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TORONTO ENGRAVING CO.

Vol. 17.—No. 13.  
Whole No. 841.

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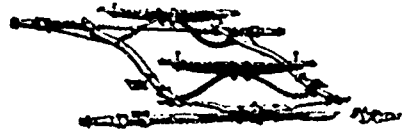


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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, MARCH 21st, 1888.

No. 13.

## PRESBYTERIAN YEAR BOOK

—: FOR 1888, —:

Edited by R. V. GEORGE SIMPSON.

The present issue of the YEAR BOOK contains, among other matter of great value, original articles, as follows:—  
**Home Missions.** By Rev. W. Cochrane, D.D.  
**The Nova Scotia Centennial Year.** By Rev. R. F. Burns, D.D.  
**The Early Ecclesiastical History of Picton, N.S.** By Rev. George Patterson, D.D.  
**Woman's Foreign Missionary Society.** By C. S. E.  
**Foreign Missions.** By the Editor.  
**What we Owe the Country and the Age.** By Fidelis.  
**The Schemes of the Church: 1877-1887.** By the Rev. R. H. Warden.  
**Missionary Work in Manitoba and N.-W. Territories.** By J. K.  
**History of Congregations.**  
**Presbyterian Colleges in Canada.** By the Editor.

Mr. Croil, of the *Presbyterian Record*, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.  
The *N. Y. Independent* says: It is one of the best ecclesiastical annuals published in the world.  
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## Notes of the Week.

THE Sabbath evening debates at Edinburgh, held in the hall of the Free Tron Church, were suggested by a German student in the university. They are crowded beyond the capacity of the meeting place, and are said to be doing good among the freethinkers. Professor Calderwood was especially successful in meeting the objections brought after an address he gave on "The Testimony of Conscience to the Bible."

IT may interest many to know that the publishers of the Revised Version, at the Oxford University Press now carry on the whole process of Bible production entirely on their premises. The Oxford Press burns its own lamp black for its ink, it makes its own ink and its own type, and its own paper at its own mills near Oxford, where a paper of exceptional thinness and opacity, known as India paper, is prepared, and, finally, it binds its own sheets in its own binding factory in London.

THE Pope has himself hinted, says a contemporary, that the Italians were in danger of dropping out of the list of Christian nations altogether; and Dr. Hamilton Magee, in the February number of the *Christian Irishman*, says a change is even passing over Ireland. "We do not say that the Irish Roman Catholic people are becoming 'Protestants' in any usual sense of the word; but they are beginning to participate in the common doubt and impatience of Roman Catholic communities everywhere."

IT seems that in India thought is awakening to the danger of purely secular instruction, and Lord Dufferin has issued a circular on the subject. The decay of India's old religion has left, where Christianity is not accepted, a waste on which irreverence and folly grow. The Governor General in Council states that he would be sincerely glad to see a large increase of State-aided schools under directly religious management. That is the hope meanwhile for India; no other way can the need be met there for a very long time.

AMONG the live newspapers of Ontario none occupies a more important place than the *London Advertiser*. Who has succeeded to the chief editorial work since the retirement of Hon. D. Mills has not been divulged, but it is evidently in capable hands. In fact, we believe we are justified in saying that the *Advertiser* is much more readable than ever before, its editorials being brief, bright and to the point. On the Temperance question especially, the *Advertiser*

has taken a more pronounced and outspoken attitude than ever before.

DR. AIRD, of Creich, who presided at the Dingwall Conference of Free Church ministers and laymen met to discuss the crofter question, moved a resolution asking that Highlanders should have their native land restored to them on equitable conditions. Much was heard about deer raids, but did not the innocent deer make disastrous raids upon the crofter's crops? Dr. M'Avish moved a resolution in favour of State aid for the erection of buildings, purchase of stock, etc., and Rev. N. N. Mackay proposed in a speech generally palliative of the conduct of the Clashmore men and women, that the Home Secretary be petitioned to mitigate the severe sentences passed upon the crofters by Lord Craighill.

SUCH details as have come to hand of the Arab attacks on natives and trading stations on Lake Nyassa, tend to show that an organized attempt is being made to destroy civilizing and Christianizing influences, and to restore the slave trade. Two Central African correspondents of the *Manchester Guardian* describe a horrible massacre of the Wa-Nakonde people. A large number of these people fled for refuge to a lagoon, where they hid among the tall reeds. The Arabs fired the reeds, their leaders climbing trees to gloat over the spectacle of the poor wretches endeavouring to save themselves from the flames. Numbers were driven into the lake where they were drowned or devoured by crocodiles; others were shot and speared in the open. The survivors, including many women and children, were seized as slaves.

THE centenary of Dr. Henry Cooke, of Belfast, falls on the 11th of May, for it was on that day, in the year 1788, that he was born in the lonely farmstead of Grillagh, among the Derry mountains. The fifty-third number of the new biographical series, published by the Religious Tract Society, is appropriately devoted to a memoir of Cooke, from the pen of Dr. Thomas Hamilton, the historian of the Irish Presbyterian Church. He recalls the interesting fact that the great preacher's mother, a woman of no little individuality and force of character, was of Scottish descent, sprung from the old Covenanting stock of the Howies of Lochgoin. His father was of English extraction; so it came to pass that Henry Cooke, being of Irish birth, had at his entrance into life a connection with all three divisions of the United Kingdom. Belfast Presbytery are making preparations for the worthy celebration of Dr. Cooke's centenary.

THE *Christian World* says: Mr. Matthew Arnold, it seems, announced some time ago that he would write no more on religion or politics. We are inclined, after glancing over his article on "Disestablishment in Wales," in the current number of the *National Review*, to think that he would have acted wisely if he had kept to his resolve. Mr. Matthew Arnold is in such utter ignorance of the views of modern Nonconformists as to Established Churches that he thinks the Establishment in Wales might be preserved by letting the people have a veto in the choice of their ministers, and sanctioning the use of Presbyterian forms of worship in districts where they are preferred. I have no doubt whatever, he says, that if Lord Cawdor and the Bishop of Llandaff on the one part, and Lord Aberdare and Mr. Henry Richard on the other, were commissioned to make an equitable division of South Wales into districts of the Presbyterian and of the Anglican form (the cathedrals being reserved to the Anglicans), so that Establishment might follow that division, they could do it admirably and to the full satisfaction of the Principality.

MR. JAMES CLARK, proprietor and editor of the *Christian World*, died recently in the sixty-third year of his age. Marianne Farningham writes the obituary editorial which appears in the last number received. She concludes as follows: For my own

part, I regard it as an unspeakable honour and privilege to have been permitted, for the course of almost a life-time, to work for and with him. During the thirty years that have passed since my introduction to him, he never spoke to me an impatient or an unkind word, but was always most courteous, kind and considerate. He was always a friend on whom one could count. I have felt sometimes, knowing the strain of care and work upon him, that it was too bad to worry him with my own personal troubles and difficulties, but I generally did, because there was no one of whose sympathy I could be more sure, nor whose wise counsel it would be more safe to follow. There are left to me to bear, I think, but few things that could give me so real a heartache as the fact that I shall see his face no more. We shall long and sorely miss the presence of him whose gentle dignity and courteous grace can never be forgotten. But he has his well-earned repose, he 'rests from his labours and his works do follow him'; and even those who mourn his absence most deeply will ever find a joy in thinking of what he was and what he is.

THE celebration of the jubilee of Dr. Horatius Bonar, says the *Christian Leader*, is an event that transcends the limitations of sect and must engage the warmly sympathetic interest of every branch of the Christian Church. No living hymn writer—perhaps, indeed, no hymn writer of any period—has composed so many sacred lyrics which are in constant use, both in the public service of praise and in the private devotional worship and reading of Christians. Only the other day we recorded an instance of one of Dr. Bonar's hymns being sung in a Roman Catholic Cathedral in Canada; and not a Sabbath passes in which the verses of the Scottish George Herbert are not sung in hundreds of Anglican Churches. The committee in charge of the jubilee fund have arranged that the presentation of a testimonial to Dr. Bonar shall take place on 5th April; and as the desire is simply to secure an honourable offering suitable to the occasion the amount aimed at has been limited to \$5,000, of which sum \$1,500 has still to be raised. This fact has only to be made generally known to secure instantly all that is required. We are pleased to learn that the contributions already received embrace offerings from all parts of the world, including Africa and India as well as our own colonies and the United States; while the Episcopal Church has at least two honourable representatives in the Bishop of Exeter and the large hearted Dean of Melbourne.

THE *Christian Leader* says: The Rev. G. F. James, colleague to Dr. Peddie, presided over a crowded meeting in Bristo Place Church, Edinburgh, gathered to celebrate the sixtieth year of the senior pastor's ministry. Mr. James said Dr. Peddie had shown him every respect, courtesy and consideration, and that they had during the past eleven years lived together in the best of unity. When he first became assistant Dr. Peddie used to sit in the pulpit when preaching, but now, as he said himself, he was among the standing ministry and was yet able to climb three or four stairs to visit the sick and sorrowing. An address from Edinburgh Presbytery was presented by Prof. Johnstone and Dr. Kennedy. Mr. Thin, Session Clerk, presented another address from the Session, trustees and managers; while a cheque for two hundred guineas, spontaneously contributed by rich and poor, was handed to the venerable pastor. Dr. Peddie was greeted by the whole audience rising to their feet. At the time of his jubilee he had not the least idea, he said, that he should survive through another decade, and if there was still any brief space of time reserved for him in this world he hoped it might be all spent in the service of God. He referred to the interesting fact that he and his father had served the same congregation between them for 122 years. His name now stands second on the Synod roll, his only senior being Dr. Bryce, of Belfast, and only three who were members of old Bristo Church when he was ordained on 7th October, 1828, are now alive.



## Our Contributors.

DR. SHEPHERD AND HIS SICK PARISHIONER.

BY KNOXONIAN.

Dr. Shepherd went out one afternoon to make some pastoral visits. He had not gone far until he met one of his parishioners named Mr. Thoughtless. The appearance of Mr. Thoughtless seemed to indicate that he had been ill. His face was pale, his step feeble, and altogether he looked like a man who was taking his first little walk after a severe sickness.

Good afternoon, Mr. Thoughtless, said the Doctor, I am sorry to see that you are not looking well. Have you been ill?

Yes, replied Mr. Thoughtless, I have been very ill. This is the first time I have been out in three weeks, and during all that time you never called to see me.

I am very sorry, indeed, to hear that have been so poorly, and sorry also that I did not see you. I never heard of your illness. No one told me, and this is the first that I have heard of the matter. Did you send word to me that you were ill?

No, I did not send any word.

And why did you not send some one to tell me?

Oh, I thought you would have heard about it.

Of course you sent for the doctor, Mr. Thoughtless, as soon as you became ill.

Oh yes, we sent for him right away, and he came to see me every day for two weeks—some days he came twice.

He is your family physician, I suppose?

Yes, he has attended our family for many years. We never have any other when we can get him.

No doubt he has quite an interest in your family over and above the fees you pay him.

Yes, I am sure he has, Mrs. Thoughtless has great confidence in him and would never have any other physician. The children are very fond of him. We all like him, and we have every reason to believe he reciprocates. He has stood by us in many a trying hour. He is a skilful physician and good friend.

Now, Mr. Thoughtless, why did you not take for granted that such a good family doctor would hear of your illness and come to see you without being sent for, or even told of your sickness?

Well, I—I—I—I—thought it was the right thing to send for him.

But if you assume that your minister can know without being told, why not assume too that your doctor can know without being told?

Well, it didn't just strike me in that way.

Now, Mr. Thoughtless, I don't wish to worry you, for I see you are weak, but when you are strong enough, we will talk this matter over. There are a few more points I would like to discuss with you.

Oh, go on Doctor, I can talk it out now. I haven't talked much for some time and I'm rather glad to have a talk about something besides sickness and those horrible medicines I have been taking.

Well, let me ask, did you send for your legal adviser during your illness?

Yes, I thought it might be as well to arrange my affairs. A man doesn't die any the sooner for having his business in proper shape, you know.

Mr. Lex, your legal adviser, is an old friend of yours, I suppose?

Well I should say he was. He has been my lawyer during the whole of my business life. He won some big suits for me some years ago. Splendid lawyer, Mr. Lex. What he does not know about law is not worth knowing. There are not many lawyers in this country that can get the start of Mr. Lex.

He's a firm friend of yours, I suppose?

Indeed he is. I don't think he would care to bring an action of any kind against me. I pay him big fees, and he attends to my affairs without special injunctions.

Now, Mr. Thoughtless, why did you not take for granted that Mr. Lex, this good lawyer of yours, would know that you were ill without being told? He is your legal adviser, your tried friend; he has charge of your affairs and advises you on business matters. Naturally enough, he would think that you need him more when you cannot attend to anything than when you are well. Why did you not assume that he would know you were ill, without being told? You told your lawyer. Why did you not tell your pastor too?

"Well," all that I can say is, it did not strike me in that way.

I suppose that you had some beef tea, Mr. Thoughtless, when you were ill?

Yes, I took beef tea until I was tired of it.

Did your meat man know you were ill, without being told, and send the supplies without being asked.

Of course not—we sent and told him.

Excuse me, Mr. Thoughtless, did the doctor give you anything stimulating when he began tonic treatment.

Oh yes, he ordered me to take some brandy and milk—stimulant and nourishment combined, you know.

You took it, I suppose?

You're right, I took it. I was so weak that I was glad to take anything.

Now, Mr. Thoughtless, did your druggist know you were ill, without being told, and send the brandy without being asked?

Of course he didn't—we told him and gave the order.

Your friends visited you during your illness. Did you send word to any of them?

Yes, we wrote and telegraphed and telephoned and told them every way.

Now, candidly, Mr. Thoughtless, was not your minister the only man that you thought would know without being told?

Well, Doctor, I thought you would miss me out of church.

But, my dear Mr. Thoughtless, don't you think a minister goes to church to worship God as well as any other man? Is he worshipping when taking a census of the absentees?

Well, Doctor, I confess—

No, my dear sir, I want no confession. I am not a priest. All I ask is, that you treat your pastor as fairly as you do your doctor, your lawyer, your meat man, your druggist, and your friends that you expect to visit you. Did I not visit you faithfully when you had trouble in your house once before?

Yes, you did, Doctor.

Well, now my friend, I wish you to let me know in future when there is sickness or trouble of any kind in the family. Will you do it?

Yes I will, Doctor, and I'll go right home now and explain all to my family. The women are a little riled, you know, but I can put them all right.

Very well. Good afternoon, Mr. Thoughtless.

Good afternoon, Doctor.

### THE PRESBYTERY ACCORDING TO THE REVISION.

The following is the definition submitted to us in the Revised Book:

The Presbytery consists of—

(1) Ordained ministers within the bounds (a) who are pastors of congregations; (b), who are professors of theology in the Church, or professors in colleges connected with the Church; (c), who are employed by appointment of the General Assembly in some department of the work of the Church; (d), who by special enactment of the Assembly have their names placed on the roll; (e), who are engaged in the mission fields for a lengthened term with the sanction of the Assembly's Home Mission Committee.

(2) An elder from each pastoral charge.

We wish to observe in regard to this definition in the first place that it is vague and indefinite. It does not assign any precise limits—local, geographic or otherwise—to the Presbytery. Its terms are: "The Presbytery consists of ordained ministers within the bounds, who are pastors," etc. What bounds are meant? Those of the Dominion of Canada? or of British America? or of the Province of Ontario, or of Quebec? Or is it some other kind of bounds, e.g., the bounds of reason, or prudence, or convenience? Whatever kind of bounds is meant it should certainly be indicated in the form of the definition. If it is local, or geographic, as we presume it must be, such a phrase as this should be inserted, "of a given district"; then, this part of the definition would read, "ministers within the bounds of a given district."

Again the expression "ordained ministers," as here used is both vague and redundant. We may ask, who are meant? All ordained ministers within the bounds? Then, regularly ordained ministers of the Church of England, of the Methodist, Baptist, or Congregational Churches, being within the bounds, belong to the Presbytery. But if it does not mean all, only some of the ordained ministers within the bounds, the definition is defective, since it arbitrarily

omits some of the constituent elements of the body whose organization it professes to define; for those rightfully composing that body have a common characteristic, i.e., ordination, and an ecclesiastical parity already affirmed or determined. Hence in leaving out some of the constituent elements, i.e., of those having the common attribute of all, is as faulty as including others who do not profess it.

