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WAFFLES.—The ingredients are 3 pints of sour milk, 1-2 pint of cream, 4 eggs whites beaten separately and added after the flour, 2 scant teaspoonfuls of soda, and flour enough to make a moderately thick batter. If too thick the waffles will be tough

PIE CRUST.—One heaping teaspoonful of baking powder, two quarts of flour, one teacupful of lard, two teacupfuls of water, a pinch of salt. Mix well, and sift a little flour on the moulding board before rolling it out. This will make enough crust for four or five pies.

SPONGE CAKE.—One half a pound of sugar, the yolks of 10 eggs and stir for half an hour. Add a flavoring of lemon peel, or vanilla, a quarter of a pound of corn-starch, and the snow of the whites of five eggs. Bake in a high form and in a moderately hot oven for from half to three-quarters of an hour. The top must feel dry and firm to the touch.

ANGEL FOOD.—Take one cupful of flour, one teaspoonful of cream-of-tartar and sift through a sieve four times. Beat to a stiff froth 11 eggs, add to them slowly, as if you were making frosting, one and a half cupfuls powdered sugar and one teaspoonful of extract of vanilla, then stir in the flour, sifting slowly through the fingers, bake in an unbuttered tin, and do not remove until quite cool. Be sure to follow directions closely.

ONIONS FOR DIPHTHERIA.—"Why don't they use onions! For goodness sake why don't they use onions! Where do they live? I will go up there to-day and tell them to use onions!" Such were the exclamations of our mother, says the editor of the Danvers Mirror, when we reported one day at dinner that a child of Mr. G. W. Dudley was dead, and the whole family, including himself, alarmingly sick with diphtheria. Mother was moved to these and interested expressions by a firm belief that she knows several lives saved by the use of onions in diphtheria, one being our sister. In these cases raw onions were placed in a bandage and beaten into a pulp, the cloths, containing onions, juice and all, being then bound about the throat and well over the ears. Renewals may be made as often as the mass becomes dry. In the cases noticed the result was almost magical, deadly pain yielding in a short time to sleepy comfort. The editor adds the wish that this remedy might have a wide enough trial to fully test its usefulness.

GRANDMOTHER'S PUDDING.

An old recipe. Into one pint of purest drink, Let one teacup of clear rice sink, And boil till all the water's gone— No matter where. Stir with a spoon And deftly add of milk one quart: Boil till it thickens as it ought, Stirring it with the aforesaid spoon Till it is smooth and white and done. Then add three egg yolks beaten light, One lemon's rind all grated right, And white sugar well refined, Eight spoons, by stirring thus combined. Now pour the mixture in a dish, Of any size that you may wish, And let it stand while with a fork You beat the whites as light as cork— The whites of the three eggs. I mean. And when they're beaten stiff and clean, Add eight spoonfuls of sugar light, And put the frothing, nice and white, Upon your pudding like a cover— Be sure you spread it nicely over. In a cool oven let it brown— We think the pudding will go down. —Adelaide Preston in the Home-Maker.

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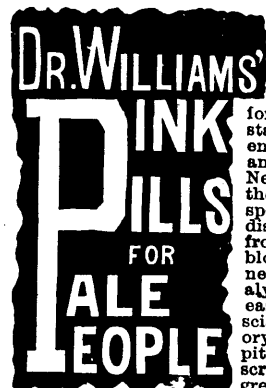
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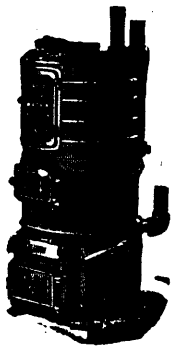
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY MARCH 15th, 1893.

No. 11.

Notes of the Week.

The Government mean, it is said, to get through the second reading of the Home Rule Bill before Easter. If not, why then there will be no Easter holiday for dilatory legislators.

The Toronto Presbytery at its recent meeting unanimously adopted a memorial to the General Assembly, asking for the appointment of a committee to confer with the Congregational Union on the question of union of the two denominations.

The snowstorm of two weeks ago throughout the United States was the worst since the blizzard of 1888. In some places the snow fell to the depth of two feet and over, and drifted in some places nearly twenty feet high.

In 1890 the property of the Roman Catholics in the United States was placed at \$118,386,516. The Methodists hold the largest total—namely, \$130,018,070, while the Episcopalians are reported to be the richest in proportion to their membership.

Intense cold prevailed in Germany and eastern Europe at the close of last week. In St. Petersburg the mercury was 36 degrees Fahrenheit below zero on Saturday, February 25th. In the Province of Kalonga, central Russia, twelve children returning from school were overtaken by a snow storm and frozen to death in the highway.

The Earl and Countess of Aberdeen were present at divine service in Rathgar Presbyterian Church on a recent Sabbath, when the Rev. George Hanson, M. A., pastor of the congregation, officiated. During his Viceroyalty, Lord and Lady Aberdeen frequently attended Rathgar when the late Dr. Fleming Stevenson was minister.

The chief religious denominations of Victoria have succeeded in uniting in the formation of an organization called the "Council of Churches in Victoria." The object of this organization is to afford an opportunity for consultation and co-operation on matters affecting the religious, moral and social interests of the community.

Mr. Macaskill, of Dingwall, Scotland, has formulated a very heavy series of charges against Professor Bruce, of Glasgow, founded on a work recently published by him. The communication is a very long one, but as the text has not yet been given to the public, nothing can be said of its nature till it has been laid before the College Committee.

It is expected that the Jubilee Assembly of the Free Church of Scotland will be able to announce the complete clearance of all its churches from debt, but it is feared that the sustentation dividend of £200 per annum to each minister will not be reached. It will require more equitable arrangements to be made regarding supplements before the dividend reaches £200.

Memorial services were held at the Metropolitan Tabernacle, in London on Wednesday, February 1st, the anniversary of the death of Charles H. Spurgeon. The announcement was made that a friend in Scotland had sent his cheque for \$5,000 for the Memorial Fund, which has reached about \$45,000. This fund is distributed among the charitable institutions which the great London preacher had established in his lifetime.

A Danish brig while crossing the Atlantic encountered terrible weather. A falling mast killed the captain, two of the crew were washed overboard and a third died. Finally there were but two left, and for fifteen days these were adrift on the vessel without food or water. To prevent being thrown into the sea they lashed themselves to the floating wreck, and were in this dreadful condition when a steamer hove in sight and took them on board.

The Rev. Dr. Stalker, writing on "Workingmen and the Church," in the British Weekly, says: "It is assumed that there is a marked hostility to the Church among the working class, and that the attendance of working men on religious services is decreasing. My impression is distinctly the reverse, as far, at least, as Scotland is concerned—that since the beginning of the century the attendance on ordinances has greatly increased, and that, if there has been any growth of indifference in recent years, it has rather been at the opposite end of the social scale."

The death of Cardinal Lavigerie, Archbishop of Algiers, in November last, reduced the number of Cardinals to fifty, of whom ten were created by Pope Pius IX., and forty by Pope Leo XIII. The fourteen new Cardinals created raised the Sacred College to sixty-four members, leaving six vacancies two of which are already prospectively filled by the Cardinals reserved in petto. Including the new Cardinals just created, the Sacred College is made up of the following nationalities: Italians, 33; French, 10; Germans, 5; Spaniards, 4; Austrians, 3; Portuguese, 2; Hungarian 1; Belgian, 1; English, 1; Irish, 1; Australian, 1; Canadian 1; American, 1. Total 64. Including Cardinal Taschereau, Archbishop of Quebec who is of French ancestry, there are five English speaking Cardinals.

A telegram from Paris announces that the pastors of the Waldensian congregations convened in a synod to consider the situation and resolved to send two delegates to North Carolina to inquire regarding the prospects for settlers in that state. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favourable 2,000 Waldenses will emigrate to North Carolina in the spring. The descendants of the noble people who were so cruelly persecuted centuries ago, would make a very desirable class of settlers for this country. Can not our Dominion or Provincial authorities do something to secure this immigration for Canada?

In discussing Gladstone and Home Rule for Ireland recently, the Rev. C. J. Cameron, M.A., Brockville, said: "If this bill will preserve intact the integrity of our mighty empire, if it will preserve in perpetuum the civil and religious rights of Protestant Ulster, if it will retain for Irish landlords the rights and privileges which they possess in every civilized nation of earth—which Roman Catholic landlords insist upon in the United States and Canada to-day—which Mr. Parnell actually acted upon in Ireland while he led the National Party, then God Almighty speed that bill and bless the man who made it; crown that name—than which there is none brighter in the long line of British statesmen—with a final halo of splendour and success! May it be the fitting climax of an ever ascending and ever greater record of beneficent and Christian measures. May the sturdy, sterling Scotch heart with its four score and four years faint not nor fail until the work is ended."

On the subject of horse-racing in general, the Cumberland Presbyterian says: "Perhaps no other practice save drinking is so prolific a source of corruption and misery and ruin as gambling; and now, since the lottery is to be banished, horse racing stands as the chief bulwark of this blighting evil. It is the school in which this vice is effectually taught; the race-course is its best recruiting station."

It is a significant fact that although the license fee in Philadelphia, under the Brooks law, is \$1,000 a year, no less than 3390 applicants have filed applications for license this year. This is an increase of 375 applicants over last year. This goes to dispose of the stock argument that the mere imposition of a high fee tends to diminish the number of saloons. It is clear enough to any one who has studied the workings of the Brooks law that if any good has resulted from the measure, it has been owing in no degree to the high license feature, but rather to other provisions of the law, such as that of placing the licensing power in the hands of the judges of certain courts.

The Quiver: "I would be patient for a little." These were the words which I heard a poor wife, who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked: "If I were you, I would be patient for a little." We should be more patient if we reflect that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long, it cannot be very acute. Are you unable to suffer fools gladly? You would be enabled to do so if you reflected that we poor fools cannot become wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and he is only not in a hurry because he is eternal. "If I were you, I would be patient for a little."

Two views of the Queen's private chapel at Osborne, are published by permission in the Million. It is believed to be mainly owing to the too eager attentions of the "cheap tripper"—whose obtrusive curiosity, it might have been added, is by no means exclusively confined to the class to which he belongs—that Her Majesty has for some time ceased to attend the Sunday service at Whippingham parish church and joined in worship in the little chapel referred to. The first thing, it is observed, that strikes the eye of the visitor is the extreme plainness of the sacred chamber, and the absence of all pomp and glitter in the few and simple accessories of divine worship. There are no gilded canopies, towering candlesticks, silken banners and tinsel scrollwork. Absolutely nothing, with the exception of Sir Noel Paton's fine picture, finds place in the chapel that is not necessary. There is a rule that all the congregation shall be assembled before the Queen, accompanied by the other royalties, enters the apartments, even the officiating clergyman being in his place ready to commence the services the moment the royal party arrives. The strictest regard is paid to the etiquette of precedence. The Queen cherishes a well-known dislike to anything pertaining to ritual; in fact, Her Majesty has such a leaning to "an entirely unembroidered" form of worship that when at Balmoral she conforms quite readily to the homely observance of Scotch Presbyterianism.

PULPIT, PRESS AND PLATFORM.

E. H. Chapin:—Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glistening with fire, and through their tears, have the sorrowful first seen the gates of heaven.

F. W. Farrer, D. D.:—Little self denials little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.

Theodore L. Cuyler, D. D.:—The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning, above all for the immortal souls that are now beyond my reach.

S. S. Times:—There is a timidity as to the outcome of doctrinal movements and discussion which is not of faith. Some good people would be glad to put an end to such discussions, that they might be sure they never would be led to undesirable conclusions. But the providence that controls the movements and agitations of the mental world is never more manifestly wise than in permitting and evoking differences of views on the great problems of life and its divine relations.

United Presbyterian:—There is only one thing which will produce universal and complete temperance, and that is "the grace of God that bringeth salvation." That grace which "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." When a man becomes a subject of divine grace and is truly converted, he will be able to give up every vice to which he may have been addicted. If he has been addicted to drink, he may not lose his appetite for liquor, though some say they have had no desire for drink after their conversion, but he will at least be enabled by the grace of God to be "temperate in all things," and to "walk worthy of the vocation wherewith he is called."

James Carmichael, D.D.: In the glorious panorama of the heavens God is passing by us. In the noiseless tread of the seasons God is passing by. Spring and summer, seed-time and harvest, autumn and winter, as they quietly come and quietly go, all tell the same story—"God is passing by." In the regular succession of day and night, in every rising and setting sun, in every waxing and waning moon, God is near us and passing by. When the streams of earthly comforts flow full and strong around our life, and equally when these streams run low or dry, God is passing by us. When our barns are filled with plenty and our presses burst with new wine, God is passing by. And He, the same God, is no less surely passing by when hunger and famine with awful strides are laying waste a province or an empire. When war, with all its accompanying desolation, its misery and agony and woe, is sweeping over a country, God is passing by. And no less surely is He passing by for us in our days of peace and our nights of quiet. God is ever near us, though we see Him not. In every beat of our pulse, in every throb of our heart, in every movement of our brain, God is there.

Our Contributors.

WHAT IS LIBERTY?

BY KNOXONIAN.

We smile at the Irishman who explained the draft riots in New York by saying they were "forcin the boys to volunteer." We laugh at the Irish orator who capped the climax on British liberty in this way: "One of the inalienable rights of a British subject is to do as he pleases; and if he doesn't do as he pleases he should be compelled to!" Either of these sons of Erin had as correct ideas on the question of liberty as a good many people have who are shouting about liberty in church and state at the present time. What too many people mean by liberty is the right to say and do just what they please, without any regard for the rights and privileges of their neighbours.

The small boy wants liberty to do just as he pleases in the family. The school boy claims the liberty of doing as he likes in school. Some students shout about liberty if wholesome college regulations are enforced; and a few citizens think that liberty means the right to hand over the country to any neighbor who may want to add to his real estate. Liberty of speech is liberty to slander your neighbour; and liberty of the press means liberty to libel anybody the editor does not happen to like. Anarchists are bad people but they are logical. The front of their offending is that they carry false ideas about liberty to their logical results. One of these unfortunates who came to grief in Chicago a few years ago said he understood that in America a man might do as he pleased. It pleased him to throw bombs among the police. That kind of amusement might be pleasant for him but it was hard on the police; and the authorities put an end to it in a very effectual way. The misguided Anarchists learned in the school of experience that liberty, even in the United States, does not consist in doing just as you please, without any regard to the rights of your neighbours. The fees they had to pay for the lesson were high.

It cannot be too frequently or too forcibly stated these days that each man doing just what he pleases is not liberty; it is the most cruel kind of tyranny. Liberty to be liberty must be exercised with due regard to the rights of others. Society cannot exist for a week if each man is allowed to do as he pleases. Nothing would turn this world into a hell faster than to allow every man to do as he likes. Every command in the decalogue would be violated within the first hour that restraint was abolished.

Our Presbyterian neighbors across the line are having a lively time discussing in the Professor's chair. What does liberty in the Presbyterian pulpit mean? Does it imply the right of a pastor to undermine the faith of his congregation in the fundamental doctrines of God's word? Does it mean that he may drive a coach and four through his ordination vows? How much liberty should a professor of theology have? Should he be allowed to lecture in such a way as to make it reasonably probable that his students will teach congregations to doubt rather than believe? Ought he to be allowed to belittle and disparage God's word or to shape his teaching in such a way as to make it highly probable that some of his students will do so? The Church has said, in a distinct enough manner, what it wants men to preach and teach. The preacher or teacher who is not satisfied with the amount of liberty he has should surely say how much he wants. He got his position by solemnly vowing that he believed and would do certain things. If he wishes to believe or do certain other things he might condescend to say what they are. Friends of law and order have a perfect right to ask every minister in the Church howling about liberty to say how much liberty he wants. In some cases the only true reply would be that the man wants to retain the position and emoluments of a pastor or professor and preach or teach just what he pleases. He attaches exactly the same

meaning to liberty in the Church that the Chicago Anarchists attached to liberty in the state.

The cry of a youthful preacher in the Presbyterian Church for liberty would be very amusing were it not so exasperating. The young man gets his education mainly at the expense of orthodox people in the Church, some of whom have not much money to spend in theological education. Those excellent people build, equip and endow the college; they pay the professors who teach the young man, furnish him with a library, with comfortable lecture rooms and perhaps with board at reduced rates during his college course. He is licensed and ordained, and solemnly vows to "maintain and defend" the doctrines of his Church. He gets a congregation and a manse on the understanding that he took his ordination vows as an honest man; but he is scarcely warm in his place until he begins to howl about ecclesiastical tyranny, and cry for what he calls liberty. Nobody asked the young man to become a Presbyterian minister. The Church could easily have done without him—perhaps better without him than with him. He voluntarily took his ordination vows. Financially and socially he is better than if he had not become a minister. He might have been driving a mule team had he remained at home. But instead of working for the Church of his choice as he promised to do, he tries to undermine the institution he vowed to uphold. And there are old women in men's clothes who blubber over him if the Church asks him to keep his contract; or go out as any honest man should do.

