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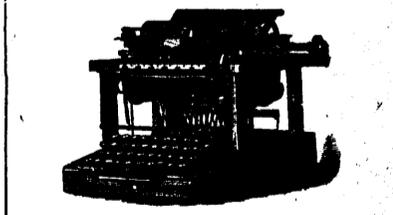
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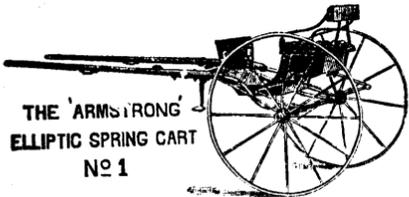
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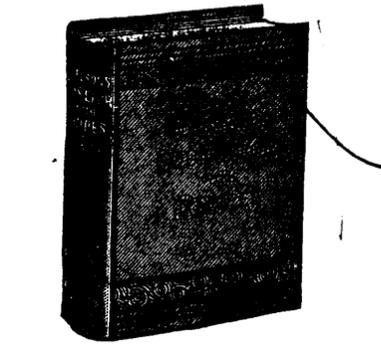
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, MARCH 2nd, 1892.

No. 9.

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Notes of the Week.

THE funeral of the late Rev. Dr. Hanna, in Balmoral Cemetery, Belfast, was made the occasion of a great public demonstration. Over 50,000 lined the streets, and the procession included several Irish Unionist M.P.'s and distinguished politicians.

DR. MUNRO GIBSON created much laughter in the London Presbytery by mentioning that a gentleman to whom he was introduced in the train as Moderator of Synod, asked, "And what do you mean by moderation in a call?" Dr. Gibson thought their phraseology might very well be moderated.

THE programme committee of the Pan-Presbyterian Alliance have requested Rev. Dr. James Kerr of Glasgow to prepare a paper for the meeting at Toronto in September on "Aspects of Romanism in Great Britain and the Colonies." Dr. Kerr has been elected a fellow of the International Society of Literature, Science and Art.

PROFESSOR HUXLEY'S letters in the *Times* assert that the Mosaic account of creation contradicts science by teaching the distinct creation of each species of plants and animals, and laying down an order of creation which is at variance with facts. The Duke of Argyll, Canon Girdlestone and Mr. Anderson have opposed Professor Huxley's views.

A SERIES of prayer-meetings was held recently in Exeter Hall in connection with the powerful movement that has been aroused against the opium traffic in India and China. A very deeply earnest spirit pervaded these meetings, in which many of the men best known in the religious world took part, including Dr. Maxwell, Mr. Donald Matheson, and others.

OF the 288,159,672 people in India more than two-thirds are returned as Hindoos, less than one-fifth as Mahometans, about one-fortieth as Buddhists, and less than one per cent.—viz., two and a quarter millions—as Christians. From this return it would appear that Buddhism does not hold the large place in Indian life that it has been given in English literature, and that Christianity is still on the stage of the "little leaven," by no means a dependent one, in that country.

DR. JOSEPH PARKER addressed these words to young ministers at a recent service: You are not George Whitefield simply because you have a cast in one eye; you are not Mr. Spurgeon because you are eccentric. A man is not necessarily Byron because he limps, nor is one inevitably Burns because he drinks. Many men were puzzling themselves quite needlessly in trying to account for Mr. Spurgeon's success. They could only account for it by the fact that he was sent from God—he lived in God. God lived in him.

A CORRESPONDENT of the Belfast *Witness* closes his recent letter with these words: Whether criticism is to bless or to blight the Church will, I believe, depend on whether or not the coming generation of Old Testament scholars will prove to be strong men, who will not be mere mouthpieces of Continental authorities, but give us a sound judgment of their own on the facts of the case, and who will not be afraid to let it be seen that piety towards

the Word of God, of whose incorruptible seed they have been born again, leads them to challenge with a jealous scrutiny everything that appears to infringe upon its honour.

THE results of the last Dutch census have now been published. The population of Holland, which is about 4,500,000, is composed as follows: Protestants, 2,810,000; Roman Catholics, 1,500,000; Jews, 100,000; Jansenists, 8,000; not classified, 82,000. The 2,810,000 Protestants are thus classified: National Reformed Church, 2,250,000; Christian Reformed Church, 189,000; Netherlands Reformed (Doleerende) Church, 181,000; Lutherans, 84,000; Mennonites or Anabaptists, 53,000; Remonstrants or Arminians, 10,000. The census of 1891 shows that during the last ten years there has been a very visible diminution of the Roman Catholic population. According to common opinion, the Roman Catholics were about two-fifths of the population—say 1,800,000; as a matter of fact they number only 1,500,000—that is one-third. This discovery has astonished every one.

THE *Christian Leader* says: The Sunday Observance League of France gives hope of better things for that country. It is a national growth and not a slowly acclimatizing plant like the "Mission M'All." It held a congress last week in Paris in the hall of the Geographical Institute. There were about five hundred delegates present from all parts of France. M. Léon Say, the distinguished publicist, took the chair, and was supported by an ex-President of the Senate, several prominent politicians, the Abbé Garnier, a good many Protestant pastors and a Jewish rabbi. The report showed that the society was rapidly increasing in strength, specially in the provinces. In Bordeaux and Lille great results had been attained, and generally there was hope of better things in future with regard to the Day of Rest. In our country we have a Rest Day, but we are endeavouring by all means to minimize it.

THE Rev. Charles G. M'Crie, of Ayr, in the first of his Cunningham lectures which he is delivering in the assembly hall, Edinburgh, on "The Public Worship of Presbyterian Scotland Historically Treated," dealt with the Celtic and Anglo-Roman worship in Scotland. While Presbyterianism, he said, was a form of Church Government, historically it was a good deal more, for there had come to be associated with it, Christian life of a particular type, a confession of theology of a pronounced school, and a well defined ritual of divine service. Remarking that antiquarian remains showed there had been Christian membership in Scotland prior to the departure of the Romans, the lecturer traced the history of Christian worship through the Monastic period down to the Reformation. He could not share the favourable view so often taken of Queen Margaret, who could neither live nor die in comfort. Worship had become a weariness of the flesh when the Reformation day dawned.

THE School of Practical Science in Toronto was formally opened last week. The large and spacious public hall in the new building was filled in every part with an interested audience, and many were unable to obtain admission. The platform was occupied by leading representatives of educational institutions, and the Hon. G. W. Ross, Provincial Minister of Education, presided. Professor Galbraith, Principal of the School of Practical Science, read a most interesting, lucid and thoughtful paper on Technical Education, concluding with an explanation of the purpose and equipment of the School in its various departments. Professor Coleman spoke more particularly of the need for greater encouragement in the prosecution of the study of Metallurgy. Hon. Edward Blake, Chancellor of Toronto University, and Sanford Fleming, Chancellor of Queen's University, delivered brief and appropriate congratulatory addresses. The departments, with all the machinery in operation, were then thrown open for the inspection of those present. This finely-equipped institution for the promotion of scientific technical educa-

tion has the promise of a brilliant future of great usefulness before it. It will be a new show place added to the many that will interest visitors to the capital of Ontario.

THE *Montreal Witness* concludes an article on the electorate with the following paragraph: There seems to be as yet no appreciable revolt against the evils which have humbled the country. What seems to be needed now is not politics but religion. The land is full of churches, and the corruption of our public life shows how far they have trained the people in matters of right and wrong. The ministers and priests may not imagine that it is their teaching that is to blame because they have no members of Parliament in their congregations, but the members of Parliament and other official representatives of the people are just those whom the people choose and are, to say the least, quite equal in morals to those who elect them. The fact is we seem to need a great deal more robust ethical teaching than we get. We need a reformer who will be able to take the young men of the land after him and swear them in as life-long opponents of all iniquity. We need such golden teachings as those uttered a night or two since before the young men of the Young Men's Christian Association. The Christian doctrine of political life is wrapped up in these words of Mr. Ames: "No Christian young man has any call to politics unless he is willing to work solely that right may triumph. The moment that he makes personal advancement an incentive for his labour he lays himself open to temptation which cannot fail to wreck his moral life." Every word of this ought to be pondered, especially the last clause. It is concentrated truth. Our politicians, on hearing it, may well look each other in the face as men of old did and say, "Who then can be saved?" and the only answer now, as then, is that "with men this is impossible, but with God all things are possible."

WE sincerely regret, says the *British Weekly*, to see the death of our excellent friend, Dr. Hugh Hanna, of Belfast, announced. Dr. Hanna was principally known to the English and Scotch public as a Unionist, indeed as an Orangeman, although we are not sure whether he accepted the latter name. In all the Irish controversies of the last generation he took a most prominent part, and he was a favourite butt of the *Saturday Review* in its early days. Dr. Hanna, however, was much more than a controversialist; he was a faithful minister of Jesus Christ, and rendered in his day the highest service to the Christian cause. In the revival of 1859, he was one of the chief labourers, and in 1870 his great church in Belfast, St. Enoch's, seated for two thousand people, was erected mainly by his indefatigable exertions. Indefatigable indeed he was, for not content with preaching, he was a great educator. The splendid system of schools in connection with his Church, their admirable organization, and the untiring energy of skill with which he superintended them are known to all in Ulster and many beyond it. In ecclesiastical business, in charitable work, as chaplain of the Presbyterian troops, in innumerable ways, Dr. Hanna continually and unselfishly laboured, and no more notable figure has appeared among the vigorous race of which he was so worthy and eminent a representative. His church was placed at the disposal of the Pan-Presbyterian Council during their Belfast Assembly, and the perfect arrangement, largely due to Dr. Hanna himself, was the admiration of all the members, while the singing of the Scotch Psalms by his choir was very memorable and impressive. His own cordial and genial presence was seen everywhere. Though the keenest of controversialists, he was singularly free from littleness or malice. He was a constant reader of this journal, and often favoured us with long communications expressing, we are sorry to say, dissent much more frequently than agreement, yet, nevertheless, always very welcome and always respectfully considered, because so obviously the outcome of a brave, sincere and upright nature. No one who ever came in contact with Dr. Hanna thought of him other than with affection and regard, and it will be hard to find another champion as stalwart and another servant as unweary.

Our Contributors.

CONCERNING SOME GOOD MEN WHO LEFT US.

BY KNOXIAN.

The death of Dr. Donald Fraser suggests the names of a considerable number of exceptionally able ministers whose removal to other churches and other lands was a distinct loss to the Presbyterianism of Canada. It is easy to say that we have got on fairly well without them. We might have got on much better *with* them. A few men who stand head and shoulders over their fellows—who can be used with effect on special occasions—who can go on any platform and, holding their own and a little more, send the people away saying, "These Presbyterians are the people after all—a few such men are worth a great deal to the denomination. We have some men of that kind now, but not so many that any congregation can be reasonably sure of getting their services when special work is to be done. A few representative men of power do much more to preserve the unity of the Church than at first blush may appear. Congregations and ministers constantly noeing at their own row and rarely in touch with other ministers and other churches are almost certain to become isolated in feeling and lose sympathy with denominational effort. Whatever theory we may hold with regard to bishops, a minister whose commanding eloquence makes him a bishop among his brethren, is a good kind of man to have. In fact he is the best kind of bishop.

Dr. Donald Fraser, or plain Donald Fraser, as he used to be called—he didn't need any prefixes or affixes to his name—was just the kind of man that any Church with a grain of sense would always keep in the foreground. Popular enough to move the masses and quite high-toned enough to touch the classes, he could do his Church justice anywhere. Nobody would ever dream of offering Dr. Donald Fraser a back seat in any company. Thoroughly evangelical in spirit, devotedly attached to the essentials of his creed, but no stickler about denominational trifles, a man of unique eloquence and splendidly-balanced power in the pulpit or on the platform, Dr. Fraser was just the preacher to make himself felt anywhere. Canadian Presbyterianism lost one of its strongest men when he crossed the Atlantic. Why did we lose him? We don't know, but we have often heard that it was because he did not visit enough to please some of the Montreal people. Surely this "great Church"—great Church is a General Assembly phrase seldom used by men who have to raise money—could afford to keep one first-class pulpit orator who did not make a speciality of pastoral visitation.

Ten or twelve years after Dr. Fraser left, our Presbyterianism sustained another severe loss by the removal of

DR. ORMISTON

to New York. Dr. Ormiston was a power in his day. He was one of the representative men of the old U. P. Church, and knew Ontario from the Ottawa River to Lake Huron as few Presbyterian ministers ever knew it. His connection with the educational work of the Province gave him great influence with the teaching fraternity, while his electric eloquence in the pulpit and on the platform gave him great influence with almost everybody. We once heard Principal Willis say that Dr. Ormiston's sermon on "Reconciliation" was about the best he ever heard in Canada and one of the best he ever heard anywhere. Than Dr. Willis no better judge of sermons ever stood on Canadian soil. While his average was no doubt good, Dr. Ormiston's special effort was a long way better than good. For a church opening, anniversary service or special work of any kind he was simply unique. His drawing power was superb. If ever Dr. Ormiston preached to a thin house on a special occasion there were not many Presbyterians within a radius of ten miles.

The Church lost another good man when

DR. DAVID INGLIS

left Canada and took up his abode in Brooklyn. Dr. Inglis had personal qualities that greatly endeared him to a large circle of personal friends. He was as trusty and true a friend as ever grasped a human hand. Like his neighbour, Dr. Ormiston, he was a valuable man for special occasions, and his assistance was much sought by his brethren in all parts of the country. So kind was his heart that he rarely refused to help a neighbour no matter how much labour and inconvenience the effort cost him. Can any higher compliment be paid Dr. Inglis or any other minister of Christ than to say that he was always at his best amidst the solemnities of a communion season? The Presbyterianism of Canada lost a true and noble man and a preacher of rare unction and power when David Inglis crossed the line and began his life work anew in Brooklyn.

Hamilton reminds us of another loss.

DR. IRVINE

was a preacher of rare power. His fine presence, his splendid voice, his genuine Irish eloquence made him a front rank man in the pulpit. In the palmy days of his pulpit power Dr. Robert Irvine did not need to take a back seat in any pulpit company. Few men knew better how to make an effective sermon, and none knew better how to deliver one when made. Principal Willis always considered his "Irish friend," as he sometimes called him—in private of course—one of the most effective pulpit orators in Canada. Like all other good preachers, Dr. Irvine was not always at his best,

but his best was capital. No good preacher is always at his best. The only preacher who ever attains absolute uniformity is the man who always preaches so badly that he cannot by any possibility become any worse. There are preachers of that kind.

In the autumn of 1859 or 1860 a slender lad with large spectacles and a foreign air entered Knox College. He came from Bermuda and was under the care of Dr. Burns. When about half way through his course he left Knox and went to Princeton. That lad is now

DR. F. L. PATTON,

President of Princeton College, and the acknowledged leader of the conservative wing of the American Presbyterian Assembly. What President Patton might have been had he remained in Canada no one can tell, but since we lost him he has developed into the most influential Presbyterian on this continent.

One of the worst losses ever sustained by the Church was made when

DR. JOHN MUNRO GIBSON

went away. We have been told by those who ought to know that in point of usefulness Dr. Gibson's Church, with its varied machinery, is one of the first Presbyterian Churches in London. The Doctor himself is a man of fine scholarship and great influence. As an author he ranks high. His volume on "Matthew" is quite equal to any in the Expositor's series. What were we thinking about when we allowed Dr. Gibson to leave Canada? Is our Church so rich in high scholarship that we can afford to lose men like Patton and Gibson?

A capital all-round man was lost when

DR. DAVID WATERS

went from St. John to Newark. Dr. Waters had no dear brother gush in his composition, but he was a true man. He was not effusive, but he was as good a neighbour as any Canadian minister every worked beside. There was no hour of the twenty-four that he would not leave home to help a good cause and no kind of work that he could not do well. As a Church court and committee man—more especially as a secretary of committees—he never had a superior in the Church. His business training in the Crown Land office of the oldest time made him a most valuable man in a Church not noted for a surplus of business talent among its preachers. When Dr. Waters left we lost one of the most loyal and effective all-round workers the Church ever had.

The Church sustained a bad loss when

DR. M'TAVISH

recrossed the Atlantic and resumed work in the land of his birth. Dr. McTavish was a devoted, self-sacrificing man. He loved his Church and showed his love by hard work in her highest interests—sometimes by telling her plain truth that timid or more politic men would have half smothered or concealed. He was a power in the Gaelic congregations, and in the early days did noble service among his countrymen.

Nothing has been said about good men who left the Churches of the Maritime Provinces before the Union of '75, or of many who have left the united Church since that time. Everything cannot be put in one article. We have merely sketched a few that we happened to know personally or know something about. Taken altogether the number we have lost would make a good Synod, and many of them were conspicuously able men. Why did we lose so many men that would have been worth a great deal to the Church? Some of them have a world-wide reputation to-day. The people who sustained the loss might settle with that question.

There is one comfort—"men may come and men may go," but the work goes on forever.

THE AGED AND INFIRM MINISTERS.

AN OPEN LETTER TO THE WELL-TO-DO MEMBERS OF OUR CHURCH—II

BY ONE OF THEMSELVES

The history of the planting of the Church in Canada would tell of the self-denying labours and struggles and sacrifices of the pioneers that are all but forgotten, even by the few, and little dreamt of by the many. Such a history should be written soon when materials are accessible, and before all the fathers shall have passed away. What I propose to do in this letter is to give a few sketches of my own experience—a sample of what some other one could give in fuller detail.

I received my education in Scotland, and was sent out to Canada as a foreign missionary. Crossing the Atlantic nearly fifty years ago was a very different thing from what it is now; it took six weeks to finish the voyage, now it can be done in one week. We encountered one terrible storm; all hope was given up both by sailors and passengers; we were scudding before the wind, with our helm lashed, for no one could stand at it, and a small sail set to steady our ship. I had often read of mountain billows, I saw them now; they would come up as if they would swallow us all up, but our ship that seemed ready to plunge into the heart of the frightful wave would rise from the trough of the sea—climb higher and higher until it trembled on its crest, and then rush down on the other side only to encounter another wave more terrific than the former. Alas, one towering wave swept over the deck, carried away our bulwarks and swept two of our sailors over board; the one fortunately caught hold of a rope and was saved, the other—the first mate—was carried away out to

sea. I was standing on the gangway at the time; I saw him rise; he tried to swim to the ship; we could not help him in his struggle, and I saw him sink beneath the battling waves to rise no more; was this to be the fate of all of us ere long? He who holdeth the sea in the hollow of His hand heard our cry and sent deliverance; the next day the storm abated, and we returned thanks to God for our preservation. It was put upon me to write to the bride to whom the mate was married a day or two before sailing; we saw them taking their last fond embrace—and to tell her that she was so soon a widow.

My first appointment was to A and B, ten miles apart. The Presbyterian families in the neighbourhood had been gathered together by a neighbouring minister, but they had been so long without supply that they had disbanded. I had to gather them together; I visited every family known to be Presbyterian. And as I was anxious to know how the settlers lived, I took dinner and tea with them and sometimes my night's quarters; everywhere I was kindly entertained and delighted at the comforts these settlers enjoyed. The second week I visited in the same way at B. The weather was extremely hot. I threw off my coat, and the good elder who accompanied me carried it over his arm; the next day I left my coat at his house, and we both set out in our shirt sleeves and visited several families, sitting down at their hospitable table and engaging in worship. How would this do now-days? I am afraid the minister who would visit after this fashion would be tabooed. On the two Sabbaths I preached in two school-houses, crowded to the door with worshippers who were delighted to hear the old, old story told them by one whose language told them that their fatherland was his also. Soon these two small congregations united and had a pastor placed over them; and by and bye, they separated and each had its own pastor, and have long since been self-supporting and flourishing congregations with brick churches and comfortable manses.

