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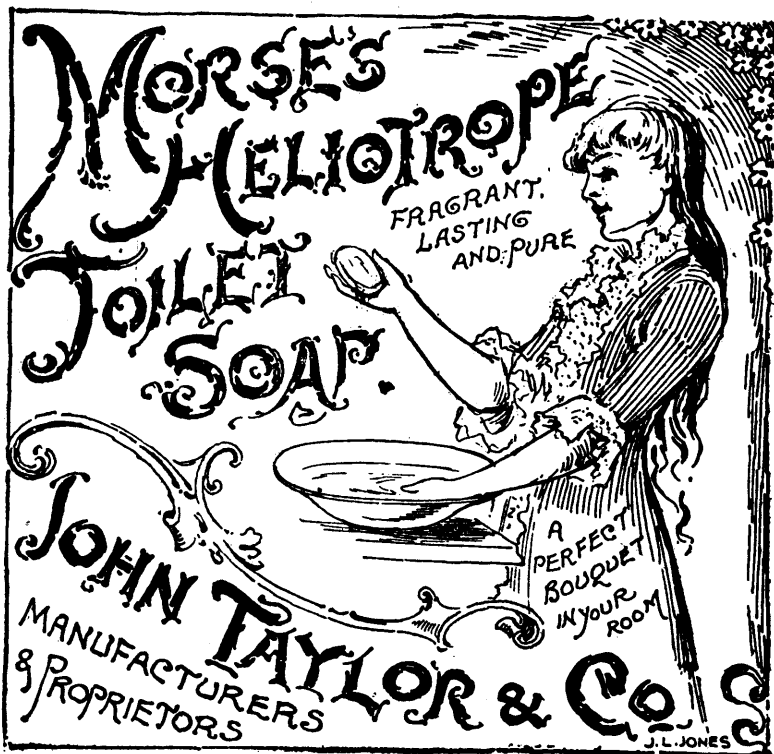
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To Prepare Chocolate.—Such sweet chocolate as the grocers sell can only be made by manufacturers. To prepare chocolate for chocolate creams, simply dissolve it. To do this place the chocolate in a bowl, broken in small pieces; place the bowl over a kettle of boiling hot water. It is the quickest way of dissolving it.

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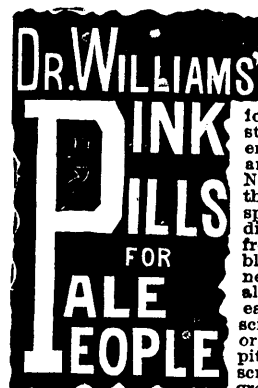
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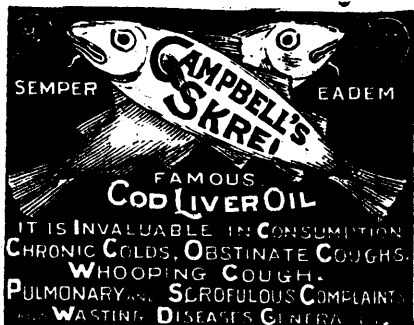
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, FEBRUARY 1st, 1893.

No. 5.

Notes of the Week.

Dr. Munro Gibson has taken up warmly the claims of the working class and East-end congregations in London, and is rousing his own people to fresh liberality and effort in the matter.

The papers state that Princess Marie of Edinburgh's contract of marriage contained a formal renunciation of her right of succession to the British throne. As a matter of fact, Princess Marie, by her marriage with a Roman Catholic, would "ipso facto" forfeit all such rights.

Rev. A. B. Simpson, for several years pastor of Knox Church, Hamilton, held a farewell service on Friday evening of last week, at the Gospel Tabernacle, Forty-fourth street and Eighth avenue, New York, before starting on a missionary tour through Palestine, India and China. He sailed on Saturday by the steamship Servia.

The Ulster opponents of Home Rule for Ireland held a meeting in Belfast last week, to express their continued opposition to the movement. The release of the Gwedore prisoners, by the present Government, could not be pardoned on any ground of justice or humanity. The marquis of Londonderry, Dr. Kane and others expressed their purpose to resist Home Rule to the last.

Remarks the Chicago Standard: Gladstone entered public life at twenty-three; Bismarck at thirty-two. It is an interesting coincidence, that each, at the beginning of his career, spoke in opposition to the civil emancipation of the Jews; while subsequently a Jew became Gladstone's chief rival, and another Bismarck's banker, without whose aid the military and ultra-constitutional movements of 1862-6 in Prussia could not have been carried through.

It is reported in the Journal de Jardin d'Acclimatation that eight or ten days before the appearance of cholera in Hamburg last summer, all the sparrows and other birds left the town and suburbs and did not return until the plague had completely disappeared. The same thing happened in Marseilles and Toulon in 1884 a day or two before the cholera visited those towns. Similar migrations have been noticed in different parts of Italy, Austria and Russia, always some days before the appearance of cholera.

It is stated that General Booth intends to make what he himself describes as a determined attempt to penetrate the Highlands. The Highlands and North Wales are two districts which have hitherto presented a considerable difficulty to the Salvationists — so considerable, in fact, that a commission of Army officials has been sitting with a view to discovering how best to make them amenable to the "General's" influence. The first effect of this commission will be the appointment of a special Highland expedition.

A large number of the Welsh people are named Jones. A gentleman who recently traveled through Wales found a whole village of Joneses. Nearly all the names of villages in Wales begin with the syllable "Llan," which means "saint" in Welsh. If this is so there must have been an astonishing number of Welsh saints. The greater part of these village names are words like the following, which are genuine names and can be found on any good map of Wales: Llanrhyddlad, Llanrhwyl, Llangadwaladr, Llandillllogo, Llanbwchallarn, Llan-bwdrnfyndd, Llangynvw.

In China there is no such thing as the periodic press. The only newspaper published in the empire, the Tzin Boo, is the imperial organ, and is devoted principally to the publishing of official nominations. It only incidentally prints any news, and this is wholly untrustworthy, being usually entirely false. Chinese journalism proper consists of posters, handbills, circulars and little political pamphlets, of which a number are printed from time to time, and the country is usually deluged with them on the eve of the sanguinary movements of which the Europeans are commonly the victims.

The world's submarine cables now measure about 143,011 nautical miles, in 1,168 sections. Different governments control 833 sections, or 13,383 miles, France claiming 3,269 miles, Great Britain 1,599, Germany 1,579, and Italy 1,027 miles. The remaining 335 cables, aggregating 129,628 miles are owned by private companies. This great length of cable has been nearly all made on the banks of the Thames, but Italy now has a cable factory, and France will soon have two. To lay and repair the cable requires the constant service of a specially equipped fleet of thirty-seven vessels of 56,955 tons.

Mr. Gladstone has just made a very bold announcement of his views on the terrible drink question. In a speech at Liverpool, he said: "Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open, in special respects, to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal."

The Students' Missionary Society of the English Presbyterian Church has issued its report, from which we gather that the sum of £433 has been raised during the year, and handed over to the missionaries in Swatow for the purchase of buildings necessary for continuous work in Chinese towns, where at present there is no preaching station. During the year sixty-six congregations were visited by student deputies, and sixty-three of them gave collections. The society has resolved to raise funds during the coming year for the building of a hospital and other mission premises in the northern part of the mission-field in Formosa.

In an article on Choirs and Choir Singing in Toronto, in the Dominion Illustrated Magazine, Mrs. S. Frances Harrison speaks of all church bodies outside the Church of England as "dissenters." Had it been a person of less intelligence, the expression might be overlooked, as coming from a narrow-mindedness, far too prevalent, which seeks to unchurch all who do not worship at their Shibboleth. But Mrs. Harrison should know better. Where there is no state church there can be no dissenters; and we hope the day will never come when there will be either such in Canada. By the way, if Mrs. Harrison lived in Scotland would she not be a "dissenter?"

Says the Christian Guardian: The case for the Manitoba Separate Schools was argued before the Ottawa Cabinet last week, by Mr. John S. Ewart, Q.C. The Manitoba Government does not acknowledge the right of the Ottawa Government to interfere, and therefore sent no representative. The decision of the Privy Council is now accepted as binding; and the

continuance of Separate Schools is claimed on the ground that such schools were established by the Province after Confederation. This is a weak position. As in any case, the matter must come before the Dominion Parliament, before anything could be done, there is little probability of any change being made, or any attempt to upset the decision of the Manitoba Legislature against Separate Schools.

In his "Geography of Canada," Professor Dawson remarks that while many Indian names have been preserved they have undergone a change in pronunciation. In general the Indian names are descriptive of the locality; thus Quebec means "a strait or an obstruction;" Toronto, "a tree in the water;" Winnipeg, "muddy water;" Saskatchewan, "rapid current." Niagara was originally Oniagahra, "thunder of the waters;" hence Professor Forbes and his colleagues of the Cataract Construction Company for utilizing the Falls by electricity have agreed to speak of Niagahra, a prettier word, which may again become the vogue in a generation which does not regard brevity as more important than euphony. Many of the Canadian towns have also risen on the site of old Indian villages, partly because the whites first called there for trade, and partly because the Indians chose their sites where lines of travel converged, or at portages and sheltered havens.

Mr. John R. Dougall, the well known journalist of Montreal, gave evidence before the Prohibition Commission in Montreal on Friday last. In reply to Sir Joseph Hickson's question as to how he, Mr. Dougall, would propose to make up the loss of revenue which would result to the Dominion government from the passing of a Prohibitory Act, Mr. Dougall said that, as he was not and did not expect to be finance minister, he had not taken that task upon himself, but he was prepared to give the opinions of certain men who had had that responsibility. Sir Leonard Tilley had said that he would be very happy to provide for any losses caused by such legislation. Sir Alex. Galt had said that the injury to the community was so much greater than the loss to the revenue that, from the point of view simply of a national financier, he was forced to take a stand in favor of prohibition. Mr. Gladstone had said he viewed with the greatest satisfaction a reduction in the revenue from liquor. Speaking in the abstract Mr. Dougall was in favour of direct taxation. There seemed to be among economists almost a consensus of opinion on this subject.

In a recent issue of the Western Missionary we find the following reference to our indefatigable "Bishop" of Manitoba and the great West: "The Superintendent of missions had a new experience on his way to Yorkton lately. When the train reached Saltcoats, a man boarded it in a somewhat excited manner, and asked if Dr. Robertson was there. The doctor rose to speak to the man, when the stranger took hold of him and told him he must leave the train to marry a couple. The unfortunate man was told that that could not be done unless the conductor would consent to delay the train. The conductor was seen, and since there was no other stop till Yorkton was reached, agreed to wait. But the bride was innocent of what was going on, and when the hotel was reached, she was in the kitchen attending to domestic duties. She was hurried upstairs, and a trice prepared for the altar. Gaelic being her mother tongue, the Superintendent had to muster enough of the language of Edin to make the twain "aoin sheoil." After the ceremony was over, the bride looked as if she thought it all a dream. But she has doubtless found it to be a sober reality."

PULPIT, PRESS AND PLATFORM.

Northern Christian Advocate: The pastor who can help to put reading of a better quality into a home may thereby change the life of every member of the family. All pastors should realize the truthfulness and value of this statement.

The Interior: Experience, common sense and morality teach that there is no hope for the overthrow of the city saloon by high license. Hope for its downfall exists only in the education of the people up to total abstinence and temperance; to a destitution of the saloon as the hot-bed of all crimes; and to belief in the efficacy of prohibition as a remedy; and in absolute and efficient prohibition.

United Presbyterian: We are not as generous as we ought to be in our prayers. We pray for our own congregations, for the sick, the afflicted, and for missionaries; but there are many other classes for whom prayer should be offered. Some of the neglected ones are the rich, the tempted, school teachers and scholars, our rulers, our young people away from home, editors, magistrates and judges of our courts.

We are indebted to Mr. J. Bruce, photographic artist, 132 King street West, Toronto, for a copy of his group picture of the delegates to the Fifth General Council of the Presbyterian Alliance, held in this city last September. There are between two and three hundred portraits, all excellent likenesses, in the picture; and the grouping is effectively as well as artistically done. We feel assured that many of our readers will desire to receive a copy of this tasteful souvenir of the most representative gathering ever held in Canada; and the low price places it within the reach of everyone.

Christian Work: Not long ago a New York religious paper invited its readers to send lists containing what, in their judgment, were the best one hundred hymns in the English language. More than 3,400 lists were received. The first hymn upon the larger number of lists was Toplady's "Rock of Ages," having received 3,215 votes. The second in point of popularity was Lyte's "Abide With Me"; the third Wesley's "Jesus, Lover of My Soul." A hymn greatly liked and widely sung, "My Faith Looks up to Thee," occupied only the sixty-ninth place on the list. The list contained hymns from fifty-five different authors, and among these Dr. Watts and Charles Wesley stood at the head, each contributing seven hymns. Strangely enough, in the summary given, Newman's hymn, "Lead Kindly Light," was not found.

London Advertiser: Canada has already won a proud pre-eminence among Christian nations by her achievements in the line of church union. In no other country, as yet, have the scattered fragments of Presbyterianism and Methodism been consolidated into greater units. The success of these movements has been marked, and the march of these two mighty denominations through our land is like the tread of two vast battalions in the "one army of the living God." Who knows but that one part of Canada's mission among the nations may be to lead the van in the great work of Christian union? A nobler mission could not be fulfilled. We wish "Godspeed" to the project for union between Presbyterians and Congregationalists which is now in its incipency and trust that the good work may go on until all existing divisions among Christians shall be healed.

Our Contributor.

A LIVELY, TIMELY CONGREGATIONAL MEETING.

BY KNOXONIAN.

The congregational meeting of St. Andrew's church, Sandytown, was held the other evening—in our mind—and was noted for a timely though unsuccessful attempt to utilize current financial discussions for the benefit of the church. Mr. Calvin Commonsense and a few others had been reading recent speeches on the prosperity of the country, and they thought that, in view of the marked progress Canada is making in trade, manufactures and business of all kinds, the people should show their gratitude by increased contributions for missionary purposes. Mr. Commonsense embodied his views in a motion which we regret to say did not pass, some of those who contend most vigorously elsewhere that the country is highly prosperous and progressive voting against it. The ordinary business of the meeting being over Mr. Commonsense made the following motion:—"That this meeting, having been recently informed that Canada is in a highly prosperous condition, and the fact of our prosperity having been shown by statistics, be it resolved that we immediately raise one hundred dollars in addition to our usual contributions for each of the following schemes,—Home Missions, Foreign Missions and Augmentation."

Mr. Commonsense supported his motion with a strong, temperate and well delivered speech. He quoted largely from recent speeches by the Dominion Premier, the Finance Minister and other prominent men to show that the country is enjoying a high degree of prosperity. If prosperous, we should show our gratitude by giving liberally of our means to support every good cause. There was no cause better than Home and Foreign Missions and Augmentation. He had seen it repeatedly stated that this country is more prosperous than the neighboring Republic. He did not know how that was, but of one thing he was quite certain, the average man in Canada is as comfortable as the average man in the United States. The average contribution, however, of the American Presbyterian for all charitable and religious purposes was over eighteen dollars (\$18) per member in 1890—he had not later reports—while ours last year for all purposes was only twelve dollars and nineteen cents (\$12.19) per member. He hoped the resolution would pass.

Mr. Felix Skinfint opposed the motion. He said he was astonished at the innocence of his friend, Mr. Commonsense. He had not thought that there was so much innocence left in this wicked world. The figures his friend quoted from were intended for political and not for ecclesiastical purposes. The political arena was one thing and the ecclesiastical was another. Figures that it might be quite proper to use at a banquet, or a political meeting, or in a secular newspaper, or in parliament, might be quite out of place in a church meeting. He himself might have used similar arguments and statistics at the bye-elections, but would any one tell him that these arguments and statistics were to be brought into the church and urged as a reason why he should increase his contributions for missions? He now gave twenty-five cents a year for missions and he would not add one cent. He objected to any connection being made between public affairs and the church. A man should be allowed to say what he pleased on public questions, and no one had a right to quote public speeches at church meetings. This was a free country and a freeman should be allowed to adjust his speeches according to the kind of meeting he spoke at. He hoped the resolution would be voted down by a large majority.

Mr. Canting Sniveller opposed the motion because it was carnal. He feared Mr. Commonsense was not a spiritually minded man. Congregational meetings should not discuss carnal things. The prosperity

of the country was not a question that should be considered at meetings of this kind. He was grieved to hear quotations made from carnal speeches. What connection was there between prosperity and missions? A Christian should give just what he pleased apart altogether from the state of the country. His giving should depend on how he feels and not on how much he may have been prospered. (A voice—"How about Paul?")—He was not speaking about Paul. What he wanted to say was that the amount of a man's money had nothing to do with his giving. He gave when he felt like it, and at no other time. He did not feel like giving any more for missions, and as for Augmentation he never supported that. It was a carnal scheme.

The resolution was lost by a very large majority.

Mr. Commonsense then moved that in view of the increased and continued prosperity of the country \$50 each be given to Knox and Montreal colleges and \$100 to Queens University. He supported the resolution by an admirable speech in which he showed the excellent work that is being done by our Theological Seminaries and proved clearly that had it not been for its seminaries Presbyterianism would not be even a fourth rate ecclesiastical power in Canada to-day. He dilated on the splendid work done for Queens by Principal Grant. A few years ago many thought that the old University was about dead, but now mainly through the efforts of the Principal there was a fair endowment; good buildings and better than all, over five hundred students. And all this had been done alongside of a university called national, a university supported mainly by public funds and helped in many ways by the government of the province. The country being so prosperous he thought they should give the colleges some additional support and in this way show their gratitude.