There is just one other case more exasperating than this one, and that is the case of a minister who leaves another Church and comes into the Presbyterian on what he calls "conviction"; but is no sooner safe on board than he begins to try to scuttle the Presbyterian ship. He has a better salary and a better position in every way than he could ever have possessed in the Church he left. Perhaps his own denomination was glad to get rid of him. Possibly as he went over they said it was "more blessed to give than to receive." But the new arrival has hardly taken his seat in the Presbytery before he begins to sigh for liberty. Perhaps he had hard work to squeeze himself in; perhaps he button-holed every member of the reception committee; quite likely he got several influential members of the Assembly to put in a good word for him; but the moment he got to work he wanted to revise the Confession, change the discipline and revolutionize the Church generally. Out with such humbug.

There is not a club or a secret society, or a national society, or a fire company, or an organization of any kind that would tolerate for an hour the brassy insolence that the Presbyterian Church is too often asked to stand.

A SCOTCH MEETING-HOUSE FIFTY YEARS AGO.

"Meeting-house" describes north of the Tweed what "Chapel" describes south of it—a dissenting place of worship. The National Zion was and still is designated the "Kirk." Nothing could be plainer and more unpretentious than the ordinary Meeting-house. Of architectural ornament it was absolutely destitute—a barn-like structure, and generally so seated as to hold the largest number of people in the smallest amount of space. The Kirk, even in rural parishes, was a little more imposing, if from nothing else than its belfry, which it was thought it had alone the legal right to possess. The Dissenters must have no hell!

But the attachment of Scotch Dissenters to their Meeting-house was not affected by its humble appearance. Principle had separated them from the Kirk, and held them firmly together in this new and apparently uninviting fold.

The edifice in which the congregation assembled, whose services we are going to describe, was one of the plainest of these plain ecclesiastical structures. But the congregation had a long history; its roots went far down into the first half of the

last century; and the spirit of its founders had passed into every new generation of its members. The fathers lived anew in the children, and the children warmly cherished the memories of the fathers.

The geographical situation was one of singular beauty; at the roots of the southern hills which rose behind, with little wood but green to the summits, a stream of purest water curving round it, and away northwards the land spreading out till new hills rose dimly on the horizon. A little village relieved the solitude, and was a centre of social life in the sparsely peopled valley. This was the scene of the Sunday gatherings, whose story is, for our changed times, not without its interest.

What was a Sunday service in that rural Meeting-house fifty years ago? No bell tolled to convene the worshippers. The Kirk's bell was not heard till an hour after, the Seceders had assembled. But they were punctual, though many of them came from distant places among the hills. It was an interesting sight to see them converging from all parts in little streams to this remote sanctuary. That weekly sight was itself a religious education. In summer they usually gathered in little knots on the green before the church conversing, and then, when the venerable minister was seen approaching from his manse there was a general movement towards the doors, and soon every seat in the area and gallery was filled.

The service lasted usually for three hours. In the hottest of the summer season there was sometimes a break of half an hour or so, but this was not often. When once in, everyone resigned himself to the protracted diet. Usually after the devotional exercises there was the reading of a chapter from the Bible with what are called "comments," or brief, pithy observations as the preacher passed along. This was followed by the singing of a psalm; and then came the exposition, which formally traced and unfolded the course of thought of the sacred writers. Book after book was gone through in this way. This was what was known as "lecturing," and when a preacher had a talent for it it was greatly relished, especially by the older people. And after the lecture was ended, a psalm sung, and a short prayer offered up, then came the sermon, which was distinct in its structure and method from the lecture. It had so many "heads" or main divisions, and under each "head" so many "particulars" or sub-divisions. To a young mind not over attentive these were apt to be a little confusing. The "heads" were sometimes all announced at the beginning of the discourse, and when the preacher was heard saying "fourthly" the inference was that he was near the close; but "fourthly" might be only a "particular" under an early head, and therefore a long way from the end! If the hearer, whether old or young, could report at home what were the "heads and particulars" he was considered to have heard with profit.

Nothing but the Psalms and Paraphrases were sung, and these often in a "dreich" and doleful way. The precursor of our earliest remembrance led the psalmody without choir or instrument of any kind, and might have sung anything, for nobody could make out a word he uttered. His successor was a little more spirited, and introduced "repeating tunes," but some of the older members were greatly incensed by them. One farmer used to pluck off his spectacles, close his book, and look unutterable things, as this profane melody (for so he regarded it) went on. Had anything approaching Sankey's lively singing been attempted, more than one old Seceder would have had apoplexy!

The prayers were long, especially the opening one. The worshippers sat when singing but stood at prayer, or at least professed to stand. Their eyes were usually not shut. The different postures assumed through the long prayer were singular. Few stood upright all the time, and none in one position. Some were half doubled up over their pew, others turned their backs on the minister and then faced round again, while from a wearied young-

ster a half suppressed sigh might be heard as if nature were well-nigh exhausted.

Very carefully were lecture and sermon prepared, very carefully were they committed to memory, and as carefully were they delivered. In substance the sermons were mainly doctrinal, and so were the lectures; for Paul's Epistles chiefly occupied the preacher. They were hard logical discussions of the Calvinistic type, and if they had not been so they would not have been relished. The Scotch Dissenter of that time was nothing if not argumentative. He fed on the writings of Boston, the Confession of Faith, and the Shorter Catechism. The practical was not altogether neglected in the pulpit, but it did not bulk so largely as the doctrinal.

On the homeward journey both lecture and sermon were keenly discussed; and the youngsters were expected to be able, in the evening, when they had got home and were receiving their usual Sunday lesson, to give some account of the "heads and particulars" of the latter. And here, as we have referred to home training, we may say that it largely consisted in going over the "Mother's Catechism" with the younger children, and the "Shorter Catechism" with the elder.

(To be continued.)

BEWARE OF AN IMPOSTER.

Mr. Editor: The Board of Management of the Toronto Children's Aid Society have just learned that a man carrying a copy of their annual report has been imposing upon the public under the pretence of collecting for the society. To serve his purpose more fully he is said to have falsely entered as subscribers the names of well-known friends of unfortunate children in the book he uses with fictitious amounts opposite them. The society has hitherto relied on voluntary contributions, and if it be found necessary to call in the aid of collectors they will be furnished with books properly authenticated by the signatures of the officers of the society. The society will be greatly obliged if you will warn the public of the imposture.

Yours, etc.,

J. Stuart Coleman, Secretary.
J. K. Macdonald, President.
30 Confederation Life Chambers, Mar. 3.

REV. ROBERT DEWAR.

The recent death of the Rev. Robert Dewar, formerly pastor of the Lake Shore congregation, Annan, Ontario, removed from our midst another of the old pioneers, who did valiant service in the early days.

Mr Dewar was born at Aberdeen, Scotland, March 26th, 1811, and was brought up in Cupar, Fifeshire. In his boyhood he was at first very averse to learning, but afterwards became as devoted as he had been careless. About the time he reached manhood he determined to study for the ministry. In 1838 he entered the University of St. Andrews, from which he graduated in 1842 with honours in mathematics and physics. Among his fellow-students he was known as a hard worker of very superior abilities, who stood in the first rank as a mathematician. After the completion of his course in St. Andrews he entered the Divinity Hall of the U. P. Church in Edinburgh. At that time five sessions in theology were required. These were very enjoyably spent by him under the tuition of Dr. John Brown, Dr. Eadie and Dr. Harper. It was certainly a memorable period for a student of theology in Scotland.

During the intervals of his attendance at the Theological Hall, he engaged in teaching. Most of his work in this capacity was done in the village of Kettle. As a teacher he gave entire satisfaction and won the esteem of all who knew him. He had always a very high and noble conception of the teaching profession, and his own work was skilful and thorough. He was never satisfied with performing the mere routine of work required of every teacher. In everything he sought to awaken in his pupils the same unquenchable thirst for knowledge he himself felt, and succeeded in a marked degree. Being a theological student, he naturally endeavoured also to quicken the development

Christian Endeavor.

TEMPERANCE MEETING.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

MARCH 19.—PROV. 15: 15—25.

These verses deal with the value of wisdom, with respect for parents, with the joy that parents have in good children, with trust in God and with intemperance. But as our topic presents the subject of temperance we shall confine our remarks to this one theme, as presented in verses 20 and 21. Even this subject is too broad to be dealt with at length for it presents intemperance in all its forms—intemperance in eating as well as in drinking. It is necessary to limit the subject. We shall, therefore, deal with intemperance in drinking. This subject alone is so vast that we can only touch upon the fringes of it.

I. Be not among winebibbers. Who would desire to be? Their society is neither pure nor elevating. It does not cultivate the best side of our social nature and it blunts the moral sensibilities. But the strange thing is that many young men seem to be fascinated with the drinking usages of society. These winebibbers seem so very happy and jovial! When they meet and come under the influence of their potations there is often loud laughter and guffaw. These things seem to charm the thoughtless. But could they see the end—the bitter, pitiful, horrible end—the charm would be broken. The end of that mirth is heaviness. That laughter is like the cracking of thorns under a pot; there is a flash, a blaze, a ruddy glow, but the fire soon dies out, and then the hearth is more dismal than before. Sinful pleasures always leave a sting behind. (Prov. 20: 1; 23: 22).

Be not among winebibbers for they will try to make you as debauched as themselves. But the great danger with young men is that they think they will never become drunkards. They imagine that when they begin to feel that strong drink is hurting them they will give it up. That thought has often proved a pitiable delusion. Could they realize that the cords which now might be easily broken would one day hold them with the strength of a cable they would break with the habit at once and forever. Did they see that they were walking near the brink of an indescribable horror they would rush back with alarm. But while in the society of winebibbers young men are apt to forget that, "Ill habits gather by unseen degrees, As brooks run into rivers, rivers run to seas."

II. The drunkard shall come to poverty. One has only to look at the statistics which present the expenditure for intoxicants in order to realize the awful waste of money through intemperance. One has only to look around him and see the tattered garments of the drunkard himself, and the ragged clothes of his family in order to furnish himself with further evidence of the same fact. Not only does the drunkard waste his money—indeed, worse than waste it—but he largely incapacitates himself for earning more. Some railway companies will not employ a man who tampers with strong drink. A drunkard teacher cannot long hold a position. Few business houses will keep in their employ a man who is intemperate. A drunken lawyer can get but few clients. A drunken physician has little chance of success in the race with his sober professional brethren.

But the loss of money and the inability to earn more are only one form of poverty. The drunkard is poor in many other respects. He loses his physical health. (Prov. 23: 29-30). Many of the most eminent medical authorities testify that alcohol is not a food but a poison. The drunkard loses his good name, his respectability and his home. His moral perception is blunted. (Isa. 28: 7). But his saddest loss—an irretrievable one—is the loss of his soul. Drunkards shall not inherit eternal life. (1. Cor. 8: 10).

Man's unhappiness as I construe it, comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the finite.—Thomas Carlyle.

of his pupils in morality and religion. And being a man in earnest with life, kind-hearted, sincere and possessed of much decision of character, the moral influence he exerted was most positive. Nor did he confine his influence within the school-room. In every movement calculated to refine and improve society, he took a prominent part and was often found devoting his leisure hours in facilitating the studies of young men in the neighbourhood, who had a taste for scientific and literary pursuits. He gave willing help in originating and superintending Sabbath schools, and prayer-meetings in the village of Kettle and vicinity; also in organizing and promoting popular institutes, and similar schemes of usefulness. On different occasions he addressed public meetings both from the pulpit and platform. And all the while he was preparing himself for the ministry, with his untiring and indomitable perseverance.

After he was licensed to preach he went to the University of Edinburgh, in order still further to prosecute his studies in natural philosophy and mathematics. He there studied two sessions under Prof. James Forbes and Prof. Kelland, both famous scholars and teachers in their respective departments of natural philosophy and mathematics. Prof. Kelland bore willing testimony to Mr. Dewar's great proficiency in mathematics and furnished him with a flattering testimonial as to his ability to teach the higher mathematics. By this time he had extended his mathematical knowledge far beyond the limits of a regular university education. It appears that at one time he intended fitting himself for a professorship in his favourite department of study. Once he thought of going from Edinburgh to Cambridge, but that plan was given up.

In supplying the vacancies of the church, to which he belonged, he always carried along with him a pack of books on abstract science. He derived pure pleasure from the intricate processes of reasoning and nothing so soon relieved him from the fatigue of preaching or of visitation as the solution of questions in algebra and geometry. From the cast of his mind, and from his favorite subjects of study, he was not a preacher of general acceptance with the people, as it was his custom to treat his subjects, not so much in a concrete as in an abstract manner, and it accordingly required close attention to follow him. His sermon was a logical analysis and development of the text in the light of the context. Hence, he was once humourously told by a minister, whose pulpit he filled for a time, that he would never be able to preach his sermons from different texts. He was not so rich in the illustration of his subject as he was clear in his conception of it. Almost every one of his sermons contained matter enough for two or three sermons.

Almost a year after finishing his post-graduate course at the University of Edinburgh, he offered his services as a missionary for Canada and was accepted by the Committee on Foreign Missions. In the early part of the next year (1854) he married Anne Primrose, daughter of Rev. Jas. Millar, Huntly, Scotland—a lady of fine abilities, with a liberal education, and above all a sweet and saintly character. The same year he left Scotland for Canada.

In 1855, Mr. Dewar was settled as pastor of the Presbyterian congregation at Annan, Ontario, where he continued to reside up to his death.

At that time, the country was new and pioneer work required to be done. To this labour he zealously devoted himself, and was quickly rewarded by the prosperity of his congregation. He was a faithful pastor and especially welcome in the sick room. Through the Sabbath School he took care to introduce into the families the best of the cheap religious periodicals. He also encouraged reading by bringing lecturers to discuss topics of general interest. The temperance and other useful movements received his loyal support. His missionary efforts extended throughout the northern halves of Grey and Bruce, in different parts of which he helped to organize new congregations, and encouraged the weaker ones by frequent visitation. It is impossible now to estimate the large amount of valuable work he thus quietly accomplished, for years ago others have entered into his labours. But his influence was wide and lasting, because it was one of such great strength.

In the Presbytery, his fine administrative ability found a good use. A man of great tact and firmness of character, yet

kindly at heart and modest in demeanor as a valuable member of a church court, and it is no exaggeration to say, that the history of Presbyterianism in North Grey would have been very different, had Mr. Dewar's life and work not entered into it. He likewise took a useful part in the U. R. Synod prior to the Canon of 1861, and subsequently in the synods and assemblies of the Church Church, up to the time of his retirement from public work.

Besides his ministerial labours, Mr. Dewar was for many years an active worker in the cause of education. He was a born student and teacher and therefore an enthusiast in education. We cannot conceive him standing aside from this important part of public life. Within his own congregation he did much work of educational value. He took special pleasure in helping forward young men who sought further to prosecute their studies.

For upwards of twenty years, he was one of the examiners of the board of education of Grey Co. His exceptionally noble idea of study made him a most useful examiner. In preparing his examination papers, he ever kept before him a noble aim, viz: to test the scholarship of the examinees, and to stimulate them to further study. In the attempt to carry out this purpose he was largely successful. He did much to improve the scholarship of public school teachers in the County of Grey. The stimulus he thus gave to education in his own County may be illustrated by the saturation of a young man, given him once in Toronto. When, on a public occasion, he was pushing his way through a dense crowd to the Northern Railway Station, the young man tapped him on the shoulder and said "You do not know me, but I know you—you made me." He received similar acknowledgments on several occasions and in different places from not a few, who came in contact with him as an examiner.

For upwards of twenty years he was also a trustee of the Owen Sound High School, and did much to promote the interests of Education in that Institution. His zealous efforts in the cause of education were duly appreciated by the other members of the Board of Education, and when incapacitated through blindness, his inability to act longer was among them a matter of sincere regret.

He was at one time also an examiner in Knox College, Toronto. For many years he regularly contributed to various newspapers, articles on educational, social, literary and philosophical subjects. This was an important public service in the earlier years, when the settlers were not so well supplied with general literature. The articles proved helpful to many of the more intelligent readers. His chief purpose in writing them was a wider training in precision of thought and elegance of expression. The papers to which he chiefly contributed were the Owen Sound Times, the Meaford Monitor, and the Grey Review.