But why does the definition say, "ordained ministers, who are pastors"? Are not all pastors ordained ministers? Why not then reject the redundant words "ordained ministers," and define the Presbytery as consisting of all the pastors within the bounds, etc. The reason they are retained is no doubt to qualify the series of special classes which follow, and to assure us that they are all ordained ministers, a fact not necessarily implied in their respective vocations. Thus, the positions of Professor of Classics, Hebrew, Mathematics, Physics, or Moral Philosophy in a college or of the head of a department, or of an agency in the Church, do not necessarily involve the idea of ordination. Hence, in these cases, as the general attribute of the classes is not implied, it becomes necessary to affirm it. This whole cumbrous series of special classes should be wiped out of the definition, and those included in them be allowed to fall in with the other ministers of the Church into their place in the Presbytery; while all ministers of character and capability take their part in the business and work of the Presbytery. Any supposed or real evils with which the definition in its present form would deal could be better met and adjusted by fair and equitable legislation when cases arise, which must, in this country, be very seldom. But to incorporate in the constitution of the Church a definition of the court from which she derives her name, which arbitrarily deprives many ministers of their constitutional rights and privileges, has not the fairness of our time-honoured Presbyterianism. It is converting the constitution of the Church into a silent, but fatal executioner of rights, for which it offers us no redress, nor way of escape to the aggrieved. We should have a definition, which will include and secure the rights of all ministers and elders of individual congregations and the whole Church. It should be in harmony with the older, larger and more experienced branches of the Presbyterian Church—should be in accord with those English-speaking Presbyterians throughout the world. The following definitions of well-known historic Churches I cite and adduce to help us to see and judge what our definition ought to be:

First, from the "Form of Presbyterian Church Government," adopted by the Westminster Assembly and approved by the General Assembly of the Kirk of Scotland in 1665. This document takes, as will be seen, a broader view of the matter and gives a larger liberty as to the membership of Presbytery than many are now willing to allow. It affirms, "A Presbytery consisteth of ministers of the Word, and such other public officers as are agreeable to and warranted by the Word of God to be Church governors to join with the ministers in the government of the Church." The Book of Forms of the "Canada Presbyterian Church," first issued in 1865, gives this definition, "A Presbytery consists of the ministers of the several congregations within the bounds fixed by the Supreme Court, together with an elder from each ministerial charge."

In the Book of the Constitution and Discipline of the Presbyterian Church in Ireland, now in use in that Church, the Presbytery is briefly defined. "The Presbytery consists of the ministers of a defined district, with a ruling elder from each congregation."

The Presbyterian Church in the United States of America, commonly known as the Northern Presbyterian Church, which includes a larger number of ministers, elders and churches than any other in the world, in its Form of Church Government, gives us this definition, "A Presbytery consists of all the ministers and one ruling elder from each congregation, within a certain district, in number not less than five."

The most simple and comprehensive, perhaps, of all, is that of the Presbyterian Church in the United States, commonly called the Southern Presbyterian Church. In its "Book of Church Order," adopted in 1879, in the section on Presbytery it gives us this definition. "The Presbytery consists of all the ministers and one ruling elder from each church, within a certain district."

If we compare these brief, perspicuous and simple

statements with the vague and cumbrous definition at the head of this article, we cannot long hesitate, I think, as to what should be done with the one under revision. From the views given, we gather the consensus of opinion in the Presbyterian Church at large as to the constituent elements of the Presbytery. These are Presbyters, whether ministers of the Word or ruling elders. No classes of ministers of different employments, appointments or grades are recognized in any of these Churches, save the Canadian, but all ministers in good ministerial standing within the assigned limits of a Presbytery are constituent members. There may be differences of gifts, graces, zeal and success among them, but none as to the right or qualification for membership. In this body, even those members which seem to be more feeble are necessary? All recognized ministers of the Word within a Presbytery's limits are *ipso facto* members of the body. They have an inherent and constitutional right thereto in virtue of being Presbyterian ministers, set apart to the work of the ministry by the laying-on of the hands of the Presbytery; for it is ordination to the service of the ministry, not election or induction to a particular charge, which is the ground of ministerial right to full membership in Presbytery. Again, this consensus of opinion includes one ruling elder from each congregation or pastoral charge, as a constituent element of Presbytery. The elder is chosen by the Church to which he belongs and which he represents in Presbytery and has been also set apart to his office and work by ordination. When the elder of a Church, commissioned by the Session, takes his place in Presbytery, the Church through him is an element of that body. There is no difference of ecclesiastical standing between the elder and minister in the courts of the Presbyterian Church. The parity of all Presbyters in the government of the Church inheres in the constitution, and belongs to the nature of Presbyterianism. PARITY.

#### STUDENTS AND VACANCIES.

MR. EDITOR,—Among other regulations anent the supply of vacancies, the following was moved by the Rev. Dr. Reid and seconded by Principal Caven, and adopted by the General Assembly of 1886, namely, "No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed." This is a fair, just and honourable regulation, and, if carried out, calculated to promote the interests of all parties concerned. In no other calling than that of the Gospel ministry would a professional man compete with a non-professional man for any situation to be filled by one of his own profession; nor would a student, aspiring to that profession, be allowed to take the place of a competitor.

But how is it that in the Church, where the highest sense of honour should be manifested, and all fairness should be shown, and that in the face of such a law made by the Assembly, students are allowed and employed to occupy vacant pulpits with a view to a call? Both last winter and this students expecting to graduate at the close of these two sessions have been allowed to scour the vacancies from Dan to Beersheba. Is anything that would not be regarded as fair and honourable in other professions, and in the affairs of the world, to be regarded as fair and honourable in ecclesiastical matters? A minister without charge who months ago desired to see a vacancy with a view to a call, only recently obtained this favour, and that but for one Sabbath; while four different students occupied the pulpit for five Sabbaths during the winter.

Almost, if not all, the vacant pulpits within reach of Toronto have been, both during this and last winter, supplied, either less or more, by students, though ministers without charge and probationers could have supplied them. Officials of Presbyteries have to do with this worse than irregular conduct. And Presbyteries appear to be indifferent, and take no action or prefer to have it so. Do the young men themselves know that every time they fill a vacant pulpit "under ordinary circumstances," they are violating one of the laws of the Supreme Court of the Church? Does the Principal of Knox College know that students under his care are violating a law which he himself so efficiently helped to make? And are we to suppose that those officials of Presbyteries who have to do with the supply of vacant pulpits, and Presbyteries themselves that ought to see that the laws of the Assembly are respected, are ignorant of this fair and just law so recently made? At any rate,

Mr. Editor, the making of laws and the knowing and wilful violation of them is demoralizing—in this case, it is most unfair and humiliating to ministers who are thus compelled to compete for pulpits with laymen, some of whom may never enter the ministry—and injurious to vacancies themselves, as they are tempted to wait, and sometimes do wait, for months and years for students, when they could be settled with ministers of experience and ability.

Perhaps this apparent but doubtful success of students over ministers of the Church who are anxious to be settled in charges may, by some, be regarded as an evidence of superior abilities and a credit to the colleges. But good reasons could easily be given to show that it is neither the one nor the other. May it not tend to alienate, in the case of not a few ministers of the Church, their interest and sympathy with both colleges and students? PRESBYTER.

#### THE WORK OF THE CHURCH.

MR. EDITOR,—I beg to offer the following sketch of a plan for the spread of intelligence among our people on the work of the Church.

Let there be a Presbytery that has, say, twenty congregations in its bounds, arrange them into groups at the rate of four or five in a group. Then let a minister be "told off" by the Presbytery for the purpose of taking charge of the work to be done in the particular group to which he belongs, in all five such superintendents. I propose that every congregation in the bounds of a Presbytery shall have the privilege of listening to an address on the work of the Church at home or in foreign lands, once at least in three months, or four times in the course of a year.

Let no one be in haste to cry "Impossible!" Hear me.

The superintendent, or convener if you will, to assign to each of the ministers in his group a particular "Scheme," with a view to give a full account of it in all the variety of its aspects, to the people. And a day to be fixed for the address, the same day for all the congregations in the group; and that day a Sabbath, to be sure of an attendance.

Further, with a view to lighten the toil for the ministers, let the work be done by an exchange of pulpits. By that method a minister can with the same topic take the round of all the congregations in the course of the year, while in the same period it will be the rare and happy lot of every congregation to hear and to be enlightened by an address on five of the principal departments of our great work.

Lastly, let the superintendents be instructed to report to the Presbytery once a quarter on the diligence they have given to their tasks. And the Presbytery not forget to regularly call for the report. Lay before the people the intelligence they have a right to, and then never doubt that they will give. The call for funds is a call for vigorous activity on the part of ministers and of Presbyteries. Let them arise! The Church is anxiously waiting. PRESBYTER.

#### DISTRIBUTING HOME FOR SCOTCH CHILDREN, FAIRKNOWE, BROCKVILLE, ONT.

MR. EDITOR,—Will you kindly allow me to inform your readers that the new Distributing Home for Scotch Children, Fairknowe, Brockville, Ont., is now open. As mentioned in your columns some time ago, this Home has been purchased by Mr. Quarrier as the centre from which the boys and girls sent out from the Orphan Homes of Scotland at Glasgow and Bridge of Weir will in future be distributed. During the past seventeen years 2,500 children from these homes have been placed out in the Dominion, and have given every satisfaction. Mr. Quarrier expects to sail from Glasgow about the middle or end of March, with 120 healthy, well-trained Scotch boys of from six to fifteen years of age, and they will, God willing, arrive at Brockville early in April. Applications, accompanied by a minister's reference, should be sent in at once to prevent disappointment. The older boys will be suitable for helps to farmers and others, and the younger ones for adoption.

A party of 120 girls will follow in May, and for these also application should be made early. The children brought out by us are mostly orphans, left destitute by the death of their natural guardians. Many were once in comfortable circumstances, and all have received a thorough practical Christian training to fit them for useful lives in this country. The

Home is open to receive Canadian orphans who have been deprived of both parents, and have no one to care for them, and friends knowing of such should communicate with us. Our work on both sides of the Atlantic is unsectarian, and is carried on in dependence upon God for the needed supplies. We have already received about one half of the \$12,500 required for the purchase of this new Home before the end of May, and we shall be glad of any further help from Christian friends here who desire to have fellowship with the Master in caring for His little ones.

Any further information regarding the work carried on by Mr. Quarrier I shall gladly furnish to any one who desires it. Yours sincerely, JAMES BURGESS.  
Fairknowe, Brockville, Ont., March 5, 1888.

#### THE NEW CONSTITUTION OF THE CHURCH.

MR. EDITOR,—Should not this proposed new constitution for the Church be sent down to the congregations, or to representatives chosen by them, for their approval, before it becomes binding upon them? It will be no answer to say that it has been submitted to Presbyteries for their consideration; for Presbyteries are but a very small part of the Church. If the laity are to be governed by these laws, they have a natural right to have a voice in the making or approving of them. Had the General Assembly instructed congregations to appoint special representatives to act with the Presbyteries in considering, revising, or approving of this new constitution or any part of it; then just grounds of complaint would have been removed. It is only under a very despotic form of government where the people are called upon to obey laws that they have no voice in making. The attempt to violate this principle caused Britain to lose her American colonies last century. These proposed new laws, as viewed from the pulpit, may appear the very pink of perfection; but let me assure our spiritual rulers that many of them have a very forbidding, unscriptural aspect, as viewed from the pew. Out of many, I shall only select two or three examples to illustrate or prove what I have said.

Page 17. In the constitution of the Session the minister is declared to be Moderator. Few would find fault with that, although it is an arbitrary interference with the rights of that court to elect their own Moderator. But in the event of the death or resignation of the minister, another minister of the Church must be appointed by the Presbytery as Moderator of Session *pro tempore* to preside over the Session. No matter how well qualified the elders of Session may be, by age, experience and attainments, for filling the office of Moderator, these all count nothing with our spiritual rulers, as elders cannot be trusted to transact the smallest business without a minister to watch over them. This is a sure way of degrading the elders in their own eyes and in the eyes of the people.

Again, p. 21, Presbyteries are to be constituted, first by ordained ministers from five different departments of the Church's work (the unfairness of the selection has been clearly set forth by "Parity"); second, an elder from each pastoral charge. Now in all other Christian Churches with which I am acquainted, the interests of the laity are protected in the Church courts by representatives chosen by and from amongst themselves. But the Presbyterian laity have no representatives in the courts of their Church. It will be no answer to say that the ruling elder is the representative of the people in the Church courts, for he is as much a spiritual office bearer, scripturally, as the minister himself; nor is he empowered or commissioned by the people to represent them in the said courts. In p. 19 we are told who he represents. It says: "It is the right and duty of every Session, whether of a settled or vacant congregation, to appoint one of its elders to represent it in the Presbytery and Synod." Therefore, to put us in equality with other Protestant Churches, I would suggest that the said Constitution of the Presbytery be amended by inserting the following: Third, a representative elected annually by each pastoral charge. It will scarcely be denied, that in the first Church courts, mentioned in the Acts of the Apostles, the people took a part in the proceedings and had a voice in the decisions. By what authority are they deprived of that privilege? Again, on p. 67, third paragraph, we have the direction for the ordination of elders, which is to be by prayers and giving the right hand of fellowship. Why is the Scriptural mode of ordination departed from, namely, by the laying on of hands? In the earliest accounts we have of ordination, we find every instance in which men were set apart for work in the Church, it was by the laying on of hands; even the deacons were so set apart. Every Church that professes to found its form of Church government upon scriptural precept and practice should not be guilty of such glaring inconsistency. This departure from the mode of ordination practised in the primitive Church, may be traced to the unscriptural division of the eldership into two classes, hence there must be two modes of ordination. These are but samples of the many defects the Book of Forms contains, but they are sufficient to warrant many besides me in protesting against its adoption as the law of the Church. Aurora, March 6, 1888. EQUITY.

## Pastor and People.

### LOVE ONE ANOTHER

One new commandment  
Christ gave us for keeping,  
That it is broken  
Is reason for weeping;  
If it were kept  
All the world would be singing,  
For Love is an angel  
True happiness bringing

"Love one another,"  
A precept all golden;  
But these times are modern,  
And that word is often  
And business and pleasure  
So zeal as are proving,  
That only a few  
Can find leisure for loving.

"Buy in the cheapest mart,  
Sell in the dearest."  
"Each for himself alone  
Self is the nearest."  
"Life is a battle,  
Aye won by the strongest—  
These, says the world,  
Are the things that live longest."

Nay I but the heart of man  
Cares for his brother!  
More than we think  
Do we love one another.  
Self is a tyrant  
We sometimes cast down  
And conquer, rejoicing  
Another to crown.

Teach us, O Christ,  
To be constant in loving;  
Likeness to Thee  
Through our faithfulness proving.  
So to our life  
Shall new rapture be given,  
And love make the earth  
The beginning of heaven.

—Marianne Farningham.

### EVANGELISTIC WORK

#### MOODY IN LOUISVILLE, KENTUCKY.

In this place a course of special services of very great power has just closed, not from failure of interest, as the work is likely to be resumed again in the autumn at Mr Moody's suggestion, with special reference to the coloured people.

The *Courier-Journal* thus speaks of the work

Not since the days of old, when men spoke as they were inspired of God, has any man attracted the attention, enlisted the interest and so impressed his theme upon people as Dwight Lyman Moody, whose extraordinary revival services closed in this city last evening. Preparations for the meeting were as unparalleled as the progress of religious feeling made in them. The largest house ever built in the world for preaching purposes in a city of like population was the Moody Tabernacle on Broadway.

Beginning on January 8, Mr Moody has stood before the people on sixty two occasions, addressing altogether a total of 500,000 persons directly, and through the printed reports of his sermons, a grand total of over 1,000,000. The Churches were received generally and individually. Many churchmen of the strictest sort came to see that the lines of division were very low and not a stone wall. Christians were quickened and built up in the faith, and thousands who had never considered their personal salvation were led to accept the Saviour of the world.

The work was not confined to any strata of society—black and white, learned and unlearned, young and old, shared in the great feast. And all alike enjoyed it to the full, the small boys who clustered around his feet understood and took in his message as fully as Judge Burnett, Judge Muir or Judge Thompson, who accepted him as an oracle. Throughout the meeting there was no excitement, yet a deep feeling pervaded every one. Nor was there anything sensational. On the contrary, there were enough sensational results suppressed each week to have, if published, sold 100,000 copies of the *Courier-Journal*. The cases of restitution will never be known till the great day of accounts, when all things are made even. Eminently practical and plain in the Christian principles Mr. Moody proclaimed, many of the fruits produced were also practical. Men on Main Street received payments of accounts which had been blotted out in bankruptcy fifteen years ago and more, old grudges were wiped out, an in hundreds of homes a new era

has set in. Every Church and every charity in the city has been greatly advanced. The additions to the churches will number fully 4,000, and about that many will be added to the rolls of the Sunday schools.