I was sent on to C. This station had been formed and fostered by a neighbouring minister, who had recently left them that he might open another station in a needy locality; here I met with the greatest kindness. I do not know that I have ever met with so many aged men, devoted Christians, noble standard bearers. Such are the men who have laid the foundation of our Churches all over the land; their children and grandchildren are now reaping the fruits of their labours. This station soon obtained a pastor, and to-day it has a good brick church and manse. I was settled in D in the fall of the year; a small congregation had been gathered together by the minister of a neighbouring congregation. It had no church building, no way of paying a full salary, but God provided. Soon we had a church and a manse and a self-sustaining congregation, and at the present time the congregation is in a prosperous condition.

In E there was a small meeting where a kind friend gave them a sermon once a quarter or so. As it was within five miles of my home, I took hold of it and gave it afternoon supply for months, until they were able to call a minister of their own, and though they have not grown as some others, yet united to another station they support their own minister. About twenty miles from my home was a small village F where a friend of mine had gone to reside; he urged me to visit him and give the people a sermon. I left my own pulpit vacant on a Sabbath evening and drove there in time to hold an evening meeting, the first Presbyterian preaching they ever had. I did this for a number of Sabbaths, meeting with the friends on the Monday, and after some months I organized them into a congregation. Ten or twelve miles distant was another village G. When it was known there by the few families that belonged to us in the Old Country that a Presbyterian minister preached occasionally in F, they sent one of their leading men to see me and invite me to their village. I made an appointment with him, and left my own church vacant, preached at F in the forenoon and at G in the evening; this I repeated several times until these two stations united to call a minister of their own. After a while they were able with the assistance of a small station each to support two ministers, and both at the present time are in a flourishing condition.

After a few years, I was urged to enter on the mission field, and go into the heart of the Queen's bush. I do not know that the voice of any preacher had been heard before in H; it was a hard field to work. I preached three times each Sabbath, rode ten miles on horseback part of the way, following the blaize, and was over by five o'clock. No man could stand this work; and I was forced to give it up, not however before I had secured another station J, to divide the services of a minister between them; these two stations are now two independent congregations with all the indications of prosperity. I retained station K, and having attached to it another, L, remained there till the union. In reviewing my ministry of over forty years, I can associate with it the following pleasing reminiscences.

I have had to do with the reviving or planting and fostering of ten churches that form a part of our Presbyterian Church of Canada. They have mostly good brick churches and manses. Last year they raised for their ministers' stipend \$7,308, and for all purposes the handsome sum of \$14,295.

I doubt not there are pioneers who could give a much better account of themselves, and who may be encouraged to do so by my feeble attempt. See what the Lord has done for our country, in planting all over it congregations that hold fast and hold forth the Word of Truth—the secret of our national prosperity, and are the men who have done this noble work to be left neglected in their old age? They have toiled for many a long year, doing the extra work of the Church without receiving any remuneration, but the thanks of the early settlers and the consciousness of doing the Master's will, trusting that God would provide for them in their advanced years—will He do it through your liberality? In another letter I will speak of the trials and sacrifices of the men who were raised up as pioneers of the Church.

THE REV. CHARLES ELLIOTT, D.D., LL.D.

BY THE REV. ALEXANDER ALISON, D.D., PHILADELPHIA.

In the death of the Rev. Charles Elliott, D.D., LL.D., Professor of Hebrew and Cognate Languages, Lafayette College, the Presbyterian Church sustains a very heavy loss. Dr. Elliott fell asleep on Sabbath morning, the 14th inst. He had been indisposed through an attack of la grippe for about three weeks. It was thought, however, he was recovering, when all of a sudden acute rheumatism set in, from which he was too weak to rally. It was a great comfort to his wife and daughter that they reached his bedside, from their home in Chicago, before the end came.

Everything was done that human skill and kindness could suggest, the faculty and students being unremitting in their attention to the Doctor's needs. But all without avail.

Dr. Elliott was born at Newcastleton, in Roxburghshire, Scotland, on March 18, 1815. He came to this country with his parents when he was four years old. At the age of nineteen he entered Lafayette College as a preparatory student. He graduated in the class of 1840. He was the valedictorian. The Rev. William H. Green, D.D., LL.D., of Princeton, now Moderator of the General Assembly; the Rev. Thomas C. Porter, D.D., LL.D., at present professor in Lafayette; the Hon. A. G. Richey, of Trenton, N. J., and Col. William Dorris, of Huntingdon, Pa., were members of it. The class held its jubilee re-union last commencement by a dinner at the Paxinosa Hotel, Easton.

From 1843 to 1845 Dr. Elliott was principal of an academy at Xenia, Ohio. During the ensuing four years he was professor at the Western University of Pennsylvania, at Pittsburg. In 1849 he was called to the Chair of Greek Literature and Logic in Miami University, at Oxford, Ohio, where he remained for fourteen years. President Harrison was one of his students.

In 1858 he was ordained, *sine titulo*, by the Presbytery of Oxford, and supplied for a considerable time the Church at College Corner, about five miles from the university. In 1863 he was called to a new sphere of usefulness, to wit, the important Chair of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North-West in Chicago, now the McCormick Seminary.

Here he laboured with increasing ability for the long period of eighteen years, during which he gave to the Church and the world, besides his constant class-room work, several very important books. He resigned his Seminary chair in 1881, and was appointed professor of Hebrew in his Alma Mater, soon after the death of Dr. Lyman Coleman, in 1882. This chair he has held with distinction to the hour of his death.

Last June Dr. Elliott received the honorary degree of Doctor of Laws from Hamilton College, at Clinton, N. Y. His published works are "A Treatise on the Sabbath," "A General Introductory to Prophetic Books," in Lange's Commentary; "Inspiration," published by Clarke & Co., of Edinburgh, '878; "Biblical Hermeneutics," 1882; "The Mosaic Authorship of the Pentateuch," "Old Testament Prophecy," 1889, 314 pages, octavo, and "Christus Mediator," in 1890. At the time of his death he had almost completed a commentary on Isaiah, investigating the new theories as to its authorship. When the book is published it will doubtless be greatly in demand as the contribution of one of the profoundest scholars of the age to the literature of the coming science, "Biblical Theology," as well as a study for the so-called "Higher Critics."

Dr. Elliott was a member and contributor to the proceedings of such learned bodies as "The American Oriental Society," "The Philosophical Society of Great Britain," or "The Victoria Institute," and "The American Society of Biblical Literature and Exegesis."

His last public appearance was on February 1, when he read a paper entitled "A Defence of the Unity of the Authorship of Isaiah" before the ministers' meeting, known as the Evangelical Alliance of Easton and Vicinity. The ability displayed in the paper and the cogency of the argument pleased and aroused the enthusiasm of the brethren in no ordinary way. This is their own testimony.

Dr. Elliott was a great admirer of the founder of Lafayette College, the Rev. George Junkin, D.D., LL.D., its first president. On the 24th of May, 1887, Dr. Elliott unveiled the bronze memorial tablet, erected at his own expense, and now to be seen attached to the walls of the college chapel. As an illustration of the exceeding modesty of the man, let me quote his speech on that occasion: "This tablet is a token of affection to a man whom I revered and loved, and whose memory I cherish with an undying devotion. George Junkin was the founder and first president of this College. It would not be in good taste to enter into detail concerning the acts of kindness which I received at his hands. I will merely state in general terms that I owe to him more than to any other human being." It was only after earnest pressure that he consented to say even the above.

In 1844 Dr. Elliott married Miss Henrietta Udell, of Princeton, N. J., who with one daughter, Mrs. H. M. Elliott, of Chicago, and her husband survives him.

The funeral services were held in the college chapel at Easton on Wednesday, the 17th inst., at two p.m. The Rev. Mr. Haines, pastor of the First Church at Easton, read the Scripture selections, and the Rev. Dr. Porter, Dr. Elliott's class-mate, offered prayer. The memorial address was delivered by his intimate friend and former student, the writer of this sketch. The faculty, students and citizens of

Easton showed by their presence and floral tributes the high place which the honoured dead had in their affections.

It was decided by his loved ones that his remains should be interred in the soil of his Alma Mater. It was always Dr. Elliott's ambition to close his career amid the scenes of Lafayette. His wish was gratified.

Dr. Elliott was truly a great scholar. As the years pass this will appear more and more evident as students become familiar with his published works. He was a true believer in the Bible as the word of God. He had no sympathy with those who would emphasize the word "contained" in the expression of the Westminster Assembly of Divines. "The word of God as contained in the Scriptures of the Old and New Testaments."

Dr. Elliott believed in criticism, yea, in the highest criticism, but he also held firmly to the doctrine that "Exegesis," and not "Eisegesis," is the province of the student of the Holy Scriptures.

He looked upon the Bible as a mine full of precious gold which the exegete as a skilful, faithful and industrious miner, was to dig out. Dr. Elliott zealously taught his students to bring out of the Sacred Oracles the "things new and old," which God, by His holy Spirit, had inspired men to put therein.

Nor was he aught save a living example to his disciples of what he taught. He never ventured into the quagmire of theory. He always believed that this was dangerous ground. He accepted, and acted upon the principle of the great Sir Isaac Newton, never to launch one of the many theories that might flash through his mind until it had proved its claim to a place beyond the realm of the merely theoretical. Dr. Elliott was therefore a public teacher whom it was safe to follow; a preceptor conservative in the best sense. But it is just such men the Church can least afford to lose. It is not now that the Church and the world can realize the loss that such a death as this occasions.

We are just entering upon a period of thought along lines to which such men as Dr. Elliott have been devoting their lives. Posterity, however, will make acknowledgments.

Dr. Elliott was a most distinguished linguist, speaking many languages with fluency; and being recognized by scholars in both hemispheres as an authority on all questions pertaining to general literature. He was an all-round student. I well remember the remark made by Dr. Knox, the former president of Lafayette College, as he was spending the night at my house: "When I see Dr. Elliott walking across the campus, I cannot help saying to myself, 'There goes a walking Cyclopædia.'" I think it is not too much to say that Dr. Elliott had been able to fill almost any chair in a college or theological seminary. His erudition was simply wonderful.

In his social relations he was one of the most delightful men to meet. He was also genial and approachable. While he was dignity personified, yet he was so thoroughly a gentleman in every sense of the term that even the children would leave their play to greet him. He was never happier than when in the company of the little ones. In personal appearance Dr. Elliott was one who would attract attention anywhere, he was so tall and erect. He would have made an ideal general. He was very fond of travel. He crossed the Atlantic twenty-one times. His last visit to his native Scotland was during the past summer. As he increased in years his love for the "land of brown heath and shaggy wood" became stronger and stronger. I have often regretted that he did not compile a volume on "Scottish Wit and Humour." I think it had rivalled Dean Ramsay's "Reminiscences" and Hood's "Scottish Characteristics." He was full of the choicest specimens of Caledonian anecdote.

But he is gone. We shall see him no more until we meet beyond the river. Thank God, however, for such a life! Farewell, thou splendid man! Thou hast nobly lived! Thou hast nobly died! Thou art not dead! Thy memory will live as the ages pass, for thou hast implanted thyself in the lives of many who have sat at thy feet and imbibed thy spirit.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." "He being dead yet speaketh."

In a single sentence let me close the record; let me place this wreath upon his casket: "He was:—, but words are wanting to say what. Think what a man should be; he was that."

Philadelphia, February 20, 1892.

BIBLE WOMEN FOR CHINA.

MR. EDITOR,—In THE CANADA PRESBYTERIAN of the 15th of February you reproduce a sentence from a letter of Mrs. Jamieson's in which she says: "I was not indifferent to the heathen, but owing to the difficulties, though right in their midst, I could not accomplish for them as much as any Canadian lady who will give or collect \$70 a year and send it to keep a thoroughly-trained Chinese Bible woman at work among her own sisters."

My sympathy is entirely with the opinion expressed, and think and hope it would materially assist the cause—the evangelization of China—if through your columns those interested in missions could be informed of a likely number of native Christian women capable to teach as Bible women.

ONE INTERESTED IN MISSIONS.

Hamilton, February 13, 1892.

LETTER FROM REV. J. WILKIE, INDORE.

MR. EDITOR,—Our sad errand to Bombay is accomplished. We have seen Miss Harris safely on board the good ship *Carthage*, in the care of Miss Dr. McKellar. Humanly speaking everything has been done to ensure the safe return to her loved ones of one who was deeply interested in her work and has literally been a martyr to it. Her splendid abilities and deep seated sense of duty made us all long to keep her in this needy field; but the Master has otherwise willed it, and earnestly will prayers here mingle with those of loved ones at home that she may soon recover her old enthusiasm and strength for the work, and wherever she may be permitted to work she will not soon be forgotten here. The anxious hearts at home have the united sympathy of our mission circle. We hope Miss Dr. McKellar's careful ministrations will be rewarded by seeing Miss Harris in some measure restored ere England is reached. Miss McKellar needs the rest and change. She forgot that India is not Canada and that zeal must not outrun our strength; and during Miss Dr. Oliver's much-needed change to South India whilst trying to carry on all the medical work, found the burden rather too heavy and had to take to her bed. She so far recovered that she had again begun her work; but the doctor here advised her to take a sea voyage, if she desired to regain her lost power. Her year at Indore has enabled us to know and very fully appreciate her as a faithful, earnest worker; and so whilst regretting the immediate cause of her voyage, yet hope we may at the end of three months welcome her back again in our midst fully restored in health.

Let me whisper that what has happened may happen again and possibly in a more sad form. Miss Ross has been sent to Mhow to carry on the work of the Misses Stockbridge, and with her is Miss Dr. Fraser, who is seeking to develop the medical work amongst women; her work and that of the Boarding School—Miss Harris' care till November last—has been put in the care of Miss Sinclair, *i.e.*, there is one lady at Indore, Miss Sinclair, to carry on the work formerly carried on by Miss Ross, Miss Harris with her own. Her school of over one hundred girls is work enough for any person; Miss Ross' new school in the city of Indore gave her ample work; and Miss Harris found the big school a full handful. In this nothing is said of the many Zenanas visited by both Miss Ross and Miss Sinclair that now cry so earnestly for a continuation of the Bible teaching. All cannot be done that earnest hearts would like to do, and the feeling that time and strength are not equal to the demands is almost as hard to endure as the work itself. We have been permitted to welcome to our midst Misses McWilliams and Dr. O'Hara, and we are glad they are to remain at Indore to help to hold on to what has been established at the expense of so much time and money in the past. We want to see the whole field covered; but no one, who knows us, will accuse us of selfishness in seeking to have Indore in some adequate measure supplied, when they realize how impossible it is to hold on to what has been won otherwise, and how serious is the danger of a complete collapse, through the breaking down of earnest workers, whose only fault is an attempt to meet the crying claims thrust upon them. Let us lengthen the cords as far as possible; but let us see to it that the stakes are proportionately strengthened. It is possible for the heart to grow faint even in a good work. You at home have been praying for the open doors and wonderfully has the Master answered them. Now may there be united earnest prayer from you and us that the workers—native and European—may rise up in large numbers, consecrated to the service of our loving Saviour.

The visit of His Excellency Lord Lansdowne, Viceroy of India, last November, to Indore was to us as a mission a peculiarly pleasing one. Our motto "Canada remembers you, Welcome of the Canadian Mission," with the Canadian Ensign floating over it, at once arrested his attention and stirred up tender feelings. Although surrounded with all the gorgeous pomp of the East, and in a carriage with His Highness Maharajah Holkar, he lifted and waved his hat several times in response to the cheering of the college boys, and in the most marked way both he and Lady Lansdowne singled us out and thanked us for this kind remembrancer, at the same time he expressed his warm interest in Canada and her affairs. Ours was the only institution from which he received an address, and the Women's Hospital the only one visited by Her Excellency Lady Lansdowne. Their visit did us much good, at least by advertising us in the eyes of the many native Chiefs, who thronged Indore at that time and they cheered us by so manifestly showing their interest in our beloved Canada and in the work we her representatives are trying to do here.

At the New Year we had a gathering at Indore of the Christians of Mhow and Indore. It was so pleasant an experiment that we hope next year it may be possible to have the Christians of all the stations gathered at some centre for mutual stimulation and prayer. The first meet of the Mela was held in the Hall of the Girls' Boarding School—a large room that served admirably for the purpose. Here first was a dinner, after which were addresses of welcome and response. The second and third days' meetings were held in a large tent, as our church building was not large enough, and the Boarding School hall not suitable for the general public, whom we had invited. The subjects discussed were, "Causes of a personal character of our little fruit in the past," "How may we remedy this," "What does Christ expect of us, and how may we meet this expectation," "The work of the Holy Spirit, its need, what hinders, what might we expect from His working in and with us"; and mingled with these were our songs of praise and earnest pleading for the blessing we all need, in order to more thorough consecration; the whole concluding with the united Communion Service on the Sabbath evening.

All the staff are well. It is now our cold season and so our best for work.

Bombay, January 16, 1892.

Pastor and People.

THE TAPESTRY WEAVERS.

Let us learn a useful lesson, no braver lesson can be,
From the ways of the tapestry weavers, the other side of the sea;
Above their heads the pattern hangs, they study it with care,
And as to and fro the shuttle leaps, their eyes are fastened there;
They tell this curious thing beside of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side
ever;

It is only when the weaving stops, and the web is loosed and turned,
That he sees his real hand-work, that his marvellous skill is learned—

Ah! the sight of his delicate beauty, it pays him for all his cost,
No rarer, daintier work than his was ever done by the frost;
Then the master bringeth him golden hire, and giveth him praise as
well,
And how happy the heart of the weaver is, no tongue but his own can
tell.
The years of man are the looms of God, let down from the place of
the sun,
Wherein we are ever weaving, till the mystic web is done,
Weaving blindly, but weaving surely, each for himself his fate,
We may not see how the right side looks, we can only weave and
wait;

But looking above at the pattern, no weaver hath need to fear,
Only let him look clear into heaven, the Perfect Pattern is there;
If he keeps the face of the Saviour forever and always in sight,
His toil shall be sweeter than honey, and his weaving sure to be
right.
And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master, it shall say to him, "Well
done."
And the white-winged angels of heaven to bear him hence shall come
down,
And God shall give for his hire—not golden coin, but a crown.

TESTIMONY.

REV. J. A. R. DICKSON, B.D., PH.D., GALL, ONT.

The circumstances in which one has been bred up determine to a very large extent what his after life in all its manifestations shall be. The matrix in which men are moulded leaves impressions which are seldom if ever effaced. "The child is father to the man." And the child has been fashioned by his environment. It is given to few—only to one here and there, at times far enough apart—to do what our Poet Laureate sings so well:—

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breaths the blows of circumstance,
And grapples with his evil star.

This doer is a "divinely-gifted man." Therein lies the germ that puts forth its energy in successful action. The majority of men are held fast by the habits formed in early life. These have become to them second nature. And that accounts to a large extent for the differences that obtain in the expression of the religious life in different denominations. Some embrace the opportunity that offers to bear witness to the goodness of the Lord to them, and others shrink instinctively from it. Those trained in the Methodist communion are free to express the experiences they have passed through in their religious career. They enjoy an opportunity when it comes and always improve it. Those who have been educated in the Presbyterian Church are far from communicative—they are rather reticent. They instinctively shrink from making public that which they regard as being a private matter between God and themselves. The Episcopalian stands midway between these extremes; with a large measure of Presbyterian reserve, yet touched and glowing with a portion of Methodist fire, struck from the noble and beautiful words of the Book of Common Prayer, by constant collision of devout heart and mind, which mingling, mellows and sweetens the character so that it is exceedingly attractive. Mrs. Charles has depicted this Episcopalian beauty in her charming book entitled, "Diary of Mrs. Kitty Trevlyan; a Story of the Times of Whitfield and the Wesleys." Supposing that to be pure fiction, yet we have the reality in Frances Ridley Havergal.

