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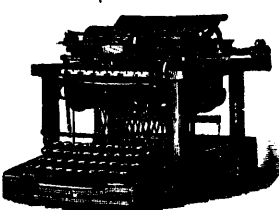
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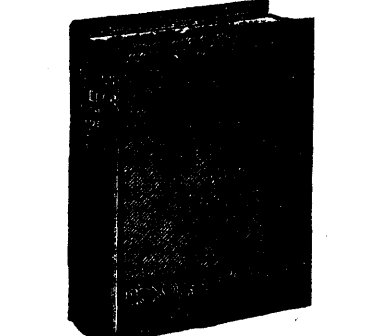
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VOL. 21.

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No. 15.

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## Notes of the Week.

THE Dominion W. C. T. U., which includes the provincial unions of Ontario, Quebec, Maritime Provinces, British Columbia and Manitoba, number 368 unions, with a membership of 9,000—46 young women's unions and 192 children's societies, the latter having a membership of 19,000. The annual meeting will be held in Ottawa in May.

PROF. SIMPSON, of Edinburgh University, speaking at a meeting in connection with the jubilee of the Edinburgh Medical Missionary Society, emphasized the need of women, specially trained to heal disease, for the Foreign Mission Field. The objection to mixed classes of men and women in the University he characterized as mere sentiment, and if female students came to study in his department he was prepared to teach them alongside of the men without detriment to either.

THE Rev. John Collingwood Bruce, LL. D., F. S. A., London, is dead. He was born at Newcastle in 1805. Though educated for the Presbyterian ministry, he did not undertake pastoral work, but joined his father in the management of a school. In 1881 he was Moderator of the English Presbyterian Church. He wrote a handbook of English history, which went through four editions. All the recent editions of the "Introduction to Geography and Astronomy," of which his father was the principal author, were prepared by him. He also wrote several other important works.

THE Rev. John McNeil has concluded the remarkable series of mid-day services for business men which he has held in St. Georges parish Church, Glasgow, during the last four weeks. At his closing service the church was crowded some time before the service began, the pulpit stairs being occupied and many standing in the aisles. He has commenced a week's campaign in Dumfries, preaching in the Mechanics' Hall in the forenoon, Free St. Georges in the afternoon, and the drill hall in the evening. He is appearing in Free St. Georges every afternoon and evening. During April he will hold a series of meetings in Glasgow. An afternoon service will be held in St. Andrews Hall and an evening one in Hengler's circus.

THE new building for the Toronto Young Women's Christian Association was auspiciously opened last week. Mr. J. J. Withrow presided, and representative ministers from the various Churches and well known philanthropists were present, a large number of them taking part in the proceedings. The Presbyterians were in great force. The Rev. P. McLeod, of Victoria, B.C., being in the city, was present. Rev. Drs. Parsons, McTavish, Rev. Messrs. William Patterson and D. J. Macdonnell gave brief addresses. Mr. Robert Kilgour, president, and Mr. McCulloch, secretary, of the Young Men's Christian Association, and many others expressed their cordial well-wishes for the success and usefulness of the new institution.

GLASGOW charities, says the *Christian Leader*, have just succeeded to the beneficial interest in a trust estate estimated at nearly half a million. Under an arrangement with their brother, the late Mr. Moses Stephen of Dumbreck and Bellahouston, Misses Grace and Elizabeth Steven executed many years ago a joint will under which on the death of the survivor the joint means and estate were to be placed in trust for the benefit of the charitable, edu-

cational and benevolent institutions of Glasgow. Miss Elizabeth, the survivor, died in Edinburgh on 15th March. The trustees are Mr. Andrew Mitchell, writer; Sir James King, Mr. J. S. Fleming, late manager of the Royal Bank; ex-Provost Ure, Sheriff Berry and Mr. William Renny Watson.

THE funeral of Principal Cairns was the occasion of a remarkable display of respect on the part of the community of Edinburgh. The magistrates and council attended officially, and nearly all the ecclesiastical and benevolent institutions were largely represented, whilst the procession from the Synod hall to Echobank cemetery was witnessed by a great crowd spread along the whole of the long route. The service in the Synod hall, which was filled to its utmost capacity, was conducted by Rev. Dr. Henderson, the Moderator, Prof. Johnstone, Rev. Dr. Andrew Thomson, Rev. Dr. MacGregor, Moderator of the Established Assembly, and Principal Rainy. At the grave Rev. Dr. Landels, of Dublin Street Baptist Church, offered prayer, and the hymn "For ever with the Lord" was sung; Rev. George Douglas pronounced the benediction. The coffin was of oak with brass mountings, and in compliance with the request of the relatives there were no flowers.

MR. CHARLTON'S Bill for the better observance of the Lord's Day has reached its second reading in the House of Commons. The New Brunswick branch of the Evangelical Alliance has addressed to him a very cordial letter expressing approval of the legislation sought. The letter concludes as follows: With such a law as you have prepared in force all over our Dominion, healthy public sentiment would be revived, the gates that shut out this deluge would be strengthened, and the conditions for the exercise of our moral agencies would be vastly improved. If there is anything we can do to aid in the securing of the passage of your bill, we hold ourselves ready to act upon your suggestion. May the Lord of the Sabbath be with you, and make you strong with His strength, as you strive for the supremacy of His law in our land, and may His Spirit make this Parliament willing to lay aside partisan feeling and legislation in the interest of righteousness. Again assuring you of our fullest confidence in you, and our prayerful sympathy for you in this and kindred efforts to bring human legislation into conformity with the perfect law of the Governor among the Nations.

CALCUTTA Presbytery met in the Free Church, Wellesley Square, Calcutta, on Sunday evening, 28th February, to ordain and induct Rev. David Reid, B.D., to the pastorate of that congregation. Mr. Reid, after a distinguished career in St. Andrews University and the New College, went to Calcutta in July last to supply the Free Church during the vacancy caused by the resignation of Rev. W. Milne, who took charge of the Church at Montreux, in Switzerland. The call which he subsequently received was unanimous and hearty, and the ordination took place in the presence of a large and deeply interested gathering of Europeans, Eurasians and native Christians. Dr. Macphail, of the Santal Mission, preached, Rev. W. McCulloch, of Hooghly, addressed the newly-ordained pastor, and the Rev. Dr. K. S. Macdonald addressed the congregation. The Presbytery have approved the General Assembly's overtures anent the Declaratory Act and anent inefficient ministers. Rev. Dr. K. S. Macdonald and Mr. James Taylor are elected to represent the Presbytery at the ensuing General Assembly. Rev. David B. Reid, B.D., of Wellesley Square Church, has been appointed Clerk of the Presbytery, Dr. Macdonald having resigned that office.

NUMEROUS are the anecdotes and reminiscences of the late Principal Cairns, appearing in the British journals. Here are two such gleanings, the one grave, the other gay: Principal Cairns a few years ago visited the Hebrides and preached a very memorable sermon in the second Free Church at Stornoway on "The Penitent Thief." After the service he talked of a visit he had just paid to the Standing

Stones of Callernish, and a holy fragrance surrounded him as he told of his calling at one of the Crofters' thatched bothies near by, where the inmates sang the twenty-third psalm in Gaelic. Standing there with hat in hand, a stranger to the language, he said he felt it was a dear sacred spot not far from heaven. The other story relates to the Principal's earlier years: In their student days, Dr. Wallace, of Glasgow, the late Professor Graham, of the English Presbyterian Church, and Principal Cairns were together at Berlin, seeking acquaintance with the German tongue and theology. On one occasion Graham gravely announced that a manuscript had been discovered containing an appendix to the Acts of the Apostles. This aroused the attention of his two friends, and Cairns specially was all eye and ear. After magnifying the discovery in his own assumed solemn way, Graham at last produced a Bible his mother had given him when leaving Paisley for the Continent, opened it at the close of the Acts and gravely showed there, pinned to the leaf, an inventory in his mother's handwriting of his shirts, stockings and other articles of apparel which she had packed for him. To the account of Paul's imprisonment at Rome there was thus added now the account of Graham's wardrobe by his mother! Cairns exploded with laughter, and the students' chamber rang with it again and again, until the German hostess must have wondered whether the Scotch youths had not lost their senses.

THE fifty-ninth annual meeting of the Upper Canada Tract Society was held last week in St. James Cathedral school-house. There was a fair attendance, and Rev. John Burton, B. D., president of the Society, occupied the chair. After the opening devotional exercises, the Rev. Mr. Burton described some of the objects of the Society. He said that the tracts were purely undenominational, and that the object of the Society was to teach pure Christianity without touching on any doctrinal points. Regarding the power of the modern press, he said that it was the aim of the Society to enlist this powerful engine in its cause, and that tracts in a sense covered a portion of this field. As to the cost of distribution, he said that seventy-five per cent. of the cost of the tracts had to be expended for distribution. He gave a highly interesting description of the work in Manitoba and the North-West. Rev. Dr. Moffatt moved, seconded by Mr. A. E. O'Meara, that the report of the secretary be adopted and printed, and that the following gentlemen be office-bearers and directors for the year: Rev. John Burton, B. D., president, Rev. Wm. Reid, D.D., ex-pres., Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron, Sir Daniel Wilson, LL.D., president University College, Rt. Rev. A. Sweatman, D.D., D.C.L., Bishop of Toronto, Rev. Joshua Denovan, ex-pres., Rev. A. Sutherland, D.D., Rt. Rev. T. W. Campbell, B.D., vice presidents, Mr. James Brown, treasurer; Messrs. John K. Macdonald, W. A. Douglass, hon. secretaries; Rev. Robert C. Moffatt, D.D., permanent secretary, Revs. Charles Duff, M.A., D. McTavish, M.A., D.Sc., W. C. Wallace, B.D., C. C. Owen, B.A., J. A. Turnbull, LL.B., G. J. Bishop, Stuart Acheson, M. A., Herber J. Hamilton, B.A., W. J. Maxwell, J. F. German, M.A., S. S. Bates, B. A., O. C. S. Wallace, B.A., Messrs. George Pim, J. J. Woodhouse, E. J. Joselin, M. Nasmith, Herbert Mortimer, A. E. O'Meara, James Knowles, jr., John G. Greey, Harry L. Stark, Thomas Caswell, John Carrick, B. J. Hill, directors. Mr. John Young, depository. The Right Rev. the Bishop of Algoma moved, seconded by the Rev. G. J. Bishop: That, devoutly thankful to God for the blessings vouchsafed upon the work for the past sixty years, and especially remembering the year just past, we would go on, in the fulness of the Holy Spirit, thanking God and taking courage. The Bishop of Algoma made a stirring address in moving this resolution, in which he made a fearful arraignment of immoral literature. Mr. James S. Potter moved, seconded by Rev. Dr. Parsons, that: Realizing the manifest testimony of the Holy Spirit to the value of Christian Colportage, specially marked in the work among the sailors on our inland lakes, canals and rivers, we commend the Society to the sympathy and support of the Christian public.

## Our Contributors.

### CONCERNING CHAIRMEN

BY KNOXONIAN.

"Capital meeting that. Enjoyed it all the way through. Everybody pleased. Never spent a more delightful evening. Everybody happy. Glad I went."

That is the kind of observation people sometimes make going out from a public meeting. Quite frequently the meeting was a delight because it was presided over by a good chairman. That at all events was one of the reasons. A really enjoyable meeting is rarely held under the presidency of a poor chairman.

"Horrible bore that meeting was. Draggd all the way through. Insufferably dull and heavy. Not a bright thing said all evening. Thought it never would come to an end. Sorry I went."

That kind of a speech is also heard sometimes on the way home from a public meeting. In fact it is too often heard, and one of the reasons why some church people "cannot be got out to any thing" is because they have suffered so often in flesh and spirit at public meetings. No small part of the suffering was inflicted by chairmen who did not understand their business.

The fact is the chairman gives tone to a meeting and the meeting is often pretty much what the chairman makes it. No doubt there are exceptions. One or two exceedingly bad speakers may spoil a meeting in spite of anything the best chairman can do. A really able speaker may lift a meeting out of the ditch in spite of the worst kind of chairmanship. These, however, are exceptional cases. The rule is that other things being nearly equal a meeting is largely what the chairman makes it. If he is a strong, happy, well-balanced man with a fine turn for public affairs, his tone will soon pervade the meeting and help to make it a success. If he is a sour, ill-natured, unhappy man, the meeting will soon become more or less like him. If he is nervous and fidgetty, the meeting may become uneasy. All of which we say on the assumption that the man is strong enough to make an impression of some kind on his fellowmen. If he is purely negative, a mere nobody, too weak to make any impression, then the meeting will feel as if it had no chairman at all.

Chairmen may be divided into many classes, but there are several distinct varieties that have become familiar to men whose duty it is to address public meetings. For the present we can discuss only two or three varieties that do able-bodied service in the way of spoiling public meetings. There is the

#### LOQUACIOUS CHAIRMAN.

He speaks long at the beginning of the meeting, speaks long at the end and puts in a speech at every possible opening between the beginning and the end. He makes a speech every time he rises and rises as often as he can. If he introduces a choir he makes a speech on choirs. A solo is introduced by a lecture on solos and a duet by a homily on duets. A biographical sketch accompanies the presentation of each speaker, and the meeting may be considered very fortunate if it is not favoured with a description of each speaker's birthplace, a history of his parents and some speculation as to the probable time and place of his death. The loquacious chairman is very often a clergyman.

#### THE ANECDOTAL CHAIRMAN

is generally a poor specimen. He begins by an anecdote which is sometimes fairly good, but before the meeting is over his stock of good ones run out and he becomes fearfully tiresome. One of the most excruciating things in life is an unsuitable, untimely anecdote badly told. The anecdotal chairman rises after every speech and says "That reminds me," etc. Then he tells a long story that has no more connection with what has gone before than it has with Julius Cæsar. Then he introduces the next speaker with a story as nearly related to him as to the planet Saturn. And so on to the end of the programme. Now a good anecdote that happily illustrates something, that serves the purpose of a flash light, or that contains a neat hit, or happy allusion, or a timely joke that provokes a generous laugh, is just about as good a thing as a chairman or any other man can deal in, but Oh! a string of stupids beginning with "And that reminds me," etc.

#### THE WOULD-BE CRITICAL CHAIRMAN

is out and out the worst specimen. He considers it his duty to criticize every speech. As soon as the speaker sits down he begins a running commentary on all that has been said or as much of it as he can remember, and his critical remarks are generally the most common place drivel. The critical chairman is very likely to be a young clergyman or an old school-master. If he belongs to neither of these classes he is almost certain to be a theological student.

#### THE PATRONIZING CHAIRMAN

is generally a city man not known beyond his own yard. After he has introduced you in the most patronizing style imaginable you have to go to work and find out who he is. Generally speaking you find out that he isn't anybody in particular.

#### THE WOULD-BE FUNNY CHAIRMAN

is a good enough kind of man if he would just go on as nature built him and not try to be humorous. A desperate attempt to be anything one isn't is not lovely, but a frantic

attempt to be funny is about the poorest exhibition a mortal can make. Humour to be worth anything must bubble. The best humour is the kind you see a man is keeping back. The restrained humour in some of Spurgeon's efforts is not the least interesting part of them.

Various other kinds of chairmen might be described, but time is up. The practical point is that if you are to have a good meeting you should have a good chairman. Business meetings that have official chairmen must take their chance, but the hundred and one meetings that are arranged for and have a programme might be greatly helped by a little good judgment in the selection of chairmen. If a meeting is worth holding at all every effort should be made to have it a good one. No meeting is nearly always better than a poor one.

### DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

#### X—TRINIDAD: THE BOTANIC GARDENS.

But in writing of Port-of-Spain, it would be unaccountable and unpardonable, to ignore, or dismiss in a sentence its marvellous tropical gardens. For weeks and months, not for days or hours, would one delight to revel in the richness of their luxuriance and gorgeous grandeur, especially when under the enlightening guidance of their learned and communicative director. No tongue or pen can describe this wonderland. One feels as if on enchanted ground, where all things, even the grass beneath one's feet, have been changed from the ordinary into the extraordinary, from what we have not merely read or heard of, but what our liveliest imaginations have never conjured up.

Here, is an avenue of palms whose plumes of forty or fifty feet are playing with each other 130 feet overhead, and whose trunks are like massive pillars of silver leading up to the palace of some wizard prince. There, is a green savannah, every inch of which is shadowed with the far-stretching leafy boughs of a single majestic saman. Here, are lines of ceibas, running up from the ground like mountain ranges, into trunks of mammoth girth, and hurling into the air their ponderous branches brilliant with the colouring of a thousand parasites. There, are all the fantasticalities of floral development, countless orchids vieing with each other in the grotesqueness of their form and brilliancy of their hue, leaping out of the vegetable into the animal world like bees, and butterflies, and lizards, and swans, and doves, and eagles, yea! even like human beings, arrayed as for a fairy carnival. Here, issuing from the earth are piles of cordage, which twist and twine themselves into huge cables, tighten their coils around the titanic trunk, loop them loosely over the lower boughs, and touching the sward in festoons, swing themselves aloft, higher and hither and thither, till, like a Samson, the giant of the forest is bound fast and firm. There, are trees laden with fruit, not visible to the eye, neither on stem, nor branch, nor twig, nor leaf, but clustering on lines that trail along the grass, far as the shadow of the farthest bough. Here, are large groups of fan palms, or "the Traveller's Ivy," twenty, thirty feet high, whose every frond has a deep draught of clear, cool water for the weary pilgrim in a dry and thirsty land; and there, is the ivory palm, bearing its fruit at the base of the trunk, great fibrous excrescences, swollen with a hard and white material that supplies the world with buttons and handles for shades and umbrellas. Snap these dry twigs and smell. it is the camphor tree. Bark that one and taste: it is the cinnamon. Slit that one, and thick milky juice will flow, curdle and thicken in your hand. it is the Indian rubber tree. What are those shrubs flowering like myrtles, snow-white corollas with bunches of golden stamens? They are tea plants. And these, with dark smooth-pointed leaves, and green berries thickly strewn on every twig? They are coffee trees. And these small trees with shiny leathery leaves, and clusters of buds like nails? They are cloves. And there, are rows of aloes, ligne aloes and bitter; taste if you doubt, and you will have the evidence of your senses the rest of the day. But now, we have entered a grove of nutmeg trees. The fruit is hanging like chestnuts; the ground is strewn with mahogany kernels, burst from rich orange shells, and wrapped in an anillus of fiery red, afterwards changing to yellow, and known as mace. But the shadows are deepening as we descend, and the gurgling of water is heard, and suddenly the whole world of ferns and mosses opens out before us; treasures in every crook, and cranny, and fissure, and crevice, through the ravine and up the banks, on every stone and fallen bough—the whole costly outpourings of a million conservatories in one vast, wild, and bewitching mass! And then the sunshine and a pathway lined with crotons of infinite blendings, old gold and crimson, creamy white and scarlet, purplish pink and gray, bronzy red and yellow green, maroon deepening to dense black, every shade of every colour and every combination, indescribable gorgeousness. Then copses snowy and sweet as of English hawthorn, or apple blossom; orange trees with frequent flower, green, canary, and rich yellow balls. A shaven lawn with beds of roses, and a spraying fountain with a pond of waterlilies, among them the curious *Tropha biornis*, bearing on the underside of its leaves, an edible nut shaped like the head of a bull with crescent horns. A verandah peeps out from glossy leaves and rambling brilliant climbers: marble stairs lined with vases of flowers lead up to a West Indian reception-room, shaded and cool, with polished floor, and green with palms, and bright with crotons,

bathed in the odour of subtle perfumes, and breathing a true and kindly welcome. Oh! those exquisite gardens. A visit to them alone is worth far more than a voyage of over 2,000 miles. Their recollection is a joy forever.

