Christian*. Third million. (Boston: H. L. Hastings.)—The friends and the enemies of truth attach great importance to the power of the press. Infidelity maintains its propaganda by means of the printed page. Christianity can meet its opponents with strong and conclusive arguments, and its friends are not slow to avail themselves of the press to bring these to the notice of thousands who cannot easily be reached in any other way. This is the initial number of an international monthly series under the general title of the Anti-Infidel Library. The lecture by Mr. Hastings is clear and forcible and popular in style. An evidence of the interest in the question discussed is found in the fact that the copy lying before us bears on the title page that it is the "third million."

RICH AND POOR. By the Bishop of Liverpool. (New York: Thomas Whittaker.)—The marvellous influence of the press has not in our generation been more strikingly illustrated than in the wide circulation of those attractive little booklets of which Professor Drummond's famous addresses were the forerunners. Nothing more stimulating to faith and good works has caught the public taste in our times than these bright and impressive appeals to better life and living, these dainty messengers of love and mercy. Every week adds to their number. We have just received two such recent publications that touch subjects of first importance. Dr. Langford's treatment of "Christian Beneficence" is wise, able and conclusive. Every Christian in the land ought to read it. Bishop Kyle's graphic treatment of Dives and Lazarus in his "Rich and Poor" is especially called for now when there is intense haste to be rich and cries of want arise on every side.

THE ARENA. (Boston: Arena Publishing Co.)—The April *Arena* is rich in able, thoughtful papers. Its table of contents is as varied as it is inviting, as will be noted from the following: "Vital Statistics of the Negro," by Frederick L. Hoffman; "The Money Question," by Hon. John Davis, M.C.; "Volapuk, the World Language," by Alfred Post; "The Speaker in England and America," by Henry George, Jr.; "Rational Views of Heaven and Hell," by Rev. George St. Clair; "The Farmers' Alliance and its Leaders," by Annie L. Diggs (illustrated by two full-page portraits and four smaller photogravures); "Pontifex Maximus," by W. D. McCrackan; "A Remarkable Psychical Experience," by Louise C. Moulton; "How Uncle Nottoway Squashed the Indictment," a southern character sketch, by Will Allen Dromgoole; Part IV. of "A Spoil of Office," by Hamlin Garland; "Two Hours in the Social Cellar," by B. O. Flower; "Books of the Day;" Reviews by Rabbi Solomon Schindler, Henry Austin and the editor.

THE PRESBYTERIAN AND REFORMED REVIEW. (Philadelphia: MacCalla & Co.)—The cause of evangelical Christianity has had devoted champions as well as resolute antagonists in the Netherlands. The first paper in the new number of this splendid theological quarterly is the translation by Professor Vos of an elaborate paper on "Recent Dogmatic Thought in the Netherlands," by Professor Bavinck, of Kampen. It is exceedingly interesting and suggestive. Perhaps there are people who imagine that the advance guard of the Higher Critics has demonstrated that the Book of Isaiah is the product of two separate writers, who lived at different periods. If such be their impression it would be well for them as well as others to read what can be said on "The Genuineness of Isaiah VI.-LXVI.," by Professor Green, of Princeton. Other important papers in the present issue of the *Review* are "Apostolic Origin or Sanction the Ultimate Test of Canonicity," "Christopher Columbus," "Deaconesses as Trustees," and "Willful Desertion a Ground of Divorce." The conspectus of whatever is important in the leading departments of theological, philosophical and general literature is by no means the least valuable section in this indispensable quarterly. It is with pleasure we note that Professor Robert Y. Thomson, of Knox College, is a contributor to the present number, and announcement is made that a paper on "The Testimony of Christ to the Old Testament," by Principal Caven, will appear in the next.

Choice Literature.

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author.)

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND
NEHEMIAH

BY JAMES M. LUDLOW, AUTHOR OF "THE CAPTAIN OF THE
JANIZARIES," ETC.

CHAPTER XXXVIII

Tyre was never more splendidly arrayed than on the day set for the coronation of King Rubaal. To one approaching from the sea the island city seemed like a mighty ring studded with gems, so many were the bright banners that flashed in the sunlight from its encircling walls; while the centre of the city glowed with the golden roofs of the Temple of Melkarth.

The day was perfect. The clear azure of the sky reflected itself in the bending mirror of the waters, — an omen of the favour of Heaven upon the plans of men. Even the rough sailors from other Phœnician cities, as they turned their prows towards the Tyrian harbour, called the slight motion of the graceful billows the nod of Baal; and when the waves broke with pleasant murmur upon the outlying rocks, they cried, "Behold the laughter of our gods!"

Although more than a year had passed since the reins of power had fallen into the hands of Pubaal, many things had occurred to delay his formal investiture with the regal dignity. Chief among these causes was the refusal of the Great King, Artaxerxes, who was an unbeliever in the religion of the Phœnicians, to grant his official recognition of the miraculous taking off of the late king. The court at Susa had insisted upon better evidence than the word of the priests for the bodily translation of Hiram to the unseen world.

Hanno, whose genius and zeal made him the chief man in Tyre, was apparently most impatient at the delay; and, as was commonly believed, had spent much time at the Persian capital, labouring to overcome the scruples of the World Monarch. He had but lately returned, bearing, as he asserted, the document that expressed the royal permission. Its great seal had been seen by many, who had also read a separate decree designating Hanno as agent of the Persian Government, and commanding him, in the name of the Great King, to arrange for the speedy restoration of the Tyrian throne to its legal dignities, under the suzerainty of the empire. The Satrap of Syria had likewise been ordered to send to Tyre a detachment of several thousand soldiers, who by their pomp should represent the glory of Artaxerxes in the ceremonial, and by their power should defend the royal will if it chanced to be opposed.

The Phœnician cities sent their princely delegations, whose vessels fairly embroidered the coast with their gay pennants as they came from far and near. Inland tribes were also represented. Sanballat of Samaria sent a band of several hundred of his braves. And Manasseh, the high priest of the Samaritan religion, accompanied them, gorgeously arrayed in the vestments of his office. The hills of Galilee contributed a company of men, under command of Elnathan of Giscala, whose stalwart bearing compensated for their lack of martial finery.

The Great Square was transformed into a vast pavilion, beneath which tens of thousands could gather and witness the ceremonies. On one side of the pavilion was an immense dais, carpeted with the richest fabrics from the looms and dyeing-vats of Tyre. On this stood the ancient throne of bronze, with its lion-headed arms. Over it hung a canopy of purple, which was also draped behind the royal seat, and, by its contrast, made the silver dove with outspread wings seem like a veritable messenger from Astarte, flashing its white light like a celestial blessing upon the faces of the multitude. There were raised seats about the dais for the members of the Great Council, and stalls for the leaders of the various guilds of the hierarchy.

In the ancient palace of the kings of Tyre, Rubaal waited impatiently for the summons to join the grand procession. Proudly he paced the chambers once occupied by King Hiram. Mirrors reflected his goodly form and attire from every side, but not so flatteringly as his attendants echoed his praise, and predicted the glory of his coming reign. His palanquin waited at the palace gate.

By it passed first the trumpeters, sounding the popular joy to the very sky with their melodious clangor. Dancing was followed, keeping step to the thumping of their tambours. A thousand Persian horsemen clattered next. Then came high officers of state and dignitaries of foreign courts. Hanno strode at the head of the royal guard of honour, a band of his own selection from among the noblest young men of Tyre. These halted at the great portal of the palace, and gathered closely about the king's palanquin. The gate of the royal residence swung wide and closed again. Four men of gigantic stature, naked except at the loins and for the rings that shone about their ankles and arms, lifted the palanquin to their shoulders, its gorgeous curtains of silk screening the royal personage from the gaze of the people, until he should stand before them beneath the sparkle of his crown. The hands from Samaria and Galilee were honoured with the next position in the cortège. A litter that seemed of beaten gold bore the noble prince Ezmunazar, son of King Tabnit of Sidon, who represented that neighbouring throne. Then followed Egbalus, whose repute for sanctity and inspiration had led to his re-election to the high priest's office for a second year. Priests of all grades and divinities closed the procession.

The well-marched host entered the great pavilion, filing in order passed the dais and throne, and allowing the dignitaries to take the places assigned them. The royal palanquin passed behind the purple hangings.

A blare of trumpets rang out. Egbalus ascended the steps of the dais, holding in his hands a cushion upon which lay the sceptre and ancient crown of Tyre. Turning to the multitude he addressed them, rehearsing in stately speech the renown of the Tyrian monarchy through the centuries since their city was founded by the divine Tyrus. He dwelt upon the times of Hiram the Great, and then burst into

rhapsodic eloquence as he described the translation of that other Hiram who had been taken to the gods.

"As surely as the beams of the sun-god shine this day, so surely does the blessing of our King Hiram—our divine Hiram—fall upon us. Hail him! Praise him for the voluntary sacrifice by which he has won forever the favour of Baal for his people of Tyre! Think of him when the light gleams into your homes, for Hiram is a beam of Baal! Adore him when it flashes from the sea where he guides your ships! Worship him in the fire light of your sacrifices, for the flames are the bright rays from the crown of our invisible king!"

As Egbalus paused, the priests led the multitude in cries of—

"Hail, Hiram the Blessed! the son of Baal!"