I doubt not that national temperament has something to do with this. The Methodists are mostly English, who by nature are free-spoken. The Episcopalians are English and Irish, the Irish adding an element of greater freedom. The Presbyterians are mostly Scotch, and Scotch-Irish, who are reserved by nature; and of affairs uncommunicative, especially of religious matters. It may be too that the freedom of one denomination produces or helps to bring about the bondage of the other. Repulsive forces play as well as attractive forces. And often one who would be ready to testify quietly is hindered by the excessive freedom or "gush" of another, which seems to make a mockery of the whole business. One of the Alexanders of New York was once asked by an impudent individual if he had any religion, and his answer was, "None to speak of." Whether the answer was understood or not it contained a sharp rebuke. That religion that lives in talk gets little beyond talk. Talk may empty the heart of motive force by leading a man to think he has done a thing because he has talked about it. The old German proverb reigns over a wide and important province: "Speech is silver, silence is gold." Thought grows in silence and gathers its forces that in due time shake the world with their mighty acts. Silence has an important part to play at times, but it is not to be kept always. It needs to be broken, especially in the religious life of the people, that the spiritual light it them may shine forth and illumine those who sit in darkness.

Dr. John Brown, of Edinburgh, at his jubilee celebration made an acknowledgment showing how he had been educated, and yet he breaks through the old law into the freedom and glory of the new and higher law. And this is spoken of as being "almost the only approach to a public revelation of his inward religious experiences in his whole history." Then he said: "I have avoided as much as might be, details of private history, and it would be most unbecoming to obtrude on the attention of such a meeting the experiences of the inner life. The good old gentlewoman was right who said to her younger friend when broaching such a subject on the street: 'Whisht, lassie, thae are no causey cracks,' yet I would feel as if I had neglected a duty did I not ere closing make an acknowledgment how good a Master for these fifty years I have had, and how unprofitable a servant He has had in me. Yes, He has been a good Master, sustaining me in weakness, guiding me in perplexity, comforting me in sorrow." And so he goes on with his testimony. No doubt it was like water to thirsty souls as the listeners took it in, and did them real good. Only it was a pity that this was the first testimony of so good and so influential a man. He allowed his experiences to lie unuttered and unsung. He was a typical Presbyterian! And his course, while commended by worldly convention, is not at all sustained by biblical teaching or biblical example. Experience is a two-edged weapon to be used in the service of the Lord. When it is uttered it confirms the individual's own heart, and it carries conviction to the hearts of others. It is a most valuable part of the light of which our Saviour speaks. It is a light like that of the transfiguration; it shines through all the wrappings from the soul to the outer air. It has that in it behind which no one can go, "I know"—the testimony of the inner consciousness. How much experience has been caught up in the divine revelation we have in the Bible! God's mercy and grace pour through human hearts to us, and are clothed in hues that are beautiful to our eyes. Paul and David, and even the prophets, speak to us through a personal testimony of the love and faithfulness of God. The Hebrew psalmist cries: "Come and hear all ye that fear God, and I will declare what He hath done for my soul." We may mark these points in this: 1. He wanted a large audience to listen. 2. He desired to give God the glory due to His holy name. 3. He offers to speak of the most sacred thing to him, the inner life. David does this with the spontaneity of an irresistible inner impulse. He holds the ground the apostles did when they cried: "We cannot but speak the things we have seen and heard." Yielding to the monition of the Spirit of God, this testimony will be freely given. Thinking of God and God's glory alone we rise above all fear, we come into the realm of the liberty of the sons of God. Examples of this are not wanting. And that not only among the poor and unlearned where God's Spirit is unhindered in His action, but among men of leading and of light as well. In the olden times of degeneracy and godlessness, the godly kept the flame of divine love alive in them by testimony. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him." This is God's seal on this particular action. An action in which self is to a large measure lost sight of and God is filling the eye and the heart. All God's works praise Him, and shall not we do so who are His greatest work? All God's creation witnesses of Him, and for Him, and shall not we on whom has been expended such unspeakable grace and mercy?

In mission work in one of the worst quarters of New York City, conducted by Jerry McAuley, the man whom God saved from being a river-thief, a drunkard, a gambler, a prize-fighter, a rough, a bounty-breaker—testimony from men blessed of God was the chief weapon used. This is the way Jerry himself speaks: "Love testimony? I guess I do. That man there (pointing to Orville Gardner) came to prison where I was under sentence of fifteen years, and told how God saved him. I knew what he was before, and I got all broken up, and went back to my cell, got on my knees, and Christ saved me. Always give your testimony just as it is." "At first when I used to get up there would come a great lump in my throat that nearly choked me, but I would jump up and hang on to the seat and say: 'I love Jesus,' and flop down as if I was shot. I always felt better for it. Let every one improve the time to-night." Saved by testimony, he encouraged others to testify.

We must testify with our lives and also with our lips of what Christ is to us, and also what He has done for us. Then let us—Stand up, stand up for Jesus—everywhere. A simple word of testimony may save an immortal soul!

ALL THE WAY.

If in the year just closed some great event has come into our life, how ready we are to say it is "a providence"; especially so if it has been something good or joyful. But the mishaps and disappointments, the changes which have altered the whole current of our living, these we make doubly hard to bear because we call them our mistakes, our blunders, our own short-sighted folly. Now if anything is distinctly said in the word of God this one thing is: that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose heart is per-

fect towards Him." Not only in this passage, but in very many others, we are assured that God our Father is interested in and cares for every thing that concerns his own people. The evil and the good, the little things and the great, are absolutely overruled and cared for by him in the interest of all who trust Him. "Thou shalt remember all the way that the Lord thy God hath led thee" was His word to His people of old. They were to remember that He led them not only to Elim, with its restful palms and refreshing wells, but also to Marah, with its bitter waters. Not only that He fed them, but that He suffered them to hunger, and that these every-day affairs of food and raiment were used by Him to teach them the best lesson they could learn, the secret of true living.

Suppose we have made some apparently grievous mistakes in the past; if we were honestly asking to be led by a wisdom above our own, and not selfishly or wilfully seeking our own way, we are bound to believe that the seeming mistakes will turn out for the furtherance of our best interests. This is the logical outcome of Christian faith; it is sound philosophy; it is according to Scripture. "What shall we then say these things? If God be for us, who can be against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He gives us all things; He leads all the way. He will lift the shadows from the retrospect of the past year, and forecast with cheerful courage the days upon which we now enter, if, with all our heart we trustfully remember "all the way" that He hath led us. With apprehensions consequent upon infirmed health, with present sorrows of loss and bereavement, thousands of Christians need in the beginning of this year the quiet and confidence such a trust as this alone can give. With new force the message given to the people long ago in a time of danger comes to us—new force because we know, as they did not know, that all the promises of God are yea and amen in Christ Jesus—"Be strong and courageous, be not afraid nor dismayed; * * * * * with us is the Lord our God to help us, and to fight our battles. And the people rested [or leaned] themselves upon the words." There, also, let us rest.

Peace, troubled soul, thou need'st not fear;
Thy great Provider still is near,
Who fed thee last, will feed thee still;
Be calm, and sink into His will.

—Ex.

THE POWER IS GOD'S.

He who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight; specialties of musical, poetical, oratorical or artistic faculty; special tastes for reasoning, philosophy, history, natural science, or natural history—all these may be dedicated to Him, sanctified by Him, and used by Him. Whatever He has given, He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do! At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever to fit for His use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—Frances Ridley Havergal.

WORLDLINESS IN THE PULPIT.

Worldly symptoms in the pulpit are shown in ignoring or condoning the worldliness in the Church, shown by special sympathy and affinities for the fashionable, the influential, and the rich, a deference to social position, with special efforts to attract and please this class. Worldly symptoms in the pulpit are seen in the manner and make-up of the sermon, its artistic taste, its literary trend, its purpose to please. Sensation is worldly, most of the fine preaching is worldly. The failing to have a large ingredient of the "reprove, rebuke, exhort," in a sermon gives it a worldly flavour. The failing to be instant, as Paul directs—that is leaving out the pressing, pungent, personal element; for instant means to come in upon them—the failing to do this in season and out of season gives a smack of worldliness to the sermon. The toning down truth to suit the tastes of the congregation is a worldly symptom of a grievous form. The failure to rebuke worldliness in the pew in an arraigning and convicting form, is to be worldly. If the pulpit has any alloy of self, any desire for reputation, any desire for money, popularity, or praise, it is to that degree worldly; for these are unmistakable symptoms of worldliness.—St. Louis Advocate.

YOU'VE NO IDEA

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hood's.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

A FASHIONABLE DRINK.

Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

Our Young Folks.

DON'T YOU SEE?

The boy who on the corner stands
With open mouth and listless air,
Who in his pockets thrusts his hands,
And shows no signs of thought or care;
Who idly dreams—who rarely works—
Who needful task or duty shirks;
Though kind in manners he may be,
There's much that's lacking—Don't you see?

The boy who will neglect his book
For game of chance, or bat and ball,
For gun and dog, or rod and hook,
Or for a dance—for one or all—
Will find he's made a grand mistake.
Can games the place of knowledge take?
When on the top round he would be
He'll find he's lacking—Don't you see?

The boy who smokes a cigarette,
Or drinks with friends a social glass,
Is forming habits to regret,
Whose ills all other ills surpass.
Though solid rock is near at hand,
That boy is building on the sand.
With scoffing mates and boisterous glee,
His course is downward—Don't you see?

The girl who at the window waits,
With idle hands and dreamy look;
Who, by her actions, says she hates
The household work of maid or cook!
Who lets her mother work away
While she indulges in a play!
How'er refined that girl may be,
There's much that's lacking—Don't you see?

The girl whose recitations show
No earnest work—no careful thought;
Who fails in what she ought to know,
When skillful test of work is brought;
That girl will fail to win the prize—
Will fail while earnest workers rise—
A grand success she'll never be—
There's too much lacking—Don't you see?

When one would build a house to stand,
He builds upon the solid rock.
He takes the best at his command!
He piles the granite, block on block.
No soft, shale rock shall have a place
In inner or in outer face.
Well tested rock shall polished be
For lasting structure—Don't you see?

Build thou for time—on solid rock,
Give thought and care; build broad and deep.
Then, tempest wild, with rudest shock,
Shall harmlessly around thee sweep.
With knowledge gained, and purpose grand,
The ills of life thou canst command,
From all their pow'r thou shalt be free;
Thy power the greater—Don't you see?

SPURGEON AND THE LITTLE BOY.

The death of Mr. Spurgeon—London's celebrated preacher—recalls the many branches of his noble work, and reminds us of a pretty story gleaned from a gentleman connected with his well-known orphanage. One holiday, when it was customary for the friends of the boys to take them out for a few hours, and treat them to cakes and goodies, the great man was sitting in the garden surrounding the Home—a lovely spot situated in one of the many suburbs of the metropolis—and, as he meditated, a little fellow of some seven summers approached, and timidly plucking at the sleeve of the man, who to him was the embodiment of all that was good, said, "Mr. Spurgeon!"

"Yes, my child."

"If you knew of a little boy who had no father, and no mother, would you be sorry for him?"

"Why, yes, my child, you know I would."

"And, Mr. Spurgeon, please, if on a holiday when all the other little boys had some one to play with and friends take them out and give them cakes, while that little boy had none, would you still be sorry for him?"

"Of course I would, my child"; and a humorous twinkle gleamed in the eye of the great man.

"But, Mr. Spurgeon, if that little boy stood before you, would you be so sorry that you'd give him a penny to buy cakes with?" and the little lips quivered, and the big tears stood in the earnest blue eyes.

But before they could drop, the small boy was on the great man's knee, with a bright, shining sixpence pressed tight in his little hand, and soon shouts of laughter could be heard as Mr. Spurgeon, in his own inimitable way, chased back the tears and brought sunshine into the eyes and the heart of the little orphan boy.

DOES THE LORD CARE?

Several years ago I was passing through a severe trial. One day the difficulties seemed to come thicker and faster than I could bear. My faith was shaken. I said to a faithful friend and adviser:—

"Do you suppose the Lord cares anything about our difficulties?"

"Of course He does," was the reply.

But with an agony of fear that He did not care, which was harder to bear than any other trial could be, I went into my class-room. While I carried on my recitation the cry was

there deep in my heart: "He does not care. He does not care."

When my recitation was over a dear girl lingered behind the others and said: "Here is a little book—mar! I want to give you."

I took the pretty piece of paper in my hand with a "thank you, my dear," when my eyes fell on the words: "Cast thy burden upon the Lord and He shall sustain thee."

The messenger was gone, but the message lay there in my hand. I looked again with wonder, to see if the words were really there, when the thought came: "That is just like Him," and I said aloud, "I will."

Where was the burden? Gone, as completely gone as though the cause had been removed. The sorrow was there but the sting was gone, for the Lord had the burden.

Sometime after that I told my little friend that her message had helped me. She said: "I had intended to bring it to you before, but had forgotten it. That day I came to school without it, but remembering went home for it."

Was this all a coincidence, or was it the Lord showing His love for His child?

I prefer to believe that it was His own voice bidding me trust Him, and I go on giving Him my cares, and they are mine no longer. How can they be when I have given them away?

GOOD ENOUGH BOYS.

"I made a bob-sled according to the directions given in my paper," said Fred Carroll, petulently, "and it wouldn't run."

"So I believe," said his friend, George Lennon. "You also made a box telephone, and that didn't work."

"How do you account for it?" asked Fred, curiously.

George smiled as he answered quietly: "You did not make them according to directions."

"Didn't I put in everything required? What did I omit?"

"You omitted exactness. When you made the telephone you did not draw the wire tight, as directed. You left it hanging slack, and when I spoke to you about it you said it was 'good enough.'"

"I thought it would do."

"Of course you did! Then, in making the sled, you made two mistakes in your measurement. You nailed the forward cross cleat about six inches from the end, thus interfering with the play of the front bob; and the guards were so low that a fellow's knuckles scraped the ground. The consequence was, that there was no satisfaction in riding on the sled. It was a 'good enough' sled. Instead of being careful to have every measurement exact, you guessed at some, and made mistakes in others; and to every objection you replied that it was 'good enough.' That generally means no good at all."

How many "good enough" boys are reading these lines? The boy who sweeps his employer's store, and neglects the corners and dark places, is sweeping "good enough." So is the boy that skims his lessons, or does the home chores in a careless fashion.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible.

One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

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Gentlemen,—In driving over the mountains I took a severe cold, which settled in my back and kidneys, causing me many sleepless nights of pain. The first application of MINARD'S LINIMENT so relieved me that I fell into a deep sleep and complete recovery shortly followed.

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Sabbath School Teacher.

INTERNATIONAL LESSONS

March 13, 1892. | PROMISE OF A NEW HEART. | Ezek. 36: 25-38.
GOLDEN TEXT.—A new heart also will I give you, and a new spirit will I put within you. Ez. xxxvi. 26.

INTRODUCTORY.

Ezekiel the prophet belonged to a priestly family. He was born in or near Jerusalem in the reign of the good king Josiah, and was carried along with king Jehoiachin into captivity in Babylon. He lived near the river Chebar, which some suppose was the Nabour, a branch of the Euphrates, and others think that the canal constructed by Nebuchadnezzar to connect the Tigris and Euphrates is meant. In his prophecy he foretold the destiny of surrounding nations, the better and brighter days in store for the exiles when they should be restored to their own land, and the advent of God's kingdom of righteousness. He continued to prophesy for about twenty-two years.

I. A Renewal of Heart.—In these words God is speaking through the prophet. It is from God that cleansing from sin comes. The figure used to convey spiritual purification is one of the simplest and most easily understood, "I will sprinkle clean water upon you." It is God's pardoning mercy and grace that cleanse the soul from the pollution of sin. Sin defiles and disfigures the soul, and it can only be cleansed by the precious blood of Christ. One of the sins to which the people had been greatly addicted was that of idolatry, and as no sin is single, but brings others with it, idolatry had plunged the people into many gross and grievous sins. Because of these, punishment had come upon them. In the captivity they learned valuable lessons, they came to understand the sinfulness of idolatry. Here the promise is given "from all your idols will I cleanse you." From the sin of idolatry the Jews were delivered. After the captivity they did not again err in this direction. This promise is followed by another, "a new heart will I give you, and a new spirit will I put within you." This is not a physical but a spiritual change. The faculties and powers of the soul are the same after conversion that they were before. They are differently governed, differently directed. The heart is the seat of life, the soul is the centre of spiritual life. Before conversion the soul is inclined to evil, it loves evil. The affections and the will are on the side of evil. Supreme love to God is not the ruling motive of the life; self is supreme, and disobedience to the will of God is not felt to be a sin. When God gives the new heart, it is filled with love to Himself, and the new rule of life it inspires is obedience to His will. The old dead heart, hard and stony, is removed and a warm, generous and loving heart takes its place. God also gives the promise "I will put My spirit within you." That spirit will bring the heart into harmony with God's will. It will love what God loves and hate what God hates. It will seek to follow what is good, to do right, to hate every false and wicked way, and to run in the way of God's commandments. The spirit of God prompts all who receive that priceless gift "to walk in My statutes, and ye shall keep My judgments to do them."

II. The Temporal Blessings that accompany a Renewed Heart.—Here is the promise that the exiles would be restored to their own land, where if they are steadfast in their purpose to love, serve and obey God, their stay would be permanent. He who would restore them was able to protect them from all their foes, and He tells them of the new covenant relation that shall be sustained. "Ye shall be My people, and I will be your God." "Happy is the people whose God is the Lord." There is still another promise given them, "I will also save you from all your uncleanness." The mercy that pardons is accompanied by the grace that preserves from evil. They had known by sad experience what it was to live sinful and polluted lives, now there is the encouraging promise that they would be preserved from the power and pollution of sin. Then earthly blessings in great abundance are promised. The earth shall yield plentifully, and they will not be reproached by the heathen because they suffered from famine. It is with nations as with individuals that those who serve and obey God are usually, though not always and at all times, the most prosperous, even in temporal things. The rule, however, is more clearly discernible in the case of nations than in the case of individuals. God does not always reward His most devoted servants with earthly prosperity, but His blessing is with them, and their complete blessedness is hereafter.

III. God's Goodness leads to Repentance.—When man's sin is contrasted with God's goodness, it is then seen how vile and loathsome it is. God who is infinite in purity and goodness desires man's love and obedience. Man is dependent on God for all things, life, maintenance and happiness. God's bounty is infinite and His forbearance great, yet man continues to disobey and rebel against God. How ungrateful then as well as base is it to go on sinning against a just, righteous and merciful God. How much more aggravated is this guilt when it is remembered that the fullest proof of God's love to guilty man is in the gift of His Son for man's redemption from sin. When one perceives the dreadful nature of sin, and sees it in all its vileness, the result is the same as in the case of the penitent exiles. You "shall loathe yourselves in your own sight for your iniquities and for your abominations." That the forgiveness of sins comes from God's free grace is clearly brought out in what follows, "not for your sakes do I this, saith the Lord God." Salvation is not of merit, but of grace. The humiliation that conviction of sin brings is becoming and right. No one earnestly desires the forgiveness of his sins who does not at first feel ashamed of them. Sincere heart abasement for sin is one of the first steps that leads to deliverance. "Be ashamed and confounded for your own ways." The spiritual change precedes the change in the circumstances of the exiles. The depopulated cities and waste lands of Judea shall again be filled with peaceful and prosperous inhabitants. The desolate land was to become like the garden of Eden. God's dealings with His chosen people would serve as an example to others. "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Both for spiritual and temporal blessings we are to pray. This is the law of God's kingdom. "I will yet for this be inquired of by the house of Israel, to do it for them." These words are an encouragement to earnest, believing prayer, both for spiritual and temporal blessings. If this were remembered and acted upon more frequently, many sad and imperfect lives would be brightened, and made more useful and blessed than they are. God is willing to hear the direct supplications of His people. Nothing that concerns them is beyond the range of His care. It is significant that these words occur in the connection they do. They are preceded and followed by promises of temporal blessing and prosperity.