Mr. Skinfint approved this motion also. He decidedly objected to any further references to the prosperity of the country. That had nothing whatever to do with the colleges.

Mr. Moneybag also objected. He wouldn't mind giving an additional fifty to Queen's, but he would not give another cent to the others.

A long discussion ensued, the trend of which was that national prosperity is mainly a political or business question that should not be brought into church meetings. The resolution was withdrawn and the meeting adjourned.

THE AMERICAN CHURCH IN BERLIN.

AN APPEAL.

About the year 1860, union religious services conducted in the English language were commenced in Berlin, Germany. The audiences that assembled, from the first composed of representatives of all the Christian communions, gradually increased in numbers: and before long the original single service held on the Sabbath, had to be supplemented by a regular week-day meeting. Later on, an attempt was made to secure the stated and systematic visitation of strangers and of the sick: and other kindred offices of oversight, pertaining to the spiritual welfare of the community, were cheerfully undertaken. Thus for more than a quarter of a century, under varying circumstances and supervised by successive annual "committees," these services have been unremittingly rendered to the transient English-speaking residents of the city.

But each year, as the movement gained headway, it became increasingly evident that something must be done to give unity to the work. Otherwise, very clearly, the efforts put forth would be handicapped and could not prove permanently effective. Hence in 1887 a Union Church was organized: and Rev. J. H. W. Stuckenberg, D. D., who since 1880 had been living in Berlin and had been practically the pastor of the flock, accepted the invitation to devote himself more exclusively to the duties of that office. The congregation continued to grow, but as yet it had no building of its

own. Arrangements already entered into, in accordance with which the use of a hall had been secured for a certain fixed hour on each Lord's Day, were continued for the time-being. Those arrangements have necessarily been continued ever since. For nearly six years the congregation has been meeting in a rented upper room—an apartment of inadequate size, inconvenient situation, and woefully lacking in equipment for its purpose. This hall moreover is available only on Sabbath mornings, so that the other meetings which have been more recently organized (several occurring each week) have unhappily to be held in as many different places.

But the pastor, and the committee who are loyally seconding his endeavors, have certainly not been idle. Having resolved to solicit help to erect a church, so that the large amount of work being done might be concentrated and consolidated, a vigorous canvass was commenced among the friends of the cause. The response which rewarded the diligent labors of the collectors was most praiseworthy. The future looked most hopeful. The ladies of the congregation, it need scarcely be said, proved most ingenious in devising and carrying out plans for adding to the slowly-accumulating funds. As the result of much effort and actual self-denial, the sum of \$40,000, i.e., an amount sufficient to build the church, has already been secured. If therefore the cost of a site was not so excessive, the long cherished project would now be near its accomplishment. City lots in Berlin command, however, extraordinarily high prices: fully \$60,000 must still be raised before the committee can feel justified in letting the contracts; and so, again and again disappointed in their hopes, some of the workers are at times sorely disheartened. It is hard that, when so much has been achieved, it seems so very difficult to get any further.

Those who have spent a year or two in Germany, and especially if they have spent that time in Berlin, will fully understand the importance of this commendable enterprise. Such will scarcely hesitate to admit that, in view of all the circumstances of the case, no worthier undertaking could win the support of a generous and sympathetic mind. Actual experience of the value—and even the imperative necessity—of this church, has converted many a visitor into a contributor: and certainly by Canadians who travel, it will not be allowed to make its present appeal in vain.

To others it need only be recalled that, for the hundreds who annually resort to Berlin for purposes of business or study,—coming from the Dominion, Great Britain, and the United States: for the thousands of tourists who each year visit that brilliant capital; and for the scores of English-speaking residents who have been constrained to make it their temporary home, it is in the highest degree desirable that the ordinances of grace should be regularly maintained. Unhappily the influences which prevail in most continental cities are not wholly uplifting. Temptations,—at once strong, unfamiliar, insidious, and most evil,—address themselves with special power to the young: and many are overborne before they have fully become aware of the risks that have surrounded them. It is of supreme moment therefore that, at one of the chief educational centres of the world, the most effective religious restraints should be provided and sustained.

Hence this plea. It is really an appeal to the strong to consider and help the weak. Those who go to Berlin as students, and who must always form the major part of the congregation, are generally quite unable to contribute anything save their slender weekly offering. The remaining weight of the burden must therefore be borne by the rich, and by those who (less favored by fickle wealth) will loyally combine together to share the responsibility amongst them.

It may be mentioned that, while all the seats in the new church are to be free to those who shall use them, it is proposed to aim at getting a number of pews and single sittings endowed in perpetuity. \$1,000, capable of yielding \$50 a year, will endow an ordinary pew. If desired, the name of the donor or donors, or some in

memorial name selected by the donor can be permanently associated with the gifts. Is there not here a suggestion for the man of abundant means? Is there not here an opportunity for the members of a congregation, or the students of a college, or the residents of a particular city or province, to found a benefaction that will yield a return of incalculable value? Is there not here a call that must appeal with peculiar force to those who would promote genuine and effective Christian unity: for surely, in the way just indicated, that unity can be demonstrated to exist both amongst those who give and those who receive?

Almost the whole of the amount thus far secured has been subscribed in the United States. But is now Canada's turn. It is fully time that British America had been heard from. The new church is intended to represent the Dominion as well as the Republic. Many Canadians owe much to Dr. Stuckenberg personally: they owe much to the church of which he is the pastor: a constantly increasing number of them will certainly derive benefit from the structure which is about to be erected. How much shall we give? Besides other contributions already obtained in Canada, one donation of \$1,000 has been promised: who will volunteer to furnish the second thousand? No doubt those who feel unable to remit larger sums will be willing to contribute \$500, \$100, \$50, \$10, or even \$5. All subscriptions and promises of future payment, should be mailed not later than the last day of February. Any donations for this purpose received by the undersigned, whatever their amounts, will be gratefully and promptly acknowledged.

LOUIS H. JORDAN.

(Formerly pastor of Erskine Presbyterian church, Montreal.

6 Norham Gardens, Oxford, England,
January, 3rd, 1893.

INSULTS TO GOD'S WORD.

The Committee of the Quebec Auxiliary Bible Society has requested us, the undersigned ministers of the Gospel, to prepare the following statement of facts for the press, believing that the time has come when the public should know how the Roman Catholic priesthood encourage the reading of the Holy Scriptures, and how, in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames as a book which endangers their salvation. The version of the Holy Scriptures sold or loaned by the Quebec Bible Society is that of De Sacy, first published in 1701 with the permission of His Eminence "Monseigneur Le Cardinal de Noailles. Archeveque de Paris." It has also sold the version made by the late Monseigneur Baillargeon, Archbishop of Quebec, but the edition is now exhausted and the book very rare. The following are instances of how the priesthood treat the De Sacy version of the Holy Scriptures:—

Four students attending college here obtained a copy of the New Testament and began to study it with great interest, but it soon became known and they were charged with reading a bad book. It was agreed that the book should be submitted to the judgment of one of the professors, who pronounced it good, but added that the Church had condemned it. He was then asked how it could be a good book in 1701 and a bad book later on. Shrugging his shoulders, he replied: "Ask me no more questions: the Church says it is bad, and that is enough."

In Daulac street, St. Roch's a De Sacy New Testament was sold to a family, the mother of which, according to instructions, took the book and showed it to the cure, who pronounced it a bad book, and condemned it to be burned, saying at the same time that he had heard of more than fifty other such books, of which he had burned many. The woman herself when seen acknowledged that she had found only what was good in the book, but the Church did not permit them to read it.

A New Testament was left on trial with a family on King street, St. Roch's. Some days after the book was returned, with the explanation that it was not a fit book

THE GAMBLING MANIA.

From The Week.

A few weeks since, the London *Spectator*, in an article which reads too much like a half-apology for gambling, at least in its more fashionable forms, spoke of "the perpetual vitality and universal diffusion of the gambling spirit." "Probably," the writer said, "nine persons out of ten would be made happier by the knowledge that sometime within the next few weeks or months they will have the chance of winning an appreciable sum of money. It adds a little excitement to their lives, it sustains them under the pressure of present shortness of cash, it gilds the future with a contingent brightness." May we not venture to hope with a considerably larger percentage that nine out of ten the question of the manner in which the sum of money might be won would very materially qualify the joy of the anticipation?

The immediate occasion of the *Spectator's* article was the "Missing-Word" competition which for a time attracted so much attention in England and which was finally placed under the ban of the Lottery acts by a judgment given by Sir John Bridge. The *Spectator* accepts the judgment as wise and necessary under the circumstances, but, in so doing, bases its assent upon singularly narrow grounds. "In itself," it says, "a missing-word competition is just as innocent as a Derby sweepstakes at a club, and if the shillings paid bore the same proportion to the means of the players as is the case with the contributors to a sweepstakes, it would be just as innocent in its results." According to this view the crime is not in the thing itself, or in the aims and intentions of those who take part in it, but depends entirely upon the question whether those who engage in it can afford to risk the amount of money involved in what the court has declared to be a game of chance and consequently gambling, pure and simple. "The public is not concerned," says the writer, "how men spend their money provided it is honestly come by. But the public is concerned to prevent men—or boys—from being led on to spend money which is not honestly come by." In other words the Court was justified in declaring the practice in question a pernicious and a criminal practice, not because of anything wrong or evil in the thing itself, but because of the danger lest the passion to which it appeals might become so overmastering as to lead persons of limited means to procure money for the purchase of tickets by dishonest practices.

Such a view of the question is obviously superficial and if acted on would lead to class legislation of the most objectionable kind. The rejoinder which readily suggests itself is that every objectionable act or practice should bear its own burden. Let those who put their hands into the tills of their employers, or resort to other dishonest means of obtaining money to purchase tickets for "missing-word" competitions, be punished for the crime which they commit, rather than others prevented from the gratification of "a universal instinct," if the mode of gratifying it be innocent in itself and objectionable only by reason of ulterior consequences to which it may occasionally lead.

To those more radical reformers who regard the practice of gambling as in itself a vice and its consequences as only evil and that continually, the question takes on a much more serious aspect. Gambling has now come to be regarded by many of the best men in England as the national vice of Englishmen, if not of the British race everywhere. Whether and to what extent it may be practised among the wealthier classes merely as an exciting and fashionable amusement it is hard to say. Certain it is that the ruin and misery which it begets and in which it is probably more prolific than any other practice save that of drinking, are by no means confined to the lower or the poorer classes. In the United States, where it seems to be constantly breaking out in new forms, its source is by general consent to be found in the desire "to get something for nothing" which has been declared to be the great American vice. As such a desire lies at the root of every form of roguery, the practice of gambling, however fashionable in some of its forms, is at once classified as a member of a very disreputable family. True,

it differs from most other devices having the same end in view in that the losing party knows and voluntarily, so long as he is in a position to be regarded as a free agent, takes his risk. Of course he always does so in the hope that he may be the one successful in getting his opponent's property for nothing. This may palliate the offence, but can scarcely make it either innocent or harmless.

But while it might be easy to show that in its motive and aim gambling in every form is essentially immoral, something more than this is probably required to justify organized society in forbidding it by law. It is not the business of either law-makers or courts of justice to classify human acts as moral or immoral and to permit or forbid them accordingly. No enlightened citizen will permit the civil authorities to exercise lordship over his conscience. It is when the act or practice tends directly to the injury of society by depriving other citizens of their property without giving an equivalent, by incapacitating them more or less for honest industry, by corrupting their morals and provoking to such crimes as theft, robbery, murder and suicide, that it comes fairly within the cognizance of law-makers, to be prohibited with pains and penalties.

The most advanced modern legislatures and governments have not hesitated to bring certain forms of gambling within the area of practices to be regarded as criminal, but hitherto the lines seem to have been drawn with a good deal of arbitrariness and caprice. Distinctions are made where it is hard to see that any real differences exist. In England, where, as we have seen, the Lottery acts are rigid enough in some respects, and are strictly enforced, not only are exceptions made in certain respect—horse-racing for example—but the forms of gambling thus excepted are some of them practiced in the most open manner, sanctioned by the example of the highest persons in the realm, and tacitly approved even by Parliament itself. And yet no one, we think, can doubt that this one form of gambling is productive of more crime and misery of the kinds above described than could possibly result from all the "missing-word" competitions that could be carried on by all the newspapers in the kingdom. But the jewel consistency is not always conspicuous even in acts of parliament.

In the United States a determined effort is being made to bring gambling in all its more popular forms under the ban of criminal legislation. Some progress has been made. The Lottery act is scotched, if not killed. "The endowment orders are dying of their own iniquity." An act is now before Congress to prohibit the gambling "in futures" which has become so gigantic an evil in the republic. The prospects of its being passed are good, though it is naturally being met with the most determined opposition from interested parties. In the mean time, betting on horse races, or future prices of staple articles of trade, and on athletic games grows constantly worse. "The latest movement is taking shape, or rather seems about to take shape, in the organization of a National Anti-Gambling League." The deplorable effects of the passion, as seen in all grades of society, are certainly sufficiently alarming to warrant the union of all good citizens in Canada, as well as in the United States or England, in an organized and determined effort to put a stop to, or at least to stamp with the brand of illegality, every unmistakable form and phase of the gambling evil.

Renan is the fountain head of much of the milk-and-watery agnosticism of the day. The mental attitude towards "revealed religion" exhibited by the characters of so many novels is greatly due to his influence. Without his aid it would never have become popular with the general reader, who knows less of the "higher criticism" than he does of astronomy. Yet his influence as a theological writer is already on the wane. The public is satiated with Robert-Elmerism, society has ceased to be interested in the "serious doubts of candid souls," agnosticism is no longer talked in drawing-rooms by young ladies and gentlemen anxious to be thought clever. In short, religion is settling down into fresh channels, after a quarter of a century's friction with Darwinism.—European Mail.

Christian Endeavor.

TOPIC OF WEEK.

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

FEB. 5.—Joy in God's service and in His house. *Exo* 6; 16. *Romans* 14; 16 19.

Joy is an important element in religion. It is promised to God's people and prepared for them, (Ps., cxxii, 13; Ps., xcvi, 11, 12.) It is one of the fruits of the Spirit, (Gal., v, 22.) It is not dependent upon the outward circumstances of the believer, (Phil., iv, 4; II Cor., vi, 10; James 1,2; Matt., v, 11-12), but it may be temporarily lost on account of sin, (Ps., li, 12.)

Giant Despair may fall into fits in sunny weather, but there are many reasons why the Christian should always rejoice. Once he was the slave of sin but Christ has given him liberty; once he wandered in the dark, now he walks in the light; once he was under condemnation, now he is free; once he was dead in sin, but he has been quickened by the power of the Holy Spirit. Religion is neither a shrew nor a cynic. When it enters the home it does not drive joy away. It does not post up the notice, "No trespassing here," around the fields of pleasure. It checks no laughter. It represses no innocent merriment. A heathen convert, when told by the missionary to sing softly, replied, "Sing softly! Is it you, our father, who tells us to sing softly? Did you ever hear us sing the praises of our Hindoo gods? How we threw our head backward, and, with all our might, shouted out the praises of those who were no gods! And now do you tell us to whisper the praises of Jesus? No, sir, we cannot; we must express in loud tones our gratitude to Him who loved us and died for us."

If the Christian rejoices in God's service, he will not desire to go back to worldly, carnal pleasures. There is a great deal of speculating as to whether it is lawful or expedient for a Christian to do this or that, but if his heart is overflowing with the joy of religion, he will have no desire to walk upon debatable ground or to engage in any questionable amusement. There are some Christians who are constantly looking into Satan's pleasure ground and they are unhappy. They are miserable when they remain out and they are even more wretched when they enter, for conscience remonstrates with them for being there. The best antidote to this unhappiness is to get the heart full of the joys of religion, and then, though Satan spread his allurements, though he promises pleasures and delights his offers can be spurned and spurned without regret.

The joyous Christian does much to commend the Gospel to others. How many have been cheered by the ringing words of Habakuk, (Hab., iii, 17-18.) How inviting a religious life appears as one reads the biography of Frances R. Havergal. When the poet Carpani asked the composer Haydn how it happened that his church music was so bright and cheerful, Haydn made this reply: "I cannot make it otherwise, I write the thoughts I feel; when I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart it will be pardoned me if I serve Him with a cheerful spirit."

God expects and the world has a right to expect that Christians will engage in Christian service with joyfulness. They should carry to men glad tidings, but neither griefs nor doubts. Only thus can they expect to glorify God and be helpful to their fellow men.

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burden bore,
And the world was sadder than ever before.
A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way.

for them to have in their possession, as it had been shown to the cure, who pronounced it a bad book, and who had also told them to put it in the fire, and it would save them their wood, as it was not fit for anything else. The book being on loan, they resolved to return it to the owner.

In St. Sauveur a New Testament was sold to a family. It was shown to one of the vicars of the parish, who pronounced it a bad book, a Protestant Bible made by Chiniquy, and sold purposely to make Protestants or pagans. He asked the woman if she consented to his burning the book, which she did, and saw him place it in the stove, and it was consumed.