#### THE MARAVAL.

But not the least of the charms of Port-of-Spain are the numerous lovely drives over the hills, and through the valleys, that form its magnificent environs to the west and north. Passing the Botanic Gardens on the right, and the Savannah and Model Farm with its grazing English and Indian herds on the left, we wheel into a road, hard and as newly swept, that winds through ever changing sylvan scenes that baffles description. At one time we passed underneath a continuous bower of bamboos, the thousand jointed polished stems shooting through the air eighty feet high, and embracing each other, forming for miles a greeny dome, where the sunbeams and the willow summits are at constant play. At another, the wooded hills rush upward from our feet, with deep rents here and there, clothed with greener verdure and dripping the pure moisture of the clouds; and ravines in sombre shade, dense with a foliage never seen before, and irresistibly drawing us to the exploration of their inner recesses, teeming with a vegetation of richness and grandeur that surpasses belief. Now we are by the river's side; the waters of the Maraval are leaping the thwarting boulders, gushing through a thousand sinuous channels, and uniting, rush as a cataract into deep and silent pools shaded with the graceful fronds of the tree-fern, fringed with lilies and grasses and mosses; and throwing a witchery over the admiring traveller. Presently we are slowly ascending the heights of a series of curving sweeps, the wayside brilliant with ipecacuana flowers, and cabins furtively peeping behind fluttering banana and plantain leaves. Before us rise the everlasting hills, densely wooded, towering into a sky of softest blue, and throwing their grateful shadows over the world of beauty at their feet. Four mountain burns rumbling and racing each other, are on our left: four rustic bridges span the ferny dells through which they rush, and lead us to a miniature lake, whose crystal waters reveal far down the snowy concrete bed, and reflect the graceful trees and shrubs that hang in admiration over them. Crotons of gorgeous colours and rarest combinations compass it: sprawling rosetrees throw their fragrant masses over rocky mounds showing here green clumps of moss, and there, clefts and crannies rich with ferns and over all and far away, hangs the feathery canopy of bamboo. Hence flows the healthful, cleansing tide down through all the dwellings and streets of Port-of-Spain; and the Irish guardian never feels the burden of responsibility grow lighter nor loses aught of the consciousness of being the principal benefactor of the city.

#### TO THE BLUE BASIN.

Let us take another drive. this time to the Blue Basin, a few miles from the city and northward. The road at first curves the savannah, and then winds along through the wide valley that sweeps from the wooded hills to the seashore. Look at that avenue of gigantic samans with trunks like oaks of England, centuries old, and huge outstretching boughs that seem like banks of vegetation, so altogether clothed are they with parasitical plants, staring at you from their greeny heights with eyes of fiery red, brilliant vermilion, burnished gold, and captivating blue. Follow them. they lead to a pile of buildings that used to resound with the tramp and song of British soldiers, but which now wears the aspect of a place forsaken, waiting for a puzzled Government to declare its future. We are reminded of Fort Henry at the magnificent site that commands the approach to Kingston at the junction of Lake Ontario and the rivers Rideau, and St. Lawrence, now given over to galloping dilapidation through want of a trowel, though the battery of stalwart men endangered in the malarial swamp below it could not be more usefully employed than repairing the ravages of time and culpable neglect, nor more comfortably quartered than within its walls. Mayhap we may read some morning that the crumbling ruins, useless to the country, have been sold by a needy Government for the sum of five dollars, to be used henceforth as a monastery in a diocese that is marching rapidly, not by its own strength to the perfection of its ecclesiastical machinery.

Another large building that attracts our attention is the lazaretto, or hospital for those that are the victims of leprosy. Around it, are extensive and beautiful grounds, borders of flowers, and green parks with umbrageous trees, with a plentiful supply of seats for the feeble and weary. No stone walls surround it, no prison gates bolted and barred shut in a world of misery from a world of joy and sunshine; no warning cry, "Unclean, unclean," falls upon the ear of the sympathetic and strengthening spirit that passes through. The grounds lie perfectly open, and the patients have fullest liberty of ingress and egress, and visitors are constantly going and coming. The disease is almost entirely confined to the negro population, and very possibly may have its roots in uncleanliness and insufficient variety of diet. By inhaling the breath of those terribly diseased, through contact with the sores, or in the washing of the clothes, the malady may be imparted; but with due precaution, although always with uncertainty, as in the case of other infectious and contagious diseases, one may perform all needful offices to the patient and yet preserve one's own health unimpaired. This being perfectly well understood, no halo of glory surrounds the attendant when living, and no more mention is made of him when seized and carried off by the disease than is wont

when any other disease is the destroyer. We wonder therefore anew, as we hear the echo of that cry from Molokoi, that rang through the nations of the earth, repeated by every would-be philanthropist, reaching the ear and opening the lips of royalty, and the purses of responsive multitudes. One would have thought that Damien the priest had been the pioneer missionary to lepers; that his work was unique; that his death was the only instance of a life lost in the sacred strife that the world had ever heard of, or that had ever been. We would not depreciate by one iota the man or his labours or his sufferings; but we say that if there has been one such life in the Romish Church deemed worthy of being glorified by all, there have been many in the Protestant Church equally worthy, but unhonoured and unsung. We think of the Presbyterian missionaries among the lepers of the Punjab years ago and still; and the good Moravian men and women living, and dying, as a matter of course among the lepers of Israel, on whom no panegyrics have ever been pronounced, but whose record is on high. By all means let the unselfish life be exalted for the world to see; but popery needs no Protestant bugler. Charles Kingsley thought otherwise, and so many think whose names are not so familiar as his. Ever is he ready to laud and magnify the popery of Trinidad, but all he has said of the principal, we might say the only Christianizing and educative agencies in the island among its Indian population, the grand and victorious work of the Canadian Presbyterian Church, is, that one of our missionaries had the good sense to wear a non-clerical garb. No doubt there are others who think that Presbyterian ministers are lacking in sense when they assume either clerical designation or garment. Charles Kingsley, as he looked at our multitude of schools, literally possessing the land, could have written had he chosen, an additional chapter in his "At Last," as interesting and edifying as any it contains, and which could justly have been headed—"The Glory of the Christian Church in the Island." Without it, his book is illiberal, unfair, and sadly defective.

But we are driving slowly and it is well, for we are approaching an Indian settlement and there will be much that is new and interesting to note. There, meeting us on the road is a Hindu, a man of medium height, light copper colour, with a sprinkling of black freckles over his nose, arrayed in white turban, white tunic, white trousers down to the knee, thin bare legs, bare feet. His step is light and quick, and his carriage erect and dignified. About three yards behind him is his wife, of small size and coppery complexion, and gentle expression; the hair is black and straight and the parting is painted red. One piece of light blue muslin, skilfully arranged, envelops the figure, serving as hat and costume, and mantle. The neck, and arms, and feet are bare. Across her forehead is a band of gold coins with small gold bells between; in her ears are rings of thick gold wire as large as bangles; on the sides of her nostrils are flat circular pieces of gold in filigree work, and through her nose is a ring; round the neck are strings of silver coins, and her arms, and wrists, and ankles are hooped with silver. They hold no conversation on the way, but onward they go in silence, keeping step and the same distance apart. Whether the husband precedes as superior or protector, we cannot tell, but we have noticed at the farm, that in going to the marsh and returning from it, the gander invariably precedes the goose, observing for whatever reason, the same law of etiquette as the Hindu. Now the road on both sides is lined with houses, all apart from each other, and almost entirely alike. The structure consists of four walls of mud about ten feet high and generally washed white or yellow; around the door, which is an open entry always at the end of the wall and never, in the middle, may be seen painted in red or blue cabalistic letters and figures, and everywhere patches of cow-manure. The roof is high-pitched and thatched with palm leaves, and from the walls is an extension of the thatch about four feet wide, resting on posts at each corner, and forming an awning all round. Under this shade and in the open air the whole family life is spent, the interior devoid of furniture and dark, being simply a retreat during the night. This accounts for the numbers of people we see, not out for the day, but out every day. Groups of women are everywhere attired in the style that has been described, only varying in colours and the quantity of jewelry. They are generally squatting on the ground and talking to each other and smoking, never knitting, or sewing, or reading. Sometimes they are acting as hair-dressers to each other, or husking the rice, or superintending some preparation in a small copper pan over a handful of glowing charcoal. There, lies the lord of the manor fast asleep on a wicker bed, whilst the lady stands at a respectful distance gently moving a long-handled fan. Here, are men in full dress, consisting of a white handkerchief round their heads, and another round their loins, busy in the construction of a bridge, and the women are the labourers, carrying baskets on their heads, instead of hods on their shoulders. There, are men in the same attire apparently resting, but in a very queer looking position, the soles of their feet flat on the ground and their knees tables for preparing the narcotic refreshment. There, is a little girl brown as a nut, covered with rings of gold and silver, several round her ankles and the red parting in her hair, the sign of betrothal, carrying a long pitcher of water, beautifully poised on her head and never requiring the slightest touch of the hands, that are regaling the neat little woman with mango. Here, is a large circular building open to the air, through the wide entrance to which we see, here and there, men seated on the ground

with their legs drawn under them, but whether they are praying, or lost in a reverie, or listening to the story-teller, we cannot say.

We are now on a beautiful country road with a grove of cocoanut trees on the left, beyond which the waves are breaking with a drowsy murmuring on a pebbly beach, and on the right stretch acres of yellowing sugar-cane with now and again a clump of palms and huge trees in gorgeous array, the setting of the planter's villa. Beyond are the heights of sable green, and over them is the azure vault of heaven. Gradually we get nearer and nearer, and at last by a sharp detour we are borne into a wealth of foliage and a scene of ever increasing beauty, grandeur, enchantment. Leaving our carriage we advance slowly; we can hardly advance at all, it is simply fairy-land. A cantering brook has suddenly rested at our feet, in a series of pools fringed with long poly-podiums, and dotted with islets of tree ferns. Curious looking flowers are flaunting their brilliant colours from hollows in the green banks that quickly rise to a towering back ground of rock, and cacao-trees and bois-immortelles; the thick shadows of the ceibas on the green grass underneath interspersed with all kinds of bulbous beauties are broken here and there with golden beams of sunlight. Around the huge trunks and winding along the far outstretching limbs is the aristolochia or Dutchman's pipe, every leaf as large as a Roman shield, fighting for possession with a thousand climbers that throw themselves everywhere and down in clustering heaps, and tassels of flaming dyes. A goat with its kid is browsing on the grassy zig-zag path which as yet is level, and a little negro cabin half hidden with orange trees, surrounded with a hedge of hibiscus all aglow with crimson and snow-white, pink and creamy blossoms with the mistress at the gate, with ebon face and bright coloured turban, completes a picture that can never be forgotten. But the path leads suddenly upwards, and the back has to be bent to the brae, and the handkerchiefs are in constant requisition. The beginning, however, is the worst, and with gradual ascent we slowly pass the continuous rockery on our left, abounding in all kinds of ferns, golden and silvery, and the rare filmy in quantities and the maiden-hair in countless varieties; and on the right the abrupt descent to the ravine from which rises through the thick foliage of forest-trees, and shrubbery, the roar of rushing water. And now the Blue Basin is reached. a large circular sheet of water, blue as the intensely blue heavens looking down upon it. Perpendicular cliffs, with here and there emerald patches and over-arching greenery, form three-fourths of its circumference; and from the topmost height, cascading waters of silvery sheen and snowy whiteness, blown ever and anon into opalescent spray, impart a coolness to the atmosphere, while their voices lull the pilgrim spirit into the deep sweet restfulness of Elysium.

(To be continued.)

#### REMINISCENCES OF PRINCIPAL CAIRNS.

MR. EDITOR, Your obituary notice in THE CANADA PRESBYTERIAN recalls many hallowed associations of a generation ago. At the meeting of the U. P. Synod, held in Glasgow instead of Edinburgh, in 1855, no voice was more earnest and eloquent in the cause of Union between the Free and U. P. Churches than was that of Dr. Cairns. The subject was new; Dr. Cairns was placed on the committee, of which Dr. Harper was Convener, during the nine years of negotiations. Although this object fell short of consummation, the Presbyterians south of the Tweed developed the idea of Federation twenty-five years later. At its formal consummation in Regent Square Church, Drs. Cairns and Dykes clasped hands in token of solemn compact amid the plaudits of a crowded Presbyterian Assembly. Dr. Cairns achieved the double distinction of having been offered a Divinity Chair alike by the English Presbyterians—prior to the Union—and by the Free Church of Scotland. In both instances he declined the honour in advance, as he had done when pulpits were offered him in Edinburgh, Glasgow and London. The most notable instance of such declination was the call from Grayfriars Church, Glasgow, in 1854, signed by 1,120 names, by which time Dr. David King's health was despaired of. An influential deputation of five office-bearers from said congregation went to Berwick-on-Tweed to present the call, comprising John Henderson, of Park, Sir James Anderson, M.P., his brother, David, W. C. Shaw and D. McCallum. Our hero was too devotedly attached to reconditæ studiæ to be prevailed on to leave his modest country charge. In order to counteract the effect of severe study on the health he chose to spend a fraction of his time in muscular exercise at carpentering and smith work. Some one characterizes Dr. Cairns as an intellectual, physical and moral giant.

In 1860, when a movement was started in Glasgow to spread the cause of Presbyterianism in London, chiefly as a duty towards the young men from Churches in Scotland (many of them straying away from religious service and safeguards in modern Babylon because no Presbyterian Church was within reach), Dr. Cairns threw himself heart and soul into the enterprise. At Myddelton Hall, Islington, Clapham, in the south, and Bayswater, in the west-end, Dr. Cairns responded to the invitation to take part in the initiatory services. Like a generous big brother he cheered the young men, in public and in private, inspiring them with fresh zeal and manly courage. In preaching, his favourite theme was, like that of the sainted James Hamilton, "The Royal Preacher," unfolding the more than nobility of character, ineffable love, meekness and majesty of the man Christ Jesus. On the magnanimity, wisdom, holiness and other attributes of this divine person, he was wont to dilate with a cumulative eloquence which rose to the sublime. The latter-day glory was

pictured in a sermon from the text: "He shall be great," with a verve and persuasiveness which thrilled the vast audience so profoundly as to make it an effort on their part to breathe. The ecstatic joys of the upper sanctuary, through the æons of eternity, were enlarged upon as transcending human knowledge or portrayal. It was like getting a glimpse of heavenly glories by drawing aside the veil. One of the many who could not find a seat that day in Dr. Hamilton MacGill's Church, Glasgow, but was glad to get within hearing, said he felt as if standing on holy ground. Shortly after, while Dr. Cairns assisted Dr. Taylor at the communion in Renfield Street U. P. Church, his sermon in the evening was from "The Jews require a sign and the Greeks seek after wisdom." The effect was electric. An under-current of excitement pervaded the assemblage, the outcome of which was the call by Grayfriars congregation in North Albion Street.

In 1880 Dr. Cairns visited America as deputy to the Pan Presbyterian Council at Philadelphia; also to the Presbyterian Assembly held that year at Madison, Wisconsin. On board the *Circassia* steamer he preached in several languages to the steerage passengers, besides in English to those in the cabin, albeit spending part of every day among the former, giving words of sympathy and fatherly counsel. Was it any wonder that Scandinavians, Swiss, French and German of the humbler ranks pressed forward to get a parting pressure of the hand from this man of God on the dock while landing? After reviewing the beneficent exploits of C. H. Spurgeon, Donald Fraser, John Cairns and others of varying distinction in the cause of saving souls and unfurling the banner of the cross, may we not exclaim in gratitude and enduring faith—

To Him who made the great lights shine,  
For His mercy endureth for ever!

New York, March 10, 1892.

W. P. M.

#### THE SUPPLY OF HOME MISSION FIELDS AND SUMMER SESSIONS.

MR. EDITOR,—In dealing with the problem of our Home Mission field, the Church is wise in proceeding with caution. The difficulty at present existing in procuring adequate supply for our mission stations has been felt for a long time, and is one which should now be grappled with in such a way that it would not in the future harass the Church as it has done. What we have to face is practically a work of continuous Church extension, and we should try, as the Home Mission Committee has been doing, and persevere in trying, to rouse the Church to understand the greatness of the work which God in His providence is calling us to do.

Also we should bear in mind of how great importance it is that the Church should adopt right principles in laying down a policy on which action must be taken for years to come.

Now the proposal to meet this great and pressing work by means of a summer session in one of our theological halls may be in the meantime wise. It may be an experiment worth trying, but it cannot be regarded as an adequate solution of the question. The proposal seems to take for granted that it is mainly by students that this important work can be, and can be best accomplished. Their theological course is therefore to be subordinated to this idea. But I would ask—not in any spirit of debate, but as anxious only to get at the best solution of the question—does this work properly belong to students or ought the Church to lay so heavy a burden of ministerial work upon her students? Ought we not rather to legislate so as to give them more and better opportunities for study. If too much is laid upon them—and possibly that is the case already—will we not find the result of it in after years, in an unsettled pastorate and in a ministry not adequately equipped? I think this is a view of the subject worthy of consideration, and that our aim should be rather to lessen than increase the calls made upon our students. I know that those who advocate the summer session are as jealous on this point of efficient training as any who may doubt the wisdom of their position. Still the question remains, Is this a work which our Church is prepared deliberately to decide belongs properly and chiefly to students, and is it wise to dislocate our customary methods of theological training in order to put it more fully into their hands? And in meeting a pressing necessity by this means may we not be doing injury to the Church in other directions? I fear we may, and I think we may already see evidences of such injury arising from our present course appearing from time to time. It appears to me that the Church has not yet taken time to consider this question. It is impossible during a meeting of Assembly to secure time for the deliberation and investigation which so important a subject demands.

Would it not be well, then, even though for a year or two the summer session were tried—that besides, a small committee should be appointed to deliberate throughout the year on this subject. Let Presbyteries and individuals send suggestions to that committee. Let the full requirements of the Church be ascertained. Let the sufficiency of student work be examined, and let the situation be fully reported upon and set before the Church. One can scarcely conceive that the whole result of such consideration would be to suggest a summer session, as the adequate solution of the question. Do we not, in telling the Church that we only need summer sessions and students for our mission fields, minimize the need and importance of the situation. We do not act in this way with our Foreign fields. For these the Church demands accomplished men. Let the Church then be appealed to for Home missionaries as earnestly as for Foreign missionaries. Let them be treated with equal honour with those who go abroad and be supported with equal care and sufficiency, and He who gives us Foreign missionaries will supply us with Home missionaries also. We in this Presbytery, as those in other mission Presbyteries, can sympathize with our brethren in the West in their anxiety to get men, and to get efficient men, for their fields, and it is not in opposition to the brethren who advocate summer sessions that I write, but in fullest sympathy with them.

It is greatly to be desired that the Church should be unanimous on this question. And it is with deference to the judgment of those who have had a fuller opportunity of studying this important subject in which the whole Church, East and West, is alike interested, that I submit these considerations as worthy of being taken into account.

Barrie, April 2, 1892.

D. D. McLEOD.

## Pastor and People.

### THE SWEETEST LIVES.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close knit strands of an unbroken thread,  
Where love ennobles all  
The world may sound no trumpets, ring no bells,  
The Book of Life the shining record tells.

Thy love shall chaunt its own beatitudes  
After its own life-working. A child's kiss  
Set on thy sighing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

—Mrs. Browning.

### THE JOY OF LABOUR.

BY REV. JOHN BURTON, B.D.

No word of the Gospel strikes a more tender chord of human experience than the Saviour's "I will give you rest." "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee," Psalm cxvi. 7, is an utterance of a joyful heart that is realizing the throes of grateful love.

Of all the thoughts of God that are  
Borne inward unto souls afar,  
Along the Psalmist's music deep,  
Now tell me if that any is  
For gift or grace surpassing this:  
He giveth His beloved sleep?

But what would we know of rest if no energy were spent in toil? "The sleep of a labouring man is sweet." Healthful labour precedes the blessing of rest. There is labour overwrought, muscles, nerves unduly strained, wherever rest is sought but cannot be found; such states are unhealthy, to be avoided. Of such we are not treating; they are evil, violations of law, as sin, apparently inevitable situated as we are; offences must needs come, but woe to those through whom they come. Yet even here we may find our sorrow turned to joy if we have found the great transference.

Oh earth, so full of dreary noises,  
O men with wailing in your voices,  
O delved gold, the wailless keep,  
O strife, O curse, that o'er it fall,  
God strikes a silence through you all,  
And giveth His beloved sleep.