PRACTICAL SUGGESTIONS.

We never can enjoy God's blessings without a change of heart. "Except ye be born again ye cannot see the kingdom of God."

God's goodness is designed to lead us to repentance. It is the greatest abuse of it to continue sinning against Him.

There is an intimate connection between the service of God and temporal blessing. God is the God of providence as well as of grace; those who experience His grace can rely on His providence.

God's grace is a free gift. It is an unmerited favour. "Not for your own sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel."

NOW READY.
THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS:—Frontispiece—Photogravure Portrait of Rev. Thos. Ward-rop, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Moderator—Home Missions, by Rev. W. S. McIn-
ish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, Jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Minis-
ters' Fund, by J. E. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James Church, Prince Edward Island—Roll of Synods and Presbyteries, etc.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 2nd, 1892.

THE *Interior* thinks that "as a rule the charities of the dead are fatal to the benevolence of the living." That may be, but when was a Church or charitable institution known to refuse a bequest? People always take the money from the dead and allow the benevolence of the living to look out for itself.

IN ten years nearly one hundred and sixty millions of passengers were carried on the New York Central Railway and only twenty-four persons were killed. Had as many people travelled as many miles on foot or on horseback or in carriages, probably ten times as many would have met death by accident. Travelling by rail is the safest as well as the cheapest and most comfortable mode.

DESPITE all their protests the High Church leaders in England are assimilating their practices as nearly as may be to those of the Roman Catholic Church. They are now urging the offering of prayers for the dead. In the papers that represent their views lengthy arguments in favour of this practice are making their appearance. It will soon be next to impossible to distinguish between Romanism and High Church Anglicanism.

THE Christian Endeavour movement is beginning to make its influence felt. Both in Canada and in the United States it has entered a strong protest against keeping the Chicago World's Fair open on Sabbath. In taking this position the members of this organization have only done what is expected of them. It is well to strengthen the hands of those who are labouring to secure the due observance of the Lord's Day, and the Christian Endeavourers may be relied on to stand firm in their adhesion to the principles they profess.

DR. PARKHURST, of the Madison Square Church, preached a ringing sermon the other Sabbath on municipal iniquity. Among other good things he said:—

Sin never gets tired; never is low-spirited; has the courage of its convictions; never fritters away its power and its genius pettifogging over side issues. What voluminous lessons the saints might learn from the sinners!

Yes, the number of lessons that saints might learn from sinners would fill a large book. The readiness with which sinners spend money on vice contrasted with the difficulty of extracting money from some saints for good purposes would supply a topic for a sermon longer than Dr. Parkhurst's. The unanimity with which sinners sin contrasted with the manner in which saints quarrel about the best

way to put down sin would furnish another good subject.

THE question of opening or closing the Chicago Exposition on Sabbath is not yet decided. A deep interest is being taken in its settlement and much earnestness is displayed. Several State Legislatures have decided that their grant is conditional on the closing of the exhibition on Sabbath. New York State and Kentucky Legislatures have resolved that their respective grants will only be given on that condition. Our Canadian Parliament has the power to determine that the Canadian exhibit can be kept closed on that day, and it is hoped that they will see their way to do so.

THE *Herald and Presbyter* has this to say about the cause of some clerical shipwrecks:—

There is a great temptation to young men in the pulpit of to-day to appear brilliant. Brilliance has its rewards. And so, some men who are at heart sound on the real questions of theology, and of the word of God, allow themselves to make use of expressions apparently contradicting the truth. They may go on to make qualifying statements and to present the truth in a proper form to their congregations in the course of the sermon. But the startling expression is reported and headlined, and the minister's influence goes, for the large part, to give comfort to the enemies of the truth. Many men have been led on and on by degrees from such a point as this to shipwreck themselves and others with them. It is too great a price to pay for the bauble reputation of originality. True, but why in the name of common sense is it necessary to be heterodox in order to be brilliant? Is there not enough of undoubted truth within the covers of the Bible on which any preacher can exercise his abilities no matter how brilliant they are. We rather incline to the opinion that a considerable number of the men who make shipwreck are consumed with a love of popularity, and not being able on their merits to get "reported and headlined," indulge in a little sensational heterodoxy to attract attention. The lack of brilliancy is what troubles some of them.

FEW preachers had more to contend against than Spurgeon had in the earlier years of his ministry. When he began to make a little stir in London he was caricatured and ridiculed by the press and the wits of the city. The *Times* was pleased to say that he "looked like a butcher boy in full mourning." Of course the most imbecile curate in that ecclesiastical establishment in which imbecility always abounds looked upon him with patronizing contempt, if he condescended to look at all. For years he was deluged with anonymous letters, some of them ill-natured and scurrilous, and some kindly though critical. He was abused on both sides of the Atlantic because he smoked cigars. The young preacher went on with his work. If these people thought sneering at him was the best work they could do for the Lord he was determined to do some better work. He stood bravely at his post and the Lord stood with him. The world knows the result. It is doubtful if any minister of fair ability and real working power was ever permanently injured by abuse. If he has the sense and the ability to go right on, as a rule he gets on. People who make a specialty of abusing clergymen or obstructing their work are seldom formidable for long. Something nearly always happens to show them up. Providence generally attends to people of that kind.

DR. CUYLER thinks the following is about as *Spurgeonic* as any passage Spurgeon ever delivered:—

When a man gets to cutting down sin, paring down depravity and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities and treat verities as mere opinions. When you see a preacher making the Gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me I believe in the colossal; a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ.

Anybody familiar with Spurgeon's style could easily identify the foregoing before he had read it half through. One of Spurgeon's strongest points was his positiveness. He believed something and believed it with all the strength of his nature. Those people who wake up every morning feeling that everything is an open question never impress their fellow-men very much. To have any force a man

must have convictions. Your "nice man" who smiles and says "yes, yes" to everything soon becomes feckless and insipid.

MR. WOOD, M.P.P. for North Brant, has introduced a bill, the object of which is to prevent municipalities from giving bonuses to manufacturing concerns. Not long ago a law was passed limiting the powers of municipalities in this respect, and now it is proposed by Mr. Wood to deprive the people of the power altogether. It does seem humiliating that in this age of schools, and colleges, and churches, and newspapers, and lectures, and literary associations, and dozens of agencies that are supposed to educate the people, they cannot be trusted to take care of their own money. One cannot help asking, are we, after all, any wiser or more intelligent than our fathers? One thing is certain. Scores of municipalities would be richer to-day if this bill had passed when the bonus business began. What a howl there would have been about interfering with the freedom of the subject if years ago any Government had enacted a law forbidding the giving of a bonus. There is no one thing plainer than the fact that Ontario people have quite as many privileges in Church and State as they know how to use for their advantage. Any number of towns have helped to build railways to carry off their own trade. Too many Presbyterian congregations have called the poorest preacher they have heard in a long vacancy, and then in a year or two turned on the unfortunate man because he had not the qualities they imagined he had. Popular government in either Church or State is a long way from being a remedy for every ill.

SINCE the Emperor William has presided over the affairs of Germany there have been lively times. Every little while some new excitement arises. The impetuosity of the energetic Kaiser produces startling results. He is often indiscreet of speech and gives serious offence to various classes of his subjects. He has inspired some measures of a radical character whose objects may be excellent, but the arbitrary manner in which they are pressed inevitably rouses opposition. He has urged the repression of immorality, and he is anxious to secure the religious education of the people. This latter measure has provoked considerable resistance, which does not come exclusively from agnostic sources, but also from those who strongly object to State interference with religious matters. It is apparent that the effort to pass the religious educational measure will be vigorously opposed. The formidable riots in Berlin last week have occasioned considerable alarm. Originating with the unemployed in their desire for the authorities to provide work for them, there is little doubt that socialistic agitators took advantage of the opportunity to create serious disturbance. To all appearance matters have quieted down, and it is probable that repressive measures will be taken to prevent a repetition of these threatening and lawless outbreaks. Prince Bismarck may find the opportunity for which he has been waiting in his retirement.

SOME of our Presbyterian contemporaries across the line are protesting vigorously against what they call High Church Presbyterianism. The theory of High Church Presbyterianism is the "omnipotence of the General Assembly." Reduced to practice, this theory puts all power in the Church into the hands of a few men. A large majority of the members of any Assembly are new men. Many of them never sat in a Supreme Court before, and are ignorant of even the ordinary modes of doing business. A few members, officials of various kinds and leading men, or at least men who wish to lead, are present in every Assembly. Partly by scheming and partly by force of circumstances they soon get the control as well as the run of the whole business. Even as good natured a journal as the *New York Evangelist* describes these members as "men who are fond of control, ambitious of influence, and by nature given to intrigue." That is not a pleasant description to be compelled to give of a minister of the meek and lowly Jesus, but the most unpleasant thing about it may be its truth. Our contemporary adds that complaints are frequent about "political methods obtaining in the Assembly." Quite likely the people who practice political methods in the Assembly are the loudest in condemning the political methods that prevail outside. Undoubtedly there is a tendency towards centralization of power in every Assembly. In the nature

of things the few who are there from year to year will take and keep the business out of the hands of men who come occasionally. The process of centralization will go on very rapidly if the men who are in every Assembly work for it. After a time the few begin to speak and act as if they owned the Church, and then comes a revolution of some kind.

DRAWING AND HOLDING.

WHEN a congregation is about to choose a pastor they usually desire to obtain the services of one who will be attractive. They want a man who will draw, as it is sometimes described. They are anxious to obtain one who by his preaching and general manner will be able to attract hearers and induce many to join the membership of the Church. There is nothing specially blameworthy in the desire to secure a minister possessed of the qualities that secure the good will of the people. There would be no wisdom in being indifferent to congregational prosperity. It would be simple folly to elect to the office of pastor a man who is without what for a better name is in these days described as magnetism. It is possible to have in the pulpit a man who is a profound theologian and a cultivated preacher, but who is devoid of all warmth of feeling and who is out of touch with many who are occupants of the pews. Under these circumstances it would be well nigh impossible for a congregation to prosper, or to manifest a vigorous type of spiritual life and beneficial activity.

Practical experience in the past has shown that drawing power in the pulpit is largely due to personality. One of the best illustrations of this was seen in the case of Mr. Spurgeon, whose valuable life work has been finished. He possessed several well defined qualities that enabled him to secure attention that speedily grew into respect and confidence, bringing his hearers into the condition most favourable for receiving good impressions from his ministry. The world-wide respect in which he was held has elicited comments on his life and work of a very diverse kind. Men who had no sympathy with his spiritual teaching in noting his departure as an event of the time have given expression to some singular ideas. Apart from all the individual gifts of which the minister of the Metropolitan Tabernacle was possessed his ministry was powerful and efficient because of the distinctively evangelical character with which it was uniformly charged. The man was powerful, not only because of his distinct and strongly developed personality, but chiefly on account of the great system of religious truth he sought constantly to enforce and defend. Some writers, whose sympathies are not in accord with Spurgeon's teaching are fain to persuade their readers that Spurgeon was a great man in spite of his Calvinistic creed. They express their wonder that a man of his calibre and temperament could bring himself to believe in what they are pleased to term the dark and repellent tenets of the great Genevan reformer. Such forget that this particular form of religious belief has been tenaciously held by some of the strongest and grandest of men. Carlyle will not generally be cited as an authority in theology, but he has again and again given expression to his belief that the distinctive principles of the Calvinistic creed have had a powerful influence in the formation of strong character, and his reference to such exponents as Oliver Cromwell and John Knox is always warm and enthusiastic.

It is not to personal qualities alone, valuable as they are, that the drawing power of the pulpit is mainly due. It is the truth proclaimed that is the real and efficient attraction. Its proclamation to be effective must be the outcome of intense and earnest conviction. The truth must possess the man, just as much as the man possesses the truth. A callous and indifferent declaration of the most precious truth will never move men. It must come thrilling and warm from mind to mind and from soul to soul. It has also been clearly demonstrated that sensationalism is a questionable kind of attractiveness. It may be that some have been drawn by it to better things, but its general effect is not comparable to the good that results from a direct, earnest and serious ministry. The preaching of Christ and Him crucified is the one great attractive power for all who desire deliverance from the guilt and the bondage of sin. It is the lifting up of Him that is the power to draw. His truth is still the wisdom of God and the power of God unto salvation. And the ministry that draws is likewise the ministry that holds, for the holding is no less necessary than the drawing. If believers are to be built up in their

most holy faith, they require an edifying ministry. They must be trained in the experience of love and in the practice of good works, and for this there is nothing better fitted than the doctrines of grace that in the past have proved the best incentives to holy living. Our age more than ever needs an earnest, consecrated, evangelical ministry.

WOMAN AS A CHRISTIAN WORKER.

AMONG those who have sought to advance the cause of morality and righteousness there are not a few women who have earned by their labours an honoured place in the annals of the time. Mrs. Josephine Butler, of London, England, has done much for the promotion of social purity and for the uplifting of the fallen and degraded. She tells us that in the earlier days of her efforts she had to submit to much abuse and misrepresentation. Whenever any one, male or female, appears conspicuously in the ranks of social reform they are sure to be attacked and their motives misunderstood and distorted. It is marvellous how strong is the defence of the worst evils. Such defence is not usually direct, but it is remarkable how determined some people are in defending the worst of existing social abuses, and there have been occasions when that defence was made with barbarous frankness. Mr. Stead was villified for the part he took in laying bare the monstrous iniquities that prevailed in the English social world. He may have been indiscreet and he may be open to the censure of dilettante critics, who rarely take life seriously, but he did good and substantial service to the cause of true morality in enabling the common people to get a glimpse of some of the awful abominations that are beneath the venerated surface of fashionable social life. Mrs. Josephine Butler was also subjected to ungenerous and unjust criticism while she strove to help the fallen and to brand with dishonour those who go on sinning against God's law of purity. In her case it was not merely the worldly and those whose moral sense is obtuse, but many from whom other things might have been expected were severe in the censure of the manner in which she went about her humane and Christ-like work. She tells us that Mr. Spurgeon, Lord Shaftesbury and several of the illustrious dignitaries of the Anglican Church wrote her terrible letters of denunciation. To their honour, however, she adds that all of them came to understand her and her position better, and, like the candid men they were, acknowledged the injustice they had done her. These letters, she says, she spread out Hezekiah-like before the Lord and waited. She adds: "Another learned bishop who had so written to me, wrote a year later: 'Pardon me. I have asked pardon of God. I am a foolish and ignorant old man; but He has shown me how falsely I judged your position.' That was a bishop indeed."

Mrs. Butler pleads for the recognition of woman's true place in Christian work. She claims that in the Church her equality with man should be conceded. She shows that at the planting of the Church woman was engaged in the holiest service. She does not claim official position for woman, but she does plead that she may be permitted to exercise the gifts bestowed upon her, to use the talents with which she has been entrusted. This Christian philanthropist considers as significant the circumstance that when Christ sent forth the seventy there was not a woman in their number. So also she notes that among the twelve whom our Lord called to be apostles there was no woman. For this reason, therefore, she does not claim equality of office, but equality of service. The oft-quoted words of Paul do not occasion Mrs. Butler any serious difficulty, though it is to be regretted that she permits herself to use the unguarded expression "narrow Pauline directions." Of those she says:—

The Church has always allowed herself to be bound, held back, dragged down, more or less, by the overpowering weight of unregenerate male feeling and opinion in this matter, aided since the Reformation by the narrow Pauline directions, which (given for the correction of the conduct of silly and ignorant Greek women of the day) men have elected to apply to all women in all time, and have allowed to override the teaching of Christ on this matter, a teaching which sets in the fullest light the principles which ought to have been dear to the Church, and to have been her guide in this vital matter.

The Head of the Church while on earth did not disdain the devoted efforts of ministering women. Within recent years, more particularly in connection with works of practical benevolence and in the advancement of the cause of missions, woman has been privileged to render great, important and lasting service.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Every week with unflinching regularity this fine periodical furnishes its wide circle of readers with the best literature of the day.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—As a monthly specially adapted for an interesting class of readers this finely printed, beautifully illustrated and ably written magazine is easily the first of its class.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—In its new and improved form this excellent weekly is specially attractive. Its contents are varied and well adapted to the requirements of young readers, the illustrations are numerous and good, and in tone it is all that can reasonably be desired.

ST. NICHOLAS. (New York: The Century Co.)—The March number of *St. Nicholas* is filled with good things, both in the way of special article, story and poem, and the illustrations are fully up to the high standard of excellence for which it is so favourably known.

THE ILLUSTRATED NEWS OF THE WORLD, the American edition of the famous English weekly, is a fine specimen of what an illustrated paper can become under competent and enterprising management. In addition to the numerous splendid engravings, the talent of a number of the most prominent writers of the day enlisted in its service makes this paper specially attractive.

THE DOMINION ILLUSTRATED MONTHLY. (Montreal: Sabiston Publishing Co.)—The March issue of this new and promising Canadian literary venture is a decided improvement on the first number. The quality of the illustrations is better, and in other respects advance is noticeable. For the price at which it is published and the quantity and quality of reading matter, it deserves the encouragement and support of Canadian readers, the more especially because most of the best known Canadian writers are on its list of contributors. The papers in the number are: "From Canada to St. Helena," by A. McCook; "Jamaica Vistas," by Dr. Wolford Nelson; "Historic Canadian Waterways," by J. M. LeMoine. There are portraits and sketches of the members of the new Quebec Cabinet. Charles G. D. Roberts continues his serial story "The Raid from Beausejour," and William Wilfred Campbell contributes a good short story "Deacon Snider and the Circus." In addition to other excellent features there is a corner "For the Children."

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Julian Ralph contributes two papers of great interest to the current number of *Harper's*. One is "Talking Musquash," descriptive of the Hudson Bay Territories, and the other is on "The Capitals of the North-West," in which the position and prospects of St. Paul, Minneapolis, Duluth and Superior are described. The second of the series of finely illustrated papers, "From the Black Forest to the Black Sea," appears. A paper that will be turned to with keen interest is one by M. Blowitz, the Paris correspondent of the *London Times*, who contributes "Alfonzo XII. Proclaimed King of Spain. A new Chapter of My Memoirs." Walter Besant this time tells of "The London of George the Second." There is a good paper on "Our Gray Squirrel," by Ernest Ingersoll, and one by Edward Anthony Bradford on "America for the Americans." William Dean Howells begins his new story "The World of Chance." There are several short stories and poems of well defined merit.

THE CENTURY. (New York: The Century Co.)—Readers of the *Century* will find the March number one of unusual interest. It is exceptionally good. M. G. Van Rensselaer, who lingers so lovingly amid the English Cathedrals, opens the number with an exhaustive paper on St. Pauls, London. The illustrations are both copious and excellent. Other illustrated papers are: "The United States Fish Commission"; "Italian Old Masters," with several specimens of Giorgione's beautiful work; "Middle Georgia Rural Life"; and "Our Tolstoi Club." The conductors of the magazine have arranged for the publication of the essays prepared for the Turnbull Memorial Lectureship of Poetry, at Johns Hopkins University. The first of the series is by Edmand Clarence Steadman on "The Nature and Elements of Poetry—Oracles Old and New." Paderewski, the Russo-Polish pianist is prominent in this month's number. His portrait forms the frontispiece. A critical study and biography is supplemented by a poem by the editor, R. W. Gilder. There is a short paper on "The Farmer and Railway Legislation," by Henry C. Adams; and one by Hjalmar H. Boyesen on "An Acquaintance with Hans Christian Andersen." "The Naulahka," by Rudyard Kipling, is continued, and the author of "The Anglo-manics" begins a new story with the title of "Gay's Romance." Short stories and poems in plenty add to the variety of the number. One of the poetical contributors is Professor Charles G. D. Roberts.