Nor have the good results been confined to the city, nor even the Commonwealth, as many who attended came from neighbouring and distant States.

The following item shows how a Jewish Rabbi received him:

Dr. Adolf Moses, the learned rabbi of the Temple Adas Israel, is a great admirer of Moody, and commends him highly in his sermons. Last Friday night in referring to the great revival, Dr. Moses spoke of the gatherings at the tabernacle as one of the most impressive sights that could be witnessed, and one to fill the heart of every man not an atheist with joy. I asked him yesterday to what he attributed Moody's success.

"He is a great man," said the learned Israelite, "and a very powerful one. He is eloquent, a great word painter and sincere, and has the whole weight of Christianity at his back. Then he has the confidence of all the people. They know that he believes everything that he says, and this gives them faith."

The endorsement of Mr. Moody, coming from such a source, is a most weighty one, but it is not surprising to those who are acquainted with Dr. Moses' liberal views.

#### AN INCIDENT.

In the progress of the meetings one of the workers in the inquiry room reported to Mr. Moody that a gentleman with whom he had just been labouring in the inquiry room had gone home without deciding to be a Christian, stating that he had to go into the country the following day, and on his return a few days later he would decide the question. Mr. Moody, feeling that the present was the day of salvation for that man, and that if he went into the country before deciding he would not return to the meetings, directed that he be reached at once that very same night.

The worker went to the gentleman's house, and, with no little difficulty, gained admission, for the family had retired, but the husband and wife got up dressed, and came to the parlour to meet this worker, and before they parted the gentleman settled the question by accepting Christ. He started on his trip to the country the next day, and when some 150 miles away he thought of an unconverted friend, and took the next passing train back to Louisville, and called on his friend and took him to the meeting that night, and he was converted. *Record of Christian Work.*

#### WHAT THE CHURCH NEEDS.

The Church of to-day is, in many respects, in advance of the Church of any former time. There is greater liberality of thought, more charity toward the erring and needy, and more systematic work than at any former period in the history of the Church. But in spite of all this, there are some things in which the average Christian of to-day may learn a good deal from the Christians of a former generation.

We need more close and devout study of the Bible. The vast number of newspapers, books and magazines, which is a marked feature of our times, has, we fear, to some extent thrust the Bible aside, and caused it to occupy a secondary place in the reading of many families. In spite of all the valuable work being done in our Sabbath schools, a large portion of our people are not so thoroughly grounded in Bible teaching as they ought to be. Many have too largely substituted helps and expositions for the Bible itself. No piety that is not based upon an intelligent faith in the great truths of the holy Scriptures will sustain and comfort in the great emergencies of life. All those Christians of former days whose consecration to God was so full and so fruitful, not only studied the Bible closely, they loved it with deep affection, and its precious promises and admonitions were the nourishing food of their souls. Comparatively few read the Scriptures in order to draw comfort and strength from their holy lessons.

The Church of to-day needs more frequent and devout communion with God. This is a busy age. Business, pleasure and sleep occupy so much time, that there is little time left for prayer. All the great saints who had power with God were men and women of prayer. It cannot be measured by its length, yet self-examination and prayer require time. From the biographies of such men as Baxter, Rutherford, Mc-Cheyne, Fletcher, Benson, Wesley and Whitfield, we

learn that they were much given to prayer. Their communion with God was the secret of their power and usefulness. By fellowship with God faith is strengthened, love is intensified, joy is increased, the spiritual vision is clarified, the sense of obligation is deepened, and the soul is girded to work in battle.

When one holds communion with the skies,  
His filled her soul where the pure waters rise,  
And once more mingles with no meaner things,  
'Tis even as if an angel shook his wings,  
Immortal fragrance fills the circuit wide,  
And tells us where his treasures are supplied.

Another very desirable thing is more thorough integrity in the business transactions of life—more of the power of religion in the daily intercourse of men with men. This is a mammon worshipping age. Our civilization and luxury, especially in our cities, are a wide departure from the simplicity of the primitive period of this country's history. It requires more money to keep up the appearance of respectability than formerly. Wealth is more eagerly sought than at any former period. Competition is keener. The man of money not only has the means of supplying every earthly want, he is obsequiously honoured and praised. His words are deemed wise and his conduct admirable. The intensity with which money is desired increases the temptation to swerve from the strict line of rectitude and honesty in order to obtain it. Some professing Christians who were fully trusted have betrayed their trust. It is, therefore, of the greatest importance that Christian men in all the secular transactions of life, show that religion is not merely a sentiment and an experience, but also a practical deliverance from the slavery of covetousness. Men of the world may neither understand or accept the professed experiences of Christians, but all can understand and appreciate honesty, truthfulness and brotherly kindness. —*North Carolina Presbyterian.*

#### THE INFLUENCE OF EXAMPLE.

In lamenting the position of German Protestantism, and especially of universities, in the Foreign Missionary enterprise, Professor Christlieb speaks with admiration of the missionary spirit in American institutions of learning. He accounts for the lack of foreign missionary zeal in his native land, however, in a way which may well challenge attention even on this side of the Atlantic. He says, "How inactive a large part of our ministers show themselves! Where is the great difference of interest in missions often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in the matter. As they are in deeds in love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthening, spiritual refreshment, if he only glances rapidly through the mission reports to see if he can get material for the missionary meetings, and if these meetings are more a burden to him than a real delight—and the congregation has no discernment for this difference—it will become more and more difficult to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregations belong."

#### THE OLD PROPHETS AS PREACHERS.

Never in the history of nations, so far as appears, has a sacred order anywhere risen, so earnest, so self-sacrificing, so noble in their purity of life, so lofty in their realization of the true and eternal, so brave and faithful in their battle with sin, as the Hebrew prophets. They, in fact, believed what they said, and spoke accordingly. No fear of the great, or of the multitudes, could silence them. Appointed to proclaim the whole truth without circumlocution or mitigation, they did so, however invidious, "vulgar," "censorious," unpopular or perilous the duty. Faithful preachers of the day there were in abundance, touting down the word of God to suit their audiences, astutely careful to let abuses be undisturbed, to flatter the great, to avoid whatever was disagreeable to the patrons, and, like keen and crafty men of the world, to make sure of as much of this life as they could, lest they should by any chance come short in the other. The fidelity of the two prophets was calculated to promote their worldly interests but their names live forever more; their self-sacrifice was the regeneration of their race, and they remain for all ages the ideal of true preachers. Does our nineteenth century realize the lesson of their example? —*Cunningham Geikie.*



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Sixth.—Ask your friends and neighbours what they think of Warner's Safe Cure. We do not ask you to believe us alone.

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laboratories have been established in seven quarters of the globe. Not only is Warner's Safe Cure a scientific specific—it cures when all the doctors fail, thousands of the best of physicians prescribe it regularly, its power over disease is permanent and its reputation is of the most exalted character.

Household Hints.

TO COOK RICE.—Put a cupful of rice into the inner kettle of a farina boiler, one heaped teaspoonful of salt, and at least three pints of boiling water. Boil hard ten or fifteen minutes, then drain off the water, cover closer and set in the outer boiler, and let it stand on the stove one hour. The kernels will be whole and well cooked.

PEACHES CANNED.—Pare and stone your peaches; put them in a syrup made of two cups of water to one cup of sugar. Just let them get tender, and while boiling hot fill into your jars and seal; make only enough for two jars at a time; measure the raw fruit after it is pared and cut into a jar, making it full, and then allow half as much again for the shrinkage after boiling; thus one and a half jarfuls raw will make one jar after boiling.

A DELICATE WHOLESOME DESERT.—An almond custard is very nice and perfectly harmless to an irritable stomach. The ingredients are one pint of milk; one teacupful of sugar, one-fourth of a pound of blanched almonds pounded fine, two spoonfuls of rose water and the yolks of four eggs. Set over a slow fire till thick as cream. Put into a dish; beat the whites of the eggs with a little sugar and lay on top.

OMELETTE A LA MADEIRA.—Four eggs, two tablespoons of oil, one tablespoon of onion, one of parsley, one of thyme, one of marjoram, dried herbs in the winter; two tablespoons of grated cheese, three ounces of butter. Beat up the eggs, then add the milk, herbs and onion. Put the butter into a frying pan, let it boil and it sputters, then pour in the omelette, stir it round carefully one way till it thickens, then shake it a little, so that it does not suck to the pan, and serve up.

STEWED CHICKENS.—Chickens prepared in the following manner are a pleasant change from the usual fricassee. Cut up two young chickens, cook them for half an hour in a saucepan with a little bacon cut in dice, adding thyme, two bay leaves, a small onion, parsley and a piece of butter, moistening with white wine. Mix the yolks of three eggs in half a cup of cream and pour the mixture over the chickens, taking the saucepan instantly off the fire. Arrange the pieces of chicken symmetrically on a dish and serve.

A DELICIOUS MUTTON PIE.—Cut the mutton from the loin, where the chops are most tender and juicy, then into small pieces, which are to be rubbed over with garlic and sprinkled with whole grains of pepper, salt and melted butter. Unless the mutton has been properly hung it is best, before this process, to give it a shallow bath of weakened vinegar, with a little ginger added to give it the venison flavour. The meat pie always needs a bottom crust, since the gravy it imbibes adds exceedingly to the flavour. Use radish or a few raw oysters, with a blade of mace, improve the pie, which should have also a few potato balls in it.

OYSTERS.—For eating from the shell, Blue Points are the finest, for frying or baking, Saddle Rocks are preferred, while oysters of medium size make the best stew. For broiling, have a clear, steady fire, butter the joints of your small wire broiler, place the oysters upon it, and hold over the fire until they become a delicate brown; place quickly upon a hot plate, putting a bit of butter, a few drops of lemon juice and a dash of cayenne pepper on each, and you have a dish fit for a king. In stewing, remember that a quick boil of ten or fifteen seconds is all that is required. A longer time will make the oyster leathery. A spoonful of cornstarch dissolved in a little milk and stirred into the stew at the moment of boiling, makes it of a fine consistency, and is better than flour for the purpose.

SELECTING MEAT.—Dr. Letheby lays down the following simple rules for the guidance of those in search of good meat. 1. It is neither of a pale pink nor of a deep purple tint. 2. It has a marbled appearance, from the ramification of little veins of fat among the muscles. 3. It should be firm and elastic to the touch. Bad meat is wet, sodden and flabby, with the fat looking like jelly or wet parchment. 4. It should have little or no odour, and the odour should not be disagreeable. Diseased meat has a sickly, cavernous smell and sometimes a smell of physic. This is discoverable if the meat is chopped and drenched with warm water. 5. It should not shrink or waste much in cooking.

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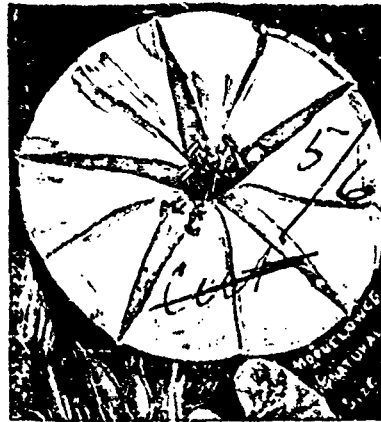
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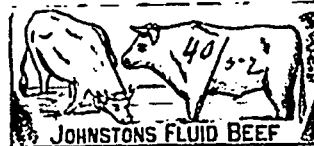
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## The Presbyterian Year Book.

### \* PRESS OPINIONS. \*

**PRESBYTERIAN WITNESS**, Halifax. It is an invaluable hand-book of Statistics and Facts, and exceedingly useful and convenient for reference. The arrangement of the contents is all that could be desired.

**EMPIRE**, Toronto. Its chief value however, consists in its well arranged Rolls of the Synods and Presbyteries, its Alphabetical List of the Presbyterian Church, and its Thoughtful Papers by various writers, on topics of great interest to all Christians, especially to those belonging to the Presbyterian Church.

**GUELPH MERCURY**. This Year Book gives in interesting facts, dealing with the progress of the denomination in Canada.

**GAZETTE**, Montreal. It certainly deserves support. Apart from the usual statistics, which are very full, it contains several essays on the history of Presbyterianism in Canada.

**WORLD**, Toronto. It contains all that is to be looked for in the way of rolls of Synods and Presbyteries, lists of ministers and other officers of the Church, Missionary organizations, such as committees, etc. On the whole, this Year Book ought to be heartily welcomed and well supported by the people of the Presbyterian Church.

**KNOX COLLEGE MONTHLY**, Toronto. Evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the Year Book there are well written and useful articles on the different Schemes and phases of the Church's work prepared by specialists in the several departments. The "Year Book" is well arranged and neatly printed, and should be in the library of every one who is at all interested in our Church's work.

**WITNESS**, Montreal. It contains a vast amount of denominational information, arranged to be easy of reference, and should have a very large circulation among Presbyterians.

## THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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TORONTO, WEDNESDAY, MARCH 21st, 1888.

STEPS are being taken to bring Newfoundland into Confederation. It is for the politicians to say whether that would be a wise movement or the reverse. There is one feature of the negotiations that will not commend itself to Protestants. Bishop McDonald, of Harbour Grace, is at present in Ottawa, consulting with the Government, it is said, in regard to the terms on which the island is to come into the Union. The Bishop represents 30,000 Roman Catholics, and it is not uncharitable to suppose that he is looking after their interests. That would be all right, perhaps, if every Protestant minister on the island were granted the same privilege. The feeling down there between Protestants and Catholics is none of the best, and it will not mend matters to have the Catholic Bishop consulting with the Government in regard to the terms on which the island is to come into the Union.

THERE was a spicy little debate the other day in the Ontario Legislature on a rather peculiar question. The Liberals claimed credit for introducing Manhood Suffrage, and Mr. Meredith thought the credit should be given to him. A few years ago both parties would have repudiated any connection with such democratic theories. Not long ago Manhood Suffrage could be used as a "bogey" to frighten people, just as direct taxation and several other questions are used now. In a few years the two parties in Britain may contend for the honour of having given Home Rule to Ireland. Some day, in the not far distant future, the politicians will wrangle over this question. Who gave Canada prohibition? No small part of the work of a Parliament consists in passing measures that were condemned as irredeemably bad by one or both parties a

few years before. The moral seems to be that we should be exercising becoming modesty in opposing new measures either in Church or State. In a little time we may have to quarrel with somebody about the honour of having introduced them.

THE *Presbyterian College Journal*, of Montreal, has been conducted with marked enterprise and ability during the past Session. In the last number, Mr. J. H. MacVicar modestly says good-bye as editor-in-chief and introduces his successor. We congratulate Mr. MacVicar most heartily on the manner in which he and his colleagues have been able to fulfil the promises made when the *Journal* was enlarged. Promises that must have seemed rather extravagant to the portion of the human family that do not know what Presbyterian boys can do when they try. Among the many good things in the *Journal*, Professor Campbell's "Talks about Books" should probably be put first. Were all the book critics as honest and able and readable as Professor John Campbell, review departments would be the most profitable and delightful reading. The professor is, as everybody knows, a living encyclopædian, and he "talks about books" in a frank, genial, easy kind of way that does not seem like criticism, but it is criticism of the highest order. The ease with which he does his work might readily lead a lover of the mysterious or the stupid to suppose that the criticism was not deep. Professor Campbell's department alone would make the fortune of a college journal.

SPURGEON'S retirement from the Baptist Union is a question that will not down. The chief point in debate is: Should a minister retire from a body in which there is confessed heterodoxy, or should he remain in and try to put the heterodox element out? Some people take one view and some another. At first blush, one would suppose that if anybody went out it should certainly be the man who had no right to be in. That does seem like a common sense view of the situation, but it is not the view that always prevails. Working up heresy trials is a very arduous and very thankless kind of business, and is sure to bring down torrents of abuse upon those who are engaged in it. Besides, a prolonged heresy trial involves a vast amount of labour and time, and is not much more spiritual than an ordinary lawsuit. Spurgeon is doing an immense amount of work that he enjoys and does remarkably well, and one can easily understand how he would dislike to leave his work, and go on what might prove a wild goose chase after heretics. And when he caught them, there might not be a sufficient number of orthodox men in the Union to turn the heretics out. Still, there are many good men who think the London preacher should at least have tried to purify the Union before leaving. What he did do was to make it much worse by taking away his own orthodoxy, spirituality and immense influence for good. It is difficult to see how that mends matters.