In 1877 Mr. Dewar retired from the active duties of the ministry. He did so willingly in order to facilitate a union of the Annan and Leith congregations, a union which naturally followed the Ecclesiastical Union of 1875. On his retirement, the united congregation guaranteed him, for life, an annuity of \$200, with the use of the manse as long as he chose to remain in it. This tribute of the congregation was surely no less a testimony to their Christian generosity and sympathy. At the time of his retirement, though otherwise enjoying health and strength, Mr. Dewar's eyesight was rapidly failing. In a year or two he was totally blind. It was this affliction that compelled him also to sever his connection with the Educational Board, much to his regret. Occasionally he preached and even did missionary work after his blindness, for his strong, active nature craved work; but the circle of activities became smaller and smaller as the years passed, until at last he was wholly confined within his own home.

In the spring of 1880, Mr. Dewar suffered a loss even greater than that of his eyesight—in the death of his wife. The blow staggered even his strong spirit. It seemed a mysterious act of Providence to take from his side such a helpmate when the world had now become to him a land of darkness. Mrs. Dewar was a woman of exceptionally wide and delicate sympathies, and made tender and happy the home in which she stood for years a bright centre of hospitality and gladness. How much her companionship would have relieved the tedium of her husband's forced inactivity, all who had the privilege of knowing her can well understand. But it was God's will that the strong man should be thrown upon the care of his children.

It was in 1879 that Mr. Dewar completely lost his eyesight. Nearly 14 years, therefore, were spent under this disability. And the story of his life during this period, if it could be truly written, would perhaps be the most interesting. But his wonderful patience, his humble submission to the will of God, and his cheerful acceptance of the situation is a treasure of the family, and cannot well be reported.

His life in retirement, however, is a splendid example of the resolute endeavour

to live out life as fully as possible in one's sphere. A man, when smitten with blindness, must be strongly tempted to despair and to relinquish unnecessarily many of his activities, with a consequent loss of interest in much of the outside world. But Mr. Dewar's interest in the world rather widened than narrowed under his affliction. While all that his own practical life brought him in contact with remained the same in thought to him, he discovered much else in the formerly overlooked. He reexplored many of the fields of thought, where he had often spent delightful hours in former years; many new well-springs of feeling were opened up in his heart; and the high and noble purpose which in different ways was seeking expression in the public line of this and the older countries still strongly moved him either by their defeat or fulfilment. His mental vigor during this period and his undiminished interest in all the vital questions of the day, were surely the reward of the keen intellectual life which always characterized him and are fresh proofs of the value of being a thorough student.

Through the devotion of his family, and especially of his two daughters who were constantly with him, Mr. Dewar's reading was continued almost uninterruptedly throughout these long years of waiting for the end. Many of the favorite books in his large library of standard works were re-read; and fresh literature was added to it every year. He particularly enjoyed reading the leading American and English Reviews. The lighter periodicals and the daily newspaper were always eagerly awaited. As an expedient to keep him in his blindness from weariness he often yet contributed articles to the local papers. His mathematical attainments now served him in an unexpected manner. He who could study Newton's Principia as a recreation during his pastorate, now found delight in solving algebraic and geometrical problems, either of his own construction or read to him by his sons out of their school text-books. During these years he even gave mathematical instruction to several of the public school teachers in the neighbourhood. His thought never lost its vigor and to the last craved for the best thought of others.

Though Mr. Dewar seldom knew a day's illness his strength during the last years was visibly failing. Increasing old age, and the physical confinement is the sufficient explanation. Many times he felt that the end was drawing nearer, and would express to his family the conviction that he could not be much longer with them. But death had no terrors for him. The furnace of affliction was in his case a refiner's fire, in which he was fitted for a more abundant entrance into Christ's Eternal Kingdom. He looked forward to death as a glad release from inactivity, and the beginning of a fuller and a richer life in Christ Jesus. Though death was thus cheerfully awaited, it at last came unexpectedly. On Monday Feb. 23th, his heart troubled him, but in a few days he appeared as well as usual. When on the Friday evening he took part in a Committee meeting of the local branch of the Bible and Tract Society, no one then dreamed of his early decease. The next day, however, showed symptoms of a serious character, and it was felt by all in attendance that Mr. Dewar would never again be the man of health and strength he had always been. Yet no one, not even himself thought the end was near. Though he was sure that his days were now very few, he retired that Saturday evening in full expectation of spending another Sabbath day on earth. But it was ordered otherwise. After a restless night, in the early morning his prostration was so great that his medical attendant was speedily summoned. But in less than an hour the end came. After a few words spoken to those present, he turned his head over on the pillow and fell asleep; but it was the eternal sleep, the sleep which Jesus giveth His beloved. Heart failure resulting from old age, was the cause of death. In a little over a month he would have completed his 82nd year.

On his table lay the books he had been busy with during the last few weeks of his life. They are so characteristic of his later reading as to be worth noting: A work on logic, another on algebra, the new edition of Samuel Rutherford's letters, the autobiography of John G. Paton, the second series of Dr. John Ker's sermons and the volume of Dr. Cairns' sermons recently published. The last volume he had not begun, but was anticipating its reading with delight. The deep spirituality of Rutherford's letters was very precious to him. Especially did he enjoy that most beautiful letter addressed "to a Christian gentlewoman on the death of her daughter". Paton's life deeply affected him. Ker's sermons were always to him a rich treat. Of the volume on the table only two remained to be read. These he was keeping for the Sabbath day, but when its morning came the Master called him home.

He left behind him a family of four sons and two daughters. The two eldest sons are in business in the United States. The rest of the family remain in Canada.

Pastor and People.

GOLDEN GRAIN BIBLE READING.

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

GOD AND THE WICKED.

How clear and strong are the statements made touching God's relation to the wicked! These are all intended to impress upon the hearts of evil men that God cannot look upon sin. He hates sin, He abhors wickedness, and whosoever is wicked on him must rest God's strong disapprobation. Just read these declarations:

The thoughts of the wicked are an abomination to God. Prov. 15.26.
So is his sacrifice, and his way or Life. Prov. 15.8-9
The curse of the Lord is in the house of the wicked. Prov. 3.33.
The light of the wicked shall be put out. Job. 18.5.
On the wicked he shall rain snares, brimstone, etc. Ps. 11.6.
Salvation is far from the wicked. Ps. 119.155.
The Lord is far from the wicked. Prov. 15.29.
The way of the wicked is as darkness. Prov. 4.19.
The place of the wicked shall come to nought. Job. 8.22.
The years of the wicked shall be shortened. Prov. 10.27.
God is angry with the wicked every day. Ps. 7.11.
The wicked shall be turned into Hell. Ps. 9.17.
Their only hope is in turning from their wickedness to the Lord. Isai. 55.7. Ezek. 33.12.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Early in the morning as soon as the birds were awake the fugitives left the shore to find the Isles of the Blest. There was no wind yet the sea was rough, although no rougher than they had often found it off the Ass's Jaw Bone. But when the sun was fully up the canoe was like a little furnace. To save fresh water they dipped their woollen bonnets in the sea from time to time till they were like cakes of salt. Polydor grumbled all the way and even asked Leon in his angry folly if he had brought him there to kill him with heat and starvation. So Leon gave him some food and water, taking far less himself and tried to cheer his cousin's heart with pleasing fancy pictures of the Blessed Isles. At last came the blessed night with a little coolness and a gentle breeze but with a clear sky and a sea almost as calm and peaceful, for the paddlers had made good headway and were now beyond the reach of the coast winds. Also about midnight the land breezes began to blow and these helped the progress of the tiny craft. Polydor slept again as Leon would not quarrel with him, saying that he had done enough slave's work for one day, but Leon staid awake and paddled alone steering his western course by the stars as he had noted the night before. It was very lonely work out there on the great ocean with not a soul to speak to, and Leon was often tempted to despair, but he thought of the great God above the blue sky overhead and trusted that He would bring him safely through. He stuck to his paddle and sang the brave battle songs of the Spartan poet Tyrtæus, which had so often cheered his countrymen in dark days and nerved them to deeds of valour.

When it was day Leon saw clearly what he had seen dimly from the African coast the great mountain which we call Teneriffe, with its lofty summit buried in the clouds. He roused Polydor from his slumbers and pointed it out to him but the ungrateful Polydor grumbled more than ever saying that he saw no Islands of the Blest but only a great rock on which he was sure no human being could live. Then a few hours later the sea breeze began to blow and with such violence that it was all the cousins could do to keep their light craft from being blown back to land again. All that day they toiled ever in sight of the wished for land yet never seeming able to get any nearer. Before night the last of their provisions had gone chiefly to Polydor. Still they held to the paddles hoping that at midnight the wind would change. Happily it did so, veering round and blowing off the African shore. The sea was still rough but the wind helped the boat's progress now instead of hindering it. As the big water bottle was now useless Leon cut it open with his long knife and spreading it out as a sail fastened it to Polydor's propped up spear. Then while his cousin again slept Leon steered the little ship over the waves. Before morning seven long leagues of sea had been crossed and the canoe glided into an island harbour and soon grated upon a pebbly beach. Then Leon prayed a short prayer of heartfelt thanksgiving and being very tired fell to sleep beside his less active cousin.

When they both awoke the sun was high in the heavens. The sleep had refreshed them but they were very hungry. It needed no persuasion to make Polydor rise and walk into the island on which they had landed and of which they did not even know the name. As they left the shore they saw more beautiful scenes than had ever met their eyes in Greece or Africa. The island was a perfect garden. Overhead were trees with many coloured flowers like the acacia in shape, with chesnuts and others that bore fruit. Sprinkled among them were laurels and Indian figs, and among the grass grew flowers like our bluebells but the bells were golden yellow and ferns of rare beauty. Many birds flew about among them and gaily dressed butterflies, while lizards of brilliant hues darted

through the blades of grass beneath. After refreshing themselves with fruit and wild grapes which grew abundantly the cousins continuing their journey saw coming towards them a man in a long dress with a tall hat on his head. This was the first person they had seen since they left the Canars on the African coast. Polydor who carried the spear stood ready to defend himself and whispered to Leon to draw his knife. But Leon told his cousin to put his spear down and use it as a staff, for the man they saw did not look like one who would do them any harm. Polydor would not advance so Leon went forward alone and bowed to the old man. Then remembering that the Canars told him the inhabitants of the Blessed Isles were of their race he addressed him in the Berber or Moorish language calling him *dada* which means father. The old man replied calling Leon his *yooos* or son and at once they entered into conversation.

Leon found that the old man was a *faycaig* or priest, that the name of the island was *Literoygotto*, that the people called themselves *Achimenceys* and that there Mencey or king named *Achoron* lived some distance off in the city of *Teguisa*. Also he learned that the king was a good and wise man, kind to his own people and to strangers. The *faycaig* asked who Polydor was and why he remained behind flourishing his foolish spear. So Leon had to tell that his cousin was a little suspicious of strangers and to shield him added that it was no wonder after the bad treatment he had met with. The old priest then invited Leon to come and rest awhile at his house and Leon overcoming his cousin's suspicions and bringing him with him, the three travelled along the road together.

The cousins spent a very pleasant hour at the *faycaig's* house and enjoyed the cakes which he baked hot for them in an oven under ground. Then he advised them to go and take service with the Mencey at *Teguisa* for he said King *Achoron* wishes all strangers to come and see him. He told them of a short road to the capital which lay through *Lake Herro* in the midst of which was an island where clothes and provisions were kept for the use of those who were on their way to the *Talgmogar* or royal palace at *Teguisa*. Before coming to the lake they would hear the talking birds and must attend to what these said for that would make all the difference in their journey. Also they must swim over to the island for there was no boat there and if they could not swim they must wade, no matter how deep the water looked. He also advised Polydor to throw away his useless spear and told Leon he would do just as well without his long knife. So Leon left his knife as a present to the priest but Polydor said he was no fool and would keep his spear. The *faycaig* blessed the youths and they went forward on their way. It was a very pleasant way under shady and fragrant trees, over velvety grass studded with many blossoms and as they went on great flocks of brown and yellow canaries filled the air and began to sing. "Listen!" said Leon to his companion; "These are the talking birds, let us hear what they are saying." So they listened and Leon plainly heard the words of their song for he began to dance along the flowery way, keeping time to the music while Polydor stood still and flourished his spear. "Don't you hear what they say?" he called to the happy Leon. "Of course I do" Leon answered; "they sing the same thing over and over again with many changes. It is 'hope, peace, love, trust! trust, love, hope, peace! hope, hope, hope, peace, love, trust!'" "Don't you hear it too?" But Polydor scowled and said "They sing nothing of the kind. It is 'Beware, take care! take care, beware! beware, ware, ware, beware, take care!'" And they are wise birds too for that is what people must do in the world."

Thus the two cousins went on their way listening to different songs from the same birds. And as the songs were different so were the ways of the young men. Leon's heart was full of the blessed quartette "hope, peace, love and trust till it made him skip and dance on his path like a happy child. Polydor's was full of distrust and suspicion and he marched like a soldier with ready spear and eye on every side looking for enemies. At last they reached *Lake Herro* without seeing a human being. It was a beautiful sheet of water but very dark because of the overhanging trees so that no one could tell how deep it was. Leon took off his ragged clothes and prepared to jump in, but Polydor said again that he was no fool to throw away the only clothes he had and leave his good spear behind. The old *faycaig* had warned them not to go round the lake for the ground was boggy and treacherous on both sides. Polydor was not the man however to care much for advice. It was true that the priest had entertained them well but all the same the old villain might only have done so to lead them into a trap. Besides had he not taken away Leon's knife and did he not want to take his spear as well! There was something wrong about that priest and he had felt it from the very first. So argued and spoke Polydor. "Good-bye, Leon" he cried as he went off to the right, "I am sorry you are such a week-minded fellow, willing to believe anybody and anything. If you get safely through, which I very much doubt I will be there on the other side waiting for my clotheless cousin." Then he plunged into the woods, spear in hand and Leon lost sight of him.

Leon was much tempted to go after his cousin because he loved him in spite of his hard ways. But the birds flocked round him with their sweet warblings of hope, peace, love and trust and the sun shining down upon the islet in the centre of the lake made it now so beautiful and so near that he plunged

into the waters and swam towards it never fearing. Soon he found that he need not take the trouble of swimming unless he liked for as he rested for a moment his foot touched the bottom of hard smooth land. So leisurely he waded over to the island. There he found many vines and fruit trees and in their midst a little stone house like a summer house in royal grounds. The door was open but nobody was there. Bread and dried fruit were on a table in the centre and more was in recesses in the wall and all around the room hung changes of clothing for the use of those who were going to see the Mencey. Leon ate some of the food, took a pitcher and filled it with fresh water of the lake which he drank amid the songs of the birds and then choosing a plain dress put it on. He also took some of the bread and fruit and another suit of clothes for his cousin and crossed over to the other side of the island. Here there was no need to wade for a bridge of stone spanned the narrow stretch of water between the island and the shore. When he reached the shore he found another stone house there and looking in at the doorway saw a man lying down upon the floor. Thinking it was his cousin he called out in Greek "Chaire!" or hail Polydor!" and walked forward to meet him, wondering that he had found his way there so soon.

Before Leon came up to him the man rose and seized a heavy club. Then Leon saw that he was a negro, very black and very large, with a fierce, savage face and bloodshot eyes. But as he had never done the negro any harm he still advanced and saluted him in the Moorish tongue. The negro held up his club for a moment then looking at Leon's kindly face and seeing that he carried no weapon he let the stick fall and asked the young Greek what he wanted there. So Leon told his story and offered the black man some bread and fruit for he knew that if he ate with him he would not do him any harm. The negro sullenly took the food for he was hungry and then feeling better told Leon how he was an outlaw. The king he said was far too good for him. He liked freedom to do as he pleased and what he pleased had not always been what the Mencey liked. He had killed some people that stood in his way and now he hated everybody because everybody looked down upon him or feared him. If Leon had turned away from him it would have been bad for him but as he trusted him he would see that black as he was he could be trusted. Then all of a sudden as if he had heard a noise he jumped to his feet again and ran off with his club into the thickets on the left side of the lake. "I hope" thought Leon to himself "that poor Polydor will not meet that man." As soon as the negro was well out of sight Leon began calling to his cousin and continued doing so till night fell. Then as he could do nothing till the morning he wrapped himself in his robes and fell asleep to dream of sweet-scented flowers and sweet-voiced birds singing ever of hope, peace, love and trust.