THE ATLANTIC MONTHLY. (Boston.)—The *Atlantic Monthly* for March opens with an article by the Rev. Brooke Herford, on "An Old English Township" which shows him at heart to have all that true English love of the country which is almost a national characteristic. Mr. Crawford continues his serial of Italian life, "Don Orsino," and Miss Isabel F. Haggood has a vividly written paper on Russian travel, called "Harvest-Tide on the Volga." Miss Agnes Repplier contributes an interesting essay on "The Children's Poets." Joel Chandler Harris has a short dialect story, called "The Bell of St. Valerien,"—not a story of negro life, for St. Valerien is a township of New France. Edith Thomas, under the fanciful title of "The Little Children of Cybele," describes the habits of the swallow, the squirrel, the tortoise, the chipmunk, and other dumb pensioners of nature, interspersed here and there with short poems. The most important article in the number, however, is "Why the Men of '61 fought for the Union," by Major-General Jacob Dolson Cox. Another important article is by Professor George Herbert Palmer, of Harvard University, who writes on "Doubts about University Extension," a scholarly paper, which will command the attention of the many persons interested in the work of university extension. Mrs. Kate Douglas Wiggin's clever short story called "A Village Watch Tower" gives liveliness to the number, and there are also papers by Gamaliel Bradford, Jr., F. Blake Crofton, with some poetry and several able reviews. This notice of the number, however, should not be closed without calling attention to "A Political Parallel," a fearless article introducing current United States politics.

Choice Literature.

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A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER XXV.

Two hours' ride south of the Phœnician city of Gebal, which the Greeks called Byblus, the river Adonis pours into the sea the water it has gathered from the melting snows and living springs of the Lebanon. Every year the banks of the stream were thronged with multitudes that swarmed out from Tyre and Sidon, Byblus and Sarepta, and all the fishing hamlets and farm villages from Aradus to Joppa. These people were pilgrims to Apeca, the source of the sacred river Adonis.

It was the month of Tammuz, when summer bursts with fecund life upon the land of Syria. The change of the season was thought of by the Syrians under the pleasing myth of Astarte and Tammuz; or, as the Greeks told the story, of Venus and Adonis. When summer yielded to winter, stark and sterile, this was Tammuz, in his strength and beauty, slain by the wild boar. The returning spring-time was the resurrection of the fair divinity under the embraces of the yearning goddess. The water of the river, reddened by the earth that mingled with it, as the melting snows from the Lebanon overflowed the channel of the stream, was it not Tammuz's blood?

Several months had elapsed since the events heretofore related. The ruddy tide of Adonis River had already sent out its annual invitation for the festival. The report had been duly repeated that the star, which was none other than Astarte herself, had been seen to pass over Lebanon and fall into the pool of Apeca, the fountain-head of the river.

The joy of Astarte and Tammuz, now restored to each other's arms, was especially honoured by love-making between the sexes. The innocent play of sentiment among the simple-minded people would naturally have degenerated into grossness, even had there not been prescribed the sacrifice of maidenly modesty upon the altar of Astarte, as a preliminary to legitimate marriage. The renown of the festival of the Syrian goddess drew not only worshippers, but the curious and the vile, from all parts of the world, as insects are attracted by light and by foulness.

The banks of the river Adonis were adorned at places with the memorial tombs of the god, wrought not only with the highest Phœnician art, but in many cases with the touch of the more delicate chisel of the Greek. Interspersed among these permanent ornaments of the sylvan stream were the tents of the pilgrims, whose rich canvas and streamers contrasted gayly with the sombre rocks of the deep ravines and the dense shadows of the over-hanging trees. These tents the wealthier folk pitched for their noontide rest or for the night, as they journeyed leisurely towards the river's fount.

A pavilion larger than all others, and which excited the gaping gossip of the passers-by, was that of the household of Ahimelek of Tyre. Indeed, next to the marvels of the goddess herself, the visit of Zillah was the chief notoriety of the season at Apeca. She was to engage in the ceremonial which not only marked her entrance upon womanhood, but which was to be especially preliminary to her marriage with Rubaal, the presumptive king. By ancient custom the queen of Tyre was also ordained a priestess of Astarte. The splendid rites of Zillah's institution as such were to follow the less seemly ones. This would have drawn to her tent the curiosity of all, even if the tent had not concealed the person of one who had been the affianced of King Hiram, whose translation to the estate of the gods surely opened some miraculous blessing upon her who would have been his queen and bride.

The priests of Melkarth had joined with those of Astarte in fanning the popular interest in Zillah's investiture, as it was understood that the greater part of Ahimelek's dower would go into their coffers; for Rubaal, her prospective husband, was but the priesthood crowned in the person of its tool.

To Layah, the handmaiden of Zillah, the strange taking-off of the king, whatever it meant, was the profoundest disappointment of her life. She had thought so long of him as her young lord, had served him with such devotion when she served her young mistress, that she had now no object in life but to join with Zillah in her mourning, or to comfort her as a mother would comfort her broken-hearted child. From the marriage of Zillah with Rubaal she shrank, and would have detested it even if her mistress had been able to put off her old love for the new.

"To-morrow, Layah, is the day. It has come at last."

Zillah raised her face to her companion's. It was very fair; more winsome than ever before. It had been growing in beauty; but of that spiritual sort of beauty that awakens pain together with admiration. Her eyes were deeper set; more lustrous, but with a far-away look, as if the light that kindled them came from beyond the common day. Her face was thinner, its lines harder and sharper. "A typical face for a priestess!" old Egbalus said, as once he saw her. "A sufferer's face!" thought Layah every day, and a hundred times a day, as she saw beneath it the tragic features of her mistress's soul.

"Do you hold to your resolutions, my lady?" Layah asked, her voice trembling, scarcely making the words articulate.

"Yes—at last! at last!"

Layah threw herself on the ground at her mistress's feet. She remained for a while as one in prayer. At length, raising her face, she cried:—

"O my lady! have I influenced you to this decision? Tell me truly, as Astarte lives! as Baal-Hiram lives there in the sky! tell me, truly, have I led you?"

"No, Layah, you have not. It was the covenant I made with him who was Adonis to me, my lord Hiram! my god Hiram, if Baal will! Baal will take us both. Hanno himself, and he is wisest of all the priests, assured me that we should not always be separated. I asked him directly if at the festival of Adonis I might not go to Hiram. He replied that in the lore of the priests such things are said to have oc-

curred, and bade me to be true to Hiram, and watch; and, furthermore, he gave me a sign of the divine will. But I may tell it to no one; not even to my faithful Layah."

"If," said Layah, "I have not persuaded you to the deed, tell me now, before the gods, have I sought to dissuade you?"

"No, my dear Layah, you too have been true to my lord Hiram. You have not hindered me from my holy sacrifice to him."

"May I have my reward, then, from the hand of my mistress?"

"Ask what you will, Layah."

"Let me go with you, if merely human creatures may enter the world of the gods. Perhaps I can serve there. They have slaves there, have they not? The sky has flecks in it. Why may not I be with you? I know that Baal-Hiram will let me come with you."

"No, no!" cried Zillah. "It must not be. If I live after my body is dead—and who can tell?—let me think of you as living here. I will come back often, and bless you; or I will watch over you as the moon gleams upon us. And if I do not live again, let there be one heart in this world to mourn for me. I have none other than thine, my dear Layah. My father does not love me, except for the riches I may bring him. To you I give these. See! This armlet was Hiram's gift. Let me put it on you. This necklace you shall wear. Do not deny me this favour, or I shall believe no one on earth loved me."

The two women remained much of the night weeping, or in grief too deep for tears: Zillah prayerful and resolute, the comforter of her hand-maiden; as if the poor girl's sorrow were for some other misery than that of her consoler.

CHAPTER XXVI.

With the dawn all was astir. From behind rocks and trees the curious stared as Zillah's litter was carried along. At every spot where the path widened, so as to allow them to gather in crowds, many people prostrated themselves as if before a sacred ark. The day was yet young when the denser throngs indicated the immediate vicinity of the holy place. The servants of Ahimelek had gone before Zillah and prepared her pavilion, so that when she stepped veiled from the litter she entered alone the seclusion of her own chamber.

A vast amphitheatre of rocks, rising almost perpendicularly hundreds of feet, abruptly closes the valley of the Adonis. A deep and dark cave opens at the base of this precipice, like some ominous portal of Sheol itself. From its black jaws issues the torrent, hailing its first glimpse of the light with wild roar, like that of some beast startled in its den by the flash of the hunter's torch. Tossing high its mane of spray, it leaps wildly down from ledge to ledge, until it stretches itself for its long race through the deep ravine below. Its course is lined with trees—gigantic oaks, their limbs gnarled and torn, like those of veteran gladiators, by conflict with the storms of centuries; tall pines whose lofty tufts at noonday throw shadows, like patches of night, into the gorge below. Nature here seems to resent the intrusion of men, and drops a sense of solitude among the noisy crowds, or lifts them in spite of their revelry to an awe of her own vast mysteries. It is a spot where men, if they have no genuine revelations, are tempted to invent gods; to shape them into phantasies of overwrought imagination, and clothe them in the shadowy habits of their fears.

Close beside the Fountain of Adonis rose the Temple of Astarte. In front was a quadrangular court, in the open portion of which the throngs of votaries walked, and beneath whose cloistered sides they rested in extravagant ease and sanctioned vice. In the centre of the court stood the great conical stone, the symbol of deity, on the top of which, twice a year, a chosen priest sat and presented to the divinity the prayers of those who sent their petitions up to him winged with sufficient gifts to warrant their flight to the goddess. White doves flitted through the air, perched upon the projecting stone-work of the porticos, and flocked on the marble pavement regardless of the convenience of human beings, whose superstition made reverent space for the birds which Astarte had chosen to be her favourite symbol. The cooing of the doves, intermingled with the softest notes of flutes floating lasciviously from hidden places, melted into the murmur of the stream. The natural perfume of plants and flowers was supplemented by the incense of rarest spices, which loaded the atmosphere with the illusion of some other world beyond the shores of Araby the Blest.

Back of the great court an ascent of steps led to the temple. Folding gates of bronze guarded the sacred precincts from unhalloved intrusion. Gilded beams held aloft the roof of cedar, carved with grotesque symbols.

The statue of the goddess stood colossal in size and exquisite in form and decoration. In her right hand she held the sceptre, in her left the distaff; for, while she swayed the hearts of women, she was at the same time the patroness and rewarder of their domestic industry. On her head was a tower of gold, whose gleaming spikes well imitated the rays of the sun by day. But at night her peculiar glory was revealed. Then the sacred stone that was set in her crown glowed with mysterious light, and filled the temple with soft rays as of the moon. The central gleam from the stone followed the beholder as an eye, shooting the beam from the omniscience of the goddess into the very soul of the devotee. A statue of Baal sometimes floated in the air, and invited the questions of worshippers, to which it gave oracular response by swaying forward if the answer were affirmative, and backward if a request were refused.

There were varieties of worship adapted to the caprice of all comers. Some bent over the pool, where the torrent, issuing from the cave and plunging from the ledge, makes its first halting-place. Into the swirling waters they cast jewels and gems. If these sank to the bottom, they were presumed to have been accepted by the divinity; if they were cast up by the swift and turbulent eddies, the worshipper retired without assurance of favour. Perhaps the devotee did not confess to himself the selfishness of his motive for making his offering of goodly weight; nor did the priests confess to the people the motive with which every night they dragged the pool and took up the sunken basins they had placed in the bottom.

In the temple court were daily hung some golden caskets containing the hair and beards of young men, their first manly offering to the goddess, whose favours they entreated with the fair sex; and other caskets or bags of golden thread held the similar offerings of the maidens.

A less attractive sight was that of one who had sacrificed a sheep, and while its skin was still warm with life, placed its head upon his own, tied its forelegs about his neck, the greasy inside against his face, and, doubling his body so that he could kneel upon the lower part of the skin, prayed to the Sheep-goddess—one of the appellations of the Queen of Heaven.

The most imposing offering was that of the Fire Night, the preparation for which occupied many days. A large area in front of the temple court was filled with standing trees which had been cut from the sides of Lebanon, and made an artificial grove. The offerings of devotees were hung among the branches—rich jewels, and the handwork ornaments of the poorer class; garments of priceless stuffs, and the discarded only raiment of some pauper; birds of all plumage, some in cages of bronze or carved alabaster, some tied by strings to the trees; wild animals, the captive pets of the hunter; sheep, and at times living bulls, swung in girdles from the stancher branches of the trees. The combustible nature of the wood was augmented by smearings of resinous matter gathered in great quantities in the forest.

After the images of the gods had been carried about the grove, at a given signal torches were applied at many places simultaneously. Then there burst through the night a spectacle of wildest magnificence. The spark sprites sprang rapidly from the lower to the topmost limbs of each tree; then roofed the intervals with arches of fire; then flung far and high over all a hundred sheets of flame, banners and streamers that signalled the event to the very sky. The intense heat so rarefied the air that, though scarce a leaf quivered on Lebanon, a mighty wind was created, which swayed the forest around, whose roar answered back the roar of the burning timber. This was not unreasonably interpreted by ignorant people to be the response of nature to the honour paid to its queen.

The day on which Zillah reached the shades of Apeca was the one devoted to mourning for Tammuz. The box containing the image of the god had been borne on the shoulders of six priestesses of Astarte, followed by a procession of maidens with dishevelled hair and torn garments, who threw handfuls of ashes into the air, and filled the grove with their wailing for the brief widowhood of their goddess. At nightfall the coffin was buried. As at the time of real death the lights are extinguished in the house, so now every tent was darkened. Only sounds of lamentation floated through the ravine and among the sacred trees, prompted at brief intervals by the lugubrious wailing of a trumpet blown in the temple precincts.

With the first blush of the new day all was changed; hilarity took the place of mourning. The woods rang with shouts and song and merry laughter. The image of the god was exhumed, and carried in the arms of dancing women to the temple. On this day maidens, hoping to be married before the year elapsed, gave their hair in offering to Astarte or their persons to be embraced by strangers. The latter was the more sacred service, the performance of which could not be omitted in the case of one highly born or ambitious of entering the aristocratic circles of matronhood. The women entered the booths prepared. With locks entwined into the conventional sacred node, arrayed in elegance rivaling that of the bridal raiment they hoped to wear, glittering with the gems that betokened their dowry, they sat and waited for the rite.

CHAPTER XXVII.

Layah was fully persuaded of the determination of her mistress to destroy herself, and, notwithstanding Zillah's commands to the contrary, was resolved to imitate her heroic example. This purpose was strengthened by her fears of Rubaal's vengeance upon her in the event of Zillah's suicide. Her handmaiden would be suspected of collusion with the unhappy lady, and certainly be charged with a criminal neglect in allowing such a deed. Her penalty would be death, unless Rubaal and the priests invented for her something worse—sale for the ship-harem of some rude sea-captain, transportation to the tin-mines of the Cassiterides, or physical torture in some prison. In contrast with such possibilities, her mind became fascinated with the idea of standing erect, raising her arm adorned with the wristlet which her mistress had given her, striking the sharp blade into her breast just beneath the heavy pendants of the necklace that Zillah had worn, and falling dead by her side—a brave self-sacrifice to her love for her mistress and her fidelity to the royal house of Tyre.

The two women went together to the shambles of Astarte, both closely covered with the long veil, which concealed their faces and forms. No word passed between them, except Zillah's repetition of the oft-said vow: "The dagger before the stranger!"

At the shambles they stood a moment in endearing embrace, then silently separated. Zillah entered the booth designated by the insignia of the house of Ahimelek. Layah entered another adjacent, which communicated with that of her mistress; an arrangement which allowed the toilet service of a maid without apparent intrusion.

The day passed. The general reverence for the person of the betrothed of the now deified Hiram, together with the awe that was felt for the person of one who was to be a priestess of Astarte, restrained the most wanton from approaching Zillah's retreat.

Night shadows had already climbed the precipitous sides of the valley, crowding the sunlight before them, until the day gleamed only in the tops of the tall pines that fringed the crest and seemed to mingle with the sky.

The priests had noted the immunity of Zillah's apartment; that no one had approached it. They were concerned about the issue. A group of several strangers had been observed during most of the day sauntering about the temple court. These were approached by the priests, who evidently offered them money to assist in the accomplishment of the rite. After a few moments of apparent entreaty with them one of their number said, "I will go"; and, stepping from the group, walked to the apartment.

"Handsome enough for Adonis himself!" observed a priest.

"How the eyes of Rubaal would turn green to see him!" rejoined another.

"He looks like a Jew," said a third.

"That cannot be," replied the first speaker, "or he would have bargained with us for a heavier price upon his service."

The strange man approached the curtain of the apartment and hesitatingly drew it aside.

THE MISSIONARY WORLD.

THE CHINESE MASSACRES

Zillah sprang to her feet. She was clad in the white robe of a priestess of Astarte. One who believed that Hiram had entered the estate of the gods would have declared that Astarte had herself entered the person of this woman. Her look was superhuman. An unearthly passion burned in her eyes. Her whole frame seemed to glow with the radiation of her soul, as a lantern globe with the light that is centred in, but not contained by, it. Her attitude, as she retreated a few steps to the rear of the little room, was majesty itself. Her jewelled hand held a dagger at her breast. She pressed it until the blood trickled beneath its gleaming edge, but, in the ecstasy of her mental mood, she was evidently unconscious of pain.

The man raised his hands in entreaty against the intended deed. He stepped towards her. She retreated farther, and stopped his approach by the very spell of her gesture as she raised her left hand and bade him stand. He tried to speak, but she silenced him by her words:—

"Go! tell the priests that I offer myself to my Adonai Hiram, whose spirit calls me."

A look of agonizing terror came upon the intruder. He hastily threw back his outer garment, and pointed, speechless with excitement, to his own breast. Upon his white chiton glowed a ring of crimson.

Zillah's dagger fell from her hand.

"The circle!" she cried, and dropped into a swoon.

A slight scream as of an echo to Zillah's cry rang from the adjoining apartment of Layah. It was a tone of mingled determination and pain, shrill, brief, and followed by the sound of one falling to the ground.

Silently the man waited. At length Zillah raised her head. She gazed around her in a daze.

"He is not here, my lord! my Hiram!"

Seeing the man she added: "O cruel dream!" and reached for the dagger that lay on the ground beside her.

The man seized it first. The action fully roused her to the reality of her position.

For a moment the two stared at each other in mutual perplexity. They were parts of an enigma which neither understood, though each held a portion of the clew.

Zillah was the first to break the silence.

"What is your message to me by the mark of the circle?"

"You know its meaning better than I," rejoined the stranger, bowing in profound respect.

"Am I to go with you?"

"I am to do your bidding, my lady."

The man made obeisance, touching the ground with his forehead. "My life is pledged to bring you to him who wrought the symbol on my breast."

And he?

"Marduk, of Tyre."

"I know none such. Is he not Hanno, the priest?"

"I only know him as Marduk, the merchant of Tyre."

"Tall, with shaved head, and eyes full of subtle wisdom?"

"No. Of my own stature, with hair black as the raven's, of open face. His beard conceals a scar of a wound received in fight."

"A scar! Is he a man? Is he not a god?"

"More god like than any god of the Phœnicians, yet a man indeed."

Zillah sat motionless, her head pressed against her hand in deep thought.

"I cannot understand it," she said at length. "Mystery! mystery! Oh, I do not know—I cannot see!" and she stared into the shadows as one walking in sleep.

"Nor I, my lady. I only know that I am here to obey you. Command me!"

"And I will obey the sign," said Zillah. "Let me look upon it again. 'Tis a circle, surely; and 'tis blood-red. I must follow it."

"And follow me?"

"Yes—to him! to him!"

"Let me leave you, then, my lady. You will know my face or my voice; for I must let no eyes but yours look upon the symbol. To-night I will be beside the pavilion. Another will accompany me whom you may trust, for we both serve a man we love; one to whom we have vowed secrecy and service."

"Before what god have you vowed?"