MR. MOWAT has introduced a bill entitled "An Act for the Protection and Reformation of Neglected Children." It provides, amongst other things, that children under sixteen years of age who, by reason of the neglect, crime or drunkenness of their parents, are growing up without moral training or education; or who are engaged in peddling without a license, keeping company with thieves and abandoned persons, frequenting dance-houses and places where spirituous liquors are sold, shall, on conviction of such, be handed over by a judge to any reformatory for boys or girls, or to any charitable institution, to be there kept and educated until they arrive at the age of twenty-one years. This is a step in the right direction, and is a tangible recognition of the fact that the State should do something more for such children than neglect them in their youth and imprison or hang them in their manhood. The whole duty of Ontario is not done to wails when they are punished for breaking the law. Any country that can build a gaol or erect a scaffold can do that. We boast about our school system, and talk proudly about our universities and colleges, but while we are doing so a certain proportion of our population are being schooled in crime, and in due course some of them will graduate at the gallows. Mr. Mowat's law, if honestly enforced, would soon lessen the number of paupers and criminals, and lessen it in the right way—by making them really good citizens.

## THE PRESBYTERIAN COUNCIL.

WHAT is known as the Pan-Presbyterian Alliance holds a general Council once in four years. At these councils, delegates assemble from all the branches of the Presbyterian family throughout the world. The range of subjects discussed at these meetings are wide and diversified; in fact almost everything pertaining to Presbyterianism is certain to receive the consideration its importance deserves. As the Council possesses neither legislative nor administrative functions, it is in the best possible position to discuss freely and impartially all questions of speculative and practical interest that may be brought under its notice. Many of the ablest and most distinguished representatives of various churches, both ministers and laymen, are to be found taking an active part in the proceedings, which usually sustain interest from the beginning to the close. The Pan-Presbyterian Council has become a permanent institution.

The first General Council was held in Edinburgh in 1877, the second in Philadelphia in 1880, and the third in Belfast in 1884, and the fourth will assemble in June of the present year in London, England, at which a large delegation from the Canadian Church expect to be present. Already the question is asked, Where will the Council of 1892 hold its meeting? There is a general feeling that this time the Canadian Church should enjoy the privilege which the quadrennial meeting of the Council confers. In cherishing and giving expression to this feeling there is certainly nothing presumptuous. The benefits of a Canadian meeting would be mutual. The visit of so many distinguished men wielding so large an individual influence in their respective Churches would give a healthful impulse to our congregations, and the opportunity which so many would enjoy of seeing and hearing those whose names are familiar in the Presbyterian households throughout the world would be eagerly embraced. On the other hand, the spread and consolidation of Presbyterianism in the Dominion and the conditions under which so much progress has been effected would form subjects for the interested investigation of brethren from other lands. There are many other considerations in favour of Canada as the country in which the fifth Presbyterian Council should assemble which need not now be enumerated. A visit of old-world Presbyterians to their kin beyond the sea would have attractions. Most people in other lands would like to see Niagara before they die. The famous cataract, however, is not the only thing in the way of grand and magnificent scenery that would delight and gratify intelligent visitors from abroad. Inducements, direct and indirect, are many why the members of the fourth Council should regard with favour an invitation to hold the next general meeting in Canada.

If Canada is selected, Toronto would afford a most convenient centre for holding the Alliance meetings. It is so easily accessible from all points, and has such excellent facilities for travel in all directions, that the propriety of its selection can scarcely be questioned. Its central position would enable the Church generally to feel the impulse such a gathering is certain to communicate. People from a wide radius could conveniently attend the meetings and profit by the opportunities afforded. It is certain that the Presbyterians of Toronto would be delighted to entertain the delegates, and would regard it as an honour to welcome them to their homes. The timely action taken by the Toronto Presbyterian Council should be endorsed by the Presbytery, and duly forwarded in sufficient time to secure the careful attention to which such an invitation is entitled. Many will fervently hope that the Pan-Presbyterian Council of 1892 will be held in the city of Toronto.

## MODERN THEORIES OF ETHICS.

IN the March number of the *New Princeton Review*, Professor Calderwood, of Edinburgh University, has a brief but very lucid paper on "The Present Ethical Relations of Absolute Idealism and Naturalism." He is an eminently fair critic, one who never hesitates to give an antagonist all the advantage that the statement of his position, for the most part in his own language, affords. He has also the rare merit of writing in clear, accurate and intelligible English on abstract subjects, so that a reader of ordinary application cannot fail to grasp his meaning. There is no beclouding of the subject by vague and nebulous ex-

pression. Neither is there a mystifying parade of technicality nor the cumbrous jargon of the schools. He writes in plain Saxon for readers of ordinary experience and intelligence. In the paper referred to he discusses a phase of a question that at present is of deep speculative and practical interest—the law of ethics.

Dr. Calderwood's critique is based on two representative works that have recently appeared—Green's "Prolegomena to Ethics" and "Sidgwick's 'Methods of Ethics.'" The first-named expounds the theory of ethics in accord with the absolute idealism of Hegel, and the other details the ground taken by the adherents of the naturalistic philosophy so prevalent in our time. Though opposite in their starting point and general conceptions, these rival philosophies approach each other in several respects, in the construction of a moral theory. The absolute idealist holds the unity of existence, and regards human life as constantly striving toward the realization of a lofty ideal, bringing out all the latent good in the individual and thus contributing to the advancement of all. The naturalists consider that, in harmony with the evolution theory man finds his happiness and his interest in seeking his own good as he is impelled by his desires. When each is engaged in this pursuit he is promoting the greatest good of the greatest possible number.

Both theories approximate in placing morality on the basis of human experience, and making the desire for happiness the chief incentive to a moral life. Widely as the idealist and the naturalist differ in their philosophic views, both virtually make utilitarianism the moral standard. Neither profess to have found a firm basis on which moral obligation can rest. As Dr. Calderwood says: "What we recognize as wanting is rational law, essential to the conception of morals, the Kantian Imperative—the sense of obligation recognized by the rational idealist who points to an absolute law known to the person as the condition of his being."

The paper also shows conclusively that self-seeking, which lies at the root of both systems, can never afford a satisfactory rule for practical conduct. Instead of promoting the general good, it would lead to weary and endless conflict in the pursuit of happiness. The naturalist's rule of action is altogether inadequate and too defective to be practically beneficial; while the idealist's theory is too vague and unsubstantial to have any appreciable effect on human activity. Philosophy may continue to pursue its investigations, and may be able to construct a rational system of ethics, but, as yet, that desirable end has not been achieved. Meanwhile, the firm standing ground of a true and serviceable morality remains unimpaired. The morality taught in the Word of God has been tested by successive generations of men, and has not yet been found wanting. However interesting and valuable, in the region of moral theories, the keen investigations of philosophy may be, there is no room for apprehension that God's moral law will give way beneath the pressure of tentative theories. The practical need of our time is that we conscientiously seek to live up to the moral laws we have, whose value and authority admit of no question.

## Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The illustrated papers in the March number are "Glimpses of Old English Homes, Penhurst," by Elizabeth Balch; the first of a series that promises to be of historical interest: "The English Art," with engravings of several pictures by famous artists; and "Coaching Days and Coaching Ways." "The Mediation of Ralph Hardelot," by Professor Minto, is continued. The current number, as a whole, impresses the reader very favourably.

LITTLE NEIGHBOURS AT ELMRIDGE. (Philadelphia: Presbyterian Board of Publication.)—To the Elmsridge series of books by Mrs. Ella R. Church is added another volume, "Little Neighbours at Elmsridge." These little neighbours are such as the various species of mice, bats, rats, cats, squirrels, moles, hedgehogs, foxes, rabbits, toads, snakes and others. The book does not claim to be a treatise on Natural History, but like the former volumes of the same series consists of familiar talks between an intelligent young governess and her little people concerning animals referred to. Many facts are given and many

interesting incidents and stories. The book is well adapted to children and young people. The volume is richly illustrated.

OLYMPIA MORATA. From the French by M. Jules Bonnet. Translated by Grace Patterson. (Philadelphia: Presbyterian Board of Publication.)—The name of Olympia Morata is one that is well worth being revived. She lived in the sixteenth century, and her story takes us back to the time of the great movements, the Renaissance and the Reformation, with both of which the life of this young woman was closely connected. We have here, therefore, not merely the facts of the biography of an illustrious woman, but are also introduced to a history of intense interest. We learn much of the story of the Reformation in Italy and the sufferings it brought to those who espoused its principles. The personal history of Olympia as here given shows her suffering much in the cause of Christ, but ever loyal and devoted.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The *Pulpit Treasury* for March presents on every page valuable matter for all preachers, students and Christian workers. The reader is never disappointed in looking over the contents of this magazine; they are always fresh, suggestive and practical. It gives the portrait of Rev. Dr. Alfred H. Moment, of Brooklyn, as its frontispiece, and his excellent sermon on "The Kingship of Christ," as its first discourse. There is also a brief biographical sketch of this rising preacher and a view of his church. The second sermon, by Dr. John Hall, deserves a careful reading, as it places benevolence on the true basis; and the missionary sermon by Rev. W. Abbott is a very thoughtful and faithful sermon on what "Constitutes the Measure of Success." Another capital sermon is by Rev. H. C. Cushing. The Leading Thoughts of Sermons are unusually excellent, and are by Drs. Barrows, Meyer, Pearse, Behrends, Ferguson and Tritton. The article by Prof. Warfield on "The Apocalypse," that by Dr. A. J. Gordon on "The Wisdom of the Wise; its Perils," that by Rev. E. Roberts on "Whole-heartedness in the Ministry," and that by Rev. S. McComb on "Was Christ the Product of His Age?" are each brimful of timely ideas. The other varied contents are both profitable and interesting.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The contents of the March number are very varied, and each of its seven departments is full of matter adapted to inform, inspire and give hope and zeal to all the friends of missions. There are ten papers on the "Literature of Missions," on such subjects as "The Apparent Waste of Missions," the "Life of Brainerd," "The Principle of Christian Missions," by Dr. Behrends; "The Miracles of Missions," "Missions to Roman Catholic Countries," by Dr. Chamberlain, of Brazil; "Joseph Rabinowitch, the Jewish-Christian Leader," by Professor Schodde, etc. And so of the other six departments—"Organized Missionary Work," "Correspondence and General Intelligence," "International Section," in the hands of Dr. Gracey; "Monthly Concert of Missions," by Dr. A. T. Pierson; "The Monthly Bulletin," giving the latest news and facts from all parts of the world, "Statistics of the World's Missions," summarized, analyzed and tabulated—no idea can be formed of the vastness and richness of the matter here clearly and methodically arranged and presented unless by a personal examination. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers.

RECEIVED:—WORDS AND WEAPONS. Edited by Rev. George F. Pentecost, D.D. (New York: H. T. Richard); THE CONVERTED CATHOLIC. Edited by Father O'Connor (New York: James A. O'Connor); OLD TESTAMENT STUDENT. Edited by William R. Harper, Ph.D. (New Haven, Conn.); THE WOMAN'S MAGAZINE (Brattleboro', Vt.: Frank E. Housh); THE NEW MOON (Lowell, Mass.: The New Moon Publishing Co.); THE SIDEREAL MESSENGER. Conducted by William W. Payne (Northfield, Minn.: Carleton College Observatory); BOOK NEWS (Philadelphia: John Wanamaker); DORCAS, an illustrated magazine of ladies' handiwork (New York: 239 Broadway); SEEDS FOR 1888. Illustrated Catalogue (Steele Brothers & Co., Toronto); Peter Henderson & Co.'s Manual of Everything for the Garden, 1888 (New York).

## THE MISSIONARY WORLD.

### THE CONVERTS OF UGANDA.

In 1875 Henry M. Stanley startled the Christian world by proclaiming King Mtesa's desire to have missionary teachers come to this land, and challenged Christendom to respond and send them to Uganda.

Under the liberal policy of Mtesa, Christianity, once planted in this dark country, made wonderful strides. Finding an open door, the missionaries preached and taught, set up printing presses and widely scattered the leaves of the Tree of Life. The people began to learn to read the New Testament in Luganda. The storehouses and offices of court became reading rooms; lads were found in groups engaged in reading religious books, such as the Kiswahili New Testament. The people were so glad to read, they were ready also to buy.

On March 18, 1882, the first five converts received baptism, and at the end of 1884 there were eighty-eight members in the native church, among them Mtesa's own daughter, "Rebecca" Mugali. Though the king had anticipated no such results and was not ready for it, his unusual breadth of mind and largeness of heart led him, after the first revulsion of feeling, to continue his policy of toleration. And so the Church passed this Scylla of her peril. But October 4, 1884, Mtesa died, and his son Mwanga came to the throne. He was a very different man from his father, who was an exception to African chieftains. Mwanga was greatly puffed by his accession to the throne. Full of conceit, vain and vicious, proud and passionate, vacillating and vindictive, his own folly and fearfulness made him especially open to the misrepresentations and persuasions of designing and treacherous men. The chiefs were alarmed to see Christianity making progress so rapidly; it was creating a new atmosphere; it was dispelling ignorance, and with it superstition; and so their power, which depended on superstition, was waning. So they wrought on Mwanga's feeble mind and suspicious spirit, and an era of trouble began. There was a cloud on the horizon, and it overspread the sky very fast.

Somehow there was no "carnival of blood" or crime. Custom sanctioned the murder of the king's brother's as rival claimants to the throne, but, for the first time in history, there was no such slaughter.

But troublous days were before the mission. The African monarch was suspicious of the approach of white men, especially from the north-east; fearful of conspiracies against his government, with absurdly exaggerated notions of the power of the white men, and so Mr. Thomson himself, in coming through Usoga, might have fallen a victim as Hannington did, had he not got to Uganda about the time Mtesa died, and before matters had assumed their threatening aspect.

Mwanga was led to suspect Mr. McKay of treachery; he found that with the exception of two or three all his pages were pupils of the missionaries and counted Jesus as their king, and the monarch of the realm as only a man after all. Mr. McKay was arrested by order of the Katikiro, at the instigation of Mujasi, who hated all whites and especially their religion, and who was glad to drag Christians and Christian teachers before the magistrate. In fact the mission barely escaped destruction.

The boys who were Mr. McKay's companions did not escape. They were accused of joining the white men in a traitorous league against the king. Efforts to save them proved vain, and three of them were subjected to fearful tortures and then put to death. Their arms were cut off, they were bound alive to a scaffolding; a fire was kindled beneath, and they were slowly roasted to death! Mark the miracle wrought by this Gospel in these hearts so lately turned from dumb idols or senseless fetishes to serve the living God. Mujasi, the captain of the body-guard, with his men stood mocking their long and horrible agonies, as their Saviour was mocked before them. They were bidden to pray to Isa Masiya—Jesus Christ—and see if he would come down and deliver them. But in these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb, and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so they praised Jesus in the flames, and sang songs to Him, until their tongues, dried and shrivelled in the heat, could no longer articulate "Killa siku tunsifu."

Daily, daily, sing to Jesus;

—Arthur T. Pierson, in the *Missionary Review* for March.

Choice Literature.

BETTY'S ROMANCE READING.

BY HARRIET PRESCOTT SPOFFORD.

"It's of no use, Betty. And we'd best say no more about it." And Rhoda gave the wheel-chair an impatient shove, and then rolled back again.

"We can't help thinking. And I was in hopes—but, there, it serves me right, counting upon advantage from any one's death. It's ill waiting for dead men's shoes."

"Uncle James wore carpet slippers, Betty." "Which accounts for our shabby remembrance," said the pretty Betty with a laugh that showed her little teeth, even as white as grains of rice. "The idea of a man's giving all the money he had to an Art Museum, and leaving all his connections, who haven't even enough to get along with by means of pinching, residuary legatees to—some household rubbish! It's laughable; that is, it's lamentable! I wish Auntie'd sell it."

"She couldn't sell it, except the old chairs and tables and chests of drawers, and those we'd like to keep ourselves, and sell these modern things of ours instead. She tried all the dealers on the old engravings, and those little black daubs of paintings, and they would have none of them. And now she thinks she didn't."

"She hadn't any right to. They're ours." "Yes, Uncle James left the engravings to me with his love, and all the other pictures to you."