In the morning soon after he awoke he heard a noise the crackling sound of some one breaking through the bushes on his left. "It is that negro again" he said. But it was not; it was Polydor. And such a wretched looking creature as he was I suppose you have never beheld. His woollen cap was gone, his sandals lost, his clothes torn and stained and his much loved spear not to be seen. He writhed rather than walked along as if he were in great pain. After Leon had given him some refreshment he told his pitiful story. No sooner had he left his cousin at the margin of the lake than he found himself in a jungle, then the jungle turned to a bog and the bog to a swamp. But for his spear with which he tried every stepping place he could not have got along. As it was he fell and sank into the mud many times. Then when he had got more than half way round he saw a gigantic black man coming towards him whereupon he hid behind a tree. The negro called to him to come out but he would not. Then there was a chase but as the black man knew the swamp well and was very active he soon caught up with Polydor. A short fight followed but the negro dashed the spear out of his opponent's hand then so beat him with his club that the unhappy Polydor lay in the mud as dead. Whereupon the black man took the spear and went his way. After a while Polydor came to himself and crawled feebly onwards through thorns and slime and stinging insects and dreadful creeping things to meet his cousin. Leon was very sorry you may be sure for Polydor's misfortune but did not dare to tell him that he also met the negro for the sufferer was in such a frame of mind that he would have suspected his cousin even of having set the outlaw upon his track. So dreadful and far reaching a thing is suspicion when we indulge it.

(To be continued.)

From the lowest place on earth it is possible to reach a high place in heaven.

A kind word will go farther and strike harder than a rifle shot.

It is possible to fail a thousand times in the eyes of men and yet succeed in the sight of God.

We are led to believe in Christ when we see him in the eyes of those we love.

If a man pray as he should, it is the prayer of faith. If a man obey as he should, it is the obedience of faith. If a man war in the Church militant, it is the fight of faith. If a man lives as a Christian and holy man, he liveth by faith. If he die as he ought, he dieth by faith. These all die in faith

Our Young Folks.

BEGINNINGS.

mighty, mighty river, flowing down so deep and calm,
With the mills upon thy fingers, and the ships upon thy palm:
Tell me why thou never failest, never growest weak and small,
But with ever-swelling current bringest down thy wealth to all?
Quickly then the river answered: "Praise the little mountain spring,
Ever sparkling, ever gushing, for the precious gifts I bring.
"Far away among the forests, where the moss lies deep and cool,
There the mill hums in a crevice, and the ship swims in a pool!"
Harper's Young People.

A LITTLE SERMON.

Children, who read my lay,
Thus much I have to say:
Each day, and every day,
Do what is right!
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light!
This further I would say:
Be you tempted as you may
Each day, and every day,
Speak what is true!
True things in great and small,
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

GOOD-NIGHT.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which fall like dew upon the heart. Good night! The little one lisps it as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are, as voyagers, putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, and are the same in meaning. "Good-by" is only "God be with you." "Good-night" is really "God-night," or "God guard the night."
It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good-night."—Harper's Bazar.

REMARKABLE ANTS.

A cook was much annoyed to find his pastry shelves attacked by ants. By careful watching it was discovered that they came twice a day in search of food—at about seven in the morning and four in the afternoon. How were the pies to be protected against the invaders?
The cook decided to make a circle around the pie with molasses and await the result. He did not have long to wait, for at 6.30 he noticed that off in the left corner of the pantry was a line of ants slowly making their way in the direction of the pies.
They seemed like a vast army coming forth to attack the enemy. In front was a leader, who always kept a little ahead of his troops. They were of the sort known as the medium-sized red ant, which is regarded as the most intelligent of its kind, whose scientific name is *formica rubra*.
About forty ants out of five hundred stepped out and joined the leader. The general and his aids held a council, and then proceeded to examine the circle of molasses.
Certain portions seemed to be assigned to the different ants, and each selected unerringly the point in the section under his charge where the stream of molasses was narrowest. Then the leader made his tour of inspection. The order to march was given, and the ants all made their

way to a hole in the wall, at which the plastering was loose.

Here they broke rank and set about carrying pieces of plaster to the places in the molasses, which had been agreed upon as narrowest. To and fro they went from the nail-hole to the molasses, until at 11.20 o'clock, they had thrown a bridge across. Then they formed themselves in line again and marched over, and by 11.45 every ant was eating pie.—Selected.

FIRE WORKS IN THE OCEAN.

The ocean, too has its living lanterns, or phosphorescent animals, and among these the jelly-fish and sea-anemone are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow and lilac rays. Many luminous sea creatures are very small, not larger than a spark, but these gather in such masses that in the Indian Ocean the water often looks like a great sea of molten metal; and a naturalist who bathed among them in the Pacific said that he found himself illuminated for hours afterwards, while the sands on which the insects were stranded at low tide gleamed like grains of gold. The bottom of the ocean is magnificent with star-fish and sea pads, some rich purple and shedding a soft golden-green light, while others send out silver flashes, and the lamp-fish carries on its head at night a golden light. Another fish seems to be decorated with pearls, and it is evidently the fashion there to be brilliant in some way. Even crabs, in hot climates, seem to set themselves on fire, and when captured and teased they blaze all over with indignation. A species of shark, too, is intensely brilliant at night; and one that was drawn up shone like a splendid lamp for some hours after it was dead. Naturalists have long been at work on this curious subject, and the source of the illuminating power is supposed to be contained in the little sacs or cells in the body of the animal.—Harper's Young People.

CHURCH SICKNESS; A TRUE STORY.

When Minnie and Annie were younger, perhaps eight years old, they began to weary of church-going. The sermon was so long, and they used to get so tired.

They were cousins; Annie was visiting at Minnie's home. And they loved each other dearly.

One Saturday, Minnie determined to get out of church. So, in the middle of the sermon, Sunday, she found that she had a headache, and telling her aunt that she was sick, she went home. There she lay around and enjoyed herself till dinner time.

During the week, Annie and Minnie agreed that both of them would spend the next Sunday morning at home. So during the Bible reading at church, Minnie said she was sick, and went home. And soon after the text was announced, Annie said she was sick, and she, too, went home. And when the family returned after service, there were the two children, both in bed.

There was a favourite dessert for dinner that day—fruit cake; and after the others had taken off their cloaks, these two girls listened for the dinner bell. A long time they waited and listened. Then they heard the clatter of plates, as if the table was being cleared. Up they jumped, and started down to the dining-room.

But on the staircase there was auntie, with a plate of cold bread and two glasses of milk. "Oh, auntie, we don't want that; we want dinner and some of the fruit cake."

"Dinner! fruit cake! for girls who were so sick they couldn't stay through church? Oh, no. You're far too sick to eat such things. You couldn't venture to eat anything but bread and milk."

"Oh, auntie, please," cried both at once.

"No, dears, it wouldn't be well to feed sick children with fruit cake; nothing but bread and milk till you get well again."

Back to their room they went, and tried to eat bread and milk. But it did not taste good, for they were thinking all the time of the fruit cake.

The next Sunday they did not get sick in church.—Christian Observer.

Teacher and Scholar.

March 26; }
1893.

REVIEW.

GOLDEN TEXT.—Thy word is a lamp unto my feet, and a light unto my path. Ps. 119; 105.

I. Ezra 1; 1-11. Returning from the captivity; G. T. Deut. 30; 3. The period of exile, in its beginning; Dan. 1:1; Ezek. 1:1; II Kings, 25. 1; in its cause, II Kg. 24: 3-4; in its character, Jer. 29:5; in its results, sifting the people, winning them from idolatry. The King's spirit stirred up, by whom? Is. 44. 28; 45. 1. Why? Jer. 25. 12; 29. 10. The resulting proclamation, acknowledging Jehovah, proclaiming freedom to return, enjoining assistance. The response; those stirred up to return (v. 5); the aid given (v. 6); restoration of sacred vessels; the number returning (ch. 2. 64-65); the leader (v. 11).

II. Ezra 3. 1-13. Rebuilding the temple. G. T. Ezra 3. 11. The altar set up, When (v. 6)? Where (v. 3)? Why precede temple building? Offerings renewed daily: Num. 28. 30; for feast of tabernacles, Num. 29. 12; for continual set-feasts, Lev. 23. 2; free-will offerings. Foundation of temple laid; provision made before hand, oversight by Levites, ceremony at laying the foundation, mingled feelings of people (Hag. 2. 3.)

III. Hag. 2. 1-9. Encouraging the people. G. T. Ps. 127. 1. The interval. Sympathy amid discouraging contrast with past greater glory. Encouragement from God's aid in the present. His presence assured as a basis of strength, Josh. 1:5; continuance of his covenanted word, Ex. 29. 45-46; His Spirit among them a dispeller of fear, Is. 63. 10. Hope through God's promise for the future—His glory to be manifested in shaking of all nations; all precious things to glorify His house; His house to be a centre of.

IV. Zech. 3: 1-10, Joshua, the High Priest, G. T. Heb. 4. 14. The guilty forgiven—the trial scene. Joshua, Satan, Angel of Jehovah: Satan rebuked by the Judge because Jerusalem chosen by Him, though injured, is yet precious; Joshua, representing the people forgiven, signified in removal of garments and putting on festal raiment. The priesthood re-established, the mitre set on Joshua's head: the covenant made, containing obligation to walk in the Lord's way, and privilege of access to His presence. The foundation of all—Joshua and his fellows a sign; God's servant, the Branch, the reality; securing providential care, removal of iniquity, peaceful fellowship.

V. Zech. 4 1-10. The Spirit of the Lord. G. T. Zech. 4:6. The vision—the tabernacle candlestick, Ex. 25: 31; Lev. 24: 1; general significance, the church: Rev. 1. 12-20. precious lightgiving, Mat. 5. 14; Phil. 2. 15; peculiarities, reservoir, pipes, olive trees, fruit-bearing branches. The explanation assuring—of Spiritual power for the temple work: of the removal of all obstacles, Mat. 17. 20; of the completion of the work by Zerubbabel. Evidence given of the reality of God's word. His watchful care and joy in the work.

VI. Ezra 6. 14-22. Dedicating the Temple. G. T. Ps. 122. 1. The temple completed—the parties aiding, prophets, elders, kings, according to Divine command: date. The temple dedicated—joy in the observance; offerings made; peace, sin: provision for regular services, according to law, through special class, Num. 3. 6-10; 1 Ch. 23: 28. Celebration of the passover, special care in purifying, II Ch. 30. 3: parties partaking: nature and meaning: joy.

VII. Neh. 1. 1-11. Nehemiah's prayer. G. T. Psalm 30. 10. Tidings from Judah—the bearers; disheartening contents. Effects of tidings—fasting and weeping; resolution, 2:5; prayer. Prayer of Nehemiah, adoration, producing reverence and confidence; invoking, beseeching attention; confession: general, family, personal; pleas. God's word, Lev. 26. 27-30; 33-45. His redeeming mercy; petition.

VIII. Neh. 4 9-21. Rebuilding the wall. G. T. Neh. 4. 9. Sources of opposition—the discouragement of the workers, from toilsomeness of work, its vastness, and apparent lack of results: avowed enemies, conspiring, boasting; lukewarm friends, seeking to dissuade. Divine reliance, prayer

made, encouragement in God (v. 20). Precautions taken, accompanying divine reliance, watch set, weakest spots fortified, permanent guard formed, provision made for concerted action, untiring vigilance.

IX. Neh. 8. 1-12. Reading the law. G. T. Psalm 119. 18. Anxiety to hear law—prescribed time of reading anticipated Deut. 31. 11-12; large gathering: request to Ezra, priest and scribe. Reading of the law, place; preceded by prayer; response of people: meaning given by assistants; attentiveness. Effect of hearing law: mourning, checking of grief; festal joy: living provision for neglected.

X. Neh. 13. 15-22. Keeping the Sabbath. G. T. Exod. 20. 8. The Sabbath profaned—signs of desecration by Jewish merchants, foreigners, purchasers. Nehemiah's measures of reform—reproaches nobles. Importance of Sabbath physically and spiritually; reminds of past judgments; stops traffic; puts gates in charge of Levites.

XI. Esther 4. 10-5.3. Esther before the king. G. T. Prov. 31. 9. Danger of intercession, life dependent on King's caprice: seemingly neglected of late; opposition of Haman; necessary revelation of identity with Jews. Encouragement to intercession—the danger common to all: confidence deliverance will come; providential object of Esther's exaltation. Preparation for intercession by fasting, humiliation and penitence. Success in intercession—royal apparel put on, favor extended.

XII. Prov. 23. 15-23. Timely admonitions. G. T. Eph. 5. 18. Exhortation to wisdom, which is usual, involving knowledge and reverence of God, moulds life, preserves in fear of the Lord, keeps from from envy, reveals retribution. Exhortation against intemperance—self-indulgence to be avoided, moderation needed in what is necessary, abstinence safest from what is unnecessary. Exhortation to filial obedience and true principles—honor to parents, channel of honor to God, sincerity of life to be sought.

THE MORAVIAN STATISTICS.

The Moravian Almanac for 1893 furnishes information respecting the Church statistics and missions at the beginning of the year 1892. The communicants number 53,438. Of these 31,380 are in the mission stations. The others are divided as follows: In the British Province, 3,113; German Province, 6,346; American Province, 11,979; Bohemia, 265. In addition to the communicants there are baptized adults, baptized children, candidates for baptism, etc., numbering 70,836, making a total of 124,274 under the special watch-care of the Moravians.

In the 139 mission stations and out-stations there are employed 307 missionary agents, 62 native missionaries and assistants, 1,752 native helpers and occasional assistants.

The 31,380 communicants in the missions are divided as follows: Greenland, 782; Labrador, 509; Alaska, 58; North America, and California, 157; Jamaica, 6,542; St. Thomas and St. John, 1,021; St. Croix, 1,181; Antigua, 3,599; St. Kitt's, 1,527; Barbadoes, 1,663; Tobago, 1,368; Trinidad, 108; Demerara, 394; Mosquito Coast, 662; Surinam, 8,305; South Africa, 3,454; Australia, 33; Central Asia, 17. There is a mission in East Central Africa, and one in North Queensland, but no communicants are reported in either.

The receipts for missions for 1891 were £24,247 12s. There came from Moravian congregations and societies, £4,470 16s.; from friends in other Christian Churches, £9,229 9s. 2d.; from legacies and endowments, £9,536 10s. 7d.; from Mite Societies, £709 15s. 2d.; from other sources, £301 1s. 1d.

The second electric cable made in France is now being laid between Marseilles and Tunis, a distance of about 700 miles.

Philip Scaff, D. D.:—We cannot conceive that a wise Creator should make man in his own image and endow him with the highest faculties, without ordaining him for endless existence.

N. Pearson, Dentist, formerly of McCaul and College Streets, has changed his office to No. 45 King St. West, (over Hooper & Co.'s Drug Store. See card on 1st page.

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The Canada Presbyterian

WEDNESDAY, MARCH 15TH, 1893.

Some of the friends of Prof. Briggs are making an appeal to the other side to let the ecclesiastical proceedings drop so that all parties can go on with their work. The triumphant and suggestive reply is,—We never stopped working!

The great brotherly love about which the Brethren boast may be judged by the fact that when Brother Loughnan had "transferred" most of young Morley's funds he told one of the witnesses he felt as if he could kick him off the door-step.

The organ of the Higher Criticism in Scotland has breathed its last, after a precarious existence of two years; during which time it absorbed so much of the capital of its shareholders that there was scarcely enough left to give it decent burial.

As the meeting of the American Assembly draws near the Briggs and Smith people are beginning to call lustily for peace. Peace they say is a great thing. Undoubtedly it is; but why did not Dr. Briggs think of that when he published his inaugural.

Dr. Proudfoot writes wisely in the Knox College Monthly when he says that a student in taking charge of a Home Mission Station, should study its "individuality, character, and environment." There is a smuch variety in mission stations as in old established congregations.

President Cleveland has manifestly not forgotten his manse training. The local authorities at Washington arranged for a Sabbath concert on the 5th inst., as part of the inaugural programme. The President immediately telegraphed that he was "strongly opposed" to holding a Sabbath concert in one of the national buildings, and "to regarding such a thing as a feature of inauguration." The concert did not take place.

Politicians are often blamed for trying to obscure real issues by raising side issues. No politician living or dead was ever more guilty of that kind of thing than those people who say that Briggs and Smith are being persecuted for making investigations. Neither the American Presbyterian church nor any other Presbyterian church ever dealt with a man for investigating a subject. These Professors are being dealt with because they propagated not because they investigated. Investigation and propagation are widely different things.