We distinguish by contrast. Light reveals, but is not itself revealed. A vacuity would be indistinguishable as to either light or darkness where neither form nor colour could be seen. Hence rest, peace is made manifest, as by patient labour we enter into the one or rise to the other through the tempest and the cloud. The sweetness of rest is practically created by the healthy weariness of labour. That still small voice which calmed the stern prophet's tempestuous soul would not have been so manifestly tender from a solemn silence as after earthquake shock, hurricane blast and thunder flash. Even grace is made to be the more abounding from the greater prevalence of the sin from which it saves. Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. Even as a preparation for the enjoyment of that Sabbath rest which remaineth for the people of God, the diligence by which we enter therein has an element of joy, a discipline of strength. We willingly pay a price for a desired boon: we toil for rest, and endure exile for home. He giveth His beloved sleep as they eat the bread of toil.

But we desire to press on other consideration the truth that there is joy in labour. Christ felt that joy when at Jacob's well He gave of the living water to Samaria's tallen woman, and said to His disciples who wondered at the stayed appetite: "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent Me, and to finish His work." We are apt to view labour as following the curse, and the trend of our life is largely in that direction. But this too often expressed aversion to labour is one of the many indications that man is "fallen." The record of creation tells a different tale. The Lord God planted a garden sunward in delight (thus read "eastward in Eden"), and placed the man there to dress and to keep the same. In a garden brightened by the Creator's benign presence, yielding of her fruits to the labourer, man was to enjoy not a nerveless, bloodless, dreamy existence, but the joy of activity and of results reaped as the reward of the same. God's Eden is not the paradise of the sluggard nor ever was. "My Father worketh even until now, and I work." The healthy life loves labour. Even as a child in the overflow of its spirits, with no definite end as yet before it, dances around and shouts for very joy of life. The degradation of labour in sentiment and the aversion very generally felt regarding it, are marks of disease, spiritual, bodily, not of health. The demands of life upon our energies are in themselves blessings, rightly listened to, only here, as everywhere where man is found, the curse of sin is, and an Eden garden is made to grow thorns and briars that worry, pain and tear. Not till sin entered do we read: "Thorns also and thistles shall it bring forth unto thee." Worry kills, not work, and evil is worry everywhere. What makes the war, carried on with varied success, but always with discomfort, between labour and capital? Eye service on the one hand; avarice on the other. What renders business such a care; brings about heart-rending failures and wears out prematurely brain and heart? The

history of Wall Street, as written deep on many hearts and homes now wrecked, would if printed produce a series of tragedies such as dramatist seldom pens, and of which the wide world does not dream. This all is but the result of a cursed haste to be rich by overreaching. The curse is not the curse of labour, but of lawlessness, of sin, of every pride and hate. "Flee these things, follow after faith, righteousness, goodness, faith, love, patience, meekness." Read 1 Tim. vi. 9, etc. "That will be," come what may, taking riches for the great good. Because of "these things" labour appears so wearying, uninviting, accursed. Thus is it that there is a vein of laziness in every man's character; thus is it that labour is shunned, and unstimulated men would relapse into indolence. Were we not compelled to be "up and doing," what activity remained would be spent in wasting substance, or in such wild schemes as planting "Excelsior" high up 'mid snow and ice, where even the crows could not caw at its colour floating in the wind. A flock of sheep would not be fed by the potatoes unearthed "for the fun of it," or a single harvest-field make golden the autumn landscape. We may deplore "man's inhumanity to man," that makes labour a marketable commodity in the industrial strife of the world, but for labour itself, and the calls thereunto, we can but bless our God. There is no meal so savoury as that which has been honestly earned, no rest so sweet as that which follows healthy toil; no flower blooms so bright on our table or in our window as that trained by our own hand; it was a blessed provision that made Eden to respond in fruit and beauty as the hand wisely dressed and kept the same.

Man hath his daily work of body or of mind,  
Appointed, which declares his dignity,  
And the regard of heaven in all his ways,  
While other animals inactive range,  
And of their labour God takes no account—  
To-morrow, ere fresh morning streak the East,  
With first approach of light we must be risen,  
And at our pleasant labour.

Thus our great epic bard makes Adam speak as, one day's labour o'er, he with his companion seek their evening rest in a paradise as yet unblighted by the curse of sin.

We all have given to us our Eden garden to dress and to till. For us, too, it is placed towards sunrise, for is there a life here on which the Sun of righteousness, the light of heaven's love, does not shine? And are there not abundant opportunities of sowing and reaping the fruits which gladden the banks of the river of the water of life. Would you joy in labour? Listen to the children's hymn and learn to labour circumspectly:—

Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorn and chaff.  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from the way.

Strange we never prize the music  
Till the sweet-voiced bird is flown!  
Strange that we should slight the violets  
Till the lovely flowers are gone!  
Strange that summer skies and sunshine  
Never seem one-half so fair,  
As when winter's snowy pinions  
Shake the white down in the air.

If we knew the baby fingers  
Pressed against the window pane,  
Would be cold and stiff to-morrow—  
Never trouble us again—  
Would the bright eyes of our darling  
Catch the frown upon our brow?—  
Would the prints of rosy fingers  
Vex us then as they do now?

Ah! those little ice-cold fingers,  
How they point our memories back  
To the hasty words and actions  
Strewn along our backward track!  
How those little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns—but roses—  
For our reaping by and-by.

Strictly scriptural, as Luke xvi. 9; 1 Tim. vi. 18, 19. And there is present joy therein. No true Christian can be an indolent man. The spirit of life that is in Christ Jesus cannot bear idleness. A man with nothing to do is the devil's tool. The soul, swept, garnished and empty, becomes the home of sevenfold evil (Matt. xii. 44). The busy life is the happy, useful and blessed.

Only let labour be rightly directed. Labour on the rocks of Labrador or the sands of Anticosti will produce nothing but weariness and starvation. To beat the air is as great, folly as that of Nereus, who flogged the sea that had swamped his boats. Therefore, "Labour not for the meat which perisheth; but for that meat which endureth unto everlasting life." Work the work of God. Enter into life and labour on—it is more blessed to give than to receive—do good, communicate, for with such sacrifices God is well pleased. To which end, take Christ's yoke upon you, and a yoke is not idleness, learn of Him, and you will find rest unto your souls; rest, not the sleep of the sluggard, whose Eden is turned to a wilderness of briars and thorns; but the rest of toil and true-hearted labour, whose rich autumn harvest rejoices the heart as it fills the barns, and gives encouragement hopefully to expect the spring, with its renewed labour and joy, pledge of another harvest with its abundant rest. We cannot here be wrong. Whether perplexities or doubts may arise in this worrying world, the Christ-born

soul has assurance in striving for the useful, industrious life, in professing honest occupations for necessary wants, in softening and sweetening tempers, mortifying lusts, learning meekness, purity, love and continuance in the life that, doing justly, loving mercy, finds joy in walking, not dreaming, humbly with its God.

### SPIRITUALITY IN THE CHURCH.

The measure of the real power and prosperity of a Church is its spirituality. It is not numbers nor wealth nor popularity nor gilded ornamentation. Christ was the ideal Christian, and our Christlikeness is the measure of our Christianity. It is feared by many that there is danger that the Church may come to care more for broad phylacteries than a burning altar. There is doubtless some reason for this fear. The Church herself is becoming so great, so powerful, and there is so much in her position and prestige that appeals to human ambition that it will require the most vigilant watchfulness of the most spiritual minded and conservative membership to prevent her drifting into a time-seeking and a time-serving spirit. Perhaps the greater and more self-conscious a Church becomes, the greater becomes this danger. Human position is put for divine power. Any one acquainted with the history of the Church knows that this condition and experience has been several times repeated in that history. "There are lights along the shore" that ought to warn both the local and general Church away from the dangerous breakers. Christianity is nothing if it is not a spiritual life; and Christ is nothing if He is not a Life-Giver; and Christians are nothing without the Christ-given Life.

### GOD WILL PROVIDE FOR THOSE THAT LOVE HIM.

Our God is so great that He knows everything, and cares for all His creatures. Not a hair can fall from your head without His knowledge. He watches over the birds of the air, and gives them their food as they need it, and He cares for even wicked people. But in an especial manner God takes care of those that love Him. You all remember how He kept the cruse of oil and the barrel of meal from wasting, so that the poor widow and her family might not suffer. He fed Elijah also when he was about to give up in despair in the wilderness.

A good man once gave Rowland Hill one hundred pounds (about five hundred of our dollars) for a poor clergyman. Mr. Hill did not send it all to him at once. He sent five pounds at a time, and every time he sent the money he closed his note with the words: "More to follow," until it was all sent.

Just so God deals with us. We get all we have from Him; but He does not give it all at once. If we trust Him, we may feel sure, as we receive all that we need each day, that more will follow as long as we live. Let every one who reads these lines make a habit of asking God for whatever they need, and He will give you all you need.—*Christian Observer.*

### THE ABUSED MAN.

A writer in the *Christian-at-Work* says: "The rose that all are praising is not the rose for me. No. Commend me not to the man of whom everybody speaks well." Such a man must of necessity be too diplomatic to be thoroughly sincere. He must be "all things to all men in a sense differing from St. Paul."

But worse, much worse, is the abused man, he who complains that his neighbours slander and speak ill of him. There must be a reason for it. It recalls the story of the farmer who returned home in a drunken condition from the city and told his wife that every one whom he saw was staggering. To be habitually abused a man must be abusive.

This world is full of warm and kind hearts which will respond to one of a like nature as readily as steel to the magnet. If you have an active enemy whom you wish to kill just keep quiet and let him destroy himself. But if you wish to save and convert him into a friend, love him.

### REGIN ANEW.

Dr. Archibald Alexander had a large experience in dealing with doubters, and his counsel was marked by a thorough common sense, and the great familiarity with the way of the Spirit. A theological student once called on him in great distress of mind, doubting whether he had ever been converted. The old Doctor encouraged him to open his mind to him. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith is. You think you once repented and once believed; Now, don't fight your doubts; go it all over again, repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ in a moment, and let your doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

MINARD'S Liniment for sale everywhere.

## Our Young Folks.

### WAITING TO GROW.

Little white snowdrop, just waking up,  
Violet, daisy, and sweet buttercup;  
Think of the flowers that are under the snow,  
Waiting to grow!

And think what hosts of queer little seeds,  
Of flowers and mosses, of ferns and of weeds,  
Are under the leaves and under the snow,  
Waiting to grow!

Think of the roots getting ready to sprout,  
Reaching their slender brown fingers about,  
Under the ice and the leaves and the snow,  
Waiting to grow!

Only a month or a few weeks more,  
Will you have to wait behind that door,  
Listen and watch and wait below,  
Waiting to grow!

Nothing so small and hidden so well,  
That God will not find it, and presently tell  
His sun where to shine, and his rain where to go,  
Helping them grow!

### KILLING TIME.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night—"Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied:—

"You look as if you had seen better days. If you tell me candidly what has been your greatest failing through life, I'll give you enough money to pay for your lodging."

"I'm afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and, after thinking for nearly a minute, said:—

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

"I believe the story," replied the gentleman; "and when I get home I will tell it to my own boys as a warning. I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with new courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away.

### HOW SHE LOST HER BOY.

Mrs. Mason had one son and three daughters. She was a very careful and devoted mother, and wanted to do the very best for her children that could be done. Frank, her son, was a nice boy, rather delicate in his physique, fond of books, pets and pictures. He had a blooded spaniel when he was about ten years old, which he loved dearly; but the dog was as much pain to him almost as pleasure.

"Frank, Frank, don't bring that dog into the house," his mother would say. "Frank, Frank, don't disarrange that library." "Frank, Frank (always repeating his name twice when nagging him), don't leave the door open;" "Don't bring your muddy boots into the house;" "Don't lie down on your face to read; sit in a chair like other folks;" "Don't be saucy," if he expostulated.

So it was don't and don't and don't all the time, till there seemed hardly anything that had not some kind of restriction attached to it. His school-teacher saw how matters were going, and tried to do something about it. One evening when she called she asked to see Frankie's dog, for she was very fond of dogs. "You know," said she to the lad, "you are to tell to-morrow all about a dog's hind foot, and how it differs from a cat's."

So Frank's mother consented to have the two little animals in the parlour, and they lay on the sofa between Frank and his teacher all the evening, as contented and well-behaved as a cat and dog could be, and Frank was really happy that evening.

He got out his pictures, too, to show to his teacher, and he arranged them on the piano, as he was fond of doing, so as to bring out by contrast and harmony the best effects. He was really an embryo member of some "hanging committee" in some Academy of Design yet to be, and he liked to cover the carpet with his pictures, and arrange and re-arrange them till they just suited him. But his mother could

not bear to have the rooms "all littered up with things," and so Frank had to suppress himself and his pictures, and his outgrowings in so many directions that he got tired of it all.

As he grew into young manhood, he liked to go to the Soldiers' Home, not far from his own home, and hear about the war for the Union. The old soldiers thought it was fit to teach a lad how to smoke and chew, and the tobacco habit he formed before his parents knew he had any leaning in that direction. But the old soldiers didn't keep nagging him, and he liked them.

When he got well into his teens he asserted himself more and more, and at last insisted on having his room entirely to himself. He locked it, and would let no one but one of his sisters enter it. In his room he hung his pictures where and as he wanted them. He read lying on his face if he wanted to, with his feet in the air and his head resting on his hands, and he smoked as he read.

Nagging had lost its power over him, and he simply shut himself away from it, and grew according to the law of growth within his members. If his mother could only have let him alone a little while, keeping him close to her, and have left him to amuse himself in all boyish and harmless ways, humouring his innocent fancies and indulging his boyish freaks when they possessed him, she might have had unbounded influence over him. She just nagged it all away; and while he was the apple of her eye and the pride of her life, she made him so uncomfortable that he was happiest when he was inaccessible to her.

### SELF-MADE MEN.

Shall a boy intended for business be sent to college? This question cannot be answered "yes" or "no." There is no use in sending a boy to college who shows no signs of appreciating it—the idler, who floats through on his father's money and influence, whose occupation is dissipation and flirtation, and whose studies only enough to avoid expulsion. But the boy who plainly has the making of a man, and has the strength and application to master his preparation, may well be sent to an institute of technology, or to a university. If intended for business, such a boy will be self-made, if he is ever made at all, as really as the man who taught himself to read by the light of a pine knot.

### A STORY—FOR ALL TIME.

"I wish you would take this package to the village for me Jim, he said, hesitatingly. Now, I was a boy of twelve, not fond of work, and was just out of the hayfield where I had been since early morning. I was tired, dusty and hungry. It was two miles to town. I wanted to get my supper and wash and dress for singing-school. My first impulse was to grumble, for I was vexed that he should ask after my long day's work. But if I refused he would go himself. He was a gentle, patient old man. And something stopped me—one of God's angels, I think. "Of course, father, I'll take it," I said heartily. He gave me the package. "Thank you, Jim, I was going myself, but somehow I don't feel very strong to-day." He walked with me to the road that turned off to the town. As he left he put his hand on my arm, saying, again, "Thank you, my son. You've always been a good boy to me, Jim."

I hurried to town and back. When I came near the house I saw a crowd of farm hands at the door. One of them came to me, tears rolling down his face. "Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you." I am an old man, now, but have thanked God over and over, in all the years since that hour, that those last words to me were: "You've always been a good boy to me." No human being was ever sorry for love or kindness shown to others. But there is bitter remorse in remembered neglect or coldness to loved ones who are dead. Do not begrudge kind deeds and words, especially to those about the same hearth. It is such a little way we can go together. He is richest of all who is most generous in giving the love that blossoms continually in kind words and deeds.

### SHORT SERMONS FOR BOYS.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 24,  
1892.

### THE LORD MY SHEPHERD.

{ Psal. xxiii.  
1-6.

GOLDEN TEXT.—The Lord is my Shepherd, I shall not want.—Psal. xxiii 1

#### INTRODUCTORY.

The authorship of this Psalm is ascribed to David. It expresses the trust and confidence of the soul in God. The sentiment of this short Psalm has touched millions of human hearts. It has been a universal favourite. Its simple imagery and devout feeling have impressed young and old alike, being the one that first attracts the mind of childhood, and it lingers in the memory while life lasts. It speaks of God's bountiful provisions for the soul's need, the bestowment of God's guiding grace amid life's changing circumstances, protection in the hour of danger and permanent blessedness in the everlasting home of God's redeemed.

I. **God's Guidance.**—The tie that binds the Eastern shepherd to his flock is close. He is with them day and night. He watches over them while they feed in the pastures, he takes them to the flowing streams that they may quench their thirst, and is near them while they rest in the sheepfold at night. This is the image, familiar to David in his young days when he kept his father's flocks, that the Psalmist employs to set forth God's watchful care over His children. The image is one that is frequently employed in Scripture to impress this precious truth on our minds. It is one that the Good Shepherd applies to Himself. The tenth chapter of John is a beautiful expansion of this image, in which the intimate relation Christ bears to His believing people is clearly and lovingly expressed. The Divine Shepherd has made full provision for the supply of all the wants of His flock. The soul that trusts in Him can say, I shall not want. This is the language of faith and confidence. The soul that truly rests on God has assured confidence for all time to come. The rest of the soul in God is expressed in the words that follow: "He maketh me to lie down in green pastures; He leadeth me beside the still waters." Even in times of repose, voluntary or enforced, there is rich and abundant provision for all the soul's necessities. The green pastures which are provided in the wilderness bring out the soul's confidence and gratitude, since they are evidences of the Shepherd's care for those who know His voice and follow Him. Then for refreshment God leads His flock beside the waters, not stagnant, but gently flowing that abound in the green pastures, the quiet resting places, where for a season they repose.

II. **God's Protection.** Now the Psalmist leaves metaphorical expression and speaks directly. The Lord is the restorer of the soul. The statement follows naturally from what has gone before. In all flocks there are stray sheep. It is a constant part of the Shepherd's care to search for the wanderers as well as to tend those that do not stray. The soul has wandered away from God. It was the mission of the Good Shepherd to seek and to save that which was lost. Salvation is the restoration of the soul. It is freed from the guilt and pollution of sin. It is brought into that condition where its faculties can expand in accordance with God's purpose in the creation of man. The soul is restored to a true and voluntary allegiance to God. Henceforth it is its desire to love, serve and obey Him. God's grace guides the soul into the paths of righteousness—the way that leads to life everlasting. When on the journey of life roads diverge and one knows not the way, God's gracious providence points out the right way. "He led them forth by the right way, that they might go to a city of habitation." This divine care and leading is not because we deserve it, not because we are worthy of it, but "for His name's sake." It is for God's own glory, as well as for our highest good, that he has devised eternal redemption for us. The honour of His name is pledged for the fulfilment of His gracious promises. This believing trust in God is not confined to seasons of rich spiritual enjoyment. Dark and tempestuous days come to the shepherd and his flock. He does not forsake them then, but leads them to shelter if he can. So in life, there are times of deep and sore distress, when it seems as if one were walking "through the valley of the shadow of death," beset with its gloom, haunted by fears, and apprehensive of unseen dangers. The truthful soul walks onward amid the encircling gloom, conscious that terrors and dangers are near, but conscious also that divine protection is also present. "I will fear no evil; for Thou art with me." What an unspeakable comfort in this conviction! With God present with us when we are surrounded by dangers, why should we fear? Greater is He that is with us than all that can be against us. "Thy rod and staff comfort me." Again the Psalmist reverts to the pastoral imagery. The shepherd carries with him his rod and staff for guiding the sheep and for warding off the animals that seek to prey upon them, so the Good Shepherd guides us by His Word, His Spirit and His providential dealings. These comfort and strengthen us to endure as seeing Him who is invisible. "Thou preparest a table for me in the presence of mine enemies." So even when encompassed by foes God's protecting care is with us still, and His bountiful hand provides for the supply of all our wants.