"Thank him for nothing," said Betty, wheeling a curtsy and picking out her last limp. "I wouldn't give them house-room except that they are just the thing on those dark old walls, so long as Auntie has made up her mind to move in there. You can't make out much of anything in them, and so, at any rate, they don't offend."

"Uncle James used to think a great deal of them," said Rhoda, supplanting her crochet-needle a moment. "I've seen him sit before them for hours and stare at nothing else. Old associations, I suppose. His grandfather, the Hol and merchant, brought them from Holland some time or other, you know."

"Old associations!" said Betty, turning this way and that the worn breadth of silk which she was working on. "He wasn't that sort of a person. If he had cared for old associations he wouldn't have left his brother's wife and—at least—what relation in the world are we to Uncle James? or to his brother? At any rate, we're people connected with him, and he knew it, and he used to seem to love us. But now I see that if he had really cared for his brother, or his wife, or that wife's nieces, he'd have left us enough of his property to keep us from hard work."

"Uncle James believed in work, Betty." "Well, I don't; and I know more about it than he ever did. Perhaps if we had been Heydeckers instead of Greys—"

"But Auntie thinks it's all right. She thinks Uncle James could do no wrong. And she wants to move at once into his house and cease paying rent here. And she thinks she shall renew her youth there where she went to live as a bride."

"And if Uncle James had only done his duty, I might be going to live as a bride there, too. But now—oh, long before Rob and I can marry we shall be as gray as Auntie is now, shan't we, Rhoda? It's all very well for Auntie to talk; she married when she was seventeen, and wasn't haunted by a vision of herself so old and faded that her lover wouldn't know her. Just think—Rob and I have been engaged a whole year now; and for all I can see we shall be for fifty years more!"

"You shouldn't have been so previous—precocious, I mean. You're only twenty now."

"Horrible fate, to be pretty and poor, and in love and helpless at twenty!" And Betty actually shuddered, as if, instead of being quite tolerably happy, she saw the rack before her. "Well," she said, gravely, "perhaps Uncle James knew best; for if I had any sort of a fortune I should give it all to Rob for his business enterprise, whether we were married or not, and if he lost it, we should be no worse off than we are now."

"It's charming!" said Betty, looking about her in Uncle James's garden, a couple of weeks later—"it's bliss! but somehow it's fairy-land without the fairies. Of all the unexpected things I never did expect to be domiciled in Uncle James's old den. But here we are, for better or worse, and the rest of our lives, I fancy. It seems mean to come into his home feeling as I do about him, though. But if I had any proud spirit to indulge, I couldn't indulge it and leave Rhoda to stay with Auntie all alone; and Rhoda without any use of her feet, and I without any practical use of anything. Whatever in the world made you choose such a good-for-naught as I am, Rob, to be your wife? I don't know any way in which I could earn my salt at extremity, unless I went out to service or into a shop; and Auntie wouldn't listen to that; if I wanted to, and so we are to scrape along here on her little or nothing, as we used to do down in the town. But it's a sweet sort of a place, isn't it, Rob?"

"A place like a dream," said Rob.

It was a quaint and unique place, at any rate; an old colonial house of a single story, with court and wings, of such age that the moss grew upon the many roofs, and surrounded by old-fashioned garden-grounds overflowing with sweet-scented flowers, and embowered in roses and honeysuckles that made a net-work over the casements of half the disused rooms. And within doors the low ceilings, the big fire-places, the rooms opening from each other with wide doors, the antique furnishing, the dark yet faded blue-green coverings, the strange old china ornaments and dingy paintings, all made it as picturesque and quaint as it was with out.

"If one only had something to live on, one could live very happily here, couldn't one, Rob?" continued Betty.

"Or anywhere else," said Rob, in a her gloomily. "Though I will confess that I never saw a more enchanting spot."

"Like something you read about, isn't it, Rob?"

"But somehow it never seemed so during your Uncle James's life."

"That was because we felt no freedom here, and spoke under our breaths with asthma and death before us, and all youth and brightness barred out or kept down. Well, I suppose I ought not to grumble that he left us no more; he wasn't our own uncle, you know; and it was very good of him to give Auntie this, and saves her the rent. But oh, if he only had said to himself: 'There's Rhoda, a helpless cripple, and a lovely creature, without a penny; and there's Betty—she's a fine girl, and she's to marry the finest fellow in the country; I'll make the way easy for her.' Oh, why couldn't he have said it!" And Betty stamped her pretty foot in her vexation.

"I don't see that he could have made the way easy," said Rob, "unless he could have stirred up a whole hornet's nest of litigants, and sent them all to my office with their cases. There'd be room for them and Adolph Vre mann and his pipes, too. A young lawyer wants clients more than he wants legacies."

"A young lawyer," said Betty, mischievously, "had better take what he can get!"

"And in this case?" "Well," said Betty, ruefully, "I don't see here that he can get anything but Betty."

"That's all he wants!" said the young lawyer. "And she's only too ready to be taken," said Rhoda, wheeling her chair in at the long window from the green terrace.

"One may as well be ready as unready when the whole thing is impossible," said Betty. "And for all that I can see, I've to go on painting silly wild fowls that nobody wants, and Rob to go on making out writs and mortgage, when he can get them to make out, to the end of the chapter. If Auntie wasn't incrustated with the dust of all her ancestors, I should have money enough laid up by this time to buy a house for Rob and I, and have had a good business going that I could have continued after I was married, and he could have gone on taking care of all his sisters and his cousins and his aunts just the same as he does now. But when I proposed opening milliner's rooms—and it's just the thing I'm fit for, with my knack, and I'm fit for nothing else—she said Uncle James would turn over in his grave. Well, what if he did turn over in his grave? It wouldn't hurt him. And it wouldn't hurt anybody else. And nobody would know it any way. And why should he turn over because I had found a way out of—out of—"

"Single cussedness?" said Rhoda. "Auntie'd die herself to hear you, Rhoda. But there, if Auntie wasn't so awfully proper, we shouldn't be so awfully improper, I suppose."

"Betty, Betty, how do you dare to speak so about Auntie?"

"I don't. I shouldn't of course, if I wasn't ready to confess in the next breath that she is the sweetest little old dried rose that ever was, with all her fads and follies—you'll be just like her, Rhoda, when you're her age. Your very name means a rose."

"Auntie never brought you up to speak of her in this disrespectful way."

"Auntie brought us up!" cried Betty. "We brought her up. And on the whole she does us credit; doesn't she now? And she is just as wilful as most spoiled children are."

"Your tongue is running away with you, Betty. What is it that interests Rob so?"

"Studying those little black daubs of paintings. Can you make anything out, Rob? Come, let's go out-doors; we shall never be young but once, and the roses only blow in June, and the south-west wind is perfectly delicious, and there's a field full of bob-o'-links at the foot of the garden," and seizing Rob's arm, she whirled him out and away, he not quite so gay as she, since under no circumstances could Betty be really unhappy.

"I must say," murmured the aunt in question, something later, sitting at her window and observing the two young people in the garden, throwing back her cap-strings with an air of throwing off trouble, and gently waving her fan as if she were dismissing responsibility—"I must say I am afraid our Betty is perfectly indelicate. Any one would suppose she really wanted to be married."

"If she didn't, what would she be engaged for?" asked Rhoda shortly; for Rhoda was in the state of most of those sisters who, quite agreeing with neither party have the ill fate to be ground between both. "I dare say it would be very agreeable to her to leave her aimless round, and be with Rob all but continually, and make her life complete. But as long as I am an incapable, and you are another, little Auntie, and we need her oversight and care and company, and have only just enough money to get along with a pinch, without adding Rob and the future to our family, why, she has nothing to do but to take it out in talking."

"It's very indelicate in her, though, to be all the time talking about it before us without any regard to our feelings; very indelicate in another sense from my first statement, to be making us see that we are in the way."

"I don't believe it ever crossed Betty's mind that we are in the way. How could it, Auntie, when you give her her home? I don't believe she would really wish to marry Rob if it were to take her away from us. Betty likes to have every one she loves about her, and wants them all happy; she is luxurious in her tastes."

"Why in the world then," said the aunt, "did she engage herself to a man who can only earn his own salt?"

"Oh yes, he earns his own and that of ever so many others. That's what makes it impossible for him to marry, and hinders his saving anything for capital that he might invest in good enterprises. If Rob only had the money now that he's spent on other people he could go into that company for the manufacture of wooden articles, that wants to increase its business and is looking about for some one with twenty thousand or so to put in. And it's too bad; for it's so perfectly safe; there's always such a steady demand for wooden articles, for tubs and buckets and firkins and clothes-pins, that are always being used up."

(To be continued.)

THE NIGHT JASMINE.

Thou vesper blossom, on thy petals white  
A tear has fallen from the summer night;  
O'er thee the night-wind blows;  
Thy sweetest fragrance, hidden from the light,  
The darkness doth disclose.

Ah! dost thou know that thou an alien art,  
That from thy home thou bloomest far apart?  
Thou dainty pearl of flowers,  
Giving unseen the treasures of thy heart,  
Through all the darksome hours!—

Hast thou a sigh for thy companions flown,  
And dost thou wait a message to thy own  
Where such as thou mayst come?  
In darkness art thou dreaming there alone  
Of Paradise and Home?

—Laura F. Hinsdale, in the American Magazine for March.

THE EVILS THAT SURROUND US.

We know something of the evils by which we are surrounded. They are such as these; the perils incidental to the rapid growth of great cities among us; the dangers consequent upon the coming to our land of such multitudes of foreigners, to settle in the midst of us; the threatening that lurk in illiteracy, the loosening of the sacred sanctions of the home; the spread of infidelity among the people; the absence of large numbers of all classes from the churches; and the like. What we need now is to discover the best methods of applying the Gospel to these evils. We have to deplore an absence of originality and inventiveness for the discovery of the means which are best fitted to cope with the new forms of danger by which we are beset.—William M. Taylor, D.D., in the American Magazine for March.

OVER THE TEACUPS.

When it suddenly flashes into the consciousness of a writer who has been long before the public, "Why, I have said that once or oftener in my books or essays, and here it is again, the same old thought, the same old image, the same old story!" it irritates him, and is likely to stir up the monosyllables of his unsanctified vocabulary. He sees in imagination a thousand readers, smiling or yawning as they say to themselves, "We have had all that before," and turn to another writer's performance for some thing not quite so stale and superfluous. This is what the writer says to himself about the reader.

The idiot! Does the simpleton really think everybody has read all he has written? Does he really believe that everybody remembers all of his, the writer's, words he may happen to have read? At one of those famous dinners of the Phi Beta Kappa Society, where no reporter was ever admitted, and from which nothing ever leaks out about what is said and done, Mr. Edward Everett, in his after-dinner speech, quoted these lines from the *Æneid*, giving a very liberal English version of them, which he applied to the Oration just delivered by Mr. Emerson:

Tres imbris torti radios, tres nubis aqueas  
Addiderant, rutili tres ignis, et alitis Austri.

His nephew, the ingenious, inventive and inexhaustible Dr. Edward Everett Hale, tells the story of this quotation, and of the various uses to which it might be applied in after-dinner speeches. How often he ventured to repeat it at the Phi Beta Kappa dinners I am not sure; but as he reproduced it with his lively embellishments and fresh versions and artful circumlocutions, not one person in ten remembered that he had listened to those same words in those some accents only a twelvemonth ago. The poor deluded creatures who take it for granted that all the world remembers what they have said, and laugh at them when they say it over again, may profit by this recollection. What if one does say the same things, of course in a little different form each time, over and over? If he has anything worth saying, that is just what he ought to do. Whether he ought to or not, it is very certain that this is what all who write much or speak much necessarily must and will do. Think of the clergyman who preaches fifty or 100 or more sermons every year for fifty years! Think of the stump-speaker who shouts before a hundred audiences during the same political campaign, always using the same arguments, illustrations and catchwords! Think of the editor, as Carlyle has pictured him, threshing the same straw every morning, until we know what is coming when we see the first line, as we do when we read the large capitals at the head of a thrilling story, which ends in an advertisement of an all-cleansing soap or an all-curing remedy!

The latch-key which opens into the chambers of my consciousness, fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts. The longer we live the more we find we are like other persons. When I meet with any facts in my own mental experience, I feel almost sure that I shall find them repeated or anticipated in the writings or the conversation of others. This feeling gives one a freedom in telling his own personal history he could not have enjoyed without it. My story belongs to you as much as to me. *De te fabula narratur*. Change the personal pronoun—that is all. It gives many a regular pleasure to find a writer telling them something they have long known or felt, but which they have never before found any one to put in words for them. An author doesn't always know when he is doing the service of the angels who stirred the waters of the pool of Bethesda. Many a reader is delighted to find his solitary thought has a companion, and is grateful to the benefactor who has strengthened him. This is the advantage of the humble reader over the ambitious and self-worshipping writer. It is not with *perant illi, but beati sunt illi quo pro nobis nostra dicunt*.—Blessed are those who have said our good things for us.—Oliver Wendell Holmes, in *March Atlantic*.



WHEN AN IRISH JURY DID NOT AGREE.

About the year 1827, while being driven with my mother from the town of New Ross, County Wexford, in the country, we came upon a crowd of people assembled at the foot of the hill then known as "The New Road." In the middle of the crowd were two common farm carts, with a large "kish" (a very large basket used for the carriage of turf, peat, etc.) in each. Seated in each kish, packed closely together, and not at all at their ease apparently, were six men. Our coachman explained that these twelve composed a criminal jury at the then assizes in Wexford, who would not agree to find a verdict, and so, by way of teaching them to behave better in the future, they were ordered by the judge to be carted to the bounds of the county; and the unfortunate jurymen were put into these kishes, and, with an escort of constables, were jolted from the county town of Wexford to New-Ross, and so on to Mount Garret Bridge, where the river Barrow divided the county from that of Kilkenny, that being the route by which the judges were to proceed to the city of Kilkenny, the next assize town on the circuit. Having reached the bridge, a distance of twenty-six or twenty-seven statute miles, they were, as we heard, then ignominiously shot out of the carts, like a heap of coals or a load of sand, and led to find their way back to their respective homes, some of them living in the barony of Forth, beyond Wexford.—Notes and Queries.

THE EMPRESS EUGENIE'S LIFE AT COURT.

The life of the Empress soon became utterly monotonous and wearisome. She rose at about half past nine, and took the late breakfast replacing lunch in France, with the Emperor alone, at half-past eleven. At two her ladies came. In Paris they slept at their own homes, but in the country residences they had their stated turns of waiting, and during that time lived at the palaces. Amongst her ladies, of course some were more agreeable to her than others; but she must accept the inexorable turn of precedence, and could not choose her companions. Day after day she drove out with the lady whose privilege entitled her to a seat in the imperial carriage; day after day she went to the Bois de Boulogne, and bowed incessantly to the crowd; day after day she returned just in time to dress for dinner; and then came the weary evening, where nobody had anything to say, or, if they had, dared to say it. No one could sit down till she gave the gracious permission; but this she did invariably in the case of ladies. Her ready good-nature would have willingly extended the privilege to the gentlemen in waiting, but this was contrary to the rule, and must not be. So the ladies sat in a circle and the gentlemen "stood at ease," tired out before the close of the evening. When her Majesty retired, scarcely had the last fold of her skirt passed the door before all the weary attendants threw themselves on the sofas. The presence of Majesty necessarily prevented all animated conversation; every one awaited the pleasure of the sovereigns. The Emperor spoke very little, and in a soft, languid voice; the Empress, feeling that the general chill would be unbearable if she did not take the lead, chatted incessantly with a sort of feverish vivacity. Her voice did not seem to belong to that sweet face: it was the Spanish voice, guttural and harsh. She spoke French with perfect fluency, but with a decided foreign accent.

The weariness of those evenings became so unendurable that all kinds of experiments were tried to vary their monotony. One night the Empress suddenly took a fancy to make artificial flowers, and a chamberlain was immediately despatched, at nine o'clock in the evening, to procure the necessary materials. Another time she, who possessed the most beautiful specimens of ceramic art that France could afford, was seized with a violent desire for "potichomanie," and this again must be satisfied immediately. Reading aloud was proposed. But what book could be chosen for such an assembly? Some one proposed *Jane Eyre*, the well-known novel; the Empress was amused, but the Emperor utterly wearied. Then they tried Josephus and the *Wars of the Jews*. Here the Emperor was intensely interested, but the Empress yawned, and the attempt was given up.