Spurgeon told his students that he would suggest listening to the "common ruck" in the House of Commons as a substitute for capital punishment. The suggestion rather discounts the success of Mr. Blake's first speech. The standard of oratory may not be as high there as we mere colonists suppose. We have seen more than one Canadian who fondly believed that every preacher in Scotland preached like Dr. Guthrie. Every member of the House of Commons is not a Gladstone or a Bright. The average speaker could not have been very interesting if Spurgeon thought listening to him about as trying as going to the gallows. And Spurgeon knew everything about public speaking that is worth knowing.

Honest men make no money in public life even in the United States. When President Cleveland finished his term four years ago he had to resume the practice of law and work at his desk like any other lawyer. And now Ex-President Harrison is about to begin work as a professor of Constitutional law in the Leland Stanford University of California. The only men who make anything in politics are those who have no business at home; and those who sell themselves to the highest bidder.

The most loathsome thing about the recent Loughnan-Morley trial was the flippant manner in which the Brethren paraded their pious phrases and assumed the most sanctimonious airs even when the Court was going to the bottom of the fraud. They "went to the Lord" with everything and could have no dealings with the "sects" or with "men of the world." They even hunted up a "Christian lawyer" but the lawyer happened to be a "brother" and the duty required of him was to make a change in young Morley's will so that \$250,000 might be paid to the Brethren in cash and not appear in the will!

Current events at Ottawa prove that the Canada Presbyterian was right when it said months ago that the Dominion government would be sustained by almost its usual majority no matter what course it took on the Manitoba School question. Remedial legislation, or no remedial legislation, reference to the Supreme or nothing at all, Sir John Thompson will be sustained by a majority anywhere between fifty and sixty. Party ties in this country are strong, especially the ties that unite the supporters of the party in power—whatever party that may happen to be.

There was a lively debate in the Dominion Parliament last week on the Prohibition Commission. Mr. Charlton declared the Commission a "screaming farce" and the evidence it is collecting "a mass of rubbish." The Finance Minister thinks the Commission is doing a good work. Temperance men seem to be divided on the question and we fear the line of cleavage is much the same as the one that divides them in politics. Mr. Davies is of the opinion that a plebiscite would be the right thing. Undoubtedly the opinion of the whole people would be of more use than the opinion of the few examined by the Commission.

Referring to the exposures of close Brethrenism made in the Loughnan-Morley trial the British Weekly says:—The whole system is bad. It provides a soil in which scoundrels flourish. The weaker members live in constant terror. Each so-called "leader" is a little pope, supreme within his own circle and merciless in his dealings. Busy enough in "judging evil" among the poor and simple, they cherish hypocrites in their bosom. The proudest and most Pharisaic of sects—the people who know so exactly where to look for "Christian lawyers"—may be silent and humble in their champion's disgrace. So careful he was about breaking bread, so careless about breaking hearts.

The Presbyterians of the United States know an orthodox seminary when they see it. Princeton has 209, all but four Presbyterians; McCormick 210, nearly all Presbyterians; Allegheny 108; Auburn, 70; Union, with its splendid position in New York City and rich endowments, has 175 and only one-half of them Presbyterians. Lane, the institution in which Dr. Preserved Smith, who was suspended the other day, teaches, has 17! The Herald and Presbyter from whose columns we take these figures, says that the four seminaries that stand with the Assembly have six hundred Presbyterian students, while Union, the wealthiest seminary in the church has only 175 and Lane 17. There is some force in the contention that the heresy trials are not much needed, because if Dr. Briggs and Smith are allowed to go they will soon have no students to teach heresy to.

FREE CHURCHES VERSUS PEW RENTS.

The question of what are called "Free churches" as opposed to those wherein the pew rent system prevails, is being discussed pretty freely now. To our way of thinking very much that is being said thereon is wide of the mark, and confuses things that differ. A correspondent, writing against the pew system as a hindrance to the advancement of Christ's Kingdom, gives several "unanswerable" reasons in favour of the Free church system. e.g. "All appearance of commerce and trade transactions is abolished, and the Church is felt to be a great spiritual society dependent upon a Spiritual Christ." Nevertheless, with the temperature below zero, some commerce and trade transaction is imperative in the form of furnace and coal; and worshippers ought to understand that somebody must pay the bill. A "Spiritual Christ" is certainly not antagonistic to comfortable surroundings, and a "Free church" where these comforts are not up to the mark would soon receive the go-by.

Again we are told "A more spiritual and affectionate relationship between pastor and people is possible, and loyalty and generosity are increased."

That depends upon whether a painful contrast exists between the comfort of some celled houses in the parish and the poverty pinched home of an underpaid clergyman; nor can we satisfy ourselves that by the mere abolition of pew rents "disputes, envyings, illwill, and selfishness would give place to peace and charity."

No divine right is claimed for the pew rent system. Indeed, a Christian common sense will adjust the means of providing the necessary income to the special wants of the assembling of ourselves together. But, if the renting of pews are supposed to give an exclusive proprietary right to the services of the sanctuary; away with them! We submit a few suggestions that may aid in determining the expediency or inexpediency of a system.

There is a manifest difference between worship and evangelistic efforts, between the edification of the believer and "work among the masses." In our present condition it appears inevitable that the two should in a measure be combined, still the distinction remains, a fact; and in overtaking the former we deprecate the weakening of the influence exerted by the "family pew", where father and son, mother and daughter together bow in the house of God. Allocated or rented, we care not which, but the assembling of the tribes, not their confusion, in their going up to their Jerusalem, is a practice we could only wish more preserved and practiced in its integrity. We moreover are persuaded, that in the growth of Christian charity, the case of a stranger being coldly received in a Christian assembly is becoming more and more exceptional. It is the ecclesiastical gipsy for the most part that cries the loudest because the chief seat in the synagogue is not offered to his patronage; and to whom already our churches in their endeavour "to draw" have paid too great reverence: not the stranger that strays within the gates.

On the other hand, when evangelistic effort is put forth as the chief endeavour of the assembling of ourselves together then no distinction as to seat should be observed, pews must necessarily be free, as also in churches purely Missionary—though even in these Mission churches we should encourage the family integrity.—then "Each worshipper can choose his own place, near to or away from the door, within sight of the Lord's table or within hearing of the pulpit, close to or far removed from the organ and choir."

Let us record our conviction that all such matters as pew rents, free seats, and financial requirements will fall into their proper place in proportion as the church or congregation unitedly and prayerfully "follow after things which make for peace," and things whereby we may edify one another, and seek "not to please ourselves, but each one of us please his neighbour for that which is good unto edifying." We acknowledge that this reasoning will not appeal to those who desire an uniform and universal definite rule. We cannot help it. Where the Spirit of the Lord is, there is liberty.

OLD TESTAMENT THEOLOGY.*

We venture the opinion that this book should be read by every minister who is not prepared to fall into a Rip Van Winkle sleep, and to wake up suddenly some morning to find the whole world changed and he with the habiliments of a century that has passed an object of curiosity and of mirth. We are not by any means endorsing all its assumptions and presentations, but those assumptions and presentations are in the air as surely as are disease germs when an epidemic rages; the wise physician will seek to know exactly what they are and mean. These volumes tell us of what is in the air, and tell us in ways to some extent unique, and of which we shall speak.

The work in the original is from a German brain and pen but in less German style than most theological writings from that land of wondrous patience and research. One misses gladly the half-page sentences and involved expositions which make those writings so wearisome in reading. And we question if any brighter, more terse and truthful rendering of a German original is to be found in any of the many volumes issued with the imprimatur of T. & T. Clark. Indeed we have throughout German research expressed with genuine English clearness.

The theological standpoint of the work may be placed midway between the positions represented on the one hand by such writers as Wellhausen, and on the other by Delitzsch; perhaps we ought rather to say that Schultz, accepting largely the results of the critical school, maintains also the principle of Divine revelation. Moses e.g. was chosen by God "as his instrument, and endowed by God with religious and moral gifts of singular power" so that "not by study or learning, but by the direct illumination of divine certainty he became what he became." The division of the Old Testament records into the three traditional sources of the Elohist and Jehovistic documents, with a third author, who while using the divine name Elohim is distinct from the Elohist and "who specially enriched the records of Israel with additions from original sources belonging to the Northern tribes," is assumed throughout with that coolness of the specialist which so exasperates the plain reader and the more general scholar. To be quietly told that "side by side with the Jehovist and Elohist there is found in the second part of Genesis and the following books, a considerable number of stories which were formerly attributed to the Elohist (by specialists)—but which on closer examination (by another specialist)—has peculiarities enough of its own—to warrant our inferring the existence of a separate document is rather worrying to those of us who have still to turn over Gesenius when we would be assured of the original reading or rendering. We do pray—is it a vain prayer?—for the unity of the specialists' faith. Is it apparently hopeless as the unity of Christendom? At the same time we are constrained to pay respect to the expressed views of these scholarly men, knowing that even such a conservative and devout expositor as Delitzsch accepted at last some of their more general conclusions as to the composite character of the Old Testament records. We are not prepared for a pitched battle with the critics. Is it cowardly to be waiting for results until they have come among themselves to virtual agreement? However, we are saved just now from extremes. Schultz places these documents much earlier than Wellhausen, as early as the Eighth century, before the Christian era.

In treating of the Old Testament periods our author notices the fivefold division. I. The patriarchal, from Adam to Moses. II. The Mosaic, from Moses to Samuel-David. III. The Theocratic period, from Samuel-David to the decline of the divided kingdoms, say B. C. 800. IV. The Prophetic period, from B. C. 800 to the rebuilding of Jerusalem. V. The Hierarchical period, priestly legislation, from the time of Ezra and Nehemiah to the Assyrian princes. For the study of Old

* Schultz's Old Testament Theology, 2 vols. Edinburgh T. & T. Clark.

Testament theology, however, I, II, and III must be grouped together for "no original authorities for the period before Moses have come down to us—nor can it be said that there is a literature of Israel dating from the age of Moses and Joshua." True, there may be remains of those periods, e.g. The songs of Miriam and Deborah, but collected and edited during the third period; so that we only have the more modern view of the more ancient times: therefore I, II, III are grouped together, as of "really consecutive writings, we undoubtedly possess nothing that can be older than the time of David." The critical standpoint of our author has been sufficiently indicated. We turn with more satisfaction, if not with greater interest, to the more practical and religious position of the work, and here abundant and reverential material for exegetical theology may be found. Especially is this true of the second main division of the work, which treats of Israel's consciousness of salvation and religious view of the world as the product of the religious history of the people. The Hope, too, of the prophetic period which culminated in Messianic expectations is historically expounded, and that wondrous prophecy Is. lii. 13—liii. though spoken of as possibly "a fragment taken from an older prophecy" by the "exiled Isaiah" is declared to "not brook the limitations of a purely historical interpretation"; that "the writer being full of the Spirit, has said more than he himself meant to say, and more than he himself understood." Thus this wonderful figure combines in itself the figure of the Priest who offers himself up as a sacrifice for the world; the figure of the Prophet, who by his knowledge of God, brings justification; and the figure of the King who, transfigured and blest, enjoys the fruit of his sufferings. The glory which Israel expects for itself, the salvation which it hopes to work out for the other nations of the world, the glorification which awaits the true Israel in the last days, and the blissful influences which are to flow from it, are here embodied in an ideal figure.

In estimating the force of such conclusions as are indicated in this quotation, the reader must keep in mind the object of the study, which is not to read the theology of the Old Testament in the light of its fulfilment in the New Testament, but to trace in its historical progress God's revelation of himself in and through the religious experiences of the Jewish people. Israel was the channel of Divine revelation, and in this character did not work out for itself with greater or lesser clearness a religion of truth after what might be claimed for other peoples; between whose religion and that of Israel a clear distinction is drawn; hence "the Old Testament saint did not need to change his religion to be a Christian. Such men as James the Just, and, indeed, the twelve apostles themselves, are quite as much model representatives of Old Testament piety as of Christianity in the fullest sense of the word. No Christian, however, could by any possibility continue a pious worshipper at a Greek or Roman Temple." Again, "The Old Testament religion, like the Christian, did not come forth out of humanity, according to the mere law of natural spiritual development, but as a result of the working upon Israel's spiritual life, of that divine, self-communicating spirit which aims at establishing the Kingdom of God among men. The law cuts Israel off from the nature worship that was developing all around. Hence even a Moses and an Isaiah draw a clear distinction between their own thoughts and the voice of God involuntarily revealed in their inner ear."

We lay no claim even remotely to be considered a specialist, nor to a wide acquaintance with writers of the critical school. We have read Wellhausen's Prolegomena and Israel, and been struck by its critical acumen and assumption as we were chilled by its coldness; we have not been ignorant entirely of Delitzsch, and while feeling the glow of his evangelicism have sometimes felt his impartiality biased by his traditionalism; we have not accepted Schultz in all his assumed critical position, nor satisfied ourselves that his foundation

will sustain all his evangelical superstructure; but we do feel and believe that he has led in that direction wherein ultimately what are known as historical criticism and evangelical faith will meet together, and the simplicity of gospel truth in its acknowledged development be made more plain. The work is not for popular use, but for the study; it cannot well be read at one sitting, nor mastered by a single reading; indeed, it will be found, after detailed treatment of such themes as sacrifice, atonement, faith, holiness, is more than suggestive, and there are bright gems of expression such as when the sign of the rainbow is spoken of as "the shining of the everlasting light through the waters of heaven," which relieve necessary details from the vice of dullness.

SUCCESS IN LIFE.*

There are two things to be borne in mind in estimating what success is:

1. Lives which according to some are successful must in the highest sense be pronounced failures.—The idea of many is that success consists in the gaining of a livelihood, or competency, or wealth, but a man may gain those things who yet cannot be said to have succeeded. If he gets wealth, at the expense of health, or if he gets it by means of trickery or dishonest practices, he can hardly be said to have succeeded. . . .

2. Lives which according to some are failures, must in the highest sense be pronounced successful.—The life of our blessed Lord from one point of view, was a failure. It was passed in poverty, it closed in darkness. We see Him crowned with thorns, buffeted, spit upon; yet never was Christ so successful as when he hung upon the cross. He had finished the work given him to do. He "saw of the travail of his soul, and was satisfied."

Milton completed his "Paradise Lost," and a bookseller only gave him fifteen pounds for it, yet he cannot be said to have failed. . . .

What may seem defeat to some may be in the truest sense success. There are certain things which directly tend to success in life.

The first is industry. There can be no success without working hard for it. There is no getting on without labor. We live in times of great competition, and if a man does not work, and work hard, he is soon jostled aside and falls into the rear. It is true now, as in the days of Solomon, that "the hand of the diligent maketh rich."

There are some who think they can dispense with hard work because they possess great natural talent and ability,—that cleverness or genius can be a substitute for diligence. Here the old fable of the hare and the tortoise applies. They both started to run a race. The hare, trusting to her natural gift of fleetness, turned aside and took a sleep; the tortoise plodded on and won the prize. Constant and well-sustained labour carries one through, where cleverness apart from this fails. History tells us that the greatest genius is most diligent in the cultivation of its powers. The cleverest men have been men of great industry and unflinching perseverance. No truly eminent man was ever other than an industrious man.

There are some who think that success is in the main a matter of what they call "luck," the product of circumstances over which they have little or no control. If circumstances are favourable they need not work; if they are unfavourable they need not work. So far from man being the creature of circumstances, he should rather be termed the architect of circumstances. From the same material one man builds palaces and another hovels. Bricks and mortar are mortar and bricks till the architect makes something of them. In the same way, out of the same circumstances one man rears a stately edifice while another, idle and incompetent, lives forever amid ruins. Circumstances rarely conquer a strong man; he conquers them.

Against all sorts of opposing obstacles the great workers of the world fought their way to triumph. Milton wrote

* From "Life and Conduct," by J. Cameron, L.L.D., LL.D.

"Paradise Lost" in blindness and poverty. Luther, before he could establish the Reformation, had to encounter the prestige of a thousand years, the united power of an imperious hierarchy, and the ban of the German Empire. Linnaeus, studying botany, was so poor as to be obliged to mend his shoes with folded paper, and often to beg his meals of his friends. Columbus, the discoverer of America, had to besiege and importune in turn the states of Genoa, Portugal, Venice, France, England, and Spain, before he could get the control of three small vessels and 120 men. Hugh Miller, who became one of the first geological writers of his time, was apprenticed to a stone-mason, and while working in the quarry, had already begun to study the stratum of red sandstone lying below one of red clay. George Stephenson, the inventor of the locomotive engine, was a common collier working in the mines. James Watt, the inventor of the steam-engine, was a poor sickly child not strong enough to go to school. John Calvin, who gave a theology to the seventeenth and eighteenth centuries, which has not yet been outgrown, was tortured with disease all his days. When were circumstances favorable to any great or good attempt, except as they were compelled by determination and industry to become favorable?