Egbalus resumed—

"Whither went the spirit of Hiram? O ye sons of men! I saw the spirit of Hiram ascend into the domes of heaven! Again I saw it descend to the earth. It entered the form of another—of your new-chosen king. Hail, Rubaal!"

The crowd echoed the cry, "Hail Rubaal! Rubaal Hiram!" until the covering of the great pavilion snook and swayed as if lifted by the wind.

Then the high priest turned towards the curtain behind the throne. He prostrated himself upon the dais. Rising to his knees, and holding aloft the cushion with the sceptre and crown, he cried in his most august tones—

"Come forth, thou chosen of Baal!"

The curtain swayed aside. Egbalus stared an instant, as if stricken into stone. He dropped the cushion. Attempting to rise, his limbs became entangled in the profusion of his priestly drapery, which tipped him backward, and tumbled him shrieking with fright, together with the rattling crown and sceptre, down the steps of the dais.

The attendants did not pause to look at the high priest, for before them stood KING HIRAM, his hand upon the back of the throne. His familiar voice, sharp in its taunting sarcasm, rang through the pavilion—

"Lo! I have come forth, O priest of Baal!"

The great councillors of state climbed out of the balcony in which they were seated, and scrambled with the baser crowd to get away from the dreadful apparition. Men trod upon one another like a frightened herd. Heads, legs and arms, trumpets, banners, swords and sandals made a confused mass of what a moment before had been as dignified an assembly as ever king or pontiff had looked upon. The prepared places of egress were not sufficient for the fleeing crowd, who tore away the canvas sides of the pavilion, and broke its cords, until the mighty canopy hung awry as if struck by a hurricane.

But the dominant passion of a crowd is curiosity. Many would risk an annihilating glance from the eyes of the god if only in return they could see what he looks like. Therefore, some, withdrawing a few paces, turned again to face the awful mystery. The soldiers from Persia, Samaria, and Galilee seemed not to have been sufficiently informed to have any fear, and, obeying a quick command which Hanno gave them through their officers, ranked deep about the dais to protect it.

A sharp hissing sound went like a flying serpent through the air, and an arrow, shot by some one in the crowd, glanced clanging from the arm of the throne. In another moment the thundering tramp of the squadrons of Persian horse shook the earth as they dashed around the pavilion, sweeping priests and people into every open way, or trampling them beneath the hoofs.

The square was cleared. The priests fled towards the temple. Thither the soldiers pursued them, halting and penning them in the great court, until further orders should come.

At the same time heralds flew everywhere throughout the city, crying, "King Hiram has returned! Down with the villainy of the priests!" Great placards were posted on the doors of the government house and on the corners of the streets, detailing in few words the facts.

In little groups, or one by one, the more venturesome or the less credulous of the people re-entered the pavilion. Hiram had taken his throne. There was no mistaking his person. He wore the conical cap with the ureas, the scarf across his bare breast, the short chiton and heavy sandals, by which his form was familiar to even the boys as well as to the great councillors of Tyre.

As Hiram gazed at the returning people an old man came tottering to the foot of the dais. He threw himself upon the lowest step. He was Ahimelek.

"Rise, Ahimelek, Councillor of Tyre!" said the king.

But he moved not. An attendant approached him. He was dead.

A commotion was made at the rear of the pavilion. Two men, the captain of the Samaritans and the captain of the men of Galilee, brought before the king the limp form of Egbalus. The miserable man turned to flee, but his captors kept his face to the throne. At length he gathered strength. That tremendous will which had so often dominated others asserted its mastery over himself. He looked Hiram squarely in the eyes.

"Thou has conquered, O infidel king! But thou shalt not have me to grace thy triumph."

Before his guards were aware of his purpose, he had plunged his priest's knife to his heart.

"Take him away!" coolly said the king.

In the meantime men had gone to the king's palace, where Rubaal and a few of his favourites had awaited the summons to join the coronation procession. Worn by the delay, they had ventured to the door, but found it fastened. Their cries for help were answered by the shouts which shook the city. But now the gates were flung open. Rough soldiers thrust Rubaal into a common palanquin, such as was cheaply hired at the docks, and bore him to the pavilion. There the carriage was opened. Rubaal crouched within it like a rat in a trap.

The soldiers dragged him out. His brave apparel, royal from purple mantle to diamond-set sandals, was as strange a contrast with the simple garb of the real king as the kingly look of Hiram was with the mean and cowardly aspect of Rubaal.

"Harm him not," said the king. "There is a drop of royal blood somewhere in his body. You might spill that drop if you spilled more. All royalty is safe to-day. Come, cousin, sit in my chair if you like. We have played together in the same crib. Ah! in ill-humour again! Just so you were as a child."

The wretched man slunk away, and sat with averted face on the edge of the dais.

The king stepped down from his throne, and stood a moment over the dead body of Ahimelek.

"The gods pardon him! Carry him to his house, and prepare him for the tomb, where we will ourselves accompany him; for he was the father of Zillah."

Reascending the dais, he turned to Hanno, who during these scenes had stood almost motionless, watching everything, and alert lest his plan should miscarry in the least—

"Now, Hanno, for the coronation!"

A silver trumpet sounded sweetly. The curtain back of the throne moved, and through the opening Zillah came. Radiant with sparkling jewels, she was more radiant with the beauty of her queenly soul that shone through her features and dignified her every movement. Her joy in her husband's triumph, her consciousness of having shared with him his misfortunes, and of her daring to share with him the dangers that still press about him, gave her a royalty of appearance that even a crown could not augment.

"My Queen!" said Hiram, as he took her hand and seated her upon the throne. He raised the crown and placed it upon her brow.

"Behold the Queen of Tyre!"

APPENDIX.

"Hiram, King of Tyre, to Manasseh, son of Iodab, son of Eliashib, High Priest of Jehovah in Samaria: Greeting."

"Health and the blessing of thy God be with thee! Our hearts are cheered by the tidings of thy prosperity. May thy temple rise speedily from the heights of Gerizim! Gado the bearer of this letter, is most famed among our architects. He bears our royal commission to abide with thee so long as his skill pleases thy purpose. He carries with him a thousand minas, a contribution from our treasury to the worship of thy God. He will also present to thee a fabric of our unswerving workmanship, which has been wrought upon by the hands of Zillah, our Queen beloved, in which she desires that thou shalt enwrap the copy of thy Law, as thou art thyself enwrapped in our affection."

Should the reader desire to know more of the affairs of Manasseh, let him read the histories of one Josephus the Jew. And should his interest be great to learn of the subsequent career of Hiram and his beautiful queen, the faithful chronicler would refer him to the source whence he himself has derived his information. In the Museum of the Louvre is a stone coffin, in which once lay the body of Ezmunazar, King of Sidon. The sarcophagus bears this imprecation: "I adjure every royal personage that he open not this chamber, nor remove this coffin, lest the holy gods destroy that royal personage and his offspring for ever." They who esteem themselves wise in such matters tell us that this prophetic curse was recently fulfilled in the misfortunes that fell upon the house of the late Emperor of the French, Napoleon III, in the reign of which "royal personage" this coffin was robbed of its contents and brought to Paris. But though the body of Ezmunazar is no longer in it, if one will listen intently at the ear-hole in the coffin, one will find it as full of historic suggestions as a conch-shell is of news from the bottom of the sea.

THE END.

RECOLLECTIONS OF OXFORD.

My not being at a public school has, I have no doubt, strengthened my love of my university and my college. In my time the "headmasters" had not had everything their own way. It was possible to enter Oxford before the age of nineteen; it was nothing wonderful to get a scholarship before eighteen or even earlier still. And to be scholar and fellow of Trinity from 1841 to 1847 was something to be. It was indeed a circle to look back to of which fifty years ago I was chosen a member, a circle of which a man is much to be blamed if he is not wiser and nobler for having been one. But love of the foundation, the feeling of membership, of brotherhood, in an ancient and honourable body, the feeling of full possession in one's college as a home, the feeling of personal nearness to a benefactor of past times, all that gathers round the scholarship that was something worthier than a mere prize, the fellowship that was something worthier than a crammer's wages—all this, I hope, has not even yet utterly vanished, but, under the hands of one reforming commission after another, such feelings have undoubtedly greatly weakened in the Oxford to which I have come back. In the unreformed university, the unreformed college in which I had the happiness to spend my youth, we had time to learn something, because we were not always being taught. We were not kept through our whole time, vexed by examination after examination, examined in this subject one term, in that subject the next term, all ingeniously combined for the better forgetting of one thing before the next was taken in. We had one examination, and a searching one, the successful passing of which could not seem to any but a fool to be the goal of study, but which, by the reading it required, gave a man the best possible start for study in several branches of knowledge. — *Edward A. Freeman, in the April Forum.*

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THE MISSIONARY WORLD

AN INDIAN STUDENT'S STORY.

"Come in, Bipru Babu; I hope you are well?"

"Quite well, thank you, sir; I hope you are well?"

"Quite well, thank you, and have you got anything to do since you passed the B.A.?"

"Yes, sir, I am now the head-master of the Higher English School in my native village."

"I am glad to hear it, but have you had fever?"

"No, sir."

"Have you had an illness?"

"No, sir."

"I mean—your head is shaved."

"Yes. I should like to ask your advice about something."

"Well, tell me about it."