III. **God's Bounty.** Nay, even there is joyful confidence in God's care over us. "Thou hast anointed my head with oil; my cup runneth over." Oil was the symbol of joy and gladness, and this is what God bestows upon the believing and truthful soul. The blessings He pours into the cup of life are overflowing. The Psalmist expresses his fullest confidence in the continuance of God's benefits. "Surely goodness and mercy shall follow me all the days of my life." In these closing words of the Psalm there is a renewed expression of unwavering faith in God's providence. Like a refreshing stream, goodness and mercy follow the whole course of life. It may also signify that the goodness and mercy of God are the only real safeguards and blessings of life. The Psalmist adds: "I will dwell in the house of the Lord for ever." In God's service and worship here on earth the pious soul delights. It is at home in God's house. The words also speak of permanent residence, then the reference is plainly to that "building of God, a house not made with hands, eternal in the heavens." Some people have asserted that the Jewish people had no clear conception of the immortality of the soul. It has been argued that as so many temporal blessings had been promised them, they did not clearly understand the higher spiritual blessings that God was willing to bestow. The concluding words of this Psalm are a clear and emphatic statement of the doctrine of immortality. Their meaning is unmistakable. It is not in the grave that the soul is to dwell for ever, but in "the house of the Lord." Other of the Psalms place it beyond doubt that this was the belief of pious Jewish souls. The sixteenth and the one hundred and twenty-first Psalms close with parallel passages in which the same glorious truth that Jesus proclaimed when He said "Because I live ye shall live also."

#### PRACTICAL SUGGESTIONS.

The Good Shepherd keeps His flock in perfect safety and satisfies all their wants.

The Good Shepherd guards His flock in the time of greatest trial and danger. He leads them safely through the dark valley of the shadow of death.

Goodness and mercy follow Christ's children on earth and a home of eternal blessedness awaits them in heaven.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 13th, 1892.

THE *Christian at Work* asks those ministers who criticize the method in which Dr. Parkhurst is trying to suppress vice in New York to suggest a better method themselves. That is exactly what they will not do. Mere nibbling critics never have a suggestion to make.

YEARS ago a decided economist, addressing a congregational meeting, said: "The expenditure exceeds the congregational revenue, and there is just one way of making ends meet, and that is to cut down the expenditure." "I beg pardon," said the pastor who was acting chairman, "there is another way—increase the revenue." Which of these ways is the Church going to take in regard to the Augmentation Fund?

THE Synods and General Assembly will soon hold their annual meetings, and good Presbyterians reading the reports will think that a great work is going on. As a matter of fact very little will be going on except talk. The work is done by the *ones* all the year round. The most these courts do is meet and talk over work done and perhaps lay some plans for the future. The real work is done at home, not in Church courts.

A BAPTIST journal on the other side of the line declares that the Baptist University of Chicago, having been partly endowed by Presbyterians, Jews and all sorts of people, will not be used to propagate Baptist doctrine. The *Interior* is of the opinion that if not, "it will be the first time in the history of the world that a Baptist had an opportunity to say that 'baptize means submerge and means nothing else'—without embracing it." So it will.

THE General Assembly phrase "this great Church" should be quietly laid aside until there is enough of money in the Augmentation Fund to pay the pastors of supplemented congregations the minimum salary promised to them. No really great Church will knock \$30 off a salary already so small that a minister's family can scarcely exist on it. Our talk is too big and our collections too small. Let us reduce the talk and increase the collections.

THE following from the *London Times*, the journal that every Briton reads, might well make us hang our heads with shame. Referring to some abuses that have been unearthed in connection with the management of certain railways in Australia, the *Times* says:—

Considering the class of men who form the bulk of the

legislators in the Australian colonies and the peculiar character of the constituencies, such abuses need not surprise us. We need hardly wonder that in their political affairs these colonies have not yet attained the standard of the Mother Country. She herself has passed in her political life through a period of "bribery and corruption," but has survived it and has attained a period of better things. The Australians, unlike the Canadians, are almost entirely of the same stock as ourselves, with the same general tendency to honest dealing and fair play, and we may hope that in time they will leave their period of political jobbery behind.

The Australians, according to the *Times*, notwithstanding the "class of men who form the bulk of their legislators" and "the peculiar character of the constituencies" have a "general tendency to honest dealings and fair play," and in this respect they are, the *Times* thinks, *unlike the Canadians*. Surely it is more than time that Canadians should think seriously about the reputation they are acquiring in the Mother Country.

AN Iowa congregation advertised a few days ago for a pastor of a particular kind. The man wanted must be a great visitor, must not be a theologian and must not belong to the Briggs or Shedd school of criticism. That clever paper, the *Occident*, answers the advertisement in this way:—

We know just the man. He is a very moving preacher. He moves every three years, sometimes in two years. He is a crank by nature, a Presbyterian by accident, a well-meaning man by grace, a preacher by mistake of Presbytery. There may be another like him; we know just one. He always has one revival in a Church, with a big accession. Then he goes. But the Church doesn't "go"; it always turns up after the experience too weak to have any "go" in it for a time. Some of these Churches never exhibit any traces of life afterward. We observe he has recently had his revival again; it is about time for him to move. That Iowa Church can probably get him. He is "either a Briggs'ite or Shedd'ite" to suit his company, but when he is alone he is neither; he doesn't know enough, and he doesn't care for these things. Shall we send on his name?

Certainly, send on his name to —, one of the other denominations. Our Methodist friends may need him. His is one of those cases in which it is distinctly better to give than to receive.

LEGISLATION is about as contradictory as human nature itself. Christian nations give unmistakable indications that they desire the conversion of the heathen, and their peoples subscribe more or less liberally to maintain missionaries in foreign lands. These same Christian nations send other agents than missionaries, and other things than the Gospel, to lands beyond the sea. The opium traffic in China and the drink traffic in Africa afford a curious comment on British and American philanthropy. We have been complaining of the action of fanatical Chinese because of the cruelties they inflicted on foreign missionaries and native converts to Christianity. Many talked loudly of warlike interference on behalf of those who suffered from Chinese intolerance. But now in the United States Congress a law has been passed rigidly excluding Chinese from the American Republic. Absurdity can no farther go. It is the hope of those Americans who do not lose their sanity when a Presidential election approaches that the stupid measure will be strangled in the Senate. The impression that a nation's wisest and best men are elected to make its laws is a popular fiction.

THE late Dr. Cook though somewhat stately and professional in his manner was one of the most kindly men that ever preached in a Canadian pulpit. For years the Doctor spent a part of the summer in his cottage at Cacouna, and few ministers ever visited that famous resort without enjoying his hospitality. Some years ago a minister from Western Ontario went there completely broken down in health. Hearing of his illness Dr. Cook went with a carriage to the minister's boarding house, took him to the cottage of the famous Dr. Campbell of Montreal, then the highest medical authority in the Dominion, introduced him to Dr. Campbell, and had the clerical invalid treated for ten days by the best medical skill in the Dominion without fee or reward. During this time Dr. Cook himself did everything for the patient that he could have done had the sick man been his own son. The typical minister of the old school is sometimes described as "distant," "reserved," "proud," "aristocratic," and so on. As a matter of fact he was generally a much more kindly and hospitable gentleman than the "effusive brother" of the modern type. Under Dr. John Cook's coat of unflinching clerical cut there beat a heart at least one thousand times as large as that possessed by the dear brother gusher who vapours about his brotherly love but takes precious good care that his alleged love goes off in vapour.

ASSUMING, as we think we may do, that the *London Times* fairly represents average English opinion, there can be no doubt that the British taxpayer is becoming somewhat restive on Colonial questions. Referring to the Behring Sea difficulty, the *Times*, in its Colonial article, says:—

The settlement of the dispute one way or the other is a matter which does not directly affect the population of the British Islands. Whether the sealskins that come to the British market are obtained by Canadian sealers on the high seas, or by the United States company on the Pribylof Islands, is a matter of indifference to the English purchaser; it affects neither the quality nor the price. The dispute which has arisen between this country and the United States is one which concerns not our home interests, but those of a country over whose affairs we have practically almost no control, and who treats us as her commercial enemy.

All of which is literally true. We tax British goods, drag the Mother Country into dispute, and if war should come through our quarrels we expect the British army and navy to do most of the fighting and pay the bill. The *Times* would like to know how long this is going to last:—

British North America has kept our relations not only with the United States, but with France, in a state of tension for years. Eight years ago it was the Cape Colony that gave rise to some very disagreeable passages between our Government and that of Germany. It may be Canada, it may be the Cape, it may be Australia that gets into a mess with some great power; the result is always the same; the big brother over the seas must do the fighting, if fighting is necessary, or bear the buffets and expense of protracted negotiations. Now, it is being asked, how long is this to go on? How long are we to fight the battles and settle the quarrels of semi-independent States that lend us no helping hand and treat us in all other respects as a foreign country? With the Crown colonies the position is different; they are Imperial property and must do as they are told. But the great colonies conduct their affairs without any regard for the interests of the Empire as a whole, and if in the pursuit of their own interests they get into a scrape we must get them out of it. These are the views that are beginning to find expression in certain circles in connection with the protracted Behring Sea dispute. A few more difficulties of the same kind will compel us to face the problem, and to seriously ask ourselves whether the present relations between the Mother Country and the great colonies are quite fair to the British taxpayer.

Probably one reason why Principal Grant and the other students of history favour Imperial Federation so strongly is because they see that the present one-sided relation cannot stand the test of time. Eleven years ago we heard Dr. Cairns, who has just gone to his rest, express some very emphatic opinions on the policy that treats Great Britain as a "commercial enemy," and then asks the "enemy" to settle our quarrels and do our fighting. The very least we should do is try and keep the peace with our neighbours. The worst enemy of British connection in Canada is the man who foments quarrels with the United States.

## THE SCHOOLS OF THE PROPHETS.

THE termination of the Session in our Theological Colleges calls temporary attention at least to the important work they are performing. It is gratifying to learn that in all of them excellent work is being done and they are enjoying an encouraging measure of prosperity. Closing exercises were held in connection with Knox College and the Presbyterian College, Montreal, last week, brief accounts of which will be found elsewhere in the present issue. The young men who have studied diligently have borne off appropriate rewards, which in themselves are encouraging to the successful competitors and gratifying to their friends. These academic successes ought to be incentives to future exertions, both in the wide field of theologic study and in the practical work of the sacred ministry. The qualities and habits that have ensured success, if properly cultivated, will lead to still greater and more arduous achievement in the wider school that life provides.

Those graduating from Knox and Montreal Colleges have been ably and suitably addressed by those appointed for that important office. In the last-named institution Dr. Macdonald, of Seaforth, on whom the honorary degree was conferred—and long may he be spared to wear his well-deserved distinction—gave the students wise, timely and valuable counsels, which will no doubt be remembered by those who heard them. The like office was performed in connection with Knox by Dr. Proudfoot and the Rev. J. Carmichael, of King. The address of the former was clear, massive and pervaded by an excellent spirit. The soundness of the main points of the address could not well be successfully questioned. There is no room for doubt that when the student of theology has completed his formal course it would be a grave mistake to lay aside studious habits. Only by life-long enquiry can the mind be

enriched, intellectual grasp be retained, and a profitable and instructive ministry be rendered possible. The other chief point in the eminently suitable address on which Dr. Proudfoot enlarged was that the work of the Christian ministry is the preaching of the Gospel. In the whole counsel of God, as revealed in Scripture, he has scope enough and motive sufficient for attracting, and for the inculcation of righteousness. The doctrine and practice of a vital religion afford sufficient variety without resorting to the transient sensationalism which cannot long continue either to amuse or instruct. The present-day tendency to over-organization in congregational work afforded an opportunity for the statement of a truth that is worthy of consideration, all the more because it is easy at present to lose sight of it. Individual effort and personal responsibility are just now as of great consequence and as imperative as ever.

The address of Rev. Mr. Carmichael was in a different vein, less elaborate but no less timely and appropriate. There ran through it fine veins of humour and pathos, which served as settings for several suggestive and impressive thoughts which were presented in a manner so clear and forcible that no one could miss apprehending the meaning of the speaker. It was matter for regret that the Rev. John Somerville, of Owen Sound, was unable through illness to deliver his promised address. In calling occasionally upon those unconnected with the work of college instruction to address the students there is wisdom. It is certainly fitting that those who during their college course are in constant touch with the students should always take a prominent part in the proceedings. The whole Church is the better for the careful and scholarly discussion of questions occupying for the time general attention, with which college sessions usually open; it is also well that the cause of theological education should be brought into direct relation with the people. It is evident that since these popular meetings in connection with the close of the session in Knox College, a good deal of interest is manifested. There is no room for regret that these public meetings have been poorly attended. Those with whom the suggestion to popularize the closing exercises originated have reason to be satisfied that the experiment, repeated for several years, has been one of decided success.

The wish is no doubt general throughout the Church that all our theological institutions will receive an increasingly liberal support, that they may be thoroughly and efficiently equipped. They ought to be in a position to accomplish the best results possible. There is no reason to complain of the average quality of the ministry of the Canadian Church that her own institutions have supplied. With the varied and unceasing requirements of our time, and the growing demand for a learned as well as a devoted and spiritually minded ministry, there is no reason why the Canadian Church should not be in possession of schools of the prophets that will vie in practical usefulness and efficiency with those of any land.

#### DOES SUNDAY LABOUR PAY?

THOUGH not the only individual given to keen pecuniary calculation, the average American citizen is an adept at ready reckoning. Whatever aspects a public question may present there is one that the business man will seldom overlook, "Will it pay?" It is readily understood that there are things that will pay in money value for a time that in a moral and spiritual sense are simply disastrous. Gain or loss in dollars and cents cannot be overlooked, but they are not in certain questions the chief deciding factors. There are business men everywhere who see a profound meaning in the momentous enquiry: "For what is a man profited if he shall gain the whole world and lose his own soul?" Profit at the expense of the direct violation of God's moral law can only bring disaster. Ill-gotten gains do not bring blessings with them. Why is it that the friends of a quiet Sabbath have to be continually on the watch lest serious inroads should be made on its integrity? There are people who are indifferent as to the religious and spiritual value of the Lord's Day, who desire its maintenance for the bodily rest it brings and for the moral influence it admittedly exerts. Outside the ranks of agnostic opponents to religion in every form, who are they who are most anxious to break down the barriers that help to preserve the integrity of the Sabbath? Those who desire to make worldly gain by the toil of others on that day.

The discussion of opening or closing the

World's Fair is still continued. The moral, religious and philanthropic aspects of the question have been fully considered, yet it is felt that much of the urgency with which, under various pleas, the opening is pressed, has its origin in the desire of railroad companies and other corporations and individuals to add to their gains by running special excursions on Sabbath. There are men of high integrity and strong moral principle, interested in corporations, and who would not sanction what they believe to be wrong, but there are many more who pacify an elastic conscience with the reflection that theirs is a divided responsibility, and the moral guilt of doing wrong need not press so heavily. It is interesting to come across a paper of marked ability which appears in an influential insurance journal pleading for the close of the Chicago Exposition on Sabbath on the ground that it would cause financial loss. The tone of the paper is calm and dispassionate. The writer begins his argument by the statement that

In 1890 there were 21,860,474 church members in the United States, including 8,285,471 Roman Catholics. The gain of 1890 over 1889 was 1,094,720; these people are increasing at the rate of more than a million per annum. In 1893 there will be more than 25,000,000 of them, largely adults.

The population of the United States in 1890 was 62,480,540, including infants. The church members, largely adults, constitute more than one-third of the entire population.

The presidential vote of 1888 was 11,370,662. Only a little more than half as numerous as the church members. These statistics, however, do not express the entire facts. Associated with and attendant on the churches is a large, intelligent, thoughtful body of citizens, who, while not included in the above figures, believe in the institution, give freely towards its support, and throw their influences along with it. Then there are thousands of men less and less identified with the churches; statesmen, politicians, men of affairs, who, for what they deem sound economic reasons, prefer to see the religious life of the Republic honoured. If the whole truth could be evolved, it is not unlikely that aside from the anarchists, infidels, malcontents, and indifferents, there are comparatively few except those whose business relations or pecuniary interests lead them that way, who really favour Sunday opening of the Fair. And even of some of these classes it is a mistake to assume that they all favour Sunday work. Most men of science, of research, of humanity believe in seventh-day rest, for pathological or hygienic reasons altogether aside from religious considerations.

Now it will scarcely be asserted that these people are less intelligent, less worthy, less influential, than the others, comprising as they probably do a numerical majority of the adult population, and representing as they probably do the larger part of the business and manufacturing, as well as the educational and social, interests of the country. To which division will it be the most profitable for you to cater?

The point is then made that should Sunday closing be enforced, the people who are opposed would not refuse to visit the Fair during the week; while if it were kept open during the seven days, many, especially from a distance, would, as a matter of protest against what they believed to be morally wrong, decline to visit the Fair. The writer takes occasion to make this reference to Canada:—

All of Canada west, compared with the United States west, is intensely religious and Sabbatarian. There are multitudes of Canadians who would resent the announcement of Sabbath opening, as that which to them would be sacrilegious.

Other objections are that the employment of people in attendance at the Fair for months will so over-tax their energies and endurance that their services will deteriorate, and thereby impede the success of the undertaking; the enforcement of Sunday labour would necessarily exclude conscientious Christians from employment. The writer remarks:—

The shibboleth tendered to all applicants must be, "Will you work on Sunday?" All sorts and conditions of men and women are eligible but those whose consciences require that they observe God's holy day to keep it as He commands. Would it be prudent, or profitable, or in any way desirable to eliminate this class of people from the employees of the great Fair?

The conclusion reached by the gentleman who presents the question in this somewhat novel aspect is thus not unreasonably stated:—

Attendance is not all. Trade is even more important. The visitor pays only fifty cents at the gate, but he may invest \$50 or \$500 inside, or in the city, before he leaves. Which class will bring most money to Chicago and spend it there? I am not arguing for the rich week-day visitor nor against the poor Sunday excursionist; I am simply enquiring how the greatest pecuniary prosperity of the Fair may be promoted. In view of these considerations and others of a kindred nature, I conclude that the Fair will, on the whole, make more money by closing than by opening on Sunday.

Pecuniary profit is not always the only, as it certainly is not the highest, consideration that has to be taken into account in determining a course of action. Many men reckoned shrewd and smart in money-making will, in the long run, find themselves mistaken when they deliberately pursue their objects by trampling on human rights and violating a divine command.

## Books and Magazines.

THE CONVERTED CATHOLIC. (New York: James A. O'Connor.)—Many points in the controversy between Romanism and Protestantism are clearly and forcibly presented in this able but unpretending little monthly.

BABYHOOD. The Mother's Nursery Guide. Devoted to the care of Children. (New York: Babyhood Publishing Co.)—The number for April of this very practical monthly contains a variety of short papers by competent and experienced writers whose object is to promote the physical and moral health of children.

THE AMERICAN GIRL is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley Colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by the *Journal*.

WE have received the Minutes of the Executive Committee and First Convention of the World's Woman's Christian Temperance Union, held in Boston last November. (Chicago: The Woman's Temperance Publishing Association.)—In this neatly printed pamphlet there is in condensed form a most valuable presentation of the great work, being accomplished by women for the promotion of the Temperance cause.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The April number opens with an excellent paper on Tennyson's "Of Old Sat Freedom," by F. O. Maber, Winnipeg. Principal Grant contributes "Two Experiments in University Extension by a Canadian University." "English Literature in Schools" is again ably treated. Other matters of interest and value to the teaching profession find a place in this number.

THE Sixtieth Annual Catalogue of Lafayette College, at Easton, comprises over a hundred pages of information such as every young man who thinks of going to college wants to know as to the various courses of study, with the studies required for entrance and the expenses. Two hundred and ninety-four students are enrolled in the different departments, under the tuition of twenty-six professors. The library and cabinets have been considerably enriched during the past year by gifts from many donors. Under Dr. Warfield's presidency the institution is evidently prospering.

DOMINION ILLUSTRATED MONTHLY. (Montreal: Sabiston Publishing Co.)—This illustrated publication continues to improve with each issue. There are several papers by well-known Canadian writers that will be read with interest. One of these is by E. Pauline Johnson, on "Indian Medicine Men and their Magic." Others are "The Church of the Kaisers," "Goodridge Bliss Roberts," "Canadian Nurses in New York," "Curling in Canada," and Charles G. D. Roberts' interesting story "The Raid from Beausejour." There are also several meritorious poems in the number.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford Conn: The Student Publishing Co.)—Professor Edward L. Curtis writes a critique on "Cheyne's Bampton Lectures on the Psalter," Rev. Thomas Pryde describes "Characteristics of the Jewish Race." Dr. Robert F. Harper continues his contribution on "The Expedition of the Babylonian Exploration Fund." The first of a series by Rev. George S. Goodspeed on "Shakespeare and the Bible," appears. Much also that is of interest and value to the student of sacred literature is to be found in this scholarly monthly.