Even if circumstances seem in every way favorable, industry is necessary to success. Though we be born, as the saying is, "with a silver spoon in our mouth," we cannot afford to dispense with work. Unless we are hardworking, life will become a weariness to us. Work keeps life full and happy; it drives all diseased fancies out of the mind; it gives balance and regularity to all movements of the soul.

If, then, we expect to succeed in life, we must make up our mind to work hard. We must not let it be our notion of a fine lady or gentleman to do nothing. The idle life is a miserable life; it is bound to be so. God has promised many a blessing to industry; he has promised none to indolence. God himself works, and he wants his children to work.

The second thing that tends directly to success in life is a distinct aim. A man may run very hard in a race; the perspiration may stream from his brow, and every muscle be strained; but if he is not running in the right direction, if he is running away from the goal, all his activity will not help him. So industrious habits are not sufficient, unless we have a distinct idea of what we are aiming at. The world is full of purposeless people, and such people come to nothing. . . .

The third essential to success in life is moral character, in its various elements of honesty, truthfulness, steadiness, temperance. "Honesty is the best policy" is one of those wordly maxims that express the experience of mankind. A small leak will sink a great ship. One bad string in a harp will turn its music into discord. Any flaw in moral character will sooner or later bring disaster. . . . We may have other qualifications that go to command success, such as those we have noticed,—industry and a distinct aim,—but want of principle will render them useless. . . .

The last essential to success in life is religious hopefulness. Our industry, our purpose, our principles, may be all that they ought to be, yet the "race is not always to the swift, nor the battle to the strong." . . . Christian faith keeps men in good heart amid many discouragements. Even if a man or woman becomes rich or clever, and have life pleasant around them, they cannot feel, at the close of life, that they have succeeded if the future is dark before them. When Cardinal Wolsey, who had been the favorite of the king, and had long held the government of England in his hand, fell from power, he said, "If I had served my God as truly as I served my king, he would not have forsaken me in my gray hairs." The world is a poor comforter at the last.

Duty is measured by chance, and yet the essential idea of duty is never weakened. I am bound to do less than you, but I am just as surely bound to do my little as you are to do your much.—Phillips Brooks.

Books and Magazines

THE PILGRIMS, a Story of Massachusetts. By John Musick. Illustd. New York, London and Toronto: Funk and Wagnalls Company.

This handsome looking volume of 368 pages, forms the fifth of the Columbian historical volumes, and is sure to prove not the least interesting of the series. Indeed, it is a delightful book; and will hold the reader's attention with unabated interest from the beginning till the close of the last chapter. The work is embellished by a number of full page illustrations.

THE WONDERFUL COUNSELLOR. By Rev. Henry B. Mead, M. A. With an introduction by Rev. Francis E. Clark, D. D. New York: Anson D. F. Randolph & Co.

This attractive little volume gives all the recorded sayings of the Lord Jesus, chronologically arranged with plan for easy memorizing, in single passages,—one for each day in the year,—with brief notes connecting words and phrases. The work is dedicated by the author to "The Young People's Society of Christain Endeavour; and Dr. Clark, in the introduction says, "If this work is reviewed each year these words will be kept in memory, and they will prove a very sword of the Spirit" It should have a large circulation among young people.

SONG SERVICES, with connective readings designed for special Religious Services and Christian Entertainments. By Philip Phillips and Son. New York, London and Toronto: Funk and Wagnalls Company.

We have in this small seventy page book something suitable for Christian Endeavor and other societies. The subjects are arranged topically, in manner following: i. Christ in Song. ii. Salvation in Song; iii. Thanksgiving in Song; iv. Children's Services in Song; v. Temperance in Song; vi. Christmas in Song. Previous works by the well known author reached a large sale; and we have no doubt his present venture will be well received by a music-loving public. The low price places the Song Services within the reach of everyone.

EIGHTH REPORT ON THE NORTH-WESTERN TRIBES OF CANADA. British Association for the Advancement of Science. Edinburgh Meeting, 1892.

This document of over seventy pages is really the work of Dr. A. F. Chamberlain, of Clark University, Worcester, Mass., whose valuable treatise on the Canadian Missisagas, and other contributions to ethnology, have from time to time, been noticed in The Week. It is an elaborate monograph on the Kootenay Indians of South-eastern British Columbia. Everything that can be said about this peculiar tribe physically, socially, morally and linguistically, is set forth with clearness and scientific accuracy in Dr. Chamberlain's graphic pages. We have before this lamented the loss of men of his stamp to Canada, but it is gratifying to find that Dr. Chamberlain's researches have been true to the land of his education, and that he has enriched our literature, even when published in the United States and in Britain, with documents that will yet be of rare value to the anthropologist.

The Knox College Monthly for March is rather more than an average number. Among the more prominent papers are Pulpit Prayer by Rev. A. H. Moment, D. D.; Baptism according to the teaching of the Westminster Standards, by Rev. John Laing, D. D.; Another leaf from my Note Book, by Rev. R. Hamilton; A New Gospel Theory, by Rev. D. M. Ramsay, B. A.; and Presbyterian Synod in the West, by G. Logie, M. A. Dr. Proudfoot contributes a short but suggestive paper for the guidance of young missionary students. Altogether this number will be found quite readable.

Missionary World.

LETTER FROM MRS. W. S. MOORE.

Our school is small in number, but the children who are now being educated attend very regularly and they are progressing well we think. They now understand English as well as any white children and are doing their school work well. My sister has been teaching during most of the past year and the agent during his inspection at the end of the year was quite pleased with the progress they had made.

The Indians have very much improved during the past few years. Many of them are becoming good farmers and their crops this year are very good. One of our Indians purchased for himself a selfbinder last summer. In that family morning and evening worship are not neglected.

There are very few children of school age on these reserves, especially at Pasqua's and Muscowpetung's, who are not at school and the parents and friends are very much pleased to receive letters from those who are at Regina school. Surely those children who are now being educated and trained so carefully will grow up good and useful men and women. We sincerely believe they will.—Lakesend, Fort Qu'Appelle, Jan. 2nd., 1893.

LETTER FROM DR. AGNES TURNBULL.

I intended writing to you much sooner, but we newcomers have been moving round so much from place to place, and having such delightful welcomes at the homes of our missionaries here, that I have been unable to do much writing; and, besides I know that Miss Duncan wrote to you by the first mail after we landed, telling you of our safe arrival. We are all well and happy, and are getting nicely settled in our new homes. I have had delightful visits at all the Stations in our Mission, except Ujjain, and poor Mrs. Buchanan is with us at Indore trying to nurse her dear little baby girl back to health, though its life was despaired of until the other day. I am just commencing to study the language now, and hope to make some headway before the hot season. Doubtless Miss Duncan would tell you what a delightful voyage we had from England, and how glad we were to see Dr. McKellar, Dr. O'Hara and Rev. Mr. Russell, who were all at Bombay to meet us. That was indeed a glad day for me when I met again my dear college mates, and when I knew that I had really reached India, the dark land to which I had so long wished to go. We were all present at the marriage of Miss Hodgins. Mr Russell felt it to be quite an impressive ceremony.

I like India very well so far, but of course this is the nicest time of the year; the weather is quite cool and pleasant. Everything here is very new and strange to me yet, but I expect I shall soon become quite accustomed to the way of living in this land, where all is so different from what it is at home. The missionaries are all very busy. Most of them are pretty well at present. Remember me very kindly to all the ladies.—Canadian Mission Hospital, Indore, December 15, 1892.

THE WOMEN OF MEXICO.

Would you know something of the life of a Mexican woman from her infancy? Come with me, then, to one of the many homes that abound in Mexico. Without, you see a low, one-story adobe hut, without chimney or window, and with but one small door, not high enough for you to enter without stooping. Within, you find but one room, the earthen floor without carpet or mat; in one corner a piece of coarse matting, the only bed; probably no chair or table; a smouldering charcoal fire, with a few earthenware pots standing near, complete the furniture of the room. For ornamentation, a rude print of some saint or a crucifix on the wall.

On such a scene as this many a girl first opens her eyes to the light, with no more air or sunshine than can come in through the door, with no softer cradle than the ground. Think you she finds much love or care in such a home? Ah, no! She is clothed in a piece of red flannel pinned about her, is fed frequently to quiet her cries, and often left in a corner to shift for herself; or, carried around on one arm of the mother, who with the other performs all her work, she can sleep or wake as she pleases. The house, so scant of furniture, may be crowded with grown-up brothers and sisters, who, with their families, huddle together in this one room. In the midst of quarrels, laziness, blows, and neglect, our girl grows up, her food the Mexican beans and "tortillas," or flat corn cakes. While but a baby herself, she may be seen in the street staggering under the weight of an infant almost as large as herself.

What does she wear? Rags. The skirt, once put on, stays on till it drops off; she lives in it, she sleeps in it; her head and shoulders are covered with the national "reboza." Where is she educated? In the streets, growing very wise in this world's craftiness. So the years go on, and at the age of perhaps fourteen she marries a boy of sixteen. Is her condition bettered? By no means. From this time she is probably the breadwinner of the household, receiving as her only reward blows and curses. Children are born to her, to be reared as was she herself, and while she is comparatively young in years she is an old woman.

But has religion no comfort for her? The priest only gives comfort to those who give money, and her pennies are few. She goes regularly to church, but can Latin prayers soothe her troubled heart? Sickness enters her door; will the priest come and with kindly words and deeds strengthen and help? If she pays well, he will come, mutter a few meaningless prayers, sprinkle the sick with holy water and go. At last she lays down her burden; her body, without funeral rite, is hurried to the grave, perhaps on the shoulders of men; her soul—where is it?

Do you think this is overdrawn? The picture scarcely gives you an idea of the miserable, aimless, godless lives of the women of Mexico among the lowest classes. Naturally, as you ascend, you find the temporal wants better supplied, and, consequently, less and less bodily suffering; but the souls of all must needs be "hungering and thirsting." You can easily believe that to these tired, weary ones, the Gospel would be like sweet music to their ears, would be indeed "good news." But do they hear the music? Is the "good news" being told them? to a few hundreds, yes; to many thousands, no. The work of evangelizing Mexico is well begun, and is growing so fast that the hands are too few to meet it. A few words as to what has been done. As is well known, the greatest hope for the country is with the children; their hearts are easily reached, and the seed sown bears a hundredfold. Girls' schools are needed everywhere.

Much good has been done through Bible readers. One in Mexico city bravely pushed her way into the homes, reading and explaining the Word of God. She followed the women to the river side, where they washed their clothes; there she too would wash by their side as she told the story of Him who promises to wash the sin-stained heart "whiter than snow." In the market place she would repeat or read a verse from the Bible to the women there, that would so excite their wonder that an invitation to come to their homes would often be given, where to an eager crowd she would read the words of life.

Would that the number of Bible readers in Mexico could be multiplied many times! Another way of reaching these poor women is by means of tracts. A tract costs but little, but who can measure the good it does? Dropped by the roadside, scattered from house to house, only the great day will reveal the harvest. The people are eager for them. They are ignorant and only know what the priests tell them; but a tract shows them the truth, and once they have tasted of the Water of Life they must have more to satisfy the thirst. Support schools and Bible readers, if you can; but if not, send them these leaflets of truth. "Women's Work for Women" is covering the globe, but what are you doing for your poor sisters who stand at your very door?

A LINCOLN COUNTY MIRACLE.

THE TERRIBLE EXPERIENCE OF A WELL-TO-DO FARMER.

Mr. Ezra Merritt Suffers Untold Agony—Told by a Physician That Only Death Could End His Sufferings—How He Secured His Release From Pain—Anxious that Others Should benefit By His Experience.

Grimsby Independent.

How often we hear the expression "Hills are green far afar" as a term of disparagement. So it may be with many of our readers when they hear of anything occurring at a distance from home bordering on the wonderful. They may place little confidence in it, and even if they do believe it, allow the matter to pass from their minds without leaving any permanent impression. Not so with local affairs. When anything startling occurs in our midst, affecting people we know well, every one is interested, and all are anxious and even eager for the most minute details. For some months there have been published in the columns of the Independent, from time to time, accounts of remarkable cures made by that now justly famous medicine—Dr. Williams' Pink Pills for Pale People. Possible some of our readers have looked upon some of these accounts as describing cures highly improbable, if not impossible. And yet this should not be the case, for they are all vouched for by respectable newspapers, who could have no object in stating other than the facts, and who would be discredited by their own readers were they to do so. However, seeing is believing, and Mr. Ezra Merritt, of South Grimsby, stands forth to-day as a living testimony to the wonderful healing powers of this not at all over-estimated medicine—Dr. Williams' Pink Pills. Having heard that a most remarkable cure had been effected in the case of Mr. Merritt, the editor of the Independent, with that desire possessed by most newspaper men for verifying things coming under their notice, resolved to investigate the case and satisfy himself as to the truth of the story. Some days ago he drove to Smithville, and at once called upon Dr. D. W. Eastman, druggist, a straightforward business man whose word is as good as his bond with all who know him. Mr. Eastman stated that he knew of the case of Mr. Merritt, and considered it a most remarkable one. Mr. Palmer Merritt had come to him one day and asked him if he could give him anything that would help his brother, Ezra Merritt, who was suffering untold agonies with pains in all his joints, his back and his head. Mr. Merritt stated that his brother had tried everything, and could find nothing to help him and that the doctors could give him no ease. One doctor from the United States had told him positively that there was no help for him, and that death only could set him free from agony. Mr. Merritt further told Mr. Eastman that his brother wished to try Dr. Williams' Pink Pills and asked him if he thought it would be any use. Mr. Eastman advised him to try them, as wonderful cures had been worked by their use. Mr. Merritt acted on his advice and continued the use of Pink Pills until he is now a well man and sound as ever.

The editor then drove over to see Mr. Merritt, and found that gentleman sound and hearty, looking over his cattle in his farmyard. Mr. Ezra Merritt is a well-to-do farmer owning two fine farms about 3 1-2 miles west of Smithville, in the township of South Grimsby. When the newspaperman told the object of his visit Mr. Merritt expressed his willingness to give him the fullest particulars of his case, and we cannot do better than give it in his own words: "The first time I was troubled," said Mr. Merritt, "was on July first, 1891. We commenced haying on that day and I felt stiff and sore in my joints. I now believe that the trouble originated through my washing some sheep in cold water the preceding April, when I went into the water and stayed so long that when I came out my legs were numb, but I did not feel any bad results until July, as I have said. I gradually grew worse until I could scarcely do anything.

I kept on trying to work but it was a terrible struggle, and the way I suffered was something awful. Every joint in my body was stiff and intensely painful. As time passed on I gradually grew worse, the pains went into my back and at times my agony was almost unbearable. I had tried all home-made remedies but without avail. I then consulted a doctor but his medicine had no effect. At the time of the Smithville fair a doctor was over here from the States and I consulted him. He said that my case was hopeless, and I need not expect anything but death to release me from my pain. As winter came on the pain got into my head and my sufferings were something terrible. About dark the pain would start about my ear and work up until it reached the crown of my head. As morning came on the pain in my head would subside, but the pains in the rest of my body never left me, and at last I grew so bad that when I would lie down on my back I could not get up to save my life without assistance. Although I had not lost my appetite I became weak, so bad that though I could walk around I could not stoop to lift a pound. I became so weak in this way that I got discouraged and lost all hope of ever getting better. It was about this time that I heard of the wonderful cures by the use of Dr. Williams' Pink Pills, and Mr. Eastman, of Smithville advised that they be given a trial. My brother got me a box and I took them but felt no good results. I took still another box and still no perceptible benefit and I felt so weak and discouraged that I decided not to take any more. At this time a lady from Hamilton came to visit at our place and she strongly advised me to continue using the Pink Pills. She had known Mr. Marshall at that city and knew that his case was bone fide. I thought it useless to continue, but at the urgent solicitations of my friends did so, and by the time I was through with the third box I began to feel a benefit from them. This gave me hope which did not again waver, as I found myself steadily growing better, and continued the use of the Pink Pills until now I am as well as ever I was in my life. I know that it was Pink Pills that saved me when all else had failed, and I have no objections whatever to having the story of my cure being published, as it may be the means of helping some other sufferer back to health and strength and gladness." Mr. Merritt further said that he had now no fear of a hard day's work, and has not had the slightest return of the pains or the stiffness in his joints.