The Emperor was in general more popular in the imperial household than the Empress; his languid gentleness was in nobody's way, but the Empress was often irritable and capricious. She was certainly intelligent, but her education had been neglected, and she cared for no intellectual employment or artistic occupation. She hated music; she had no taste for the fine arts; even a well written play at the Théâtre Français did not amuse her. She would have liked the small theatres—anything, in short, that could make her laugh; but this undignified kind of pleasure could not often be enjoyed. Her life had been one of constant amusement, the empty existence of watering-places, and now she was in fact a prisoner. She gave state balls, but they were filled with such a motley crowd that she could only dance the opening quadrille and walk through the rooms. Then she gave select private balls, but the absence of the French aristocracy obliged her to invite a large proportion of wealthy foreigners—Russians, Wallachians, and also Americans. These were unknown in French society, and splendour of dress seemed the only means of being remarked. To attain this end no extravagance seemed too excessive, and the Empress was blamed as having originated the love of dress, which spread in all classes and became a popular mania.

So far as she herself was concerned, the accusation had been greatly exaggerated. She certainly like Russians, and presented a fragile cloud of tulle and gauze to the heavy and desirable magnificence of valuable lace and lustrous stuff worn by the Bourbon princesses. But the high clouds in which the fair Empress appeared like an Undine or sylph were very expensive, and could only be worn once. Every one wished to be like the Empress, and at every ball fifty dresses coasting fabulous prices were torn to pieces, and had to be replaced. Husbands grumble, and the Empress was accused of ruining families by setting the example of extravagance.—*Anna L. Bicknell, in Harper's Magazine for March.*

THE WORD NIHILIST.

The word "Nihilist" was introduced in Russia by Turgeneff, who used it in his novel, "Fathers and Children," to describe a certain type of character which had then recently made its appearance in the ranks of the rising generation, and which he contrasted sharply and effectively with the prevailing types in the generation which was passing from the stage. As applied to Bazaroff, the sceptical, materialistic, iconoclastic surgeon's son in Turgeneff's novel, the word "Nihilist" had a natural appropriateness which Russian public at once recognized. There were differences of opinion as to the question whether any such class as that represented by Bazaroff really existed, but there was no difference of opinion with regard to the appropriateness of the term as applied to that particular character. It was accurately descriptive of the type. The word "Nihilist," however, was soon caught up by the conservatives and by the Government, and was applied indiscriminately by them as an opprobrious and discrediting nickname to all persons who were not satisfied with the existing order of things and who sought, by any active method whatever, to bring about changes in Russian social and political organization. To many of the reformers, iconoclasts and extreme theorists of the day the term "Nihilist" was perhaps fairly applicable—as it certainly was, for example, to Bakunin and his followers—and by some of them it was even accepted in a spirit of pride and defiance as an appellation which, although a nickname, expressed concisely their opposition to all forms of authority based on force. To the great mass of the Russian discontented, however, it had then, and was now, no appropriate reference whatever. It would be quite as fair and quite as reasonable to say that the people of the United States who were once called "Know-Nothing" were persons who really did not know anything as to say that the people in Russia who are now called "Nihilists" are persons who really do not believe in, nor respect any God or do anything except destroy. By persistent iteration, however, the Russian Government and the Russian conservative class have succeeded in making the world accept this opprobrious nickname as really descriptive of the character and opinions of all their opponents, from the "terrorist" who throws an explosive bomb under the carriage of the Czar down to the peaceful and law-abiding member of a Provincial Assembly who respectfully asks leave to petition the Crown for the redress of grievances. It would be hard to find another instance in history where an incongruous and inappropriate appellation has thus been fastened upon a heterogeneous mass of people to whose beliefs and actions it has no sort of applicability, or a case in which an opprobrious nickname has had so confusing and so misleading an influence upon public opinion throughout the world. The people most misrepresented and wronged by this nickname are unquestionably the Russian Liberals—the members of the protestant party who seek to obtain reforms by peaceable and legal methods.—*The Century Magazine.*

SCOTCH SONGS.

We met with several instances of how enthusiastic Scottish feeling exists in the midst of colonial life, which, with its prosaic features and struggle after material wealth, is not always the best conservator of national sentiment. The feeling is apt to become eccentric, as was the case with the Scotsman of King William's Town who had a portrait of Mary Queen of Scots hung in his bedroom, and who every morning on rising stretched his hands toward it, crying, "Oh my murdered Queen!" Once we overheard an enthusiast saying, "My Ain Fireside," "Ye Banks an' Braes," "The Land o' the Leal,"—ah, a body could be in to gang to heaven hearing that sang sung." And was ever love of country more strongly expressed than in the case of the Fort Beaufort Scotsman, who exclaimed: "Gude save us! I'd rather her gang hame an' be hanged than dee here a natural death!"

NAPOLEON'S ARMY BEFORE WATERLOO.

The army of Napoleon was composed entirely of veteran troops. It was also in excellent order and condition. It was a homogeneous army; all the men were Frenchmen. The troops were eager to fight, to retrieve the reputation of the French arms, to recover their lost renown. It was prepared for a desperate struggle. The Emperor in his address to the army dated at Avesnes on the 14th of June, had roused the spirits and determination of the soldiers to their highest pitch. He had reminded them that this was the anniversary of Marengo and of Friedland; he had pointed out that they were about to encounter superior numbers; he had told them to conquer or die. Nevertheless, it is a mistake to call this army, as many writers have done, the finest which Napoleon ever took into the field. In two points, especially, this army was not equal to that, for example, which he commanded at Austerlitz. In the first place it had not the inestimable advantage of being led by those brilliant officers, then in the early prime of manhood, who had been brought to the front in the turmoil of the Revolutionary struggle. Of the few who were at Waterloo, Ney and Soult, one Soult, was performing the functions of chief of staff; Ney was the only one of the marshals who commanded troops on that fatal field. Not that the corps-commanders lacked experience or devotion. They were unquestionably excellent officers, who had seen many years of faithful service. But Napoleon's earlier exploits had been to a large extent rendered practicable only by the exceptionally able men who were his own contemporaries—Marengo, Friedland, Eylau, Marat and the rest. Secondly, there was in his army of 1815, and there could not but be, a certain amount of distrust, of lack of entire confidence, on the part of the soldiers toward their superiors, the result of the so recent overthrow of the empire in 1814, which had been associated in their minds with suspicious of treasonable conduct on the part of certain officers of high rank.—*John C. Ropes, in Scribner's Magazine for March.*

British and Foreign.

THE givings of West Church, Ballymena, last year amounted to over \$5,000.

AN appeal for \$125,000 has been made to carry out the restoration of Manchester Cathedral.

CARDINAL NEWMAN, who celebrated his eighty-seventh birthday on the 21st ult., is in excellent health.

A MISSION guild is in process of formation at St. Mark's Greenwich, in order to attract non-church-goers.

IN British India during the past decade Christianity has advanced thirty per cent., Mohammedanism only ten per cent.

A CONFERENCE on the condition of the lapsed classes has been held in connection with the Established Presbytery of Cupar.

A CLERGYMAN has given \$125,000 to the Society for the Propagation of the Gospel, probably the largest donation it has ever received.

THE Rev. J. Crichton, of Dundee, has accepted the call to be colleague and successor to Dr. Adam Lind, of Moss Street Church, Elgin.

THE congregation of the late Dr. Gray, of Belfast, is about to erect a tablet in memory of their deceased pastor in the vestibule of the church.

THE Rev. J. S. Hamilton, of Dublin, has returned to work much improved in health. His congregation welcomed him back at a social meeting.

DR. SNODGRASS, of Canonic, gives public notice that all anglers who pass over his glebe to fish in the Esk will be liable to prosecution for trespass.

THE Rev. Thomas Adamson, B.A., of Falkirk, has accepted the call to Anderston, the pulpit formerly occupied by Dr. Somerville and Mr. Sloan.

OLD KIRK quod sacra Church, Edinburgh, of which Rev. James Anderson is pastor, has now a membership of 672, an increase of eighty-two for the year.

ST. ANDREW'S Church, Kilmarnock, under the pastorate of Rev. James Lindsay, B.D., has more than doubled its membership during the past two years.

LOTHIAN ROAD U.P. Church, Edinburgh, reports a membership of 1,044, and an income of \$7,770. The congregation is now wholly free from debt.

DR. MACLAREN, of Manchester, is about to visit Australia. His father spent a portion of his life there; and his sister-in-law, a widow, resides in Dundee.

THE Queen has offered to become patroness of Lady Mary Fielding's Guild of Working Ladies, a charity in which Princess Beatrice is much interested.

PROFESSOR SALMOND, of Aberdeen, has been appointed Cunningham Lecturer for 1889; the subject of his course will be "The Christian Doctrine of Immortality."

DR. THAIN DAVIDSON has been preaching and lecturing to large audiences in Plymouth Church, the band of the Cameron Highlanders doing duty on each occasion.

DR. MURPHY, Professor of Hebrew in the Assembly's College, Belfast, is Cary lecturer for the present year. The subject of his series of seven lectures will be "Sacrifice."

THE South-Eastern Railway Company have exercised their right of purchasing the sale of scandalous publications at the bookstalls on their line, leased to W. H. Smith & Sons.

DR. AIRD, of Creich, yielding to the pressure put upon him to reconsider his decision as to the Moderatorship, writes to Dr. Rainy that he places himself in the hands of the Church.

THE St. Nicholas Lane U. P. Church, Aberdeen, recently vacated by the congregation for a new building, has been leased by a company who propose to transform it into a music hall.

THE Rev. William Hastie, B.D., has instituted an action against the Foreign Mission Committee; he claims \$37,500 damages for alleged breach of agreement in dismissing him from his post at Calcutta.

ST. VINCENT Sabbath school, Glasgow, has increased so much that the halls of the church are becoming too small. All the sittings in the church are let, and the communion roll numbers nearly 1,000.

BELMONT Church, Hillhead, Glasgow, reports nearly every sitting let, all debts paid and a balance in the bank. The church-door collections last year realized \$2,200, and there are 347 members on the roll.

THE Rev. G. R. Gleig, late Chaplain-General of the Forces, is seriously ill. Mr. Gleig is ninety-two years of age. Before he took Orders he was a soldier and served under Wellington in the Peninsula.

EMIN PASHA has no hopes at all of a regeneration of negroes by negroes, and is convinced that if it be possible for Central Africa to be opened up it can only be accomplished by means of the Chinese.

DR. MARSHALL LANG was entertained at a welcome breakfast in Melbourne, at which he gave an interesting account of the work of the Home Mission Union in Glasgow, in which he has so heartily co-operated.

TWO Protestant Spaniards have been condemned to six days' imprisonment and also heavily fined because they did not kneel or take off their hats when they met a priest carrying the viaticum in the street of Madrid.

MR. STEWART, of Milton and Castlemilk, to enable Carmanoch parish to get a worthy successor to the late Mr. Storry, has renounced his claim of \$795 for loss of patronage, which otherwise was payable by the incoming minister.

AN action of censure proposed by Rev. W. M. Sutherland, upon Rev. A. Maxwell for publishing a letter in the newspapers concerning a dispute that is under appeal. A resolution was passed disapproving of the action of Mr. Maxwell and his Session.

## Ministers and Churches.

At the closing meeting of the Glencoe Young People's Association, the president, Rev. D. Currie, was presented with an appreciative address and a handsome secretary.

The *Huron Signal*, noticing an address on the Scott Act, delivered by Rev. D. G. Cameron, of Dunganon, says that "the discourse has not been surpassed in Goderich for years."

The contributions of Knox Presbyterian Church, of Woodstock, Ontario, for the last year for the various Schemes of the Church amounted to \$1,141.14, of which \$165 was for the Augmentation Fund.

The Rev. Dr. R. F. Burns delivered recently a most interesting lecture descriptive of his trip from the Atlantic to the Pacific last summer, in the lecture room of Fort Massey Church, Halifax, to a large and deeply interested audience.

The local treasurers of Knox College Endowment are reminded of the approaching meeting of the Board, and the desirability of as full returns as possible before that time. There are subscriptions to the extent of about \$40,000 yet to be collected.

It is understood that the Rev. Thomas Macadam, of Strathroy, author of "The Master's Memorial," now in its fourteenth thousand, is engaged on a work on "The Atonement, for Class and Popular Use." It will consist of from 150 to 200 pages.

The sacrament of the Lord's supper was observed in First Church, Brantford, Sabbath week. Notwithstanding the severe weather, there was a large attendance of members. At the preparatory service on Friday night before, twenty-one new members were received, making fifty-one during the last nine months.

The Wayside Gatherers and Boys' Mission Band of St. James Square Presbyterian Church held their first open entertainment on Friday evening last, the Rev. Dr. Kellogg presiding. There was a large attendance. The proceedings were agreeably diversified, consisting of music, recitations, missionary tableaux, etc. The proceedings amounted to about \$75.

The sacrament of the Lord's supper was dispensed in St. Andrew's Church, Strathroy, on Sabbath week. Notwithstanding the dangerously slippery state of the roads there was a large attendance of members—larger we understand than on any previous occasion. Thirty new members were received, nine by certificate and twenty-one on profession of faith. The services throughout were very impressive and apparently much enjoyed.

The following officers have been elected for the Knox College Missionary Society for 1888-89. Messrs. A. L. Mitchell, B.A., president; E. B. McGhee, B.A., first vice president; James Drummond, B.A., second vice president; J. M. McLaren, B.A., recording secretary; R. Hartkness, corresponding secretary; G. W. Logie, secretary of committees; W. Gauld, treasurer; A. Carrick, A. J. Jansen, J. Little, J. Couning and W. Craw, councillors.

The *Presbyterian Journal* says: The First Presbyterian Church of Altou, Ill., Rev. A. T. Wolff, D.D., pastor, has been experiencing a most gracious revival. Many who had grown careless have come back to their allegiance. About twenty-five have professed conversion, of whom twenty-three have been received on profession of their faith in Christ since the Week of Prayer. Sabbath congregations are large, prayer meetings well attended, and the Church is happy and united.

The *Ingersoll Chronicle* gives an account of a lecture delivered in St. Andrew's Church there, by Rev. W. S. McTavish, B.D., of St. George, who preached in Chalmers Church there some Sundays ago, his subject being "Representative Women of History." The *Chronicle* says: Mr. McTavish is a young man of more than ordinary ability and bright prospects. He handled the delicate subject of his lecture in a masterly style: chaste and cultured, yet sparkling with wit and humour.

At the last regular meeting of the Knox College Missionary Society the following appointments were made for the summer: W. Gauld, Beihune; J. Gilchrist, Sebright; P. J. McLaren, Byng Inlet; G. W. Logie, Cobocank; H. E. A. Reid, French River; W. Cooper, Wabash; James Mann, Blind River; J. R. Sinclair, Serpent River; H. K. Horne, Spanish River; John McNair, Chisholm; J. H. Barrett, Franklin; E. A. Harrison, Loring; A. Neilly, Kilworth. Besides these Ontario fields, W. Neilly, James Drummond and W. M. Haig were appointed to fields in Manitoba and the North-West.

The St. Andrew's Church Congregation, Strathroy, spent a social evening together in the hall of the church on Tuesday week, on the invitation of Rev. T. and Mrs. Macadam. The greater part of the time was spent in friendly social conversation, and after refreshments had been served in the side room, short addresses were delivered by Messrs. Gordon, Leitch, Ireland and Murray. Miss Roberts read with her usual power the passage from Burns' *Cottar's Saturday Night* on family worship, and Miss B. Cameron sang a beautiful hymn. The hall was full during the whole of the evening, nearly every family of the congregation being represented. A most enjoyable evening terminated at ten o'clock.

The various Young People's Associations connected with the Presbyterian Churches in Toronto have resolved to form a general union, composed of delegates from all the churches in the city. Two preliminary meetings have already been held, one last week, at which a constitution was adopted, which will appear in a subsequent issue. The following officers were appointed: Robert S. Gourlay, West Church, president; John A. Patterson, Erskine Church, vice-president; C. N. Laurie, Old St. Andrew's, secretary; Miss Shortread, Old St. Andrew's, treasurer. The congregations

represented were; St. Andrew's, Old St. Andrew's, Knox, Central, Charles Street, Erskine, Cook's, East and West Churches.