A New Testament was sold to a family in the little village of Stadacona. It was shown to the cure, who condemned the book to be burned, and in giving his judgment, said his only reason for doing so was that in a good Catholic book they never said "Marie," but always "Ste. Marie." It was then shown to this woman that the care had erred in making such a statement, for in the New Testament of Archbishop Ballargeon, which had the Pope's sanction, it read just the same as in the De Sacri Testament. Places were marked, and the books left to compare. When last seen, she acknowledged them to be much the same, and declared them both to be good books, and guaranteed that, so far as she was concerned, the cure would burn no more books.

In the light of these facts it would be too much to say that the priesthood willfully deceive the people about the Scriptures circulated by the Bible Society, but one thing is quite evident that "they do err not knowing the Scriptures." Is it any wonder that a Literary Review should be condemned, because of its independent thought when the Holy Scriptures is a proscribed book? In the mandement of Cardinal Taschereau of August 16 last, a most extraordinary document, he says, "War to the bad books! They are colported everywhere, in the public squares, in the railway depots, on cars, in the prisons and hospitals, on the markets, and in the dwelling houses. Error is disguised under all forms, and is concealing itself, in order to be better propagated, under the cover of falsified Bibles, small tracts full of lies, irreligious pamphlets and papers injurious to the faith and morals." It would be a good thing for all concerned if some of our esteemed Roman Catholic fellow-countrymen would point out at once wherein the De Sacri version of the Holy Scriptures violates the text of the Latin Vulgate, or wherein it differs from the accepted Greek text, as we are of opinion that it would be found, that, if any freedoms are taken with the text of either, it is in favor of Romanism rather than Protestantism, and that it is in no sense a Protestant book other than Protestants are desirous that Roman Catholics should have the Book of Books, believing that "the Scriptures make wise unto salvation through faith which is in Christ Jesus." Let us earnestly pray to God for those who are so deluded, priest and people, that they may be divinely enlightened as to the true character of the Holy Scriptures, their use and supremacy. If needful we are prepared to furnish name, street and number of parties mentioned in this statement, also names of the different cures who have burned, or ordered the Holy Scriptures to be burned. (Signed) Edward J. Stobo, Donald Tait, W. T. Noble, T. Y. Lefebvre.

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Pastor and People.

BE STRONG.

Be strong to hope, O heart !
Though day is bright,
The star can only shine
In the dark night.
Be strong, O heart of mine,
Look toward the light !

Be strong to bear, O heart !
Nothing is vain ;
Strive not, for life is care,
And God sends pain ;
Heaven is above, and there
Rest will remain !

Be strong to love, O heart !
Love knows not wrong :
Didst thou love creatures even,
Life were not long ;
Didst thou love God in heaven,
Thou wouldst be strong.
—Adelaide A. Procter.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE BRAVE PELIGNIAN.

(Continued.)

Herennius starts and rises and all the councillors with him, for the sound of trumpets comes pealing along the valleys and re-echoing from the mountains. The trumpets sound the Roman missio, the glad dismissal, release from service. Soon the cohort comes in sight, the very standard gleaming aloft that had been thrown into the camp near Beneventum, and along with it the banner of each company eleven in all. The shouldered pikes are polished, and from the centre of each bull hide target, borne on the left arm shines a brazen spike. It is a goodly sight to look at the veterans, with resolute air and firm step, keeping their military formation even while coming back to the arts of peace. The maidens and boys strew their flowers and branches in the road before the trim horseman that lead the procession, Accaeus the one, and Pedanius the other. The bands come forth and sing the praises of the brave ; the pipes and flute resound ; the horns blow from every shepherd's and herdsman's retreat ; the mountain fires blaze joyously and old Herennius, good old Herennius now, feels that his heart is almost failing him for very gladness. On they come, winding up the hill that leads to Nersae, that, with gates flung wide open, welcome's the gallant cohort.

The cohort is dismissed, the ranks are broken, and friends long parted fly to each other's embrace. Old Father Vibius clasps his son, his brave boy, in his aged arms. "Your treasure is at home, Accaeus ; I have it all waiting for you safer untouched." So they go to the banquet where Herennius presides, while Accaeus sits on his left, near the old King's heart, and Pedanius on his right. They partake of the good things provided, while the bands and musicians sing and play in honour of the guests. Then Herennius rises and says, "I am an old man, and in my long life have done many things I am sorry for. But now, when I would fain be a father to my people, I find myself unable for the work by reason of age. I must have a colleague to help me in the good work and as this colleague, I name Vibius Accaeus, not because he has conquered men on the battle field and taken a fortified camp from the enemy, but because, ten years ago and more he conquered himself." Then the councillors all said "Be it so," and all the guests raised a mighty shout, "Long live King Accaeus of Nersae !" So they bring forth a royal chair and seated the prefect of the cohort thereon, and place a crown on his head, and a sceptre in his hand, and hail him King of Nersae. Thus the augures prophecy came true,—He, who had ruled his own spirit, ruled the people well, and with his great wealth was able to do much good. Herennius was soon gathered to his fathers, and Accaeus ruled alone ; nor did the Romans, beyond sending Pedanius to dwell in the happy valleys, interfere with the authority of him, who, in Rome's hour of utmost need, brought her strong help and the beginning of victory.

Where is the boy who has not the soldier's spirit, to do and dare? God gave you that soldier's spirit, for we are all placed in this world to fight. But we are not placed here to fight one another. We wrestle not with flesh and blood, and our weapons are not carnal. Neither with fist, nor sword, nor tongue, nor pen, are we to hurt our fellows ; but, with a full, warm heart, to love them everyone. But these are enemies we are to fight, and they are strong ; Principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places. In baptism our parents removed for us the Devil and all his works ; and that devil comes into our hearts, and says, "Hit back or, if you dare not, then hate with all your heart and soul." Now King Solomon saw that this was wrong, and heathen philosophers even learned this glorious lesson. But no one saw it clearly until the Lord Jesus came to earth, and said, upon the mount that flowed

with heavenly wisdom, "I say unto you that you resist not evil." Follow Christ, and you will gain a greater victory than that of the greatest captain who ever led his army to conquest. Wealth and riches will flow into your habitation, and the esteem and love of all good and righteous men will be yours. And, when you are freed from hard service, when the sword is sheathed, and the sword belt loosed for ever, the hosts of heaven will line the road with your triumphant march, the banquet will be spread, the songs of angels, like the voice of many waters, be sung, and the King of Kings will place upon your head the victor's crown, making you a king and a priest to God for evermore.

THE CHARTER AND THE EMPEROR.

"For the promise is unto you and your children."—Acts II., 10.

Six hundred years ago there was no ruler in Germany. All was anarchy. But the electors met and they made Rodolph of Hapsburg the head of the Holy Roman Empire. When they assembled the princes to crown him they could find no sceptre to put into the monarch's hand, but Rodolph was not disheartened by the bad omen. A priest was standing by, and he turned to him, saying, "Prithee, good priest, lend me thy crucifix, for I will rule the empire in the fear of God, and, so He gives me grace, in the spirit of him who for us sinners was crucified." Then he fought with and overcame the proud, helped the weak, and purged the land from all its iniquities. So the dreadful time of violence came to an end and a judge was on the earth again. The churchmen wanted him to go to Rome and get the Pope's blessing, but he would not. "God can bless at Aachen as well as at Rome," he said : "He is the same God under our German sky as beneath that of Italy." For long ages "the honor of Rudolph" was a proverb in Germany.

Now among those who had helped this great emperor in all that was right and good was a knight named Liebrecht, and him the Emperor made the Baron of Glaubensheim. He had by imperial charter a wide domain on both sides of a stream flowing into the river Moselle. His castle was situated on a lofty hill, half hewn out of the solid sandstone rock that capped it, half built up with substantial masonry. It was strong and beautiful, fit mansion for a king. The approach to it was a long avenue winding up the hill. Great trees overshadowed the carriage way, and the ground in spring was blue as the sky above with flowers of the periwinkle, wild hyacinth and sweet scented violet. And away in little hollows, among dry leaves of last autumn, upsprang the fragrant lilies of the valley. From the walls and embrasures of the castle might be seen the wide stretch of valley land, divided into meadow, and cornfield and orchard, and in the midst, full of playful ruddy trout, flowed the silvery brook of Friedensbach, that swelled into a river and ran to meet the waters of the Moselle. At the foot of the castle hill was the castle garden, full of all manner of fruits and vegetables and flowers. In the woods that hung upon the hill the thrush and blackbird made music by day and the nightingale by night, responding to the notes of the meadow lark that nestled far below on the ground, but whose songs were heard at heaven's gate. Not far away in the valley was the village, full of happy, contented peasants. The church was there, and the smithy, the gasthaus for travellers, with quaint, old-fashioned shops and stone houses traversed with great wooden beams.

The Baron and Baroness Liebrecht were happy in this domain given to them freely by the good emperor, whose prowess won it for them and whose power could keep it to them. The emperor had given them Glaubensheim for ever, but, because bad men still lived and incited to disloyalty, he made a condition that Liebrecht's successors before entering upon their inheritance, must come to court and acknowledge him. He asked nothing more from them, simply that they should acknowledge him as emperor and vow their fealty. Good people cannot now live for ever. The Baron and Baroness died and went to a happier land, of broader acres and lovelier scenery, where no sickness enters nor any pain, where sin is forgotten and death also, to become kings and priests to God.

After the funeral that committed mere bodies to the dust of which they were made, all the inmates of the castle were assembled. Chief among these were the Baron's twin sons, Rodolph and Conrad. All the servants were there, the aged steward, the priest, the head men of the village, the sub officers of the militia under the late baron. Suddenly a tall man, clothed in black, entered, and all looked at him with surprise. "I am a messenger from the emperor," he said, and they believed him. He dismissed the assembly, took the charter, and pretending to read it over, cried, "This charter is for the father only ; he is dead, and the lands it bestows are forfeit to the emperor." So he put the charter in his pocket and departed, driving the boys before him. Down he went to the Friedensbach, entered their boat, and rowed away.

The boys remained by the stream, regretting the loss of their boat. They knew not what to do, for they believed this plausible stranger, and so they wept to think that they no longer had a home. Bound to have their boat back again, they followed the stream and at last came to a place at which their enemy had disembarked. The boat was there, yes ! and in it was a parchment that he had dropped. Now the boys, thanks to the old priest, could read Latin. They read the stolen charter together, and it said plainly that the estate was

theirs, if they would only go to Kaiser Rodolph at Aachen, and claim it. Rodolph said "Let us go." But Conrad replied "What did the black officer say?" "He is no true servant of the emperor" said Rodolph ; "his whole bearing is false." Then Conrad answered "If the Emperor meant us to inherit the title and the lands, why should he trouble us to go to Aachen ! He gave these lands to our fathers because of his good services, and we, boys, have rendered him no service. Wait till we have good clothes and arms to win favour in his sight. We should meet with a poor reception at Aachen." So Conrad went down to the village, and, finding a company of young men going off to seek their fortune, he joined them, and went away from his ancestral home, as a common man.

But Rodolph sat in the boat and read the charter. Then while day lasted, he strolled through the grounds. He gazed in the flowers and the trees, he heard the songs of the birds, he looked on the king castle in its majestic beauty ; and he said "I cannot give them up. Here my father and my mother were happy and did good, and so will I." Yet troublesome thoughts came into his mind. "What have you done for this?" "Rodolph is certainly very severe against robbers and evil doers. Perhaps he is severe against everybody." So he went back to the boat in the stream, which was now all his home. While the light remained he read his patent. It said: "The inheritance is to your children's children if you acknowledge me," and he said that Glaubensheim was not given as a reward, but as a free gift from the Emperor's love. This comforted him greatly and he slept. Perhaps it was the songs of the nightingales, but he heard calls as if angel voices, and of one sweeter than all that said "Come unto me."

Soon after the dawn of morning he awoke, not a bit too soon, for he saw the dark officer on horseback, riding rapidly towards the stream, and calling out as he came on "Give up the charter ; I demand it in the Emperor's name." Rodolph answered "The charter is mine and I will never give it up." Then he seized the oars and rowed swiftly down to where the water was broad and deep. The black horseman pursued him along the bank and made an attempt to put his horse at the stream, but the rapid current took the animal off its legs so that its rider was glad to get to shore again whence he vented his fury in oaths and threats. Away sped the boat under willing hands until it left the Friedensbach and floated on the tide of the river Moselle which flows into the Rhine. Rodolph had no money, but his handsome open face procured him bread on the way, and that with fresh water and the charter to look upon made a good meal.

One day he heard that the town of Coblenz was not far distant, and this he was anxious to reach before night fell, as there the Moselle joins the Rhine. Yet though he worked hard the darkness overtook him before the town was in sight. At last he saw the lights twinkling feebly along the river bank, and cautiously guided his little bark through the ships and barges till he found the quay. As he was about to land, a gentleman came hastily down from the town, and, seeing a lad in a boat, said to Rodolph: "I must hasten to Cologne. Will you take me there at once?" Rodolph was tired but he answered: "Yes," for he saw the need of friends, and, after all, it was this road he himself was going. The young nobleman sat down in the boat, and Rodolph rowed gently down the broad river. The stranger had many questions to ask, and these the young boatman frankly answered, telling his new friend his whole story. The nobleman seemed glad to have the lad's confidence, and, as it was too dark to look at the charter, he promised to do so in the morning. Then seeing that Rodolph was tired he gave him his seat, and, taking to the oars, made the boat spin rapidly through the water. Rodolph never tired questioning his new-found helper, learning from him all about the Emperor, and what he should do when he came into his presence. But when the nobleman assured him that the dark officer was an impostor, and that he would be punished for his unlawful act, Rodolph's heart was glad. He wanted to relieve his friend at the oars, but the latter only smiled pleasantly and said: "No, that cannot be, for you might think when you come to get your charter renewed that you had won it by your hard work. At this Rodolph greatly marvelled but said nothing.

On these two went, night and day, over the pleasant waters, the nobleman furnishing all the food they needed, and talking by the way of great and worthy things. But when at length they reached Cologne there was a great company of knights and a retinue of richly dressed servants waiting with horses for somebody's use. They seemed astonished to see Rodolph's companion in so mean a boat and with only one attendant. All bowed low as he landed, calling him "generous lord," "highness" Prince Albert, for the lordly rower of the boy's boat was the emperor's son. Rodolph hardly dared to speak or lift up his eyes. But when the prince had given directions about the boat, he ordered one of the best horses to be given him, and appointed his own servants to wait upon him. So in awe and silent amazement Baron Liebrecht's son rode on to Aachen.

(To be continued.)

Let love of your brethren set your thoughts on work to study how to do good to others ; let your love be an active love, witnessing within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—Archbishop Leighton.

Our Young Folks.

CATCH THE SUNSHINE.

Be not gloomy! Catch the sunshine!
 Let it brighten all your way,
 As through life you onward journey,
 Catch the sunshine day by day.
 Lead a life as glad as may be,
 Give not way to dark despair;
 Sorrow courted soon grows gasping,
 Marking every day with care.
 Catch the sunshine that hope giveth,
 Use it as your daily fare.

SOME GENTLE DEEDS.

A young mason, many years ago, had his hand crushed by a stone, and went to the Glasgow Infirmary to have it dressed. A young doctor there—an ungentle student—tore off the bandage hastily. That is a great cruelty when the hand is sore with open wounds. The pain was worse than having the hand crushed at first. And though the lad kept down his crying when he was with the doctor, he no sooner got out than he turned into a court and sat on some steps inside where he could be out of sight, and burst into sobs. But on that stair dwelt a very gentle lady. She heard the sobbing and came down to see the sufferer. Then she brought him into her into her house, spoke kindly to him—like a mother—made some tea for him, and told him to come to her every day before he went to have his hand dressed. And day by day this mother-hearted lady soaked the bandages in warm water, and made them easy to come off. And this she did to this perfect stranger till the hand was well. Perhaps it does not seem a very great thing to do, but it was a very kind thing. And it was all she was able to do. She did what she could. And the young mason never forgot her kindness. He became a life-long friend to her. And when she was old and lonely he often visited her, and his visits cheered her till she died.

Another gentle deed comes into my memory out of a story of school life. It was a school of black children in Jamaica. A friend of my own was master. He had made a law that every lie told in the school should be punished by seven strokes on the palm with a strap. One day Lottie Paul told a lie, and was called up to receive the seven strokes. Lottie was a poor little thing, and pain was terrible to her. But the master must enforce his law. Untruth is a very evil thing in a school, or in a child's life. So Lottie had to hold out her hand and receive the seven strokes. But her cry of pain when she received the first went to the master's heart. He could not go on with her punishment. He could not pass by her sin. And this is what he did. He looked to the benches on which the boys were seated, and asked, "Is there any boy will bear the rest of Lottie's punishment?" And as soon as the words were out of his lips, up started a bright little fellow, called Jim, and said, "Please, sir, I will!" And he stepped from his seat up to the desk, and received, without a cry, the six remaining strokes.

What moved this brave boy to bear Lottie's punishment? It was the gentle heart. And it was the vision of a heart gentler still, but gentle with the same kind of gentleness which filled the master's eyes with tears that day, and made him close his books and bring his scholars round about his desk, and tell them of the Gentle One, who long ago bore the punishment of us all.

THE GREAT WALL OF CHINA.