This was about two and a-half years ago, and Bipru Babu was a Hindu student from a large country village who had taken his third and fourth years in a Mission College. He had graduated a few months before, and had gone out into the world. He was two and twenty or thereabouts, with a face notably open and intelligent. I now found him also to be very modest in his demeanour, although his tones were decided and firm, and though he carried himself well. But he himself will make himself further known to us.

"You know," replied Bipru, "that many of the young men do not believe in Hinduism and superstition, though the old men are very orthodox. Well, not very long ago cholera visited our village and carried off several people, and all the people were in a panic. At last an old man of the village, a Brahmin, declared that he had had a dream. He dreamt that he was out walking, and that the goddess Kali appeared before him. Two of her maids were along with her, and they seemed to be pleading with Kali to go away from the village and not afflict it any longer. But Kali would not go, she said the men of that village had offended her and she must humiliate them thoroughly. That was what he saw in his dream, and he told it about to his fellow villagers, and urged them to sacrifice a buffalo to Kali. It soon became the talk of the village, and the whole village was divided into two parties—those who wished to sacrifice and those who were against. Of course the latter party was composed of the young men; and the orthodox party were very irritated and called them "nasthik" (atheists). One of the young men then declared that he had had a dream too, and in his dream Kali had appeared to him also, and told him that she was offended with the village because certain filthy tanks had not been cleaned out, and because the hospital had not been built. Of course this only irritated the older men more. Another of the young men argued that since it was to a Brahmin that Kali had appeared, it must mean that she was offended with the Brahmins, and they ought to pay for the buffalo sacrifice. Finally a general meeting of the village was held in the house of one of the principal men of the place. On the right were the grandfathers and the fathers and uncles of the village, on the left the sons and the grandsons and nephews. There was a long meeting and much speaking until everybody was quite tired, and then the meeting gradually dissolved without having come to any decision. Both parties upheld their respective views to the end. Shortly after the meeting, however, the Brahmins themselves combined and bought two buffaloes for thirty-five rupees, about twelve dollars and a half, and twenty-five rupees, and sacrificed them to Kali."

"And how did the Cholera get on?" I asked.

"It stopped in a little, of course," Bipru replied.

"What is done with buffaloes that are sacrificed?" I asked for information. "Is their flesh eaten, the same as the goats' flesh?"

"No, the dead bodies are dragged away and left to be eaten by the vultures and jackals."

"That won't help the cholera either. Well, how did you get on?" I continued.

"Since I went as head-master," Bipru went on, "a Brahmin (theist) missionary on one occasion visited our village. A number of us showed him kindness, and I also ate with him. At once all the orthodox people in the village turned against me, for the former occasion had not been forgiven. They kept telling my father that I must do penance, and threatened my father himself if he did not make me submit. My father knew that the whole family would certainly be outcasted if I stood out, and though he might not have minded for himself, it would have been very difficult for him to get my sisters married had we all been outcasted. Nobody would dare to marry his sons to my sisters, were we to be outcasted. My father put all the pressure upon me he could, but I would not yield, and so he was compelled to outcast me. He couldn't help himself. We are just like a cart going in a deep rut, you know, and besides there was a great deal of pressure put upon him to do it. It would have been a great disgrace to the family, too, if my sister had remained any longer unmarried, for she is already in her eleventh year."

"What does outcasting mean?" I interrupted; "What was done to you?"

"No extreme course was resorted to," Bipru replied, "but I had to take my food in an out-house, and was not allowed to be present when my father and my brothers were eating."

"But you went on staying in the house?" I said, in order to get at the exact facts.

"Yes, but if the villagers or the priest had liked at any time, they could have compelled my father to put me out of the house altogether, and they might forbid him even to give

me any food. As it was, my wife, who was in her father's house in another village, had to put off her marriage mark and become a widow."

"Oh! I am very sorry for you. I never knew you were married," I said, feeling sorry both for the widower and the young girl-widow. I might have known that he would likely be married, since the majority of the senior students are.

"Yes," he replied, "I have been married for some years, but my wife has never lived with me yet."

"You will be very glad," I continued, "that you are independent now, with your salary as head-master."

"I wish I were independent," replied Bipru, "but it is not a Government school, it is only a voluntary school. A number of us young men formed ourselves into a school committee, and started the school in a friend's house, and we are still dependent on subscriptions from some of the wealthier householders. We have petitioned for a grant in aid from Government, and we have hopes that it will be sanctioned soon."

"And will not your subscribers continue their subscriptions meanwhile?" I suggested.

"I fear not," said Bipru, "not after what has happened."

"And you wish to talk with me about your difficulty?" I said, wishing to help him out with it.

"Yes," he answered doubtfully.

"Have you been dismissed?" I asked.

"No, I have not been dismissed," he said, and he shifted uneasily in his chair. "I don't know whether you will approve of what I have done," he went on, talking more rapidly, as if his mind had found a vent, or as if he were making haste to justify himself. "I yielded very unwillingly, but after I was outcasted and not allowed to eat with my father and brothers there were very painful scenes in the house. My father refused to eat, and my mother went about the house the whole day crying and sobbing, and my little sisters cried too when they saw my mother crying; and my older brother, although he is liberal minded—at least he cares nothing for Hinduism—he kept urging me to do penance for my father's sake, and just to do at Rome as the Pope did. I resisted for a time, but at last, for my father's and mother's sake, I consented to do penance."

"And that is how your head comes to be shaved," I said, interrogatively.

"Yes," he answered.

"Well, I cannot say," I said after a little, "that I think you have acted the highest part in yielding, but it must have been very trying to see your people so distressed."

"I did not yield willingly," he repeated, "but I also felt that in yielding I was punishing myself for the family's benefit, and my companions agreed with me. I felt like Charlotte Corday, about whom I read in the small history of the French Revolution that you recommended us to read, do you remember, when we were studying 'Burke?' When she was being doomed to the guillotine, she declared that she met death with indifference because she was suffering for others."

Poor Bipru! Here is the passage transcribed. "It had been from the first her intention to sacrifice her life for the cause of her country, and glorying in her deed, she met death with stoical indifference. 'I killed one man,' she said, when brought before the Revolutionary Court, 'in order to save the lives of a hundred thousand others.' It was Charlotte Corday, every general reader may not remember, who thought she would end the excesses and the civil strife of the great French Revolution by assassinating Marat, the leader of the most extreme party. I did not feel called upon at that time to discuss either Charlotte Corday's martyrdom, or my friend Bipru's, or to expound again 'He that loveth father or mother more than Me is not worthy of Me.' It is a passage often expounded, though not too often, in a land where the caste and the joint 'Hindu family' are almost everything, and the individual almost nothing. And I must do Bipru Babu the justice to believe that he has often since then seen his recantation in its true light."

From a fellow-student of Bipru, belonging to the same village, I afterwards was told in detail about the recantation. My informant was a reformer too, but of the Erasmus rather than the Luther type, and meanwhile conformed. He told me that Bipru had first got his head shaved, and then he bathed, and then he crouched down by the side of the priest in front of a small idol. There was a tray full of rice, and flowers, and fruit, and spices, and sandalwood ashes by the side of the priest, and in the name of Bipru, Bipru the B.A., as highly educated as a Scotch M.A., and rather more modernly, the priest offered the rice, and the flowers, and the other things to the idol, letting some drop upon the idol's head, and also pouring some water over the idol. And when it was done, Bipru handed the priest the customary fee, and his offence was wiped out.

But, as I have already said, I only heard the details of Bipru's humiliation some time afterwards, and so when he had confessed to me the reason of his head being shaved and how he justified himself, I only said—

"And the trouble is all over now?"

"Yes," he said, "but I feel that I shall not be happy in my native village." Having made peace with his neighbours, he had now to make peace with himself, poor fellow! His self-respect was gone. "I have thrown away my sacred thread and am anxious to break away from caste. When I do so my father will certainly outcaste me."

"And are you thinking of becoming a Christian?" I asked on his pausing.

"No," he said, "I do not wish to be baptized. Of course

I admire Christ's devotion and His purity, and I accept some of the doctrines of Christianity, but I cannot see my way to accept all." And we then talked for a while about his religious belief and about what religion meant. At last I asked him what he intended to do.

"I should like very much," he said, "to get some teaching away from my native village, so as to be independent, and I would also like to pay off part of my father's debts, which have been partly contracted for my education."

In our conversation, Bipru further informed me that if he were once outcasted, his father would not take one pice help from him for the liquidation of the family debts. This was contrary to what I had heard about outcasting, but I would believe Bipru. I had to tell him that I could not put him in the way of getting teaching, and after he had promised to write me how he got on, we bade each other good-bye.

I have seen Bipru on several occasions since, and though I cannot say that he is nearer Christianity, he remains the same thoughtful, modest, open, and spiritually-minded fellow that I found him on the occasion of our first friendly talk. He broke away from caste, and found refuge among the most advanced section of the Brahmos, a small but vigorous body of theists, who are an outcome of mission work in India. For about a year and a half he taught in a school for girls and girl widows which some members of that body had set up, and he did his work, I believe, with a genuine sense of its great responsibility. But at our last interview I heard from him that he and the managers of the school had disagreed, and that he had left, and was now studying law, in order to get his living in that way.