"Before no god, but by all that is meant by man's honour. And, by all that is meant"—he paused before he added—"by all that is meant by the sanctity of womanhood. I swear by the life I have saved this hour—and I know of nothing more sacred, since what I have witnessed—I swear that no harm shall come to you. If mistake has happened in the person of her I seek, or in him you seek, I swear by your own life to return with you to your father's house. Can I do more?"

"I will follow the mark of the circle wherever it may lead," said Zillah.

The stranger withdrew from the apartment. The priests met him without. They led him to the clerk of the temple, before whom he took the oath that the sacrifice of Astarte had been rendered.

Zillah sought the adjacent apartment of Layah. Upon the ground lay the prostrate form of the girl. A pool of blood told the story of her sacrifice, not to Astarte, but to friendship, to that love of woman for woman, holier than the debauched heathenism of the world ever conceived or tried to express through its rituals.

Zillah flung herself upon the body: "It is too much! too much! O my Layah! my sister! my mother! speak to me!" She kissed the silent lips, that seemed to smile at the touch, and gave into hers the last lingering warmth that had been life.

Scarcely knowing what she did, she took up the dead girl's veil and ran from the apartment: not through her own, but directly into the court. With stumbling feet she sought her pavilion.

"There goes her handmaid," said a priest.

"A graceful shape, which the veil cannot hide. The new priestess will come out soon," said another.

(To be continued.)

CHINESE MATRIMONY

Is a subject of much interest. How it is associated with flower culture is told in the attractive advertisement of Peter Henderson & Co. in another column. Ladies will be especially interested in this advertisement—and what interests the ladies will certainly be worth the attention of the men.

Among the documents circulated throughout China, stirring the people up to massacre the Christians, is a Chinese pamphlet of forty-eight pages, which was published in 1861, and is still freely circulated. It is published anonymously by "The Scholars and People of the South-Eastern Provinces," the author describing himself as "The heart-broken man." It makes a display of immense erudition, giving a list of one hundred and thirteen titles of works, real or imaginary, as its authorities. Some of the lighter charges which will bear translation are as follows: "When any one enters the church the missionary gives four ounces of silver and a pill. The recipient becomes maddened, destroys the ancestral tablets, and worships an unclothed image. . . . When a convert is to be buried, the relatives are all excluded, the eyes secretly removed and ointment applied, which is called 'sealing the eyes for the westward journey.' If any opposition is made, it is treated as apostasy, and numbers of people are sent to the house to offer every kind of insult. . . . The reason for taking the eyes is that one hundred pounds of Chinese lead can be transmuted into eight pounds of silver, and the remaining ninety two pounds resold at the original price. Foreigners' eyes are of no efficacy, so this is only practised upon Chinese converts. The brains, hearts, and livers of infants, and other organs of boys and girls, are also taken. These and other practices are not fully detailed, but the object of them plainly is to befool our people, and under cover of religion to exterminate them. . . . Opium is produced in the West, . . . but foreigners do not themselves consume it. They tempt Chinamen to buy it at a high price. In course of time the body and vital energies are dried up, fatal disease is induced, and many perish."

Another specimen of this kind of literature is to be found in the placards recently issued in Hunan, such as the handbill entitled, "Don't become a Devil!" which begins—

"At present there is the Catholic devil religion, Which comes in the dark and secretly scatters devil books. It transforms good men into devils;

By medicine dazes women so that they become infamous. . . .

Let us join heart and hand to abolish it.

When you meet men of the devil religion beat them,

When you find their books burn them."

A still more malicious placard has been widely distributed. It makes use of a play upon words founded on the similarity in sound between "Chu," Lord, and "Chu" in another tone which means a pig. There is a figure of a cross with a pig nailed on it, and round it are men and women kneeling in worship. Below these are a number of obscene figures, and the placard is bordered by inscriptions setting forth the usual vile charges against foreigners. All this is printed from wood blocks in three or four colours.

These placards and pamphlets naturally produce riot and murder in many places. Where missionaries have been long going about among the people, these things fail of their effect, because the people know too well to believe in these charges. But in other districts they are like fire among gunpowder.

These papers all emanate from one source, and the sincerity of the Chinese Government in checking the riots can now be easily tested. The printing and publication of these things is systematically carried on in the "Benevolent Halls" in the city of Chang-sha, in the province of Hunan, by a retired official of high rank, whose surname and name, Chow Han, have been supplied to the authorities. Moreover, in a letter to the governor of the province of Hu-peh, he has claimed credit and sole responsibility for these things. He is of such influence that at his request the governor of Hu-peh at once released five men, relatives of Chow Han, who had been arrested for circulating these papers. His words are: "With regard to the anti-heresy publications, let me state that they are, all of them, printed and disseminated by myself, in concert with the officials and gentry, both civil and military, who have the management of affairs connected with the Benevolent Halls. . . . If, indeed, it be wrong to attack this depraved heresy, then I am, so far as the matter of fabricating words and creating disturbances is concerned, the chief culprit. In all reason you ought to report me to the throne, deprive me of my official rank, and arrest me as a criminal. . . . I will respectfully await my punishment in the provincial capital. I will certainly not run away. . . . I swear that I will with my own body requite the beneficence of Yau, Shun, Yu, T'ang, Wen, Wu, Cheukung, Kung and Meng, together with the beneficence of his majesty the Emperor, the Empress Dowager, and all the Ancestors of the Great Dynasty."

If the Government now arrest, degrade, and punish Chow Han, they will show their sincere desire to secure peace. If not, all their proclamations and edicts, threats of severity, and even the beheading of a few misguided wretches, who are only tools in the hands of more powerful and craftier men are simply so much dust thrown in the eyes of foreign diplomats. It may be that they feel too weak to punish the real criminals, but in that case they should announce that they can no longer protect foreigners resident in China.

Meantime, the circulation of this pernicious stuff goes merrily on. By last accounts (of date Hong-kong, November 26) many copies of a collection of these vile placards and pictures, now bound in a "handsome volume," has been

given to each candidate at the last examinations at Chang-sha in Hunan, to all dealers visiting the city, and to all booksellers, with instructions to give copies to all who ask for them.

The whole situation reminds one of the experiences of the early Church in the Roman Empire. What the issue will be none can foretell. Persecution, more or less widespread, probably awaits the native Church in many places. The position of foreigners, whether missionaries or others, may be improved, or they may be involved in still greater difficulties. Meantime, mission work goes on as usual at nearly all mission centres. And always the Lord reigns—Rev. J. C. Gibbons, Swatow.

THE TEMPLE OF JUGGERNATH

Some account of the well-known temple was lately given by the *Missionary Herald*. Its erection, at the cost of half a million, occupied fourteen years. It stands in an enclosure, nearly in the form of a square, marked off by a massive stone wall twenty feet high by 652 feet long and 630 broad. Within the enclosure are found some one hundred and twenty smaller temples dedicated to the principal objects of modern Hindu worship, so that each pilgrim, of whatever sect, finds his own favourite god or goddess represented. The high conical tower rising above the others, "like an elaborately-carved sugar loaf," 192 feet high, and surmounted by the mystic wheel of Vishnu, is the shrine of Juggernath, where he sits in jewelled state, with his brother Balabhadra and sister Subhadra. The images are rude logs, clumsily fashioned into the form of the human bust, from the waist up. On the occasion of the Car and Bathing Festivals, golden hands are fastened to the stumps which project from the shoulders of the idols.

It is matter for thankfulness, says the Rev. W. Miller, that there has been a gradual decrease from 200,000 to 25,000 in the number attending the Car Festival. Though the mortality attending the pilgrimage to Pooree has proportionately diminished, yet it is sad to think that it still involves the yearly sacrifice of 10,000 lives, to say nothing of the countless other evils which follow in its train.

It is impossible to conceive of a greater calamity coming upon a people than that represented by that idolatrous system. How true the utterance of the devoted missionary, Charles Lacey, of Cuttack: "Pooree is the mouth of hell, whence horrid wickedness and blasphemous misery go forth to the uttermost parts of the land." Thank God! the destruction of the temple would seem not to be far distant. It has long been in a most dangerous state. Recently the Government has issued orders to the superintendent to commence the repairs within a week, or the damaged portion (the shrine of Juggernath) would be closed to the public. Alarmed by this threatened action of the Government, the priests and worshippers of the idols have resolved, they say, to adopt prompt measures to repair the structure. Committees have been formed, and an appeal has been made to the Hindu community throughout India for funds to the extent of 300,000 rupees. In the appeal it is stated "that the noble shrine will cease to exist in the immediate future unless prompt and energetic measures are adopted to prevent the catastrophe." Even should the sum asked for be subscribed, it is supposed that the progress of destruction has gone far beyond the possibility of it being arrested. Surely every Christian will pray that the process of disintegration may rapidly go on until not one stone shall be left upon another.

THE CHINAMEN IN THE ROCKIES.

The Rev. C. W. Gordon, of Banff, writes as follows of the work among the Chinese in the Rocky Mountains, under the auspices of Mr. Thomas Paton. Mr. Paton, before coming to Canada, was engaged in China as agent of the National Bible Society of Scotland.

The work progresses slowly, as indeed we must expect. The Chinese are scattered through the mountains in little bands from fifteen or twenty to sixty, etc., and organized work under a single missionary must be exceedingly difficult to secure and maintain. Schools have been established and are being carried on at three or four points. The different camps are regularly visited by our missionary, who speaks to the Chinese, distributes among them Christian Chinese literature (Gospels, etc.), and tries to win their confidence towards himself and towards the cause of Christianity. This latter is no easy matter in a country where the Chinese are often shamefully abused by nominal so-called Christians. The opposition of even intelligent Christian (?) people to the whole mission has to be overcome. And this is especially the case among the labouring classes with whom the Chinese come in conflict. Then, too, many of our leading contributors to Foreign Missions seem to prefer sending money to the Chinese in China rather than to the Chinese in Canada, and among not a few of our Church leaders I fear there are some luke-warm sentiments in regard to the whole work. The support of the Western Synod in the midst of these peculiar difficulties is especially grateful. And I do hope we may be patient for results and not be disappointed if returns are not prompt and large. I am glad to be able to report in addition to the ten members in full communion an enquiry class of six in Revelstoke. About these little can be said, and great caution must ever be exercised in regard to the Chinaman (as indeed with the Canadians) when interest and religion run in the same or parallel lines.

SURE foundation cannot be laid than the real merit which is the solid base for the monumental success of Hood's Sarsaparilla.

One rounded teaspoonful of Cleveland's Superior Baking Powder does better work than a heaping teaspoonful of any other. Cleveland's is wholesome, leavens best and leavens most.

"German Syrup"

A Throat and Lung Specialty.

Those who have not used Boschee's German Syrup for some severe and chronic trouble of the Throat and Lungs can hardly appreciate what a truly wonderful medicine it is. The delicious sensations of healing, easing, clearing, strength-gathering and recovering are unknown joys. For German Syrup we do not ask easy cases. Sugar and water may smooth a throat or stop a tickling—for a while. This is as far as the ordinary cough medicine goes. Boschee's German Syrup is a discovery, a great Throat and Lung Specialty. Where for years there have been sensitiveness, pain, coughing, spitting, hemorrhage, voice failure, weakness, slipping down hill, where doctors and medicine and advice have been swallowed and followed to the gulf of despair, where there is the sickening conviction that all is over and the end is inevitable, there we place German Syrup. It cures. You are a live man yet if you take it.

A Skin of Beauty is a Joy Forever.

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Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the Hauton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the best harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

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 THE GREAT INVIGORATING TONIC
 LOSS OF APPETITE, LOW SPIRITS, SICK DIGESTION, MALARIA, ETC., ETC., ETC.
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Or do you suffer from noises in the head. Then send your address and I will send a valuable treatise containing full particulars for home cure which costs comparatively nothing. A splendid work on deafness and the ear. Address: PROF. G. CHASE, Orillia, Ont.

Ministers and Churches.

THE Rev. Alexander Barclay, of Three Rivers, has resigned. Resignation accepted.

THE Rev. Thomas Muir has been called by the congregation of Scotstown, Presbytery of Quebec.

THE Rev. Dr. Ghos-el-Howie is announced in Windsor Mills, Quebec, for the last week in March.

THE Presbytery of Quebec has nominated Principal Caven for the Moderatorship of the General Assembly, and Dr. Lamont for that of the Synod of Montreal and Ottawa.

THE anniversary services of St. Andrews Church, Blyth, were held on Feb. 7, when Rev. M. Fraser, D.D., of Hamilton, preached, morning and evening, able discourses to highly appreciative audiences.

ACCORDING to a communication received from Dr. B. Manasseh, medical superintendent of the flourishing Friends' Mission, in Mount Lebanon, cholera still prevails in Damascus, and much suffering is felt in the regions round about.

MR. McQUARRIE, who has been superintendent of the Presbyterian Sabbath school, Blyth, for nearly a quarter of a century, was presented lately by the congregation with the sum of \$60 with the request that he take a trip for the benefit of his health.

THE Rev. Dr. McMullen, of Knox Church, Woodstock, delivered a clear and instructive lecture to the students of Knox College last week on "Some Parts of Presbyterian Procedure Specially Important for Young Ministers to be Acquainted with when Entering on the Pastorate."

A VERY successful tea meeting and concert in aid of the Presbyterian Church, Rosseau, was held in the Monteith Hall on Wednesday evening, Feb. 17. Everything passed off well. Tea was served from 6 to 8 p.m. The concert began shortly after 8. Mr. J. C. Smith, the Presbyterian student now at Rosseau, presided as chairman for the evening. The audience was entertained with a full and attractive programme, which occupied nearly three hours. The proceeds amounted to \$32.

THE sixteenth annual public meeting of Knox College Missionary Society was held on Friday evening last. Mr. J. K. Macdonald presided. Mr. D. Carswell read an able essay on "The Divine Agency in Modern Missions," which was listened to with keen appreciation. The Rev. E. H. Sayers, Westminster, delivered an earnest, practical and inspiring address on "Our Duty in this Crisis of Missions." The sacred music appropriate to the occasion was supplied with fine effect by a number of the students.

THE Presbyterian congregation in Prescott, whose church and manse were destroyed by fire a few weeks ago, have, with commendable promptness and energy, made arrangements for the carrying on of their work without interruption. The Executive Committee desires that the affairs of the congregation continue to prosper, and calls upon the people for support, so that there may be no drawback in Christian activity and no impairment of liberality to the Schemes of the Church. Meanwhile services are conducted in Victoria Hall.

AN address was delivered in the Caledonia Presbyterian Church on Wednesday evening week by Mr. Tezo Ohno, of Tokio, Japan. The address was listened to with deep appreciation and even enthusiasm. The claims of Japan on the people of Canada were impressed upon the people, and a deep interest was manifested by the large audience in the missionary needs of the Island Empire. Mr. Ohno also spoke in the church on Sabbath evening, when he delivered a powerful address on how he was led to embrace Christianity.

WE learn that the Rev. J. H. MacVicar and wife of the Honan Mission left Tien-tsin by cart for the interior on the 29th of December last. The journey of about 400 miles in winter by this mode of conveyance is a serious undertaking. The rivers being frozen, this is the only possible way of travelling in that region. It will be remembered that Mr. MacVicar came to Tien-tsin to lay the matter of the attack made upon him and Mr. Donald MacGillivray at the new station at Hsin Chen before the Consul and Viceroy. It appears that they are promised protection, and things are quiet in the meantime.

THE Manitoba Free Press says: The regular quarterly communion services of the Kildonan congregation were observed on Sunday week. Although the day was extremely cold there was an unusually large attendance of the members of the Church. Sixteen new members were added to the Church, three-fourths of these being young people who joined on profession of faith and came forward to the communion table for the first time. The others were received by certificates from Ontario Churches. The pastor, the Rev. C. D. McDonald, who conducted the communion service, took for the theme of the sacramental occasion these words: "Looking unto Jesus."

KNOX Church, Woodstock, annual missionary meeting was held on Wednesday evening. Dr. McMullen gave a rapid review of the general work and growth of the Presbyterian Church. Mayor Douglas, secretary of the congregation, read the reports. The report of the Missionary Society of the congregation showed the sum of \$494.43; the Woman's Foreign Missionary Society, \$228; the Young Ladies' Mission Band, \$134; the Morning Mission Band, \$50; the Young People's Society of Christian Endeavour, \$106; the Sabbath school, \$144; Bible class, \$22.36; total, \$1,182, to which the contribution to the Augmentation Fund by envelope has yet to be added.

A JOINT social and devotional meeting of the Christian Endeavour Society was held in St. James Square Presbyterian Church on the evening of Tuesday, 23rd ult. By the kindness of Mrs. Kilgour and Mrs. Ferguson, refreshments were served in the church parlour, which was most tastefully decorated for the occasion. The absence of Mrs.

Ferguson through indisposition was very much regretted. The devotional meeting which followed was addressed by Dr. Kellogg and Messrs. Kilgour and Ferguson. A most enjoyable evening was spent by all, which fact is the very best vote of thanks that could be tendered to Mrs. Kilgour and Mrs. Ferguson for their kindness to the Society with which they have so much identified themselves.

THE Presbytery of Columbia met in West Church, New Westminster, B.C., recently. There were present Rev. T. Scouler, Moderator; Rev. Messrs. Ross and Mills, of Westminster; McLeod, McLaren, Maxwell and McMillan, of Vancouver; Jaffray, of North Arm, and Dunn, of Whonnock, and Messrs. McNab, Kennedy and McSwain, elders. Mr. McMillan, having passed a satisfactory examination in Latin, Greek, Theology and Church History, was licensed to preach the Gospel, and his ordination appointed to take place on Monday, 1st February. The congregation of Chilliwack was granted leave to moderate in a call to a minister when ready. After divine service, a call was unanimously given by West Church to Rev. G. W. Mills, B.A., with a salary of \$1,200, with manse, and four weeks' holidays. Mr. Mills accepted the call, and his induction was appointed to take place on Tuesday, 26th ult.

THE Daily Columbian, New Westminster, B.C., says: At a largely-attended meeting of the congregation of the First Presbyterian Church of Victoria, held last week, for the purpose of considering the advisability of securing a pastor to succeed the late Rev. Mr. Fraser, it was finally decided to extend a unanimous call to Rev. Dr. Campbell, of Collingwood, Ont. A motion was first carried unanimously that \$2,500 be the annual stipend for whatever minister might be chosen. The following gentlemen were then duly proposed and seconded for the vacancy: Rev. Dr. J. K. Smith, Rev. Dr. Campbell, Collingwood, Ont.; Rev. Mr. Ross, Perth, Ont.; Rev. Dr. Jack, Maitland, N.S. The meeting, which lasted for three hours, says the Columbian, was carried out in a most interesting manner, a great number of people speaking and giving their views concerning the question at issue. The same paper adds: "Dr. Campbell is the only one of the gentlemen proposed for the position who was not really a candidate. During Dr. Fraser's last illness he filled his pulpit for him, and in the six weeks he was in Victoria endeared himself to everybody he met. . . . The First Presbyterian Church is to be congratulated on having so scholarly a gentleman, and one who is so well fitted to undertake the important trust. There is no doubt that the call will be accepted."

A SHORT time ago a large number of members and adherents of the Presbyterian Church, Wallacetown, took possession of the manse. The meeting being called to order, Mr. Robert Campbell came forward, and in the name and on behalf of the congregation read an address to the pastor, Rev. Donald Kelso, expressive of the high regard in which he is held for his personal worth and for the efficient discharge of his pastoral duties. The occasion was the presentation of a handsome cutter and harness. Mr. Kelso, who was somewhat taken by surprise, replied in a suitable and feeling manner. He thanked the congregation for their valuable token of friendship and good-will. It encouraged a minister in his work to think that his service is appreciated and that his congregation valued his labours. For over three years he had been their pastor, and he was glad to know that the utmost harmony prevails. He had met with nothing but kindness from his congregation during those years, and he could assure them that their kindness was highly appreciated both by Mrs. Kelso and himself. He again returned thanks to them for their valuable and useful present. The evening was spent in a pleasant manner, all feeling quite at home in the manse, and after partaking of refreshments provided by the ladies they all joined in family worship and then separated, every one being highly pleased with the whole proceedings.