BOOKS CONDEMNED TO BE BURNT, by James Anson Farrer, is the title of the new volume of "The Book Lover's Library." (London: Elliot Stock; New York: A. C. Armstrong & Son.)—This work contains much out-of-the-way information concerning books more or less famous and the causes of their being burned. An account of the authors and their friends is given, and their relationship to the Governments and the Churches which condemned their works. It is written in a readable style, and will be found interesting to readers generally, as well as most serviceable to students and collectors.

THE FALL OF THE STAINCLIFFES. By Alfred Colbeck. With five illustrations. Prize tale on Gambling. (Philadelphia: The American Sunday School Union.)—This intensely interesting story won the prize of \$500, and the American Sunday School Union reprints it by permission of the London Sunday School Union, which offered the prize. It graphically illustrates various phases of the evils of gambling, showing the fearful grasp it has upon those who indulge in this vice, and the terrible struggles some make to overcome it, and how in some cases they go down under the fascinating temptation. It is a book that should be in the hands of every young person.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The divine selected for artistic and biographical treatment in the April number of the *Treasury* is Rev. George Foster Prentiss, Congregational minister in Bridgeport, Conn. There is a bright sermon by him on "White Robes." Dr. Joseph Parker of London has a paper for young men on "The Lacking Quality for Success." In the Living Issues department President B. P. Raymond contributes "Essentials of the Curriculum." The department allotted to Leading Thoughts of Sermons is full of good things by preachers of eminence. The other contents are brief, varied and valuable.

THE PRESBYTERIAN QUARTERLY. (Richmond, Va.: Whittet & Shepperson.)—The Presbyterian Church in the Southern States makes a creditable showing in this well-sustained theological quarterly. The new number opens with a clear and firmly expressed discussion of "Inspiration and the Doctrine of Grace," by Professor Watts of Belfast. The Rev. W. P. McCorkle has an elaborate paper on "Unconscious Calvinism in Wesleyan Theology," and Dr. Witherspoon writes thoughtfully and comprehensively on "Methods of Theological Education." Other leading papers are: "Scientific Study of Prayer," by Dr. Armstrong; "John Wickliff," by Professor Ethelbert D. Warfield, of Lafayette College; and "The Origin of the Visible Church," by Dr. Samuel Baird. Professor F. R. Beattie, of Columbia Theological Seminary, is one of the regular contributors to the *Quarterly*. The Criticisms on Reviews are among the most valuable features of this able publication.

## Choice Literature.

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## A KING OF TYRE.

## A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

## CHAPTER XXXVII.

Several nights after the departure of Manasseh from Jerusalem, a strange thing occurred outside the temple wall. It was just beneath the towering angle of the south-east parapet that rises high above the valley of the Kidron.

The night was dark, for there was no moon, and thick clouds veiled the stars. Two men, whose clothes, could they have been seen, would have indicated that they were common labouring folk, were feeling their way among the great blocks of stone that lay beyond the temple wall—a part of the débris of the ancient city which the enterprise of the new settlers had not yet removed. As now and then a temple guard passed along the wall above them, the men stood still, and could not have been distinguished from the huge stones around. As the guard withdrew, the men moved cautiously, like foxes stealing upon their prey.

"It is hear," whispered the foremost. "Lend a hand!" Strong arms tugged at something, which did not yield. "The club! I have it through the ring. Now, lift!" A slight grating sound followed, as if a heavy stone had been raised and slid upon another.

"Faugh! what a stench! No doubt about our being on the scent. Give me the rope. I've tied it under my arms. If I can't breathe, you'll have to pull me out."

One held the rope, while the other let himself down through an opening between the great stones.

"It is all right!" came up from a vault below. "Double the rope on a stone, and slide down after me."

The second man disappeared as noiselessly as a serpent gliding into its hole.

"Breathe yourself a little until we get used to it, as a fox does when he goes to sleep with his head under his tail. \* \* \* Now for it! It's as slippery as the side of Hermon. Mind your skull! I've just cracked mine."

"Go ahead," replied the other; "I've played the worm in worse ground than this."

The men groped their way, crouching for perhaps a hundred cubits, when the sewer—for such it was—led through the foundation of the temple wall, and enlarged into a sort of subterranean corridor. The fresher air and the echo of their shuffling feet revealed this.

"Now for a lantern! A flash of lightning in here wouldn't be seen at the opening."

A small lamp enclosed in two hemispheres of bronze was lighted from a tinder box, and sent a gleam through a slit in one side. It revealed a passage about fifty cubits long, two or three wide, and perhaps twelve or fifteen high.

"See this! This passage must have been built in Solomon's time, yet here are the workmen's marks on the stone in red paint. You can rub it off with the finger, though it has been here for five hundred years at least. One can well believe that the Phœnician empire is to last forever, when a Phœnician stonemason's marks last so long. You would think the lizards would have rubbed them out with their bellies."

The corridor came abruptly to an end, but a small conduit opened at one side, out of which trickled a stream of blood and filth.

"How now? That is the way we are to go, if we go any farther. We will have to obey the curse the Lord put upon the devil for tempting mother Eve, and go upon our bellies, as snakes and lizards do."

"It wasn't half so bad to crawl that way among the flowers of Paradise as through such a hole as this," replied his comrade.

"Let's go in, one close after the other, so that in case one gets stuck, the other can pull him back."

The opening was wider than it appeared. Pushing the lantern ahead, the men made good progress, and at length emerged into another large chamber.

"The devil snake ate dust. I wish he could have had the mouthful I just got. He would never have risked tempting any of the children of Eve afterwards," said the foremost man wiping the clots of filth from his face. But let us sit and blow a while; for, if I am not mistaken, we are a good bow-shot off our mark yet. I wish you could do what the Tyrians think you did—change yourself into a ghost and vanish through these walls."

"I wouldn't do that if I could," replied his comrade, laughing; "for I would have to leave you alone in this hole. And, by Hercules! as the Greeks say, if I hadn't pulled you a while ago, you would have been as snugly buried as King David is in his stone coffin somewhere about here."

"Not far from here, either. I think I smell something as old. Do you know the flavour of mummy skin, Marduk?"

"Right well, Manasseh! and if my eyes are as good as your nose, there lies the mummy."

A dark object wrapped in cloths was close beside them. The men moved away a few paces, and turned the light of the lantern upon it. A bat cut through the light.

"We've startled his ghost," said Marduk, with a slight tremor in his voice, for all that he attempted to be jocose.

Manasseh closely inspected the mummy, and was about to kick it with his foot.

"No, Marduk, you kick him! You are king, and perhaps he is one of the Phœnician workmen who built this vault. You have a right to abuse the bodies of your subjects when alive, and, of course, when they are dead."

"He is too small for a workman, unless he has shrunk awfully," replied Marduk. "But it is not a body at all. See these knobs of carved wood sticking out at the ends."

Manasseh burst out laughing. "Why, it's nothing but an old copy of the Law."

Such it proved to be. It was rolled upon two cylinders, and wrapped carefully in a silken cover. Manasseh untied it and, by the light of the lantern, studied its characters.

"This is a rare document, Marduk. It has been here from before the sack of the city, in the time of Nebuchadnezzar. It looks very ancient. If I should swear it was written by Moses himself, you couldn't disapprove it. For aught you and I know, it may be the identical copy good King Josiah found. It has been hidden here for safe-keeping, just as your jewels were. And they cannot be far off, either; for whoever brought this here came down from the temple. He could not have crawled up as we did; for, see! there is not on the roll so much as a stain of dirt, except that from dampness. If I establish a new worship in Samaria, as I can well do, being of the high priest's family from Jerusalem, this document will be of immense value. Ezra cannot produce a copy of the Law to compare with this in appealing to popular belief. I have seen all his copies. And now I venture a prophecy: With Sanballat's help we will have a temple on Gerizim, built expressly to hold this document, as the divinity of the place. Now for a contract with you, Marduk—I mean King Hiram. You shall build the temple for Samaria, as your great ancestor did for Jerusalem. What say you?"

"Only what I have often said," replied Marduk. "I shall help you in everything, as you have helped me. But I think we shall have to get those jewels first. Let's push on."

Manasseh hugged the copy of the Law as carefully as if it had been a child whom he had rescued from death in the vault. A few paces brought them against the wall. There seemed to be no outlet from the chamber except that by which they had entered.

"We are off the track," said Marduk. "Are you sure that we ought not to have turned into some other conduit?"

"How could we have mistaken it?" replied Manasseh. "We saw no other opening. Besides, we followed up the stream of blood and filth."

"But that has disappeared. See, the floor is dry. And so it was where you picked up the sacred roll. Listen!"

A dripping sound was heard. As Marduk moved towards it, a splash of foul matter fell upon him from above, and extinguished the lantern. It is uncertain whether disgust or wonder predominated in his soul at the moment.

"What's the matter now?" asked Manasseh.

"Why, the bottom has fallen out of Sheol, I should think. Such a swash of offal as I caught couldn't be found in Gehenna. But, worst of all, the lantern's done for."

Manasseh broke into a low laugh. "Rub my sides, Marduk, or I shall split. Ha! ha! ha!"

The sense of the ludicrous was so largely developed in him that Marduk could not resist joining his friend in a spontaneous combustion of merriment, notwithstanding the untowardness of their surroundings.

"What now, O blind guide?" he asked, as soon as he regained self-possession.

"What now? Why, a lecture, of course, on Jewish architecture," said Manasseh. "You noticed that the temple area is flat. Well, it wasn't so originally. The Lord made a high rock, like a crown, on this hill of Moriah, the sides of which must have been very steep. And to make it level with the top of the rock men did not build solid masonry, but piers and walls, leaving great spaces beneath. These spaces were chiefly used as cisterns. In the time of Solomon they held enough water to supply Jerusalem for a month or two, in case of drought or siege by an enemy."

"But that wasn't water that struck me just now, and put out the light," said Marduk.

"No, that was blood; but it gave us more light than it put out. It must have dropped right down through a hole in the roof. That means that we have already reached the vault just under the cave of the rock into which the blood from the sacrifices first flows. Now, our jewels are in this very room. You remember I showed you the hole in the floor of the cave through which the stuff flowed? Well, that hole is just above your head. The wall over us is very thick, and in a niche between the stones is the treasure of Tyre. I can stand on your shoulders and reach the jewels. But here is a new difficulty. I must get out of this with my jewel, this precious roll. It is worth a whole treasury to me. But I cannot crawl back with it through that narrow gutter. Its parchment would be soaked with the filth. I must go out upon the temple court."

"But we cannot get out that way," said Marduk. "The court is patrolled by watchmen. The gates are fast. And if we got into the city, we could not leave it, for the city gates are closed also. We must crawl back again. Leave your roll for a better time."

"Never!" said Manasseh. "It's as much to me as your crown will be to you, if you ever get it."

"Well, then, we will fight it through," replied Marduk.

"No, that will not do. You shall not risk your jewels. You take them, and burrow your way as you came. I'll trust the man who escapes as you did from old Tyre to get out of this place. Let me go up the shaft. I will dodge across the temple court and drop the roll over the wall. Come, I'll climb on your shoulders and gain the opening."

The bags were reached in this way. One by one they were passed down into Marduk's hands, who passed down the roll.

"The Lord watch between us!" whispered Manasseh, and disappeared above. He groped through the cave of Araunah and out into the air, shot across the court to the south wall, and dropped the roll over. The noise of the falling object startled a temple guard. He came cautiously near.

"Who goes there?"

"Leave me, I ask you. I am the unhappy Manasseh. Do not disturb my meditation. I have sought the quiet of the temple that I might pray."

"But how came you in? All the gates are closed."

"An angel of the Lord hath brought me hither and bidden me go boldly to the south gate when I had ceased my prayer, promising to open it for me."

The man stood paralyzed with awe. He knew Manasseh's voice. After a long pause he asked—

"Did not the angel let you in by the south gate? for I heard a strange noise there, as of creaking of stone on stone, but saw that the gate was bolted."

"I may not answer you," replied Manasseh. "But you have disturbed my meditation, and I will withdraw."

"Pardon! pardon! O servant of the Lord," said the man, kneeling in the darkness. "But call not the angel. I myself will open the gate."

"It is the angel's prompting," said Manasseh.

The gate was unbarred. In a few moments the watchman

heard a light whistle out among the stones beneath the south wall, and something that sounded like—

"Give me your hand! Up with you! And now for Gibeah!"

(To be continued.)

## LITERATURE AND THE MINISTRY.

By examining the published sermons of successful preachers we should doubtless be able to determine with more or less confidence whether literature had been a chief nourisher of their genius. Take Jeremy Taylor, sometimes called the Shakespeare of the pulpit. The sources of his inspiration are not doubtful. In spite of the vicissitudes of his troubled career, he managed to read all the important publications of the day. If he did not neglect the soberer writers, neither was he indifferent to Robert Greene or Mademoiselle de Scudéri. Like Petrarch, he might have fitly died with his head on a book. Scarcely less were the obligations to literature of another great preacher, Robertson of Brighton. So conscious was he of its beneficent power in his own experience that he urged the reading of poetry upon the workmen of his parish, as at once a powerful nepenthe:—

Which can commute a sentence of sore pain  
For one of softer sadness,

and an inspiration which could lift them into the higher moods of living. No one who is familiar with the remarkable sermons of the late Canon Liddon will have failed to observe that only a man of letters could have written them. If there should be appeal from the discourses of clergymen to the testimony of laymen, I should be inclined to quote the opinion of Thomas Nash, which deserves whatever attention the conclusions of a keen, observant Elizabethan may happen to be worth: "How admirably shine those divines above the common mediocrity," he exclaims, "that have tasted the sweet springs of Parnassus!"—*Professor Leverett W. Spring, in the April Atlantic.*

## LONDON AND LITERATURE.

"London," said Mr. Andrew Lang in his recent address to the Edinburgh Burns Club, "would inevitably have sucked the poet into its dingy and disastrous Cornevreckan." And then, what change would the poet have suffered, what would he have become? He would have battered at the theatre doors, Mr. Lang thinks; he might have drunk strong liquors in Fleet Street, and scribbled articles for the daily press, or, worse still, he might have contributed verses to the magazines. "His magnificent genius would have been frittered away in the struggle for life." It might have been so, of course; one who succumbed to the temptations of Ayrshire would hardly be likely to resist those of London. But the speculation, as far as Burns is concerned, is an unprofitable one. It is as absolutely impossible to picture the genius of Burns bound by the conditions of our modern life, and feeding on the excitements of the crowded metropolis, as it would be to translate his Scotch songs into smooth English verse. Still, when Mr. Lang speaks of the frittering away of his genius as being the necessary outcome of the influence of London, we are tempted to demur. The whirlpool of London life is dingy and disastrous enough, and many a strong swimmer has been sucked down and engulfed in it before now; but many, too, have been the victims of the still waters, the deep stagnation of country life. Looking at the influence that London has exercised upon the imaginations and lives of her children of genius, it can hardly be fairly contended that she has stunted their growth, or wasted their energies by tempting them into barren ways and sterile by-paths. Could Shakespeare have written "Hamlet" in Stratford-on-Avon? Could one imagine Dr. Johnson in any other surroundings? Would Goldsmith have ever made his voice heard from his native village!—and to him the streets of London were full of temptations that were not resisted. Think of Dickens or of Thackeray, and what they owed to the seething restlessness of the life that surrounded them. London has no Cockney poet to match her Cockney novelist; but is it so impossible that she should have one?—a poet, that is to say, born to poverty and labour, for of other poets she cherishes a hundred or so, and very charming poets too. Not the least of them is Mr. Lang himself—surely he might have a better word for the great city that has become the land of his adoption, for to him she has never been unkind. Born, bred, and nurtured in the very heart of London, she not only gave us our Dickens, but she made him what he was. Though not born to poverty and labour in the strictest sense of the word, he was born to the grinding penury of middle-class thriftlessness, and the task of illustrating, helping, and enlightening his people was one that he fulfilled nobly. What would have become of the genius of Dickens had he been born and bred in some out-of-the-way country spot? Surely there is no reason for thinking that his magnificent genius would have starved for want of opportunity, and been utterly wasted for the world's use and enjoyment? Why should one suppose, then, that the genius of Burns, born under those conditions, would have been frittered away in the ceaseless struggle for existence that is entailed by London life upon those that live it? Genius is a fire which burns as brightly whatever the fuel it feeds upon, whether it consumes the logs of Scotch pine, or the coal of the London grates; there may be a difference in the smoke, but the flame is much the same. What

has London done, that this reproach should be cast upon her? The latest and the youngest of those who have changed the clearer air of other skies for a shelter under her sooty canopy, Rudyard Kipling, who has deserted the teeming millions of India for the even more crowded press of the London pavements, does not yet seem to have suffered any change in consequence of the change of climate. Is that result still one that may be expected, and are we to view the gradual frittering-away of his powers in the pages of magazines and the feuilletons of newspapers? Why should it be so? The bribe to exceed one's powers and write for easy hire, is a very great one; but is it more detrimental than the pressure of want in forcing out work unnaturally? The pressure of civilization that one seems to feel the actual weight off in London, and the struggle for life around one, are quite as likely to condense as to fray out in shreds the gift that is within the Londoner.—*Spectator*.

THE MISSIONARY WORLD.

HOME MISSIONARY LESSON.

The Halifax *Presbyterian* says: Our Home Mission Committee (Eastern Section) has prepared a Lesson for use in the Sabbath Schools. It is an admirable Lesson, rich in Scripture truth, as well as in local facts bearing on the work of our Church. Appropriate psalms and hymns are interspersed. We glean the following paragraphs, which will refresh the memory of the reader and which ought to be impressed on the minds of all our children as well as our adult members.

We belong to the Presbyterian Church in Canada and are in the Synod of the Maritime Provinces, which embraces Bermuda, Newfoundland, New Brunswick, P. E. Island and Nova Scotia. It has eleven Presbyteries and 189 organized congregations and fifty four Mission fields, namely: three in the Presbytery of Sydney, three in Victoria and Richmond, seven in Pictou, one in Wallace, four in Truro, ten in Halifax, three in Lunenburg and Shelburne, thirteen in St. John, nine in Miramichi, and one in Newfoundland.

Sixty-five of our congregations have so few families or so many poor families in them that they need help to enable them to provide a salary for a minister labouring among them. The Augmentative Fund has been established for this purpose, and all the congregations and mission stations are invited to contribute money to it so that it may be possible to draw from it from \$30 to \$300 apiece for the weaker congregations to enable them to enjoy the services of a settled pastor.

The Fund is under the charge of a body of ministers and elders appointed annually by the General Assembly and called the Augmentation Committee, which administers the Fund, and in so doing is guided by the rules laid down by the General Assembly, the recommendations of the Synod, the applications of Presbyteries for aid to their weak congregations as well as by its own judgment of what in each case should be done for the congregation applying through its Presbytery for help.

No congregation can receive aid that does not raise at least \$400 per annum for salary and give for that purpose an average of \$4.50 per communicant and that does not also give its share of contribution to this Fund and a collection for the other Schemes of the Church.

There are about 150,000 people within the bounds of our Synod who call themselves Presbyterians, while the statistics of our congregations give about 125,000 souls as in connection with them.

The Presbyteries endeavour to group these into fields and employ men to preach the Gospel to them.

Some of these preachers are ordained and appointed for a year or more in the same field where they exercise their functions in the same manner as the pastors of settled congregations.

A second class consists of young men in course of preparation for the ministry. These can labour only during the college vacations, four or six months of the summer season. They hold public service on Sabbath and week days, visit from house to house, and in other ways teach and preach the Gospel to the people.

There are also ruling elders or catechists invited by Presbyteries to labour during winter in the places made vacant by the return of the students to college. The Presbyteries also send some of their members occasionally to visit the mission fields to reach them and administer the sacraments.

Each field has from two to twelve stations or places of meeting several miles apart. Every missionary must work hard to preach to them three or four times or Sabbath and several times through the week. What with studying and preaching, driving and walking in order to visit the families and the sick, no missionary can find any idle time.

Fifty-four mission fields do not embrace all the Presbyteries in our Synod, not included in our settled congregations.

They contain about 15,000, leaving probably 10,000 outside of our present organizations. This shows that there is still much room for growth in our Home Mission work, and that we should put forth greater efforts than we have yet done in order to reach them with the Gospel.