This conclusion may seem an anti climax, but since this is no rom —, only actual fact, the facts must stand as they are. Bipru's life is, besides, only opening as yet; and even although he should continue in a secular career, while earnest spiritual teachers are so much needed, his influence for good may be exceedingly great, provided always he have the true spirit in him. His story is told that the people of Scotland may know how the young men of India of this generation are suffering under the bondage of caste, whether they be conscious of the injury, or, worse still, whether they be not. For, exceptional as Bipru Babu is in his sensitiveness of conscience, the same obstacles that stood in his way when he wished to act according to his light, stand in the way of every Hindu. The friends of India condemn caste, not as a division of the people into mutually exclusive sets or circles, absurdly rigid and antiquated though the division be, but because this society, made up of closed circles or sets, all dominated by the priesthood, forms a monstrous instrument for boycotting and thus crushing any independent spirit like Bipru.—*J. M., in Church of Scotland Record.*

AN IMPORTANT WARNING.

The following paragraph, which recently appeared in the legal reports of the Toronto newspapers, is of vital importance to the people of Canada:—

O. B. AND C. P. DIVISIONS,
BEFORE STREET, J.

FULFORD v. HOWE.—Howes, (J.C. for the plaintiff. George Taylor Fulford, of the town of Brockville, druggist, moved for an injunction restraining the defendants, S. L. Howe and W. A. Howe, from selling pills in imitation of those sold by the plaintiff under the name of "Dr. Williams' Pink Pills for Pale People," and thereby infringing the plaintiff's trade mark for such pills registered under that name which, the plaintiff alleges, by reason of his extensive advertising, is well known throughout Canada. Judgment granted for a perpetual injunction.

An old adage has it that "imitation is the sincerest flattery," but when imitation takes the form of palming off upon the public worthless, perhaps positively harmful, drugs in imitation of a popular remedy, it is quite time the public are aroused to a sense of the injustice done them. There is no other proprietary remedy in Canada to-day that approaches Dr. Williams' Pink Pills in the esteem and confidence with which it is regarded by the people. And justly so, as this remedy has to its credit cures in cases where even the most eminent men in the ranks of medical science had pronounced the patients incurable. These cases have been thoroughly investigated by such leading newspapers as the *Toronto Globe*, *Hamilton Times*, *Spectator and Herald*, *Halifax Herald*, *Detroit News*, *Albany Journal*, *LeMonde*, *Montreal*, and others, and their accuracy vouched for. Thus Dr. Williams' Pink Pills have achieved a continental reputation, with the result that we find dealers here and there imposing upon the public by selling, in their stead, for the sake of extra profit, worthless imitations. These imitations are sometimes given names somewhat approaching the original, while in other cases the dealer, while not openly offering an imitation, imposes upon the customer by declaring that he can give him something "just as good." In still other cases Dr. Williams' Pink Pills are openly imitated in size, colour and shape, and are sold in loose form by the dozen or hundred as the genuine Pink Pills. Against all these imitations the public should be constantly on their guard. There is absolutely no other pill, or no other remedy, that can take the place of Dr. Williams' Pink Pills as a nerve tonic and blood builder. To purchase any imitation, any substitute, or any remedy said to be "just as good" is worse than useless expenditure of money. The public can protect themselves against all imitations of this great remedy if they will remember that *Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred.* They are always put up in neat round boxes about two and a half inches in length, the wrapper around which is printed in red ink, and bears the trade mark, "Dr. Williams' Pink Pills for Pale People." If offered to you in any other form, depend upon it they are worthless imitations and should be rejected as such. If your dealer does not keep Dr. Williams' Pink Pills do not let him persuade you to take any substitute he may say is "just as good." Dr. Williams' Pink Pills may be had by mail, post paid, on receipt of price 50 cents a box, or six boxes for \$2.50, by addressing The Dr. Williams' Medicine Co., Brockville, Ont., or Morristown, N.Y.

Always

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with

Cleveland's Baking Powder,

and the last spoonful does as good work as the first, are good reasons why Cleveland's has been a growing success for 22 years.

“August Flower”

“I inherit some tendency to Dyspepsia from my mother. I suffered two years in this way; consulted a number of doctors. They did me no good. I then used Relieved in your August Flower and it was just two days when I felt great relief. I soon got so that I could sleep and eat, and I felt that I was well. That was three years ago, and I am still first-class. I am never Two Days. without a bottle, and if I feel constipated the least particle a dose or two of August Flower does the work. The beauty of the medicine is, that you can stop the use of it without any bad effects on the system. Constipation While I was sick I felt everything it seemed to me a man could feel. I was of all men most miserable. I can say, in conclusion, that I believe August Flower will cure anyone of indigestion, if taken Life of Misery with judgment. A. M. Weed, 229 Bellefontaine St., Indianapolis, Ind.”

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Remove Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies deterioration. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the Austin (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most beautiful of all the skin preparations." One bottle will last six months, using it every day. Also, Poudre Subtile removes superfluous hair without injury to the skin. FRED T. HOPKINS, Proprietor, 17 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest of proof of anyone selling the same.

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Ministers and Churches.

The Presbyterians of Florence, Bothwell and Sutherland's Corners have extended a call to Rev. Mr. Coulthard, of Paton.

The Rev. Isaac Campbell, pastor of Knox Church, Listowel, has decided to accept the call tendered him from Ottawa.

The Rev. A. Wilson, having returned from Ottawa, is open for engagement to supply pulpits. Address, 392 Markham Street, Toronto.

It is announced that Cookes Church, Toronto, will be opened for public worship on Sabbath, 15th May. Rev. Dr. John Hall of New York has consented to preach on the occasion.

The Rev. Dr. Torrance, of Guelph, has resigned the positions of Inspector of the city public schools and Secretary of the Guelph Board of Education, which he has held for a great number of years.

DR. COCHRAN has received the following sums from the Colonial Committee of the Church of Scotland: £150 sterling for Home Missions, £50 sterling for Manitoba College, £50 sterling for Queen's College.

On the afternoon of Monday week the Rev. J. C. Smith, B.D., delivered a very interesting and practical lecture before the students of the Guelph Business College, on the subject of "Strikes and the Working Classes."

The ladies of Mount Zion Presbyterian Church, Thessalon, met recently for the purpose of forming a Ladies' Aid in connection with the Church, and elected the following officers: Mrs. R. Garson, president; Mrs. Dr. Baxter, vice president; Mrs. Glanville, treasurer; Mrs. Currie, secretary.

A VERY interesting service was held in Knox Church, St. Thomas, recently, when Messrs. Edward Rowland, John R. Campbell and D. M. Tait were ordained into the eldership of the Church. A large congregation was present. Mr. Rowland is an old resident of London, and was for many years preacher in St. Andrews Church there.

The Rev. Ghosn Howie, Ph.D., gave an address to a large audience in Parkdale Presbyterian Church on the evening of the 13th inst., respecting his recent trip through his native land and Foreign Missions. His account of the Brummanne Mission was interesting and encouraging. Dr. Howie is to be in St. Thomas on the 21st and 22nd.

The Rev. D. J. Macdonnell writes to correct a misapprehension concerning the Augmentation Fund deficit. He says: "As a misleading statement has appeared in some newspapers to the effect that the deficiency in the Augmentation Fund has already been made up by a legacy, allow me to inform your readers that this is not the case. The fact is that after taking into account the bequest of the late Mrs. Nicholls and all the ordinary contributions expected from congregations up to 30th April, there is still a deficit of \$1,500 which must be made up by special subscriptions before the date named, if the grants are to be paid in full."

At the semi-annual meeting of Cookes Church, Toronto, Christian Endeavour Society the following officers were elected for the ensuing half year: Miss B. Goodfellow, president; Robert McConnell and Charles Millar, vice-presidents; Miss L. Smith, treasurer; Miss M. Pennington, recording secretary; W. McCullough, corresponding secretary; Misses A. Daley, S. Hickok, L. Little, McFarlane, L. Patton, Messrs. R. Armstrong, A. Anderson, Nimmo, James Wilson, Waldeen, co-venturers of the various committees. This society is in a flourishing condition; the membership at present is 290, and successful meetings are held by them every Tuesday evening in the school-room of the church.

The annual report of Knox Church, Cornwall, has been printed in a pamphlet of ten pages. Full particulars are given by the Session, the Managers, the Sunday school, and several societies, of their work. The Session draw attention to the number of removals from town during the year, but their places were taken by as many new accessions. Families, 138; communicants, 292; baptisms, 20; marriages, 12; deaths, 12; Sunday school scholars, 290, exclusive of four union schools in the country under the superintendency of members of the congregation in the summer. Total contributions, \$4,117. Total for Schemes, \$200. Raised by Sunday school, \$255. Total debt on church, \$1,975. Thanks were passed to the managers, the choir, the Sabbath school superintendent and teachers, and to the lady collectors, and a hearty vote of thanks to the pastor, Mr. Hastie.