THE Deseronto Tribune says: The eleventh anniversary of the Young People's Society of Christian Endeavour was celebrated all over the continent Tuesday week with great enthusiasm. The meeting in the Church of the Redeemer, Deseronto, on that evening proved a grand success. Eighty delegates from Kingston, Yarker, Tweed, Newburgh, Camden East, Napanee and Belleville joined the hundred Endeavourers and guests of Deseronto in the tea and social which preceded the anniversary services. Mr. Gandier, of Belleville, led the early devotional meeting in the most acceptable manner. At a quarter to eight p.m. Mr. E. W. Rathbun took the chair and ably conducted the programme through two hours and a-half of what proved to be one of the most inspiring services ever held in this church. After a selection in song by the choir, responsive reading and sentence prayers, Rev. J. L. George, M.A., of Belleville, delivered an address on the "Social Life of the Church," and his ringing words were an impulse of life and good cheer to the meeting, and will echo many days in those who heard them. The songs of the occasion were well chosen from C. E. Gospel hymns, No. 6, and it is only just to say that such hearty singing has seldom, if ever, been heard in Deseronto. The solo by Mr. McRae with the chorus "Faith is Victory" was most impressive. Miss Rathbun's song was well chosen, devotional and sung in a manner which left nothing to be desired. Miss Lettie Walker deserves special mention for the able way in which she gave her address on "The Pledge." She herself was an illustration of what the pledge can do in the way of developing young people, for if say one two years ago had told her she was to "make an address in a Presbyterian church she would have considered the thing impossible. The "Free Parliament," as conducted by Rev. W. B. Floyd, was both entertaining and instructive. Assisted by many of the delegates he brought out the work of the committees in a forcible and sometimes amusing manner, finishing with an original exposition of the pledge in two points which made for the pledge and the Society many

friends who had not understood its virtues so fully. Rev. J. L. George moved a hearty vote of thanks to the managers of the anniversary, making special mention of the free supper which the social committee had so graciously served. Rev. J. Gandier, of Newburgh, offered to Mr. E. W. Rathbun the gratitude of the delegates who had been enabled to attend through his kindness in the matter of transportation.

THE Kingston Whig says: Sunday being the second anniversary of new St. Andrews, the services both morning and evening were conducted by the Rev. Mr. Barclay, of St. Pauls, Montreal. On both occasions the church was thronged, men evidently preponderating. The subject of the morning discourse was the power of sympathy, based on Jonathan's love for David. In strong and vigorous language he showed how sympathy strengthened the hands and hearts in each, even when the offering was of the weaker to the stronger. He showed how every one had this mighty power, but how very many never used it. The discourse in the evening had a political complexion, touching entirely upon the character of the men that should represent the people in the Houses of Legislature. The text was Jethro's advice to Moses: "Provide out of all the people able men, such as fear God, men of truth, hating covetousness." For three-quarters of an hour the immense audience listened with the closest attention while the reverend gentleman in rousing and convincing language showed the necessity for having such men as parliamentary representatives and the reasons why such men could rarely be found to accept these positions. The pressing questions of the day that required speedy solution, such as the relation of labour to capital, the liquor laws, the maintenance of the poor, besides the great national questions necessitated men of ability, independence and courage of their convictions. As for men hating covetousness, the shameful revelations that were every day being made, making Canada synonymous with corruption in the language of the nations, declared the terrible want of such men, and the continuance of such men, notwithstanding such revelation, was a sad sign of the terrible degradation of the people. Men fearing evil, religious men should alone be sent to Parliament, but the electors would tolerate any immorality in the man of their choice so long as he remained their puppet and mouth piece. It was the tyranny of the mob stripping their representative of all his independence and compelling him to advocate, against his convictions, their many quackeries and obey the rein of their caprices that prevented high and honourable and thoroughly patriotic men from giving their services to the country. It was the thanklessness of the multitude that was ever meted out to the men that did their best for the country in the circumstances that were made for them so disagreeable and difficult that deterred men of power and integrity from becoming the slaves of the mob instead of the servants of the state.

CONGREGATIONAL MEETINGS.

Mr. James Fortier, secretary treasurer of the Inverness Presbyterian congregation, writes: There appears in your issue of the 10th ult., on page ninety-three, a report of the annual meeting of the Presbyterian congregation of Inverness, in which there occurs a statement which is very misleading; it being that "last year was the first for this congregation to be self-supporting"; the fact being that, with the exception of three years, this congregation has always been self-supporting, and would be during those three years had not the Ecclesiastical Parliament or Supreme Court of the Church passed a law making the minimum salary \$750 and manse. And at the present time it would be very difficult (if not impossible) for this congregation to make up that minimum, but for the aid they receive from parties who are members of other denominations.

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A wonderful remedy of the highest value in mental and nervous exhaustion.

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Dr. Edwin F. Vose, Portland, Me., says:

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Descriptive pamphlet free.

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CAUTION:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

The annual meeting of St. Andrews congregation, Chatham, was held recently. After devotional services, Dr. Battisby left the chair, and Mr. D. McLachlan, of the Business College, was appointed to act as chairman. All the reports of the different departments of the work were exceedingly encouraging and hopeful. The amount collected for all purposes was \$4,129, and after meeting all liabilities a small balance was left.

The annual meeting of St. Pauls Church, Peterborough, was held on Wednesday evening, February 10, and was largely attended by the members and adherents of the church. There are in the congregation 342 families and 710 communicants. There were raised for strictly congregational purposes \$6,228. Of this sum \$4,741 was the ordinary Sabbath revenue, and \$1,448 was a collection given on the Anniversary Sabbath for the reduction of the church debt. The congregation received a bequest from the late Mrs. Nicholls of \$5,000, enabling them to reduce their debt by about \$7,000. There was raised for the Schemes of the Church \$2,312. Of this sum \$485 was given to Home Missions, \$182 to Augmentation Fund, \$439 to French Evangelization, \$593 to Foreign Missions, \$55 to Aged and Infirm Ministers, \$45 to Widows and Orphans, \$30 to Assembly Fund. For other benevolent and religious purposes \$373 was raised.

The annual meeting of Guthrie Church, Harrison, was held on the 18th ult., the pastor, Rev. G. Munro, M.A., in the chair. The reports were for eleven months, and only for the last three months of this period was the congregation in the enjoyment of a settled pastor. The reports showed the total contributions to all purposes as \$2,500.98. Of this amount \$236 were for the Schemes of the Church. After paying all expenses, including the pastor's stipend up to April 30, and the greater part of the floating debt, together with \$100 applied to the mortgage debt, there was a balance still on hand of \$86. Before the meeting closed Mr. Munro intimated, although having no authority to mention names, he knew of some members of the congregation who were devising liberal things towards liquidating the entire debt of the Church, and he hoped before long to see this happily accomplished. There were twenty-two added to the membership for the last three months.

The annual congregational meeting of the Kildonan Church, Manitoba, was held a few days ago, and showed that that congregation was in a fine, healthy condition. The report from the Session showed an increase of twenty-five to the membership of the church during the past year, and expressed the gratitude of the Session for the spiritual prosperity and universal harmony that was evident in all the work of the congregation. The report from the Board of Managers indicated a still further increase in the financial liberality of a congregation that is already ranked as "the banner Church" in this respect, giving, as it does, at the rate of \$19 per member, and \$39 per family for church purposes. The reports from the Sabbath school, the Young People's Society of Christian Endeavour, the Church Missionary Association, the Young People's Home Mission Society, the Mutual Improvement and Literary Society, the Ladies' Aid Society, and the Church and Manse Improvement Committee, all went to show that the historic old congregation of Kildonan still maintains her old position—the front rank for generosity and general congregational prosperity.

The annual congregational meeting of St. Andrews Church, New Westminster, B.C., was held on 14th January, Rev. T. Scouler, pastor presiding. The report from the Session stated that the past year had been somewhat eventful in the history of the congregation as two new congregations had sprung from it: West Church and Knox Church, Sapperton. The formation of these Churches had drawn largely on the membership of the parent Church, but the additions for the year had more than covered the removals. There were added by profession thirty-six, and by certificate fifty-three, making a total of eighty-nine. The managers reported a revenue of \$5,024, the Missionary Society \$673 (including a bequest of \$200 for Foreign Missions), the Young People's Society about \$120, and for benevolent purposes \$120. There had been collected by monthly subscription for the building fund \$360. The Mission Band has been formed into an Auxiliary, and the monthly meetings are well attended. This Society raised \$90 last year. All the societies in connection with the congregation are in a healthy and prosperous condition.

The annual meeting of the members of Knox Church, Galt, was held recently, Dr. Jackson in the chair. The report of Session showed baptisms during the year to have been: adults nineteen, infants twelve; communicants on roll at 31st Dec., 1890, 1,016, additions during the year, 153, making total number on roll 1,169, from which, by removal certificates and deaths, were taken sixty-one. The Board of Management reported receipts for the year to have amounted to \$5,543 74, and they begin the year with a balance on hand of \$155.19. The Missionary Society showed receipts of \$1,134 69, and payments of \$820.75; balance on hand, \$313.94. Augmentation fund, \$76.95; poor fund, \$167.99; special grant, \$532.15. Sunday school, receipts, \$506.45; expenditure, \$423.10. The number of scholars on the roll is 668; teachers, forty-eight; officers, twelve; average attendance of scholars, 349. The reports were unanimously adopted, and the following officers were elected: Property trustees, Messrs. James Cowan, George Hogg and A. Landreth—re-elected; Board of Management, Messrs. John Perry, J. Y. Graham, George Oliver, Andrew Turnbull, Mill Creek, James Walker, John Wilson, A. C. Fraser. Mr. Morton Hamilton having been elected an elder, Mr. Hugh Wallace was elected manager in his place; auditors, Messrs.

James E. Kerr and A. W. Falconer; organist, Miss Grove; general business, in future the loose collections are to be applied to the floating debt of the Church. A motion to have the missionary monies allotted monthly, by a committee appointed for that purpose, was submitted, but failed to carry. The meeting was closed with the benediction.

The annual congregational meeting of Erskine Presbyterian Church, Meaford, was held recently. The meeting was opened by devotional exercises conducted by the pastor, Rev. R. J. A. Ross, B.A., after which Mr. John Clark was called to the chair. The pastor read the Session report, which extended sympathy to the afflicted and bereaved ones. The report showed that during the past year twenty persons had been received into membership, and that there had been six baptisms and ten funerals. The president, Mr. Abbott, presented the report of the Christian Endeavour Society. This society meets for forty-five minutes immediately after the evening service. The object of the society is to promote Christian work among the young people, and the active membership is twenty. The mission report, read by the Rev. Mr. Ross, showed \$157.71 to be the amount contributed for the different schemes of the Church, an increase of \$35 over 1890, or, so far as can be learned from past reports, about \$70 over any year previous to 1889. The managers' report, presented by Mr. J. S. Wilson, showed an increase of \$96 to the stipend fund over 1890; also a marked increase in Sabbath collections and regular attendance at Sabbath services. Votes of thanks were tendered to the Ladies' Aid, which did excellent work during the year, and the choir and officers of the Church for their services. Special mention was made by Messrs. Christie and Main of the excellent and highly appreciated services of Messrs. Abbott and Clark, the former having charge of the service of praise and the latter superintendent of the Sabbath school. After the business of the meeting had been transacted the congregation spent a pleasant hour in social conversation, and in partaking of the refreshments so kindly furnished by the ladies.

The annual congregational meeting of Knox Church, Rat Portage, Ont., was held on January 5th. The pastor, the Rev. R. Nairn, B.A., opened the meeting with devotional exercises, making a short address, after which Richard Hall was called to the chair. The report of the Session was read by Alex. Stephen. It showed quite an increase in membership for the past year, and also indicated that the attendance on Sunday services and at the regular weekly prayer meeting was large. The Christian Endeavour report was read by Mr. Riach, the membership of which is now seventy-three. The Society has undertaken to support two Indian children. During the year past it did a good deal of benevolent work amongst the poor in the town. The Sunday school report was read by the pastor and showed that it was in a flourishing condition, with an average attendance of 130. The Bible class had on the roll thirty-seven. The reports of the Woman's Foreign Missionary Society and Children's Mission Band, read by Mrs. Baker and Miss Findlay, indicated that the congregation was now waking up to a Foreign Missionary spirit. The treasurer's report was read by D. T. Ferguson. The Managing Board, he said, had a great deal to be thankful for. During the past year the debt on the church building had been reduced considerably and the general indebtedness of the congregation had been brought down to a small amount. The managers therefore had to commend the congregation for the marked liberality which they have exhibited during the past year, and trust that the liberal spirit manifested in the past may continue in the future. The congregation had raised some \$1,916 40 for the year. It is financially and spiritually in a prosperous condition.

THE POINTE-AUX-TREMBLES SCHOOLS.

The following circular has been issued:— As you are doubtless aware, both the boys' and girls' school buildings at Pointe-aux-Trembles were enlarged within the last three years so as to afford room for the greatly-increased number of French-Canadians applying for admission. The total expenses of the enlargement was generously met by the friends of the work, with the exception of \$2,716, which, as will be seen from the last annual report, is the indebtedness on the buildings. The attendance this session is much the largest in the history of the institution, there being upwards of 185 enrolled, about one-half of whom are Roman Catholics, and nearly the whole of the other half the sons and daughters of converts from Rome. This is exceedingly encouraging and justifies the action of the Committee in enlarging the buildings. The increased attendance necessitates an increase in the expenditure of about \$2,000 this year. Up to this date, however, the receipts are nearly \$1,000 less than at the corresponding period of last year, so that for the first time since the Schools became the property of our Church we are face to face with a deficit (including the debt on the buildings) of about \$5,000. We believe that it is only necessary to make known this fact so secure from the many friends of the cause a prompt and liberal response. The schools are doing a noble work. It is doubtful if there is any department of mission effort any where more thoroughly worthy of confidence and support. The Lord has very manifestly blessed the Pointe-aux-Trembles Schools in the past, and never were they more fruitful of blessing than now. We very warmly commend them to all congregations and Sabbath schools and Christian Endeavour Societies and private friends, and earnestly solicit large-hearted and generous gifts to enable the committee to at once remove the indebtedness in this department of their operations. Will not you lend us your help and influence in this matter? Yours faithfully,
D. H. MACVICAR, D.D., Chairman.
Contributions should be sent direct to the treas-

urer, addressed Rev. Dr. Warden, Y. M. C. A. building, Montreal.

OBITUARY.

THE REV. C. E. McLEAN.

At Consecration, on Sabbath, 7th Feb., 1892, the Rev. Corneille Ewen McLean fell asleep in Jesus; and on the following Wednesday, in the quiet little cemetery of Pleasant Valley, in the township of Hillier, his mortal remains were laid to rest by his sorrowing friends and co-presbyters, in sure and certain hope of a blessed resurrection.

Mr. McLean was born in Ross shire, Scotland, in the year 1820. At seventeen years of age he entered Glasgow College, and having completed the arts curriculum engaged for some years in teaching. Having resolved to devote his life to the work of the Gospel ministry, he pursued his studies in divinity and was licensed by the Presbytery of Abertarfin in July, 1847.

After obtaining license he spent several years as a probationer in Scotland, and then emigrated to Canada.

He was ordained by the Presbytery of Montreal in November, 1852, and was inducted to the charge of Winslow. Subsequently he had charge of Stayner, in the old Presbytery of Simcoe, now in the Presbytery of Barrie. Returning to Scotland he laboured at Dornoch and under the supervision of the Presbytery of Gairloch for a few years. Recrossing the Atlantic in 1868, he spent a number of years in laborious and successful work at Leitch Creek in the Island of Cape Breton, his name appearing on the roll of the Presbytery of Sidney as minister of Leitch Creek at the time of the Union in 1875, when the Presbyterian Church in Canada was formed.

A few years after the union he demitted his charge owing to ill health; and the last twelve years of his life on earth were spent in retirement at Consecration, Ont. To the last he kept up the habits of a student, but was ever ready to leave his books to converse with any of his fellow men who might need his advice; and gladly embraced every opportunity that offered of proclaiming from the pulpit the news of that great salvation through a crucified, but risen and exalted, Saviour, in which he himself implicitly trusted, and which it was his chosen life-work to set before his fellow men.

Mr. McLean was twice married. Immediately after completing his arts studies in Glasgow College, and before prosecuting his studies in divinity, he married a Miss Morrison, and of the issue of that marriage three children survive, viz., two sons, at present residing in Montreal, and a daughter married to the Rev. J. Greenfield, formerly of Stayner, Ont., but now minister at Stornoway in the Isle of Lewis. Having lost his first wife, and the mother of his children, before returning to Scotland he married Miss Arthur, of Consecration. She shared with him as a true yoke-fellow all the labours of his ministry in Cape Breton, and when he resigned the charge of Leitch Creek they took up their residence at Consecration, where they were surrounded by her relatives and other friends of her youth, who now sympathize with her in her widowhood.

At the time of his decease Mr. McLean was Clerk of the Kirk Session of Consecration, and as representative elder from that Session his name was on the roll of the Presbytery of Kingston, the meetings of which he attended as frequently as the state of his health permitted, delighting greatly in this opportunity of meeting with his co-presbyters. What was to him still more gratifying, however, was his appointment by the Presbytery to give such supply throughout the present winter as the state of his health might permit, in the absence of an ordained missionary at Consecration. He had received a similar appointment last winter and had striven valiantly to fulfil it, his earnest desire being to "labour on to the close of the day," or, as he sometimes expressed it, "to die in harness."

The eloquence of a holy and consistent life, and the ornament of a meek and quiet spirit, doubtless commended the message, as delivered from the pulpit by him, to some who might have turned away from it when presented to them by younger and more fluent speakers. The funeral services were conducted by Messrs. Wilkins and Coulthard, of the Presbytery of Kingston, and by Rev. Mr. Dup-

ran, the Methodist minister resident in Consecration, to whose congregation the deceased servant of God had often preached. As the mortal remains lay before the pulpit, with lips closed and silent in death, the large congregation assembled must have felt that the words written concerning the first of the race whom death removed from earth: "Being dead he yet speaketh," were true also of this faithful witness, who had striven so long to induce his fellow men like Abel to trust to "the blood of the Lamb." W. F. W.

PETER DEWAR.

The last enemy has claimed another victim—a worthy member of the Presbyterian Church—in the person of the late Peter Dewar, of Poole, County of Perth. The deceased was a native of Perthshire, Scotland, where he was born in 1833. His father emigrated to Canada in 1842, and lived for about two years in Shakespeare. They subsequently removed to Wellesley—then known as the "Queen's Bush." The deceased was married in 1858 to Mary, second daughter of Mr. James Fleming, of Belmore, who is a cousin to the Hon. Alexander Mackenzie. In 1860 he moved to Mornington, where he remained a prosperous and esteemed farmer till his death. He was an honoured and respected elder in Zion Presbyterian Church, Wellesley, for twenty years. The late Rev. James Boyd, of Crosshill, was long its able and worthy pastor. The present minister is the Rev. John Kay, M.A., of Milverton. The deceased was a man of good, natural ability and intelligence, but of a quiet, kind and forgiving disposition, yet a wise counsellor, and for the deserving poor or any worthy cause he was never appealed to in vain. Few kept more strictly that special command, "Keep my Sabbaths and reverence my sanctuary." He was greatly attached to home and family. He had been ailing some three weeks with la grippe. His illness was borne with Christian patience and resignation. He quietly passed away on February 1, and his earthly remains were followed by an unusually large concourse of sorrowing friends to the Wellesley cemetery. His widow, seven daughters and four sons survive him. Of him it might be said truly, "An Israelite indeed in whom there is no guile."

