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My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sarsaparilla, and, in a short time, her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill.  
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# THE CANADA PRESBYTERIAN.

VOL. 20

TORONTO, WEDNESDAY, FEBRUARY 11th, 1891.

No. 6.

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## Notes of the Week.

It is reported that Beirut, Syria, has now a self-sustaining Christian Church with a native pastor. An Association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

GENERAL BOOTH, of the Salvation Army, has inaugurated the scheme of social regeneration set forth in his book, "In Darkest England and the Way Out." In connection with the exercises at a recent meeting in St. James Hall, London, he affixed his signature to the deed of trust drawn up in the interest of the subscribers to the fund for carrying on the work. He also commissioned the first band of Salvationist officers set apart for the new work.

THE Very Rev. Dr. Edward Hayes Plumptre, Dean of Bath and Wells, England, died recently. He became prebendary of St. Paul's in 1863, and in 1869 rector of Pluckley, Kent, which he exchanged with the Rev. E. J. Selwyn for the vicarage of Bickley. From 1869 to 1874 he was one of the committee appointed by the Convocation of the Church of England to revise the Bible, and from 1872 to 1874 he was Grinfield lecturer on the Septuagint at Oxford.

AN able defender of the doctrines of supernaturalism says the Churches and the Christian apologists are asleep as to the real point of contention between religion and the many forms of aggressive unbelief. The attack now is at the root of religion, not upon any of its branches of doctrine. It is not even the old Deistical attack upon divine revelation, but upon all ideas of any supernatural relation between God and man. That is the drift of everything we now see on that side of the controversy.

SERMON distribution, as a means of mission work in Germany, was begun on the first Sunday in Advent in 1881, with an edition of 600. The number rapidly increased until it reached 120,000 each week. Now the average is still more, a hundred thousand, of which about 17,000 are used in Berlin alone. The sermons are offered at one pfennig apiece by volunteer workers to those who are engaged on the Lord's Day, and cannot attend regular Church service. These sermons go literally to the ends of the earth, being used wherever Christian work is carried on among the scattered Germans.

THE usual meeting of the directors of the Toronto City Mission was held recently in the

Board room of the Young Men's Christian Association. The President, Rev. G. M. Milligan, occupied the chair, and Vice-President, Dr. W. B. Geikie, M. D., Messrs. N. W. Hoyles, Q.C., John Stark, James Dobson, E. M. Morphy, James Thomson and Missionary Hall were also present. The minutes of the preceding meeting were read and adopted. Mr. Hall, missionary, read his 72nd monthly report, thus completing six years in Toronto city mission work, carrying the Gospel to the poor in their homes, and relieving distress and destitution. In home-visiting good work has been done during January and considerable distress has been relieved. This institution is doing a good work and is deserving of far more generous support than it has yet received.

THE Chicago *Interior* says: "It does not take very great timber to make the average Governor of one of our States." So said a leading politician to us lately. We have been led to think this over while reading in the *Independent* the replies of a "statesman" to the questions whether the National Exposition should be opened on Sunday. Of course among them there are flat-footed, square-toed men who have convictions and the courage of their opinions. But such a shuffling and a whipping of the devil round the stump as is exhibited by others is enough to make the heavens weep. A few of them positively border upon imbecility, in their eagerness to say nothing intelligible. Query: Why not in the Exposition itself have a department in which to exhibit our statesmen? Personally we would go a good way to see the men capable of writing some of the replies.

THE platform of the Dominion Alliance as again formulated at the Montreal meeting last week is as follows: 1. That it is desirable to unite all prohibitionist voters for the purpose of united political action. 2. That it is desirable in all constituencies where it is possible to put forward a prohibition candidate who has the confidence of all prohibition voters, irrespective of party, and who can be counted on actively to promote prohibition in Parliament in entire independence of party allegiance. 3. That failing this it is desirable so far as possible to unite the prohibition vote in favour of such trustworthy prohibitionists as may be otherwise in the field, as against those who cannot claim the prohibition support, or at least that prohibitionists be urged to withhold their votes from non-prohibitionists as against prohibitionists. 4. That the prohibitionist voters in every constituency should organize immediately so as to be prepared to take early and independent political action in connection with the coming elections. 5. That in view of the need of immediate action we urge all prohibition bodies in each electoral district to meet without delay on common ground to agree so far as possible in common action.

IN another column will be found a full report of the annual meeting of the North American Life Assurance Company. This solid and progressive institution has long since secured the confidence of the Canadian people. The report shows a most satisfactory fact—that the interest income of the year showed an increase of forty-three per cent. and was more than sufficient to pay the death losses of the year. The Hon. Alexander Mackenzie has been re-elected President, John L. Blaikie and the Hon. G. W. Allan, Vice-presidents. The Hon. President gave a full and comprehensive resumé of the position, standing and prospects of the Company, and commented on the very favourable report presented by Mr. W. T. Standen, an eminent New York actuary, who had made a careful examination of the books and methods of the Company and a valuation of its policy and other liabilities of which he spoke in highest terms. Mr. John L. Blaikie, in seconding the adoption of the report, gave an admirable summary of the year's business, and paid a fitting tribute to the valued services of the Hon. Alexander Mackenzie. Mr. Blaikie also referred to the encouraging and satisfactory nature of the reports presented, and stated that from Mr. Standen's reputation, capability and experience, as an expert in insurance affairs, his endorsement of the Company's plans, financial position, and general man-

agement was of great value and importance. In Mr. McCabe the Company has an efficient and energetic manager.

THE Convention of the Young Men's Christian Association met at Kingston last week. There was a large attendance of delegates who were cordially welcomed by their brethren and people of Kingston. The brief written reports furnish much encouragement and stimulus for renewed effort. During the year Kingston reported an increase of 311 members. Woodstock had added sixty members within the last three months, and London, with its 230 members, felt the need of a new building. Brockville was especially proud of its young men's Gospel meeting, with an average attendance of seventy. Sherbrooke and Quebec city reported great and encouraging success for 1890, and the chairman asked for special prayer for those outlying points. McGill College, Montreal, has 223 members, and has already raised over \$3,000 for a new building, the site for which has been donated by the corporation. Toronto University has 300 members, including seventy freshmen, and gladdened the chairman's heart by reporting subscriptions to the International and Provincial work. Albert College, Belleville, is conducting special services at a little church within three miles of the college. Brantford, Carleton Place, Smith's Falls, Toronto College of Medicine and Guelph Agricultural College reported a good year's work, and the West End Toronto Association rejoiced over its new building and the fact that its "rescue brigade" had brought in 164 young men from off the street. Queen's College held services in the hospital and House of Industry, and the Toronto North-West End Railway Association reported progress. Ottawa received 125 new members at its New Year's reception, and has a snowshoe club. Hamilton is in its second year, and is gaining ground.

THE annual meeting of the Canadian McAll Association was held last week. It was presided over by Rev. Dr. Parsons. The reports of the secretary and treasurer, which were adopted, were listened to with interest. The latter report gave a full description of the workings of the mission in France, particularizing the progress of the La Rochelle and Rochefort stations, which are supported financially by the Canadian Association. Receipts for the year had been \$1,295 and before the meeting had adjourned \$105 more was added to the fund. Besides this Dr. Parsons reported that \$70 subscribed in his Church had been paid to Rev. Dr. Reid and would be handed over to the treasurer. This would bring the aggregate receipts for the year up to nearly \$1,500, which is very gratifying. A Toronto auxiliary was formed in affiliation with the Association, making five of these branches in Canada, including London, Woodstock, Hamilton, Toronto and Port Hope. The officers elected for this new auxiliary were as follows: President, Mrs. Edward Blake; Vice-presidents, Mrs. S. C. Duncan Clark and Mrs. W. S. Finch; Secretary, Miss Stark; Treasurer, Miss Inglis; Executive Committee, Mrs. W. B. McMurrich, Mrs. Sills, Mrs. James Gooderham, Mrs. Matthews, Miss Parsons, Miss Copp, Miss MacCallum and Miss Berthon. Officers for the Canadian McAll Association for the present year were then chosen as follows: President, Mrs. Edward Blake; Vice-presidents, Mrs. Aikins, Mrs. Cowan and Mrs. Newman; these to act as presidents of auxiliaries also. Secretary, Miss M. Carty; Treasurer, Miss Caven; Board of Management, Mrs. John Kerr, Miss Lister, Mrs. James Campbell, Mrs. Howitt, Mrs. Dalton, Mrs. Joseph Henderson, Mrs. Sandwell, Mrs. W. J. Davis, Miss Wilkes and Miss Ogden. Before the meeting adjourned Miss MacCallum sang in beautiful voice, "Come unto Me all ye that labour and are heavy laden and I will give you rest." Last year the receipts reached \$1,500, and the Association was able, aside from sustaining La Rochelle and Rochefort stations in France, to assume the responsibility of caring for a station at Port Hope, it is expected that the work this year will surpass that of any previous year, and for this reason the treasurer, Miss Caven, is ever ready to, thankfully, acknowledge new subscriptions.

## Our Contributors.

### CLOSE OF THE CONVENTION ON UNEXERCISED RIGHTS AND UNUSED PRIVILEGES

BY KNOXIAN.

The Rev. Calvin Commonsense then addressed the convention. He said: I wish to make a few points for the special benefit of the Presbyterians present. You followers of Knox and Calvin are great sticklers for your rights. If a man interferes with what you call your rights in Church or State he generally retreats, thinking he has run against a porcupine. You, or at least some of you, live in a condition of chronic jealousy about your rights. You dream about your rights during the night and want to fight somebody about them during the day. You have written a great deal about the rights of the State, the rights of the Church, the rights of Assemblies, the rights of Synods, the rights of Presbyteries, the rights of ministers, the rights of elders, the rights of private members, the rights of adherents, the rights of conscience, the rights of everybody and everything. If there is not a standard work on the rights of the beadle it is because the beadle can assert his own rights so vigorously that he does not need anybody to help him. Some of these days we may have a work on the right of a precentor to sing through his nose. Somebody may publish a pamphlet showing that choirs have a right to quarrel. There is no need for a book to prove that people have a right to sleep in Church. Church-going people have been in undisturbed possession of that right since the days of Eutychus. It is in accordance with "use and wont" to sleep in church occasionally, and you Presbyterians have a most profound respect for those twins use and wont. Now I don't blame you for being vigilant in regard to your rights. These rights cost somebody blood and treasure, though I must admit some of you never paid much for them. What I do blame you for is that you talk so much about rights you never exercise, and want to fight about privileges you don't think worth while to use.

Now let us come down to some particulars. Presbyterians have a right to manage their own congregational affairs. How many of you attend the congregational meeting regularly? How many? In a membership of say three hundred, how many could you be reasonably certain to find at the annual meeting? Would you be certain to find two hundred, or even one hundred and fifty? If Sir John Thompson or some other statesman should bring in a law prohibiting Presbyterians from attending congregational meetings, every man able to get out of bed would be present, and sleighs would be sent for the invalids. The women would all be present too. What a grand turnout there would be! What fiery speeches! What defiant resolutions! The air would be filled with allusions to claymores and muskets and various other weapons. Men who could not hit a barn at fifty yards would proclaim their willingness to go to the front and die fighting for our rights. A greater than any human Government commands us to attend to the duties of the Church, and a kind Providence gives us an opportunity to do so peaceably if we don't raise a disturbance ourselves. Why are the duties so often neglected? If the right of self-government in Church affairs is worth fighting for surely it is worth exercising.

Supposing the Presbytery of the bounds were to say to any congregation: "You must stop governing yourselves and managing your congregational business. The Presbytery will appoint your managers and elders and other office-bearers. You just pay the money and keep quiet and the Presbytery will take charge of the concern. All you need do is furnish the funds." What a lively time there would be if any Presbytery were to take that position. The strongest Presbytery in the Church could not do it with the weakest congregation in the Church. The people would kick until the Presbytery thought it was struck by a cyclone. Well, if our rights are so precious that we would raise a rebellion in the Church rather than lose them, why not exercise them, and give more attention to congregational business.

Let me give you another illustration. Presbyterian people have a right to call their own minister. This is one of the rights they would fight for in the last ditch or any more comfortable place. Sometimes I am sent to moderate in calls after the people have been hearing candidates—abominable word that—for months. Usually I find about one-third or one-fourth of the members present. If the Government or the Presbytery wished to induct a man without consulting the people, all the members and adherents would be there with clubs to keep him out, but when they are asked to do the work themselves, quite frequently the attendance is not large and the unanimity is often conspicuous by its absence. Now if all the people would come with clubs to keep a minister out that they didn't want, why might not a respectable number of them turn out to exercise the right of calling a minister themselves? Quite often after the call has been moderated in it has to be carried around and the people asked to sign. If the right of calling a minister is worth fighting for it ought to be worth exercising.

I wish I had time to say something to the convention about the privileges some of you talk about fighting for but rarely use? What is the use in having an open Bible if you don't read it? Of what use is the privilege of going to church if you don't go? The privilege of social prayer is a precious one, but some of you never darken the door of a prayer-meeting. One of our highest privileges is to send the Gospel

to those who have it not. How much do you give for Home and Foreign Missions? It is a most precious privilege to be permitted to help the poor. How much do some of you give to the poor? One of the highest honours and most blessed privileges a man ever enjoys on this earth is to work for and with Christ. Are you all working for Christ?

Far be it from me to say that Presbyterian people are sinners above all others. I address you specially because I know you best and because most of you are ready to do the fair thing when the fair thing is pointed out. Nothing can be made of some of these people. Now I ask this convention to say less about fighting for their rights and pay more attention to the discharge of their duties and the enjoyment of their privileges.

Mr Commonsense's speech made a profound sensation, and the members of the convention went home thinking that a man who talks about fighting for rights he never exercises and privileges he never uses isn't as wise as he might be. Some of the members inwardly resolved to say less about their rights and attend more faithfully to their duties.

### THE CHURCH AND SOCIALISM.

BY J. H. W. STUCKENBERG, D.D.

Ought all persons to have an equal chance with respect to wealth and culture? Or should certain persons be privileged by birth and circumstances, while others are doomed to poverty, ignorance and misery? These questions lie at the root of socialism. If an equal chance belongs to all, then the present constitution of society is wrong and must be overturned; for nothing is clearer than the fact that all have not an equal opportunity to attain wealth, culture and the means of happiness. Not for equality, but for lordship and servitude society is organized. Titles, rank, legal and political advantages may be abolished, while all the realistic privileges of a favoured class remain, as possessions, means of education, avenues to position and influence. It is ominous that with the progress of culture the gulf between the favoured and the poorer classes is deepened and broadened.

Materialistic and realistic equality is the problem of socialism. This equality is presented as a demand of reason, of humanity. Socialists deny that the existing social inequalities are due to the nature of things. They regard them as artificial, traditional, the product of force and not of reason; and they hold that the social organization can be so changed as to put equal possibilities within the reach of all. Money values, capital, labour, wages, are social factors which can be changed by the society which created them. Whatever temporary expedients may be proposed for the relief of the poorer classes with respect to land, wages, labour, co-operation and the like, the logic of socialism means a social revolution which gives all an equal chance in the race of life. Socialism which now stops short of this ultimate aim is being educated rapidly toward this radical position, which is the centre to which every socialistic theory at last gravitates. We are simply considering a fact here, not the question of right and wrong.

The above makes it evident that the social problem involves the whole structure of society and affects everything that pertains to man in his associated capacity. Unless apprehended in this depth and breadth socialism is misunderstood, and the earnestness of the situation and the inevitable tendency of the movement are not appreciated. Socialism is a symptom of the age in itself; involving all the factors of society, and concentrating in itself the results of long historic and rational processes. So profound is the subject that long study is required merely to appreciate its depth; and in magnitude it is inexhaustible. Science, philosophy, literature, art, education, religion, politics, industries, commerce, life, all human interests are concerned.

When we pass from theory to the actual, practical socialism of the day, we find in it much that is visionary and wild. We deal with a ferment in the masses, not with a scientific system. So great is the variety in socialistic hypotheses that at first the study of the subject is confusing and bewildering. In its most general sense, the existing socialism is an effort of the labouring classes to rise to the advantages and privileges of the better situated classes. This effort is common to the whole movement; but the means for the attainment of the aim differ, and this gives rise to the different kinds of socialism. Some seek to accomplish their end by legislative means, others through revolution; some emphasize higher wages and less labour, others demand the nationalization of land and the transfer of all capital to the State. Socialism, even where it is already a monster, is still in its infancy, and it is hazardous to prophesy what it will become in its maturity.

The demopiac spirit manifested in some of the socialistic agitations has blinded many to the noble elements in the movement. There is a Christian as well as an atheistic socialism. The labourers have been subject to a marvellous awakening; they have become conscious of their inherent humanity and extreme degradation; and a mighty and resistless impulse leads them to seek to better their condition. Socialism is a movement in Christian nations, and is most general in the most advanced. Not the stupid and most degraded labourers are the leaders, but the enlightened and the more favourably situated. Christianity has emphasized the brotherhood of man; labourers have heard the announcement, and demand that what is preached shall also be prac-

tised. A socialist has said: "If we are made in God's image then we ought to be able to live in a way worthy of the image of God." The worth of man, the dignity of the personality, the equality of all before God, are lessons which socialists have learned from Christianity. Atheistic socialists pronounce Christ the first socialist; they declare that the humane elements in His teachings are the Gospel of socialism; and they hold that the prevalence of His spirit of love would meet all the socialistic demands.

But besides the noble aspirations which every Christian welcomes, socialism has also learned much from the materialism of the day, and many socialists are grossly carnal, ignoring the ideals of the spirit, denying God and immortality, and tramping on morality as well as religion. In many places socialism is anarchical as well as atheistic. But the careful student will discriminate between the essence of socialism, what belongs to its very nature, and the accidental attachments, what belongs to times and circumstances, and changes with these. Practical socialism is tentative, feeling its way, changing its dogmas as it progresses, and ever striving to learn and attain what is practicable. Its tentative character inspires the hope that with proper effort the noble elements may be promoted, while what is false and injurious may be overthrown.

Socialists alive to the situation are embittered by the prevalent views of other classes who ignore all the high aspirations in the movement. They feel insulted at the insinuation that more money is all they want. They are eager for culture, and many labourers are making great efforts to educate themselves, and to appropriate the best results of learning, particularly in science and political economy. They want all the advantages which the boasted culture of the nineteenth century gives, and cannot understand why they should be excluded from its blessings. They complain that their humanity is ignored, that they are treated as beasts of burden, as machines and tools, as mere things, not fit for good society; and this has aroused an intense class hatred. Not in external circumstances so much as in the arousing and developing of their consciousness to a conviction of the rights of their personality do we find the explanation of the uprising of the labouring classes. There are extremes and excesses, as in all great reactions and uprisings of the people; but the demopiac powers have not destroyed the truly human longings and aspirations.