The seventh annual meeting of the W.F.M.S. in connection with the Brockville Presbyterial was held at Morrisburg recently. A large number of friends and delegates were present at all the sessions, and the keenest interest manifested throughout. Everything was done for the comfort of the guests, and the hospitality of the good people of Morrisburg was unbounded. Twenty-five Auxiliaries and fourteen Mission Bands were reported; membership, 647, of whom seventy are members of general society and four life members. The reports show the Society to be in a prosperous condition, the members steadily advancing in a knowledge of the work and interest in it. At the business meeting the following officers were elected: Mrs. Blair, president; Mrs. Kellock, Mrs. McAlister, Mrs. J. Armstrong, vice presidents; Mrs. Dowsley, corresponding secretary; Mrs. J. M. Gill, treasurer. Mrs. Kellock was appointed a delegate to attend the annual meeting of the parent Society in May, to be held in Toronto. A pleasing feature of the afternoon session was the reception of representatives from the two sister Societies, English and Methodist, both of whom had very fine and encouraging reports. Mrs. J. Dowsley, corresponding secretary, was presented with a certificate for life membership. The evening session was very largely attended. Rev. Mr. Cameron, Brockville, and Mr. Moodie, North Williamsburg, addressed the meeting. The choir rendered admir-

able music. Rev. Bros. Scott and Potter sang solos, which were highly appreciated. A most enjoyable tea was served in the basement by the ladies, which gave the Presbytery and Presbyterial an opportunity for a social visit together. Twelve hundred dollars is the sum contributed, an increase of \$250 over last year. Of this sum \$50 was bequeathed to the Winchester Auxiliary by one of their members, the late Miss Minnie Justus, "whose dying testimony so bright and clear was accompanied by this noble gift to help to send the light which guided her own footsteps in life to the nations who walk in darkness."

PRESBYTERY OF TORONTO.—This Presbytery met on Tuesday, 5th April, at 10 a.m. Communications were read from Dr. Kellogg, and from Rev. J. Argo, stating that it would not be possible for them to attend as commissioners at the next General Assembly, and Dr. Gregg and Mr. Milligan were appointed in their places. A communication was read from the Presbytery of Winnipeg to say that it was their intention to apply to the next General Assembly for leave to receive Rev. I. W. Nelson of the Presbyterian Church in the United States as a minister of the Presbyterian Church in Canada. Rev. J. Grant presented the report of the committee appointed to consider the remit sent down from General Assembly on the distribution of Probationers, recommending that the Interim Act now in operation be the one adopted and that Presbyteries be enjoined by the General Assembly to carry out the instructions in reference to regularly reporting all their vacancies. This report was adopted on the decision of the Presbytery. The following students, members of the graduating class in Knox College, appeared before Presbytery desiring to be taken on preliminary trials, with a view to recommendation for licensure: Messrs. J. K. Arnold, B. A., J. S. Davidson, B. A., W. H. Gauld, B. A., W. H. Grant, B. A., W. H. Johnston, B. A., A. Ianieson, N. Lindsay, B. A., T. C. McLachlan, B. A., P. McNabb, J. McNairn, B. A., A. E. Neilly, David Speers, B. A., W. A. Wyllie, B. A. On certification by Dr. Gregg that these students had completed the curriculum of Knox College, a committee was appointed to confer with them, who subsequently reported in favour of their recommendation by Presbytery which was cordially assented to. The scheme for the regular visitation by Presbytery of all the congregations and mission stations within the bounds of which notice was given at last meeting of Presbytery was presented by Dr. McTavish and placed in the hands of a committee of seven ministers and three elders who are to prepare and submit a report at the next regular meeting of Presbytery. A most encouraging report was presented from the Toronto Women's Presbyterial Society, in which it was stated that the sum of \$6,112.08 had been raised during the past year, and there were now in connection with the Society forty-four auxiliaries and twenty-four mission bands, with a total membership of 2,425. The Presbytery in receiving the report expressed its very great pleasure and satisfaction at the encouraging progress of the work of the Society, and its cordial approval of the work done. A call from the congregation of Knox Church, Embro, addressed to the Rev. G. C. Patterson, minister of St. Enochs congregation, Toronto, with the documents pertaining thereto was presented, and Rev. J. S. Hardie, of Ayr, was heard in behalf of the Presbytery of Paris, and Messrs. Mackay and Murray in behalf of the congregation of Knox Church, Embro, in support of the call. After Messrs. MacLellan, Murdoch, Selby and Mills had been heard in behalf of the congregation of St. Enochs the call was placed in the hands of Rev. Mr. Patterson who stated that after mature consideration he had decided to accept the same. It was agreed to grant the translation asked for by the Presbytery of Paris, and to declare the pulpit of St. Enochs vacant on the last Sabbath in April, appointing Mr. Milligan interim Moderator of Session. At the afternoon meeting reports were presented from the Presbytery's Committees on Sabbath Observance, on the State of Religion and on Temperance, by Revs. Dr. Parsons, W. Amos and W. Frizzell respectively, which were adopted as read and ordered to be transmitted to the Synod's corresponding committees. Dr. Robertson, Superintendent of Missions in the North-West, and Rev. Mr. Herdman, of Calgary, then addressed the Presbytery upon the work carried on in the West, and stated that while progress is being made, yet it scarcely keeps pace with the need of the field. The great need is for ordained men to occupy the fields, especially in the far West, but there is some hesitation in asking for them in the fear of incurring heavier expense. Presbytery now adjourned to meet again in the same place on the third day of May next, at 10 a.m.—R. MONTEITH, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery held its usual quarterly meeting in St. Andrews Church, Sarnia, on Tuesday, March 15. Mr. Graham, Moderator, in the chair. Elders' commissions were called for and received from various congregations. Such of the representatives as were present took their seats as members of the Court. The Presbytery unanimously appointed Mr. Cuthbertson Moderator for the next six months, Mr. Tibb being appointed Clerk in his place pro tem. The Presbytery took up consideration of the General Assembly remit on the question of a paid secretary for the Foreign Mission Committee, when, after long discussion, it was agreed, on motion of Mr. Pritchard, seconded by Mr. Jordan, of Strathroy, that instead of appointing a secretary for the Foreign Mission work, the duties of secretary be given to S. J. Taylor in connection with the French Evangelization secretaryship. The Presbytery adjourned until half-past one o'clock. The Presbytery proceeded to elect delegates to the General Assembly. Messrs. Leitch and G. B. Robson were appointed scrutineers. The following members were elected by ballot: Messrs. George Cuthbertson, James McMillan and John McKinnon, B.D., in order of the roll, and Messrs. Leitch and Beemer. Messrs. William Symington,

George Leys, Hugh Watson, Robert Rae, and G. B. Robson. Mr. McLennan, minister, and Mr. Rae, elder, were appointed members of the Synod's Committee on Bills and Overtures. The next regular meeting was appointed to be held in Sarnia on the first Wednesday in July at ten o'clock, a.m. The Rev. Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in the half-yearly report which was received, from 1st October, 1891, to 1st March, 1892. In terms of the reports of deputations appointment for the ensuing year was made for congregations and mission stations. It was agreed also to ask for the services of Mr. Uzzell and Mr. McKobie to supply at Marthaville and Inwood stations. The report was adopted. In terms of a petition from Courtright for supply, the following deputation was appointed, namely, the Moderator, Dr. Thompson and Mr. Leitch, ministers, and Messrs. D. Gray and Samuel Cole, elders, to visit the field in and around Corunna and Mooretown, with a view of effectually granting supply so as to include Courtright. Messrs. Currie, Jordan and Graham, ministers, and Messrs. Ireland and Rae, elders, were appointed to visit Adelaide and Arkona with a view of arranging services. Mr. McLennan, Convener of the Committee on the State of Religion, gave in an admirable report, which was read and adopted. Mr. Leitch presented the report of the Committee on Temperance, and Mr. Tibb the report of the Committee on Sabbath Schools. These reports were ordered to be transmitted to the Conveners of the Synod's Committee on these questions. In terms of Mr. Strachan's request to be taken on trial for license, the Presbytery took the steps directed by the General Assembly, and resolved to make application to the Synod of Hamilton and London for leave to take Mr. Strachan on trial for license. The Presbytery resolved to postpone the discussion of the various reports till the meeting in July. In terms of Mr. McKibbin's request, Mr. McMillan was appointed Moderator of the Session of Inwood and Brooke.—GEORGE CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Galt, on the 15th and 16th of March. The following commissioners were appointed to the General Assembly, to meet in Montreal in June next: Ministers: Messrs. J. C. Smith, B.D., Dr. Dickson, H. Edmison, M.A., H. Norris and R. J. Beattie, by rotation; Dr. Wardrope and Dr. Torrance, by election. Ruling elders: Messrs. George Keith, W. R. Scott, James McDonald, Robert Brooks and Robert Amos, by rotation, and Messrs. Charles Davidson and William Slater, by election. Mr. Charles Davidson was appointed a member and Convener of the Committee on Finance. Some time was spent in going over the statistical and financial returns from congregations and stations, in comparing the amounts for the Schemes of the Church reported with the amounts applied for and given in circulars which had been issued before the end of last year and other matters designed to show how far the enterprises in which the Church was engaged were engaging the sympathy and liberality of members and adherents. It was afterwards resolved to return to the subject at the meeting in September, and spend at least an hour upon it, and it was referred to the Committee on Systematic Beneficence, with the name of Charles Davidson added, to consider and bring forward any points and items calling for special observation. Auditors for the treasurer's books were appointed, with instructions to report at next meeting. Reports were received from delegates appointed to visit aid-receiving congregations and stations. They recommended that a continuance of the grants for Hawkesville and Linwood, and for Drayton be asked from the Home Mission Committee. No further grant in the meantime was asked for Cunnock. The committee appointed to prepare minutes on the translation of Mr. Winchester from St. Andrews Church, Berlin, to the Presbytery of Columbia, to enter