The scenery from the Great Wall is very fine. The wall is a dividing line between the high, rugged hills of China, which tower above us on the one hand, and the great sandy plains of Mongolia on the other, with dim mountain-summits beyond in the far distance. Over these barren, rocky spurs and acclivities, ascending to their very summits, winding about in irregular curves and zigzags, its serried battlements clear-cut against the sky on the topmost ridges, descending into dark gullies to appear again rising on the other side, the

endless line of massive stone and brick runs on and on until lost to sight behind the farthest range. And so it goes for miles and miles, eastward to the Pechili Gulf, and westward, mostly in two great, rambling lines, along the border of the Gobi Desert and Kansu, until it ends among the foot-hills of the Nan Shan range. However we may regard it, whether as a grand conception for the defence of an empire, as an engineering feat, or merely as a result of the persistent application of human labour, it is a stupendous work. No achievement of the present time compares with it in magnitude.

But it has outlived its usefulness. The powerful Tartar and Mongol hordes, whose sudden raids and invasions it was built to resist, are no more to be feared. The great Genghis and Kublai could not lead their people to gory conquest now as they did centuries ago. The Chinese civilization has endured, while the once conquering Mongols, the people who in their brightest days established an empire from the Black Sea to the China coast, and a court at Peking of such luxury and splendor as Marco Polo described, are now doomed to pass away, leaving nothing behind them but the traditions and records and ruins of a brilliant past. The wall stands as a sharp line of division between the tribes of the north and the Chinese. The latter, though repeatedly subdued, and forced to bear a foreign yoke, have shown an irrepressible vitality to rise like a phoenix, and to reassert their supremacy and the superiority of their civilization.—The Century.

TEACH GIRLS HOW TO USE MONEY.

Would it not be wise if some exercises in the mysteries of money were added to the curriculum of every girl's studies? A boy finds it all out by actual contact with the public as soon as he is out and a part of it; but a girl may become a mature woman, shrinking then through the habit of long protection, and be thrown on the mercies of the world with her money to fall the prey to the first cheat and cozen. She is taught at school the spectre of the stars, and the map of Mars; what pity that she should not be instructed in the workings of life on the planet where she lives! That a knowledge of the nature and meaning and care of money should be made a part of every girl's education is growing more and more evident in this age of enlargement and prosperity, which puts money into the hands of so many women. And in the coming century, the woman's century, as it is already called, in which so many women will be workers and earners of money, it is all the more important, in order that they may be neither handicapped nor too far outstripped, that they should be well instructed as to business movements and investments, that they may be directed in the right way before they set out to earn.—Harper's Bazar.

In the little town of Sonneberg, in Thuringia, twenty five million dozen dolls are made every year, each one of the twelve thousand inhabitants of the place being in the business. The children on their way to school call for or deliver work; the shoemaker makes the tiny shoes; the barber works on the dolls' wigs; the butcher sells suet to the dolls' gluemaker; the tailor and seamstress sell "pieces" to the dolls' dressmaker, and so on through the whole list of tradesmen. Five large firms control the business, and through these sales are annually made in America to the amount of twelve million dollars. But this vast amount of business is far from pleasing or profitable to the poor mechanics who work at this trade. A girl who goes into the factory at the age of fourteen receives seventy-five cents a week, and ten years later considers herself fortunate if she attains the maximum of \$2.50; and the man who receives a dollar a day for making dolls' eyes is said to be an object of envy. A family can only live when all of its members work, and, as one might suppose, they are miserably clothed and insufficiently fed

Teacher and Scholar.

NEHEMIAH'S PRAYER.

FEB. 2, 1893. { Neh. 1: 1-11.

GOLDEN TEXT.—Lord be thou my helper.—Ps. 30: 1.

About 70 years intervene between the last lesson and this. In this interval falls what is recorded in Esther. Also a second band of returning Jews had been led back to Judea, some 13 years previously by Ezra. An account of his labours is given Ezra, 7-10. The present lesson tells how Nehemiah's heart is stirred up, so that he devotes himself to the restoration of Jerusalem. As cupbearer at the Persian Court he enjoyed the special confidence of the king, and occupied an influential position as courtier and statesman. He was pious, prudent, patriotic and unselfish. In this book, except in chaps. 8-10, Nehemiah speak throughout in the first person. It has three main divisions, (1) ch. 1-7 Nehemiah labors in fortifying Jerusalem. (2) ch. 8-10. Solemn divine service conducted by Ezra. (3) 11-13. Miscellaneous, ending with a second visit paid by Nehemiah to Jerusalem.

1. Tidings from Judea.—Unlike the other historical books of the Old Testament, this commences with a title that names the author. The date is the ninth month (Nov.—Dec.), in the twentieth year of King Artaxerxes, ch. 2:1 (445 B. C.), who was grandson of Darius, under whom the temple was completed, and son of the Ahasuerus in the book of Esther. Though born in exile, Nehemiah was deeply interested in all connected with Judea. The arrival of several men from Judah, among them his own brother, Hanani, (ch. 7:2), gave him an opportunity of inquiring concerning Jerusalem and the Jews that had escaped, for thus the pious heart in exile regarded those Jews who had returned to the old country. The answer is disheartening. We learn, indeed, from this book itself that the community had made some progress (ch. 13, 8, 31, 32; 13, 15, 16). But, notwithstanding, the remnant in the province (Palestine was now a province of Persia) are reported in affliction, small in numbers, heavily burdened as subjects, opposed by local enemies, apathetic and self-seeking; they are in addition exposed to reproach, alike from other residents and subordinate officials, by the desolate condition of their city. The walls which Nebuchadnezzar had broken down 142 years before, (2 Kgs. 25, 10), and which the Jews had vainly attempted to rebuild (Ezra 4, 7) still remained a heap of ruins, and no restoration had been made of the burnt gates.

2. Effect of the Tidings.—The tidings so strongly appealed to the patriotism and piety of Nehemiah, that like other exiles (Ps. 137:1) he sat down and wept, with a sorrow intensified by the thought that so little result had followed the recent efforts of Ezra (Ezra 7-10). For a time seemingly, he withdrew from court duties. His religious sorrow found expression in fasting and prayer. Except on the great day of atonement, fasting was not enjoined in the Mosaic law, but from the time of the captivity it became a not infrequent expression of deep grief or anxious foreboding (Dan. 9:3; 10, 3; Esther 4, 16; Ezra 10, 6).

3. Prayer of Nehemiah.—This probably is the substance of what Nehemiah was accustomed to pray day by day, until the answer commenced (ch. 2). It embraces the several parts of true prayer. It commences with adoration of Jehovah. As the God of heaven, in distinction from gods of the earth, great and terrible (or awe-inspiring), he is to be approached with reverence (Ps. 89, 7) The prayer passes to invocation to hear him as the representative of the children of Israel, who like himself are Jehovah's servants. Importunity and earnestness are shewn in the full attention besought (1 Kgs. 8, 29, 52), and in the continuous day and night prayer. This was no vain repetition, when the keenly sensitive spirit gave life to every utterance. The invocation passes into confession, an acknowledgment that the cause of their troubles lay in their own sinfulness. Nehemiah not only joins himself with the people, but expressly and special-

ly confesses the sins of himself and his father's house. The mention of his family may indicate that it was conspicuous among the Jews, (ch. 2, 3, 5), and give some probability to the supposition that he belonged to the royal tribe of Judah. In more detail, their corruption and disobedience are acknowledged, the various words designating God's law being practically synonymous. Next follows a two-fold plea. He pleads God's promise (vv. 8, 9), to gather His people from every quarter, when they turn to Him. The words are not an exact quotation, but substantially epitomize such passages as Lev. 26, 27-30, 33-45; Deut. 4, 25-31; 30, 1-5. This is further enforced by pleading God's past mercy. His great power had already been exercised in their behalf in the deliverance from Egypt, and many times since. In this was shewn that He still regarded them as His servants, and His people. In both parts of the plea Nehemiah takes his encouragement from God only. Then, joining with himself all who delight to fear Jehovah's name, he formulates his petition, that He in whose hands are the hearts of kings, will move King Artaxerxes, to favor his wishes, and empower him to restore Jerusalem. Earnest prayer thus voices itself in clear-cut, definite petition.

Lessons.—True religion shews itself in identification with God's people and work. That prayer is best, which has most of God in it. Nehemiah is an example of comprehensiveness, earnestness and perseverance in prayer.

NORTHERN SONG BIRDS.

We have no regular night-singers in Michigan, and, so far as I am able to learn, America does not equal the Old World nightingale, although we have diurnal songsters which excel. The famous English naturalist, Gilbert White, records three species of birds which sing at night in the British Isles. They are the reed-sparrow, which sings among the reeds and willows, the woodlark, singing in mid-air, and the nightingale, as Milton describes it,—

"In shadiest covert hid."

There are several species of owls, which roll forth or screech out their notes at night, and also numerous shore-birds and water-fowl that issue their varied calls, and especially these latter are to be heard during the season of migration, as most birds are partial to night travel spring and autumn. Then, too, our well-known whip-poor-will confines his not unmusical but monotonous jargon to the hours of darkness, while the scream of the night-hawk breaks on the ear between the setting and rising of the sun. But these birds are not, strictly speaking, songsters, although their notes undoubtedly fill their requirements as to harmony and expression. The plain, domestic little chipping sparrow sometimes favours us with its simple reverberating chatter in the darkest of nights. The notes hardly deserve the name of song, but heard issuing from the surrounding gloom, the simple refrain commands our attention from its oddity at the unusual hour. The woodpecker not rarely quavers forth its plaintive effort, sounding in the deep shade like a wail from a departed spirit. This favourite singer is a remarkably early riser, as he is also late in going to rest, and I have sometimes thought that his musical efforts at night were the result of an error on his part—an idea strengthened by the fact that the notes are rarely heard more than once during the night, and moreover the song is only occasional. Two others, which are sometimes heard to burst forth in ecstatic melody, are the hermit and Swainson's thrushes. They are transients in my locality, but nest to the north of us. If I could describe the songs of birds, so that others could appreciate them as I do, I would feel that a partial acknowledgment had been made to the divine melody issuing from these birds' throats. We often hear that the best singers are the ones of plainest plumages, but this is assuredly not so in all instances. If one is permitted to listen to the sweet song of the scarlet tanager in the night, it will be acknowledged that the brilliant coat of the songster does not compare in point of excellence to the owner's refrain. These birds are the only species which sing during darkness, in Michigan, that I have met with, and not one of them is a regular night-songster.—By Dr. Morris Gibbs, in Science.

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THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian

WEDNESDAY, FEBRUARY 1ST, 1893.

Zion church, Brantford, has decided to call an assistant pastor. Doctor Cochrane has held the fort alone for over thirty years and several other forts besides and the people, than whom there is no more thoughtful or generous people in Canada, think that the time has come to lighten their pastor's labors. The only wonder is that it did not come long ago. The doctor can now give more time to home mission work. He and Doctor Robertson will make things hum in the North West.

The Interior states that in twenty-two years the pastorates in the Presbyterian churches of Chicago have changed from two to six times. As some of the congregations have been but a short time in existence some of the pastorates must have been very short. If things keep on in this way it will soon be unnecessary for a minister to take his trunk with him when he goes to his new congregation. An ordinary grip can hold all he needs. Itching ears and weak pastors are bringing the pastoral relation into contempt.

Mr. McCarthy's speech at Stayner last week was a strong, well-reasoned, high class effort, weakened a little in spots by a discussion of personal grievances that might have been shortened or perhaps left out. He scored splendidly several times. His fine scorn in describing the Ottawa government sitting as "judges" in a case on which they had paid the expenses of appeal to the Privy Council and were beaten was admirable. His confession that the gerrymander of '82 was wrong and that of last session even worse, because the party was stronger, did infinite credit to the honourable gentleman; while his impassioned utterance, 'if we cannot win by fair play we do not want to win at all,' makes one think he is in England rather than in Canada.

"Mark my words," said Mr. McCarthy the other day in Stayner, "it is generally the constituency that one does the most for that goes back on him first." That is a disgraceful fact, as many a public man knows to his cost. Ingratitude of that kind, however, is not by any means confined to politics. One of the noblest christian women that ever lived in Ontario and best of ministers' wives, used to lay it down as an axiom that "the more a minister does for a congregation the less he is appreciated." It is a fact we believe that if a minister goes tearing around the country, and keeps his name constantly before the public, a considerable number of his congregation think far more highly of him than if he stayed at home and did his Master's work.

Our excellent contemporaries, the Halifax Witness and Chicago Interior have each had an experience. The experience of our Halifax friend is rare and unique: the experience of the Interior flat and commonplace. A clergyman down by the sea, after due warning, stopped taking The Witness because that excellent journal would not stop assailing the Roman Catholic church. A Scotchman out west threatens to stop taking The Interior because our Chicago friend does not pour hot shot into Rome on every possible occasion. The Halifax journal is distinctly ahead—far and away ahead—out of all sight ahead. As long as there are so many people in this world who think that hatred of popery is Protestantism and that cursing the

Pope is personal religion, any editor might be threatened for not assailing Rome, but what editor ever lost a subscriber for belabouring Rome too much? Brother Murray, is that clergyman's peacable countenance in the General Assembly picture? If so, point him out, please.

The crisis in the Home Rule question will probably come before long. The chief difficulties Gladstone has to contend against are the tendency of the Liberals to differ among themselves and the certainty of the Home Rulers to fight among themselves. The feeling between the Parnellites and Anti-Parnellites is so bitter that some of them would wreck the Home Rule to ruin one another. Nobody outside of Ireland would mourn very much if the whole crew went into oblivion, but it makes one's heart sore to see the Grand Old Man worried in his closing days by such characters as Redmond and Tim Healy. The chances are that the parties in bidding for popularity in Ireland will make demands that it will be impossible for the government to comply with and live.

There is always some foolish talk this time of year about congregational balances. A congregation that has one or two hundred dollars in its treasury is said to be in a highly prosperous condition while one that may have fallen a little behind is supposed to be in a bad way. The reverse is quite frequently the case. It is the easiest thing in the world to get a balance in favour of the congregation. Collect some money and do nothing and your balance is an absolute certainty. Starve your minister, do nothing for the poor, or for missions, or for any good cause, and if any money comes in at all you'll likely have a balance in your favor. It is high time everybody understood that niggardliness in paying out will produce a favourable balance as easily as liberality in paying in. Before you boast of a balance always ask how it came.

Union of the Protestant churches can never be brought about by forcing a union of organisms. If the churches of the Reformation are ever to be united—perhaps they never will be—in one organic body, the union will be brought about indirectly by increasing the spiritual life of the bodies rather than by external work on the machinery. The more the churches become like Christ the nearer they come to one another without any effort whatever. Union is hindered rather than helped by discussions which show that the persons discussing think that uniting churches is not any more a spiritual matter than uniting insurance companies or agricultural societies, the object in both cases being the same—to save money. The British Weekly tells the people of England who are clamouring for the shutting up of small chapels on the ground of expense, that they might first make a move in the economy line by trying to shut up some of the beer shops. We hear a great deal about the expense of keeping up so many churches in Canada just now but the most of it comes from men who don't spend more than ten cents a Sunday on all the churches in Christendom. Men advocate union on financial grounds who spend more in liquor in a month than on churches in a twelve month.

There was a good deal of interest created last week in political circles by a couple of speeches that Mr. Dalton McCarthy delivered to his constituents. It has been known for some time that the honourable gentleman's relation to the leaders of his party has been rather strained. Matters were brought to a crisis the other week by an article which appeared in the leading organ of the party and which read the member for North Simcoe out of the party in terms that were neither conciliatory nor complimentary. Mr. McCarthy waited for a reasonable length of time to see if the government would explain or apologize, but the powers that be made no sign and the honourable gentleman laid the whole matter before a convention of his constituents and asked

them to say what they thought about it. The Simcoe men stood enthusiastically by their member and there the matter rests for the time being. Mr. McCarthy announces his intention to remove from the government side of the house and take his seat on the cross benches. What the result may amount to it is impossible to say. Something will depend on the amount of time and labor the honourable gentleman is prepared to spend in promoting his new departure. If he goes into the constituencies and works with his usual energy an independent Conservative party may be among the possibilities in Ontario. If he does little more the movement perhaps saw its high water mark last week. If he sinks down again into a mere party hack after the strong speeches of last week he has committed political suicide. One thing is clear. A few able, resolute, independent Conservatives could do the country an immense amount of good service at Ottawa just now. Mr. McCarthy may, as he says, have rendered himself a governmental impossibility, but he has possibilities for good within his reach at the present moment much greater than those within the reach of any member of the government.

THE PASTORATE.

Is the present system of permanent pastorates conducive to the best interests of both pastor and people? Does it afford the most favorable opportunities of usefulness to the pastor and, at the same time, does it advance the highest spiritual development of the people? We cannot very well separate this dual question for it deals with corresponding, not conflicting interests. If a modified itinerancy is best for the congregation then it is best for the ministry, but if it be possible that there are conflicting interests the balance should lie on the side of the congregation as the ministry exists for its sake.

Our worthy sister, the Methodist church, has grown marvelously under the itinerant system, and that not only in new countries, where, for a time, itinerancy is practically universal, but under the shadow of an endowed national church where she had to contend against every possible difficulty of custom, wealth and power. Now, when she is established and has wealth, prestige, and learning, the question of a more permanent pastorate is agitating her, while the desirability of a change in the direction of itinerancy is one of the questions of the near future with us.

There are evils under our system for which some remedy ought to be devised either by the better use of the power we have at present or by such changes as may give increased powers in the interests of both minister and congregation. To all appearance the permanency of the pastoral tie seems to be all in favor of the pastor; he can stay as long as he wishes or remove as soon as he pleases. In regard to the latter phase there has been more than one instance within the last five years where changes have been made, or desire for such exhibited within a year of settlement and these in the face of the direct opposition of the congregation.