A movement so radically affecting all the social factors requires the co-operation of all to direct it aright. Those who affirm that the Church can meet all the demands of socialism are no less mistaken than those who think that religion has nothing to do in the matter. Religion can do very much in this crisis which is hastening toward a new epoch in human history. While religion co-operates with other factors in solving the socialistic problem, there are some demands which it only can meet. What may be expected from the Church with respect to socialism can here be given only in a very condensed form.

1. The age urgently demands that the Church study and master the social principles of the New Testament. That Book contains a rich Christian sociology, which is now largely ignored by the pulpit and the pew. The New Testament respects the rights of property; but its greatest emphasis is on the duty of property. The possession is not absolute; the Lord is the owner, and Christians are His stewards. This excludes all selfish hoarding or use. All property is held under God, to be used in Christ's spirit, with His love and works as the model. Christ reversed the heathen view, so that in God's kingdom not he that is served most, but he that serves most is the greatest. Property, intellect, position, influence, mean responsibility and duty as much as privilege. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is a Christian requirement that the Christian law of property and of all attainments and possessions should prevail in the Christian Church, instead of the prevalent legal and worldly views.

2. Literally and uncompromisingly the Church must be the embodiment of the social principles and practices of the New Testament. It must fully preach and fearlessly practise them. For Christians this demand is as imperative and absolute as it is self-evident. Christ drove the buyers and sellers out of the temple; if now they have turned around and have driven Him out, then the temple is not Christ's. Judgment must begin at God's house. It is a species of insanity to preach at people who do not hear the sermon, and to denounce evils not reached by the denunciation, while the persons and evils within reach are ignored. The worth of the soul must be treated as supreme; the personality must be exalted, as is done by Christ; that the earth is the Lord's, and the fulness thereof, must be recognized as including earthly possessions; in the Church, as before God and in the Gospel, men must be treated according to character, not according to perverted and selfish worldly standards; and the socialistic epistle of James must be read and preached and practised. The Church of Christ is of course equally just to the rich and the poor; and for that reason it never becomes a palace in which the rich man fares sumptuously and is preached into Abraham's bosom, while Lazarus is made the companion of dogs and consigned to torment. Equal justice to all, in Christ's sense, means love and sympathy and help for all who suffer, whether they be rich or poor.

3. The age is realistic and demands of the Church a Christian realism. Empty professions, and that elaborate



but unmeaning phraseology stamped as cant, are hurtful to the cause of Christ. Reality or nothing has become the watchword. The Church, if real, is supposed to be Christian love in action. Not the shallow cry: "Life without doctrine" is a sign of health; but the doctrine which becomes spirit and life is the demand. The conviction is general that the Church which cannot meet the needs of the times is not the Church for the times, and, therefore, can be buried with the dead. The worship of God in temples made with hands is deemed by many less worthy than the worship of God by blessing men so as to become temples of the Holy Spirit. Christians are learning that all the interests of humanity which Christ furthered belong to the mission of the Church. Thus Christ's gospel to the poor, the sick, the distressed is the gospel of genuine Christianity to-day. Never was the demand greater than now for enlarging the idea of the Church so as to make it truly the kingdom of God. It is amazing that with Christ's example patent to all, Christian communities still exist in which the causes of suffering are not investigated, and no earnest efforts are made to remove these causes and to relieve the suffering. It is well known that this might be done if there were devoted to this object the time now wasted in social vanities and in selfish gratification.

4. Besides determining what the attitude of the Church shall be to the labouring classes, it is also necessary to understand the attitude of these classes to the Church. How can the Church win the masses unless it studies and overcomes their prejudices? Their alienation from the Church in different countries is so great that Christian writers despair of regaining them. Yet that alienation is on the increase. The youth, the families, the people *en masse*, are trained in atheistic principles, for materialistic aims, with deep aversion to religion and with intense hatred toward the Church. There are regions in which nearly every workshop is an atheistic and materialistic training school for the young. They are taught to look on the Church as the friend of the rich and the enemy of the labourer, and, as therefore, fit only for destruction. In different countries the view is common among labourers, even among socialists who have been Protestants, that Catholicism has some regard for the poor, welcomes them to the services on an equal footing with the rich, and does much to relieve suffering, but that Protestantism has no heart for the poor; that it virtually excludes them from its best churches; and that it looks with indifference on suffering. When Protestant associations are organized to help labourers, they are told that it is too late; that they are not animated by love, but by fear, in order to avert the destruction with which the Church, the State and society are threatened. Whether true or false, these are views with which the Church must reckon.

5. The social problem ought to be studied thoroughly, impartially, with the mind of Christ. Secular scholars often reveal an ignorance on social questions that is astounding; to a Christian scholar such ignorance is a disgrace. It is notorious that many preachers fear the problem or treat it superficially, and thus cut off all hope of dealing with it successfully. The problem is so fascinating that it is no wonder it absorbs the attention of so many thinkers. It is the problem of the present and of the future. It is not a spectre that will vanish, but a terrible reality. Even if the mighty movement could be suppressed, which is not possible, there are in it demands which every Christian ought to insist on meeting. And the study is as profitable as it is fascinating. The Church is not prepared to appreciate the Christian possibilities respecting socialism. It is a privilege to live in the present crisis, because the prophecies of good are so great, and many of them seem on the verge of fulfilment. That this study is demanded only by the urgency of the times is an insult to the Christian student. It is also required by his love of truth, by his humanity, by his relation to his neighbour, as revealed in the parable of the Good Samaritan, and by the Spirit of the Lord that reigns within him.

6. This thorough Christian study of the subject will determine the means to be used. Social differences make the requirements different. It is hard to understand why colleges and seminaries do so little to prepare their students for an intelligent treatment of socialism. Perhaps the danger is not thought imminent; but the movement must grow, and may soon be beyond the control even of the leaders. The leaven is working in the masses whose interests are involved; they have the majority, and are becoming aware of their power. Christian influence is needed to transfer the emphasis from materialistic interests to character, to ethics and to religion. Sin, as the cause of much of the prevailing suffering, should be exposed. And it is an important fact that many of the strongest temptations to materialism and to selfish gratification come from examples of the rich.

7. The Church which is the friend of the labourer will make many labourers friends of the Church. Well has a Protestant said, with reference to what Protestantism and Catholicism are doing for the masses, that the Church which meets the needs of the labourers is the Church of the future. Those who have turned their backs on religion can be won only by sympathy for them when in need and by meeting their physical and intellectual wants, access may be gained to their hearts. Great opportunities are afforded for educating the masses by means of schools, lectures, papers and books, all under Christian influence. Positive work is the need, not mere negation or opposition. Much may be done by concerts, exhibitions and other profitable entertainments. But personal work is the most urgent demand; personal work pro-

moted by organizations, but for which no organization can be a substitute. Important as Christian associations are, still more important are Christian associations in which rich and poor, capitalists and labourers, meet on brotherly terms, learn to know one another and cultivate Christian friendship and sociability. Thus their lamentable ignorance of each other, and the class hatred now so common and so dangerous, might be overcome. Where the spirit of Christ toward the poor and suffering prevails, the means to manifest this spirit will easily be found. There, too, labour will be deemed honourable, and the exaltation of the labourer will be deemed a Christian privilege.

Exhaustless as the subject is, much must be left unsaid; but there is one point which cannot be omitted. The alienation of the masses from the Church may by some be attributed to prejudice or ignorance or wickedness. But startling views are expressed by earnest Christians who yearn for the welfare of the Church. They almost despair of the inclination of the Church to meet the situation. They declare that there are American cities in which the leading Protestant Churches virtually exclude the labouring classes. Wealth is the standard by which every person is measured. Christians speak of fashionable and aristocratic churches without being shocked by applying such terms to the Church. It is common to speak of preachers as having their price, and they are estimated according to their money value. Pastors do not have their Churches, but the Churches have their pastors for so many thousands; and sometimes a wealthy man has both the pastor and the Church. Yet, men wonder that socialists lose respect for the Church.

No one understanding the situation questions that the deepest and broadest reformation of the Church is needed. The Church must be saved before it can save socialism. Christians wonder whether the Church in many places has not utterly lost the spirit of Christ as not to be worth saving. We are sure that the Church doomed to destruction in the crisis is not the Church of Jesus Christ. A generation of able and devout young men is pressing to the front, determined by God's help that the existing state of things shall change. And many aged servants of God are with them.

Prophecies of a new era abound. But that era is no longer a matter of prophecy. It is already here. The signs of the times need but be rightly discerned to see that we are actually in a new world. But how many in the Church discern the signs of the times?

Berlin, Germany.

#### THE HONAN MISSION.

The following is an extract from a letter received by the Rev. M. P. Talling, pastor of St. James Church, London, Ont.:

Could you call upon me you would find me housed in a Chinese inn, sixty miles from the nearest foreigner. Mr. Macgillivray and Dr. McClure are at Ch'u Wang, in the Chung te fu district. I am at Hsin Chen, in the Wei Nui fu district. They are now living in their own house. In another week we hope to be able to say we have our own house in this end of the field. I have been alone here upwards of two weeks, and expect Dr. Smith to join me in a week. There is a man here quite anxious to dispose of his compound. With some alterations and additions it will accommodate two families. It is favourably situated by the river side. I have also heard since coming here that we can have the adjoining compound, which will also accommodate two families. It seems likely we can secure all the dwelling places we require for this section of the mission in a single block. When Dr. Smith arrives we will close the bargain for our compound. I very much enjoy being alone with the native helper. I can't hear a word of English, and must speak Chinese. The townspeople freely come to see me, and as far as I can judge there does not seem to be any strong opposition against us. The men, too, who are working the property question for us are among the most influential men of the town. It may seem odd to you that we think of settling in any place but a large city. This town has about five thousand inhabitants, and was once a great trade centre with a large population, but owing to a freak of Chinese trade this place was deserted for one ten miles down the river, hence the many empty houses here, which may be secured without much outlay.

Our last visit to the Wei Nui fu convinced us that we could secure no foothold there without years of conflict with the officials and gentry. So we have come to the conclusion that to get peacefully settled in this market town and start work right away will be the best that can be done for the cause in this part of China. We can and will work the fu city from this centre just as certainly as if stationed there, and perhaps with even greater effect, because if we avoid the opposition, the Literati, now, we can more readily approach both them and the common people when a base of operations is secured.

Though this place is only a market town it is much better situated as a populous centre than the fu city, because on every side the country is more fertile and populous. If we settle here there are six cities as populous as London, all in Wei Nui district, and all within a distance of from ten to twenty miles. Then if we take account of the towns and villages we are overwhelmed by the number.

This Hsein district has 1,000; the district to the east has

3,600 towns and villages. The work has no bounds. We are very anxious to get settled down at it. Lin Cbing is too far away. It is both a waste of time and money to make it the base of operations while we fight the gentry of the cities, and then, too, the woman's work cannot be touched until we secure homes among the people. The doctors also say that their work is not half so effective as if they had a permanent hospital. We are not likely to have any official interference if we settle here, because it is in the Hsiin Hsein district. Our friend the mandarin will not object. Two of his men were here a few days ago. They are his managers, and have approach to the mandarin on all occasions. They assured us all would be favourable as far as the mandarin was concerned. This town is about half way between Hsiin Hsein city and Wei Nui fu city, and has a decided advantage because of being able to secure houses without having to start and build everything new, an expensive and trying operation out in China, where you have to watch everything lest you get badly fleeced. The native helper whom we got from Dr. Nevius is a real treasure, specially at this stage of our work. He is a good Bible student, and though not brilliant has a large amount of common sense. I feel very much at home with him.

HONAN, CHINA, Nov. 30, 1890.

I add this note to let you see how the natives treat us. I had lived on alone at Hsin Chen for twenty-six days, expecting Dr. Smith to arrive, but instead a courier from Ch'u Wang, where Mr. Macgillivray and Dr. McClure had rented a house, brought the news that the mob had broken in and carried off everything but our two brethren. It was trying at this season of the year to be robbed of everything but the clothes they wore at the time. Dr. Smith, on the way to join me, came to them four days after the occurrence. I arrived seven days after. Dr. Smith and I were able to lend them a few things, and by the four of us living in one room, where the cooking stove was, we managed to get on, so far very well, but still Mr. Macgillivray has had to sleep in his clothes; the only thing in the shape of a bed he possesses is a mat spread over some millet husks.

We succeeded in getting the mandarin to take the affair up, but he fears the gentry, who instigated the people to do the robbing, and won't punish the gentry, though we have proof that part of the plunder is in their possession. Last night the mandarin sent us word to come and see the goods he had recovered. It was not more than one fifth of what had been taken. The mandarin wanted us to accept these and call quits. We refused to touch a thing, and shall put into the British Consul's hands a claim for \$2,000. Dr. Smith returns to Lin Ching, Dr. McClure goes to Tien Tsun to see the Consul. Mr. Macgillivray and I hold the premises. It is enough to make the most good-natured give utterance to some strong expressions to see the way in which robbers have destroyed the doctor's medical outfit and made off with everything that was worth taking. It is a wretched state of affairs to think that the citizens can turn out and rob a house and still be let go unpunished. The British Government's protection of its subjects in mid China is a miserable farce, a fact too well known by the Chinese. If we were opium merchants on the coast British ironclads would defend us. Pray for us. J. G.

#### THE QUEBEC GRANT TO PROTESTANT EDUCATION COMMITTEE.

MR. EDITOR,—In your issue of January 21 you refer to the resolution of the Montreal Presbytery as "an emphatic protest against the reception by the Protestant Committee of Education of the \$60,000 grant." This hardly states, with sufficient definiteness, the position taken by the Montreal Presbytery. Still, if it were not that the people of Ontario do not quite understand our trying circumstances, no correction would be needed.

It was officially declared by the Lieutenant-Governor on the opening of the Legislature lately, that the "authorized representatives" of the minority had "accepted for the minority" the grant embodied in the Jesuits' Estates Act. Now it so happens that these "authorized representatives," the Protestant Committee of Education, have refused every petition of the minority asking rejection of that grant. It so happens also that when the Hon. Mr. Mercier asked these "authorized representatives" what they were going to do regarding the grant, he reminded them of the attitude of the minority, saying in his official letter: "In every meeting held by Protestants in this Province (or in Ontario) in connection with this very important question, resolutions were passed to the effect of asking the Protestant Committee to refuse—I may say forbidding it to accept—any part of that sum of money." Yet the authorized representatives declared their readiness to administer the grant; and at a succeeding meeting explained that action in these terms: "It was not intended, either formally to accept or refuse said grant, conditionally or otherwise, the Committee holding that it has no power to refuse any grant accorded by the Legislature for the purpose of education." What moral difference there is between formally accepting that grant as administrators, and actually administering the same grant, I cannot very well understand. Thus through the action of the Protestant Committee in refusing to voice the sentiments of the minority, and in refusing to resign when they learned (to their own satisfaction at least) that their office bound them to administration, we, the minority, have, contrary to our will, been placed in the disgraceful position of having accepted the grant; and unless we take some action we will be actually involved, helplessly on our part, in the use of that money.

The resolution of the Presbytery of Montreal is an attempt to set ourselves right by declaring directly to the Government our refusal of the grant, and an attempt to avert the impending catastrophe by petitioning the Government not to pay over the money to the Protestant Committee. The action of the Presbytery includes also the sending of a copy of the resolution to the governors of the colleges and to the boards of the schools of the Province asking the same or similar action on their part. This resolution is timely, as no portion of the grant or interest has yet been paid by the Government.

JAMES FRASER.

The Massey, Cushing, P. Q., Jan. 27, 1891.

## Pastor and People.

### THE LITTLE WORN SHOES.

A mother stood by an open drawer,  
"These now are too small to use."  
And she laid away, with a careless hand,  
A little worn pair of shoes.

Then she took baby up in her tender arms;  
She knew 'twas her rightful place,  
And the mother imprinted a loving kiss,  
On the upturned baby face.

Little soft golden rings of hair,  
And blue eyes open wide,  
A sweet little mouth, and a dear little nose—  
A baby who never cried.

But tired of laughing and toys and fun,  
And tired of trying to creep,  
The little head drooped on the mother's arm  
And baby was fast asleep.

A year rolled on, and the mother's heart  
Was chastened beneath the rod,  
The house was still, with no baby voice,  
For the baby was home with God.

The mother tried to forget her grief,  
But she did not attempt to pray:  
"She could not love God," she bitterly said,  
"Who had taken her child away."

Again at that drawer the mother stood,  
With a worldly and careless face,  
But at something she saw a tear dropped down,  
And hid in the folds of lace.

The little worn shoes she held in her hand,  
As she stood in the twilight there.  
"I must see my baby again," she cried,  
And she fell on her knees in prayer.

In a sobbing voice she softly said,  
"O God, Thy way I choose!"  
And she tenderly kissed, and she clasped them close—  
The little worn pair of shoes.

### ON PREACHERS AND PREACHING.

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

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

As the minister's work is the highest to which man is called, so the intellectual preparation for it should be the best and completest possible. It can never be too high. The more thorough it is, the more comprehensive it is, the more perfect it is, the more available will it be for him in the wide range of his work. He deals with a theme that is all-inclusive. And one, too, that calls for the exercise of every power at its greatest force and in its best form. The noblest intellect, having received the highest culture, and attained the ripest scholarship, realizes its utter inadequacy to grapple with the problems the Bible presents touching the character of God, the destiny of men, the unfolding of the scheme of redemption, and the great things of God's law. How small the greatest becomes in this presence! How unfit to utter the deep things of God! How unequal to the task of rising to the height of this great argument, asserting eternal providence and justifying the ways of God to men.

Sir Walter Scott is reported to have said, that he was crippled in his literary work all his life by his ignorance. And how many ministers might testify to the same effect? Imperfect intellectual training is a serious hindrance to the expositor of God's Word. Being a book, which in its composition spreads itself over sixteen hundred years, it demands extensive knowledge to interpret it properly, and a thoroughly cultivated nature to enter into all its situations. The best university course, and the widest post-graduate course ever projected, is not too much preparation for the work to which the minister is called. With these he will only find the dark circle about him greating, and his thirst for knowledge deepening, and his regrets that he was not at the proper time more diligent and studious, increasing. He can look out and say: "Ah! there is a province I would like to travel through, and there, and there, and there, had I time, but calls are so urgent I am shut out from them all. I cannot do my duty to my people and turn aside to look on this great sight!"