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upon mission work among the Chinese, and on the removal of Mr. John Davidson, through the resignation of his pastoral charge, gave in their reports, and these were received, and the minutes proposed were approved. Mr. J. C. Smith reported that he had formed the persons at Preston, who had applied to be organized, into a station, and handed in a copy of their names, with the sums they promised to pay monthly for supply of preaching. His conduct was approved, the station at Preston was placed among others on the Presbytery's roll, and a provisional session, consisting of Dr. Dickson, Moderator, Messrs. Robert Amos, William Slater and Robert Gibson, was appointed to watch over it in the meantime. Mr. Muhan reported that he had preached at Alma and Cumnock on the 21st Feb., and declared them vacant in the usual way. A motion was adopted expressive of the Presbytery's deep sense of the loss sustained by the Church below in the death of the Rev. C. H. Spurgeon, and Dr. Donald Fraser, both of London, Eng., and of Dr. J. Cairns, Principal of the United Presbyterian Theological Hall, Edinburgh. After due consideration it was resolved that an adjourned meeting be held in St. Andrew's Church, Berlin, on the 28th inst., at half-past seven o'clock in the evening, for the designation of Mr. Winchester to mission work among the Chinese in British Columbia, Dr. Jackson to preside and preach, Mr. Hamilton Cassels, Q.C., to address the missionary, and, according to the usual practice, to present him with a copy of God's Word, and Mr. Smith to address the congregation. Arrangements were reported as made for the supply of the mission station and vacancy in the bounds. St. Andrew's Church, Berlin, is to be declared vacant by Dr. Jackson on the first Sabbath of April, and he has also been appointed Moderator of Session during the vacancy. Alma and Cumnock, Dracon and Metz, Drayton and Preston are to be supplied by students during the summer. A report was read from the Presbyterial Woman's Foreign Missionary Society, giving the names of the officers for the current year, a statement of the progress made during the year past, and the contributions received towards the work carried. The Presbytery expressed its gratification at the evidence of progress which the report afforded, and its hope and prayer that even increased measures of success may attend the efforts of the society and kindred organizations. Dr. Dickson and Mr. Chas. Davidson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. A resolution was read from the congregation of Knox Church, Guelph, stating that at a public meeting held, after due notice, it had been unanimously resolved to increase the minister's salary by \$200 on and after the first day of March of the current year. The Presbytery expressed its gratification at the step taken by the congregation, as the proof of prosperity which it afforded, and at the interest which the members took in the comfortable maintenance of their pastor. Notices were read from the Presbyteries of Montreal, Barrie and Columbia, that they intended to apply to the General Assembly to receive certain ministers, whose names were given, as ministers of this Church. The Clerk, as Convener of a committee consisting of the Conveners of the Committees on Sabbath Schools, State of Religion, Temperance and Sabbath Observance, reported a programme for conferences on these subjects, and the same was approved and the conferences were held accordingly. That on Sabbath Schools on the afternoon of Tuesday, embracing the report of the Presbytery's committee, read and commented on by Professor Pantou, Convener, followed by a discussion for some minutes, and an address by the Rev. Mr. McInnes on "How can the Home help the Sabbath School?" That on the State of Religion in the evening, in the body of the church, in which a pretty large congregation assembled, at which the report of the committee was presented and read by Dr. Dickson, followed by discussion and an address by Mr. Blair on the "Intimate Connection between Family and Social Religion," and by Mr. Winchester on the "Bearing of Religious Family Training on Missions, both Home and Foreign," and those on Temperance and Sabbath Observance, on Wednesday forenoon, the report on the former was read by Mr. Craig, Convener of Committee on the subject, followed by an address by Mr. Norris, on "The Duty of the Church to Foster and Exemplify True Temperance," and the report on the latter by Rev. Mr. Beattie, of Knox Church, Guelph. While the report on Sabbath Observance was under consideration, information was communicated that in October last the Postmaster-General had issued an order that the post-office in Lethbridge should be open for the distribution of mail matter a certain portion of each Lord's Day, and that in the face of the opposition of a large number of the inhabitants, it was resolved that the Moderator and Clerk prepare and sign in the name and behalf of the Presbytery a remonstrance to the Postmaster-General on the subject, and that the co-operation of the Synod and of the General Assembly be sought to get the obnoxious order recalled. The Committee on Resolutions, appointed by the Conferences, submitted resolutions on each of the subjects discussed which were adopted by the Presbytery. The Clerk was instructed to forward the reports and a copy of these resolutions to the proper committees of Synod. Next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of May, at half past ten o'clock in the forenoon, and intimation of this having been made, and, likewise of the adjourned meeting in Berlin, on the 28th inst., the Presbytery closed its proceedings with praise and the benediction.

absence for four weeks. Rev. N. Macphee was granted leave to collect funds for repairing and completing the manse at Marsboro. Mr. Robert Brodie was appointed commissioner to the General Assembly in room of Mr. W. F. Bowman, resigned. It was resolved to forward Rev. Alex. Barclay's name to the Committee on the Distribution of Probationers. Mr. Antoine Boy made application to be recommended to the Board of French Evangelization for employment as a teacher, catechist or colporteur. His application, after conference with him, was entertained.—J. R. McLEOD, Pres. Clerk

PRESBYTERY OF REGINA—This Presbytery met at Qu'Appelle Station on Monday, 21st ult. The following members were present: Mr. A. Robson, Moderator, Messrs. Ferry, Welsh, Campbell and Hamilton, ministers, D. Lamont, missionary, and Harvey and Bersea, elders. Mr. Dayman, elder from Kenlis, was heard in reference to the Kenlis field; it was decided to leave the matter in the hands of the Home Mission Committee. The resignation of Mr. Ferry was then considered. It was on motion agreed that the resignation be accepted to take effect at the close of this month, that Mr. Mathieson be appointed to preach at Qu'Appelle and Edgeley on the first Sabbath of April and declare the charge vacant, Mr. Robson to act as Moderator of Session during the vacancy. It was agreed that the supply of Qu'Appelle Station be left in the hands of the Home Mission Committee with the request that an ordained missionary, if possible, be appointed as soon as possible for a definite time; it was also agreed that the Clerk be empowered to certify Mr. Ferry whenever the papers may be required. Application was made on behalf of Mr. J. N. Guthrie, who has laboured within the bounds as catechist, that he be allowed to proceed in his course of study for the ministry, with that course shortened by one year, provided the authorities of Manitoba College certify the work so far done in the preparatory classes as satisfactory. It was further agreed on motion, duly seconded, that the Presbytery appoint a committee consisting of the Clerk and the Convener of the Home Mission Committee to draw up an application to the General Assembly on behalf of Mr. Guthrie, provided the College authorities give certification of a satisfactory character in regard to the work of the present session, making request of the Assembly that he be allowed, after taking another session's study in the Art's classes, to proceed to the study of theology. An application on behalf of Huron Presbyterian Church, within the Buffalo Lake field, for aid from the Church and Manse Board was presented. It was unanimously agreed to forward the application to the Board with the favourable recommendation of the Presbytery that a grant of \$175 be bestowed to aid in the erection of a church. Mr. Campbell was appointed Moderator of Grenfell Session in room of Mr. Ferry, resigned. Reports were made of visits to augmented charges. At the evening session numbers of the people of Qu'Appelle were present, and several of the leading reports were presented. Rev. Mr. Fozeland, Methodist Church, was requested to sit with the Presbytery. The reports on Statistics and Finance, Systematic Beneficence and Sabbath Observance were considered and ordered to be transmitted to the proper quarter with the endorsement of Presbytery. Considerable discussion arose in reference to the various phases of the Temperance question, the report being read by Mr. Robson, Convener. The recommendation of the committee was approved, and a committee consisting of Messrs. Campbell, Carmichael and Welsh was appointed to seek the co-operation of all temperance societies and representatives of every religious denomination with the view of beginning a campaign in the license district between Indian Head and Moosejaw and thereafter have a vote taken to secure prohibition in this district, and that the committee act at once. The Presbytery adjourned to meet at Round Lake on the second Wednesday of July next, at 11 a.m.—A. HAMILTON, Pres. Clerk.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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100 Doses One Dollar

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If you are sick, or run down, try COMPOUND OXYGEN. You will miss the taste and the trace of the Spring medicine, but a better result will be yours. We have over 60,000 carefully recorded cases. Some of them are printed in a book of 200 pages, which we send free to any one requesting it.

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120 Sutter St., San Francisco, Cal. 864 Broadway, New York. 66 Church St., Toronto, Canada.

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THE success which has attended the inauguration of the Ontario College of Oratory, Toronto, has been most encouraging to the faculty. The second year will begin with a summer session of six weeks at Grimby Park, Ont., as advertised in another column. In addition to the regular faculty, a number of prominent specialists will participate in the work. Already a large number of applications has been received from all over the continent, and a successful term as good as assured.

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The following Special lines will be on Exhibition at the House of Hollinrake, Son & Co.:

- 1st.—A big purchase of fashionable Hats, Flowers, Feathers and Millinery Novelties, from the agent of a big Glasgow firm at a big discount on the sterling price. The ladies who patronize us will reap the benefit of this purchase. Our milliners will be pleased to have a visit from you.
- 2nd.—A consignment of Silk and Taffeta Gloves, Lace Mitts and Cashmere Hosiery, made by a celebrated manufacturer in Chemnitz, Germany. These were secured at a big discount. The public will get the benefit.
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When I say I cure I do not mean merely to stop them
for a time and then have them return again. I mean a
radical cure. I have cured the disease of ST. PHILIP
AND FALLING SICKNESS a life-long study. I warrant
my remedy to cure the worst case. Because others have
failed I do not mean for not now receiving a cure. Send at
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H. G. ROOT, M. C., 186 ADELAIDE ST.
WEST, TORONTO, ONT.