Again the age limit in the permanent pastorate is booming ominously dark for pastors past mid-age. After forty-five it is difficult, and after sixty virtually impossible to change. Yet there are many faithful, godly men, willing to serve, and for whom some form of service is absolutely necessary, and whose service would be most advantageous to the church, who now have either to remain in an uncongenial field, or knock unavailingly at the doors of vacancies or as a third undesirable necessity seek some other occupation until the church permits them to enjoy the munificent provision (:) she has provided for those who live to the three-score and ten.

Can the church in justice to herself allow the first evil to increase to the detriment of weak congregations and the second to continue to the serious injury of the morale of ministry without any effort being made to remedy either?

We venture to suggest that if at the end of every seven years the pastoral tie

was held to be officially terminated while at the same time the congregations were at liberty to recall the present pastor if mutually agreeable, these evils would be minimized, if not cured. Three months might be allowed to afford congregations the opportunity of exercising their right of choice, but if it were not exercised within that time, the appointment would fall into the hands of the Presbytery, or a body appointed by the Assembly, to fulfil such duties.

Any system proposed must preserve to the people the right of choice and to the ministry permanent employment, but there is no justification in pastorates being vacant for years, while willing servants are perforce standing idle in the market place. In considering any proposal toward itinerancy the fact must be kept in mind that we have one virtually in our mission charges, and by the voluntary act of ministers in charges. Last year's blue books gave us 850 charges, 119 of which were vacancies, 62 demissions, 10 translations, and 32 transferances. Considered in any possible light these manifold changes amount to itinerancy of the worst possible stamp, i. e. an unregulated one.

GOOD OUT OF EVIL.

Dr. Howie's call to salvation was accompanied or followed by a call to work, and hence his desire to be used as an evangelist in some way. With this object in view he studied for a while under private tuition in Syria. He then made two visits to Scotland, 1874 to 1879 and 1880 and 1885. But while his hopes were glowing, suddenly, almost in a moment, he lost his sight completely. Medical treatment, however, enabled him to see once more, but not for long, for as early as 1880 or 1881, his first session in theology in the University of Edinburgh, his eyesight was of no use to him in studying and he had to depend upon the assistance of a reader or amanuensis, which at the best is but a poor substitute for eyesight. To this, add the difficulty of acquiring the English language sufficiently well to follow philosophical and theological lectures. To all this was added the greatest difficulty of all, the discouraging remarks of even good and friendly people, who felt sure that blindness was an insurmountable obstacle and that failure was inevitable both at college and in the mission field. Soon after, however, the professors, at least, gained confidence in their blind student and treated him with the greatest kindness and consideration, and Doctors Charteris and Flint did their utmost to convince other Christian people that while it is true blindness is a serious drawback, Mr. Howie had compensations which almost, if not altogether, made up for his loss of sight and that there need be no fear of employing him either at home or abroad. He attained to and retained a good place in the classes and was awarded three prizes and honourable mention. In June, 1884, he was licensed by the Presbytery of Edinburgh, and in 1885 came to Canada, bringing with him numerous testimonials and recommendations. The Presbyterian Church in this country of course felt kindly towards him and desired both to help him and to use his services, but the old and not unnatural difficulty was still in the way and the question was often asked how can a man totally or almost totally blind do anything in this comparatively new and sparsely populated country? Nevertheless Mr. Howie worked his way and delivered his lectures on the relations of Bible lands and the Jews to the Bible. He travelled through Ontario and all the provinces east, on the Sabbath occupying pulpits and on week evenings the platform. One of the most influential dailies said that "Dr. Howie has done more than any single individual to make Canadians see Bible characters living and acting in Bible lands and times," for he lectured not only in the city, but also in out-of-the-way places and made it possible for districts sparsely populated and difficult of access to see and hear a man from the Land of Promise describing His native land and bringing Lebanon, Nazareth, Bethlehem and Jerusalem almost to their door.

Books and Magazines

CRIMINOLOGY. By Arthur MacDonald. Large 12mo, cloth, 416 pp., with Bibliography of Crime; etc., \$2. New York, London and Toronto: Funk & Wagnalls Company.

The science of crime and criminals opens up a vast field of great interests, not only to the scholar who investigates causes and sequences, classes and peculiarities, but to the ordinary thoughtful man, who, recognizing the awful effects of crime, and realizing something of the almost innumerable number of criminals, desires to know of these phenomena in their relations to society, to the human race. In this age of "better things" we have been led to believe that while the punishment of criminals is necessary for the protection of life and property, yet the prevention of crime is the desideratum devoutly wished for. To effect this, as far as possible, is the problem to be solved, and those who are attempting its solution have investigated the causes of crime, not sin in the abstract, but crime in its awful concrete power. Find and analyze the causes, and then remove them, is the only scientific solution of this problem.

The clergyman, the lawyer, the student of sociology, the philanthropist, and, indeed, all men who are in any way concerned, trying to lift society to a higher ground, will find this book to be intensely practical and interesting. Its value in this special line of investigation will be at once admitted. The main work closes with some general practical conclusions which are worthy of close attention. An extensive and exhaustive Bibliography of crime, of the best books and articles, in the several languages, follow. No other such bibliography has ever been issued.

COREA FROM ITS CAPITAL, WITH A CHAPTER ON MISSIONS, By Rev. George W. Gilmore, A.M. Presbyterian Board of Philadelphia; (Toronto, N. T. Wilson.)

Although Dr. Griffis and Rev. John Ross had told as much about Corea, the "Hermit Kingdom," there was room for another work on the subject and it has been furnished by one who was fully competent to write it. Mr. Gilmore here gives a most readable account of the country, its government, its inhabitants, their manners, customs, religion, progress towards civilization, etc. In the most pleasing and attractive manner he tells what he saw there, and when there are so many interesting and curious things to be seen we shall be surprised if the one who takes up this volume is not charmed with it. As the work is written in simple language the young people, as well as their elders, will be delighted with it.

LEAD ME TO THE ROCK, BY REV. T. W. Hooper, D. D.; Presbyterian Board of Philadelphia; (Toronto, N. T. Wilson.)

This is a very interesting, helpful and comforting book, written by an old pastor, and dedicated to the people of Virginia and Alabama among whom, amid sunshine and shadows, the author laboured for 30 years. We feel sure that his old friends will lovingly cherish this volume, and that others into whose hands it may fall will peruse it with pleasure. The author has evidently passed through a wide range of Christian experience and writes with the full conviction that he knows whereof he speaks. The subjects dealt with are practical; they are treated in such a way as to be comforting and inspiring and the language in which they are set forth is remarkably clear and chaste. It might be added that the mechanical make-up of the volume is such that it is a pleasure to read it.

THE PEOPLE'S BIBLE, Vol. XVII., Hosea—Malachi. By Joseph Parker, D.D., London. New York: Funk and Wagnalls.

In this volume Dr. Parker concludes his exposition of the Old Testament. He has kept much of the good wine until now.

Though he deals with the writings of twelve different prophets, he seems to catch the distinctive features of each and lucidly elaborates their thoughts. Critical notes by Smith, Angus and others serve to enhance the value of the work. Dr. Parker intends to continue the series and publish eight volumes on the New Testament.

We have before us a second issue of a new addition to the ranks of the monthlies, the Worthington's Illustrated Magazine. J. A. MacKnight commences the February number with a sketch of "Brigham Young." Mary A. Livermore contributes a second paper entitled "In 'Ole Virginia'—Fifty Years Ago." Christine Griffin writes a bright little poem on "Opportunity." "Zeph" is the name of a short story by Lida A. Churchill, which is followed by some lines from the pen of Clinton Scollar entitled "In a Bazar." Junius Henri Browne concludes a curious paper entitled, "Do Women Love Their Worshipers", with these curious words, "Worship is part of her amatory longing, the superabundance of her sacred faith in the impossible." "In Winter," a poem by Alice W. Rollins is not at all bad and the February number is in all respects a readable one.

The Homiletic Review for February contains much valuable material for preachers and pastors. The Review section opens with an article from the pen of Prof. Arthur D. Hoyt, of Auburn Seminary, on the question of "What can Poetry do for the Ministry?" Ex-President E. G. Robinson follows with a timely discussion on the theme "Training Men to Preach," in which he stands strongly for an educated ministry. The Sermonic section is made especially attractive by contributions from representative preachers in different parts of the world Theodore Moud, of France; Prof. Luthardt, of Germany; Dr. MacLaren, of England; Dr. Burrell, of New York; the Rev. C. W. Townsend, of Canada and others. In the Exegetical section, Dr. Welch, of Glasgow, concludes his study in Ephesians. The number is a notable one, and in every way commends itself to its readers. Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$3 a year.

The Methodist Magazine for February is well up to the mark in every respect. "What Egypt can Teach Us," by the editor, is an illustrated article full of interest; "Flower Kingdom," also illustrated, gives a number of vivid pictures of the social, political and religious life of the Chinese. An article on "Tennyson's Indebtedness to the Bible," by Rev. Dr. Rose; another on "Specimen Literature of the Insane," by Dr. Daniel Clark; chapters of a continued story, and the usual quantity of poetry, all go to make up a very readable issue of this popular magazine.

The Missionary Review of the World for February sustains the reputation of that excellent magazine for breadth of scope and for timeliness in its articles. Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2 a year.

CALIFORNIA'S BIG TREES.

Where the Finest Specimens of the Mammoths are to be Found.

Many Californians regard their tall trees as the chief glory of the State. The most celebrated of the big tree groves or forests is in Mariposa County, about twenty miles south-east of the Town of Mariposa and 140 miles almost due east of San Francisco. This grove is composed of over 400 giant trees, the largest of which are thirty feet in diameter and 300 feet high. The grove covers a space of a half-mile wide by three-quarters of a mile long. Botanists call the mammoth tree the sequoia gigantea. It is found only in California, on the western slope of the Sierra Nevada, between latitudes 34 degrees and 41 degrees. It is a cone-bearing evergreen, and received its botanical title from Endlicher, the German botanist. It grows at a height of about 4,500 feet above the sea level. The first specimens discovered were a cluster of ninety-two, covering a space of fifty acres in Calaveras County. When the Californians first announced the discovery of the big trees, the world was inclined to doubt their existence. There are seven big tree

groves—three in Mariposa containing 134 trees over fifteen feet in diameter, and 300 smaller trees, one in Tuolumne County, one in Calaveras County and one in Tulare County. In every grove there are giant cloud-sweepers, from 275 to 376 feet high and from twenty-five to forty feet in diameter. Some of the largest that have been felled show by their rings an antiquity of from 2,000 to 2,500 years. The Calaveras grove attracts more visitors than the others, because it is more accessible. There are ten trees in this grove thirty feet in diameter. One of the trees, which is down, is estimated to have been 450 feet high and forty feet in diameter. It was the hoary monarch of the grove and died of old age, say 2,500 years. A hollow trunk, called the "Horseback Ride," seventy-five feet long, gets its name from the fact that a man may ride through it upright on a horseback. Just after the discovery of the grove one of the largest of the trees, ninety-two feet in circumference, was cut down. Five men worked twenty-two days in cutting through it with large augers. On the stump, which was planed off nearly to the smoothness of a ball-room floor, there have been dancing parties and theatrical performances. For a little time a newspaper called the Big Tree Bulletin was printed there.

One tree in the Tulare grove, according to measurements by members of the State Geological Survey, is 276 feet high, 106 feet in circumference at the base, and seventy-six feet at a point twelve feet above the ground.—(Goldthwaite's Geographical Magazine.

TWO OLD-FASHIONED VIRTUES.

Let me say, in closing, that the growth of pauperism, if not of poverty, seems to be due in part to the decay of two old-fashioned social virtues. One of these is family affection. The individualism of the last half-century has weakened the family bond. There has been so much talk of men's rights and women's rights and children's rights, that the mutual and reciprocal duties and obligations of the family have come to be undervalued. Families do not cling together quite so closely as once they did; esprit de famille is wanting. For this reason many persons, who ought to be cared for by their own kindred, become a charge upon the public. This tendency ought in every way to be rebuked and resisted. The shame of permitting one's flesh and blood to become paupers ought to be brought home to every man and woman who thus casts off natural obligations. All public authorities and charitable visitors should enforce upon such delinquents the scriptural judgment: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." The other old-fashioned virtue to which I referred is the manly independence which is the substratum of all sound character. Why this virtue is decaying, there is no time now to inquire. But one of two causes are not remote. The first of these is the habit of regarding public office, not as a service to be rendered, but as a bounty to be dispensed. The mental attitude of most office-seekers is the attitude of mendacity. The spoils system is built upon this view of office. It is evident that there is a large class of influential persons who wish to be dependents upon the public. Dependence is thus made respectable. This sentiment diffused through society affects its lowest circles, and makes it a little easier, down there, for a man to become a dependent upon the public treasury.—Washington Gladden, in The Century.

BABY BEAVERS.

With the melting of the snow and the disappearance of ice from the lakes and ponds, the family of baby beavers are first introduced to the wonders of nature around them. Earlier than this they can only remember the warm rest in the dark lodge. . . . The young family usually consists of three or four, and a happy time they have playing in the water and roaming about the banks in search of dainty green shrubs. It is not long however, before still higher to others. . . . As the time wears on the weather gets warmer and their bed is a tuft of soft grass. . . . From it they plunge to they are led up the stream to another pond, and the cool depths of the great lakes for refreshing baths, whilst the woods afford an endless assortment of luxuries on which the beavers fatten. There is no work to be done, and life is a round of pleasure; for dreams of the hunters are unknown to the little ones, nor do the old ones dread them at this season. Thus the summer passes, and the little beavers, now grown to kittenhood, think of the cosy lodge down stream, for the nights are chilly. Soon a start is made, and after a long journey the familiar neighbourhood is reached. Caution is now most necessary, and the young ones learn the cunning ways of the trapper, who sets great store on a fat kitten.

On the 1st November, 1888, he was married to a lady of Scarborough, England, whose previous training and travels on the continent well fitted her to be a help-meet. Last year Dr. Howie revisited his birth-place and now continues his work, sometimes accompanied by Mrs. Howie, as a lecturer on the East and a Temperance Reformer, giving from three to seven public addresses every week.

In publishing this sketch we have a practical end in view. We wish to call the attention of the disheartened, the discouraged, and of all those who think they can do nothing because they are not in favourable circumstances; because nature denied them this and that and the other thing. Read this sketch carefully and tell us what can be more unfavourable to success than ignorance of the language of the people among whom you dwell, than loss of sight, than good and friendly people constantly predicting your failure on account of your infirmity. Yet these are only some of the difficulties which Dr. Howie encountered; and yet Dr. Howie's case is not rare, nor yet is it the brightest example of success. We know of others who in even less favourable circumstances achieved more. But we call attention to Dr. Howie because he lives in our time and at our door. "They that wait upon the Lord shall renew their strength. As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee."

MR. EWART BEFORE THE PRIVY COUNCIL.

From The Week.
Mr. Ewart's argument before the Privy Council, sitting in its judicial capacity, adds little or nothing to what he had previously urged before a Committee of that Council. Upon this we have already commented. Whether his reasonings were convincing to the members of the Council or otherwise, we shall know in due time. A prior question seems to be whether he was constitutionally justified in falling back upon the provisions of the B. N. A. Act for an interpretation which he certainly could not otherwise have read in, or into, the Manitoba Act. We do not know that the validity of his main contention depends upon the soundness of his preliminary arguments. If so it might not be difficult to show that those arguments contained and were largely based upon assumptions, some of which stand themselves sadly in need of proof. There is for instance, the fallacy upon which we have more than once remarked of regarding the public schools as Protestant, in the same sense in which the Separate schools are Catholic, and this, too, notwithstanding the fact that under the provisions of the Manitoba School Act, the selection of teachers and general management of the schools within certain general limitations would be naturally and necessarily in the hands of Catholic trustees in those sections in which the population is mainly Catholic. A second assumption (which "W" also makes in his letter) is that Catholic parents cannot conscientiously send their children to the public schools, though the highest authorities of the Roman Church have formally declared the opposite within the last few weeks, in the United States. A third remark, which may be a little presumptuous in a layman, we will venture to make, viz., that as it seems to us, no one but a lawyer with a brief would ever have discovered in subsection 3 of the B. N. A. Act, any reference to a possible repeal of the very law whose existence the subsection predicates and for whose enforcement it seems intended to provide. Does Mr. Ewart give to the word "act" in that subsection its technical meaning of a legislative statute? To the lay mind that seems to involve something very like an absurdity. Would not the common-sense interpretation understand the provisions of the subsection as referring to judicial decisions and administrative or executive acts, under the established Separate school system?

God has made many sharp cutting instruments and rough files for the polishing of his jewels, and He uses them upon those whom He especially loves and intends to make the most resplendent.

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

His voice was low, but so firm and determined, that Perkins hardly recognized it as that of the undecided, vacillating boy of the morning.

"You've done what?" he exclaimed, catching him by the shoulder, and holding him back so that he could gain the better view of his face.

"I have made up my mind to tell Mr. Braisted that I have deceived him."

"Then you'll betray us all; for he'll know you never could have moved that heavy thing yourself; and you have given me your word to keep our secret."

"I know I did, but I had no right to do it, and now I must take it back."

"That miserable Clifford has got you under his thumb again," exclaimed Will, in a passion. "I wish he was in Calcutta! What has he been saying to you since I left you?"