The young man looking forward to the ministry often needs a counsellor as to the course he should take. And he is no friend of his who advises him to take the lightest, and the one that opens the door to him on the easiest conditions, and affords the most ready entrance. Sometimes financial considerations or family relations will make this a necessity, but it ought to be a strong reason that will warrant the giving of any such advice. The young man should take time for the fullest course in arts and divinity available to him. He should deliberately seek out the best masters—men who shall inspire him with an unquenchable love for the branch of study they teach. Men likely to awaken the dormant faculties and set them a-work forever. Dr. Dryasdust makes a poor professor in arts, and a wretched teacher in divinity. He is only fit to be burned. The young man should seek men with sap enough in them to make them pliant, and soul enough in them to appreciate the differences of mental development, or of spiritual growth in those who sit at their feet. This is so the young man a matter of unspeakable moment. It touches his life. And university and college life over he finds that he has but begun. He has just come to the commencement; he has gained an eminence whence he can look out over the field, and a preparation that enables him to use his

instruments, and a love that draws him on to renewed intercourse with the subjects whose acquaintance he has made. He cannot rest. He must go on. Certainly, he ought to go on. It bodes ill for him if he does not go on. He has just fitted himself for study, for dealing with truth, and now he must study. But, study what? The best that has been thought, the deepest that has been experienced, the greatest that has been known, and the highest that has been revealed. As Joseph Cook puts it: "Study only first rates, leave out all second rates." Dr. W. G. T. Shedd has a chapter on "The intellectual character and habits of the clergyman" that is, like all he writes, most excellent. Every minister should read that, and try to carry out its wise recommendations. We know nothing superior to it of its kind. In that, he gives a list of authors which he advises the minister to study all his days. In poetry he mentions the great creative minds, Homer, Virgil, Dante, Shakespeare and Milton. In philosophy, Plato and Aristotle which represent all that is valuable in the philosophy of the ancient world, Cicero, De Cartes, Locke, Bacon, Kant and Leibnitz make up the eight authors which, he says, contain potentially the entire department of philosophy. In theology, he recommends Augustine, Anselm, Thomas Aquinas, Bernard, Calvin, Turretin, Owen, Howe, Baxter. And adds, "Let him begin anywhere in the series, and with any single writer, and he will be in line, and may form connections with the front and rear. . . . The clergyman should intellectually, as well as morally, lay great bases for eternity."

We admire the ancient orators, but seldom do we think of the cost at which they were made. It is well to listen to what Tacitus in his "Dialogue Concerning Oratory" tells us of the character of the ancient discipline: "The unwearied diligence of the ancient orators, their habits of meditation, and their daily exercise in the whole circle of arts and sciences, are amply displayed in the books they have transmitted to us." The treatise of Cicero, entitled "Brutus," is in all our hands. In that work after commemorating the orators of a former day he closes the account with the particulars of his own progress in the science, and the method he took in educating himself to the profession of oratory. He studied the civil law under Mucius Scaevola; he was instructed in the various systems of philosophy by Philo, of the academic school, and by Diodorus the stoic; and though Rome at that time abounded with the best professors, he made a voyage to Greece, and thence to Asia, in order to enrich his mind with every branch of learning. Hence that store of knowledge which appears in all his writings. Geometry, music and grammar and every useful art was familiar to him. He embraced the whole science of logic and ethics. He studied the operations of nature. His diligence of enquiry opened to him the long chain of causes and effects, and, in short, the whole system of physiology was his own. From a mind thus replenished it is no wonder, my good friends, that we see in the compositions of that extraordinary man that affluence of ideas, and that prodigious flow of eloquence. In fact, it is not with oratory as it is with other arts, which are confined to certain objects, and circumscribed within their own peculiar limits. He alone deserves the name of an orator who can speak in a copious style, with ease or dignity, as the subject requires; who can find language to decorate his argument; who through the passions can command the understanding; and, while he serves mankind, knows how to delight the judgment and the imagination of his audience. Such was, in ancient times, the idea of an orator.

We may be reminded that the minister's work is to preach the truth, and also, that the Spirit is promised to guide into all truth, and that He, the Holy Ghost, is the source, though the revelation of God, of all heavenly wisdom and preaching power. We do not forget that, but we remember also this, that Paul exhorts Timothy to "give attendance to reading." The Spirit of God does not lead a man to laziness. He does not accomplish His work through the ignorance or stupidity that is in any man. It is an incontrovertible fact that the most diligent and faithful in the work of the ministry, the most studious and painstaking in preparation, are among the most spiritual men. The Spirit of God does not obliterate reason and judgment, but rather renders them more keen, imparts to them more incisive force, so that the wise use of means to accomplish ends becomes a necessity. Men are born ignorant—their minds a blank, as Locke says—like a sheet of white paper. But they have instincts of reason and inherent capacities of soul which require material to act upon, and favourable conditions to bring into play. The soul is at first like a caged bird. It is formed for flight in the wide-spreading heavens. And it is education that breaks down the bars of the cage and lets it forth into the freedom for which it is created. Through the knowledge of the sciences it is able to scan all nature, in the heavens above, on the earth beneath and in the waters under the earth. It gives it a kind of omniscience. A liberal education gives a man the freedom of the universe of God.

In that most elevating and quickening life of John Howe written by Henry Rogers we learn how diligent he was in seeking intellectual fitness for the work that lay before him. Howe took his B.A. degree at Cambridge in 1648 and at Oxford in 1649. "He was at this time not quite nineteen years of age. Here he continued to prosecute his studies with unwearied industry. His extensive attainments, in conjunction with his exemplary piety, soon acquired him reputation in the university, and in due time he became Fellow of Magdalen College. On July 9, 1652, when only twenty years of age, he took the degree of M.A. By this time he had not only made great attainments in general knowledge, but had conversed closely with the heathen moralists and philosophers; and had perused many of the writings of the schoolmen, and several systems and common-places of the reformers. Above all, he had compiled for himself a system of theology from the sacred Scriptures alone; a system which, as he was afterwards heard to say, he had seldom seen occasion to alter." The preparation of those grand, massive Puritan preachers was a rich and royal preparation. One out of which has come monuments of learning that will last as long as the world with its teeming multitudes endures. They are truly imperishable mines of spiritual experience and sacred learning. Such, too, were our own beloved Scots worthies, that live on in everlasting youth in the works they have left us—not studied as they ought to be by us, their descendants—and in the charming biographies of John Howie, of Lochgoin and the "Memorable Characteristics of Mr. John Livingstone." They were all learned men.

## Sabbath School Teacher

### INTERNATIONAL LESSONS

Feb. 27,  
1891.

ELIJAH'S SUCCESSOR.

{ 2 Kings 2:  
1-22.

GOLDEN TEXT.—Not by might, nor by power, but by My Spirit, saith the Lord of hosts.—Zech. iv. 6.

#### INTRODUCTORY.

Elisha, the successor of Elijah in the prophetic office, was the son of Shaphat, living at Abel-meholan, in the northern part of the Jordan valley. While living there, Elijah four times engaged in ploughing, and, according to God's command, anointed him as his successor. From that time onward he was with Elijah from whom he received instruction. For about sixty years he was God's messenger to the Jewish people, remaining steadfast in his devotion to God's service. Though not possessed of the same intrepid daring as his predecessor, he was no less earnest in his defence of God's truth. All men are not cast in the same mould. In God's service there is room for every diversity of gift, the one spirit of love to Him and consecration to His service being the common characteristic of them all.

I. Mourning the Departure of His Master.—Elisha had seen Elijah parted from him and carried to heaven. This translation according to Elijah's word was to be a sign to Elisha that his prayer for a double portion of his spirit had been granted. His emotion finds utterance in words of affection. "My father, my father!" Elisha had seen and known the great prophet in all relations, not only in his public and official capacity, but in his private life. It is reasonable to suppose that Elijah was a man of great tenderness and delicacy of feeling. It is a mistake to conclude that because a man strongly denounces what is evil he must necessarily be cruel and unfeeling; rather the opposite is the case. Strong natures feel strongly. Honest indignation is rightly measured by the love to which it answers. It is evident that Elisha was deeply attached to his master and was profoundly moved by his removal. He felt as if he had been bereaved. He had at the same time a keen perception of the exalted character of the departed prophet, for he adds: "The chariot of Israel and the horsemen thereof." In those days the war chariot was the most formidable implement in battle. In his contention with the evil existing in his day and in defence of the truth he was the most powerful instrument of his time. He mourned his own and the nation's loss. In token of his sorrow he followed the common custom, "he took hold of his own clothes, and rent them in two pieces." Having parted with his master, and mourned his loss, he turns to the duties of the office imposed upon him by Elijah's removal. He takes "the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan." He inherited more than the outward garment of the departed prophet. He had received a double portion of his spirit, the true qualifications for the office to which he had been called. With the mantle he smote the waters of the river as he had seen Elijah do, saying: "Where is the Lord God of Elijah?" As in the previous case the waters were parted and the new prophet passed over the river dry-shod. In asking, where is the Lord God of Elijah, Elisha was not in any doubt or perplexity. It was not the cry of unbelief, but the confident expression of a vigorous faith, for without faith the working of miracles was impossible. His first miracle was a repetition of Elijah's last. The prophetic succession was unbroken.

II. With the Sons of the Prophets.—The fifty young men belonging to Jericho, who went to an eminence overlooking the Jordan valley, had seen the translation of Elijah, and awaited the return of Elisha. The parting of the waters was to them a visible sign that God was with him, and they recognized him as the divinely ordained successor of the prophetic teacher they had revered. They showed Elisha every mark of respect. They said that "the spirit of Elijah doth rest upon Elisha," and saluted him most respectfully by bowing themselves to the ground before him. At the same time these young men asked Elisha's consent for them to search if perhaps the body of Elijah might somewhere be found. It would seem as if they thought that he might have been snatched up in the whirlwind, carried some distance and been dropped in a distant desert solitude. Elisha, knowing that such quest would be in vain, said: "Ye shall not send." They were importunate and at last Elisha was ashamed and gave his consent. To have withstood them longer might have looked as if he were afraid of the search. So that they might be convinced by actual investigation, he gives them permission. Fifty men were out for three days searching for the body of the departed prophet. They then returned to Jericho where Elisha awaited them and after telling that their search was fruitless, he replied: "Did I not say unto you, Go not?" This would remove all doubt from their minds and strengthen their conviction that Elisha was a divinely commissioned prophet.

III. A Miracle of Blessing.—While Elisha remained in Jericho the people came to him desiring a benefit for their city by his help. They approach him in a courteous manner, referring to the pleasant situation of Jericho, which after its long desolation had been rebuilt in the time of Ahab. The situation was pleasant, and the surrounding country good, but the water supply was impure, hurtful to health and vegetation. "The water is naught and the ground is barren" was their description. Elisha told them to bring him a vessel and put salt therein. He then went to the spring whence the water flowed and cast in the salt. It was not the small quantity of salt thrown in that effected the change. These things were only emblems of the divine power by which the miracle was accomplished. The salt represents healing and preserving power. It was through Elisha that God wrought the miracle, and it is in God's name he speaks, giving Him the glory. "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." The healing of the water was permanent and even now the spring is called the "Fountain of Elisha." In the symbolic act by which Elisha in God's name healed the pestilential waters of Jericho may be seen the curative power for the world's miseries. Jericho was pleasantly situated but in what should have been a health-giving stream deadly influences lurked. So by sin is the river of this world's joys and happiness polluted. The world as God made it was beautiful, and much of that beauty still remains, but man's sin has spread death and desolation. The misery thus existing can only be cured by divine healing. God in His mercy and love has provided the means of restoration. The salt of God's revealed will for man's salvation has been cast into the stream of the world's misery and the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb flows freely for the healing of the nations.

#### PRACTICAL SUGGESTIONS.

Good men are a country's best defence. Their death is deeply regretted by all who know them.

God raises up others to take the place of His servants whose life-work has ended.

Elisha needed more than Elijah's mantle to make him a prophet.

Candid and honest investigation always ends in arriving at truth.

Elisha was concerned in promoting the temporal well-being and prosperity as well as the moral and religious advancement of the people.



# NORTH AMERICAN LIFE ASSURANCE COMPANY.

The Annual Meeting of the North American Life Assurance Company was held at the head office of the company, Toronto, on Tuesday, January 27th, 1891.

Hon. Alexander Mackenzie, M.P., president, was appointed chairman, and Wm. McCabe, secretary, when the report was submitted, of which the following is an abstract:—

### REPORT.

The directors of the North American Life Assurance Company present their tenth annual report with great satisfaction, owing to the solid progress which has attended the operations of the company, which now ranks as one of the leading institutions of the Dominion.

At this, the second quinquennial period in the company's history, it is interesting to note the marked success achieved during the past five years, as shown by the following table:

	Total Income.	Per cent.	Total In Force.	Per cent.
December 31, '90.....	\$306,818 61		\$10,076,564	
December 31, '85.....	168,597 96		4,849,987	
Increase.....	\$901,121 30	121	\$5,227,267	108
	Total Assets.	Per cent.	Total Surplus.	Per cent.
December 31, '90.....	\$1,012,440 11		\$126,718 58	
December 31, '85.....	346,590 95		37,600 95	
Increase.....	\$965,849 16	205	\$91,217 63	243

As will be seen from the table, the total insurance now in force is over ten millions.

The large addition to the assets of the company is almost entirely in interest-bearing investments, and the amount of overdue interest, being less than one-fourth of one per cent., indicates the high quality of the securities held by the company, unexcelled, it is believed, by any other financial institution on this continent.

The increase in the surplus over that of the preceding year is \$50,478.54, a gain of eighty per cent., and that fund now stands at \$126,718.58. This large addition must be extremely gratifying to all interested in the company, and especially to those who hold its investment policies.

The cash interest income reached \$50,518.81, an increase in the year of forty-three per cent., and was more than sufficient to pay the death losses of the year.

On the recommendation of the managing director, the board thought well, at the end of its second quinquennial, to still further strengthen the company's claims to public support, by having a valuation of all its obligations by a distinguished consulting actuary of eminence and experience, whose independent examination and valuation would command increased confidence.

Wm. T. Standen, of New York, whose name is well known in Canada, and who is one of the executive officers of the Actuarial Society of America, has made such examination, and his report will be placed before the meeting.

During the present year the first series of the company's Ten Year Investment policies matures. The consulting actuary has allocated to these policies profits in excess of the company's Semi-Tontine estimates, which will be paid on the anniversary of each policy, and which have been very satisfactory to those whose policies have already matured. This company was the first Canadian institution to adopt this form of insurance, and it has become so popular that nearly all the other Canadian companies—several of them after denouncing it for years—now issue policies upon it in one form or another.

An analysis of the profit-earning powers of the successful Canadian companies, as compared with those of the large American companies, has demonstrated the great advantage in this respect in favor of our home institutions among which this company stands out prominently.

ALEXANDER MACKENZIE,  
President.

The following is an abstract of the financial statement of the North American Life Assurance Company for the year ending December 31st, 1890:—

Cash income for the year 1890.....	\$ 306,818 61
Expenditure, (including death claims), endowments, and all payments to policy-holders.....	168,597 96
Assets.....	1,012,440 11
Reserve fund.....	929,178 00
Net surplus for policy-holders.....	126,718 58

JAS. CARLYLE, M.D., Auditor.  
Wm. McCABE, Managing Director.

Audited and found correct.

E. A. MCKREDITH, (L.L.D.), Auditing committee of the board.  
R. H. HUGHES,

To the Directors of the North American Life Assurance Company:

GENTLEMEN.—The valuation of your policy and other obligations, which has been checked by me, shows a surplus of \$126,718 58, after providing amply for every liability of the company, real or contingent, in accordance with the requirements of the laws of the Dominion. Five years ago my report to you showed a surplus of \$37,500 00, so that the work of the past five years has yielded nearly three and one-half times the amount of surplus that resulted from your first quinquennial period of corporate existence.

Five years ago I deemed it but just to congratulate you upon the large proportion of your business written upon the Twenty Year Investment Plan, because of all other plans this one seemed to me to contain more of the essential elements which would go towards building up a very strong and healthy life company, and I notice that since that time the proportion of these policies to the entire amount of your issues is still larger. From an examination of your plans of insurance I know of no company having a better earning power, and confidently believe that the future results will prove alike satisfactory to your policy-holders and all interested in your company.

During the past year, I notice you have introduced two new plans of insurance, viz., the Compound Investment Plan and the 7 per cent Guaranteed Income Bond, both containing attractive features.

The Compound Investment Policy, while perfectly safe, is an exceedingly liberal contract. The many options you offer the insured in settlement, combined with the mortuary dividend and also the guarantee to loan the insured the eleventh and subsequent premiums, the latter being cancelled in case of the death of the insured and the full face of the policy being payable, make this one of the most desirable forms of insurance ever offered to the public.

The Seven per cent. Guaranteed Income Bond is well adapted to meet the wants of those desiring an annuity in the later years of life. This admirable plan, combined as it is with insurance, should certainly prove acceptable to large numbers desirous of having a guaranteed income upon attaining a certain age.

I have examined the Commercial Plan and its practical operation as shown by your books, and think this must be an exceedingly attractive form of insurance to the man who desires to pay in the present only the actual cost of carrying his insurance, thereby enabling him for any fixed sum to carry about twice the amount he could on the ordinary plan.

The persistence of your business, as shown by the fact that your terminations are considerably below the average, is a very conclusive proof that your methods and plans are popularly endorsed, and also that your agents have not committed the fault of giving you what we call high-pressure business, but have confined themselves to a strictly legitimate business.

As a matter of great interest to your policy-holders, it may be worth while for your management to point out to them that an examination will show that your percentage of increase in surplus, as compared with your mean assets, is 6.12 for the past year as against less than four per cent. for the average of other leading companies doing business in Canada, as shown by their last reports.

Those of your tontine investment policies maturing this year are entitled to a withdrawal of their surplus in cash, or the application of the same in any one of the various ways provided for in the policies. I am gratified to find that the amount of dividend which you can safely allot to these policies, as shown in my detailed report, is somewhat in excess of your semi-tontine estimates, and this result should give satisfaction to those who were fortunate enough to select this form of insurance.

W. T. STANDEN,  
Consulting Actuary.

The chairman, Hon. A. Mackenzie, M.P., in moving the adoption of the report said:

GENTLEMEN.—Owing to the Dominion Parliament not meeting as early this year as last, I have the great satisfaction and pleasure of being with you at this, our tenth annual meeting, to give you an account of our stewardship. From year to year, during the past ten years, you have entrusted to our care the direction of the affairs of this institution. The splendid financial statement laid before you, showing the prosperous position of the company, affords the best evidence that we have strictly fulfilled the trust reposed in us and that the expectations made from time to time as to its success have been realized.