Returning to Smithville the editor again called upon Mr. Eastman and was informed by that gentleman that his sales of Pink Pills were something enormous, Mr. Merritt's cure having something to do with the increase in sales lately. There are other cases also in this vicinity little less than marvellous of which we may speak of later on.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excess of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. Bear in mind the Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, nor in any form except in packages bearing the company's trade mark and any dealer who offers substitutes in any other form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.



IT ISN'T IN THE ORDINARY WAY that Dr. Pierce's Favorite Prescription comes to the weak and suffering woman, who needs it. It's *guaranteed*. Not with words merely; any medicine can make claims and promises. What is done with the "Favorite Prescription" is this: if it fails to benefit or cure, in any case, your money is returned. Can you ask any better proof that a medicine will do what it promises?

It's an invigorating, restorative tonic, a soothing and strengthening nerve, and a certain remedy for the ills and ailments that beset a woman. In "female complaint" of every kind, periodical pain, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and irregularities, it is a positive and complete cure.

To every tired, overworked woman, and to every weak, nervous, and ailing one, it is guaranteed to bring health and strength.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Heartburn

All-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sour Stomach

It gives me an appetite, and my food relished and satisfied the craving I had previously experienced."

Hood's Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

GOLD WATCHES FREE?

Agents, you can make \$5.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer. C. R. PARISH & CO., 28 & 30 Toronto St., Toronto, Ont.

Don't delay but get Now

a bottle of **Perry Davis'**

Pain Killer

and be ready to attack and **CURE any**

Cough or

Sore Throat

ASK FOR THE NEW **"BIG 25¢ BOTTLE"**

Ministers and Churches.

The somewhat alarming news published a few days ago by a city contemporary, respecting the safety of two of our missionaries in Honan, China, turns out, happily, to have been greatly exaggerated. Letters received by Dr. Reid on Saturday, from both Dr. Smith and Rev. Jonathan Goroth, contain the pleasing intelligence that the writers are in good health and gave no indication that they were in danger from the natives around them.

Contracts have been let for the erection of a new church at Alma.

The Knox congregation, Milton, are about making an addition to their handsome church edifice for Sunday school purposes.

Mr. John Charlton M. P. has contributed \$1,000 to the fund for the support of the Aged and Infirm ministers of the Presbyterian church.

The Rev. Mr. Smith, of Middleville, has been appointed moderator of the vacant congregation of Lanark. Those desirous of a hearing will please communicate with him.

At the recent social of the Tamworth congregation, the Rev. D. McEachren, of Napanee, among others delivered an interesting address. The choir of his church also contributed to the enjoyment of the evening. Proceeds, \$50.

Rev. Mr. Tully, of Mitchell, gave his popular lecture "The Great Pyramids of Egypt," in the Presbyterian Church, Bayfield, a couple of weeks ago. Mr. Tully has given this subject much thoughtful study and the lecture was most entertaining and deserved a much larger audience.

A contract has been awarded for the erection of school room for St. Andrew's Church, Ottawa. The new building will be attached to the South end of the church, having a frontage of 100 feet on Sparks street, and 80 feet on Kent. It is intended the new premises shall give ample accommodation for Sabbath school, lecture room, care taker and social meetings. The cost will be between twenty-two and twenty-five thousand dollars.

The "Do What You Can" Mission Band in connection with the Presbyterian Church, Waterloo, met recently and elected the following officers for the ensuing year:—Mrs. Howie, Pres.; Mrs. Webb, Assistant Pres.; Miss Julia Young, 1st Vice-Pres.; Miss Nellie Watson, 2nd Vice-Pres.; Miss Alice Scheuermann, Sec.; Miss Carrie Young, Treas.; Miss Mae Howie, Organist. The band has been in existence almost a year and has made steady and healthy progress. It has contributed towards sending clothing to the people under the care of the missionaries in the Northwest, and has in the treasury at the present time \$31 to be devoted to missions.

On account of the valuable services rendered to the Melville Church Sabbath school, Fergus, Mr. Wm. Castell and his estimable wife were each presented with a handsome chair. The presentation was made by the pastor, Rev. Mr. Craig, who referred to the long period of service, upward of twenty years, to the kindly and Christian spirit always shown by Mr. Castell, to his zeal in every good work, and to the great care with which reports were prepared and presented, and expressed the hope that Mr. and Mrs. Castell would long be spared to enjoy the comforts of a Christian home and the work in a Christian cause. Mr. Castell, who was taken completely by surprise, replied in fitting terms.

The annual congregational meeting of St. Andrew's church, Ottawa, was held on Monday evening. Rev. W. T. Herridge, B. D., occupied the chair. The treasurer's statement presented by Mr. P. Larmouth, was exceedingly encouraging, showing that all liabilities up to date had been paid. A balance of almost \$900 stood to the credit of the congregation. Of this amount the session showed a balance of \$352, the Glebe trustees \$63, and the Ladies' Aid Society \$450. Mr. Wm. Hamilton, clerk of the church session, presented his report, showing that the present membership of the congregation is 520, an increase of five during the year over and above the number of members who had withdrawn from the congregation. Messrs. James Cunningham and P. Larmouth retired from the Temporal committee, and Messrs. Wm. Scott and A. W. Fleck were elected to fill the vacancy. Hon. E. H. Bronson was re-elected a member of the Glebe Trustee committee.

The annual meeting of the Women's Foreign Missionary Society of the Presbytery of Ottawa, was held in Bank Street church on Tuesday evening of last week. There was a large attendance of delegates, the following places being repre-

sented: Aylmer, Bristol, Chelsea, Campbell's Bay, Erskine Church, Masham, Metcalfe, Manotick, Merivale, North Gower, Portage du Fort, Russell, Vernon, Fallowfield, together with representatives from the following Mission Bands: Zion, of Aylmer; Cheerful Worker, Bristol; Union, Ottawa; Golden Band, Erskine Church. The total membership is now 456. The sum of \$1,029.71 was collected last year as against \$1,008 in 1891. Clothing to the value of \$516.93 was sent to the Northwest Indians during the year. Highly satisfactory reports were presented from the various auxiliaries. Mrs. D. Thorburn was elected president, Miss E. Durie secretary, and Miss Gibson treasurer for the ensuing year, and the president-elect addressed the meeting briefly on the past and future work of the society. Miss N. Graham, who returned from a six-years' residence in the educational mission work in Syria, delivered a most interesting address on the life and habits of the people among whom she had laboured. Rev. D. Wardrobe also gave an edifying discourse on the missionary work, and after some discussion, it was decided that the next annual meeting should be an all day session, as the work had grown to such an extent that the time hitherto accorded was far too limited. A very enjoyable tea was provided by the ladies, after which the meeting adjourned.

The annual meeting of the Woman's Foreign Missionary Society of the presbytery of Kingston was held in St. Andrew's hall, Kingston, on Tuesday last at 10.30. There was a full attendance of members; Mrs. Byers, president, occupied the chair and opened the meeting with devotional exercises, in which she was assisted by Mrs. Connors, of Rylestone, and Mrs. Houston. The reports of the auxiliary and mission bands were read by delegates and showed a pleasing interest in the work and a large degree of encouragement. The following officers were elected: Mrs. Byers, Gananoque, president; presidents of auxiliaries, to be vice-presidents; Mrs. Clarke Hamilton, Kingston, treasurer; Miss Fowler, Kingston, secretary. Mrs. Byers was appointed to represent the society at the annual meeting of the general society to be held in London in April. The afternoon session opened at three o'clock with a large attendance of delegates and friends. Mrs. Dickson, Newburgh, led in responsive readings, and devotional exercises were conducted by Mrs. Gandier, Newburgh, and Mrs. Gillies, Gananoque. Mrs. Cochrane, St. Andrew's church, gave the ladies a very hearty welcome, to which Mrs. Connors, Rylestone, replied. The reports of the treasurer and secretary were presented, and it was shown that \$1,170 had been contributed this year. Two new mission bands were organized, and two new life members received. Nine bales of clothing, weighing 1,290 lbs., and valued at \$430, were sent to Mis-ta-wa-sis Reserve, N. W. T. The freight on this was something over \$50. Mrs. Byers gave an earnest address, and urged on all the members a greater individual consecration. Mrs. Wilson, of Neemuch, Central India, was very heartily welcomed, and in a charming manner described life in India, the difficulties of the work and the prejudices that have to be overcome.

The tenth annual meeting of the Lanark and Renfrew Presbyterial Woman's Foreign Mission Society was held in St. Andrew's Church, on Tuesday, 28th ult. A large number of delegates and friends of the work were present. Nearly every auxiliary and several Mission Bands being represented. The morning session was opened at ten o'clock, Mrs. Stewart, of Perth, presiding as the President. After the usual devotional exercises and the reading of the minutes, the roll was called. A cordial invitation to hold the next annual meeting in Carleton Place was received and accepted, after which the following officers were elected for 1893: Pres., Mrs. Stewart, Perth; 1st Vice-Pres., Ms. Campbell, Renfrew; 2nd Vice-Pres., Mrs. Cook, Smith's Falls; Cor. Sec., Miss L. J. Bell, Pembroke; Rec. Sec., Miss Riddell, Perth; Treas., Miss Stark, Carleton Place. Miss Bell was appointed Presbyterial delegate to the annual meeting, in London. Rev. Messrs. McNair and Scott were appointed auditors. The morning meeting was closed with prayer by Mrs. Irving. The ladies were then invited into the church parlors, where a sumptuous repast had been prepared for them as well as the members of the Presbytery. The rooms were beautifully decorated, and the tables loaded with every delicacy, and delightfully served. The warm reception and general hospitality extended by the ladies of Arnprior, both to their homes and the church, will long be remembered by every visitor. This tended very much to make this annual meeting the most successful one in every way we have had. The afternoon session opened at two o'clock, with the usual devotional exercises, Miss Thompson, Renfrew, leading in prayer. Mrs. McLean then welcomed the ladies to Arnprior, to which Mrs. Bayne, of Ashton, made fitting reply. After the minutes had been read, the Cor. Sec. and Treas. reports were presented, showing a good increase in the contributions. The

total amount contributed to the work by this Presbytery was \$3,359.77, over \$400 more than last year, besides which, about \$600 of clothing had been sent to the North West. After the adoption of these reports, the ladies were addressed by Mrs. Thompson, of Ottawa, her whole address being one strong appeal for more devotion to the work and the power of prayer, giving us the motto, "the good will, doing service for love's sake." Mrs. Farrel, of Smith's Falls, also gave an interesting paper on the "Heroism of Missions. Misses Macnamara and Robertson each gave a solo, both being beautifully rendered, and thoroughly appreciated. The "Question Drawer," was admirably conducted by Mrs. Neilson, and was one of the chief features of the meeting. Miss Mitchel, of Renfrew, gave a helpful and interesting paper on "Scattered Helpers," after which votes of thanks were passed. The meeting was closed with prayer, by Mrs. Cook, of Smith's Falls. The evening meeting held in St. Andrew's Church closed the proceedings of the assembly. The Presbytery of Lanark and Renfrew, with the auxiliary Women's Foreign Missionary Societies and the Mission Bands constituted the "court." After the singing of a hymn, and prayer by Rev. Mr. Nixon, the clerk of the Presbytery, Rev. Mr. Crombie read the report of the Women's Foreign Missionary Society. It had been carefully prepared by the Cor. Sec. and Treasurer, Miss Bell, of Pembroke, and Miss Stark, of Carleton Place, and gave a clear account of the work done and the progress made during the year. Rev. Mr. Bayne of Ashton, in moving its adoption, gave very full missionary statistics, showing the great need of such work. Rev. Mr. Mitchell, of Almonte, seconded the adoption of the report, and drew attention to three grand results of mission work: the development of a higher type of Christian manhood and womanhood, the rising of thought to a higher level, and the promotion of union amongst Christians. The collection was then taken, amounting to about twenty-seven dollars. Meanwhile the choir sang the anthem "Wake the Song of Jubilee." Mrs. Dr. Thorburn, of Ottawa, was then called upon to tell something of the nature of the "Scattered Helpers" work. Her address was full of interest and profit. No one need fear that it was a mistake to arrange that the ladies shall be the speakers at the next Presbytery meeting.

The Presbytery of Lindsay met in the Baptist church, Lindsay, on Tuesday and Wednesday of last week. Nearly all the ministers within the bounds were present. There was also a fair attendance of representative elders. The first duty which fell to the moderator, Rev. M. McKinnon, B. A., after constituting the court, was to announce the death of the stated clerk, which he did in most feeling terms. The late Rev. James K. Scott, of Cambray has acted the capacity almost since the formation of the presbytery at the time of the union of the Presbyterian churches in 1875. A minute expressing the esteem in which he was held and the loss experienced by his death was brought in at a later stage. The undersigned was appointed to act as clerk for this meeting. Rev. W. G. Hanna of Uxbridge presented the H. M. report, which was duly received and adopted.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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Presbytery agreed to ask the H. M. board to appoint Rev. E. Mullen to Sebright and Uphill; as ordained missionary for two years, and W. S. Stewart to Cobocook and Kinmount for the same period. Augmentation was asked for Sunderland and Leaskdale. Rev. Mr. Currie, from the committee appointed in connection with the death of Rev. Mr. Scott, submitted the following:—"The presbytery, having learned of the unexpected death of its esteemed clerk, the Rev. James R. Scott of Cambray, desire to record its profound sense of the loss which it has sustained hereby. Since the formation of the presbytery he has been its clerk; his calm judgment, his brotherly feeling, and wise counsels have been of incalculable value in all its deliberations. The presbytery is well assured that the visitation did not come to him as a surprise. It recognizes the hand of an all-wise, loving Father and bows obediently to His will in this dispensation of His providence. This court desires also to express its sincere sympathy with the afflicted family in their bereavement and prayerfully to commend them to the tender love and care of the heavenly Father." Mr. Currie moved the adoption of this report, which was seconded by Mr. R. Irwin, and after many of the members of the presbytery present had expressed their high appreciation of the venerable clerk, was carried unanimously as voicing the feelings of the court. The committee at a later stage brought in a report as follows:—"That in view of the recent decease of the late clerk, and to avoid all appearance of undue haste, no successor be elected at present, but that Rev. P. A. McLeod of Sonya be appointed clerk pro tem till next regular meeting." This was agreed to. Rev. R. Johnston laid on the table a call from Beaverton and Gamebridge addressed to Rev. M. N. Bethune of Gravenhurst. The conduct of the moderator was approved, the call sustained, and provisional arrangements made for the induction. Rev. W. Galloway handed in his resignation of the congregation of Kirkfield and Balsover. It was ordered to be laid on the table and the congregation cited to appear for its interests at next meeting. Rev. Mr. Ross of Cannington gave in the report on temperance, Mr. McLeod on Sabbath schools, and Mr. Johnston on systematic beneficence. In the evening a public meeting was held in connection with the Lindsay Presbyterial of the W. F. M. S. The report read showed substantial advancement. Members of the presbytery expressed their gratification. Rev. R. P. McKay, F. M. secretary, and J. McDougall, B. A. returned missionary from China, addressed the meeting. The presbytery met again for the transaction of business on Wednesday morning, commencing at nine o'clock. Rev. W. G. Hanna, B. A., was appointed treasurer of H. M. funds, and also to conduct the memorial services of the late Mr. Scott and dispense communion at Cambray on the second Sabbath of March. Rev. H. Currie was appointed representative on the board of Knox College. The following were appointed commissioners to next general assembly, namely: Ministers—Rev. M. McKinnon by rotation, and Messrs. Hanna, McAuley and McMillan by ballot; elders—Messrs. Gross Lindsay; Reid, Woodville; C. C. McPhadden, Cannington; and Reid, Vroomanton. The next regular meeting was appointed to be held at Woodville on the third Tuesday of April next, at 11 a.m. Closed with the benediction.—P. A. MacLeod, clerk pro tem.

OBITUARY.

DEATH OF REV. JAMES RUSSEL SCOTT.