The Chatham Presbyterian Society held its third annual meeting on Tuesday, Feb. 28, in First Presbyterian Church, Chatham. The meetings were presided over by Mrs. Walker. A large number of delegates were present from outside auxiliaries, and Mr. Roger, of London, who gave a stirring address in the afternoon. The reports of treasurer and secretary had an increase over last year both in numbers and contributions, the latter being \$541.65. Two auxiliaries and one mission band have been added this year. During the afternoon a deputation from the Presbytery—then in session—consisting of Rev. Messrs. Becket and Currie, came in to assure us of the sympathy of that body in our work. In the evening a public meeting was held in St. Andrew's Church, addressed by Rev. Messrs. Gray and Farquharson. Following are officers for the year: Mrs. Walker, president; Mrs. Becket, vice-president; Mrs. Morrish, treasurer; Mrs. Laughton, recording secretary; Mrs. McNaughton, corresponding secretary.

An interesting lecture was delivered last week in the lecture room of Knox Church by Rev. G. Burnfield, B.D., of this city. The chair was occupied by Mr. J. A. Patterson. The speaker gave an account of how he landed at Joppa, and went from there to Jerusalem along the only road in all Palestine. The wheels of the carriage in which he travelled, "the only vehicle of the kind in all the country, were almost square, which did not add to the comfort of the journey. Jerusalem, he said, had a population of 30,000, half being Jews. The latter have no rights whatever, and are treated very badly by the other nationalities and Turkish authorities. The lecturer spoke at considerable length of the various places of interest which he had visited in Jerusalem, such as the Mosque of Omar, the very location of the Holy of Holies, the Church of the Holy Sepulchre, where Christ was crucified and buried, and the Church of the Nativity, erected on the spot where the stable in which He was born had stood.

The annual congregational social of Knox Church, Montreal, was held last week, and was largely attended. Mr. Fleck, the pastor, occupied the chair, and in his opening remarks referred to the call which had recently come to him from Knox Church in Winnipeg. He hoped that as he had decided to remain in his present charge, all the members would use their best efforts for the continued prosperity of the congregation. Short addresses were given by the Rev. Mr. Patterson and Messrs. D. Aikman, J. McD. Hains and R. Henderson. The latter took occasion to refer to the active part Mrs. Fleck took in the work, and her great assistance in the choir, and on behalf of the board of managers, presented her with a choice basket of flowers. General regret was expressed at the absence of Mr. Paul, who, owing to illness, was unable to be present. The choir, under the leadership of Mr. Coates, gave several musical selections during the evening. The room was tastefully decorated with plants and flowers, kindly supplied by Mr. Colin Campbell. Ice cream, cake, etc., were provided by the ladies.

On Friday, the 2nd inst., the annual meeting of the Woman's Foreign Missionary Society of the Kenyon congregations was held in manse. A number of members and others interested in the work of the society were present. The treasurer's report was encouraging. Contributions for the year amounted to \$89, an increase of \$10 over last year. In the evening a public meeting in the interest of the society was held in the church, presided over by the Rev. F. A. McLennan, pastor of the congregation. There was a good gathering, considering the state of the weather, the young people being well represented. Rev. Mr. McLaren, of Alexandria, delivered an able and very interesting address on the "Blighted Women of the World," especially of China, India, Africa and Persia, and illustrated it by the use of maps. He also entertained the hearers by exhibiting a number of heathen curiosities and idols. The rev. gentleman is well posted in the history of the heathen lands and their blighted state. He speaks of them with as much familiarity as if he had been there. By his many utterances and eloquence, he cannot fail to impress an audience on the responsibility and importance of foreign missions. A hearty vote of thanks was awarded him by the meeting at the close.

The social, by which the tenth anniversary of the settlement of Rev. Dr. Laidlaw, in St. Paul's Church, Hamilton, was observed last week and was in the fullest sense a delightful occasion. The meeting was opened with prayer by Rev. D. H. Fletcher, after which the immense gathering, which completely filled the beautiful rooms, was supplied with refreshments from tables elegantly spread and decorated with choice flowers. The chair was then taken by Mr. M. Leggat, who in a neat address briefly reviewed the work of the Church during the past ten years, showing that during the pastorate of Dr. Laidlaw the membership had increased from 237 to 525, the Sabbath school from 204 to 391; Sabbath school offerings from \$73, in 1878, to \$275 in 1887; ordinary revenue of the church from \$2,409 to \$5,300; benevolent contributions from \$200, in 1878, to \$2,721 in 1887; \$25,790 had been paid on debt, including interest; \$17,375 on church improvements, including new lecture room and organ; \$15,400 for missions and other benevolent purposes, and for all, \$103,665, an average of over \$10,000 per annum. The present indebtedness on the whole church property is \$12,000, with a floating debt of \$953, which the Ladies' Association—which has accomplished so much in the past—has undertaken to wipe off this year. Toward this object the sum of \$545 was realized from the previous Sabbath's offerings, and over \$50 from the entertainments of the night before. After the chairman's address a most interesting programme was rendered by talented artists in a manner which highly delighted the large audience. Happy addresses by Rev. Dr. Jeffers, Revs. W. J. Dey, M. Frasca, T. Goldsmith and Dr. Laidlaw intensified the enjoyment of the evening, which closed with the long metre doxology and the benediction by Rev. Dr. Jeffers.

The *London Free Press* says: The Rev. D. McGillivray, pastor, presided at a large gathering of the congregation of St. James Presbyterian Church last week, the body of the church being well filled. Mr. A. K. Melbourne was elected secretary of the meeting. Mr. S. Edgar, secretary of the Board of Managers, read the Session, Sabbath School and financial reports, each of which showed a flourishing condition of affairs. The Sessional reports showed that fifteen families had been received during the year; number of families belonging to the congregation, eighty-seven; number of members on revised roll, 160, number received during the year, about forty; removed during the year, twenty-two; number of pastoral visits, 503; number of officers and teachers in Sabbath school, twelve; number of scholars on roll, 140. Contributions—To missions, \$5; for all purposes, \$70. The financial report showed a total revenue of \$2,030.63; of this the Ladies' Aid raised \$502.01; by envelopes and collections, \$1,458.62; Sabbath school, \$70. The report also shows a balance to next year of \$224.68. Mr. Mitchell then moved, seconded by Mr. S. Edgar, the following resolution: In view of the encouraging report just adopted, and especially of the marked progress attending the work of this church ever since Mr. McGillivray became our pastor; whereas, then we were a supplemented congregation with a membership of about thirty, and a subscription list showing \$333 all and, we have during the present pastorate now grown to be not only a self-sustaining congregation, but besides paying \$3,200 for church improvements and increasing our minister's salary by \$200, we have increased our membership tenfold, increased our revenue from \$333 to over \$2,000, and our Sabbath school membership tenfold. That in view of the fact that this remarkable success is, under God, due largely to our esteemed pastor, I move that as a congregation we do now tender Mr. McGillivray, our pastor, our sincere and grateful appreciation of his able, faithful and efficient service among us, and also express the hope that he may long be spared in the good providence of God to go in and out as our pastor amongst us. This motion was carried by a unanimous standing vote of the congregation. Mr. McGillivray replied that he could not express his feelings for the kind, hearty, generous and unanimous appreciation of his humble services by this congregation. As regards increase of salary, which had been so generously referred to in the adoption of the report, he said that not one dollar of increase would he ever accept till the last dollar of the debt of the church was paid off.

PRESBYTERY OF BARRIE.—An adjourned meeting was held at Barrie on Tuesday, 28th February, for consideration of the Assembly's remit and other matters. Dr. Fraser, seconded by Mr. Cochrane, moved that the remit on marriages with a deceased wife's sister be not approved. Dr. Gray, seconded by Mr. Carswell, moved that it be approved. The amendment was carried by a vote of thirteen to seven. Dr. Fraser, Messrs. McLeod, Findlay and Cochrane dissented from the finding. The report of the committee of the book of forms was presented by Dr. Gray who received the thanks of the Presbytery for his care and diligence. The report was adopted as a whole, after the recommendations had been separately discussed. The remit on the Constitution of the General Assembly and expenses was next taken up. A motion that the number of commissioners be continued as one-fourth of the members of Presbytery was defeated by an amendment that the number be one sixth. Clause II. of remit was adopted as was Clause III (a), (b), with slight change, (c) and (d), Clause III (e) was disapproved. The next ordinary meeting will be held at Barrie, Wednesday, 21st March, at eleven a.m. Home Mission business will be taken up first, then reports of Committees of State of Religion, Sabbath Schools and Temperance. In the evening the Presbytery will meet with the Woman's Foreign Missionary Society, and Messrs R. N. Grant, R. J. M. Glassford and Dr. Campbell will deliver addresses. Mr. James Wedge, representative elder from Sunnidale, having died on the 4th February, the Presbytery adopted a resolution of respect for the deceased and of sympathy with the widow.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 13th inst. A paper on "Our Responsibility" was read by Mr. Hamilton. The Presbytery requested Mr. Hamilton to read it again at next regular meeting, when it could be arranged to have an evening sederunt and invite the congregation to be present. A long discussion on the motion to hold only two regular meetings per year resulted in agreeing to meet as many times as formerly but that the first sederunt of each year should be held on the evening preceding the usual day of meeting, and devoted to the consideration of some topic touching our work as ministers and elders. The reply from the congregation of Knox Church, Stratford, and the Presbytery's injunction to that congregation to pay the amount agreed upon in re Rev. T. McPherson's retiring allowance was read. After hearing the same it was resolved to refer the whole matter to the Synod simpliciter. Messrs. Hamilton, Turnbull and Kay were appointed to present the case before Synod and to support the reference upon the floor of that court. The Clerk was instructed to cite the parties and forward all necessary papers. The following were appointed commissioners to the Assembly: Messrs. R. Scott, J. McClung, A. F. Tully, T. Campbell and J. Boyd, ministers, and Messrs. G. Murray, T. Laing, G. Ellis, J. Wilson and J. Baird, elders. Mr. T. McClung tendered his resignation of Snakespear, etc. It was agreed to hold a special meeting in Shakespeare on the 27th inst., at eleven a.m., and meet with all concerned. The remit attending expense to General Assembly was considered. It was agreed that the Assembly should consist of one fourth as at present, but should meet triennially. That the principle of the remit be approved, but that the last clause should read "commissioners whose Presbyteries have contributed in full shall receive four cents per mile, but those commissioners whose Presbyteries have not so contributed shall be paid in proportion to the amount contributed." The Presby-

terly approved of the remit anent marriage with deceased wife's sister. The committee appointed to visit Well-sley and Crosshill reported, and the Presbytery recommend that the grant to that congregation be still continued. Mr. McKibben presented the report of the Sabbath Schools, which was adopted by the Presbytery and Mr. McKibben was instructed to forward it to the convener of the Synod's Committee. It was also agreed that 300 copies be printed for distribution among our schools. Mr. McPherson was instructed to apportion the amount required for Presbytery purposes. A circular from the Presbytery of Glengarry was read which showed that application would be made to General Assembly for leave to receive as a minister of this Church, the Rev. D. A. McLean, of the Congregational Church, United States. The Presbytery then adjourned to meet in Shakespeare as above, and on the 7th of May next at half-past seven p.m. in Milverton. — A. F. TULLY, Pres. Clerk.

**PRESBYTERY OF LINDSAY.** The Lindsay Presbytery met at Cannington on 28th February, and was constituted by the Rev. D. B. McDonald Moderator, thirteen ministers and seven elders present. Former minutes were read and sustained. The claims on Augmentation Fund for the six months were approved after hearing the deputation who had visited the congregations and requests made for the future year. The congregation of Leaskdale and Zephyr requiring \$25 less than promised for past six months and requesting \$50 less next year. Sunderland and Vroomanton intimated that next year they agree to give their pastor \$300 and manse next year without Augmentation. Mission stations' claims and supply were also arranged. Dr. McTavish gave in as Moderator of St. Andrew's Church Session, Eldon, a report which was received and adopted. The transfer of the mission stations from Peterborough Presbytery was left over to a conference of the two Presbyteries during Synod. The following commissioners for the General Assembly were appointed: Revs. D. C. Johnson, A. Ross, M. A., A. G. McLachlin, R. A., F. Cockburn, M. A., and elders: Messrs. D. Grant, T. H. Glendinning, J. R. McNeillie and George T. Bruce. The Rev. Dr. Grant was nominated as the Moderator of Assembly. Rev. A. Ross read a report from the Woman's Foreign Mission Presbyterial Association then in session in the basement, when it was moved by Rev. E. Cockburn, seconded by Rev. J. B. McLaren, and agreed that the Presbytery receive the report, express their devout thankfulness to the Great Head of the Church for the marked prosperity vouchsafed to the society during the year, assure it of our cordial sympathy and co-operation, commend it to the grace of God and generous support of the Christian women of the Presbytery, recognizing in it a valuable means of grace and a powerful agency in giving the Gospel to the heathen. Conveners of committees gave in their reports on the State of Religion and Temperance which were adopted, and in the absence of Rev. W. G. Mills, Mr. T. H. Glendinning read the report on Sabbath Schools which was also adopted. The Rev. Dr. McTavish moved, seconded by Rev. A. Currie, and agreed, "That this Presbytery express its cordial sympathy with Mr. Mills, of Sunderland, in his illness, and trust that through the goodness of God he may be speedily restored to health, and that the Presbytery also express gratitude to God for the blessing that has attended the ministry of our brother since his settlement in Sunderland and Vroomanton." Dr. Caven's circular on "Systematic Benevolence" was brought before the notice of the court, and attention called to the subject. The report of the committee on the "Book of Forms" was presented by the Rev. E. Cockburn recommending certain changes, and on motion of Rev. A. Ross, seconded by Dr. McTavish, was adopted. The remit on the expenses of commissioners to the General Assembly was taken up, and inasmuch as the Presbytery has already adopted the recommendation in the "Book of Forms," that the representation be at the rate of one in six, the first clause in the remit be not agreed to; but the remainder of remit, on motion of Mr. McLaren, seconded by Mr. McNeillie, be adopted was carried. The Presbytery adjourned to meet at Wick on the last Tuesday in May at half past ten o'clock a.m. — JAMES R. SCOTT, Pres. Clerk.

**OBITUARY.**

**MR. HUGH M'INTOSH.**

The *Dumfries Reformer* says: Mr. Hugh McIntosh, one of the oldest pioneers of Dumfries township, died at his residence, York Road, Dundas, on Monday, 13th ult., at the patriarchal age of eighty-six. He was a native of the parish of Ardclach, Nairnshire, Scotland, where he was born in the year 1802. He married Mary McKillican and with her emigrated to Upper Canada in 1830, taking up his residence first in Hamilton, where he remained until the spring of 1831, when he took up land in the township of Dumfries, near what is now the village of Glenmorris, on the Grand River, about seven miles from Galt. Here he erected a log house and set to work to clear the land, which at that time was a dense forest and very sparsely settled, so that, as was the case with all early settlers, he had to contend against many hardships and trying difficulties. But Hugh McIntosh was not a man easily discouraged, so he persevered, and with the aid and encouragement of his wife, he succeeded after years of toil in bringing the land into a good state of cultivation and making a comfortable home.

There are many incidents of his life during those early days which are alike interesting and instructive, but space does not permit mention of them. There is one, however, which alike throws light upon the early history of the Province, and is an illustration of the unbending character of the man when a principle was at stake. He had from his earliest days on the farm been a strict temperance man. In those days whiskey was cheap and freely used. At barn-rainings, harvestings, etc., it was considered the right thing to have a plentiful supply on hand, so much so that it was said men could not be induced to work without it. Mr. McIntosh, seeing so much of the evils of the indiscriminate use of liquor, determined to test the truth of the saying, and announced that at any gathering of the kind on his place no

whiskey would be supplied. His neighbours protested that his resolve would effectually debar him from the co-operation of the settlers at any time he required their aid, but he adhered to it, and, as the event proved, he never had the least difficulty in getting all the help he required.

In 1865 he sold his farm and purchased a house in the village of Glenmorris, where he lived for some years. Here, in the year 1868, his faithful and excellent wife died, but about four years afterward, during a visit to Scotland, he married again. Becoming weary of inactivity, he bought a small farm about thirteen years ago on York Road, Dundas, where he continued to reside until his death. His second wife died just five months ago.

Mr. McIntosh was a staunch Reformer, and always took an active interest in politics. In religion he was a Presbyterian, and both at Glenmorris and Dundas he was an elder in the Presbyterian Church. He was a man of strict integrity, and led a consistent life.

As stated above, he died on the 13th February, and was buried in the cemetery at Dundas. Mr. Alexander McIntosh, who with his wife resided with him, is his nephew, so also is Mr. Daniel McIntosh, of Toronto.