The way in which the work is supported is thus explained: Under the supervision of Presbyteries, the fields themselves give what they are able. Those that have ordained missionaries raise from \$400 to \$600. Many of those that are under students or catechists pay all the expenses and the remainder do what they can.

The deficiency in all cases is made up from the Home Mission Fund, which is under the charge of a body of elders and ministers appointed annually by the General Assembly.

The missionaries report to their Presbyteries. The Presbyteries carefully consider these reports and any bills for balances due that may be presented, and if satisfied that they are reasonable ask the Home Mission Committee to pay them. The Committee has the right to make whatever enquiries it deems desirable before ordering payment. Great care is thus exercised in order that the Fund may be economically used for the purposes for which it is contributed.

The Home Mission Committee pays an average of \$200 per field where ordained men are labouring, and of \$60 per field where students and catechists work. In all, the Committee needs about \$10,000 per year for our Home Mission work.

The preparation and circulation of this Lesson is a "happy thought," which we trust will prove fruitful for good throughout the Church. It is well that our children should be impressed with the great work God has given us to do, first in our Maritime Synod, and then throughout the vast limits of our whole Dominion.

FAREWELL TO MRS. R. F. BURNS.

As our readers are well aware, to Mrs. Burns belongs the honour of organizing the Women's Foreign Missionary Society in the Maritime Provinces. For fifteen years she has devoted to the Society a large share of her time and energies. She has been president of the Society, and her efforts in the way of organizing and directing have been crowned with signal success. Recently the Halifax and Dartmouth Auxiliaries presented Mrs. Burns with an affectionate farewell address. A number of the city ministers and representatives of the Methodist and Baptist Societies united in expressions of the highest regard and the warmest affection for Mrs. Burns. The progress of the Society is indicated by the fact that last year it raised \$5,000, and that this year it is expected to raise even more. Mrs. Burns has not confined her efforts to the promotion of Foreign Missions. The temperance cause has had no firmer friend. Every worthy charitable effort in the city was sure of her countenance and generous support. What she undertook to do she did with all her might. We would respectfully tender our tribute of thanks to the Misses Burns, who have ever been ready to devote their varied powers and accomplishments to useful service in helping weak and struggling enterprises and strengthening deserving charities.

STUDENT VOLUNTEERS.

The Student's Volunteer Mission movement began five years ago. The Cambridge band who went from England to China kindled a missionary enthusiasm among young people in this country. A meeting was held at Mt. Hermon; canvass was made of colleges during the following years. In all, some six thousand young people have expressed their willingness and desire, if God should open the way, to go as foreign missionaries. About four hundred of these have already gone, or over six per cent. of the whole number; nearly a thousand have been rejected by the Boards; over sixty have died; about five hundred now are in theological seminaries; one hundred and twenty-five in medical schools; three hundred have been providentially hindered; four hundred and fifty have renounced the plan of going, and of a large number traces have been lost. Only fourteen per cent. of the volunteers are under twenty years of age; nearly half are between twenty and twenty-five. It is reassuring to note that seventy per cent. of the volunteers are young men. The average formerly has been one male missionary for every five thousand Christian men in the country, and one female missionary for every two thousand five hundred Christian women.

SOCIETY GOSSIP.

Society doings and gossip have a sort of general interest for all women, but in a climate like this, getting out is attended with considerable risk. A woman is nearly all the time looking for what she can wear next to her delicate skin, in the spring and summer, that will be light and yet warm enough. The "Health Brand" undervests, made specially for this season in the necessary weights and exquisite styles, fully solve this problem. To be thoroughly understood, these goods must be seen. They are for sale by every really first-class dry goods store in Canada. Ladies and children going to sea, or riverside residence for the summer, where bathing is indulged in, will do well to notice this carefully.

C. C. RICHARDS & Co.

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

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have any Throat Trouble--Use it. For sale by all druggists. 35 cents per bottle.

A MONTREAL MIRACLE.

AFTER SEVEN YEARS OF HELPLESSNESS, HEALTH IS RESTORED.

A Statement of the Remarkable Case of Miss Ramsay as Investigated by a Reporter of *Le Monde*.

*Le Monde*, April

During the past year newspapers in various parts of the country have chronicled accounts of marvellous cures from the use of a medicine known as Dr. Williams' Pink Pills for Pale People. These remarkable cures, many of them in cases hitherto held by medical science to be incurable, were known as the Hamilton miracle, the Cape Breton miracle, the Detroit miracle, the Saratoga Co miracle, etc., and were vouched for by such leading newspapers as the *Toronto Globe*, *Hamilton Times*, *Hamilton Spectator*, *Halifax Herald*, *Detroit News*, *Albany, N. Y., Journal*, and others, whose high standing left no room to doubt that the facts were as stated. And now *Le Monde* is in a position to add another laurel to the renown achieved by Dr. Williams' Pink Pills, by giving the facts of a case, and certainly a remarkable one, which cannot fail to interest Montrealers inasmuch as it is not only local, but gives the cure of a young lady well known and esteemed in the district in which she resides. The young lady who owes her restoration to health and strength is Miss Ramsay, daughter of Mr. John Ramsay, the well-known manufacturers' agent, and one of Montreal's most esteemed citizens, who does business at 260 St. James Street, and resides at 14 Coursoi Street. Some of the facts of the remarkable case having come to the knowledge of *Le Monde*, a reporter of this paper was detailed to make an investigation and in the interest of other sufferers, lay an accurate statement of the facts as he found them, before the public. Both Mr. Ramsay and his daughter were found to be enthusiastic in their praises of Dr. Williams' Pink Pills, and from the story told the reporter they had excellent reasons for their enthusiasm. At the age of fourteen, said Mr. Ramsay, my daughter was attacked by chorea, more commonly known as St. Vitus dance. Choreia, it may be said, is a nervous system which may result from feebleness of constitution, over study, or from a shock or fright, leaving the patient in a more or less helpless condition, control of the limbs being lost. The trouble was brought on through a fright she received at a fire which occurred in our neighbourhood. That was more than seven years ago, and those seven years have been filled with untold misery to my daughter. Her trouble was in the worst form, and until she began using Dr. Williams' Pink Pills, medical science seemed unable to successfully cope with it. When she was attacked, I called in a physician who treated her for a long time, but without the least beneficial results. I felt discouraged, but determined to leave nothing undone that might tend to restore her health, and I accordingly called in another doctor. His treatment seemed to do her some good, but he left for the States and she relapsed into her old condition. I then placed her under the care of another doctor, whose treatment helped her, but she was all run down and so weak that she could scarcely move about. A year ago last summer I wanted to send her to the country, but the doctor said she could go no where as she was too far gone. He told me that I must get a nurse to take care of her, and that she must be kept in bed as her blood was all gone and she might die at any moment. She lingered on, however, in this condition until last summer, when the doctor gave his permission to take her to the country, and she was away from the city from the first of June until the middle of September, when she came home much improved. But it did not last long, for in about a month she began to fail again; bottle after bottle of medicine was taken which would stimulate her a little, when another relapse would come. About this time I saw in the papers the article telling of the case of Mr. John Marshall, of Hamilton, and I told her I would bring her a box of Dr. Williams' Pink Pills. She replied that there was another prescription for me to get which the doctor had left. I was now determined to give the Pink Pills a trial, and told her to say nothing about it, but to try two boxes of pills first. Before the first box was finished we could notice an improvement, and after the second box she was not like the same woman at all. Would you believe it, when she had taken the fifth box she actually was able to attend to her household duties, and was not a bit the worse for it. Before she began taking the Pink Pills, if she attempted to sweep out her own room she would be utterly done out. What more can be said in favour of the wonderful merit of Dr. Williams' Pink Pills? Those who know my daughter, and have seen the remarkable change which the use of Pink Pills have wrought, can scarcely believe it, but it is a solemn fact, and my only regret is that I did not know of the wonderful medicine long ago. Since my daughter began to improve Dr. Williams' Pink Pills have been used by many of our friends and neighbours, and I do not know of a single case in which they have not proved beneficial.

The above are the facts of the case as related by Mr. Ramsay, and they certainly bear the strongest testimony to the great curative properties of Dr. Williams' Pink Pills.

The facts are also vouched for by neighbours, including the family of Mr. J. S. Randolph, the well-known Grand Trunk conductor, who also says that the pills have been of inestimable value in his own family.

The remarkable and gratifying results from the use of Dr. Williams' Pink Pills in the case of Miss Ramsay, show that they are a scientific preparation designed to enrich and build up the blood and restore shattered nerves, and are a specific from all diseases arising from either of these causes; that they are also a specific for the troubles peculiar to females and all forms of weakness. In the case of young girls who are pale or sallow they speedily enrich the blood and bring the bright, rosy glow of health to the cheeks. In fact there appears to be no disease dependent upon a vitiated condition of the blood, or shattered condition of the nervous system that will not speedily yield to a treatment of these pills.

These pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Morristown, N. Y., and are sold in boxes (never in bulk by the hundred), at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

It's concealed,  
but it's there—  
ammonia in baking powder  
widely advertised as  
"absolutely pure;"  
'tis easy to detect it;

Boil up a heaping spoonful of the powder in a spoonful of water, and smell the steam.

There's nothing to conceal in Cleveland's baking powder; the composition is stated on every label.

The ingredients are all so wholesome we are glad to have people know what they are.

## "German Syrup"

Martinsville, N.J., Methodist Parsonage. "My acquaintance with your remedy, Boschee's German Syrup, was made about fourteen years ago, when I contracted a Cold which resulted in a Hoarseness and a Cough which disabled me from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief—I cannot say now what remedy he prescribed—I saw the advertisement of your remedy and obtained a bottle. I received such quick and permanent help from it that whenever we have had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New Jersey, M.E. Conference, April 25, '90.

A Safe  
Remedy.

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

Incorporated 1886. TORONTO Hon. G. W. ALLAN President.

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THE GREAT INVIGORATING TONIC  
FOR  
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SLOW DIGESTION, MALARIA,  
ETC., ETC. ETC.

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## Ministers and Churches.

THE Brantford Courier says: The concerts at the Brantford Young Ladies' College of late years have wonderfully improved in every essential. The programmes are more varied, the performers better trained and the general results decidedly more satisfactory. All this is very praiseworthy. The Easter concert came off last week. The programme erred slightly on the score of length, but the numbers were so uniformly good that little fault could be found with it on that account perhaps. The audience was exceptionally large and the college hall was entirely inadequate to accommodate the guests. Dr. Cochrane, the Governor, made an admirable master of ceremonies.

THE following elders elect were ordained in St. Andrews Church, Peterborough, on March 27: Messrs. George Paton, Robert Tully and Alexander Stewart. The sacrament of the Lord's Supper was dispensed on April 3, when twenty-five new members were admitted, being a very large number seeing that forty-four were received a few months ago. The Sabbath school room has become quite inadequate for the large number of children attending, therefore it has been decided to enlarge it. The Y. P. S. C. E. has increased very rapidly, and now has a membership of about eighty, while the pastor's Bible class numbers about seventy. All the services are being largely attended.

THE monthly meeting of the Toronto Auxiliaries of the Canadian McAll Association was held in the library of the Y.M.C.A. on Thursday, 7th inst. The president, Mrs. Edward Blake, occupied the chair. The treasurer's report showed that \$107.93 had been gathered in from various sources since our annual meeting. Mrs. Matthews read a letter from Dr. McAll, in which, after speaking cheerfully and thankfully of what has been done, he adds, there are probably ten thousand villages in which the Gospel is totally unknown, in most of which it has never been preached. Will not Christians in more favoured lands, by their generous gifts, enable us and others to go forth in our Master's name and in the power of His Spirit to transform the desert into a garden of the Lord? Mrs. Haugh then read a letter from Mrs. Hathaway, who with her husband gave up useful work in England to engage in soul-winning in France. Two of the missions mentioned were "a Baptist one recently developed by the aid of means sent by an American society, and the Wesleyan Methodist Mission, under the care of the Rev. H. Gibson, who for twenty years has laboured quietly, patiently, achieving very tangible results, a part of which we see in the nine halls in Paris and four stations in other parts of France."

IT is now five and a-half years since the present pastor, Rev. J. A. F. McBain, Ph.B., took charge of the First Presbyterian Church, Providence, R.I., and during these years there has been steady and gratifying progress, such as did not exist in former years. There were added some 350 members to a roll of about 150 when he entered upon his work, and to-day there are 335 on the roll of the Church, though some of these are out of the city. New England Presbyterianism has a great deal to contend with because of the comparatively small number of churches (thirty-seven in all New England), and most of them mission churches. Other denominations are strong, and try hard to get hold of Presbyterians who come as strangers. Of the native population very few are Presbyterians, and many know nothing about what Presbyterianism is. It is the foreign element, chiefly Canadian and Scotch, with some Irish and others, who alone can build up Presbyterianism in the Eastern States. Besides making most gratifying progress, the Providence Church also started a mission in the city by an afternoon service by the pastor. This is now an organized Church with two elders and six deacons and a communion roll of about seventy, and the outlook for a vigorous Church is good. They hope soon to have a pastor settled among them. The work of our expatriated brother has been much blessed, and he has an attached people.

A SOCIAL and entertainment in connection with St. Andrews Church, Fort William, was given in Piper's Block on the evening of Wednesday, March 16, for the purpose of paying off the floating debt of the church, amounting to \$1,130. The management and congregation agreeing to raise that amount on the assumption that the Church and Manse Board would reduce the amount of their claim on the church of \$175. Three large stores just built and completed were placed at the disposal of the managers of the congregation through the kindness of Messrs. Piper Bros., the owners, and Messrs. Stewart Bros. and Mr. Whaley, lessees, the first one answering the purpose of kitchen, in which were to be seen tables heavily laden with turkeys, hams, tongues, cakes, jellies, salads, pickles, tea and coffee, bread and butter. In another place were to be seen six large freezers of ice cream, and in the midst of all these passing to and fro a number of busy ladies preparing the good things for the dining-room. The second store was used for dining hall, in which were placed two large tables, each fifty feet long, and capable of seating eighty persons at one time. These throughout the afternoon were laid in first-class style and most beautifully and artistically decorated with plants and flowers, showing exquisite taste on the part of the committee in charge of this department. At six o'clock the tables were well filled by a company who looked as if they intended to do justice to the 320 pounds of turkey, besides the other good things provided. The guests were waited on by twelve young men of the congregation in their black suits, with badge and white cravats, who received the lavish applause of all present. As soon as one table was cleared another was set and disposed of continuously until eight o'clock, when the third store was filled with a most good-humoured and enthusiastic audience. During the day the room was beautifully decorated with flags and drapery of every description, giving a most comfortable and pleasant appearance.

Shortly after eight o'clock the chair was taken by Mr. Thomas Bell, chairman of the Board of Management, to whom is due the credit of the scheme and great amount of labour spent in bringing it to so successful an issue. The meeting was opened with the singing of the well-known hymn "All hail the power of Jesus' name," after which the pastor, Rev. J. L. Simpson, offered prayer. Toasts then became the order of the evening, and were numerous and lavishly proposed and responded to. The one, to the three biggest things on the north shore of Lake Superior, "The Fort William Elevators, Piper's Block and the Presbyterian entertainment," receiving prolonged applause. At the close the chairman announced the result of the entertainment. Amount realized from sale of tickets, \$935.50. Reduction to claim of Church and Manse Fund, \$175; expenses, about \$50, giving a net profit of about \$1,050, still leaving a balance of \$75 to be raised. For some years the Church has been greatly burdened with debt. The management this year felt that if the work was to be successfully carried on, some special effort must be resorted to in order to wipe out some of the old obligations. Consequently this scheme was devised, providing for a "big" entertainment. The modest sum of \$2.50 was charged for each ticket sold. At first the scheme met with strong opposition, which as soon changed into intense enthusiasm. For some days before the entertainment this was the general topic of the streets, and all began to wonder so much what would become of such an unheard-of church entertainment that their curiosity irresistibly led them on to the purchase of one or more tickets, so that in a few days a large number was sold faster and with less complaint than ordinary 25 cent ones, the outcome being, as stated, \$1,050 and a more harmonious and hopeful feeling in the congregation than ever before existed. The thanks of the congregation are due to the Board of Managers, the Woman's Guild and the many friends of St. Andrews for the deep interest and indefatigable labours given in bringing about so happy an event, and they are to be congratulated upon its most successful issue.

THE tenth annual meeting of the Woman's Missionary Society of the Presbytery of Montreal was held in the lecture-room of Stanley Street Church, on March 15, 1892. At the morning session the following officers were elected by ballot for the ensuing year, viz.: Mrs. G. A. Grier, president; Mrs. R. Campbell and Mrs. J. A. MacMaster, vice-presidents; Miss S. J. MacMaster, recording secretary; Mrs. Hawthorne, corresponding secretary; Miss MacIntosh, treasurer. The afternoon session was largely attended. Devotional exercises were conducted by the president, Miss MacMaster kindly presiding at the piano and leading the singing. Mrs. Dewey in a few pleasant words welcomed delegates and visitors, and a reply which had been prepared by Mrs. Furlong, of Lachute, was kindly read for her by Mrs. Gale. The president, Mrs. Grier, next addressed the meeting. To the Presbyterian women of Montreal her words are ever welcome and always listened to with marked interest; her evident earnestness leaving a lasting impression on the minds of her hearers. After this came the annual report of the recording secretary, which showed a most encouraging advance had been made during the year. The new auxiliaries in the city churches having entered into the spirit of the work in a way that leads us to hope for larger results soon both financially and in zeal for the Master's service. The difficulties encountered by this Society in connection with their French work were evident from the tone of Madame Cote's remarks in her monthly reports to the Executive. City mission work among the wretched and fallen of a large city changes little from year to year, and is of a kind that is hard to report. So there is little that is new in the monthly reports of Miss McSween, the trained nurse who labours among this class in Montreal. Still we have reason to believe that the work is truly blessed of Him who said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." At the conclusion of this report Miss MacIntosh read the financial statement. The total receipts for the year ending are \$2,269.50, being an increase over last year of \$281.50. After the singing of a hymn the secretaries of Auxiliaries who were present read their several reports. Others were read by Mrs. Hawthorne, the corresponding secretary. Almost all showed a decided advance upon those of any former year. Mrs. W. Paul, in a few well-chosen words, moved that these reports be adopted, printed and circulated. This was seconded by Mrs. R. Campbell and carried unanimously. Delegates from sister societies were asked to address the meeting, several of whom responded in a lively, interesting style. Mrs. C. T. Williams spoke for the Congregational Church; Mrs. (Dr.) Williams for the Methodist, Miss Greene for the Baptist, and Mrs. Holden for the English Church. Miss Radford represented the Theodora Society of McGill College. Miss Upham, of Olivet Baptist Church, read a paper entitled "A Day with a Missionary," which was quite a treat. Mrs. Grier here announced the sad news of the death of Mrs. A. C. Leslie, the former corresponding secretary of the Society. Many hearts there mourned her loss both as a co-worker and dear friend. She was greatly beloved, and had been always active in the Master's work. A letter was read from the western branch of the W. F. M. S. regretting that they had been unable to send a delegate to the annual meeting. Prayer and the singing of the doxology closed the meeting. The ladies were cordially invited to adjourn to the parlour, where there was a most refreshing cup of tea ready for all, and an enjoyable hour of social intercourse was spent. The members of the Montreal Presbytery, which was in session the same day, having joined the ladies at tea afterward, held a conference in Stanley Street Church during the evening, devoting the first hour to the consideration of the work of the Woman's Foreign Missionary Society, which the ladies felt to be most helpful. Altogether this tenth annual meeting was a decided success, and goes to prove that we have in Can-