We have this week to chronicle the decease of one of our most esteemed citizens in the person of the Rev. James Russel Scott, of the Presbyterian church, Cambray, which sad event occurred on Saturday last, the 25th ultimo. He had passed the seventy-eighth anniversary of his birth and goes home full of years and good works, esteemed by a large circle of friends in his own neighborhood and throughout the Lindsay Presbytery as well. The deceased gentleman was born in Fifeshire, Scotland, in July, 1814, and received his education in the Edinburgh university. After completing his university course he entered the Presbyterian church in 1849, preaching in one or two places until 1858, when he emigrated to Canada and in a very short time was called to the Presbyterian church of Perrytown, where he laboured until 1865, and received an invitation from the Whitby congregation and continued in charge there until his removal to Cambray in 1868. He continued as pastor of the Cambray church until 1875, when his health became so poor that he felt unable to continue in the active ministry and was granted a superannuated relation. He was at this time appointed

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At St. John's manse, Brockville, on Saturday, Feb. 25th, the wife of Rev. Chas. J. Cameron, M.A., of a son.
At Beaverton, on Wednesday, February 22nd, 1893, the wife of Wm. Smith, of a son.
At Beaverton, on Wednesday, February 2nd, 1893, the wife of H. Logan, of a daughter, still-born.

MARRIAGES.

At the Presbyterian manse, in Paris, March the 7th, 1893, by the Rev. E. Cockburn, Mr. K. McCormick, to Miss Alice Maud Peers, all of Paris.

On the 8th inst., by the Rev. H. Crozier, Grand Valley, at the residence of Mr. Alexander Park, brother of the bride, Mr. Onslow Jupp of Belwood to Mary, daughter of the late George Park, Esq., of East Garafraxa.

On Thursday, Feb. 9th, at the residence of the bride's father, by Rev. J. W. McLeod, South Finch, Ont., Mr. Donald D. McArthur, contractor, Winnipeg, Man., to Janet Elizabeth, second daughter of Malcolm Condie, Esq., Lancaster, Ont.

DEATHS.

At Beaverton, on Friday, February 24th, Flora, relict of the late Wm. Caskill, aged 76 years.

On March 8th, at Crescent Street Church, by the Rev. Dr. McKay, F. Sutherland to Jessie Denovan, daughter of John Denovan, Dalkeith, Ont.

In Thorah, on the 28th February, 1893, Catherine McLean, relict of the late Duncan Johnston, aged 84 years.

At St. Andrew's Manse, Lindsay, on the 7th inst., by the Rev. Robert Johnston, B. A., Thomas James Wilson and Mary Taylor, both of Carden Tp.

At St. Andrew's Manse, Lindsay, on the 7th inst., by the Rev. Robert Johnston, B. A., Samuel Wilson, of Carden township and Catherine Beattie, of Mara township, Ontario county.

clerk of the Lindsay Presbytery and continued to fill that position until the time of his death. Although not the pastor of the Cambry congregation its interests lay close to his heart, and he thought no trouble too great for him where its prosperity was concerned, and he will be nearly as much missed by the congregation as if he were indeed their pastor. Mr. Scott was twice married, and leaves a widow, four sons and six daughters to mourn his loss.—Lindsay Watchman.

The annual convention of the Brant County Sunday School Association, held in the city of Brantford, was largely attended. Dr. Cochrane and Mr. W.N. Howie took a fair share of the work, the former delivering a stirring address on "The Sabbath School, the harvest field of the Church's Membership."

St. John's congregation, Brockville, continues to grow under the pastorate of Rev. Chas. J. Cameron, M. A. The Times says: "If the Sunday evening congregation in St. John's Church keeps on growing the trustees will be compelled to build an addition to the church to accommodate the crowds. Last evening it was crowded to the doors. Mr. Cameron's sermon on the inspiration of the Bible was a rare treat."

Justification by faith on the side of man is justification by grace on the side of God.—Timothy Dwight.

In thankfulness for present mercy, nothing so becomes us as losing sight of past ills.—Gen. Lew Wallace.

"August Flower"

I had been troubled five months with Dyspepsia. The doctors told me it was chronic. I had a fullness after eating and a heavy load in the pit of my stomach. I suffered frequently from a Water Brash of clear matter. Sometimes a deathly Sickness at the Stomach would overtake me. Then again I would have the terrible pains of Wind Colic. At such times I would try to belch and could not. I was working then for Thomas McHenry, Druggist, Cor. Irwin and Western Ave., Allegheny City, Pa., in whose employ I had been for seven years. Finally I used August Flower, and after using just one bottle for two weeks, was entirely relieved of all the trouble. I can now eat things I dared not touch before. I would like to refer you to Mr. McHenry, for whom I worked, who knows all about my condition, and from whom I bought the medicine. I live with my wife and family at 39 James St., Allegheny City, Pa. Signed, JOHN D. COX.

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KNOX COLLEGE.

STUDENTS APPOINTED TO MISSION FIELDS.

The closing meeting of the Knox College Missionary Society was held on Tuesday evening, March 7. After devotional exercises encouraging reports were given of the work carried on by the society in the gaol, Central prison, Old Women's Home, Sick Children's hospital and other missions in the city.

The report of the treasurer showed that the finances of the society were in a favorable condition.

The committee appointed last year with instructions to secure if possible the better equipment of the museum reported the work which had been done, and recommended the new committee to diligently prosecute it.

The society appointed missionaries to the following fields for next summer:—

In the Northwest—Field, C. T. Tough; Gleichen, James Menzies; Louglaketon, A. S. Ross, B. A.; Caruduff, J. Burnett, B. A.; Brookdale, W. C. Dodds.

In Ontario—Kent Bridge, Jas. Skene; Buxton, P. W. Anderson; Colchester, J. E. Radford; New Dundee and Baden, A. F. Webster; Black River, W. J. West; Kilworthy, J. T. Hall; Warren, W. D. Bell; Providence Bay, Geo. I. Craw; Bethune, W. G. Findlay; Franklin, J. B. Torrance; Ophir, W. Wallis; White Fish, D. McPhail; Berrydale, John Bailey; Loring, E. Mason; South Bay, Geo. Arnold; Port Carling, J. A. Doy, Lake Joseph, G. B. Wilson; French River, A. G. Bell; Squaw Island, W. A. Campbell; Algoma Mills, S. Whaley; Korah and Prince, T. A. Bell; Canal mission, D. L. Campbell; Buck Lake, P. F. Sinclair; Dunchurch, T. Menzies; Collins' Inlet, H. McCulloch.

The following officers were elected for the ensuing year:— President, Wm. Cooper, B. A.; first vice-president, R. G. Murison; second vice-president, C. T. Tough; recording secretary, Jas. Borland, B. A.; corresponding secretary, A. S. Ross B. A.; treasurer, J. A. Dow; financial secretary, J. A. Cranston, secretary of committees, Geo. Arnold; councillors, J. T. Hall; R. F. Cameron, J. C. Smith, W. D. Bell.

The president-elect then took the chair and a number of newly elected officers spoke briefly, thanking the students for the honor conferred on them. A hearty vote of thanks was tendered to the retiring committee, to which W. R. McIntosh, B. A., the retiring president, replied.

Be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Dr. Southey.

Never was any one so exalted as our Saviour, and never did any one make such a use of His exaltation.—Robert Hall.

He that dwells in the highest heavens dwells in the lowest hearts, and inhabits sincerity as surely as he inhabits eternity.

Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

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Filo Floss and all other Wash Embroidery Silks, all colours, only 35c. dozen skeins.
Stamped Linen Toilet Sets, five pieces, 20c. set.
Gentlemen's Silk Suspenders, 50c. pair.
Gentlemen's Worked Slippers, from 50c. pair.
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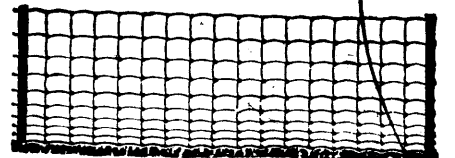
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A monument is to be placed over Mr. Spurgeon's grave at a cost of £250.

In Great Britain the tallest people are found in Cumberland and Aberdeen.

M. de Lesseps has thirteen children, of whom the eldest is 52 and the youngest 7.

Land in Great Britain sold at considerably higher prices last year than during the two years previous.

The Princess of Wales, so it is stated, has declined to adopt the "crinoline" or anything resembling it.

The New Zealand Government has protested against the introduction of destitute Jews into Australasia.

Taking the United Kingdom as a whole the month of January was rather colder than in 1892, but about equal in temperature to the January of 1891.

Scottish M.P.'s are greatly dissatisfied at Scotland being excluded from the Royal Commission on the Aged Poor.

A New Zealander has constructed a net to catch whales. Each mesh is big enough for a calf to pass through.

Sir Richard Owen, the great naturalist leaves a fortune of nearly £34,000, and considerable real property to his heirs.

Prof. Blackie says there is less Scottish feeling in Edinburgh than in any other town in Scotland, and it arises from big-wiggery.

Already over £12,700,000 has been spent on the Manchester ship canal. The scheme will probably be completed by the end of the present year.

Sir Arthur Gordon's "Memoir of Lord Aberdeen" has been carefully revised by the Queen, who had it in hand for six months, and also by Mr. Gladstone.

It is reported from Belfast that the Orange societies in the North of Ireland are preparing for forcible resistance to a Home Rule Parliament should one be established.

It is a rather striking fact that all the members of Mr. Cleveland's Cabinet are of Scotch or English ancestry. Col. Lamont's name is the only one that suggests a different origin, and his forbears were Scotch.

Mr. William Tille, a Scottish settler in Ulster, as a large employer of labour, and as one who has invested £100,000 in Irish enterprises of various kinds, firmly believes that Home Rule in any form will be disastrous.

The Earl of Elgin has, for family and personal reasons, declined the offer of the Governorship of New South Wales. The Countess of Elgin has for several weeks been resident at Tenerife, whither she was sent by her medical advisers.

A strange sect, denominated Harmonists, have their home about twenty miles below Pittsburg, Pa. They are pledged to celibacy, obedience to their leader and industry. They own 3,000 acres of excellent land, on which they have lived for ninety years. A Mr. Raff was their first leader, hailing from Germany. At one time numbering 900, there are now only 30 of them, with one long row of unmarked graves. It is estimated that if their property were divided every one of them would be almost a millionaire.

Rev. Dr. Smith of Cathcart, who has now fulfilled the duties of his office for 65 years, preached in his own church according to wont on Sabbath week. His text was appropriate—Acts xxvi. 22. The sermon was delivered with earnestness and unction while his devout opening prayer and the reading of Scripture surpassed in vigor and freshness the efforts of ministers half his age. Rev. Mr. Gibson, retired minister of Partick United Presbyterian church, preached in the evening—the second time a minister of that denomination has occupied the pulpit. Rev. Dr. Smith has now entered on the 90th year of his age.

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HOME MISSION COMMITTEE.

Western Section.

The regular half-yearly meeting of the Home Mission Committee will be held on **Tuesday, the 28th March, at 9 a.m.**, in the Lecture Room of St. Andrew's Church, Toronto.

Claims for Augmentation and Home Mission work for the past six months, applications of Presbyteries, and the names of ministers, Probationers, Students, and Catechists, desiring summer appointments, should be sent **not later than the 18th, March.**

Presbyteries and all interested, will please note that there has been no change made in the remuneration of students giving supply during the winter, except in the case of those appointed directly, by the Assembly's Home Mission Committee for the whole of the winter half year.

All contributions for Home Missions and Augmentation should be in Dr. Reid's hands, not later than 25th, March. On account of the very full supply given during the past winter to Manitoba and the North West, (by students who take the summer session in Theology at Winnipeg) the liabilities of the Home Mission Committee, will be increased by the sum of \$10,000, above last year. This increased expenditure, can only be maintained by proportionate liberality on the part of the congregations of the Church.

WM. CECCHANE, Convener.
Home Mission Committee
Brantford, Ont. March 8th, 1893.

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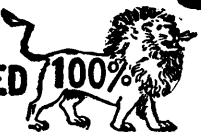
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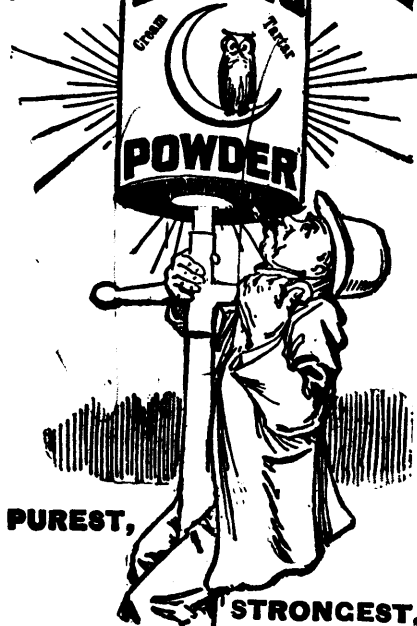
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MISCELLANEOUS.

Coal of an excellent quality and in large deposits has been discovered at Djebell-Ebou-Feyaz, in the district of Zor, in Asia Minor.

When carrying an umbrella a short man holds it at an angle of 75 degrees. An Esterbrook pen should be held when writing at an angle of 55 degrees.

A New England man has invented a railway car-brake, operated by electricity, which is claimed to be as effective as the air brake.

As a preventative of Grip Hood's Sarsaparilla has grown into great favor. It fortifies the system and purifies the blood.

A complete set of electric cooking appliances is to be placed on the new whale-back steamer Columbus, which will be the first vessel to be thus equipped.

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Father:—Remember, my son, George Washington became the greatest and most beloved man our country ever produced, and yet he never told a lie." Son:—"Yes, father, but he didn't have so much competition as us boys have."

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The healthy body throws off the germs of cholera therefore wisdom counsels the use of Burdock Blood Bitters this spring to purify the blood, regulate the system, and fortify the body against cholera or other epidemics.

The French Government has approved a proposition to lay a cable between New Caledonia and Australia.

Many a Young Man.

When from overwork, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

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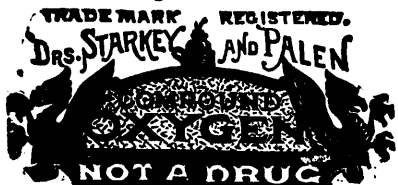
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COMMUNION PLATE—ALMS DISHES—FONTS

MEETINGS OF PRESBYTERY.

ALGOMA.—Next meeting of Algoma Presbytery will be held at Thessalon, on Wednesday, 15th March, at 2 p.m.

BRUCE.—At Paisley, March 14, at 11 a.m.

BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m.

BARRIE.—At Barrie, Tuesday, March 22, at 11 a.m.

BROCKVILLE.—Second Tuesday in March, at 10:30 a.m.

CHATHAM.—In First Church, on Tuesday, 14th March, at 10 a.m.

GUELPH.—Next meeting in Knox Church, Elora, on Tuesday, 21st March, at 9 o'clock a.m. Conferences on State of Religion, Systematic Benevolence, Sabbath Schools and Sabbath Observance begin in the same place on the evening of Monday, the 20th, at 7:30 o'clock.

HURON.—Presbytery of Huron will meet in Clinton on the 14th March at 10:30 a.m.

LONDON.—The Presbytery of London will meet in Park Ave. Church, London, on Tuesday, 14th of March, at 1 p.m.

MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m.

MONTREAL.—The Presbytery of Montreal will meet in the Presbyterian College, on Tuesday, March 21st, at 10 a.m.

ORANGETILLE.—At Orangeville, March 14, at 10:30 a.m.

OWEN SOUND.—The Presbytery of Owen Sound will meet in Knox Church, Owen Sound, March 21st, at 10 a.m.

PARIS.—In St. Paul's, Ingersoll, March 14th, at 12 o'clock, noon.

PORT HOPE.—At Port Hope, in Mill St. Church, on March 14th, at 9 o'clock a.m.

ROCK LAKE.—At Boissevan, on the first Tuesday of March, at 7 p.m.

SARNIA.—2nd Tuesday, March 14th, in St. Andrew's Church, Sarnia, at 2 o'clock p.m.

SAUGEN.—In Knox Church, Palmerston, on 14th March, at 10 a.m.

TORONTO.—At Toronto, March 7, at 11 o'clock a.m.

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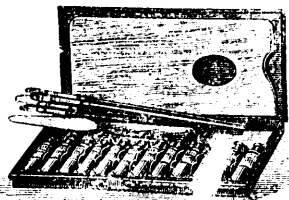
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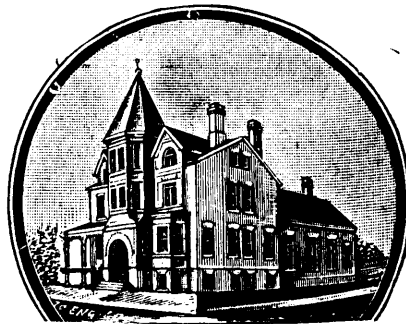
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