MINARD'S Liniment relieves Neuralgia.

British and Foreign.

MR. SPURGEON'S personal estate amounts to
\$55,500. It is bequeathed absolutely to his wife.

THERE were 130 new volumes of poetry pub-
lished in Great Britain last year, thirty-two more
than in 1890.

ACCORDING to Professor Mills, of Glasgow, Loch
Katrine water contains not only peat but a small
quantity of alcohol.

THE Rev. Dr. Kinnear, of Letterkenny, has for-
warded 150 volumes to the library of Magee Col-
lege, Derry, his thirty-eighth donation.

THE Moderator of the Irish Presbyterian General
Assembly has addressed an appeal to the shopkeep-
ers of the country in favour of early closing.

THE Rev. H. B. Wilson, of Cookstown, Ire-
land, has been appointed Commissioner of Na-
tional Education in the room of the late Dr. Hanna.

PROFESSOR W. GARDEN BLAIR preached the
annual sermon of the Prohibition League in New-
ington United Presbyterian Church, Edinburgh, re-
cently.

THE Rev. Mr. Sutherland, of the Scottish Uni-
versity mission at Kalimpong, gave an interesting
account of his work at both diets in New Kilmartin
Church recently.

THE Rev. Dr. W. M. Taylor, of New York, is
talked of for the principalship and the Chair of
Practical Training in the United Presbyterian Col-
lege, Edinburgh.

THE congratulatory address to be presented to
Professor Bunsen, the veteran German chemist, on
his jubilee of professorship, has been extensively
signed by English scientists.

THE Rev. Professor Dougherty has been nomi-
nated by the Government Committee for the seat in
the Senate of the University, vacant by the death
of Mr. James Grier, Omagh.

CALDERCROFT Church, Airdrie, is to receive an
endowment from Messrs. Craig of the paper mills
as a memorial of their father, Mr. Robert Craig, of
Craig-esk House, Newbattle.

ON the completion of forty years of ministerial
service, Rev. John and Mrs. Quartz, of Ballygil-
bert, have received from their congregation a
purse containing \$50 and a silver tea service.

THE Rev. Mr. Reid has been elected minister of
Slamannan by 227 as against 209 for Rev. Mr.
Frew. Feeling ran very high, and 430 voted out
of a roll of 520. The minority think of protesting.

A MAN has been sentenced by Glasgow justices as
a rogue and a vagabond to a month's imprisonment
for holding a lottery. It was contended in de-
fence that he was no worse than many Church
bazaar promoters.

PROFESSOR CHARTERIS has been presented by
the Edinburgh University Missionary Association
and the students at the divinity hall with an address
in congratulation on his nomination for the Moder-
atorship of the Assembly.

THE Rev. Joseph Northey, of Ballinsloe, has
accepted the call to Great Georges Street Church,
Belfast. Rev. Robert Kentoul, M.A., of Dar-
lington, has received a call to the pastorate of the
Church at Clonmel, County Tipperary.

THE Rev. John Torrance, B.D., has been or-
dained in St. Georges Road Church, Glasgow, as a
missionary to Western India. Principal Mack-
chan, of Bombay; Professor Lindsay and Rev.
James Wells, M.A., took part in the service.

A COMMITTEE to promote a memorial to the
late Cardinal Manning was formed at a meeting
held at the house of the Marquis of Ripon. It has
been suggested that the memorial should take the
form of a night refuge in the east end of London.

THE Rev. Hugh Falconer, of Juniper Green,
has been invited by a committee of the English
Presbyterian Synod, on the suggestion of the con-
gregation, to become first permanent minister of
the Church at Cambridge. The stipend is \$2,500.

MR. AND MRS. JOHNSTON, declining a personal
presentation, have expressed a wish that contribu-
tions to their jubilee should be devoted to the So-
ciety for Providing for the Orphans of Ministers
and Missionaries. The committee have so decided,
and aim at raising \$25,000.

THE Rev. James Cochrane, of St. Andrews
Presbyterian Church, Kingston, Jamaica, is at pres-
ent in Scotland on furlough, and is giving interest-
ing accounts of missions in Jamaica. The loyalty
to the Throne of the black population, he says, is
beyond dispute, and missions have not proved a
failure.

NEARLY \$1,000 has been subscribed for the me-
morial of Rev. Dr. Macrae, of Hawick, and it
has been resolved to spend \$500 on a manu-
ment over the grave and to hand the balance to
the Cottage Hospital managers for the erection of
a Macrae Memorial ward. A tablet is to be
placed in the church vestibule by the congregation.

THE Rev. John Robertson, of Corbals Taber-
nacle, Glasgow, had an addition of 115 new mem-
bers at the communion on a recent Sabbath, mak-
ing 750 who have joined his Church in a year of
four quarterly communions. Such facts speak for
themselves as to the success of Mr. Robertson's
labours since he came to Glasgow.

IT IS NOT WHAT WE SAY

But what Hood's Sarsaparilla does, that makes it
sell, and has given it such a firm and lasting hold
upon the confidence of the people. The voluntary
statement of thousands of people prove beyond
question that this preparation possesses wonderful
medicinal power.

Hood's Pills cure Constipation by restoring the
peristaltic action of the alimentary canal. They are
the best familiar cathartic.

MINARD'S Liniment cures Burns, etc.

FOR THE WEARY

And worn mothers and wives—how many such there are! Not worn
with age—few of them have reached middle life—but with exhausting
work and worry. For the majority, it is impossible to escape these
hard conditions; but the means of successfully facing them are within
the reach of every one. To sharpen the appetite, aid digestion, en-
rich and purify the blood, build up the system, and make the weak
strong, Ayer's Sarsaparilla is the best of all medicines. Mary Henrickon,
Park street, Ware, Mass., testifies: "For over twelve months I was
afflicted with general debility, headache, and loss of appetite, fol-
lowed by chills. I was scarcely able to drag myself about the house, and
no medicine helped me so much as Ayer's Sarsaparilla. Since taking
this remedy I have entirely recovered my health and strength."

"I was sick for nine months, and finding the doctors were unable
to help me, I commenced taking Ayer's Sarsaparilla and Ayer's Pills.
The result has been a rapid and complete restoration of all my bodily
powers."—Mrs. Lydia Randal, Morris, W. Va.

"I use Ayer's Sarsaparilla with great satisfaction in my family, and
can recommend it to all who have the care of young and delicate children."
—Mrs. Joseph McComber, Elton st., near Atlantic ave., Brooklyn, N. Y.

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Complaints incidental to Females of all ages. For children and the aged they are priceless.

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N.B.—A free trial at the above address, daily, between the hours of 11 and 4, or by letter.

Household Hints.

DYSPEPSIA.—Sleep greatly aids dyspeptics. An hour's sleep before dinner, even a short nap, greatly rests the stomach and enables it to undertake digestion. A little rest before all meals—but ten or fifteen minutes—may avert an attack of dyspepsia, and certainly render less severe the attack of those suffering from it habitually.

A TEST FOR BUTTER.—Persons buying butter for hotels, hospitals, schools or private consumption might find it worth while to try Dr. Pennetier's method of testing, which is exceedingly simple: "A small fragment of butter is bruised between two object-glasses and examined under the microscope with polarized light, above a selenite lamp. If the butter be pure, nothing particular is observed, but if it contains a trace of margarine or butter which has been melted, beautiful stars, bright with all the colours of the rainbow, are seen."

PUBLIC BATHS.—The unusually excessively warm days of April have furnished a timely reminder for putting in order the public bath houses, and, if possible, adding to their number. Cleanliness is one of the greatest essentials of sanitation. A company has been incorporated in Boston to establish baths for the poor upon the plans which have been found popular and efficient in large European cities. The enforcement of regulations for cleaning the streets, the disinfection of houses and the abatement of nuisances prejudicial to health are devoid of their full sanitary value if the bodies of men and women and children are kept in a condition of chronic nastiness. With free baths there can be no excuse for personal uncleanness.

TO FRY POTATOES A DELICATE BROWN.—One reason why in private families fried potatoes are not a success is because they are not properly dried before putting them into the fat. They should always be dried in a clean cloth after they are sliced. A cook says it is better to fry them twice in this way: Get the fat properly hot, then put in the potatoes, either in slices, chips or ribbons, a few at a time, and let them cook till tender, but not coloured, and then set them on a sheet of kitchen paper in a warm corner to drain. When required for use, reboil the fat till hot enough to colour them at once, plunge them in again, a few at a time, fry for a minute or two until crisp and a nice golden brown; drain, sprinkle with a little fine salt and serve. Fat boils at a higher temperature than water, so it is best to test it before putting anything into it. The fat for frying the potatoes the first time need not be as hot as for the second, when they should be coloured almost at once.