MRS. JAMES BAILLIE.

It is with feelings of mournful sadness and sorrow that we place on record the death of the late Mrs. James Baillie, of Aylmer, Que. The summons came somewhat suddenly, as she was ill only a few days, but it did not find her unprepared, as she was ready to obey the divine call to come up higher. She was born in Glasgow, Scotland, about seventy-one years ago, and to her latest breath cherished the warmest attachment for her native city and native land. Any one "fræe Glasgow" was always sure of a warm welcome in her kind and hospitable home.

Having married at the early age of eighteen, she emigrated about fifty-one years ago to this country and settled in Quebec city, removing shortly afterwards to Ottawa and then to Aylmer, where she lived for half a century.

She was the mother of ten children, two of whom died in infancy, and one, her eldest son, the late Donald Baillie, of Peterboro', and formerly of Prescott, died about two years ago, to the great grief of his mother. Seven children survive her, four daughters and three sons. Her two youngest daughters are the wives of well-known ministers of the Church, the Rev. T. A. Nelson, of Bristol, Que., and the Rev. Dr. McClelland, of Toronto. One son, the Rev. G. K. Baillie, is a minister in Philadelphia, Pa. Some of her loved ones who had long distances to come did not arrive in time to see her breathe her last, but all that human skill and devoted affection could think of were always at hand in the loving ministrations of her children.

Her bereaved husband, who was lying prostrated with the same sickness—la grippe—all the time of his wife's illness, has the sympathy of a wide circle of sorrowing friends and relatives.

She died in the faith of a Christian. Her end was peace of the sweetest and the most beautiful kind. She was a most loving mother, a true and devoted wife and a staunch friend.

The first of a series of special lectures before the students and friends of the Ontario College of Oratory was given on Thursday last by Dr. G. S. Ryerson. The lecture was a most practical, common-sense talk on the "Physiology of the Voice," and contained many valuable suggestions relating to the use and care of the vocal organism. Dr. T. M. Macintyre, president of the Presbyterian Ladies' College, will deliver the second of this series of lectures on Thursday, March 3, at 3 p.m. Subject: "Ethics of the English Drama." On Thursday, March 10, Mr. James L. Hughes, will lecture at 4 p.m. Subject: "Self Control in Oratory." All who are interested in these subjects are invited. Room 30, Arcade, corner Yonge and Gerrard Sts.

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British and Foreign.

THE Rev. John A. Hutton, M.A., has been elected to Alyth U.P. Church.

THE Rev. A. E. Claxton has been elected to John Knox Parish Church, Aberdeen.

THE Rev. J. W. Shannon, late of Elgin, has been inducted at Wilton U. P. Church, Hawick.

THE managers of Blythswood Church, Glasgow, voted \$500 to the minister in addition to his stipend.

DR. DAVID C. GRAY has been ordained by Glasgow Presbytery as medical missionary to Manchuria.

THE Rev. Dr. Cock, of Rathen parish, is to have his ministerial jubilee signalized by the presentation of a testimonial.

It is reported that Rev. David Kinnear, of Dalbeattie, will be nominated for the Moderatorship of the next U. P. Synod.

THE Rev. H. Price Hughes lectured in the Synod Hall, Edinburgh, on "The Unanswerable Argument for Christianity."

THE Rev. M. McCheyne Edgar, of Dublin, has been nominated for the Moderatorship of the coming Irish General Assembly.

THE Rev. George Reith, M.A., of the College Church, Glasgow, is about to receive the degree of D. D. from Aberdeen University.

THE *Athenaeum* states that Mr. Spurgeon's death has caused a great demand for his sermons and given an enormous stimulus to their sale.

THE Rev. Mr. McAuley, of Millisle, and Rev. R. McCrury, Ballyarnell, have resigned the active duties of the ministry owing to failing health.

THE Rev. John C. Baxter, D.D., of Kirkcaldy, formerly of Stanley Street Church, Montreal, is to be nominated as Moderator of the U. P. Synod.

DR. FRIEDLAENDER, Principal of the Jews' College in London, is preparing an introduction to the Old Testament from the orthodox point of view.

A CONGREGATIONAL committee has agreed to recommend Rev. A. Cameron, of Ardrossan, to be colleague and successor to Dr. MacIavish, Inverness.

DINGWALL Free Presbytery refused to recognize the circular issued by Principal Rainy in regard to evangelistic services by deputies to Highland districts.

THE Rev. Peter R. Landreth has been appointed to take charge of St. Leonards Church, Ayr, during the absence, from ill-health, of Rev. William Granger.

PAISLEY U. P. Presbytery nominated Rev. Alexander Hislop, M.A., of Helensburgh, and Rev. John Smith, of Edinburgh, for the Chair of Practical Training.

THE resignation has been accepted of the Rev. Thomas Macnee, of Wester Pardovan U. P. Church, who has been appointed to Jamaica by the Foreign Mission Board.

A CONFERENCE was held at Dundee on the religious condition of the people in connection with a visit of the commission appointed by the Assembly of the Church of Scotland.

A MEMORIAL service was held recently in May Street Church, Belfast, in connection with the funeral of Mr. Spurgeon, in which the Moderator and other members of the Presbytery took part.

A MEETING was held at Galashiels of the Sessions of the five Free and U. P. Churches, with a view to local co-operation. It was resolved to invite the Sessions of the three parish Churches to an adjourned meeting.

EDINBURGH Presbytery has nominated for the Chair of Practical Training Revs. A. Hislop, M.A., of Helensburgh; Dr. T. Whitelaw, of Kilmarnock; John Smith, of Edinburgh, and Dr. A. Oliver, of Glasgow.

RENTON Free Gaelic Church, which was rent in twain five years ago, has again become reunited. Rev. P. McDonald, of St. Columbia Free Church, Edinburgh, preached on the occasion and congratulated the large audience on the happy event.

A PEAL of eight bells has been placed in the tower of St. Matthews Parish Church, Dundee, at a cost of \$650. The minister of the parish, Rev. John Mills, conducted a short dedicatory service previous to their being rung for the first time.

PROFESSOR BLAIKIE, the forthcoming Moderator of the Free Church Assembly, will attend the Toronto gatherings of the Pan-Presbyterian Council in the autumn. Dr. Blaikie's ministerial jubilee will occur the same week as the Council meetings.

MEMORIAL services in connection with the death of Rev. Dr. Hanna were held in St. Enochs, Belfast,—in the morning by Rev. Dr. Magill, and in the evening by Rev. Dr. Lynd. Dr. Hanna had nearly completed forty years of ministerial life in Belfast.

THE jubilee of Rev. James Fleming, of Whit-horn, ex-Moderator of the U. P. Synod, will be celebrated on March 9. On that day also his new church will be opened by Rev. Dr. Gilson, of London, Moderator of the English Presbyterian Synod.

THE Rev. C. Davey, who, through the death of the Rev. Dr. Hugh Hanna, of Belfast, succeeds to the sole pastorate of the important congregation of St. Enochs in that city, received his theological training at the English Presbyterian College, London.

THERE are three candidates for the vacant chair of astronomy, held by the late professor Adams: Sir Robert Ball, Astronomer Royal for Ireland; Dr. Glaisher, Tutor of Trinity College, and Senior Wrangler in 1871; and Mr. E. W. Holson, a Fellow of Christ's College, who has acted for some time as assistant to the late professor.

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"In the winter of 1885 I took a severe cold, which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort, I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. I am never without this medicine."—G. W. Youker, Salem, N. J.

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HOUSEHOLD HINTS.

CLAM SOUP.—Chop fine a pint of round clams; put in a stew-pan with a pint of water, and when it boils add the same amount of milk and boil up again; season with butter, pepper and salt, and two crackers rolled fine are to be put in when the soup is dished.

To stain floors made of pine, oil the floors with boiled linseed oil in which is ground a little litharge. The tone of colour, if a colour is required, may be made by adding any of the transparent colours, *terra de sienna*, asphaltum, dragon's blood, carmine or chemical brown. Any of these colours may be used as desired or compounded.

OYSTER STEW.—Boil one cup of strained oyster liquor and half a cup of water. Skim, add half a teaspoon of salt, half a saltspoon of pepper, one tablespoonful of butter and one tablespoonful of rolled cracker. When it begins to boil add one quart of oysters. Boil one minute. Put half a cup of cream or cold milk into the tureen and pour the boiling stew over it.

ALLOW one hour for boiling squash or parsnips, an hour and a-half for carrots, two hours for turnips, three hours for cabbage and three hours and a-half for beets. Common potatoes of medium size should be allowed half an hour for boiling and sweet potatoes three-quarters of an hour. Calculate upon an hour for baking potatoes. A soggy boiled potato or an underdone baked potato is an abomination.

TO MAKE CHOCOLATE BISCUITS.—Take a quarter of a pound of grated chocolate, a quarter of a pound of powdered sugar, a dessertspoonful of flour, white of one egg. Mix the ingredients thoroughly together, take pieces the size of a walnut, roll them out thinly, bake on a buttered tin in a moderate oven for fifteen minutes; while warm shape them over a ruler and place on a sieve to dry.

FRENCH PANCAKES.—One pint of milk, three eggs, two cups of sifted flour, two small teaspoonfuls of baking powder, pinch of salt. Beat the yolks of the eggs light and pour the milk upon them. Sift the flour with the salt and baking powder, and add this alternately with the whipped whites. Have ready a heated griddle and cook the latter on this in large spoonfuls. As each pancake is done transfer it to a hot plate, spread it lightly with jam or jelly, and roll it up, the sweetmeat inside. When the rolls are neatly arranged on a dish sprinkle them lightly with powdered sugar.

TAPIOCA CREAM.—Soak over night one cup of tapioca in three cups of cold water. In the morning drain and put to cook in a double boiler, in a quart of rich milk, to which add half a teacupful of granulated sugar and a quarter of a teaspoonful of salt. Let the tapioca cook until tender, then add the yolks of six eggs thoroughly beaten. As soon as the eggs thicken remove from the fire and pour into a bowl. Let stand till nearly cold, stir in two teaspoonfuls of extract of vanilla, pour into the dish in which it is to be served. Beat the whites of two eggs to a stiff froth, add four tablespoonfuls of granulated sugar and pile the mixture on the top of the cream.

JELLY BISCUIT.—Take Boston crackers (they are the best) and drop them for a second in boiling hot water; it is better to put them in and take them instantly out. Then clip them at once into beated egg and fry in boiling lard. They should only be a delicate brown. When finished they will be the shape of egg biscuit, the outside edge curling up and forming a little saucer. Into this saucer drop a teaspoonful of jelly or preserve. Preserved figs are very nice for the purpose. This makes a very dainty, delicate and quickly-prepared dish for lunch or desert. Squares of bread, lightly browned in the same way, are delicious. If using bread, substitute cold milk for hot water.

CUBAN COFFEE.—The process of making coffee in Cuba is entirely different from anything I have seen or read of, and it is certainly a most delicious drink when made by the Cubans. They begin by roasting it in an iron frying-pan until it is black, but not charred, stirring it all

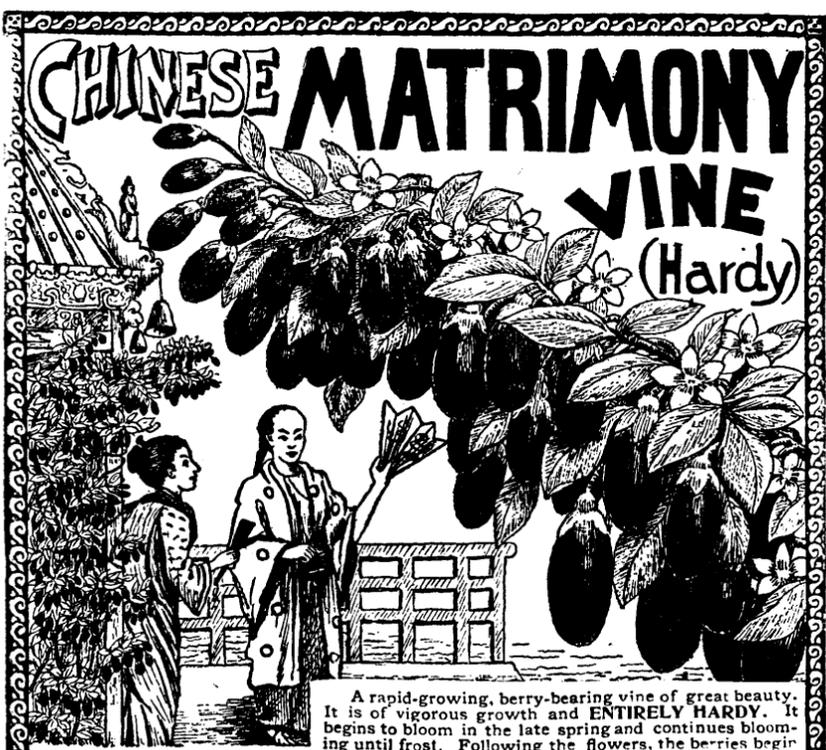
the time. When nearly black add a tablespoonful of brown sugar to a pound, and stir for five minutes longer. Put at once in a closely-covered can. To use it they pound it to a paste in a stone mortar, allowing a heaping tablespoonful to each cup. Put a small iron pot on to heat, with a pinch of brown sugar; when it is brown, like caramel, add the right quantity of water and one-third more. When this is boiling pour on the coffee, which has been put in a long, pointed flannel bag. This bag has a wire run in the top to keep it open, and is placed in a hole made to fit it in a small wooden stool; under the bag is placed the coffee pot. Coffee made this way is very clear, of a beautiful colour and delicious flavour. For breakfast an equal quantity of boiling milk is added, but for dinner it is used without anything additional excepting sugar.

GERMAN COFFEE CAKES.—One pound of flour, three-quarter pound butter, ten tablespoonfuls of thick sour cream. Cut the butter in small pieces and knead into the flour, gather it in a heap on the board, make a hole in the middle, into which pour the cream, then work it all into a light paste. When this is ready divide it into smallest pieces, roll out in lengths of six or seven inches, and twist into the shape of the figure 8. When all the paste has been used up, brush the kringles with the yolk of an egg, sprinkle with caster sugar and powdered cinnamon, and bake quickly in a hot oven. Another style: Mix to a firm paste one tablespoonful of thick cream, two ounces of sifted sugar, four eggs, a pinch of powdered cinnamon and a tablespoonful of orange water, or some other pure flavouring, according to taste. Roll out quite thin (less than a quarter of an inch), then cut the paste into rings. This is very easily done by operating with tumblers of different sizes. Have a saucepan of boiling water on the fire, put the rings in, when the water boils up add some cold; draw the pan to one side and as soon as the rings float on the surface remove them with a spatula or strainer and put them on a cloth. When dry place them on a floured tin, brush them over with yolk of egg and bake in a moderate oven until they are light yellow outside and quite like balloons.

TO COOK BEETS.—There are few vegetables which resist the efforts of the cook to render them tender by boiling as does the beet. It is safe to allow two hours for boiling any beets purchased in market at this season. At the end of winter the market beet will require soaking in cold water for at least ten hours before they are cooked, and cooking slowly three hours in boiling water. Do not salt beets till half an hour before they are taken off the fire. When beets are quite young and are pulled fresh from the ground, they may be cooked in an hour's time; but if they have been out of the ground any length of time, so that the outside skin has become toughened, it will take double this time. Wilted vegetables, or vegetables that are stale, take from a third to double the time to cook that those gathered fresh from the garden do. After boiling your beets plunge them into cold water, slice into a deep earthen dish, season them with salt and pepper and barely cover them with vinegar. Put a plate over the dish and set it in the oven for ten or fifteen minutes in order to let the vinegar and seasoning penetrate them. The vinegar may be omitted, if you prefer, in favour of butter. A pickled beet is a nice relish to keep on hand. Boil a half-peck of medium-sized blood-red beets till tender, then slice them. To every sliced beet add a slice of raw white onion and two or three peppercorns. To every dozen beets add two or three two-inch pieces of horse-radish root. Put the beets into a deep stone jar. Pour boiling hot cider vinegar over them, put on the cover of the jar and set it in a moderate oven for about half an hour. At the end of this time remove the jar, take off the cover and let the beets cool. When they are thoroughly cold cover them up, set them away and use them as needed.

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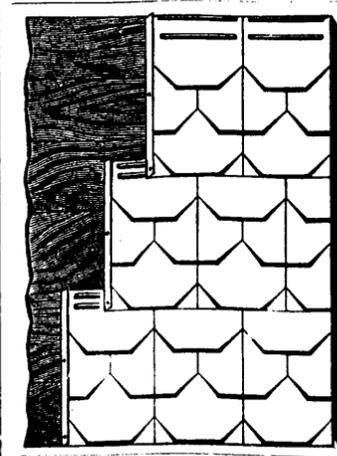
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

BIRTH. At Bay View, Deseronto, on the 24th of February, the wife of Mr. W. C. B. Rathbun, of a son. MARRIED. On Wednesday, 24th February, at "Sunset," Guelph, by the Rev. J. C. Smith, assisted by the Rev. E. Stephenson (brother of the bride), Thomas J. MacIntyre, Toronto, to Carrie A. fourth daughter of William Stevenson, Esq., of Guelph, Ont. At the residence of the bride's parents, Bervie, February 24, 1892, by the Rev. George McKay, M.D., assisted by the Rev. J. L. Murray, M.A., and J. J. Johnston, student, William Henry Rutledge, Millerton, Ont., and Emeline Jane Millar, daughter of William Millar, Esq., Bervie, Kincardine, Ont. DIED. At his residence, Janeville, Guelph, Ont., on Sabbath morning, 21st February, Thomas McCrae, aged 72 years, a native of the Kells, Stewartry of Kirkcubright, Galloway, Scotland. At his late residence, 167 1/2 Bleeker street, Toronto, on 24th February, George Acheson, formerly of Tandragee, Co. Armagh, Ireland, in his 79th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, March 22 at 11 a.m. BRANDON.—In Portage la Prairie March 7, at 7:30 p.m. BROCKVILLE.—At Morrisburg, on second Tuesday in March, at 1:30 p.m. COLUMBIA.—In St. Andrews Church, Victoria, Wednesday, March 9, at 10 a.m. CHATHAM.—In St. Andrews Church, Chatham, March 8. GLENGARRY.—In St. John's Church, Cornwall, Tuesday, March 8, at 1 p.m. GUELPH.—In Knox Church Galt, on third Tuesday of March, at 10:30 a.m. Conferences on State of Religion, Sabbath Schools and Temperance. HURON.—In Clinton, March 8 at 10:30 a.m. LONDON.—In Knox Church, London South, on Monday, March 7, at 2 p.m., for Religious Conference; and on Tuesday, March 8, in First Presbyterian Church, London, at 9 a.m., for ordinary business. MAITLAND.—In Melville Church, Brussels, Tuesday, March 8. MINNESOTA.—At Metawa, Monday, March 14, at 3 p.m. MONTREAL.—In Convocation Hall, Montreal, Tuesday, March 15, at 10 a.m. ORANGEVILLE.—At Orangeville, March 8, at 11 a.m. OTTAWA.—In St. Andrews Church, Ottawa, Tuesday, March 22, at 2 p.m. PARIS.—At Ingersoll, March 15, at 12 m. PETERBOROUGH.—In Mill Street Church, Port Hope, March 22, at 9:30 a.m. REGINA.—At Moosejaw, second Wednesday of March, at 9:30 a.m. SAUGEEN.—At Palmerston, on 8th March, at 10 a.m. SARNIA.—In St. Andrews Church, Sarnia, on third Tuesday in March, at 10 a.m. STRATFORD.—In Knox Church, Stratford, on March 8, at 10:30 a.m. WHITBY.—At Pickering, April 19.

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