As you are probably aware, we closed our books promptly on the last day of the year, when our Government Report was completed and mailed to the Insurance Department on the following day. From the report, I was gratified to notice that our interest receipts for 1890 were more than sufficient to pay our death losses for the year.

Notwithstanding the keen competition that has prevailed and the fact that some companies have lowered their premium rates, we have never considered it advisable to deviate from what we believed to be the true principles of life insurance. We hold that an adequate premium is essential to secure a solid foundation and the permanent success and safety of a life company. Under our system, whatever surplus arises is practically returned to our policy-holders.

After making ample provision for every liability we have left the handsome cash surplus of \$126,718.58. This enables us to perform a pleasurable duty, viz., to meet those of our policy-holders having ten-year investment policies maturing this year and give them results exceeding those stated in our present Book of Estimates for such policies.

A comparison with our report of 1889 shows that our premium income increased by \$48,922.90, our interest by \$15,215.18, our assets by \$219,189.63, our insurance in force exceeds ten millions and the surplus increased by the large sum of \$50,478.54, or nearly 80 per cent.—a relative gain, probably never equalled by any of our competitors. A gratifying feature of these satisfactory results is that they were accomplished at a reduced ratio in our expenses.

During last year the business of the Dominion on the whole has not been as prosperous as could have been desired, but I am pleased to notice that considerable attention has been given and activity displayed in developing the vast and splendid mineral resources of our beloved Dominion. The thanks of the whole community are due to the gentlemen who are devoting their time and energy to this new enterprise, and I sincerely trust they may be successful in inducing British capitalists to supply the means necessary to the accomplishment of satisfactory results. The successful working and developing of these mines will be an important factor in attracting both population and capital to this country, which, as you are aware, are necessary elements to aid us in building up this Dominion.

In conclusion, I would remind you that the great success of this company, and the solid position in which it stands, are not through any lucky accident, but through recognizing certain principles in its early years, sticking to these, and in carefully investing and husbanding the funds entrusted to us, and what is of the highest importance, that the management has been in skilled hands. I am proud, and rejoice at the position the company has attained, and with our great profit-earning power I look forward confidently to each succeeding year equalling, if not surpassing, the splendid results now before you of 1890.

John L. Blaikie, vice-president, in seconding the motion, said:—

GENTLEMEN.—Connected with this annual meeting there are many things of a pleasing, gratifying nature, and I may say nothing whatever of an opposite description. Let me avail myself of this opportunity to testify as to the great value of Mr. Mackenzie's services to the company. His name, representing as it does in his case, sterling worth and integrity, has been of vast service to the company, but independent of that, I may say that except during the time Mr. Mackenzie is in Ottawa attending to his parliamentary duties, he is almost daily to be found at his desk in this office, giving to every important matter that transpires the benefit of his sound judgment and clear penetration. Everyone will heartily unite in the fervent hope that he may be long spared to preside over this flourishing institution, enjoying, as he does, the confidence and esteem of the entire community.

It is also extremely gratifying that the report, and all the accompanying statements, are of such an encouraging nature. The report of Mr. Standen, Actuary, of New York, has already been

referred to by the president, so I would only remark with respect to it, that it is worthy of very special notice, seeing that Mr. Standen occupies a very prominent position among the insurance experts of this continent, and, therefore, he speaks with authority, making his endorsement of this company's plans, financial position and general management of great value and importance.

The statements before you show a decrease in the past year as compared with 1889 in the death rate, which assuredly is cause for rejoicing, as, notwithstanding an increase of over one million dollars of insurance in force, there is a decrease of \$11,800.47 in death claims, which speaks volumes for the increased vigilance, care and skill of Dr. Thorburn, our Medical Director.

It affords me special satisfaction to announce, gentlemen, as I now do, that the company has no dormant loans, all are active and interest yielding, and not only so, but, with one exception, yielding a higher rate of interest than those of any company doing business in Canada. This is all the more gratifying when it is borne in mind that this is the condition of our investments after the company has been in existence for ten years, and establishes beyond all question that the Finance Committee has acted in a most conservative, careful manner in conducting this important branch of the company's business. Indeed, very few loan companies, if any, established for the express purpose of lending money, having all the machinery and agencies necessary for successfully carrying on such business, can show a better record than the North American Life Assurance Company, and very few a record equally satisfactory.

In conclusion, gentlemen, let me have the pleasure of bearing testimony to the unwearied diligence and skillful management of our managing director, Mr. McCabe; also to Mr. Goldman's real and fidelity in discharging his important duties, and I may add, the officers of the company generally, as, to the united and hearty efforts of all the officers, we are indebted for the great success attained by the company.

Hon. G. W. Allan said: As a vice-president of the company he had much pleasure in noting the continued prosperity of the company and the marked advance made during the past year. He congratulated the president on being present on this occasion and expressed the wish that the Hon. Alex. Mackenzie might be spared many years to give the company the benefit of his advice and counsel, which no doubt had contributed so largely to the company's success.

On motion the thanks of the policy-holders and guarantors were unanimously tendered to the president, vice-president, directors and members of the Provincial and Local Boards of Directors for their attention to the interests of the company during the past year.

Dr. Thorburn, in acknowledging the thanks of the meeting, said: As medical director he joined most heartily in the congratulations on the great success the company had attained. In his department he was pleased to record the favourable mortality experienced during the past year. The very highest proof that great care had been given to the work of the medical department was evidenced by the favourable mortality of the company during the past ten years. Another point upon which the doctor dwelt was the desirability of having reliable local examiners, in whom implicit confidence might be reposed. He believed that the North American Life had as examiners gentlemen of the highest integrity, and concluded by thanking them for their past efforts on behalf of the company.

Dr. Carlyle, auditor of the company, said: Perhaps it will be satisfactory to those who placed me in office if I make a few remarks with reference to the financial statement before us viewed from the standpoint of an auditor. From the beginning I have been one of the company's auditors. Owing to the illness and finally the death of my late colleague, I have made the audit for 1890 alone. Thus necessarily I have seen, as it were, both sides of all the moneyed transactions of the company. It affords me pleasure to be able to say that the more thorough my knowledge becomes of the book-keeping and the financial management of the company, the more I am satisfied that the statements placed before you, year after year, are altogether reliable.

It is very gratifying to an auditor to be able to say that the books and the vouchers of a company are correct and as represented, but it is more than this if he can say that he believes the money of the company is safely invested. What are the evidences of security in connection with the statement before us?

I know that the mortgages representing \$600,000 of the company's funds are in its vaults, for I examined each one of them. I find that out of so large a number of mortgages the company has had to make but one foreclosure. After examining the Government's published report of the financial condition of the various loan companies of Ontario and ascertaining the number of foreclosures made by them, and the amount of overdue payments, I am led to believe that less than one-fourth of one per cent of overdue interest, and only one foreclosure, when so large a sum is involved, is not only highly satisfactory but somewhat phenomenal.

The debentures of the company are in the company's safe, or in the vaults of the Toronto Trusts Corporation, or deposited with the Government. Those with the company and those with the Trusts Corporation I have examined and found correct as represented; those with the Government are acknowledged in its annual published report regarding life assurance companies. I also saw that the company had scrip for all loans made on stock. These are the grounds for my belief that the company's funds are safely invested.

In conclusion allow me to say that your auditor is allowed full and free access to all he wishes to see, to satisfy himself that everything is as represented. I sometimes think that the sterling integrity of all those at the head of the company is reflected on all below them, and hence my work continues to be very agreeable to me.

Replying to a vote of thanks tendered to the agents of the company for their efficient services during the past year, Mr. Geo. E. Lavers, the company's Nova Scotian manager at Halifax, said: It cannot but be gratifying to myself as one of the oldest agents of the North American Life to note the splendid progress of the company during the first decade of its existence. A few of the salient points of this report you will permit me to call attention to. In the first place, it is certainly gratifying to note that in comparison with other strong competitive companies, the North American shows to-day a financial position not excelled by any. In the item of ratio of assets to liabilities we are also able to make a very favourable comparison.

Another point of great interest to the policy-holders, and that shows the excellent earning power of the North American assets, is evidenced by the fact that with one exception in Canada, the rate of interest earned on its investments was in excess of that of any of them, the figures for 1890, as given by *The Insurance and Finance Chronicle*, being for the North American 6.00, while the average of six of the competitors referred to was 5.23. This splendid showing of the rate of interest earned by the North American indicates to the public the careful and solid character of its investments. I have certainly much confidence in the future success of the North American as not only a safe company for insurers, but one that from its investments will give as satisfactory returns to its policy-holders under its investment policies as any other on this continent.

The usual votes of thanks to office bearers and committees were then passed.

The directors were then elected for the ensuing year, and at a subsequent meeting the Hon. A. Mackenzie, M.P., was unanimously re-elected as president, and John L. Blaikie, Esq., and the Hon. G. W. Allan as vice-presidents.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 11th, 1891.

NEWSPAPERS that announce with an air of omniscience that the other party is about to be swept out of existence do their own party no good and do the journalistic profession a vast amount of harm. People who know the fluctuations of public opinion and the uncertainty of elections read such statements with a contemptuous smile and ask: What is the use in noticing what newspapers say? Journalists should remember that the excitement will be over on the 5th of March and every newspaper that has indulged in silly vapouring which the results belie must lose its influence to a greater or less extent.

A MINISTER in one of the Western States, discussing the relative merits of stated supply and settlement by induction, declared that he preferred induction, because, said he, "if you engage to supply for one or two years you must wait until your time is out, but if you are inducted you may leave when you please." That is a point that our excellent neighbour of Parkdale must consider when he is preparing his speech on the limited pastorate. It may turn out that the average pastorate under the present system—a system ironically called permanent—is not five years in length.

AN election campaign turning mainly on such issues as are now before the Canadian public might be made highly educational. Of course it goes unsaid that many of the speeches and newspaper articles will be hysterical rubbish such as no intelligent man wishes to lose time in hearing or reading. Fortunately for the country this is not true of anything like all that will be said and written. There will be a good many statesmanlike speeches that would do honour to any country in the world; for Canada, though a young and small country, has some very able men. The right way is to select a few front-rank men on both sides, and carefully read their most important speeches. By so doing one can master the question at issue. These questions are not new to Sir John Macdonald or Sir Richard Cartwright, but they are new to many of the young men of the country. And be it remembered that if our young men are too indolent to master political questions, self-government is an impossibility. We might as well hand the country back to the Indians as try to govern it without intelligence.

IT is humiliating to think that special legislation has to be proposed in order to find work for faithful and efficient ministers of the Gospel who have passed fifty-five years of age. A man of seventy-six is at this moment directing the Conservative battalions, and may probably lead them to another decisive victory on the 5th of next month. What loyal Tory ever proposes to ask Sir John to retire because he is seventy-six? Down at the old Parliament buildings on Front Street another man of seventy-one is leading the Ontario Liberals with rare tact and skill, and his following never cheered him more enthusiastically than they do at this present moment. Does any Grit suggest that Mr. Mowat should retire because he is seventy-one? You cannot find a dozen Grits or Tories in Ontario who would say that either of these veteran statesmen should give way on account of his age. Nearly all the lawyers in Toronto who earn \$100 a day are fifty-five, and one of them is about seventy. Sir John Macdonald's friends care for his health and comfort with a tenderness that is almost pathetic. The old man is rarely seen walking without the aid of some one's arm. Were he a minister of Christ instead of a Minister of the State he would have been kicked out long ago. Were Mr. Mowat a

minister of the Gospel he could not get a call from any congregation in the constituency he has represented for nearly twenty years.

THE issues to be decided by the electors of Canada on the 5th of March are mainly commercial. The questions to be discussed are largely questions that pertain to trade and commerce. There is an additional reason why the electors should resolutely refuse to listen to the professional electioneering mouthers who are too frequently sent out by both political parties to address meetings in what the political managers sometimes patronizingly call "the country." If respectable farmers and others knew the moral, social or financial standing of some of the campaign orators sent to address them they would not feel highly flattered. There is grim humour in the spectacle of a chronic dead-beat harranguing a respectable meeting on questions of trade. A man who cannot get credit where he is known for a pound of tea is hardly entitled to a hearing on matters of international commerce. Let the people resolutely refuse to hear any speaker who is not a man of acknowledged standing and respectability. Political managers will soon learn to call off mere political hacks if the people refuse to hear them. Let it be understood all round that each party will be judged by the character and standing of the men they put upon the platform, and the party managers will soon learn to put none but able and respectable men before the public. The questions to be decided should have a thorough threshing out. Many electors have rather misty conceptions about reciprocity and similar terms. To vote intelligently they must hear some good discussion, and good discussion from a brassy campaign spouter is an impossibility.

THE notice of motion given by the Rev. R. P. Mackay at the last meeting of the Presbytery of Toronto seems to meet and if carried out may help to remove a difficulty that is doing a vast amount of harm in the Church. The motion speaks for itself:—

Whereas there are many ministers in our Church who are without regular employment and yet are capable of rendering as effective service as at any time in their lives, and whereas there are many vacant congregations that will not extend a call to some of these unemployed ministers although they are satisfied as to their piety, literature, ministerial abilities and prudence because they regard them to be so far advanced in life as to make it probable that in a few years they will be unable to perform the work of the congregation, therefore the General Assembly be humbly overtured to grant permission to Presbyteries to settle any minister without charge who is over 55 years of age, if he should so desire, over any congregation calling him, if they should so desire, for a term of three or five years, at the end of which term the union will cease unless both parties should desire to renew it.

Now it seems to us that legislation in this direction would be pre-eminently useful. There are, as Mr. Mackay says, many ministers in the Church without regular employment who can preach and do pastoral work quite as well as they ever did. Congregations decline to call them, because, with shame be it said, in a few years they will be older. Were the call for three or five years, many of these men might have work until the Lord in His mercy called them up higher. Mr. Mackay's proposal strikes us as a practical common sense solution of a difficulty that almost amounts to a scandal. Now will some brother rise up and say the proposal is illegal, incompetent, *ultra vires* contrary to use and wont, and all that sort of thing?

THAT long-lived lady, the deceased wife's sister, is to be fore again in the Presbyteries. It is to be hoped that the answers to the remits and the Assembly's deliverance on them will be so explicit that they can be understood and applied in 1892 should a test case arise. If the question is finally settled in June some brother with a turn for figures might count the number of men in the Church who have married or intend to marry their deceased wife's sister and also make an estimate of the amount of time, money and labour spent in legislating about that lady. Considering the number of men who have been at work on the case it might perhaps be shown that the Church has given nearly as much time and labour to the deceased wife's sister as Jacob gave for one of his wives. Dr. Gregg does right from his standpoint in opposing the change and fighting it out to the last ditch because he considers the question one of principle. Dr. Gregg has all his life been a transparently, conspicuously honest man. No other course was open to him. But the Church has decided that the question is not one

of principle. Why not settle it once for all and be done with it? If there is no principle involved and the majority think there is not, why keep the thing before the Church for years? What are majorities for if they cannot carry out their views? We believe the report on the State of Religion comes up at the spring meetings of Presbyteries, also the reports on Temperance and Sabbath School Work. It would be interesting to compare the amount of time given to the deceased wife's sister with the amount devoted to these reports.

A THOROUGH discussion of the causes that make it difficult if not impossible for ministers advanced in years to find suitable employment in the Church might do some good. Doubtless the grinding poverty of the manse has not a little to do with it. A minister with a growing family and a small salary finds it utterly impossible to procure new books, to supply himself with current literature, to travel a little, or do almost anything that helps to keep his mind fresh and fertile. The consequence too often is that he becomes discouraged and his services become more or less lifeless and stale. The congregation tries to remedy the matter by forcing his resignation and getting a young man. Under the same conditions nine out of ten young men soon become just like the old one. There is then an agitation for another and so on to the end of the dolorous chapter. Another cause is that the management of too many congregations has been allowed to slip out of the hands of wise and conservative men into the hands of inexperienced youths who never even reflect on the fact that if they live they will some day become old themselves. A third and perhaps the most potent cause of all is the dread of having to do something within ten or fifteen years in the way of providing a few hundred dollars for a worn-out minister. Then, too, there are a few men in too many congregations who want to "run things" to suit themselves and plastic youth is generally easier "run" than middle-aged experience. A morbid love of sermonic zeal has never been a characteristic of Presbyterians but many Presbyterians are losing some of their historic characteristics. A very young man, too, can usually trot around better than an older one and there are too many people in all churches who think a minister is never doing anything except he is on the trot. Has the existence of six theological colleges anything to do with the difficulty of finding suitable places for ministers who have come to that age at which Mr. Mackay thinks special legislation is necessary? Colleges maintained on the voluntary principle purely are largely dependent on their graduates and nothing is more natural than that the colleges should wish to see their graduates in good places as soon as possible. We throw out these hints partly in the hope that Mr. Mackay's proposed legislation will be thoroughly discussed in more places than the Toronto Presbytery.

## DR. STUCKENBERG ON SOCIAL PROBLEMS.

IN the series of papers by several of the ablest representative divines of the time, now appearing in these columns, the one that appears in today's issue is worthy of careful perusal and reflection. It deals with a subject that is attracting world-wide attention. Its pressing interest is perhaps more keenly felt in the old world than on this continent. But as the question with which it deals is one that affects modern civilization, it is obvious that it relates to the conditions of social and industrial life everywhere. In all large cities the matters treated of in Dr. Stuckenberg's paper are being keenly discussed. The tendencies so clearly defined in European society are present with us to-day, though, as compared with the older civilization, they may be described as latent.

The eminent Berlin theologian does not coincide with those who hold that the Christian Church should decline to take part in the great movements that agitate the masses of the people. For the position he assumes he gives cogent reasons. It is obvious that if the Church is to intervene it must only be for the highest ends. If it participates in popular agitations it must be guided by principle, not expediency. The Church, to do the work for which it was instituted, must have respect to the mind and spirit of its Divine Founder; not to the dictates of worldly policy. Christian influence is not to be a makeweight in partisan contentings between class and class. The Gospel is good news to

all peoples, irrespective of accidental circumstances; to make it an instrument for the advancement of class interests would be a perversion of its spirit and intent. While this is a truth that should not be lost sight of, it is equally true, as Dr. Stuckenbergh contends, that the Christian Church of our time must be thoroughly conversant with the circumstances and needs of the people, for the reason that Christianity is the one effective power that can bring help and hope to those who have fallen by the way in the eager march of life.