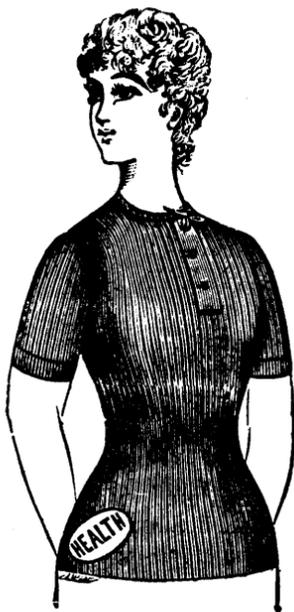
CARING FOR THE MOUTH.—Insisting upon the necessity of caring for the mouth and fauces, a sanitary writer in the New York Independent says: "The foulness of air and the need of ventilation is not so much because of the carbonic acid in the air as from the organic matter in a mobile or decaying state. Especially where there are assemblages, as in schools and public rooms, the bad breath of a dozen persons is more polluting than that of a hundred whose mouths are in a perfectly healthy and normal condition. Hence we cannot too much insist upon mouth-rinsing and frequent cleansing of the breath as indispensable to young and old. Often there is need to add the use of some pleasant disinfectant as thymol, borax, etc. The subject is a most important one, not only in relation to the health of the individual but to the prevention of disease. It is now well understood by physicians that in those who are exposed to disease we are apparently able sometimes to prevent contagion by early and close attention to the mouth and its secretions. Children should use the tooth-brush if for no other reason than that, as a consequence, there is rinsing of the mouth. The use of ordinary borax as a mouth wash is valuable."

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.



All over the House

cleanliness and satisfaction reign where James Pyle's Pearl Line is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—PEARLINE produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. PEARLINE is never peddled, but sells on its merits by all grocers. Manufactured only by JAMES PYLE, New York.



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And see the word "Health" is plainly stamped on the vests you buy when asking for the

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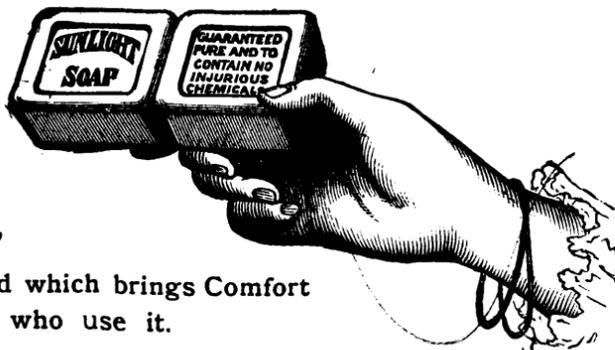
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For Spring and Summer wear some beautiful new styles and special light weights have been produced.

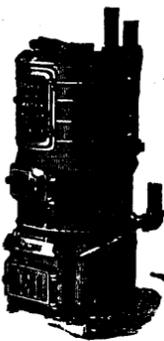
Every first class store has them for sale.

THIS IS THE SOAP

Which Saves Hard Work, Backache, and Sore Hands, and which brings Comfort to all who use it.



PUT YOUR TRUST IN "SUNLIGHT," IT WILL NEVER DISAPPOINT YOU.



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Household Hints.

CRANBERRY SOUP.—Put one pint of cranberries and one quart of water over the fire to cook for ten minutes; strain, return to kettle, add three-quarters of a cup of sugar; moisten two tablespoonfuls of corn starch in a little cold water; add to hot soup; stir a moment, boil and serve with strips of toast. This is a delightful soup for lunch in early spring. Currants, raspberries or strawberries may be substituted for cranberries.

TO MAKE HAIR GROW.—The first essential is to have one's system in good running order; to accomplish this one should have regular meals, regular and sufficient resting and sleeping hours, and refrain from excesses of all kinds, and the bowels should never be permitted to become constipated. A diet largely composed of oatmeal and brown bread greatly promotes the growth of hair. It is a well-known fact that those races that consume the most meat are the most hirsute. A milk diet will not supply the elements necessary for the growth or nutrition of the hair and consequently falling out results.

THE CELLAR.

In planning for the preservation of health, as in the prosecution of all other affairs, it is well to begin at the beginning. One of the beginning places is the cellar under the house. In thousands of dwellings the cellar is the lurking place of pestilential disorders. This should not be. In the prize essay of the American Public Health Association the following careful rules for cellar construction and care are laid down, which are so good they cannot be too often reprinted.

Every dwelling house, even that which has but one room in it, should either have a cellar or should be raised sufficiently high from the ground to allow a free supply of air under it. The walls of the cellar should be perfectly water and air tight. It is better, in making the excavation, to remove the earth a foot on all sides further than the line on which the outside of the wall will stand; then, after the walls have been built, pack the space with clay or gravel. In this way the walls of the cellar are more likely to be kept dry. If built of brick, the walls should be hollow, consisting of a thin outer wall two or three inches from the main wall. The two are firmly held together by occasionally placing a brick across from one to the other as the walls are being built. Unless this is done, moisture will pass through a brick wall, it matters not how thick it may be.

The cellar floor should be of concrete, about six inches thick, and covered with Portland cement or asphalt. If the soil be very damp, tiling should be placed under the cellar floor and carried out beneath the wall to a larger tile, which passes around the house and leads off into some suitable receptacle.

It is absolutely essential to a healthy house that its cellar should be free from dampness and ground air. In order to secure these requisites the walls and floor of the cellar must be well built, even if it becomes necessary, on account of increased cost, to deprive the superstructure of some of its ornamentation.

The cellar should be well supplied with light by having windows above ground, or by sunken areas in front of the windows. The window-sashes should be hung on hinges, so that they may be easily opened when the cellar needs an airing.

If the cellar is to be used for several purposes, as the location of the heating apparatus and the storage of fuel and vegetables, it should be divided into compartments, the temperature of which may be kept at different degrees.

Basement bed rooms are almost universally unhealthy, and should be used only in cases of absolute necessity. It is also best not to have the kitchen in the basement, especially if the room directly above be occupied. If stationary wash-tubs be placed in the basement they should have a metallic or porcelain lining, and the pipes which conduct the refuse water from them should be thoroughly trapped.

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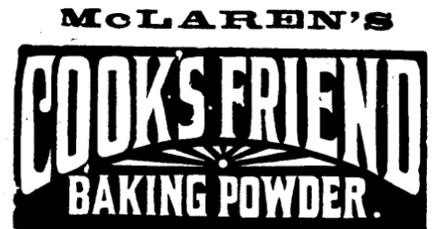
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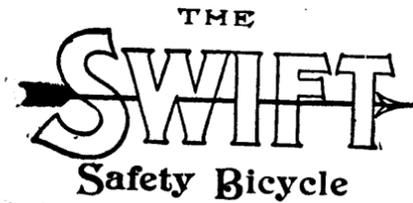
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At Cobourg, by the Rev. John Hay, B.D., on Wednesday, April 6th, Mr. Herbert L. Mac-Nachan to Miss Margaret A. Black, all of Cobourg.

On Thursday, April 7th, at Hyde Park Farm, near London, by the Rev. W. M. Haig, Wm. Weir, to Jessie D., second daughter of the late James Fisher, all of Hyde Park.

MEETINGS OF PRESBYTERY.

BRANDON.—At Brandon, May 3, at 8.30 p.m. BROCKVILLE.—At Brockville, second Tuesday in July, at 2.30 p.m. BRUCE.—At Chesley, July 12, at 2 p.m. CHATHAM.—At Wingham, Tuesday, May 10, at 11.15 a.m. GLENGARRY.—At Alexandria, on July 12, at 1 p.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 17, at 10.30 a.m. HURON.—At Exeter, May 10, at 10.30 a.m. LINDSAY.—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m. MAITLAND.—At Wingham, on Tuesday, 10th May, at 11.15 a.m. MONTREAL.—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m. ORANGEVILLE.—At Orangeville, May 3, at 11 a.m. OTTAWA.—In St. Pauls Church, Ottawa, on Tuesday, May 3, at 10 a.m. SARNIA.—At Sarnia, first Wednesday in July, at 10 a.m. SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m. STRATFORD.—In Knox Church, Stratford, on May 10, at 10.30 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, May 10, at 3 p.m.

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Closing of Accounts of Schemes of the Church.

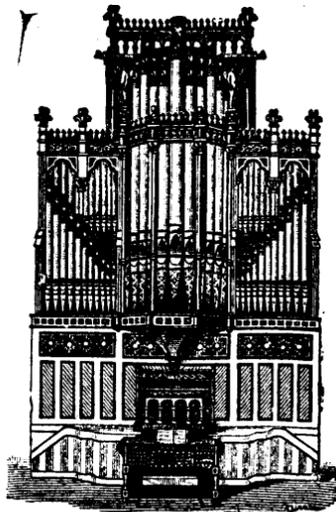
The accounts for all the Schemes of the Church for the year 1891-92 will be closed on the 30th inst. Moneys received afterwards must go into next year's accounts. W. REID.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. PAUL'S CHURCH, PETERBORO',

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- 1.—The Committee on Bills and Overtures will meet on the same day and in the same place, at three o'clock p.m. 2.—The Synodical Religious Conference will be held in St. Paul's Church, Peterboro', on Monday, 9th May, 1892, at half-past seven o'clock p.m. 3.—Rolls of Presbyteries, and all papers for the Synod, should be in the hands of the Clerk not later than 2nd May, 1892. 4.—Railway Certificates for reduced fares to those attending Synod, and their wives, if accompanying them, must be obtained before starting from the Ticket Agents at the railway stations. JOHN GRAY, Synod Clerk. Orillia, 13th April, 1892.



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