"To persuade me to be true? Nothing, until after I had told him what I have told you. He didn't need to say any thing after what I saw this morning. I never felt myself such a scoundrel in my life as when Clifford lay on that stone beneath you, refusing to be cowed, as I had been. I must and will confess my own share in this thing, whatever comes of it. I have promised my grandfather I'd do it to-night. I have written to him."

"Then it will be traced home to us all, and I shall lose every thing by it. If you will but keep quiet, all will go right; for Clifford won't tell unless he's asked; and, of course, Mr. Braisted won't bother him now. Brownie, just listen to me; and I'm sure you won't be the one to bring me into trouble. I am going home in a week. At least, wait until I am gone."

And then, with all the persuasive art of which he was master (and that was not little), he told him of his plans and hopes, of his father's stern severity, and of the certain loss of his bright prospects in the event of the discovery of his misdeeds. But for the first time, his words fell powerless on the ear of the boy who had, for weeks past, been so easily led by his arguments and his wishes. In vain he called him by his pet name; in vain he told him that he leaned on him, trusted him, clung to him; in vain, at last,—growing furious with rage, finding that although the face into which he looked seemed to grow whiter with every breath, the brown eyes never faltered in their fixed, resolute gaze,—he called him a traitor, a spy, a viper who had crept into his bosom and then stung him.

At length, breathless with his own vehemence, he paused; and Charlie said, quietly,—

"My telling Mr. Braisted my own part in it to-night won't really make any difference to you, Perkins. It must all come out to-morrow morning. When he asks us if we know who was in it, I shall have to say, 'yes.'"

"And you mean to say," cried Will, carried beyond all self-control, "that you will tell him who was in it besides. Charles Stockton, you had better take care of yourself. I don't often get into a rage; but when I do"—

Fairly choked with passion, he hesitated for words to finish his sentence, but there was no need for them. No words could have spoken more plainly than the crimson face, with its flashing eyes, and the white teeth biting hard into the lower lip.

Charlie Stockton was not a brave boy. His early years had been too much controlled by mere brute force for him to have escaped altogether the craven spirit which such a training fosters in a child, and the fear of physical suffering had always been sufficient to lead him in one way or the other; the dread of punishment had either kept him back from sin, or, if the fault were committed, as more frequently hap-

pened, had driven him to deception and falsehood. But now, a new power had taken possession of him; a strong, unalterable determination to carry out, through every thing, his purpose of atoning, so far as he could, for the errors of the past. Not a feature nor a line of the firmly-set face moved or faltered beneath the angry gaze which was fixed upon it.

"Do you mean to say," asked Will at last, in a low, concentrated tone, "that you have fully made up your mind not to stand by us?"

"I have fully made up my mind not to tell another lie, cost what it may, to whom it may."

"Even including me?"

"Even including you."

"Take that back, or you'll suffer for it," and Perkins lifted his closed fist above the brave, resolute brow.

Charlie made no answer.

"Will you take it back?"

"No."

The heavy fist fell full upon the upturned face. A crashing, blinding pain went throbbing through his head, and with a low groan, Charlie bent his face into his hands. But the next instant, the crimson tide which had gathered beneath the force of that tremendous blow, burst its bounds, and his agony was relieved in a moment. He stood erect again, a pitiable object, but as determined and dauntless as before.

Will had not released his hold of him. He had waited, sure of his victory, until Charlie's head was lifted. The bruised, stained face woke no pity in him. It was too resolute yet.

"Will you take it back?"

"No."

"Then I'll thrash you," said Perkins, infuriated by his want of success. "I'll thrash you till you do."

"You can't do it," said Charlie, all the boy force and power in him roused to resistance; "for I'll never take it back," and with a sudden jerk he tried to twist himself from Perkins' hold; but the other was too strong for him.

He caught him as he would have sprung away, and struck him; not once or twice, but twenty times; till the struggling little figure lay helpless across the arm which held him fast. Then he paused in his cruel work.

"Will you take it back now?"

"Nev—nev—never!" gasped the feeble voice, exactly as Clifford had uttered the words before.

Something in the recollection sickened the miserable tyrant; and with a fierce exclamation, he flung the boy from him, and rushed away, never recking that the brown head, in its descent, had struck the stump of a fallen tree, that the brown eyes had closed, and that a red stream was flowing slowly down from a deep, jagged cut made beneath the clustered curls by the hard wood against which Charlie had fallen with terrible force.

The players on the ball-ground had all gone, and the sun shone across it, its long, slant beams unbroken, save when a bird dipped its bright wings to bathe them in its golden glory; and the evening stillness began to settle down over the lawn and the adjoining fields; for the merry company which had made the air ring with their happy voices were all busily engaged within doors in satisfying the strong appetites which their exercise had sharpened. Within the shaded copse, the daylight was fast fading into twilight dimness; but the figure lying with its head upon the old stump was as indifferent to the growing darkness as it would have been to the brightest rays of the sinking sun.

"Where are Perkins and Stockton?" asked Mr. Braisted, missing them from their seats. "Is Charlie with Clifford, Mary?"

"No," said his wife; "he left him about four o'clock. Harry is asleep, and Bridget is watching him."

"Perkins and Charlie are off somewhere together, sir, I think," replied Tom Meredith. "I found Charlie looking for Will, and sent Will after him. They were up in the copse. Perhaps they are out still, for we can't hear the bell there."

"But they know they should be at home at this time. Perkins must be more careful," said Mr. Braisted with a thought of Will's former delinquency. "There is Barney; I will send him over for them."

A servant was passing the window, and Mr. Braisted despatched him to the copse in search of the missing boys.

Barney, Norah's brother, was a good-natured, honest Irishman, a great favorite with the whole school, but especially with Charlie, to whom he had taken a strong liking. Knowing that a failure to appear at the table at the proper time was a great offence in Mr. Braisted's eyes, and noticing that he had looked annoyed when he had spoken to him from the window, he hurried on his errand in order that the boys might reach home as soon as possible.

"They're discorsin' on some of their pranks, no doubt," said he to himself, as he walked hastily through the long, narrow pathway. "Gettin' up some bit of a trick to play off on their mates. Hey, Mr. Perkins, sir! Hallo, Master Stockton! Are yez there at all?"

"Ah, now! Just look at him, the crayther!" he said the next moment, catching sight of the form which lay upon the ground before him as he entered the copse. "He's tired out, and fell asleep just. Wait a bit," he added in a whisper, with a knowing smile. "Belike it's a trick on me. Wait till I get a look at the face of him."

The boy lay with his back towards him; and, with his countenance beaming with a broad, good-natured smile, Barney crept around him, making quite a circuit in order not to rouse him if he were really asleep. "I'd like to get a look at him afore he wakens, sleepin' there so peaceable," said he, in his habit of talking to himself when alone. "Och, presarve us! What's this?"

For the face into which he looked, as he bent over the boy, was not quiet in sleep; but it might have been quiet in death for any sign of life it gave, as he lifted it to his broad knee, and laid it down gently there. "Och, but they've been havin' a fight, and the little one's got the worst of it. The mean brute to touch him; and he a big strappin' chap, and him but a small, little feller. Wouldn't I like just to put me hand on him. Master Charlie, dear, Master Charlie!"

But no answer came from the closed lips, and, lifting the boy in his brawny arms, Barney prepared to carry him to the house. Not until he raised him, did he see the gash in his head, and the ugly sight made him start back so suddenly as almost to drop the child upon the ground.

"Och, but he's just murdered him intirely, the sarpint!" something of the truth flashing upon his mind. "What was he at, bad luck to him! It's all wrong, I warrant ye; for it's a bad eye he has on him I never took to the looks of him since first I laid eyes on him; and it's meself as was always a lamentin' over the friendliness betwixt 'em for I knowed it could come to no good for the little one. Oh, Master Charlie, dear! Why couldn't ye be aisy wid Mr. Clifford, just? And what has he done to ye at all, at all? Nothin' but just kilt ye intirely!"

All these hurried ejaculations had been poured into poor Charlie's deaf ear, as his heart-broken admirer moved toward the house, bearing him in his arms. He had bound his head tightly with a handkerchief which he had taken from his pocket, and had laid Charlie's own over his bruised face, lest Mrs. Braisted should be shocked by the sight of it.

"For the saint's love ye, dear," he said, as he covered it tenderly; "but it's a good thing ye haven't a mother to see ye the way ye are, for 'twould break the heart of her intirely, so it would."

It was ten o'clock. Mr. Braisted had come down from the spare bedroom where Charlie lay, still unconscious of all around him; and, entering his private study, to his surprise found Jack Harper and Herbert Demorest waiting there.

"Mr. Braisted," said Jack, coming instantly forward, as the master's eye rested inquiringly on himself and his companion, "of course we know that we ought to be in our rooms; but we have waited for you since nine o'clock, to confess what will

probably result in our expulsion. We had meant to hide it; but this cowardly attack on little Stockton has made us change our purpose. Demorest, Perkins, and I planned and carried out the trick played on Norah last night, and we let Charlie come in. This morning we made him promise not to tell what he knew. He was very unwilling, but we fairly badgered him into it. What has occurred since, we don't know; but we strongly suspect that he has taken back his promise, and that the trouble between him and Perkins has grown out of that. We felt as if we must tell you what we had done, before we went to bed. The little fellow fought hard against us before he yielded; and we are disgraced enough, without doing any thing more."

"Do with us what you may think best Mr. Braisted," said Herbert, as Jack ceased speaking, "and we won't complain. But, however much you may scorn us for trying to lead a younger boy astray, don't think us contemptible enough to aid in any such miserable work as has been made with him since."

"I do not know," said Mr. Braisted, sternly, "that he has suffered more in body than he has in mind. This confession throws light on other things which have puzzled me to-day. I have yet to learn, Herbert, that it is any less contemptible to wound the soul of a child, than to hurt his body. You may go to your rooms. I must have time to think, before I can decide what is the best course for me to pursue."

XI

AUNT HARRIET.

"Harriet, my dear," said Dr. Mason, coming into the room where Miss Harriet sat at work, with an open letter in his hand, and his fine old face all aglow with some heartfelt pleasure, "I certainly think that our boy has taken himself up in a manner that should give us every reason to hope the very best things for him. Here is a letter from himself, fairly brimming over with love and earnestness, and fun too, withal; and it encloses a note from Mr. Braisted, which assures me that he has not yet detected him in any serious fault, nor known him to attempt to deceive him when he has erred in matters of less moment. I do think, I do indeed, my dear, that we may conclude that this change will prove of immense service to him."

He looked wistfully down into his daughter's face as he spoke; for this boyish letter, the simple record of his grandson's efforts, failures, successes, and hopes, had been a great joy to him, and he wanted her sympathy and congratulations.

"It is quite the most encouraging letter we have had," he went on, as his daughter glanced up at him with a smile which had a sad expression in it, as if it said, "Your faith is very beautiful, father; but I am afraid you are still deceived."

"Take it, and read it for yourself, my dear."

He laid the paper in her lap, and with that lingering, longing look still fixed upon her, waited while she read. Watching her so closely, he saw her keen, black eyes soften somewhat, and once or twice a half smile parted her lips.

"She is pleased," thought the doctor. "How could she help it? such a true, honest, brave letter as it is. Well, Harriet?"

She had lifted her eyes from the paper, and the smile which met his questioning gaze was far more cheerful and less pitying than that with which she had listened to his eager words.

"It does sound very earnest," she said, with a real effort to sympathize with him in his delight; "and he seems very happy too."

"Braisted tells me," said her father, "that this young Clifford, of whom he talks so much, is the most hearty little Christian, and the best possible friend for a boy of Charlie's disposition. Yes, yes," and the old man leaned his head down on his hand, looking thoughtfully on the floor; "yes, I do feel very much encouraged. Indeed, I have not felt so happy and so content in years."

(To be continued.)

ANOTHER LONDON MIRACLE.

AN ODDFELLOWS LODGE PASSES A RESOLUTION OF THANKS.

The Extraordinary Case of Mr. E. F. Carrothers—Utterly Helpless for Three Years—Pronounced Permanently Disabled by His Lodge Doctor—Restored to Health and Strength and Again Working at His Trade—A Story Fraught With Hope For Others.

London Advertiser.

Canadian Order of Oddfellows.
Manchester Unity.

Loyal Perseverance Lodge, No. 118.
London, Nov. 22, 1892.

To the Dr. Williams' Medicine Company:
Gentlemen: I have much pleasure in forwarding you a vote of thanks passed by a resolution of the above lodge, thanking you for the good your valuable medicine Pink Pills, has done for our brother, E. F. Carrothers, who for three and a half years was almost helpless from locomotor ataxia and given up by our doctor as incurable, and who is now, we are happy to say, by the use of your Pink Pills, able to follow his employment.

Trusting that your valuable medicine may be the means of curing many sufferers and be a blessing to them as it was to our brother, I am yours truly, on behalf of the lodge,

ED. GILLET, Secretary.

521 Phillip street, London, Ont.

This is to certify that the above facts are a true statement.

E. F. CARROTHERS.

The above is self-explanatory, but in order to lay the facts of this extraordinary case more fully before the public an Advertiser reporter proceeded to investigate it. It was his pleasure and duty some time since to record the remarkable cure of Mr. E. J. Powell, of South London, wrought by the medicine known as Dr. Williams' Pink Pills for Pale People. It was a striking story of release from life-long affliction, but it was even surpassed by the miraculous experience of Mr. E. F. Carrothers of 103 William st. Mr. Carrothers is an uncle of Alderman R. A. Carrothers, and by virtue of long residence and personal qualities is well and favourably known throughout the city. He is a carpenter and joiner by trade, and a good workman. His friends and acquaintances are aware that a healthier and more robust man never walked the streets of London until a few years ago, when he was suddenly stricken with what is generally supposed to be paralysis. They heard with regret that he had been pronounced incurable, and as he was unable to leave the house only occasional callers saw him again during his long spell of total disability. Within the last few months they have been agreeably surprised to see him around again plying his vocation and apparently as vigorous as of yore. Inquiry and explanation naturally followed, and it is now widely known in the city to what agency Mr. Carrothers owes his magical restoration to health and strength.

A TALK WITH MR. CARROTHERS.

The other evening the reporter called upon Mr. Carrothers and found him seated by the fireside in the bosom of his family, looking hale, hearty and happy. Upon learning his visitor's errand he said he was only too happy out of the depths of his gratitude to relate the circumstances of his affliction and his wonderful cure.

"I had always been a strong, healthy man," he said, "until this stroke laid me low. I hardly knew what sickness meant. It was three years ago last April when the attack came. I went to bed apparently in my usual health one night and awoke about five o'clock in the morning as my watch at the head of the bed told me. I dozed off again, and on waking the second time attempted to rise. I could not move. Every nerve and muscle of my body seemed to me paralyzed. I lay like a log. At first I was speechless but managed after a time to articulate feebly and not very audibly my wish that a physician be sent for. Dr. Moorehouse came and placed a mustard plaster across my bowels, telling me to lie quiet for a few days. I did so because I could not do anything else.

"As I was entitled to the services of the lodge physician, Dr. Pingel, I sent for him. He gave me some medicine that relieved the excruciating pain in my head. He brought another doctor with him (I don't know his name) and they subjected me to a regular course of treatment, by which I was suspended from a support around my neck. I asked the doctor what the matter was, but as he evidently wished to spare my feelings he did not tell me directly, nor did Mr. Gillett, the secretary of the lodge, whom I also asked. I inferred that there was something they did not wish me to know.

"I had now been about a year in the same condition. Sometimes I was able to get out of bed, but never out of doors. At other times I was unable to feed myself. I had absolutely no control over my muscles. If I attempted to touch or pick up anything, my arm would usually stray apparently of its own volition, in an entirely different direction. I was more helpless than an infant, and I suffered a great deal. The doctor commenced the injection of some compound into my arm and leg, but a kind of abscess gathered in each and it had to be lanced. This was very painful. A quart of matter of a greenish colour came out. I seemed to get stronger in general health, but my paralysis remained the same. In December, 1891, after two years and eight months of this helplessness, I was given up by the doctors as hopeless. The grand master of the order, who had come to London to look into my case, and the secretary of Perseverance Lodge, called to see me and informed me of this. I had given up all hope myself, so the blow fell lighter. The lodge had all this time been paying my weekly sick dues, and I understood that after the doctor's certificate of my hopelessness had been handed in they made arrangements to continue giving me permanent aid.

"And now as to the remedy which proved my earthly salvation: A next door neighbour one day sent me in a label off a Dr. Williams' Pink Pills box. I read it, and acting on a whim, and not with any real expectation of benefit, gave my little girl 50 cents to buy a box. The very first box made me more cheerful; it seemed to brace me up and I began to feel a glimmer of hope. With the second and third box the improvement continued, and felt more than delighted to find that I was commencing to recover the use of my limbs. I felt more delighted to find that I was commencing to recover the use of my limbs. Through a friend I got a dozen boxes and the lodge added half a dozen more. I kept on taking the Pink Pills, and I gained steadily; so that I am now what you see me to-day. Yes, I am capable of earning my living as before. I am working at my trade in London West at present and walk over there (a distance of nearly two miles from the house) and return every day."

"You are naturally thankful for Dr. Williams' Pink Pills then?" interpolated the reporter.