Recent effort has shown how deeply many are impressed with the idea that Christianity ought to extend a helping hand to those who have been worsted in the struggle. The Roman Catholic Church has not ignored the social and industrial conflict. In the London dockers' strike, Cardinal Manning endeavoured to intervene as mediator. Since then Churchmen and Dissenters in England and leading ministers in Scotland have been anxious to mitigate the severity of strife and to bring about if possible a satisfactory settlement of trade disputes. The new departure of the Salvation Army is another evidence of the keen interest felt in the absorbing question. What may be the practical effects of these endeavours it would as yet be difficult to say, but they show that it is felt to be a dutiful thing to seek the restoration of harmony on the industrial field and a mitigation of suffering and misery. It is the part of Christian teachers to show how the principles of Christianity should govern the rights and duties of capital and labour, employer and employed. These cannot be separated without disaster to both. The ignoring of Christian principle as applicable to the ordinary affairs of life is to a great extent responsible for the friction that so largely prevails. A sharp line between the sacred and the secular cannot be drawn with impunity. The duty of every man, be he capitalist or labourer, is truly expressed in the prophet's utterance, "What doth the Lord require of thee, O man, but to do justice to love mercy and to walk humbly with thy God." The Sermon on the Mount is still the law of God's kingdom on this earth.

The communication of Dr. Stuckenbergh contains seven principles, which he expands with much force, and yet with commendable brevity and clearness. If the notion is entertained by any that Germans are misty and incoherent in their ideas, the Berlin correspondent's contribution effectively disposes of the supposition. His points are: The age urgently demands that the Church study and master the social principles of the New Testament. Literally and uncompromisingly the Church must be the embodiment of the social principles and practices of the New Testament. The age is realistic, and demands of the Church a Christian realism; Besides determining what the attitude of the Church shall be to the labouring classes, it is also necessary to understand the attitude of these classes to the Church; the social problem ought to be studied thoroughly, impartially with the mind of Christ; This thorough Christian study of the subject will determine the means to be used; and the conclusion is that the Church, which is the friend of the labourer, will make many labourers friends of the Church. For the study of this problem we in Canada are at present perhaps as favourably situated as it is possible to be. There is no acute pressure, but the elements of the strife are here, and it is well that the Church in its collective capacity had a clear comprehension of a question of such vital moment. The spiritual Israel of these days should have an understanding of the times and know what it ought to do.

#### THE OFFICE OF DEACONESS.

WHETHER deaconesses were duly constituted officials in the apostolic Church is a moot point. It is evident, however, from frequent New Testament references, that women were important and active workers in the Christian Church in its earliest days. They were zealous in the propagation of the Gospel, they laboured for the welfare of the Christian society of which they formed an important part, they visited the sick, succoured the distressed, encouraged the apostles by their Christian service, and suffered martyrdom for their devotion to their Lord. All through the ages of the Church's history, women have taken an active part in Christian work, and now this activity is more than ever conspicuous. They take a deep interest in all the religious and philanthropic movements of the time. In all charitable endeavours for the relief

of suffering, the suppression of intemperance, the advancement of the moral welfare of the people, they are inspired and inspiring workers. The missionary revival in these days is in large measure due to the energetic and self-denying effort put forth by the women of the various Churches. The prominence to which their special work has attained has led many to consider that a recognized official place in the Church should be assigned them, and for this reason it has been sought to revive an office that has become obsolete, that of deaconess.

The question has been for some time under consideration in various sections of the Church, and in some it has led to the institution of an order of deaconesses. The Methodist Episcopal Church in the United States has led the way on this continent. The Church of Scotland has already adopted it, and deaconesses now serve in some of the larger city churches. The Alliance of the Reformed Churches adopted a resolution favouring the revival of the office. The Northern Presbyterian Church in the United States has the matter now under consideration, and from present appearances the proposal meets with much approval. The last General Assembly took the matter up and sent down overtures on the subject for the consideration of Presbyteries. The Presbytery of New York has dealt with the question recently, and the feeling was manifestly in favour of the revival of the lapsed order. While it may be stated that the question on its merits met with cordial approval, there was not entire unanimity as to the grounds for making the required change in the Form of Government. The questions submitted to Presbyteries were: Shall the following sections be added to the Form of Government, viz.: Women also served the apostolic Church as deaconesses, whose office and duties were similar to those of deacons; and deaconesses may be elected to office in a manner similar to that appointed for deacons, and set apart by prayer. The majority of the committee to whom the matter was entrusted by the New York Presbytery answered in the affirmative, but a minority did not see their way clear to join in the report. Accordingly a minority report has been presented which contains a strong endorsement of the proposal for the institution of the office of deaconess, but its authors cannot see their way to the acceptance of the first-mentioned proposition. They claim that the office existed in the early centuries of the Church, and was recognized by the Reformation. They also claim that there is under the guidance of the Holy Spirit in the Christian Church a wide expansiveness which leads it to the adoption of means and agencies most fitted for the varying conditions and needs of the time. They have no difficulty therefore in approving of a revival of the order, but they are unwilling to give as a reason for its adoption that the official status of deaconesses was accorded to women in the apostolic Church.

The minority report states somewhat fully, though not going into exegetical detail, that the scriptural proof adduced is too slender to warrant a dogmatic statement on the subject. The chief passage adduced is Romans xvi. 1, and a reference is made to a sentence in a letter of Pliny's to the Emperor Trajan. This the authors of the minority report consider too slender a basis for so positive a declaration. They say: Whatever our personal opinions may be, we should regard it as most unfortunate if a declaration were to be incorporated in our Form of Government, of which the main supports are a confessedly doubtful interpretation of a single New Testament passage, and a plausible inference from a single phrase in a letter from the unsympathetic heathen governor of a single Roman province. As to the second alteration proposed the minority have no objection to offer. While there is thus substantial agreement on the advisability of instituting an order of deaconesses the opinion is expressed that legislation on the subject by the General Assembly should be permissive, not mandatory. Were the supreme court of the Church to make the appointment of deaconesses obligatory, unfortunate results might easily follow. It is hardly likely that there would be unanimity on the question. To many who have given the proposal little or no thought it would appear an unwarranted innovation and a dangerous approximation to a Roman Catholic institution, though in reality it bears no resemblance to the sisterhoods which are so distinctive a feature of that Church.

In the Canadian Church the question has been hardly raised. The Montreal Presbytery gave it some consideration and led to an interesting discussion in which several members cordially approved of a proposal for the institution of an order of deaconesses.

## Books and Magazines.

**THE BOOK BUYER.** (New York: Charles Scribner's Sons.)—This literary monthly is a most valuable aid to the reading public.

**THE Illustrated News of the World,** printed from the plates of the *Illustrated London News*, forming the New York edition of that journal, furnishes a fine pictorial record of the events of the week.

**CANADA HEALTH JOURNAL.** Edited by Edward Playter, M.D. (Ottawa.)—It is the aim of this practical monthly to supply health hints to its readers, who for their own interests ought to be a very numerous class. It is ably conducted, and deserves success.

**BABYHOOD** (New York: Babynood Publishing Co.)—This little monthly is of the highest practical value to mothers and all interested in the care of babies. The February number has a variety of able and practical articles which cannot fail to be very serviceable to the class of readers for which it is designed.

**THE OLD AND NEW TESTAMENT STUDENT.** (Hartford, Conn.: The Student Publishing Co.)—In the February number of this useful and suggestive monthly, Professor A. C. Zenos considers "St. Paul as a Business Man"; Professor Ladd continues his contribution on "The Biblical and the Philosophical Conception of God"; Professor Bernard Taylor writes on "God's Purpose in Choosing Israel." There are other papers of present as well as of permanent interest, among them one by Dean Walker on "Summer Touring in the Holy Land," and a symposium on "Commenting in the Public Reading of Scripture." Drs. Hasper and Goodspeed begin their interesting studies of the Gospel of John.

**STRONG'S EXHAUSTIVE CONCORDANCE TO THE BIBLE.** (New York: John B. Alden.)—A complete concordance of the Bible is almost a daily felt want. It is strange that no one competent for the work had long ago undertaken to compile a concordance that would be serviceable to the average reader of the Sacred Scriptures. The magnificent work of Professor Strong is precisely what was wanted. It is produced at a marvellously cheap rate. A good concordance is universally recognized by Bible students as the most essential of all helps to Bible study. A perfect concordance, which places the entire text of the Bible—English, Hebrew and Greek—completely at the command of every intelligent reader of English, should be of very great value to the Christian millions who desire a perfect knowledge of Bible teachings. The advance sheets of the work fully bear out the promises of the prospectus.

**THE PRESBYTERIAN COLLEGE JOURNAL.** (Montreal.)—Among the features of the journal is a sermon by one of the graduates of the institution. The occupant of the pulpit for the present month is Rev. George Whillans, B.A., who preaches well on "The Relation of Mercy and Sacrifice." Rev. James Watson, D.D., is the contributor to the symposium on "The Westminster Confession of Faith," in which he expresses his views with brevity and precision. A paper of great interest is that supplied by Professor Scrimger, "Through the Vatican Library." Mr. W. D. Reid, B.A., writes sensibly on the "Benefits of Home Mission Work to the Student," and Robert MacDougall, himself a poet, contributes an able paper on "Lucifer Among the Poets," of which it might be said, were it not susceptible of a wrong application, that he shows much familiarity with his subject. Professor Cousirat continues his able dissertation "De la Langue Francaise dans la Societe Moderne."

**THE ARENA.** (Boston: The Arena Publishing Co.)—The February *Arena*, in addition to a brilliant array of American authors, presents two papers of great interest by foreign essayists. Camille Flammarion, the eminent European astronomer, writes at length on "New Discoveries on Mars." His paper is accompanied with a full-page geographical map of this wonderful star, as prepared by Flammarion and other leading astronomers. It also contains two small maps illustrating strange changes that have recently taken place on one portion of Mars. The distinguished Frenchman's paper in the short compass of sixteen pages gives the busy reader the important astronomical discoveries of recent years in a nutshell. Alfred Russell Wallace, D.C.L., LL.D., contributes a striking paper on "The Nature and Cause of Apparitions." In the field of psychical research, Dr. Wallace seems as thoroughly a master as in the realm of natural science. The other contents of the number are on subjects of speculative and practical interest by well-known writers.

**THE CENTURY.** (New York: The Century Co.)—A portrait of Talleyrand in his earlier years forms the frontispiece of the Midwinter number of the *Century*. Advance papers from the forthcoming *Talleyrand Memoirs* are continued and are most interesting both as historical and psychological studies. The descriptive papers—finely illustrated—of the number are: "The Georgia Cracker in the Cotton Mills"; the California series, including this month "Fremont in the Conquest of California" and "The Discovery of Gold in California"; "Theodore Rousseau and the French Landscape School," with several characteristic specimens of his work. "Northern Tibet and the Yellow River." George R. Parkin contributes a paper on "The Anglo-Saxon in the Southern Hemisphere," being the result of his recent visit to Australia. In addition to the serials "Colonel Carter of Cartersville" and "Sister Dorlorosa," there are an unusual number of short stories, Edward Eggleston and Joel Chandler Harris being among the contributors. Several good poems enhance the value of the number.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—Edwin Booth forms the subject of a fine engraving, which appears as a frontispiece, and a poem inspired by the picture, from the pen of Thomas Bailey Aldrich, introduce the reader to the February number of *Harper's*. Dr. Henry Lansdell, whose acquaintance with Russia well qualifies him for the task, begins a series of papers on "Finland." This is followed by "Sketches in Finland," by Albert Edelfelt, with numerous illustrations. No less interesting is the succeeding paper, "English Writers in India," by Rev. John F. Hurst, D.D. Other descriptive illustrated papers are: "The Heart of the Desert," by Charles Dudley Warner; "Smyth's Channel and the Strait of Magellan," by Theodore Child, and one that is sure to attract attention, "The Heroic Adventures of M. Boudin." Original drawings by William Makepeace Thackeray, published for the first time. Charles Egbert Craddock continues "In the Stranger People's Country." Other attractive features and the usual departments make up a number of great excellence.



## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER X.

BOB'S GREAT ATTENTION TO BUSINESS—ENTHUSIASM—TEMPTING OFFERS TO LEAVE THE ALEXANDERS. MORAL VICTORIES.

A London cockney in making a tour in the western High lands of Scotland, one morning noticed a young woman walking barefoot, and he asked her whether it was the custom for women so to walk in that country.

She replied. "Sometimes I dae and sometimes I don't, bit I aye mine my ain business." The cockney took the hint. He asked no more questions. He went on his way and minded his own business. But Bob required no hint. He minded his own business. Whatever was up, whatever agitating business was going on in the city, in Church or State, political or ecclesiastical, there was but one thing for him to do, and that was his business—the business in which he never wearied and which he might say was his very meat and drink. He was an enthusiast. And here let me say that no man can be called earnest that is not an enthusiast; that is, a man on fire with some grand thought which has taken possession of him. Hugh Miller, Gladstone, Daniel O'Connell, Sir M. McKenzie, Martin Luther, John Knox, David Livingstone, H. M. Stanley were all enthusiasts—men that minded their own business and who could truly say like St. Paul, another enthusiast, "This one thing I do." Every successful man is an enthusiast. Every great medical man—every great missionary, every great painter like Dore—every eminent engineer like Stevenson; both the elder and the younger, is an enthusiast, and greater than all was the Son of the Highest who was filled with one grand thought which seems ever to have been present to His mind, even in the brightest hours of His earthly existence. Yes, even in His transfiguration His mind was on the deace which he was to accomplish at Jerusalem. He had a mission to accomplish, a bloody baptism to pass through and He was straitened till it could be accomplished.

The difference between one man and another is not so much difference of capacity as difference of temperament. A little man red hot will do more than a great man, grave in manner, ponderous in learning, but cold and phlegmatic in his movements. A little piece of an iron rod red hot from the fire is a mightier instrument in every way than a heavy cold bar of steel.

Now this was the condition of Bob at this time. He was red hot. He was filled with one grand thought, and this to some extent, at least, lifted him up above the power of temptation, everything coarse and carnal—and made him strong. In such a state one man is worth ten cold, phlegmatic mortals that he would gladly see out of his way and he himself will do and suffer ten times in that state than in ordinary moods. The soldier bent on taking the guns does not know when he is shot till he sees the blood trickling. In his hours of ease he suffers more if a couple of mosquitoes are flying around his head. What a power there is lying latent in every heart—in every congregation—in the Church at large! Taken as a whole, it is not half in earnest; it does not put forth half or one-tenth of its power. Oh that God Almighty would visit it from on high, shed down upon its entire membership the love which constrained us, which burns up every lust and kindles and consecrates all its powers to the glory of God!

I need scarcely say after this, that as an apprentice Bob gave great satisfaction to his employers. He had fairly mastered the situation and won the confidence and esteem of his employers. He was now trusted with the most careful work, and long before his term of service was over, he was regarded as a first-class man and often consulted in cases where taste and style and superior finish were concerned. The only complaint that I ever heard raised against him was his inveterate sketching—his restlessness whenever he saw an object worthy of his pencil pass the window on the street. This was the same custom that brought him into trouble in the kirk for which he brought down upon himself and his poor mother the rebuke of the grave elders for his caricatures; and no wonder, for some of themselves were the subjects.

Many a tempting offer was made to Bob by interested parties to leave "Alexander and Alexander" and cast in his lot with them, and many a promise asked as to a future engagement when he would be at liberty to make such engagements; but to all such offers he turned a deaf ear, feeling that as an apprentice he had no right to come under any such obligations. He belonged to a stock of people that respected their word—an ancestry in whose veins the blood of the Solemn League and Covenant flowed pure and in whose heart the pulsations of conscience were strong—the sense of right and wrong.

It is a good thing to be born again, but it is a good thing also to be born well at the first; for, explain it as we may, there is a great deal in blood. Who does not know that behind every man there is beating the impulse of a hundred generations—that he is carried forward by unconscious forces in the same lines as they flowed? It takes a long time for the Indian in these woods or the Hindu in Hindostan to lift himself up above such forces. And that is not all. There is an inheritance of skill as well as an inheritance of blood. Behind every man—every chisel, hammer, shipyard, book, boring-machine—every shipyard and fishing net and graver's tool and dentist's table there is latent an inheritance of skill which the world upon the whole is turning to good account. Others have laboured and we have entered into their labours.

This is a great matter to us in these days, but the character of the blood we have inherited is a greater matter still and without speaking of the still greater matter, the *regenia* speaking only of the *eugenia* it served him well.

He had, as we have said, many tempting offers to leave the Alexanders, but his sense of right and duty would not allow him to listen to one of them. As an illustration I may mention that one day a representative from a party of speculators

about to go to explore the valley of the Mackenzie River that empties into the Northern Ocean in the extreme west, called upon him and told him of this scheme and how they would like to have him as one of their staff, chiefly for the purpose of taking sketches of scenery on the banks, the rock formation, the animals, in short, the fauna and flora of that all but unknown country. The offer was a very grand one—a hundred guineas to begin with, and then the prospect of seeing something of the world. But Bob had but one answer to all such visitors: No; his apprenticeship was not yet over. This was his answer, but he told me afterwards that he was never so much tempted in his life and how that he was all but swept away by the wave.

Tempter. "What wages are the Alexanders giving you this year?"

Bob: "Ten shillings a week."

Tempter: "Ten shillings a week! Why that won't pay your board and get shoes for your feet. We would give you ten shillings a day and your board to the bargain. What do you say?"

Bob: "I cannot."

Tempter: "How much next year are you to get?"

Bob: "Twelve shillings and sixpence, for that is my last year."

Tempter: "How many years have you to serve as an apprentice?"

Bob: "Seven."

Tempter: "Will you be open then for an engagement?"

Bob: "Don't know. It's a long time to look forward to."

There was no use of delaying. Bob's mind was made up.

his purpose was fixed—fixed to put in his time as an apprentice faithfully and well in accordance with the terms of his indenture; and so there was nothing for him but to say NO to every form of the proposal that was made to him.

We speak of strong men and say, such and such is a strong man for he owns a hundred thousand dollars, and that other is a strong man, for he weighs over two hundred pounds avoirdupois—and yet in one respect he may be very weak. He may be ready at any time to fall under the faintest breath of temptation and ever at an unpleasant word falls on his ear or his will is crossed, loses all control of himself. Who is the strong man? Not necessarily the man of wealth or the man of bone and muscle—not the man that is easily upset, gets red in the face and says rash things, but the man that has the strong will fixed upon the foundations of everlasting truth, who when insulted in speech or crossed in his will may turn a little pale, but still holds on to his purpose, pure when others are impure, patient when others are impatient, calm and firm possessing his soul in patience when all around is tumult and vacillation.

Bob had not much experience but he had much conscientiousness, and so the voice of pleasure—of seeing the world and gratifying his romantic fancies—though the voice of fame and ambition and worldly advantages were all calling upon him to accept the golden proposal in this case, he could not be moved, for he heard a voice above them all, saying: "Trust in the Lord, and do good, so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass; and He shall bring forth thy righteousness as the light and thy judgment as the noon day."