ada many clever, bright, consecrated women, ready, under the Captain of their salvation, to do what in them lies for the betterment of the world.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Morrisburg on March 8. Mr. Potter, Moderator, was in the chair. Session Records of Lyn, Merrickville and North Williamsburg were attested as neatly and accurately kept. Rev. Mr. Sedgwick was unanimously nominated as Moderator of the next General Assembly. Bishop's Mills made application for the services of Mr. Madill, student of Queen's, with a view to calling him a year hence. No grant allowed. The Clerk read a letter from Mr. Baikie, declining the call from Oxford and Bishop's Mills. Mr. Cameron asked and obtained leave to moderate in a call at North Williamsburg and Winchester Springs. Mr. Joseph H. Higgins obtained leave to moderate in calls at South Mountain and Heckston, Dunbar and Colquhoun. Mr. Scott presented a call from Morewood and Chesterville in favour of Rev. Mr. Gloag, probationer. The call was sustained and ordered to be forwarded to Mr. Gloag. Provisional arrangements were made for his induction at Chesterville on March 29, at half past seven p.m., as follows: Mr. Charles J. Cameron to preach, H. Cameron to preside, Mr. Scott to address the people, Mr. Canning the minister. Letters from Presbyteries were read and contents noted. Messrs. Charles J. Cameron and James Moodie were appointed to address the W. F. M. S. Delegates to the General Assembly were appointed as follows: Messrs. Matthew Henry Scott, James Potter, Charles J. Cameron and George MacArthur, ministers, and Robert Toye, James Moodie, James Fox and Dr. A. Gandier, elders. It was agreed to visit aid-receiving congregations with a view to lessening the grants. Messrs. Robert Toye and James Moodie, elders, presented excellent reports on Sabbath Observance and the State of Religion respectively. Messrs. Scott, Macalister and Fox were appointed a committee to nominate standing committees, and reported as follows: State of Religion—Scott, Higgins, Moodie; Home Missions—Kellock, Wright, H. Montgomery; Sabbath School—H. Cameron, Fox, Kilgour; Augmentation—C. J. Cameron, Ross, Fleming and Allan Cameron; Sabbath Observance—Macalister, Stuart, Toye; Examination of Students—Stuart, McKenzie, Higgins, MacArthur and J. M. Gill; Statistics—MacArthur, Macalister and James Thompson; Remits—Wright, Potter, Mackenzie, Stuart and Dickie; Temperance—Potter, Macdiarmid, Ross and Dr. Gandier. The report was adopted. Interesting reports of Sabbath Schools, Temperance and Home Missions were presented by Messrs. H. Cameron, D. Y. Ross and Dr. Kellock respectively. North Augusta was united to Stone's Corners and Fairfield. No grant. It was agreed to ask \$3 per Sabbath for Burrill's Rapids. It was decided to hold the next regular meeting at Brockville on the second Tuesday in July, at half-past two p.m.—GEORGE MACARTHUR, Pres. Clerk.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Palmerston on March 8. All the ministers were present and most of the representative elders. Leave was granted the congregation of North Luther to sell their old church property and to build a new church on their property in the village alongside of the manse. Mr. Ramsay reported that he had visited Cotswold, and found that the congregation was unwilling to change its present relations to unite with Rothsay. The Rev. John McMillan made application for leave to retire from the active duties of the ministry and to be admitted to benefit from the Aged and Infirm Ministers' Fund. The Presbytery unanimously agreed to make application to the General Assembly on his behalf. Mr. McKellar asked leave to moderate in a call in Amos and Knox Church, Normanby, as soon as they are prepared. The request was granted. Cards were read from the Presbyteries of Montreal, Stratford, Columbia and Barrie, intimating that said Presbyteries would respectively apply to next General As-

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

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Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free.

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sembly to receive the Rev. E. Pelletier, formerly of the Congregational Church of the United States; Rev. S. C. Graeb, of the Evangelical Association of North America; Rev. B. K. McElnon, of the Presbyterian Church of the United States, and Rev. Joseph Brown, of the Presbyterian Church of the United States. The remit on "Instruction for Catechists" was approved by the Presbytery. The report of special committee re Distribution of Probationers was adopted as a whole. It was also agreed "that the Presbytery, considering the complicated character of the interim act and of the act recommended by the special committee of the Association, recommends that the third Scheme sent down to Presbyteries be adopted by the Assembly, and further that the Rev. Messrs. R. P. Mackay, Frizzell and Gilray form the committee required by the Scheme. Reports on Temperance, Systematic Benevolence, Sabbath Schools, State of Religion and Sabbath Observance were respectively read by Messrs. Cameron, Thom, Stewart, Ramsay and McKellar. They were adopted, and instructions were given for their transmission to the proper parties. Mr. Aull gave in the Home Mission report, which was adopted. The Convener of the Home Mission Committee was authorized to apply for a grant of \$200 for Cedarville and Esplin. The Presbytery agreed to supply Mr. Morrison's pulpit for three months, Mr. Ramsay to make the necessary arrangements. Mr. Thomas Sedgwick, of Tatamagouche, was nominated as Moderator of next General Assembly. The following are the commissioners to the next General Assembly: Messrs. Aull, Thom and Cameron, ministers; Messrs. Albert Hagerman, Thomas Lauder and Thomas McLaughlan, elders. Messrs. Millar and Hagerman were appointed to draft a minute anent the death of Mr. James Paul, of Fairbairn, who had formerly been a member of Presbytery. The Session records of Cedarville and Esplin, Mount Forest, Holstein and Fairbairn, Woodland and North Luther, Amos Church and Palmerston were examined and attested.—S. YOUNG, Pres. Clerk.

**KNOX COLLEGE ALUMNI ASSOCIATION.**

Class Room No. 1, which has often been the scene of inspiring eloquence as well as solid dissertation, was well filled on Tuesday afternoon week by the graduates of the College. Among those present were noticed Rev. Messrs. J. A. Turnbull, W. G. Wallace, R. Wallace, R. M. Hamilton, T. Fenwick, R. Haddow, J. S. Hardie, W. S. McTavish, R. P. Mackay, J. H. Radcliffe, J. L. Campbell, J. R. Gilchrist, W. A. Hunter, R. Pettigrew, J. Argo, W. Burns, J. McD. Duncan, D. M. Buchanan, W. A. J. Martin, P. Pettinger, J. Hamilton, J. S. Henderson, J. Jansen, William Farquharson, P. Straith and D. H. James.

Owing to sickness the president, Rev. J. Somerville, M.A., was absent, and Rev. R. Pettigrew, M.A., was called to the chair. Rev. R. Wallace opened the meeting with prayer.

The secretary, Rev. W. A. J. Martin, reported that the Committee on the Caven Portrait Fund had met all liabilities. The committee was thanked and discharged.

Rev. W. Burns reported that the Goforth Fund was in a thriving condition, and that through the efforts of Mr. Gauld more of the students were now contributing to the fund than ever before.

Rev. W. G. Wallace, B.D., reported that a circular letter had been addressed to about 150 persons residing in various parts of the country, asking their opinion as to the advisability of establishing a denominational magazine. Though only about forty replies had been received they were such as to discourage any effort in the direction proposed.

Mr. Gauld next presented the financial report of the *Knox College Monthly*, and it showed the *Monthly* to be on a fairly satisfactory basis. A telegram was read from the editor, Rev. J. A. McDonald, urging the acceptance of his resignation.

Messrs. Horne and Fortune, on behalf of the students, requested that a larger section of the *Monthly* be devoted to the strictly "College Element." A select committee was appointed to confer with a committee appointed by the students, arrange terms and report on the following day.

Rev. W. G. Wallace then delivered an address on "Pulpit Advertising," dealing first with advertising from the pulpit and then advertising of the pulpit.

We are at liberty to announce meetings to be held under the auspices of the various societies in the congregation, but we should be careful not to urge people to attend so many meetings that home life might be interfered with. Advertising of sensational subjects was strongly condemned. The address was highly appreciated. Rev. Messrs. D. James, A. Gilray, J. A. Turnbull, J. L. Campbell and R. P. Mackay continued the discussion.

Rev. J. McD. Duncan, B.A., read a paper on "Presbyterial Examinations." He strongly urged that more attention be paid by Presbyteries to students when they come up for the first time and when they present themselves for licensure. He also urged the point that Presbyteries should insist on young men taking a full university course wherever practicable. Rev. Messrs. Burnet, McLaren, Farquharson, Burns and R. P. Mackay participated in the discussion which followed.

The evening meeting was opened with prayer by Rev. W. S. McTavish, B.D. Mr. Burns read a long and exceedingly interesting letter from Rev. J. Goforth, of Honan, China. Mr. Goforth has already seen the good results of his labours, and has reaped the first fruits. When the letter had been read, Revs. R. P. Mackay and J. H. Radcliffe led in prayer, and Rev. Messrs. J. S. Hardie and W. S. McTavish were appointed to draft a resolution to be presented to Mr. Goforth on behalf of the Alumni Association.

Rev. J. F. McLaren, B.D., then read an admirable paper on "The Elder and His Work." He advocated time service in the eldership and a more careful and thorough equipment of men for this

honourable position. In his opinion elders should be remunerated for their work. The paper was discussed by Rev. Messrs. Mackay, Radcliffe, McTavish, Burns and Milligan.

Rev. R. S. G. Anderson, B.D., presented a most interesting, instructive and pleasing paper on "Ministerial Associations." Owing to the lateness of the hour the paper was briefly discussed, but Mr. Anderson was highly complimented on his purpose.

On Wednesday afternoon the Association met again for business. The following officers were elected: Rev. R. P. Mackay, M.A., president; Rev. J. H. Radcliffe, vice-president; Rev. W. A. J. Martin, secretary-treasurer; Rev. Messrs. Wallace, Turnbull, Duncan, Ramsay, Reid, Burnet executive committee, and Messrs. Fortune and Cooper from the students.

The resignation of Rev. J. A. Macdonald as editor of the *Monthly* was accepted, and a committee appointed to convey to him the thanks of the Association. The following were appointed to the editorial staff of the *Monthly*: Rev. Messrs. Turnbull, Scott, McDonald and Anderson, representing the Alumni, and Messrs. Ross, Sinclair, Wilson and Horne, representing the students.

Mr. R. C. Tibb, B.A., was elected treasurer of the *Monthly*. Rev. Messrs. J. A. McDonald, W. A. J. Martin and John Somerville were appointed representatives to the Senate.

At the conclusion of the business meeting the Alumni repaired to the dining-hall, where the annual dinner was spread. Here, as all through the meetings, the best of good fellowship prevailed, and it is almost needless to add that the post-prandial oratory was bright, witty and practical.

**IN CONVOCATION HALL.**

At the afternoon meeting in Convocation Hall Rev. Dr. Gregg presided, and on the platform with him were: Rev. Professor McLaren, Rev. Dr. Proudfoot, Rev. Professor Thomson, Rev. Dr. Wardrope, of Guelph, Moderator of the General Assembly; Rev. Dr. Reid, Rev. Dr. Kellogg, Rev. W. G. Wallace and Rev. P. McF. McLeod, of Victoria, B.C. After devotional exercises Professor Gregg delivered the opening address. He spoke of the success that had attended the College during the past year, and mentioned the fact that two young ladies had been admitted into the College, one of whom stood at the head of her class. Reference was made to the absence of Rev. Dr. Caven, who is now in Cairo. In a letter received from him the other day he reported his health much improved, and expected to be in Toronto in May. Reference was also made to the loss by death of Rev. Dr. Cook, of Quebec; Rev. Dr. Cairns, of Scotland, and Mr. Logie, one of the students of Knox College. The library fund, he said, had been increased by the sum of \$20,000, generously donated by the late Mr. McLaren, of Ottawa.

Rev. W. G. Wallace then introduced Rev. Mr. Jamieson, who had successfully passed the examination for the degree of B.D. Dr. Gregg then dropped over his shoulders the purple and black hood, the insignia of the degree. Rev. J. Knox Wright, of British Columbia, has also passed the examination, and is entitled to the same honour, but was unavoidably absent.

Professor Gregg then read the list of successful students and the prize-winners of the various classes. The following have completed their course in Knox College and received their diplomas: W. H. Grant, B.A.; R. Lindsay, B.A.; H. S. McKittrick, W. H. Johnston, B.A.; John Davidson, B.A.; William Gauld, B.A.; D. Spear, B.A.; B. McLachlan, B.A.; C. Moore, B.A.; J. C. Stinson, J. R. Bell, A. McNabb, A. E. Neilly, H. McLennan, A. Jamieson, W. A. Wylie, John McNair, J. K. Arnott, B.A.

The following are the winners of scholarships: First year—Central Church, Hamilton, scholarship, \$60, G. A. Wilson, B.A.; Eastman scholarship, \$60, J. A. Mustard, B.A.; J. B. Armstrong scholarship, \$50, W. Cooper, B.A.; Goldie scholarship, \$40, S. Lawrence; Gillies scholarship, \$30, C. H. Lowry; Dunbar scholarship, \$30, not awarded; Mr. Murison stands third, but is not eligible for scholarship. Second year—J. A. Cameron scholarship, \$60, George Logie, B.A.; Knox Church, Toronto, scholarship, \$60, W. R. McIntosh, B.A.; Knox Church, Toronto, second scholarship, \$60, James Wilson, B.A.; Loghrin scholarship, \$60, W. S. Fortune, B.A.; Torrance scholarship, \$50, E. A. Harrison, B.A.; Heron scholarship, \$30, H. T. Thomas, B.A.; Mr. Horne stands sixth in the year, but is not eligible for scholarship. Third year—Bonar-Burns scholarship, \$80, John McNair, B.A.; Fisher scholarship (1), \$60, W. Lindsay, B.A.; Fisher scholarship (2), \$60, and Jane Mortimer scholarship, \$50, H. S. McKittrick and W. Gauld, B.A. (æq.); Boyd and Cheyne scholarships, \$30 each, J. S. Davidson, B.A., and W. H. Johnston, B.A. (æq.); special scholarships and prizes, Bove scholarships, \$50, for proficiency in Hebrew, G. A. Wilson, B.A.; Prince of Wales, \$60 (for two years), A. R. Horne, B.A.; Smith scholarship, George Logie, B.A.; Brydon prize, \$30, equally divided between J. McNair, B.A., and H. J. McKittrick; Willard Tract Depository prizes, 1st \$30 (value in books), E. A. Harrison, B.A.; 2nd, \$20 (value in books), W. Gauld, B.A. For the last prizes the papers by W. H. Grant, B.A., and P. McNabb were reported by the examiners as so excellent that Mr. Mortimer Clark has generously given a special prize to each. Clark prize (Lange's Commentary), New Testament, Greek, George Logie, B.A.; Clark prize, Old Testament, Hebrew, W. G. W. Fortune, B.A.

The following stood first in their classes: Third year—Exegetics, J. McNair, B.A.; Church Government, W. Gauld, B.A., and W. H. Johnston, B.A. (æq.); Church History, N. Lindsay, B.A.; Systematic Theology, J. McNair, B.A.; Old Testament Literature, J. McNair, B.A.; Elocution, J. S. Davidson, B.A., W. H. Johnston,

B.A., and A. E. Neilly, B.A. (æq.). Second year—Exegetics, George Logie, B.A.; Church History, J. H. Barnett, W. G. W. Fortune, B.A., George Logie, B.A., and W. R. McIntosh (æq.); Systematic Theology, George Logie, B.A., and W. R. McIntosh (æq.); Apologetics, George Logie, B.A., and J. G. McKechnie, B.A. (æq.); Old Testament Literature, George Logie, B.A.; Church Government, George Logie, B.A.; Thomas Smith, B.A., and W. R. McIntosh (æq.); Elocution, J. H. Courtneay. First year—Exegetics, R. G. Murison; Church History, E. A. Henry and Miss Annette Parkinson (æq.); Biblical Criticism, J. C. Cameron; Apologetics, G. A. Wilson, B.A.; Old Testament Literature, S. Lawrence; Systematic Theology, J. A. Mustard, B.A., and R. G. Murison (æq.); Elocution, R. Drinnan.

**IN WESTMINSTER CHURCH.**

In the evening there was a large gathering in Westminster Presbyterian Church, Bloor Street. On the platform were Rev. Dr. Gregg, Professor McLaren, Professor R. Y. Thomson, Dr. Proudfoot and Rev. J. Carmichael, of King. After devotional exercises and a selection from the choir, Dr. Gregg introduced Rev. Dr. Proudfoot, who delivered an able address containing many practical and useful hints to the graduating class. He advised them to keep up their studies, and not to think they had completed their course when they had graduated. A bad preacher, he said, could not be tolerated in a Presbyterian Church. A marked feature of the Presbyterian Church was its preaching. He spoke in critical terms of the tendency to over-organization in the Church at the present time, and urged the preaching of the Gospel as the chief part of a minister's work. He closed with a few impressive and friendly counsels to the young men who had completed their theological course.

Rev. Mr. Carmichael delivered a lively and interesting address. He too gave the students several excellent hints, and concluded a powerful address, abounding in fine touches and humorous points, with an earnest appeal to follow the teaching and example of Jesus.

**PRESBYTERIAN COLLEGE, MONTREAL.**

There was a very large attendance at the David Morrice Hall of the Presbyterian College, Wednesday evening, on the occasion of the annual convocation. The Rev. Dr. MacVicar, the Principal, presided, supported by the Chancellor of McGill University, Sir Donald A. Smith, and the Vice-Chancellor, Sir William Dawson. Others present included the Rev. Drs. Mackay, Barclay, Warden, McDonald, Smyth, Paterson, MacCrae, the Rev. Professors Campbell, Scrimger, MacNish, Coussirat, the Revs. J. MacGillivray, J. L. Morin, Scott, and Mr. A. T. Taylor.

The proceedings opened with Scripture reading and prayer by the Rev. E. Scott, after which the prizes and medals were presented, as follows:—

Philosophical and Literary Society's prizes—The Walter Paul prizes for speaking, \$10 in books, Mr. J. R. Dobson, B.A.; the Walter Paul prizes for English reading, \$10 in books, Mr. P. D. Muir; the Walter Paul prizes for French reading, \$10 in books, E. Brandt; the Walter Paul prizes for English essay, W. D. Reid, B.A.; the Walter Paul prizes for French essay, \$10 in books, E. Brandt and J. S. Savignac. Presented by the Rev. J. L. Morin, M.A.

Sacred music—The first prize (second year only), \$10 in books, Mr. W. D. Reid, B.A.; the R. S. Weir prize (all years), \$5 in books, Mr. T. A. Mitchell. Presented by Mr. W. H. Smith, F.T.S. F.C., lecturer.

Ecclesiastical Architecture—The Dr. M. Hutchinson prize, third year only, \$10 in books, Mr. H. C. Sutherland, B.A. The second prize, all years, \$5 in books, Mr. D. MacVicar, B.A. Presented by Mr. A. T. Taylor, F.R.I.B.A., lecturer.

Rhetoric—The Dr. F. W. Kelly prize, second year, \$15 in books, Mr. D. J. Fraser, B.A. The Dr. F. W. Kelly prize, first year, \$10 in books, Mr. J. Cleland. Presented by the Rev. Professor Scrimger, M.A.

Scholarships (special).—University scholarships, gained after the close of session 1890-91—The Lord Mount Stephen, first year, \$50, Mr. A. Graham; the Stirling, second year, \$50, Mr. J. S. Gordon; the Drysdale, third year, \$50, Mr. J. Taylor; the Slessor, fourth year, \$50, Mr. G. C. Pidgeon, B.A. Presented by the Rev. J. MacGillivray, B.D., B.A.

French Scholarships—The John McD. Haines' scholarship, theological, \$50, Mr. M. Maynard; the Guelph, Chalmers Church, Theological, \$40, Mr. J. L. Maynard; the First Scholarship, Literary, \$40, Mr. J. O. Lawert; the Hamilton, McNabb Street, Literary, \$40, M. W. Biron. Presented by the Rev. Professor Coussirat, B.D., B.A., Officier D'Academie.

Gaelic Scholarships—The R. R. MacLennan, senior, \$50, Mr. N. A. MacLeod; the H. MacLennan, senior, \$25, Mr. E. A. Mackenzie; the A. MacPherson, junior, \$20, Mr. K. MacLennan and Mr. A. MacVicar. Presented by the Rev. Neil MacNish, B.D., LL.D., lecturer.

The North-West Scholarship—The James Henderson Scholarship of \$25, Mr. W. T. D. Moss, B.A. Presented by the Rev. Dr. Barclay.

Scholarships, theological and general.—Ordinary General Proficiency—The D. Morrice, first year, \$50, Mr. R. Tener; the Balfour, second year, \$50, Mr. K. MacLennan; the Crescent Street, third year, \$50, Mr. D. MacVicar, B.A.; the Hugh Mackay, third year, \$60, Mr. H. C. Sutherland, B.A. Presented by the Rev. Professor Campbell, LL.D.