"Thankful!" echoed Mr. Carrothers. "I can't find words to express my gratitude. You can imagine a man in my position, always strong and healthy before stricken down that way, with a family dependent upon him; and after giving up all hope of being anything but a useless burden, to be restored this way to strength and happiness—haven't I reason to be thankful, and my family too?" And there was no mistaking the sincerity of the utterance. "I believe Dr. Williams' Pink Pills can cure anything that any medicine on earth can," he continued. "I know of other cases in this city where they have succeeded when doctors have failed. Well, good night." And the reporter left to call on Mr. Ed. Gillett, the secretary of Perseverance Lodge, who lives a couple of blocks further south at 521 Phillip street.

MR. GILLETT'S STATEMENT.

"There is nothing that can give me greater pleasure," said Bro. Gillett, "than to say a good word for Dr. Williams' Pink Pills. I tell you they saved the lodge a good deal of money in Bro. Carrothers' case, and there is not a member of Perseverance who won't say the same thing.

We had paid out over \$400 to our sick brother, and of course it was a big drain on our finances. We asked the lodge physician, Dr. Pingel, to examine him so that we would know whether he was going to get better or not. The doctor informed us that he was incurable, and gave us a certificate to that effect."

Mr. Gillett opened his secretaire and extracted the document referred to from the lodge records. It read as follows:

Dr. Pingel, Office, 354 Dundas street, London, Dec. 2, 1891.

Bro. Gillett:

Dear Sir,—At your request I carefully examined Bro. Carrothers, of Perseverance C. O. O. F., M. U., who has been unable to perform any labour for several years, and find him suffering from the results of cerebral hemorrhage (extravasation of blood into brain). As no improvement has taken place for some eighteen months, I have no hesitation in pronouncing him permanently disabled.

Yours fraternally,

A. R. Pingel.

"After that," said Mr. Gillett, "we sent for Grand Master Collins, to consider what we should do. We then learned that Bro. Carrothers had commenced taking Dr. Williams' Pink Pills, and they were doing him good. So we decided to furnish him with a supply and await developments. You know the result. He is better now and at work again. The lodge unanimously moved a vote of thanks to the proprietors of Pink Pills, and it was forwarded to them.

"I have known Bro. Carrothers for years. He was always until his last illness a strong, healthy man; and it seemed strange that he should be stricken down so. He had a terrible siege of it. You see the knife (pointing to one on the table); well, if he tried to pick it up he couldn't do it to save his life. He was completely paralyzed."

Turning to the lodge records again, Mr. Gillett produced a book and showed the reporter the entries made week after week for three years and over of the payments made to Bro. Carrothers as sick benefits. The worthy secretary intimated that any other information desired he would cheerfully furnish, but the reporter had had enough to convince him and left.

Dr. Pingel was next visited at his office. He remembered the case of Mr. Carrothers well, and had heard that he was better.

"You considered him beyond help, doctor?"

"Yes; any physician, under the circumstances, would have pronounced the same opinion. His recovery is certainly remarkable."

"Do you attribute it to the Pink Pills?"

"I do not doubt that they were the means of his cure, since Mr. Carrothers says it was by using them he became well again. Yes; there seems to be virtue in the medicine, judging by this case."

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 humours 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, overwork or excesses 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 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecu-

lary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Pink Pills for Pale People, and refuse all imitations and substitutes.

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.

THE LABOUR MOVEMENT IN ENGLAND.

The attention of labour in England is chiefly concerned at present in providing for the lack of employment which is beginning to be seriously felt in many industries. The municipalities and local governing bodies will probably lend a much more sympathetic ear to the proposals to provide work for the out-of-work than they have done in previous years. The Durham miners, by seven to three on a mass vote, have declared against a legal eight hours' day. The Railway Amalgamated Association, by more than two to one, have rejected an eight hours' proposal and declared in favour of a ten hours' day and a six days' week. The Church Congress discussed the Labour Question, but no Church, Established or non-Established, has responded to the challenge of the president of the Trades Congress on the subject of unnecessary Sunday labour. The hopes of the workmen are turning more and more toward the municipalization of everything that pays. The London County Council, by a decisive majority, has voted in favour of taking over nineteen and a half miles of street railway, which at present pays 8 1-2 per cent. They intend not merely to own but to operate the line; and Mr. Burns calmly announced that they hoped to establish before long a universal penny fare, and at the same time secure their employees humane conditions of labour. It will be a great experiment—this of carrying passengers, as the post office carries letters, for a penny a piece, regardless of distance.—From the "Progress of the World," December Review of Reviews.

DR. WINDTHORST.

In the course of his long career Prince Bismarck found sturdy opponents, worthy of his steel, in two men, both of whom, if small in body, were big in brain. The one was Adolphe Thiers, the other Ludwig Windthorst. For exactly twenty years did the late leader of the Centre or Ultramontane party uphold the cause of the Catholic Church in the German Parliament. He never wavered in his opposition to the Falk Laws of 1873 and 1874, and, the last victory he gained was won only the other day when he succeeded in rejecting the compromise offered by Herr von Gossler in the matter of the Sperrgelder—the ecclesiastical pensions confiscated during the Kulturkampf—a defeat which has resulted in the Minister's resignation. Writing in Harper some few years back, Mr. Herbert Tuttle thus described Dr. Windthorst: "Puny in size, almost deformed, ugly as Socrates, he is an antagonist before whose wit the boldest Deputies tremble, and under whose assaults even the great chancellor loses his coolness and self-command." The man who, in 1869, took part in the Berlin Lay Council, the majority of which drew up an address to the German bishops, opposing the doctrine of Papal infallibility, thoroughly understood the art of driving parliamentary bargains. As a tactician he was unsurpassed. "He who tries to dupe me must rise very early in the morning," the little man once told the House, with a knowing twinkle in his eye, and the members laughed at Prince Bismarck's discomfiture. Success, it may be said, has crowned the career of the "Pearl of Meppen." The closing days of his long life were cheered by the consciousness that the struggle which he had waged so persistently and so dexterously—waged, too, in the beginning, against heavy odds, with the great Premier in the plenitude of his power—is on the eve of settlement. Starting as the chief of a small and prescribed faction, Herr Windthorst leaves the Centre the largest individual party in the Reichstag. It is now 117 strong, and its influence has been greatly increased by the resistance which, under the able leadership of its late chief, it has successfully opposed to the May Laws.—Manchester Examiner.

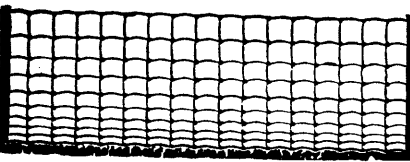
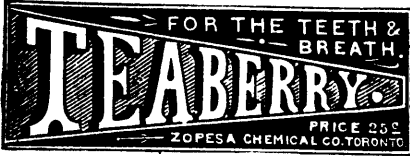
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Ministers and Churches.

Knox Church in Hamilton is out of debt.

The Rev. Robert Pettigrew, Glenmorris, is still far from well, but is thought to be improving.

It is reported that Mr. Wilson, now of Knox College, is to be called, as soon as his course is completed, by the congregations of Cambray and Oakwood, where Mr. Wilson has laboured with much acceptance for two summers.

St. James' Church, London, under the pastorate of Rev. M. P. Talling, is prospering. The session report shows that there have been 46 additions to the membership and 14 demissions, giving a net gain of 32, and making the total membership 278. The total amount raised for all purposes was \$2,519.03.

At the annual meeting of St. Andrew's mission of the Zion Presbyterian church, Brantford, there was a large attendance, and the chair was occupied by the Rev. Dr. Cochrane. The occasion was the anniversary of the opening of the church. Mr. J. F. McLaren read the financial statement, which showed that in addition to meeting the current running expenses of the church a sum of \$200 had been set aside to reduce the mortgage.

The annual report of Knox Church, Galt, is a voluminous affair, giving a clear idea of the Church work of this large congregation. The communicants now number 1,064. "The Session regrets that more interest is not shown in the Schemes of the Church by the members generally. There are some who give liberally, but many do not give anything to them." The total amount raised by the congregation for all church purposes was \$9,781.72.

At the annual meeting of St. Andrew's Church, Guelph, the congregation was found to be in a thoroughly prosperous condition, with a balance on the right side. The following were elected Managers for the current year:—W. B. Kennedy, M. D., Chairman; W. A. Clark, Treasurer; John Smith, Secretary; Thomas Jackson, Chas. Spaulding, Wm. Ross, Dr. Cowan, Adam Robertson and W. A. Knowles; and to act as ushers, the following; J. A. McLean, W. Spaulding, W. C. Naismith, G. Mitchell, H. C. Cockburn, W. H. Toule, W. Kirkland and John McGregor.

The Presbyterians of Blyth were gratified at the large crowds which filled their beautiful church edifice morning and evening last Sabbath, to hear Rev. R. P. McKay preach their anniversary sermons. In the morning he took for his text St. John, chap. 1, verses 35 to 51, and in the evening he preached an eloquent missionary sermon from Matthew, chap. 25, verses 40 to 45. He is Secretary of the Foreign Mission Committee, and he showed clearly that his whole heart is taken up with the work. He also lectured on Monday evening, taking for his subject "Through Picture Galleries." Every person who heard him was well satisfied.

St. Andrew's Church, Merritton, has recently undergone a great transformation. For some time past the building has been in the hands of workmen; the old, orthodox pews were thrown out, the gallery speedily followed in their wake; and from cellar to ceiling everything remaining has been entirely renovated. These needed alterations having been effected the church was re-opened last Sabbath, when sermons suitable to the occasion were preached, in the morning by the pastor, Rev. Mr. Bryant, and in the evening by Rev. John Mahan, of Toronto Methodist Conference. The collections for the day exceeded \$220. The prospects of the Presbyterian church of Merritton were never brighter than at the present time.

The annual meeting of the congregation of Knox Church, Acton, was held on Monday evening. After devotional exercises it was by motion agreed that the Pastor occupy the chair and Mr. J. V. Kannawin be secretary. Reports were given by the various organizations connected with the church. The report of the Session showed there was a gain in membership of eight. Twenty-four had united with the church during the year; ten had received certificates and six had died. The total revenue of the church for all purposes, missions included, was nearly \$2,400; \$456.41 had been raised for missionary purposes, beside the clothing, etc., sent to the North-west. Messrs. D. Henderson, M. P., John Cameron, John Moffat, and Dr. McKeague were elected members of the Board of Management.

The Presbytery of Huron held a regular meeting in Goderich, on the 17th January. Rev. R. Henderson was appointed Moderator for the ensuing 6 months. Mr. Musgrave was empowered to moderate in a call at Egmondville when the people there are ready for it. The stipend promised is \$800 with a manse and 4 weeks vacation. After hearing delegates from Leeburn, Union Church, Goderich Town-

ship, Bayfield and Bethany, it was agreed to take no further action in the contemplated union of Leeburn with Dungannon, etc. Dr. McDonald submitted the report of the Committee on Christian Endeavour Societies; and action thereon was delayed till next meeting of Presbytery. Mr. Fletcher read the annual report of the Woman's Presbyterial Foreign Mission Society. The report showed satisfactory progress. The membership increased during the year and the contributions amounted to about \$1,200, besides clothing to the value of \$400 sent to the Indians of the North-west. The next meeting of Presbytery is to be held in Clinton, on the 11th March, at 10:30 a. m.—A. McLean, P. C.

The annual meeting of Chalmers Church, Quebec, was held in the Lecture Room on the 16th instant. The Rev. D. Tait, B. A., minister, in the chair, Mr. A. Miller acting as Secretary. There was a large attendance of the members and adherents of the congregation. The reports from the different organizations connected with the congregation were all of an encouraging character. The report of Session was presented by Mr. Robert Brodie, that of the Board of Management by Mr. Archd. Miller, that of the Sunday School by Mr. P. A. Miller, Superintendent. Mr. A. Foulds read the report of the Auxillary of the Woman's Foreign Missionary Society. Brief reports were also presented from the Y. P. S. C. E. and the Mission Band, as well as from the Missionary Society and the Poor Fund of the Congregation. The Treasurer of the Congregation, Mr. Thomas Brodie, presented his statement, from which it appeared that the Congregation had raised an ordinary revenue \$3,406. In addition to this the Congregation contributed to missionary and benevolent purposes the sum of \$1,814. Of this amount Home Missions and Augmentation received \$424. Foreign Missions \$469. French Evangelization \$434. Colleges \$125. Ladies' Protestant Home \$25. Christian Work in Belgium \$104. The Russian Famine Fund \$20. Other religious and benevolent purposes \$213. The total contributions of the Congregation to all purposes amounted to \$5,220.

The Presbytery of Whitby met in Oshawa, Jan. 17th. There was a good attendance. In the absence of the Clerk through illness Mr. J. A. McKeen was appointed clerk pro tem. Rev. Mr. McMeachan was appointed Moderator for the year. On motion of Mr. McKeen, seconded by Mr. Abraham, the following resolution was adopted by Presbytery: "That the Presbytery record its sense of the loss sustained by our Church in the death of Rev. Wm. Fraser, D. D., late of Bond Head, who has finished his course after a long and faithful pastorate and eminent service to the Church at large, especially as a Clerk of the General Assembly. We would extend our sympathy to his son who is with us and to the other members of his bereaved family, commending them to the love of God and the exceeding richness of His grace. The annual report of the Presbyterial W. F. M. S. was received and Messrs. Leslie, Abraham and Ratcliff appointed a committee to present a reply to the Society. Mr. Perrin presented the report on Temperance which was adopted with its recommendations, and ordered to be forwarded. Mr. Frazer presented the report of the committee appointed to prepare an Order for Public Worship. The report was received and adopted and recommended by the Presbytery for use in the congregations within its bounds. Mr. Eastman presented the report on Systematic Benevolence, which was received and its recommendations adopted and ordered to be forwarded to the Synod's Convener. A resolution of sympathy with Mr. Eastman in his recent bereavement was adopted by Presbytery. A committee was appointed to gather information in regard to organizations for the young within the bounds of the Presbytery and report at next meeting. Rev. Mr. Sedgwick of Talamagouche, N. S., was unanimously nominated as Moderator of the next General Assembly. The next meeting of Presbytery to be held in St. Andrew's church, Whitby, on the 3rd Tuesday of April, at 10.30 a. m.

The Guelph Presbytery held its regular meeting for the year in Knox Church, Guelph, on Jan. 17, the Rev. Dr. Jackson, of Galt, acting as moderator, in the absence, through illness, of Mr. Hamilton. Payments were called for to the Synod and Presbytery funds the clerk reported the amount he had received for the Synod and Assembly expense funds, and also those congregations who had not yet sent in their contribution. A deputation was appointed to visit the only aid-receiving congregation to learn if more liberality could not be displayed in contributing to the salary of the pastor. A programme was submitted of the conferences on the state of religion, systematic benevolence, Sabbath observance and Sabbath schools, to be held in Knox Church, Elora, beginning on Monday evening, March 20. Dr. Torrance reported in re Chalmers' Church, Elora, as to arrangements with the Rev. D. Middlemiss as to the occupancy of the manse, and a retiring allowance should his

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resignation be accepted. The manse is to be for the use of the incoming minister, and \$1,000 has been subscribed as a retiring grant, payable in three years, in varying annual installments, beginning with June next. The Presbytery accepted the settlement proposed. Mr. Beattie reported that he had moderated in a call at Hespeler in favor of Mr. D. Strachan, B.A. The call was accompanied with a guarantee of stipend at a rate of \$800 a year, with free use of the manse and glebe, and was sustained, and Mr. Strachan had accepted it. Arrangements were made for his ordination and induction on Feb. 9 next. Dr. Jackson reported that he had moderated in a call at Berlin in favor of Mr. A. B. Winchester, who could not accept, and leave was granted to moderate in another call. Similar permission was granted to the congregation of Chalmers' Church, Guelph.

The Presbytery proceeded to consider the resignation of Mr. D. B. Marsh, First Church, Eramosa, which was accepted, to take effect on Feb. 12, on which day Mr. Smith of Guelph, is to preach and declare the pulpit vacant. The resignation of Dr. Middlemiss, of Chalmers' Church, Elora, was accepted, to take effect from the end of February next, and Mr. Craig was appointed to preach to the people on March 5 and declare the charge vacant. Mr. McInnis, of Knox Church, was appointed interim moderator of the session. On application, made by the congregation at Alma, sanction of a church site which they had chosen was granted. It was agreed to approve of the proposal of the late General Assembly to enlarge the powers of district synods. A circular on the formation of Young People's Home Missionary Societies was read, when it was agreed to approve of the object and to recommend sessions to bring it before their young people in the way they judged best. At the request of the congregation of Eden Mills, Mr. Strachan's services were retained for another year.

The Presbytery of Hamilton met on January 17th. The commission appointed at last meeting reported that Mr. McLachlan, ordained missionary, had accepted the call from Bolton and would soon be inducted there. The committee appointed to visit Kilbride congregation gave in a satisfactory report assuring the Presbytery that their engagements for 1892 would be honourably fulfilled. The committee appointed to visit Dunnville reported recommending that the pastor should tender his resignation, and the Presbytery approved of the action of the committee. A call to Rev. W. M. Roger from Port Dalhousie was set aside as not being signed by a majority of the communicants. Mr. Mitchell reported that the unpleasantness at Louth had been removed and Mr. Moffat had withdrawn his resignation of the eldership; and that the two congregations had come to an agreement that Pelham shall pay two thirds and Louth one third of the pastor's salary. Action was taken towards securing a plan for systematic and consecutive reading of the Scriptures, also for issuing a circular regarding Systematic Benevolence; and for the formation of Home Mission Societies of the young people or the affiliation of existing societies. The name of Rev. D. P. Niven was appended to the Roll of Presbytery. Arrangements were made for visiting and re-

ceiving congregations. Leave was granted to the congregation of Barton to sell the parsonage.—John Laing, Clerk.