This is what we call a moral victory, and one, I believe, for which he would ever be thankful. Perhaps there is no grander spectacle that angels behold in this world where the powers of evil and the powers of heaven come so often in conflict with one another than such moral victories. We read that they desire to look into the things pertaining to this world and this may be one of those things. There is nothing like such conflict in heaven, nothing like it in hell. It is only here where such a conflict can be seen—such as that through which Bob had to pass. Think of it! Think of the scene in that attic reached by the two rickety stairs where Bob and his mother dwelt in penury! Think of the strong man with plenty of money in his pocket, on the one hand, putting his proposal in the most alluring form; and, on the other, a feeble youth with no experience of the world, and no wealth at his command, no wise friend to counsel him and no means of bettering his circumstances but his two hands, with passion pleading for indulgence and every youthful feeling ready to listen to the voice of the charmer, yet quickly waving away the temptation! In thinking of such a case we are reminded of the sinless One, who, standing upon an exceeding high mountain, and beholding all the kingdoms of this world and the glory of them and told by the tempter that all should be His if He would only fall down and worship him, rose superior to all the powers of darkness and said: Worship God alone!

## CHAPTER XI.

## A SABBATH SCHOOL STARTED IN A NEGLECTED NEIGHBOURHOOD.

Some time ago a Mr. C. T. Studd, of Trinity College, Cambridge, a young gentleman who had the reputation of being the best cricket bowler in all England, said:—

"When I knew that Jesus was my Saviour—when I was able to repose faith in Him as having undertaken for me, I was happy, but instead of going and telling others of the love of Christ, I was selfish and kept all the knowledge to myself. The result was that gradually my love began to grow cold. I spent six years in that unhappy backslider's state." Then he was revived and began to work for others. Soon God gave him a soul for his hire and of this he says: "I cannot tell you what joy it gave me to bring the first soul to the Lord Jesus Christ. I have tasted most of the pleasures that this world can give but I can tell you that those pleasures were as nothing compared to the joy of saving that one soul."

What a testimony is this for the blessedness of the higher life—the blessedness of one who had the reputation of being the best cricket bowler in all England and who had tasted the most of the pleasures of this world! He was happy, happiest of all in the work of God and nothing could restrain him from going far hence to the Gentiles to spend and to be spent in the service of God. What availed the attraction of his splendid home, the fame of scholarship, the prospects of worldly honour? All these he counted as nothing compared to the joy of rescuing the perishing.

May not this to some extent explain the joy of angels in

ministering to the souls of men? If weak, sinful mortals like ourselves should reap such pure joy in such work—in even rescuing the body from the burning or from the perils of the deep, what shall we say of them—still more of Him who came to seek and to save?

Among the teachers in this school of which I am now writing there was a lady—like-minded—one brought up in splendour and refinement—quiet in manner, gentle in spirit, filled with a love to the Master which many waters could not quench. She was indeed a vessel meet for the Master's use. She had learned the great lesson set forth in the Gospel by Mark x. 35-45, ending with these words: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them; but so shall it not be among you, but whosoever shall be great among you shall be your minister, for even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." This lady had learned this lesson, and, therefore, she was not slow to rise in the early morn of the Sabbath to prepare herself by prayer and meditation for the work given her to do. She drank from the fountain head, thought of her own great needs and God's great love. Inspired with these great thoughts it was easy for her to rise in the early morn and make her preparations.

In this lady's class were one or two rough boys that had baffled and wearied out the spirit of the superintendent and as a last resource he made them over to Miss Carruthers at her own request, for that was her name. There was one boy, in particular, that had given him a world of trouble and had laid himself out for mischief and breaking up the school. Well pleased was the superintendent when Miss Carruthers consented to take him. The boy had succeeded in creating no little trouble before he was put into her class and he still expected to do the same. He was a filthy boy. He needed cleansing both outwardly and inwardly. His tongue was bad and it needed cleansing; his imagination was foul and it needed cleansing; his manners and associations were all coarse and carnal and needed cleansing. How was this to be done—done in the Sabbath school—in the one hour of all the week during which she could expect to have him under her power? The case seemed hopeless. She expostulated with him and he laughed in her face. She spoke to him kindly and he called her vile names. She reminded him of Christ and how He endured reproaches, and he made faces and at last ran out of school.

There was another teacher of a different stamp but no less successful than Miss Carruthers. She was the wife of a farmer and had four miles to travel to school, yet no one was more regularly in her place than she. This woman had a great deal of heavy work to do, but still she found time for preparation. When Saturday evening came round—when the children and all had retired to rest—when the floors were scrubbed and the clock was wound up, she would take out her concordance and other Bible helps and bring all the earnestness of her nature to the work, so as to enable her to expound the Word and simplify it for their understanding.

A teacher so well prepared, so filled with her work, could not choose but prove a blessing to her charge. In this woman there was not only excellent powers of exposition of the Word, but in her was the beauty of holiness, the power of an endless life; and it is not to be wondered at that more than one revival originated in her class.

Mabel Brown was one of her pupils and there can be no doubt but that she benefited largely under her instruction. She had no pupil more apt—no one that could be more fascinated by her example. This child got a blessing in this school. As an evidence of this I may mention that she had lately been presented with a new hat—very stylish and the object of not a little envy. In leaving the Sunday school one day she found the wind blowing in sudden gusts. One of those gusts swept her much prized hat away as she was turning the corner of the street—swept it away on the dusty pavements, making it spin at a great rate, and who should turn up at this moment but Pat Heenan—the filthy street Arab referred to. He thought he saw in this little trouble a means of gratifying his malice, so he joined in the chase, and, being more fleet of foot, captured the hat and placed it on top of a long stick and held it teasingly far beyond her reach. Imp that he was! He danced and curvetted around, enjoying her distress, and spinning the hat on the top of the stick till the stick burst through the crown.

"What are you doing, you young rascal?" exclaimed an elderly gentleman who had just then turned the corner and saw what was going on. Give the lady her hat directly. I must have you arrested!"

Mabel had by this time fixed her hat on her head, and she looked appealingly to the old gentleman, who stood with his hand grasping the collar of the boy, punctuating his remarks with vigorous shakes.

Mabel: "Oh no sir, you are very kind, but don't have the boy arrested. It might ruin him."

Gentleman: "Well then, he shall beg your pardon."  
Boy: "Shan't (shaking himself and keeping well out of the reach of the gentleman's cane). I'd do it again if I'd get the chance."

Gentleman: "There; you see kindness is no good with such boys," and saying this he started on his way.

Boy: "Say Miss (who had started round the corner to avoid the gentleman, you was good to me just now, but for you I might have got a month in jail. I am really sorry I vexed you."

Mabel: "Glad to hear you say that. Now go home and get yourself—"

Boy: "Haint got no home."

Mabel: "Where did you sleep last night?"

Boy: "In a barrel."

Mabel did not rest till with the aid of Mr. Brown, her foster father, she found a situation for him—to run errands—and plenty to eat and drink. Now this boy was the incorrigible that Miss Carruthers had given up for lost, but through much persuasion Mabel had got him to return to school. His place as before was Miss Carruthers' class.

Bob was another of the teachers, but in this respect he could hardly be considered a success. He had too little to say—too little left. He was one of the teachers and Mabel Brown was one of the scholars—a lily among thorns, for she had to meet and mingle with some rough characters among whom was Pat Heenan, and greatly pleased he was to see that she was one of the scholars. Her very presence there was a blessing to him, and Miss Carruthers, his teacher, was greatly



encouraged in seeing in him the tokens of a great reformation. On the other hand he was no less pleased to be in her class and to receive her instructions. He told me in his own uncouth style that he never felt so soft a hand laid upon his head—never heard so sweet a voice.

"I tell you," said he, "it melts a fellow that kind o' thing! And then to think how I treated her. It was too bad, and I'll alwis feel mean."

But Miss Carruthers did not confine her efforts to the class room. She earnestly sought his salvation and to bring him under the spell of the infinite love. With this in view she invited him and all the class to call on her during the Christmas week, mentioning the day, but not the hour, and that each should come alone. She wanted to see each one apart. "Come," she said, "for I have a small present for each one that comes." She did not single out this boy, by name, or any one, but wisely gave the general invitation. They went, each one, including Pat, whom she had chiefly in view, and much pleased she was to see him lingering at the gate as if hesitating to enter. In giving him his parcel she made no reference whatever as to the past—exacted no promise in regard to the future; but simply treated him with genuine kindness—careful that he should not go away with the impression that she was bribing him or treating him with favour for a purpose. What was the result? The boy was perfectly awe-stricken—perfectly subdued and thoroughly ashamed of himself. He could not even make his way home, if home it could be called, with the parcel, but, like the Samaritan in the Gospel, returned and gave glory to God. In his own blundering, coarse way he made humble confession of his sins and shames in the Sabbath school, and especially those of which he had been guilty against her, and on bended knee promised that nothing of the kind should ever be repeated. There were tears of penitence in his eyes as well as words of penitence on his lips: and no less there were tears in the eyes of his teacher—tears of holy joy for she knew that he was won for Christ and that there was joy in heaven that day over him more than over ninety and nine just persons that need no repentance.

(To be continued.)

THE MISSIONARY WORLD.

TWENTIETH ANNUAL REPORT OF K. J. GRANT, TRINIDAD MISSION.

During the year I was five months out of the mission field, having left here with my family for Canada on the 31st May and returned on the 27th October. I had the privilege of attending and addressing the General Assembly at Ottawa and the Synod of the Maritime Provinces at Moncton. I delivered about seventy addresses and was very deeply impressed with the great interest taken in our mission.

For several years the question of adopting more efficient means than those now employed for the training of a native ministry engaged the attention of the Council, but formal action was postponed. In returning home I resolved to reiterate what I had urged on the occasion of our last visit in 1884. Far beyond anticipations, friends responded in liberal donations. The unanimous decision of your Foreign Mission Committee to secure premises for a Seminary received the endorsement of the Church generally. From pastors and professors we heard words of approval; the membership heartily responded to our appeal. The Woman's Foreign Missionary Society gave a handsome donation, and perhaps without apology I might name Mrs. Bronson, Rev. G. M. and Mrs. Clark, Mrs. Donaldson, Mr. R. Blackburn and Mr. John McLaren, all of Ottawa and neighbourhood, as they are not within the constituency of your committee. Their contributions aggregated \$2,250.

Our visit home was peculiarly refreshing. As minutes of Council show it, I need scarcely add that your missionaries have purchased "Shady Grove," and also a small property intervening at a certain point between it and the mission premises proper, as a site for the new Seminary.

On our leaving it was arranged that Babu Lal Behari should take charge of our district, save that portion of it under the care of Mr. Ragbir, the Mission Council promising any assistance in their power when called upon in the Hindustani work, and also in conducting the English service on Sabbath mornings. Our son, Geddes, who is a member of the Managing Committee, treasurer of the Sunday School Penny Savings Bank, and secretary to the Central Sunday School, undertook the financial part of the work. It gives us pleasure to testify to the very satisfactory way in which the arrangements were carried out, suggesting to ourselves that after all our presence is not so necessary as sometimes we think it to be. Whilst in general we tender our thanks to all who came to our help, yet we feel the propriety of naming the Rev. S. Wilson, of the United Presbyterian Church, who conducted the weekly English prayer meetings during our absence, and also the Rev. Mr. Johnson, of the Wesleyan Church, who repeatedly took our evening service.

The Babu was well supported in his staff of Catechists. Four are recognized as holding a more advanced position than the others, viz.: Edward Tuls, David Ujagar Singh, Jonathan Rajkumar and Frederick Amir. The first three named are in charge of districts, from which they receive a part of their salary, and it is our hope in the coming year so to arrange that each section specified in our outline sketch in last annual report shall be under the care of one free from ordinary school work who may ultimately become the minister of such section or congregation.

We have other twelve workers who have been connected with schools; their evenings have been given to the instruction of adults. Some of these have proved valuable helpers. In this year our volunteers have increased.

Parayag and Girdharry of San Fernando merit special

notice, though it is difficult to specify without doing an injustice to others. They have helped us much in the Gospel, without any pecuniary acknowledgments.

There is a strong tendency to meet more frequently in what we may term "Love Feasts." We are just informed of one such meeting at a remote station last week, given by Thomas Bissessor, another helper to whom we are greatly indebted, attended by about 100 Christian people. We were not consulted, and the news of it reached us only incidentally. The night is spent chiefly in singing accompanied by various instruments of music, reading, exhortation, prayer, and about midnight the feast is served. Social gatherings conducted in this way give us much satisfaction, and serve as an off-set to horse-racing and other amusements of a questionable character.

Saturday, unfortunately, as in former years, proves to be the most taxing day of the seven. In our monthly pay-sheet we have sixty names. It is not unusual to find from forty to forty-five persons present for instruction. More recently, and with a view to a more careful classification, we have secured the aid of a teacher, and thus Lal Behari, Ragbir and myself have more time to attend to instruction in religious matters. Whilst we have directed the attention of catechists and others to a considerably wide range of subjects, we have followed closely the International Series of Sunday School Lessons and made the Gospel of St. Luke the subject of special study. Day school instruction and Sabbath preaching, as well as Sabbath school instruction, was limited chiefly to this Gospel. Last Sabbath two young men, one employed on a sugar estate and the other in a provision store, rose in the Sabbath school and gave the titles of all the lessons for the year and the golden text without an error, and in our review at the Saturday class, one young man gave the substance of each chapter in order, without being prompted and without error. Others did well at the same review. When to this desultory work we shall be able to superadd the more systematic course in prospect, we may expect results that will tell on the general work.

Our school work has received no little attention. Miss Graham, who entered on her work enthusiastically one year ago, will tell of the work of her school, and of the opening of a new school in the outskirts of the town which drew off several of her pupils, but I will not encroach on her report, as she wields a ready pen. Neither will I touch the excellent work of my assistants, Lal Behari and Ragbir, as they have their own report to submit. The subjoined figures tell of school work done.

SCHOOLS IN THE SAN FERNANDO MISSION DISTRICT, 1890.

No.	NAMES	ROLL			DAILY AV. Total.
		Boys.	Girls.	Total.	
1	San Fernando .....	134	65	199	135
2	Picton .....	39	11	50	38
3	Wellington .....	23	22	45	27
4	Harmony Hall .....	42	25	67	31
5	U. S. Madelaine .....	52	34	86	64
6	Corinth .....	31	11	42	28
7	Bon Adventure .....	37	14	51	32
8	Hermitage .....	38	18	56	29
9	Rusillac .....	25	9	34	18
10	Fyzabad .....	24	8	32	25
11	Barrackpore .....	28	8	36	24
12	Caratal .....	35	12	47	32
13	Guava Hill .....	26	8	34	25
14	Vistabella .....	56	26	82	55
		500	271	861	563

Quite 400 Indian children are in Government schools in this district, under an arrangement mutually agreed upon.

A new ordinance comes into operation with the new year, and we are yet uncertain how it will influence our work.

Night schools have in this year received more attention than in any former year. In this town, A. A. Sammy, a young man in business, gave two nights weekly to the instruction of a somewhat advanced class, and three young men are now going out from it to do work as teachers in our mission field. Mr. Sammy deserves much credit for the gratuitous services thus rendered. Besides ordinary night school work, which has become quite general, we have through aid of the Woman's Foreign Missionary Society made the offer of one dollar for each adult taught to read the first book in Hindi, and another dollar for each one that can stand an examination in reading on the first ten chapters of St. John's Gospel; many have been stimulated to go to work. It is our experience that those who apply themselves to read generally embrace Christianity. On a neighbouring estate, eight young men, all under indenture and only a year or two in the country, form a class. Not one professed Christian in the company, but all are friendly and give diligent heed to what is spoken. It is delightful to see these young people assemble with book and slate in hand after the work of the day is over. We trust that the good ladies who remember our work by giving donations will feel that an application of at least a part of their gifts in this way is not a misappropriation.

The same agencies in this field that meet the wants of the men overtake the women. About thirty-three per cent of immigrants from the east are women; our baptismal roll, our communion roll, and actual count on public religious services give nearly forty per cent of women. In the town of San Fernando most of those connected with the Church live in comfortable homes, many of which are neat, tidy and well-arranged. The women, whether wives, sisters or daughters, conduct themselves with Christian propriety. We have several young women between fifteen and twenty-one years, and some of whom are teaching, who, contrary to Hindu usage, are still unmarried.

Mrs. Grant's Thursday sewing class is really a very encouraging sight. The attendance of neat, intelligent young women, capable of using both scissors and needle skillfully, varies from fourteen to eighteen. Mrs. Ragbir, who is specially qualified to give instructions in cutting, is able sometimes to attend.

Our annual meeting just held, and which was attended by men and women, boys and girls, was never marked by greater harmony, good will and enthusiasm. I observe little indications, which I can't here specify, which encourage the hope that the year now about to dawn will be one of blessing to us.

Awaiting baptism is a learned Brahmin, held in high esteem by his countrymen. For twelve years he has been a diligent seeker after truth. During all these years he has been reading the Word of God and such Christian literature as we could put within his reach, and now after this long struggle and at a very considerable sacrifice he has resolved to take his stand on the side of Christ. In another connection I will tell more fully of the struggle through which he has recently passed. Humanly speaking he is a great acquisition, as his high caste, learning and skill in argument may enable him to influence the few who control the many.

In the year twenty-five couples have been married, 130 have been baptized (sixty-two adults and sixty-eight children), twelve have been added to the communion roll, 270 are now in good standing as communicants, £261 4s. 2d. have been contributed by the native Church.

Messrs. Tennants, Cumming, Lamont and the Colonial Company (Limited) still continue their generous aid as per Financial Report, and their representatives on plantations show us every courtesy. To friends in Canada by a renewal of annual donations we are kept ever under a sense of obligations. We would mention specially the liberality shown by the Woman's Foreign Missionary Societies, both in the west and east in cash and other gifts. The name of our fellow-townsmen, the Mayor of the Borough, is still on the list of donors.

Our thanks are due also to Mr. Ed. R. Smart for surveys made and beautifully executed plans furnished without charge.

Whilst thanking friends on earth, we would ever remember our indebtedness to Him in whose hands are the hearts of all, and our dependence upon His grace for all true success.

K. J. GRANT.

San Fernando, Trinidad, Dec. 31, 1890

WHAT A CHANGE

Is wrought in people who suffer from rheumatism when they take Hood's Sarsaparilla. The acidity of the blood, which causes the disease, is neutralized, the blood is purified and vitalized, the aching joints and limbs rest easily and quietly, and a feeling of serene health is imparted. Hood's Sarsaparilla has accomplished wonders for thousands subject to rheumatism. Try it yourself.