General proficiency in honour and ordinary work—The Anderson, first year, \$100, Mr. G. C. Pidgeon, B.A.; the John Redpath, first year, \$50, Mr. J. R. Dobson, B.A.; the Peter Redpath, second year, \$100, Mr. D. J. Fraser, B.A.; the William Brown, second year, \$50, Mr. W. T. D. Moss, B.A.; first Senate, second year, \$40, Mr. A. Russell, B.A.; second Senate, second year, \$40, Mr. W.

D. Reid, B.A. Presented by the Rev. Professor Scrimger, M.A.

The student gold medal, being highest prize of the year for all work, awarded to Mr. H. C. Sutherland, B.A. Presented by the Rev. Professor Campbell, LL.D.

The degree of Doctor of Divinity, *honoris causa in absentia*, was then conferred on the Rev. J. K. Macdougall, M.A., of Florence, Italy, an address on his work in Italy being delivered by the Rev. Dr. Mackay. The degree was also conferred, *honoris causa*, upon the Rev. D. Paterson, of St. Andrews, P.Q., and the Rev. A. D. Macdonald, of Seaforth, Ont., these gentlemen being presented by the Rev. F. M. Dewey and the Rev. D. L. McCrae.

The valedictorian, Mr. H. C. Sutherland, B.A., followed with a bright, able address, which was cordially received. At its conclusion, the Rev. Dr. MacVicar presented the diplomas to the following gentlemen, members of the graduating class: Messrs. L. R. Bouchard, R. McCullough, B.A., A. McGregor, B.A., J. W. McLeod, D. McVicar, B.A., S. P. Rondeau, P. E. St. Germain and H. C. Sutherland, B.A.

The address to the graduates by the Rev. Dr. Macdonald, of Seaforth, Ontario, was impressive and instructive. He spoke of their future work and warned them of some of the trials they would probably meet.

Rev. Dr. Warden in a brief address pointed out the marked success of the College during the twenty-five years of its history, giving the credit of this to the intelligent influential laymen of the city, who had ever nobly stood by it. The credit was chiefly due to the thorough efficiency of the staff, and to the administrative ability and indefatigable energy of the Principal. He named those to whom the College was most largely indebted for financial help, referring especially to the family of MacKays, to Mrs. Redpath, and to the Chairman of the Board, Mr. D. Morrice, for his munificent gift of the College buildings. The Endowment Fund at present is \$180,000. In addition to the interest of this, the sum of \$6,000 is annually required. Half of this has been got from congregations of the Church, and the other half by special subscriptions from friends chiefly in the city of Montreal. There are also twenty-three scholarships, annually provided by friends ranging in value from \$100 to \$40. The library now numbers 10,000 volumes, many of which are of rare value. The total value of the College property and endowments is \$325,000. He pointed out the urgent and imperative need of increased endowment, stating that a thorough canvass was immediately to be made of the Presbyterians of Montreal, by the Rev. D. L. McCrea, the agent of the College, assisted by members of the College Board. He enumerated several of the needs of the College, such as, two additional professorships, the endowment for which is \$50,000 each; a lecturer on elocution and sacred rhetoric, requiring an endowment of \$10,000; two fellowships of \$400 each, and five endowed scholarships of \$2,000 and ten of \$1,000 each. He dwelt on the wonderful success of the College, as to its students and graduates. There were seventy-seven students in attendance this year, and 199 graduates in all. One-third of the ministers in Synod of Montreal and Ottawa were educated in the College. Its graduates were to be found all over the Dominion at prominent places, many being in the North-West. The Church had a Mission Presbytery in India, and of the seven ministers two were from this College. The Church had a Mission Presbytery in China, and of the six ministers there, three were educated in the Presbyterian College, Montreal. Another graduate was labouring in Tarsus, and there was a prospect of one soon being at work in Palestine. He closed with a reference to the services of Sir Donald A. Smith to the College and to the cause of education.

Sir Donald A. Smith made a most happy address. He thanked the Rev. Dr. Warden for his kindly words, and spoke of the great work the College had done and was doing. He felt the deepest interest in its work, and had no doubt, when the forthcoming appeal for increased endowment was made, the citizens of Montreal would most generously respond. Sir Donald spoke feelingly of the simple services he used to conduct himself in early days in the far North-West, and closed by again wishing the College abundant success.

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### British and Foreign.

DURING the year ending 1st March, 109,515 Jews have left Russia for America.

THE Pope has written a letter giving his official approval to the Chicago World's Fair.

A COMMITTEE of the House of Lords will enquire into the best mode of dealing with habitual drunkards.

THE fine new Hamilton Schools and Hall, in connection with York Street Church, Belfast, have been opened for use.

REGENT Street Church, Kilrea, has given a call to Mr. John H. Gregg, a licentiate of the Letterkenny Presbytery.

MR. JOHN WATERWORTH, an esteemed elder and supporter of Infirmary Street Church, Downpatrick, has died in his eighty-second year.

DR. WALTER ROSS TAYLOR, of Glasgow, opened the new church in Aberdeen for the South congregation. The collection amounted to \$3,415.

THE Rev. Charles Moinet, of Kensington, has consented to preach at the anniversary services, in May, of the Belfast Central Presbyterian Association.

THE Rev. Alexander Orrock Johnstone, M.A., of Westbourne Church, Glasgow, is to receive the degree of D.D. from Glasgow University on 29th April.

PROFESSOR JAMES DEWAR, of Crambridge, Professor Rankine, of Edinburgh, and Mr. Bernard Bosanquet are to receive the degree of LL.D. from Glasgow University.

GREENOCK U.P. Presbytery have sustained a unanimous call from Kilcraggan Church, to Rev. Armstrong Black, minister of Palmerston Place congregation, Edinburgh.

THE Rev. James Cosh, M.A., Sydney, tutor in Exegetical Theology to the Presbyterian Church of New South Wales, is to receive the degree of D.D. from Glasgow University.

AT the recent Synodical examination of the English Presbyterian Church, over 100 young persons under fifteen years of age repeated the entire Shorter Catechism without a single mistake.

MEMORIAL services in connection with the death of Principal Cairns were held in Wallacegreen Church, Berwick, and Strathearn Hydropathic, Crieff, several ministers taking part in each.

DR. W. W. TULLOCH of Maxwell parish preached the annual sermon against cruelty to animals in Glasgow city hall recently. The sermon is provided by a bequest of Mrs. Gibson of Edinburgh.

A CONFERENCE on Temperance was held in May Street Church, under the auspices of the Belfast Presbytery. The Moderator presided, and papers were read by Rev. Dr. Corkey, Derry, and Rev. J. MacMillan, Dundalk.

THE Rev. Alexander R. MacEwen, M.A., of Claremont Church, Glasgow, is to receive the degree of D.D., from Glasgow University. His father before him was minister of Claremont; his uncle is an ex-Lord Dean of Guild.

ON April 5, the centenary of the birth of Hew Ainslie, the author of the ballad "The Rover of Loch Ryan," was celebrated by Scotsmen in various quarters. A native of Ayrshire, he emigrated in early manhood to America.

MRS. BURNETT SMITH (Annie S. Swan) lectured in Cambusnethan Church, Rev. Charles Steele's, on "A Vacation Stay in Germany and Italy." There was a large audience, who greatly enjoyed the lady's vivid sketches.

THE Rev. John M. Lambie of the U.P. Church, Grangemouth, died on 19th ult. He became pastor about thirty years ago when the congregation met in the old town hall. His ministry was successful and he was greatly esteemed.

FUNERAL sermons in connection with Principal Cairn's death were preached in Rosehall Church, Edinburgh, by Rev. Dr. Henderson, Moderator of Synod, and Principal Rainy, and in Broughton Place Church by Rev. Dr. Andrew Thomson.

THE Rev. W. C. Hunter, of Ballyrasnane, has been presented with a silver tea and coffee service and an address by his people; Rev. J. and Mrs. Milliken, of Armoay, have received a purse of sovereigns from their congregation on their marriage.

A LETTER to the Governor-General of the Congo Free State by Rev. E. H. Bentley, an English missionary with thirteen years' experience of that region, gives a very satisfactory picture of the result of the work of the Government since its foundation.

PROFESSOR A. F. MITCHELL, D.D., of St. Andrews is to receive the degree of LL.D. from Glasgow University; Rev. David Hunter, of Partick, and Rev. Colin Campbell, of Dundee, will receive the degree of D.D.,—both were ordained in 1878.

THE Rev. Dr. John Macleod of Govan in opening Newtonbreda new church, B.lfast, lately, used his own liturgical service. A sensation was created, and several persons indignantly walked out. The matter will probably come before Belfast Presbytery.

#### AFTER THE GRIP

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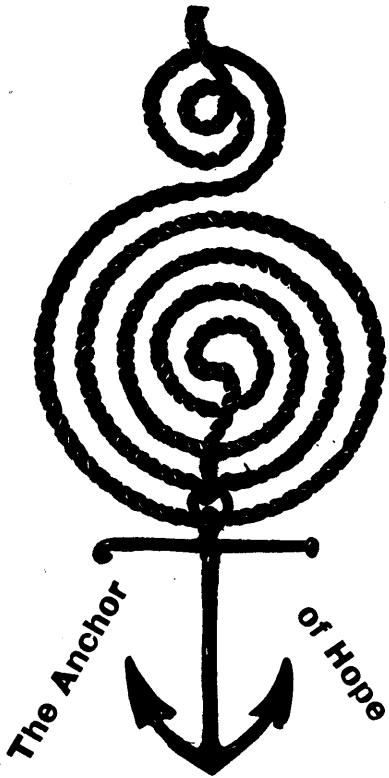
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MOLASSES CAKE.—One cup each of butter, sugar, sour milk and molasses, five cups of flour, two eggs, one tablespoonful of soda, one of ginger and one cup of currants.

SNOW CAKE.—Half cup of butter, one of sugar, one and a-half of flour, half a cup of sweet milk, whites of four eggs, one teaspoonful of baking-powder; flavour with lemon.

MARROW BALLS.—Chop fine enough beef suet to make two tablespoonfuls; add and mix four tablespoonfuls of flour, a quarter teaspoonful of salt and a little water to moisten; make into tiny balls; cook ten minutes in soup or water.

SOUR MILK CORN CAKE.—One cup of flour, one-half cup of corn-meal, one-half teaspoon of salt, one-half teaspoon of soda, one-third of a cup of sugar, two eggs, one tablespoon of butter melted, one cup of sour milk. Mix the flour, meal, salt, soda (sifted) and sugar; add sour milk, eggs beaten well and butter. Bake in shallow cake-pan and cut in squares.

APPLE DESSERT.—A simple apple dessert is made as follows: Boil half a pound of loaf sugar in a little water for ten minutes, then add a pound of apples peeled and cored and cut into small pieces and a squeeze of lemon juice. Stir lightly till soft and free from lumps, then continue stirring, allowing the mixture to boil quickly until it thickens. Pour it into a mould, and leave till set, then pour out and serve with whipped cream or custard sauce.

POTATO SOUFFLES.—Boil four good-sized potatoes and rub them through a sieve. Take one cupful of sweet milk and one cupful of butter. Let them come to a boil in a sauce-pan. Add the potatoes, a pinch of salt, a little white pepper, and beat to a cream. Then put in, one at a time, the yolks of four eggs, beating it well. Drop a pinch of salt in the whites and beat to a stiff froth. Add this to the mixture, stir in lightly and pour into a well-buttered dish. Bake twenty minutes. Eat with meats that have gravies.

CREAM OR SPINACH SOUP.—Put one pound of veal and one quart of cold water over the fire to simmer for an hour; throw in one quart of spinach; boil five minutes and press through a colander, first removing the meat, return to the kettle; add one pint of cream or milk; rub together one tablespoonful of butter and two of flour; add to the soup; boil and cook about two minutes; add one teaspoonful of salt, a dash of pepper, and serve. If you use marrow balls have them ready and add them to the soup before the thickening goes in.

CONSOMME.—Put two ounces of butter into a soup kettle; add a small onion sliced; cook until brown; then add two pounds of beef and two of veal, cut fine; cook over a moderate fire ten minutes; cover the kettle and cook thirty minutes; add two quarts of cold water; simmer slowly for three hours; a piece of carrot, a bay leaf and a piece of celery should be added thirty minutes before the soup is done, strain through a colander; return to the kettle; bring to a boil; beat the whites of two eggs with a half cup of cold water; add to soup and boil a moment; strain through a piece of cheesecloth; season and serve.

MINCE PIE.—Three pounds of chopped beef, one-half pound of suet, five pounds of chopped apple, two pounds of currants, four pounds of raisins (put in whole), one-half pound of citron (shredded fine), three pounds of brown sugar, two quarts of molasses, two pounds of apple jelly (any jelly will do), six tablespoonfuls of cinnamon, one ounce of ginger, two ounces of cloves, one ounce each of mace and allspice, two ounces of salt, one nutmeg, three lemons, grate the outside and use the juice; one pint of water, one can of fruit (you can omit the fruit if you wish). Use cold coffee for extra wetting. This makes about three gallons and is delicious. Cook until the apples are thoroughly done.

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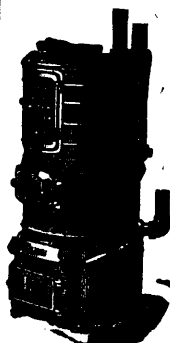
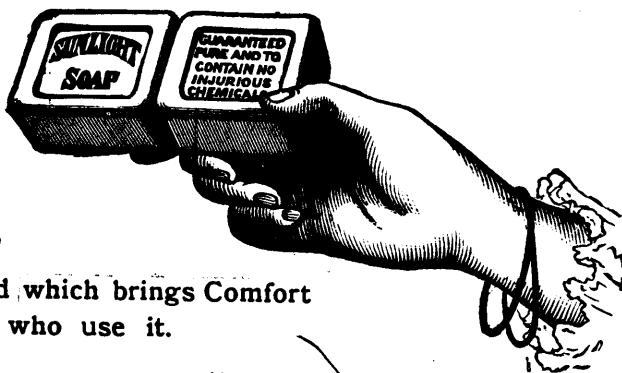
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Household Hints.

COOKIES.—Two cups of sugar, two eggs, two-thirds of a cup of sour milk, one cup of butter, one teaspoonful of soda, flavour with nutmeg; add flour enough to roll out, and bake in a quick oven.

NUT CANDY.—Take five cups of sugar, six tablespoonfuls of water, four tablespoonfuls of vinegar, one tablespoonful of butter. Boil without stirring till it crisps in cold water. Line buttered tins with nut meats and pour the candy over them. When nearly cold mark off into strips.

CHEAP FRUIT CAKE.—One cup of butter, one of brown sugar, half pint of molasses, two eggs, one cup of sour milk, one teaspoonful of soda, one pound of flour, one of currants, one and a-half raisins, one teaspoonful of cinnamon, half-teaspoonful each of cloves and allspice. Bake in a slow oven. This is excellent.

ROLL CAKE.—Three eggs, a pinch of salt, one cup of sugar, one cup of flour, a teaspoonful each of vanilla, water and baking-powder. Beat all quickly together and bake in a long dripping-pan in a moderate oven. Turn out on a cloth, spread quickly with jelly and roll up, wrapping the cloth around until cool.

CELERY MAYONNAISE.—Cut off the root end of four heads of celery; separate them and wipe each piece; cut them in inch pieces, and then into small, narrow strips; put them in a salad bowl; add a mayonnaise sauce, and serve. Mayonnaise is more satisfactory than a plain salad dressing in a celery salad, but the plain can be used if desired.

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RAISED MUFFINS.—One pint of milk, one egg, one-half cup of yeast, one saltspoon of salt, one large tablespoon of butter. Flour for a stiff batter. Mix in the order given, add flour gradually, beating it well, until so stiff you cannot beat. Let it rise over night. In the morning put it into buttered pans, taking it out with a spoon and knife without stirring; out the air. Bake about fifteen minutes.

PEACH BAVARIAN CREAM.—Cover half a box of gelatine with cold water and let it soak for half an hour. Take eighteen halves of canned peaches and a cupful of juice, sweeten and strain. Stir the gelatine over boiling water until dissolved; whip a pint of cream, add the gelatine to the peaches, mix and put in a tin pan, set on ice and stir until it begins to thicken, then add the whipped cream. Stir well, turn in a mould and stand in a cool place to harden. Serve with whipped cream.

PAP OF GRATED FLOUR.—Take a quarter of a pound of flour and pour on just enough water to moisten it. Form it into a ball and tie it in a cloth closely and firmly. Put it in a vessel of boiling water and let it boil the whole day. Then take it out, dip in a pan of cold water, remove the cloth, and place it in a cool oven to dry, when it will be fit for use. To make the pap, grate some of this, mix it to a paste with cold milk, and stir it into some boiling milk; boil it slowly ten or fifteen minutes.

DRIED APPLES FOR PIES.—Pick and wash them well. Then pour over boiling water enough to cover them. Let them stand all night to soak. In the morning put the apples with the water they were soaked in into your stew-pan; if they have absorbed all the water and are nearly dry, add a little more, simmer them slowly, but do not let them boil. When perfectly soft pass them through a sieve, and prepare them for pies according to the directions given for apples which have not been dried.

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**BIRTH.**  
At the Manse, Belvidere, N. J., on 31st March, the wife of Rev. J. B. Edmondson, of a daughter.

**MARRIED.**  
In Goderich township, at the residence of the bride's father, on the 23rd ult., by Rev. Dr. Ure, Mr. William McDonald, of Cass county, North Dakota, to Miss Jane, second daughter of Mr. John Porter.

On the 23rd ult., at 140 Higgins st., Winnipeg, by the Rev. Dr. Bryce, Neil Campbell, of Argyle, to Marion Louise, third daughter of the late Henry Ford, of the township of Elma, county of Perth, Ont.

At the residence of Mr. Alex. Munroe, East Kildonan, brother of the bride, on the 24th ult., by the Rev. C. McDonald, M.A., Mr. Frank Allardyce, Winnipeg, to Miss Barbara Munroe, of East Kildonan.

By Rev. Prof. Hart, on Friday, 25th March, Mr. John Graham, of Minnedosa, to Miss Mary Gray, of Kingston, Ont.

On Wednesday, 6th April, at 121 Shuter st., Montreal, by the Rev. J. Edgar Hill, David W. Allan, to Laura, daughter of W. G. Pullan, both of Montreal.

**DIED.**  
At Owen Sound, on 1st inst., Elizabeth Anna McDowell, widow of the late Rev. James Cameron, of Chatsworth, Ont.

At Montreal, on the 3rd inst., Geo. W. Blair, youngest son of John Blair, aged 20 years and 3 months.

At Montreal, on the 4th inst., Daniel Fraser, in the 56th year of his age.

**MEETINGS OF PRESBYTERY.**

**BARRIE.**—Adjourned meeting at Barrie on Tuesday, April 19, at 11 a.m.

**BRANDON.**—At Brandon, May 3, at 8.30 p.m.

**BROCKVILLE.**—At Brockville, second Tuesday in July, at 2.30 p.m.

**BRUCE.**—At Chesley, July 12, at 2 p.m.

**CHATHAM.**—At Wingham, Tuesday, May 10, at 11.15 a.m.

**GLENGARRY.**—At Alexandria, on July 12, at 1 p.m.

**GUELPH.**—In Chalmers Church, Guelph, on Tuesday, May 17, at 10.30 a.m.

**HURON.**—At Exeter, May 10, at 10.30 a.m.

**LINDSAY.**—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.

**MAITLAND.**—At Wingham, on Tuesday, 10th May, at 11.15 a.m.

**MONTREAL.**—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m.

**ORANGEVILLE.**—At Orangeville, May 3, at 11 a.m.

**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, April 19, at 10 a.m.

**OTTAWA.**—In St. Pauls Church, Ottawa, on Tuesday, May 3, at 10 a.m.

**SARNIA.**—At Sarnia, first Wednesday in July, at 10 a.m.

**SAUGEN.**—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m.

**STRATFORD.**—In Knox Church, Stratford, on May 10, at 10.30 a.m.

**WHITBY.**—At Pickering, April 19.

**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, May 10, at 3 p.m.

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