The annual meeting of the Stewarton congregation, Ottawa, held on the 23rd ult., was well attended, D. B. MacTavish, Q. C., in the chair. Mr. J. B. Halkett, Session Clerk, presented the report of the Kirk session of the church. The membership of the church at this time last year was 75, while now it reached 130, an increase of 55 during the year just closed. The report also showed that the attendance at the Sunday services was gradually becoming larger each Sabbath, and it was necessary that the Board of Management make arrangements for increasing the accommodation of the church. The report of the board of management was presented by Mr. Jas. Skedd, the Secretary. The financial affairs of the congregation were found to be in a flourishing condition, the total revenue for the year amounting to \$2,036, leaving a balance of \$35.10 on hand after all salaries and expenditures had been paid. In consideration of this prosperity and the continued able ministry of the pastor, Rev. R. E. Knowles, it was recommended that the pastor's salary be increased from \$1,200 to \$1,500 a year, to take effect from the beginning of this year. The following gentlemen were appointed to the new board of management: Messrs. D. McLaren, D. Brown, D. B. McTavish, R. Dewar, G. Robb, James Darragh, J. B. McKenzie, T. Graham, W. W. Stephens, Jas. Skedd and J. S. Durie, the two latter being appointed secretary and treasurer respectively, their appointment being permanent.

The Presbyterian Society of the W. F. M., composed of the several auxiliaries within the bounds of the Presbytery of Huron, held its annual meeting in Knox Church last Tuesday. A short session was held in the forenoon where the following officers were elected for the ensuing year: President, Mrs. Fletcher; vice-presidents, Mrs. Anderson and Mrs. Henderson, of Hensall; Secretary, Mrs. Lyons; Treasurer, Mrs. McLean. In the afternoon the late President Mrs. Fair presided, and after the reading of minutes, Mrs. Anderson presented the address of welcome, which was replied to by Miss Graham. Interesting reports were read from the various auxiliaries and mission bands after which a very admirable address was given by Mrs. Fletcher the president-elect on the "Relations between Principle and Sentiment" in which she urged upon the members and adherents of the several societies to attend their meetings more from a sense of principle and duty than from mere sentiment. The proceedings of the afternoon meeting were varied by solos from Mrs. Anderson, Miss Wynn and Miss Kay. The solo by Miss Wynn, "Christ my All," by Gounod, being especially notable for its purity of tone and enunciation. Mrs. Anderson and Miss Kay both sang charmingly. In the evening an open meeting was held at which Dr. Ure presided. The secretary, Mrs. Lyon, presented a brief statement of the work of the society since its organization. The seventeen auxiliaries and Mission Bands now composing it raised during the past year between money and clothing donated to the North West Indians a sum approximating \$1600.00. The Foreign Mission secretary of the Presbyterian church, Rev. R. P. McKay, M. A., was present and delivered an earnest and practical address in which he briefly reviewed the work done in the eight different foreign mission fields of the church. The Goderich auxiliary entertained in a very hospitable manner the Presbyterian Society and members of the Presbytery who stayed over to a sumptuous repast in the basement of the church.

The Whitby Presbyterian W. F. M. Society held its annual meeting in Oshawa, on Jan 17th; at which there was a large attendance—eighteen out of twenty-one Auxiliaries and Mission Bands being represented. The morning sessions was taken up with routine business when the following officers were appointed: President, Miss Gordon; vice presidents, Mrs. Eastman, Mrs. Fraser, and Miss M Gillivray; treasurer, Mrs. Currie, and secretary, Miss Drummond. After devotional exercises in the afternoon Miss Howland welcomed the delegates; and Miss Darlington replied in a suitable manner. The Secretary's & Treasurer's reports were read showing that the Society was doing good work, the membership being 423 and the amount contributed \$1142.90; besides which 710 lbs. of clothing had been sent to Portage la Prairie. Revs. Abraham and Leslie addressed the meeting in the name of the Presbytery; and expressed the satisfaction of that court in the work of the society encouraging them to press on. The President then made a few remarks, after which he called on Mrs. Harvie, of Toronto, who held the audience spell bound for nearly an hour with her earnest words and pointed, practical suggestions, which could not but be the means of stirring up many to a more active interest in the work. Miss Wintermute, a returned missionary from Japan; in connection with the Methodist church, gave an interesting account of her experience in Japan; and spoke of the unity existing in Japan among christian

workers. Mrs. Scott, of the Baptist church, Mrs. Watch, and Mrs. Luke of the Methodist church, presented greetings from their respective societies. A very interesting and instructive paper, bearing on Mission Band work, was read by Miss McBride. During the meeting a solo by Miss Park, and a duett by Mrs Campbell & Mrs Gear, were rendered with much taste. In the evening a general meeting was held, presided over by Rev R.D. Fraser. Mrs Harvie, Rev. Mr. Phalen as a representative from Presbytery, and Rev. W. Grander of Brampton, delivered stirring addresses which could not fail to encourage those who were engaged in the work to go on with redoubled earnestness. Between the sessions the Oshawa ladies generously entertained the members of Presbytery and the society to luncheon and tea in the school room—adding much social enjoyment to what was one of the most successful of annual meetings.

ARABIAN GOLD-DIGGERS.

The evidence is, I think, conclusive that the gold-fields of Mashonaland formed one at least of the sources from which came the gold of Arabia, and that the forts and towns which ran up the whole length of this gold-producing country were made to protect their men engaged in this industry. The cumulative evidence is greatly in favour of the gold-diggers being of Arabian origin, before the Sabaeo-Himyaritic period in all probability, who did work for and were brought closely into contact with both Egypt and Phoenicia, penetrating to many countries unknown to the rest of the world. The Bible is full of allusions to the wealth of Arabia in gold and other things. . . . The testimony of all travellers in Arabia is to the effect that little or no gold could have come from the Arabian peninsula itself; it is, therefore, almost certain that the country round Zimbabwe formed one at least of the spots from which the "The-saurus Arabum" came. Egyptian monuments also point to the wealth of the people of Punt, and the ingots of gold which they sent as tribute to Queen Hatshepsut. No one, of course, is prepared to say exactly where the kingdom of Punt was; the consensus of opinion is that it was Yemen, in the south of Arabia. But suppose it to be there, or suppose it to be on the coast of Africa, opposite Arabia, or even suppose it to be Zimbabwe itself, the question is the same; where did they get the large supply of gold from, which they poured into Egypt and the then known world? In Mashonaland we seem to have a direct answer to this question. It would seem to be evident that a prehistoric race built the ruins in this country, a race like the mythical Pelasgi, who inhabited the shores of Greece and Asia Minor, a race like the mythical inhabitants of Great Britain and France, who built Stonehenge and Carnac, a race which continued in possession down to the earliest dawnings of history, which provided gold for the merchants of Phoenicia and Arabia, and which eventually became influenced by and perhaps absorbed in the more powerful and wealthier organizations of the Semite.—From The Ruined Cities of Mashonaland. By J. Theodore Bent, F.S.A., F.R.G.S. Longmans, Green, and Co.

"August Flower"

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appetite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades, in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower. Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure." G. G. GREEN, Sole Man'fr, Woodbury, N.J.

W. J. Waggener, Professor of Natural Philosophy, State University of Colorado, Boulder, writes: "During the present year I have tried the experiment of making diagrams and pictures, for projection by the magic and the solar lantern, by printing the same with the ordinary printing press and engraved blocks, on sheets of transparent gelatine. The results were gratifying even beyond the expectations which I had long entertained for the process. It is safe to say that by this means excellent lantern-slides from diagrams and engravings of nearly, if not quite all kinds, can be made and multiplied as rapidly and almost as cheaply as paper prints. Having assured myself of the usefulness and the novelty of the process, I wish that its use may bring the unlimited benefits and pleasures of projected pictures to many who cannot afford the more expensive ones now in use. Especially I hope that all schools may soon be able to make use of this means of instruction. No patent will be asked for this process, but all are invited to make free use of it."—Science.

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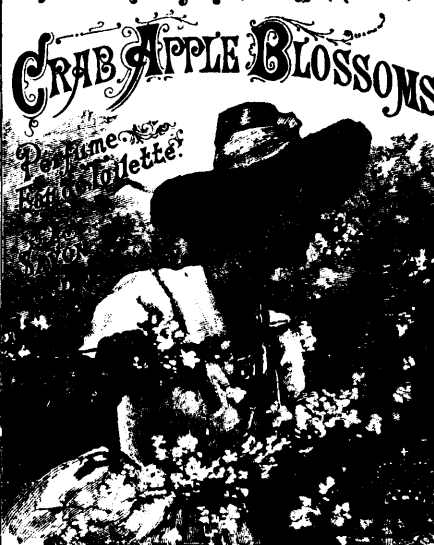
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British and Foreign.

Rev. John Smith, of Edinburgh, will not be able to resume work for three months yet.

A woman has for many years been the engraver of medals at the Royal Mint at Stockholm.

The new Lord Mayor of Dublin is a Nationalist, and was born and bred in the Presbyterian fold.

In Great Britain the number of deaths from explosions in mines during 1892 has been 126, against 51 last year and 280 in 1890.

According to the Melbourne Argus, the wheat harvest in Victoria this season is estimated to yield an average of twelve bushels to the acre.

Professor Letch and the Rev. W. Park, of Belfast, delegates to the Pan-Presbyterian Council, have been lecturing on America and Canada.

Rev. Dr. Taylor, of Thurso, father of Rev. Dr. Ross Taylor, of Glasgow, was seized with paralysis at the close of a meeting of his session last week, and had to be assisted home.

The Rev. John McNeil has declined a call to Whitfield Tabernacle, Tottenham Court-road. After work in Ireland he hopes to go to help Mr. Moody in the services at the World's Fair.

The South London Presbytery adopted an overture calling upon the Synod to launch a Church Extension scheme, the aim being to raise a fund of £50,000 to extend over a period of five years.

A statue of the late Rev. Dr. Hanna is to be erected in Belfast. His successor, the Rev. C. Davey is carrying out with much success the extensive work which has its centre at St. Enoch's.

There is a tendency to a decline in the number of students at the colleges. Of 37 "irregulars" at Edinburgh, 13 are from Ireland, 9 from Scotland, 3 from Canada, 3 from Switzerland, 2 from Hungary, 2 from United States, and 1 from each of France, Holland, Bohemia, and the West Indies.

The Rev. Dr. McCosh, of Princeton, has forwarded £250 to the congregation of the East Free Church, Brechin, of which he was at one time minister, to help any deserving young man connected therewith in prosecuting his studies with a view to the ministry of the Free church.

Perth Presbytery, by the casting vote of the moderator, have disapproved of the proposal to exempt holders of the B. D. degree from examination in natural theology, Christian evidences and church history. Dr. Milroy of Monedie made an attack on committeeism, which he said had threatened to encroach on the proper work of presbyteries.

Capt. John Vine Hall, who commanded the Great Eastern steamship on her first voyage to New York, died Christmas day at Hampstead, England, in his 80th year. Considerable progress has been made with the new telescope to be erected at Greenwich Observatory. The large lens, measuring 28 in. in diameter, is completed. The telescope itself will be nearly 30 ft. in length.

Rev. William Welsh, D. D., senior minister of Broughton, died in Edinburgh on 25th ult. Ordained to the charge after the Disruption, he remained in it until 1885, when he retired from active duty and took up residence at his property of Mossfennan in the neighbourhood. He was a relative of Rev. Dr. Welsh of Disruption fame, and was married to the eldest daughter of the late Rev. Dr. Guthrie.

Mr. Francis Black, of the publishing firm of A. and C. Black, died in London on 29th ult. at the age of 62. He was a man of amiable disposition, and never took part in public life. During the ministry of Rev. Dr. Lindsay Alexander, he was a member of Augustine Congregational church. Two years ago the firm transferred their headquarters to London, and he went to reside there. His widow is a daughter of Rev. Dr. Bennett, of Closeburn, Dumfrireshire.

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MISCELLANEOUS.

The highest average speed attained by railway trains in England is fifty-one miles an hour. The Board of Trade has officially ascertained the averages attained on the various principal roads, and tabulates them thus: Midland, 51 miles an hour; Great Northern, 51; London and Northwestern, 47; Great Western, 45; London, Brighton and South Coast, 43; Great Eastern, 38, and London and Southwestern, 37.

An instrument named the hydrophone, the invention of Captain M'Evry, a well-known submarine mining expert, has lately been tested by elaborate and prolonged experiment. The instrument is sunk in the water in a suitable locality, and connected by electric cable with the shore, and it gives warning of the approach of a man-of-war within a mile, and of a torpedo boat within half a mile. The inventor thinks it may also be utilised as a means of warning shipping approaching dangerously near the shore in thick weather.

Professor Virchow, in his address to the International Congress of Archaeology at Moscow, repeats his statement that no trace of a "missing link" between man and the lower animals has been discovered either in the human skulls believed to be the most ancient, or in the physical organization of modern savages. Much depends on what is meant by a "missing link," for the contention is that changes are so gradual that no well-marked difference, such as could be described as a "link" is likely to be discovered, for the simple reason that it never existed.—*English Mechanic.*

MAKE NO MISTAKE when buying a remedy for dyspepsia, headache, constipation or bad blood, be sure to get the kind that cures, Burdock Blood Bitters. "It is an excellent remedy for headache."—C. Backett Robinson, Publisher Canada Presbyterian.

According to the Reading (Pa.) Times, some rather surprising results were lately obtained with a new multicharge gun, of Haskell's pattern, half-inch bore. The trial took place at the Kurtz House proving ground. A solid hammered wrought iron target, 7 1/2 inches thick, was penetrated entirely through, backed by a boiler plate 3/4 of an inch thick, which was also penetrated through, making a penetration of 7 1/2 inches. The shot was made of Carpenter steel, and the charges of powder were 10 oz. This penetration is nearly sixteen times the diameter of the projectile, or more than four times greater than has ever been obtained by any other gun.—*Scientific American.*

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Harvey's right to be considered the discoverer of the circulation of the blood has been disputed—not with much success; but now the circulation of the blood is itself disputed by a Dr. F. Jezek, of Berlin,—that is, so far as concerns the heart being the central motive power. His view is that the action of the lungs during inspiration and expiration causes an alternating diminution and increase of the calibre of the pulmonary vessels, so that the blood is pressed into the left side of the heart and the air-distended lung. He asserts that the pulse-wave does not depend on the action of the heart, which is merely passively distended and relaxed. The matter is noteworthy as an instance of learning gone wrong, is on a par with the flat-earth heresy.—*English Mechanic.*

CAUTION.—Beware of any man who offers you an imitation article, no matter what it is, and say it is "just as good as the genuine;" they sell all kinds of "sham remedies" in this way upon the reputation of the Pain Killer—be sure and get the genuine made by PERRY DAVIS'. Large Bottles, popular price.

The death of Dr. Werner Siemens, of which our despatches some time ago informed us, closed a career of remarkable invention and business activity. A member of a rarely gifted family, he was born in 1816 at Lenthe, now the city of Hanover, and was therefore a subject of George III. In 1834 he entered the Prussian artillery as a volunteer and about 1841 he began his experiments in galvanizing gold and silver plating. At the same time he gave his attention to electric telegraphy and directed the construction of the first great line on the continent—that from Frankfort to Berlin. In 1849 he left the army. Six of the existing Atlantic cables, not to speak of several other submarine lines, were due to the firm of Siemens Brothers, which he helped to organize. The pneumatic tube system was one of his inventions. He made improvements in dynamos for electric lighting. In 1886 Dr. Siemens presented 600,000 marks to the German nation to found a great scientific and technical institution. In 1888 he was ennobled. He was an honorary doctor of Berlin university and a member of the British association, and a great many others of the learned societies of Europe.—*Montreal Star.*



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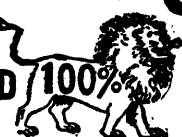
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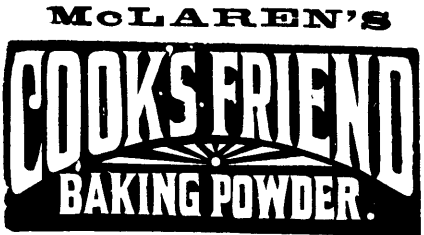
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Miscellaneous.

MEETINGS OF PRESBYTERY.

ALGOMA.—Next meeting of Algoma Presbytery will be held at Thessalon, on Wednesday, 15th March, at 2 p.m.
BARRIE.—Presbytery of Barrie, at Barrie, on Tuesday, Jan. 31, at 11 a.m.
BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m.
BRICKVILLE.—Second Tuesday in March, at Iroquois, 1.30 p.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.
MONTREAL.—The Presbytery of Montreal will meet in the Presbyterian College, on Tuesday, March 21st, at 10 a.m.
HURON.—Presbytery of Huron will meet in Clinton on the 11th March at 10.30 a.m.
LINDSAY.—At Lindsay, Tuesday, February 28, at 11 a.m.
MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m.
PARIS.—In Brantford, Zion Church Thursday, February 9th, at 10 a.m.
PORT HOPE.—At Port Hope, in Mill St. Church, on March 14th, at 9 o'clock a.m.
QUEBEC.—In Morrin College, Quebec, on the 28th February, at 4 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.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

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Miscellaneous.

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