LIFE VERSUS DEATH.

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

AN AGE OF DISCOVERY.

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

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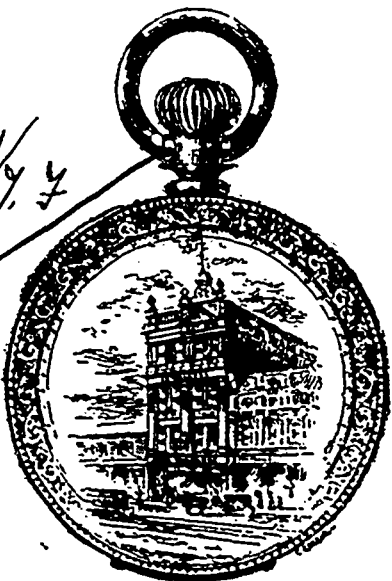
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### Ministers and Churches.

THE Rev. Dr. Cochrane has received \$1,000 from the Free Church of Scotland in aid of Home Missions.

THE Rev. A. Wilson, minister without charge, is open for engagements to supply pulpits. Address 392 Markham Street.

CORRESPONDENCE in regard to supply for Zion Church, Teeswater, should be sent to Rev. Robert Gray, Kinloss, Moderator of Session.

THE Cornwall branch of the Woman's Foreign Missionary Society presented Mrs. Rev. James Hastie with a life membership certificate at the close of the year.

THE Rev. William Patterson, of Cooke's Church, Toronto, lectured in Erskine Church, Hamilton, on "What We Can Do." Rev. S. Lyle presided. The lecture was interesting, practical and stimulating, and was highly appreciated.

THE Rev. Mr. McKibbin, M.A., of Millbank, preached the anniversary sermons of the Presbyterian Sunday school, Tavistock, on Sunday week, and able sermons they were. On the following evening a fine audience assembled in the Foresters' Hall. In the absence of Mr. J. G. Field, superintendent, through illness, Rev. R. Pyke, pastor of the congregation, presided. Rev. Mr. Scott, of Brookdale, and Rev. Mr. McKibbin, of Millbank, gave appropriate and interesting addresses.

ON the evening of Tuesday, January 20, several sleigh loads of friends from Oxford Mills drove to the manse, Kemptville, four miles, and "surprised" Rev. H. J. McDiarmid and his lady. An ample supply of the good things were provided by the ladies and much enjoyed by all present. At the conclusion of a very pleasant social evening Mr. S. M. Buck, on behalf of present and absent friends, read an address expressive of the warm appreciation of the personal worth and valuable services of their esteemed pastor, to which Mr. McDiarmid made an appropriate response.

THE Presbyterians in Stroud (Barrie Presbytery) held their annual tea-meeting in the Orange Hall on January 22. In the evening a public meeting was held in the Temperance Hall, when interesting and able addresses were delivered by the Revs. N. Wellwood (Methodist, Stroud), J. Waddell Black, J. J. Cochrane and Mr. J. Stevenson, of Barrie. The chair was graciously occupied by the Rev. Mr. McLeod, of Barrie. The Barrie choir gave a fine selection of music during the evening. The Stroud ladies deserve the very highest praise for the ample supply of good things under which the tables groaned.

THE anniversary services of the Wingham Presbyterian Church were held on February 1. The Rev. H. M. Parsons, D.D., of Toronto, officiated, preaching eloquent and instructive sermons morning and evening to a crowded house, also giving a very interesting and practical address to the Sabbath school in the afternoon. On Monday evening the Doctor delivered to a delighted audience a lecture upon "The Latter-Day Glory." This year, instead of holding the annual tea-meeting, the congregation determined to depend upon voluntary contributions, and the result has proved very gratifying, as the collection amounted to \$232.

THE anniversary services in connection with the Leshville Sabbath School took place on Friday evening, the 6th inst., when the school-room was crowded with children. After tea was served an adjournment was made to the church which was also filled to the doors with parents and children. An excellent programme was presented and taken part in by the younger scholars. Addresses were delivered by the Rev. W. Frizzell, pastor; Superintendent Ald. P. Macdonald and Mr. Edwin Hoskin, after which the prizes for the year's work were awarded to the different classes. During the last year the school has enjoyed such prosperity that it will be necessary to enlarge the building or erect a new one.

THE annual tea-meeting of the Churchill Presbyterian Church was held on the evening of Monday, February 2. The chair was occupied by the Rev. J. J. Cochrane, of Thornton. Interesting and able addresses were delivered by the Revs. Canon Murphy (Episcopalian), Innisfil, R. A. Wellwood (Methodist), Stroud; J. Waddell Black, Mr. Hewitt, Essa, and Mr. J. M. Stevenson, Barrie. The Bell Ewart Methodist choir gave a good selection of music during the evening. The ladies of the congregation deserve the highest praise for the quality and quantity of the good things they provided. The anniversary sermons were preached on the previous Sabbath by the Rev. Mr. Frizzell, Toronto.

THE Woman's Foreign Missionary Society of Melville Church, Brussels, held its annual meeting recently. The report for 1898 showed that the Society had sixty members, three of whom are members of the General Society, and two life members. The contributions amounted to over \$150, being the largest amount raised any year since the Society was organized seven years ago. The following officers were elected: Mrs. John Ross, president; Mrs. Barnhill, vice-president; Mrs. Graham, secretary; Mrs. N. Richardson, assistant secretary; Mrs. Rodenick Ross, treasurer. Mrs. Cormack, Mrs. Malcolm, Mrs. Kerr, Miss McKay, Mrs. A. Stewart and Mrs. Barrie, committee; Mrs. Skene and Miss Livingstone, auditors.

THE hospitality of the ladies of the congregation of Barrie, though equal to the occasion, must have been greatly taxed at the meeting of Presbytery on Tuesday, 27th ult. They surprised the Presbytery with an intimation in the forenoon that dinner was being prepared, and when the members, between thirty and forty in number, repaired to the basement of the church they were bounteously entertained. In the evening again a tea, which some of the lady guests called "a beautiful spread," was provided for them and for the ladies of the Presbyterian Society of the W. F. M. S., who were holding their annual meeting. The

Barrie ladies deserved the warmest thanks for their efforts, which afforded physical and social gratification to all present. They may be assured that their guests appreciated their kindness highly, though there was no formal tender of thanks so far as the writer observed.

THE anniversary services in Knox Church, Jarvis, on the 25th and 26th of January, were a grander success this year than ever. On Sabbath, January 25, the Rev. William S. Ball, of Vanneck, preached morning and evening eloquent and impressive sermons to large and attentive congregations. On the evening of Monday, the 26th, the annual congregational entertainment was held. A most *recherché* supper, provided by the ladies, was served in the basement, which was tastefully decorated for the occasion. About seven hundred sat down to supper. After supper the company adjourned to the church. The large and spacious building was filled to overflowing. The pastor—the Rev. John Wells—presided. Eloquent addresses were delivered by Rev. W. S. Ball and Dr. Montague, M.P. The singing of Mrs. Murphy from Hamilton was heartily appreciated. The Port Dover choir greatly added to the enjoyment of the entertainment by their exquisite rendering of several anthems, etc. The receipts amounted to \$316.

THE Colchester, N. S., *Sun* says: The ladies of the Great Village Presbyterian Church, assisted by the choir, gave an excellent tea and entertainment in the basement of their church recently. A table laden with all the delicacies in the pastry line and these accompanied with some fragrant tea and coffee made an excellent repast. After tea was served the annual reports from the several societies in connection with the congregation, viz.: Sunday school, Christian Endeavour, Woman's Foreign Missionary Society, Mission Band, etc., were read and interspersed with music. The reports were interesting and very creditable. The music was simply excellent. But the most interesting feature of the evening was their presenting their pastor, Rev. J. McLean, with the receipts of the evening, which amounted to \$50. Mr. McLean was very much pleased, more with the spirit than with the amount, as all seemed to enjoy this part of the entertainment so heartily. After a few well-chosen words from Mr. McLean and some humorous remarks from Rev. Mr. Ness, the meeting was closed with a beautiful anthem from the choir and the benediction of their pastor, who leaves for the South in a short time to rest and recruit. May he come back fully restored.

A SERVICE of unusual interest and importance was held in St. Andrew's Church, Strathroy, recently. According to an announcement given two Sundays previous, four new elders were to be ordained and inducted. Towards the close of last year the Session—or body of elders—unanimously decided that an increase in their number was necessary in order to the more effective supervision of the congregation. Messrs. W. H. Murray, T. Banks, James Walker, J. R. Geddes and T. Douglas received the highest number of votes. Mr. T. Douglas declined for personal reasons to accept the office. The other four gentlemen, while somewhat reluctant on account of their own consciousness of unfitness, yet felt it their duty to yield to the wish of the congregation. The service on the following Sabbath morning was for the purpose of putting a solemn seal upon the choice of the people and seeking the blessing of God on the proceedings. The service was conducted by the Rev. W. G. Jordan, B.A., pastor. It began with the usual devotional exercises, a selection of appropriate Scriptures were read, then a statement of the meaning of the service and the action which led up to it was given. The elders-elect having answered the usual questions were then ordained by laying on of hands and prayer, and the Moderator, extending to them the right hand of fellowship, declared that Messrs. W. H. Murray, T. Banks, James Walker and J. R. Geddes were members of the Session of St. Andrew's Church. The new elders were then cordially welcomed by the five members who have so long and faithfully served the congregation. Afterwards Mr. Jordan delivered a charge to the elders, urging them to energetic action and loving loyalty, and one to the congregation bespeaking these brethren the cordial sympathy and co-operation of the congregation.

THE annual meeting of the Woman's Foreign Missionary Society was held in Willis Church, Clinton, recently. The secretary read the annual report of the year's work. Mrs. Coats and Miss Rippey sang a duet called "Lend a hand." Miss M. Douglass read the Mission Band report; Mrs. W. Coats, sr., read the report of the work done by her class, and Mrs. J. W. Irwin gave a short account of her "Boys' Mission Band." Mrs. Stewart gave a very interesting account of our mission fields, and the mission work done by the women of our Church for our heathen sisters. Mrs. Edge was presented as a representative of the Ontario Street Church, and gave a very nice report of their mission work. Mrs. Hodgins, as a representative of Rattenbury Street Church, gave an interesting history of the mission work done by their Society. Dolly Fair and Eva Chidley favoured the audience with a duet called "Showers of Blessings." The collection was then taken. Miss Mountcastle, as a representative of the English Church, gave an entertaining article entitled "Our Indian Homes." Aggie Jackson and Jennie Gibson favoured those present with a duet, "Rock of Ages." Mrs. R. Irwin then read the texts of Scripture which were placed in the thank-offering envelopes. Mrs. T. Fair dedicated the money in prayer. We all enjoyed a reading by Mrs. Sibley, entitled, "Woman's Offering." Miss Struthers entertained the audience with reading "The Heroic Element of Missionary Life." The secretary then announced the results of the collection, including the thank-offering, monthly collections, mite box, and the collection of the meeting as \$32.30. This sum was largely increased by Mrs. Lough becoming a life member, paying into the treasury \$25. The Society has raised this year, solely by monthly call fees and thankofferings, the sum of \$150. The Mission Band contributed \$104, making a total for Zenana work of \$254. Mrs. Coats' class made by sewing

\$20, which goes to Pointe-aux-Tremblés school for French Evangelization. The Boys' Mission Band will send about \$10 to the North-West Indians. The meeting was profitable, and we were glad to see so many ladies from all the different Churches. We are all working for the one cause, and these unions bring us nearer together and inspire us with new zeal. The meeting was brought to a close by singing "Take my life and let it be." Mrs. R. Irwin closed with prayer. Officers for 1891: Mrs. A. Stewart, president; Mrs. J. W. Irwin, first vice-president; Mrs. W. Coats, sr., second vice-president; Mrs. R. Irwin, secretary-treasurer.

THE fourth annual meeting of the Barrie Presbyterian Society, W. F. M. S., was held in the Presbyterian Church, Barrie, on Tuesday and Wednesday, January 27 and 28, the president, Mrs. Robertson, in the chair. After the opening devotional exercises conducted by the president, and Mrs. Smith, Bradford, Mrs. McLeod, on behalf of the Barrie Auxiliary, gave a hearty welcome to the visiting members of the Presbyterian Society, suitably responded to by Mrs. Ferguson, Bondhead. The Committee on Credentials reported fifty delegates present, all the Auxiliaries and Mission Bands except two being represented. The president's address and the reading of the Minutes were followed by the reports of Auxiliaries and Mission Bands, and the report of the Presbyterian Society. The Presbyterian Society consists of twelve Auxiliaries and six Mission Bands, with a total membership of 393, an increase of ninety-eight over last year. The contributions amount to \$340, \$200 more than last year. Two Auxiliaries and two Mission Bands were organized since the last annual meeting. Besides the money contributed a valuable box of clothing was sent to the North-West. Before the election of officers Mrs. Cooper, of the Barrie choir, favoured the audience with a solo. The following are the officers for the year: Mrs. Robertson, Collingwood, president; Mrs. McKee, Barrie, first vice-president; Mrs. Carswell, Bondhead, second vice-president; Mrs. McKinnel, Orillia, third vice-president; Mrs. Foote, Collingwood, secretary; Miss K. Robertson, Collingwood, assistant secretary; Mrs. Beaton, Orillia, treasurer. An invitation from the Auxiliaries of Bradford and Bondhead to hold the next annual meeting there was accepted. After considerable discussion the following resolutions were carried: 1. That Presbyterian elections shall be held by ballot. 2. That Article 6 of the constitution be amended so that the annual meeting can be held irrespective of the meeting of Presbytery. 3. It having been shown that great good has resulted to Auxiliaries and Mission Bands from visits made by the Presbyterian president, it was resolved that the president or substitutes appointed by her should annually visit all Auxiliaries and Mission Bands, and that the expenses of such visitation be paid from Presbyterial Fund. The delegates joined by the members of the Presbytery were then entertained at tea in the church by the ladies of the Barrie Auxiliary. A public meeting was held in the evening, the Rev. Dr. Campbell, Collingwood, in the chair. Addresses on Foreign Missions by the Rev. Messrs. Bethune, of Gravenhurst, McLeod, of Barrie, and Duncan, of Tottenham, and on Home Missions by the Rev. J. Findlay, Barrie, were listened to with marked attention. A collection for the Presbyterial Fund amounting to \$14 was taken up at the close of the meeting. The Wednesday morning session opened with devotion by Mrs. Moodie, Stayner. After the reading of the minutes Mrs. Link, Gravenhurst, read a most thoughtful and interesting paper on "The Jews and our Obligations to Them." The Question Drawer, ably conducted by Mrs. Grant, of Orillia, gave opportunity for discussion on many important topics bearing on Auxiliary work. Mrs. McKinnel, of Orillia, introduced a new feature in the shape of an illustrated address on India, which was en-

## Dyspepsia

15/3-2

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joyed very much by those present. After being entertained at lunch by the ladies of the Barrie Auxiliary in the church, the delegates met for a short afternoon session. An interesting paper was read by Miss Catcher, Barrie Mission Band, on "Earnest Endeavour in all Things." The president, Mrs. Robertson, and Mrs. Moodie, Stayner, were appointed Presbyterian delegates to the annual meeting in Kingston. A vote of thanks to the Barrie ladies for their kindness and hospitality closed a most pleasant and profitable meeting. Entertained and entertainers parted feeling that God had indeed been present and had blessed and guided those who had come together "in His name."

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting in Clinton on the 20th ult. Mr. Anderson, of Goderich, was appointed Moderator for the ensuing six months. Session records were produced, examined and attested. Rev. Mr. Drumm, late of Georgetown, being present, was invited to sit as a corresponding member. Mr. Scott submitted the report on Sabbath Schools. He was thanked for his elaborate report, and authorized to forward it in due course to the Convener of the Synod's Committee on Sabbath Schools. It was agreed to hold a conference on the State of Religion during the first hour of the afternoon sederunt of the March meeting. The remit on Marriage was taken up, and a majority voted in favour of leaving it optional with Church courts as to whether they shall exercise discipline on those contracting marriages with deceased wife's sister or deceased wife's niece or not. The report of the Woman's Presbyterian Foreign Mission Society was submitted, and the following delivertance thereon was given: "The Presbytery receive the report of the Woman's Presbyterian Foreign Mission Society, rejoice in the increasing prosperity of this Society, commend with much satisfaction the zeal of the ladies in this glorious work, and assure them of the sympathy and prayers of the Presbytery." Mr. McDonald being unavoidably absent, Mr. Robert Henderson was appointed in his place to address the meeting of the Woman's Missionary Society with Mr. McLean. Contributions of this Society for this last year were nearly \$1,200. It was resolved that the exchange of pulpits for preaching missionary sermons recommended at a former meeting of Presbytery be carried out, and the brethren visiting and receiving congregations were requested to bring before such congregations their relation to the Augmentation Fund, etc. On the report of the committee on the Superintendence of Students, Mr. W. G. Richardson was recognized as a student with the ministry in view under the care of the Presbytery. Dr. Ure tendered the resignation of his pastoral charge because of ill-health, and asked that the matter be disposed of with as little delay as possible. The Presbytery, while regretting that the state of Dr. Ure's health necessitated this step, agreed to let the resignation lie on the table in the meantime and call a special meeting, to be held in Knox Church, Goderich, at eleven a.m. on Tuesday, the 3rd of February, to dispose of the case, to which all parties concerned are to be cited. Next regular meeting to be held in Seaforth on March 10, at half-past ten a.m.