**MONTREAL NOTES.**

Arrangements are being made for a conference under the auspices of the Montreal Evangelical Alliance, to be held in this city in October next from the 22nd to the 25th inclusive. To the conference ministers and laymen from all parts of the Dominion are invited, and reduced rates are being arranged for with the several railway companies. Some of the most vital questions of the day are to be discussed, including such topics as "Education," "Current Unbelief," "National Perils," "Capital and Labour," "Roman Catholicism in Canada," "The Church in Relation to the Evangelization of the World," "The Dominion Evangelical Alliance," "Co-Operation in Christian Work," and "Personal Responsibilities." Many of the most prominent men in Canada and the United States have been invited to take part, and a deputation from the Parent Alliance in Britain is to be present. It is hoped that all branches of the Alliance in Canada and all ministerial associations will send delegates, and that the conference will prove a blessing to the Church of Christ throughout the whole Dominion.

Speaking of conferences in Canada, it is proposed that the next meeting of the Pan-Presbyterian Council be held in Montreal, and an invitation is likely to be extended by the Presbyterian Churches of the city at the meeting in London next July.

Reduced rates are being arranged for by the several steamship companies for delegates to the Conference on Foreign Missions to be held in London, June 10 to 19, as well as for delegates to the Pan-Presbyterian Council. The "Beaver," "Dominion" and "Allan" lines offer special inducements for round trip tickets from Montreal to Liverpool and back to Montreal.

Lectures at the Presbyterian College here terminated on Friday, and students are busy preparing for the final examinations, which begin next Friday. The closing exercises of the college take place on Wednesday the 4th of April.

The continued increase over last year in the contributions for Home Missions is most gratifying, encouraging the hope that the year will end without a deficit. For the Augmentation, Foreign and French Evangelization Funds there should be a vigorous effort during the next five weeks so that there may be no deficits reported to the General Assembly. In every congregation and mission station where no contribution has this year been made, steps should be at once taken to secure something for each of the Schemes of the Church before the end of April. From every one of these, no matter how poor, something could be obtained, if the opportunity were given to the people to contribute. It is hoped that in no congregation will the office-bearers stand in the way of the people having this opportunity.

A bazaar is to be held in the lecture room of Calvin Church, on Thursday and Friday, 22nd and 23rd inst. The pastor of this congregation—Rev. Dr. Smyth—is ever ready to lend a helping hand to other Churches by lecturing for them, and these will doubtless reciprocate in connection with this bazaar.

The annual report of the Presbyterian City Mission was just been issued in printed form by Rev. Dr. Campbell, Convener of the Committee. The missionary, Rev. James Patterson is admirably fitted for the position, and has gained the respect and confidence of all with whom he comes in contact in the prosecution of his work. During the last year he paid upward of 1,500 visits to the General Hospital and other benevolent institutions in the city, in addition to over 600 visits to private families, etc. The total cost of the mission last year was \$1,250, contributed by eight of our city churches, less about \$150 received from the congregations beyond the city, in the Montreal Presbytery. Crescent Street Church supports two student missionaries in the Griffintown section of the city, and Stanley Street Church has a missionary of its own, so that in the neighbourhood of \$2,500 a year is expended by our Presbyterian congregations in Montreal in this department of Home Mission work. There is room for additional labourers, especially in the St. Henri and Co'e St. Louis suburbs, and it is hoped that ere long ground may be broken at both of the points.

The Rev. James McCaul, formerly of the Stanley Street Presbyterian Church, Montreal, and who was received into the Free Church of Scotland last summer, is at present labouring in Glasgow, in connection with the mission recently established by the Cowcaddens congregation in that city.

An eligible site has been purchased on the corner of Susannah and Robb Streets in the east end, for the new French mission and school building in the Hochelaga Ward of the city, and it is hoped that an attractive and suitable structure will be erected there during the ensuing summer.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

April 1, 1888.]

**THE MARRIAGE FEAST.**

[Matt. 22: 1-14.]

**GOLDEN TEXT.** Blessed are they which are called unto the marriage supper of the Lamb.—Rev. xix. 9.

**SHORTER CATECHISM.**

*Questions 57, 58.*—Human life is sacred because man was made in the image of God, and because man's highest end is to live for God's glory. It may sometimes be doubted whether the sacredness of human life is yet fully understood. In wild and lawless conditions of society there is a reckless disregard of the laws protecting human life, but not in these conditions only. All unjustifiable wars are a positive violation of God's law. What other can be said of the neglect of sanitary laws whereby epidemics are fostered and many lives lost? Are not those vices by which many have their days shortened and which consign to dishonoured graves clear violations of the sixth commandment? It requires the observance of all lawful means for the preservation of our own and other's lives. This means that everything that would impair health has to be avoided, not only as unwise, but because it is contrary to God's law.

**INTRODUCTORY.**

This parable of the marriage feast followed the one on the husbandmen. Both related, as did so many of the Saviour's parables, to the kingdom of heaven. Both these had direct reference to the Messiah's rejection by the nation to whom the promise of His coming was primarily made, and the offer of the blessings of the kingdom to the Gentiles. This parable was spoken on the last day of Christ's public ministry.

**I. The Wedding Feast and the Invited Guests.**—In the imagery of the parable the wedding feast has been prepared in honour of the king's son. It was a mark of great esteem to be invited to these royal festivities. It was the custom in ancient times in the East when a great festival was decided on to send out messengers to invite the guests. When the appointed day had come, messengers were again sent forth to announce to the invited guests that all things were ready. The application of the parable is obvious, God the Father is the King. The Son is the Saviour. The guests invited in the first instance, the Jewish people. The messengers sent, the inspired prophets and teachers from the earliest days to the time of John the Baptist. Gospel blessings are compared to a feast, because of the excellence and abundance of the provision made for the fullest satisfaction of the soul. It is a wedding feast, because it symbolizes the closest, most intimate and tender union of the believing soul with the Redeemer.

**II. The Invitation Rejected.**—The invited guests declined to come. They despised themselves the purest enjoyment, despised the Son, and dishonoured the King. Yet the King is forbearing. He gives the friends previously invited an opportunity to bethink themselves. Other messengers are sent to tell them of the abundant preparations made, and a new and pressing invitation is addressed to them. Still they remain in the same contemptuous mood. "They made light of it, and went their ways, one to his farm, another to his merchandise." The King's invitation was disregarded, and their own selfish interests exclusively preferred. Others there were of a different stamp. The invitation roused them to hatred and fury. The King's messengers were taken and shamefully used and then killed. These daring insults the King would no longer tolerate. He visited with terrible punishment the inexcusable conduct of these scornful and murderous rejectors of his gracious and condescending favour. The murderers were destroyed and their city consumed by fire. Literally was the prophecy in these words fulfilled forty years later.

**III. The Wedding Guests and the Wedding Garment.**—The feast had been prepared, and it should not be in vain. The favoured ones first bidden had despised and rejected the invitation, but new invitations should be issued. On the highways, the principal places of concourse, proclamation was made to all, good and bad, who were willing to come, and the wedding was furnished with guests. Provision was usually made for the becoming appearance of the guests at these great festivities in Eastern countries. Appropriate garments were at their disposal. The King came in to see his guests. One is there without the wedding garment. The King turns upon him with the inquiry, "Friend, how camest thou hither, not having on a wedding garment?" The offender was self-convicted, he had no excuse to offer, he was speechless. By royal command the attendants cast the man forth from the brilliantly illumined place to the darkness beyond where are only vexation and despair. There can be no question that this imagery implies final exclusion from all joy and happiness, because it is exclusion from the King's favour and presence.

**PRACTICAL SUGGESTIONS.**

The marriage supper of the Lamb is prepared and the guests are freely invited.

To treat Christ's gracious invitation with indifference is the greatest folly; to spurn it with hatred is nothing short of madness.

Attention to present every-day duty is important, but it never can afford a valid excuse for neglecting the vastly more important interests of the immortal soul.

No guest need be without the wedding garment. The robe of Christ's righteousness is freely given to all who accept His invitation.



Sparkles.

A REALLY good travelling companion—Perry Davis' Pain-Killer. PROUD Father: I believe, my dear, that baby knows as much as I do. Mother (gazing at the infant): Yes, poor little fellow. If you have a cough do not neglect it; buy at once a bottle of Allen's Lung Balsam. "SHALL I give you a quarter or a half portrait?" asked the artist of Mr. Vandergould. "Give me a whole portrait, sir. Money's no object with me." FARMER'S Wife: I must go home. I have a great deal to do. We are going to kill an ox to-day. City Damsel: What, you kill an entire ox at once? OLD Lady: Conductor, I hope there ain't going to be a collision. Conductor: I guess not. Old Lady: I want you to be very careful. I've got two dozen eggs in this basket. RAGGED Social Philosopher (laying a dime on the bar): The rich are getting richer and the poor are getting poorer. Wealthy saloon keeper (dropping the dime into the drawer): Yes, that's so. THOMAS CARLYLE said one evening at Chelsea that his wife had read through Browning's poem of Sordello without being able to find out whether Sordello was a man, or a city, or a book. MR. AGILE (to Mr. Stoutman, after a hard run for a horse-car): Hallo, old boy! I thought you were too lazy to run like that. Mr. Stoutman (languidly): Easily explained, my dear boy; laziness runs in our family. "WHAT are you doing now, Thomas?" asked the minister, patronizingly. "I am a writer for the press," said the lad, proudly. "Indeed, you are quite young for that. What do you write?" "I direct wrappers."

"PLEASE, sir, have you seen a gentleman without a little girl?" "Well, and what if I have, little one?" "My Uncle John has lost me, and I thought if you'd seen a gentleman without a little girl, you could tell me where he was." MOST USEFUL.—L. A. Hanson, of Bowmanville, Ont., says he has found Burdock Blood Bitters to be a good medicine for Liver Complaint, Dizziness, Headache and Dimness of Vision. B. B. B. improves the appetite, aids digestion and gives renewed strength to the worn-out system. JOHNSON: Your brother is spending his winter in Florida, I believe. Health bad? JACKSON: He's there for economy, not health. JOHNSON: Economy? JACKSON: Yes. He calculated that the saving in coal and Christmas presents would pay railroad fares both ways and put money in his pocket. TESTED BY TIME.—For Throat Diseases, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES. 25 cts. a box. A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms. SOME one threw a head of cabbage at an Irish orator, while he was making a speech. He paused a second, and said: "Gentlemen, I only asked for your ears. I don't care for your heads!" He was not bothered any more during the remainder of his speech.

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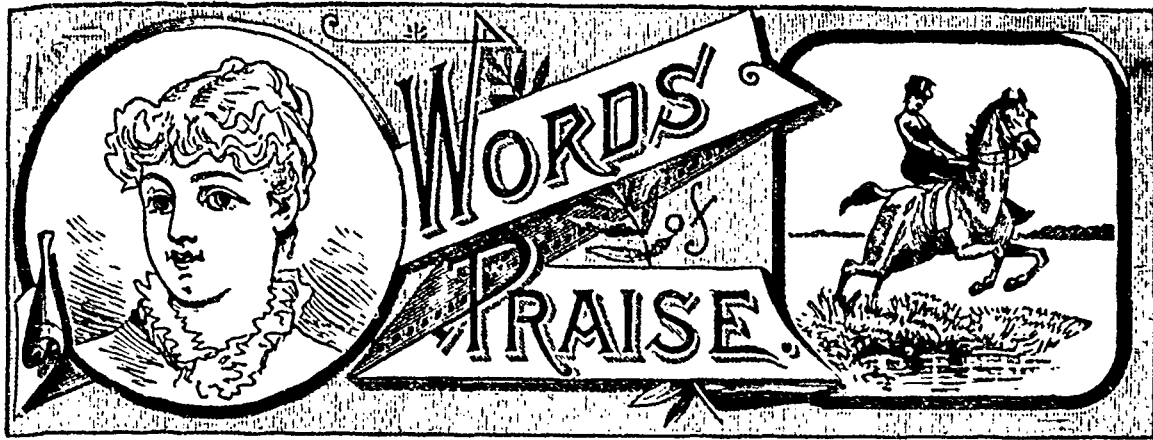
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**IT WORKS WONDERS.**  
**Mrs. MAY GLEASON, of Nantua, Ottawa Co., Mich., writes:** "Your 'Favorite Prescription' has worked wonders in my case. Again she writes: "Having taken several bot- tles of the 'Favorite Prescription' I have re- gained my health wonderfully, to the astonish- ment of myself and friends. I can now be on my feet all day, attending to the duties of my household."

**TREATING THE WRONG DISEASE.**

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

**3 PHYSICIANS FAILED.**  
**Mrs. E. F. MORGAN, of No. 71 Lexington St., East Boston, Mass., says:** "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physi- cians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and enclosing a stamped-en- velope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

**JEALOUS DOCTORS.**  
**A Marvelous Cure.—Mrs. G. F. SPRAGUE, of Crystal, Mich., writes:** "I was troubled with female weakness, leucorrhoea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicine, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

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The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Inva- lis Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies. Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments. As a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its ap- pendages, in particular. For overworked, "worn-out," "run-down," debilitated teach- ers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing moth- ers, and feeble women generally, Dr. Pierce's Favorite Prescription is the great- est earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food,

cures nausea, weakness of stomach, indi- gestion, bloating and eructations of gas. As a soothing and strengthening tonic, "Favorite Prescription" is un- equalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anx- iety and despondency. Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. "Favorite Prescription" is a posi- tive cure for the most complicated and obstinate cases of leucorrhoea, or "whites," excessive flowing at monthly periods, pain- ful menstruation, unnatural suppressions, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chron- ic congestion, inflammation and ulceration of the womb, inflammation, pain and ten- derness in ovaries, accompanied with "in- ternal heat."

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PARIS—Knox Church, Woodstock, April 10, at twelve o'clock.
TORONTO.—In the usual place, on Tuesday, April 3, at ten a.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
LAHAR AND KEMPNEW.—In Zion Church, Carleton Place, on Tuesday, May 29
STRATFORD.—Special meeting in Shakespeare, on Tuesday, March 27, at 11 a.m. Next regular meeting at Milverton, on Monday, May 7, at half past seven p.m.

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DIED

On the 11th inst., at Norval, Ont., Janet, wife of the Rev. J. Alexander, and daughter of the late Mr. John Burns, editor of the "Knox," and financial agent of the Presbyterian Church.

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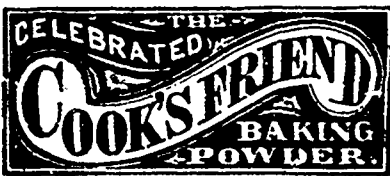
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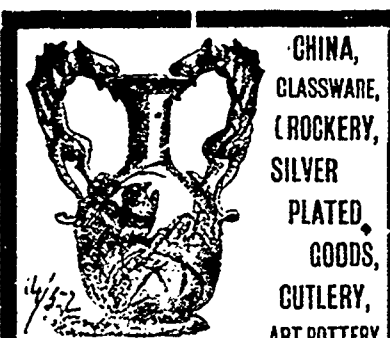
PRESBYTERIAN CHURCH IN CANADA.

Woman's Foreign Missionary Society. (WESTERN DIVISION.)

THE Twelfth Annual Meeting of this Society will be held in Knox Church, Guelph, on Tuesday and Wednesday, 10th and 11th April, 1888. The Ladies will meet on Tuesday at 10.30 a.m. and 2.30 p.m., and on Wednesday at 2.30 p.m. The General Board of Management will meet on Wednesday morning at 10 o'clock. A Public Meeting will be held in the Church on Tuesday evening at 8 o'clock, when addresses may be expected from Rev. Dr. Wardrop, Rev. Dr. MacLaren, Rev. James Robertson, Superintendent of Missions North-West, and other gentlemen. Every branch of the Society is invited to send Delegates, for whom houses will be provided on application to Mrs. Lock Box 636, Guelph. Mrs. Campbell, 194 Richmond Street, Toronto, will furnish certificates to travel at reduced rates, which must be signed by the Railway official at the starting point, and by Mrs. Campbell at Guelph. Toronto, March 17, 1888.



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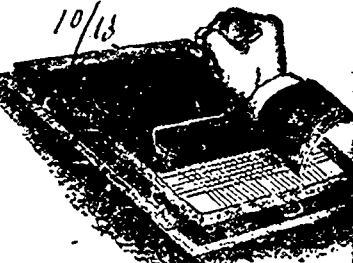
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