**PRESBYTERY OF ORANGEVILLE.**—This Presbytery met January 13 at Orangeville, Mr. Orr, Moderator, in the chair. The Moderator's term having expired, Rev. G. Ballantyne was appointed Moderator for the ensuing six months. The Rev. Mr. McRobbie, of Chatham Presbytery, being present, was asked to sit with the Presbytery. Mr. McColl having asked to be relieved as interim Moderator of the Session of Markdale and Flesherton, Mr. McLeod was appointed in his place. Mr. Hossack was appointed interim Moderator of the Session of Shelburne, and Mr. Hudson interim Moderator of the Session of Corbetton, Riverview and Gardier. Mr. Orr was appointed Convener of the Committee on Temperance in place of Mr. Craig, who has left the Presbytery. Mr. Hossack was appointed Presbytery's mission agent in place of Mr. McClelland, deceased. Leave was granted Mr. Campbell to moderate in a call at First and Second congregations, Chinguacousy. Messrs. Hossack and Steele were appointed to prepare a minute on Mr. McClelland, deceased, and report at next meeting. Mr. Fowlie was appointed to preach at Shelburne on the 18th inst. and declare the pulpit vacant. The following parties were appointed to visit the supplemented congregations and report at next meeting, viz.: Mr. Wilson to Grand Valley and South Luther, Mr. Stewart to Dundalk and Ventry. Mr. McLeod to St. Andrew's, Proton, and Proton station; Mr. Campbell to Caledon East and St. Andrew's; Mr. Hudson was appointed interim Moderator of Osprey Session. Mr. Fowlie reported that he had moderated in a call at Ballinlad in favour of Rev. L. C. Emes. The call was signed by eighty-eight members and forty-eight adherents. There was read a guarantee for \$750 stipend annually to be paid half-yearly together with free manse and one month's holidays. The call was sustained and accepted by Mr. Emes who was present, and his induction arranged for January 27, two p.m., at Ballinlad, Mr. Fowlie to preside and address the minister; Mr. Wilson to preach and Mr. Campbell to address the people. Mr. Wilson reported that he had moderated in a call at Hillsburgh in favour of Rev. J. J. Elliott. The call was signed by 109 members and seventy-nine adherents. Stipend promised \$500, to be paid quarterly, and free manse. A telegram was received from Mr. Elliott accepting the call and his induction arranged for January 28, at two p.m., at Hillsburgh, Mr. Wilson to preside and address the minister, Mr. Emes to preach and Mr. Campbell to address the people. The Clerk read a communication from the secretary of the Woman's Foreign Missionary Society, then in session in another part of the church, to the effect that their annual report was very encouraging, the society having collected during the past year \$571, with an auxiliary to hear from. Messrs. Hossack and Fowlie were appointed to convey to the society the congratulations of the Presbytery. The Pres-

bytery considered the remit on the Aged and Infirm Ministers' Fund and decided as follows: Rule three remain as at present; rule four as recommended by special committee; rule nine as at present; rule ten as at present; rule fifteen as proposed by standing committee; rule sixteen adopted and endorse recommendation. Mr. John Scott, a delegate from Mono Centre congregation, asked the Presbytery to apply for \$75 augmentation on account of their loss through removals. Messrs. Orr, Stewart and McGregor were appointed a delegation to visit Camilla and Mono Centre and report. Next regular meeting, at Orangeville, March 10, at eleven a.m.—H. CROZIER, Pres. Clerk.

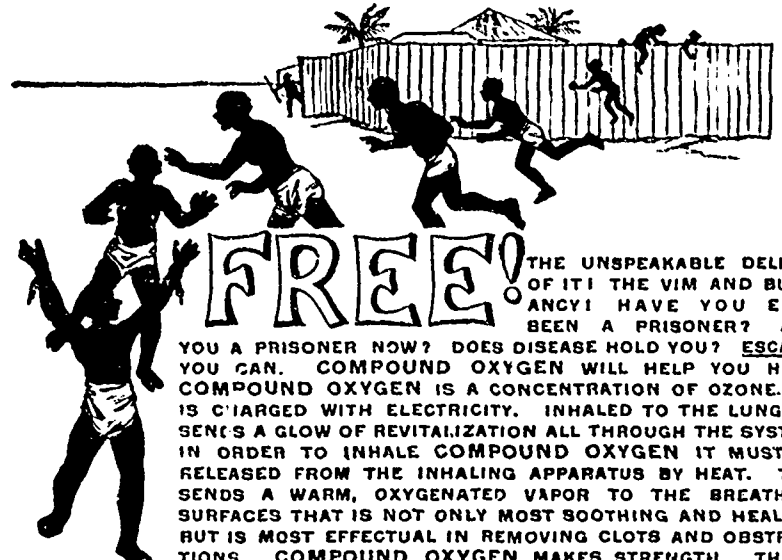
**PRESBYTERY OF WHITBY.**—This Presbytery met in St. Andrew's Church, Whitby, on Tuesday, January 20th. All the ministerial members were present and the great majority of elders. Mr. McKeen, of Orono, was appointed Moderator for the current year. Dr. Jackson, of Galt, and Mr. McLennan, being present, were invited to correspond. The following arrangements were made for the induction of Mr. J. B. McLaren, of Aylmer, into the congregations of Columbus and Brooklyn, the Moderator to preside and induct, Mr. Allan to preach, Mr. Fraser to address the minister and Mr. Eastman the congregation. On Feb 3, at Columbus, at half past two o'clock p.m. The congregation of Claremont are making arrangements to build a new house. Mr. McMechan gave in his resignation of the congregation of Port Perry on account of his health, and the congregation was cited to appear for its interests at the next quarterly meeting of Presbytery. A very interesting report was read from the Presbyterian Woman's Foreign Missionary Society which was now meeting in the body of the church, to which a suitable reply was returned through Messrs. McMechan and Burns. On the remit on the Aged and Infirm Ministers' Fund the Presbytery adopted all the recommendations of the special committee with one slight exception. The congregation of Newcastle, through the visiting committee of Presbytery, petitions the Presbytery to apply for the augmentation of \$200 for next year. The congregations within the bounds were urged to give a liberal support to the Home Mission and Augmentation Funds, the next quarterly meeting to be held in Oshawa on the third Tuesday of April at half-past ten o'clock.—A. A. DRUMMOND, Pres. Clerk.

**ANNUAL CONGREGATIONAL MEETINGS.**

The annual meeting of the congregation of St. John's Church, Brockville, was held on January 20. The various reports showed the work of the congregation in all its departments to be in a healthy condition. The minister's salary was increased \$200 the last year, and this led to a deficit of about \$150 in the ordinary revenue, which sum, it is expected, will shortly be made up, a few members having already contributed about half the amount. The congregation has, through the munificence of a recently-deceased lady, who had been on the membership roll ever since its formation, acquired an eligible building site close to the church, on which fine sheds have been erected and on which a manse will probably be built next summer. The late Mrs. Malloch, of Hamilton, who was for many years a member of the congregation, has also left a legacy of \$2,000 for the Church.

D. MCG. writes from Ottawa: Having enjoyed the privilege of being present at the annual meeting of the New Edinburgh Presbyterian Church, Ottawa, and been delighted with the fine feeling and satisfactory and successful report of the year's work presented, I send you a few salient points which deserve and demand prominent notice in our Church organ. This Sabbath school supports a teacher in Eromanga. The church has also "a penny a week society," the report of which showed that "the pennies" make the dollars as well as the pounds. This society raised over \$130 which was expended in church improvement and other good works. The report of the Board of Management showed that this was the most successful year financially in the history of the church. The last but not least striking feature which I shall mention was the profound gladness and gratitude with which the congregation noted the fact that their esteemed and devoted pastor, the Rev. G. M. Clark, and his excellent wife had, in response to the earnest appeal of our beloved missionary, the Rev. K. J. Grant, of Trinidad, donated the magnificent sum of \$1,000 to aid in training the Hindus to preach the Gospel to the 68,000 of their fellow-countrymen in that island. The unanimous and hearty thanks expressed through the standing vote of the congregation to their esteemed pastor and his worthy wife for their faithful and efficient labours as well as the fervent prayer that they might both be long spared to go in and out amongst them will not soon be forgotten by those who were present.

The annual meeting of St. Andrew's Church and congregation, Guelph, was held last week. There was a good attendance. Mr. David McCrae, in the absence of the pastor, occupied the chair. The tone of the reports was satisfactory, good progress having been made during the year. Mr. Charles Davidson presented the report of the Session, Mr. John Davidson those of the Sunday school and Ladies Aid, Mr. R. W. Stewart those of the Missionary Associations, and Dr. Kennedy, secretary-treasurer, that of the managers. Considerable improvements had been made in the year on the church and manse, and the debt had been reduced to between \$4,000 and \$5,000. The membership ran to 400, with 200 adherents. The old members of the Board of Managers were nearly all re-elected, together with a strong infusion of new blood. The ushers were also appointed. Dr. Kennedy resigned his position of secretary-treasurer of the Board after four years' service and Mr. T. J. Jackson was appointed in his stead with Mr. Dee Montgomery as assistant. The meeting passed off very pleasantly and was closed with the usual devotional exercises.



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The annual meeting of the Ohsawa Presbyterian Church was held on January 21. There was a very large attendance and the reports were encouraging. The Session's report showed 245 names on the roll at the beginning of the year: forty-one were added during the year—twenty-seven by profession of faith and fourteen by certificate; while thirty were removed—twenty-five by certificate, three by death, and two by revision—leaving the number on the roll at the close of the year, 256—the largest number ever reported. The Sabbath school report showed 190 names on the roll—an increase of twenty-three. The Sabbath school contributed to Pointe-aux Trembles schools \$61. The congregation contributed for the Schemes of the Church by congregational Missionary Association, \$245; by Woman's Foreign Missionary Society, \$111; by Olive Branch Mission Band, \$45; by Boys' Mission Band (newly organized), \$5; by Young People's Society of Christian Endeavour, \$4. Total, \$471, being the largest sum ever contributed to the regular Schemes of the Church. The treasurer's statement showed that the receipts from all sources exceeded the disbursements by \$11. The Young People's Society of Christian Endeavour reports fifty-three members, forty-six active and seven associate. The congregation has reason to "thank God and take courage."

The Rev. John Alexander, M.A., son of Mr. Alex. Alexander, of Rocky Bank Road, Devonshire Park, Birkenhead, and cousin of Mrs. John Waddell, Toronto, was ordained to the ministry and inducted to the pastorate of Pitcairn U.P. Church as successor to the Rev. Robert Nelson, retired on account of increasing infirmity.

The Palestine Exploration Fund of England proposes to make excavations in the neighbourhood of Gaza at Tel-Hesey, supposed by Mr. Petrie to be Lakish, but more likely to be Gazier. Mr. Petrie did some work there last year. The excavations will be carried on by Mr. Frederick Buss, son of the president of the Syrian Protestant College at Beirut.

**IS THE RACE DETERIORATING?**

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

The third concert of the series given by the Toronto Symphony Orchestra took place in the Pavilion last week. It was greatly enjoyed by a large and delighted audience. The selections were varied and of a high character, and their performance was tasteful, finished and effective. Signor F. D'Auria and the orchestra have provided a most enjoyable series of concerts, which, it is pleasing to state, has met with a generous support and keen appreciation.

**British and Foreign.**

JEAN LOUIS ERNEST MEICSONIER, the famous historical painter, died in Paris, January 31.

EMMA ABBOTT, the opera singer, left \$5,000 a piece to eight churches where she worshipped with special enjoyment.

The Presbyterian Committee on the revision of the Confession of Faith held its second meeting in Washington last week.

The *Missionary Review* for January was exhausted because of the increase of subscription. A new edition had to be issued.

DEAN PLUMTRE, of Wells, England, so well known as a Biblical scholar and as a member of the Bible Revision Committee, died recently.

THURSDAY week was widely observed throughout the United States as a day of prayer for colleges. Its observance was more general than in any preceding year.

THERE are in London 120,000 drink-shops. Is it any wonder that London reeks with vice and crime? Other cities in proportion to population are as criminal as London.

THE old Catholic movement is retrograding in Baden, and several of their congregations have virtually been dissolved of late. The latest on this list is Kappel on the Rhine.

A MOVEMENT has been begun in the United States intended to secure international action to improve the condition of Russian Jews and place them in possession of Palestine.

THE death of George Bancroft makes Rev. F. A. Farley, D.D., of Brooklyn, of the class of 1818, the senior alumnus of Harvard College. Dr. Farley has already passed his ninetieth birthday.

DR. ALBERT SHAW, associate editor of the *Minneapolis Tribune*, has closed negotiations with W. T. Stead, of London, to become editor of the American edition of *The Review of Reviews*.

THE Nun of Kenmare has become a Baptist. She was recently immersed by Dr. McArthur, of New York, and is engaged in missionary work in connection with Dr. McArthur's congregation.

THE movement for a great Protestant university in Washington, under the special auspices of the Methodist Episcopal Church, goes steadily forward. The \$50,000 for a building site at Wesley Heights have been nearly secured.

THE Germans are collecting funds for a large Protestant church to be erected in the city of Rome, 38,000 marks having already been received. Pastor Terlingen, of Duisberg, is the leading spirit of the movement.

"GAIL HAMILTON," Miss Abigail Dodge, conducts a Bible talk on Sunday afternoons in Secretary Blaine's drawing-room at Washington. Her audience is usually composed of the ladies of the so-called "American Court," and Mrs. Harrison is often present.

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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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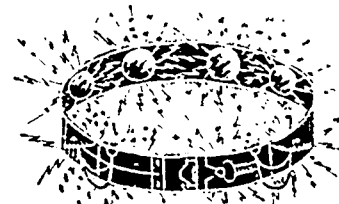
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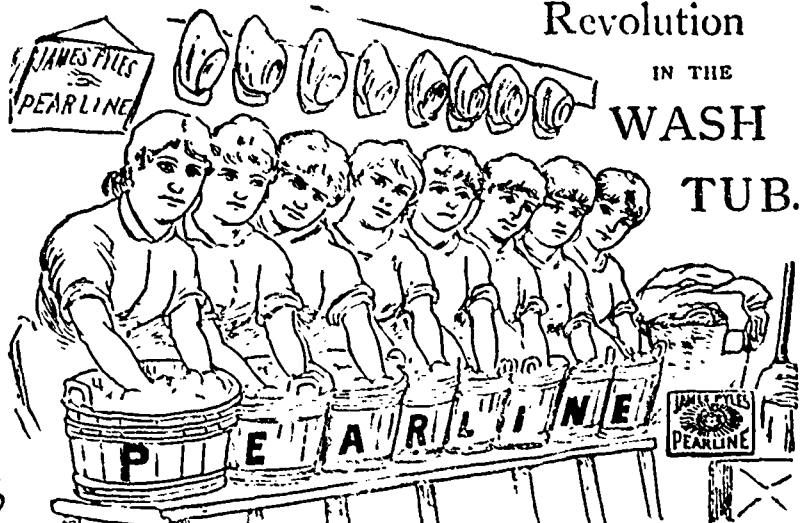
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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE - MORE ANOTHER TIME. THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON - Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does. MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 23 as follows: "To J. J. WESLEY SIMPSON - Dear Sir, - A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practiced by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

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HOUSEHOLD HINTS.

COFFEE CAKE. - One-half cup of sugar, one-half cup of butter, one-half cup of molasses, one-half cup of coffee, one teaspoonful of all kinds of spice, one cup of chopped raisins, one-half teaspoonful of soda; flour to thicken.

EXCELLENT GINGERBREAD. - One-half cup of butter filled up with warm water, one cup of molasses, one-half teaspoonful of salt, one-half teaspoonful of ginger, one heaping teaspoon of best cinnamon, one-quarter teaspoonful of cloves, if liked, finely powdered; one teaspoonful of soda dissolved in one tablespoonful of water; flour to make a batter not stiffer than for muffins. This quantity makes three thin jelly cake tin sheets.

RICH SEED CAKE. - Ingredients: One and a-quarter pounds of flour, one pound each of butter and fine granulated (or pulverized) white sugar, six eggs, two tablespoonfuls of caraway seeds, a teaspoonful of cinnamon and a nutmeg. Beat the butter to a cream, add the sugar and beat. To this add the whites and yolks of the eggs, beaten separately. Add the seeds and spices alternately with handfuls of the sifted flour. Bake two hours with steady heat.

PARSNIP SOUP. - Take about one-fourth of a pound of salt pork; chop it moderately fine and fry it out; turn the fat from it into a soup kettle; add one large onion chopped fine, half a cupful of chopped celery and two good-sized parsnips, cut in small pieces; add salt and a little white pepper and one quart of water; cook slowly until the vegetables are tender; then pour the soup through a coarse sieve or colander, jamming through the pulp of the parsnips; put it on to heat again; add one pint of milk, one and one-half tablespoonfuls of butter and a little cayenne; do not allow the soup to boil hard after the milk is added, and after it is poured into the tureen add a teaspoonful of finely-cut boiled beet; cut the beet in slices, and wipe each slice dry before cutting it for the soup.

LITTLE TROUBLES.

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

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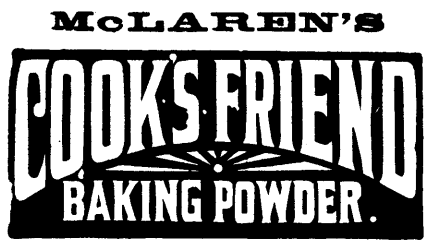
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 17th March, at 11 a.m. BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m. CALGARY.—In Presbyterian Church, Medicine Hat, on first Wednesday of March, at 11 a.m. CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m. HURON.—In Seaforth, March 10, at 10.30 a.m. KINGSTON.—In Chalmers' Church, Kingston on the 17th March, at 3 p.m. LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m. LONDON.—The Presbytery of London will meet in Glencoe on Monday, the 9th March, at 3 p.m., for religious conference, and on Tuesday, the 10th, for business, at 10 o'clock. MAITLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m. MONTREAL.—In Convocation Hall, Tuesday, 17th March, at 10 a.m. PARIS.—In Dumfries Street Church, Paris, on Monday, March 9, at 2 p.m., for Conference, and for ordinary business on Tuesday at 10 a.m. QUEBEC.—In Morrin College, Quebec, on the 24th February. ROCK LAKE.—At Pilot Mound, on the first Tuesday in March, at 7.30 p.m. STRATFORD.—In Knox Church, Listowel, on March 9, at 2 p.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March, at 7.30 p.m.

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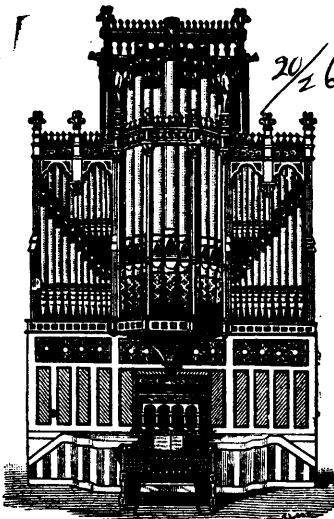
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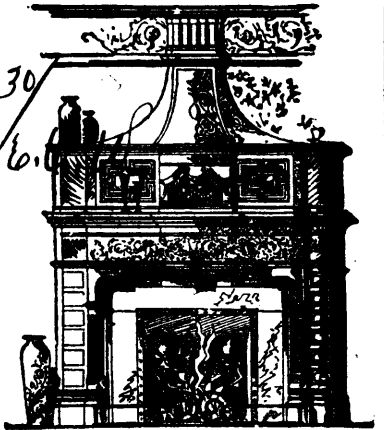
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